

# KATHAK DANCE: FOSTERING SUFI-INSPIRED LIFESTYLES, REDUCING UNEMPLOYMENT, AND PREVENTING SUICIDE

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## Abstract

*This research explores the multifaceted impact of Kathak dance, a traditional Indian art form, on the mental well-being and professional outcomes of practitioners. Drawing on a diverse literature review, encompassing historical perspectives, cultural studies, and dance scholarship, the study focuses on the integration of tradition and policy, the adoption of a Sufi-inspired lifestyle, entrepreneurial practices for unemployment reduction, and educational initiatives within the Kathak community. The methodology employs Smart PLS4 for structural equation modeling, emphasizing the quantitative exploration of these variables. Through a cross-sectional design, the study aims to uncover the intricate relationships between these factors and practitioners' mental well-being and suicide prevention. The research contributes to the fields of dance studies, cultural preservation, and mental health by offering insights into the dynamic interplay between tradition, policy, lifestyle, and education in the context of Kathak.*

**Keywords:** *Kathak dance, mental well-being, suicide prevention, tradition and policy integration, Sufi-inspired lifestyle, unemployment reduction, educational initiatives, Smart PLS4, structural equation modeling, cultural studies.*

## I. Introduction

### Background and Context

Kathak, an intricate and expressive classical dance with ancient Indian roots, has evolved into a powerful cultural medium, transcending traditional boundaries while maintaining its core elements of rhythmic footwork, graceful movements, and emotive storytelling. Historically, Kathak held a sacred place within religious settings and royal courts, but it

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has since expanded onto global stages, adapting to diverse socio-cultural contexts while continuing to resonate with its traditional essence.

In contemporary times, Kathak faces the challenge of preserving its rich heritage while engaging with modern societal concerns. One of the most significant facets of this evolution is its connection with Sufi-inspired lifestyles, which, while historically rooted in Islamic mysticism, have transcended religious boundaries to resonate with universal themes of spirituality, unity, and personal transformation. The adoption of a Sufi-inspired lifestyle within Kathak goes beyond its traditional association with Muslim practitioners and has become a path toward spiritual enrichment accessible to people of various religious backgrounds. Sufism emphasizes the transcendence of material concerns, inner purification, and a deep connection with the divine—principles that align closely with the ethos of Kathak, which fosters mindfulness, discipline, and a deep sense of purpose through its practice.

Kathak's connection to Sufi thought is particularly evident in its emphasis on the emotional and spiritual aspects of performance, which resonate with Sufi traditions of devotion (such as “whirling” in Sufi practice). The dance form, in this way, provides a tangible expression of Sufi principles, not merely confined to religious identity but serving as a bridge to deeper spiritual engagement. As Chakravorty (2015) highlights, Kathak has the ability to invoke universal spiritual experiences, making it relevant to practitioners of all faiths, including Hindus, Christians, and others. Through its fluid narratives and spiritual undertones, Kathak becomes a medium for constructing and fostering Sufi-inspired lifestyles, offering practitioners a way to navigate life's challenges through devotion, discipline, and inner peace.

In addition to its spiritual role, this research explores Kathak's capacity to address contemporary societal challenges, including unemployment reduction and suicide prevention. In a world grappling with mental health concerns and rising unemployment, Kathak offers both artistic engagement and entrepreneurial opportunities, particularly through cultural collaborations and performance initiatives. Moreover, by synthesizing tradition with modern policy frameworks, Kathak has the potential to be a catalyst for positive change, supporting both the personal well-being of practitioners and the socio-economic vitality of their communities. This study, therefore, aims to illuminate Kathak's transformative impact,

exploring how the dance form weaves together tradition, spirituality, and modern societal challenges to contribute to the well-being of both individuals and society as a whole.

### **Statement of the Problem**

In the contemporary landscape, Kathak dance, while retaining its cultural significance and artistic richness, finds itself at the intersection of tradition and the multifaceted challenges of modern society. This study is motivated by the recognition that Kathak, as a form of artistic expression, has the potential to contribute significantly to addressing pressing societal issues. However, the specific problems that this research seeks to address can be articulated as follows:

#### **1. Unexplored Societal Impact:**

While there is a wealth of literature on Kathak's historical and artistic dimensions, there exists a noticeable gap in understanding its contemporary societal impact. The extent to which Kathak can foster a Sufi-inspired lifestyle, contribute to unemployment reduction, and play a role in suicide prevention remains inadequately explored.

#### **2. Integration of Tradition and Policy:**

The harmonious integration of tradition and policy within the practice of Kathak dance presents a unique challenge. How effectively Kathak aligns with cultural traditions while responding to contemporary policy frameworks is a critical area requiring in-depth investigation.

#### **3. Mental Well-being of Practitioners:**

The mental well-being of Kathak dancers, despite being an essential aspect of their engagement with the art form, has received limited attention in scholarly discourse. Understanding the psychological impact of Kathak on its practitioners is crucial for comprehending its holistic societal contribution.

#### **4. Addressing Unemployment Through Artistic Practices:**

Artistic practices, including Kathak dance, have been proposed as potential avenues for addressing unemployment. However, the specific mechanisms through which Kathak can contribute

to reducing unemployment remain understudied and warrant empirical investigation.

### **5. Role in Suicide Prevention:**

The potential of Kathak dance in playing a role in suicide prevention is an emerging area of interest. This research aims to elucidate the factors within Kathak's realm that may positively contribute to suicide prevention efforts in contemporary society.

### **Significance of the Research**

This research holds profound significance in unraveling the societal impact of Kathak dance in contemporary settings, addressing critical gaps in the understanding of this traditional art form. The significance of the study is underscored by the following aspects:

#### **1. Cultural Preservation and Evolution:**

By comprehensively examining the integration of tradition and policy within Kathak, the research contributes to the preservation of cultural heritage while acknowledging the necessity for adaptive evolution. Understanding how Kathak negotiates tradition and contemporary policies is vital for its continued relevance and resonance.

#### **2. Mental Health and Artistic Well-being:**

The investigation into the mental well-being of Kathak practitioners sheds light on the often-overlooked psychological dimensions of artistic engagement. Unveiling the impact of Kathak on mental health contributes not only to the well-being of dancers but also enhances our appreciation for the holistic benefits of cultural practices.

#### **3. Economic and Employment Opportunities:**

Exploring Kathak's role in unemployment reduction through artistic practices is significant in the context of economic empowerment. Identifying the mechanisms through which Kathak creates opportunities for its practitioners can inform strategies for leveraging artistic traditions for socio-economic growth.

#### **4. Suicide Prevention and Psychosocial Support:**

Investigating the potential of Kathak in suicide prevention efforts aligns with broader public health concerns. The study has

implications for understanding how artistic engagement may serve as a psychosocial support mechanism, contributing to suicide prevention initiatives.

### **5. Perspectives of Practitioners:**

By capturing the perspectives of Kathak practitioners, the research amplifies the voices of those directly involved in the art form. This qualitative insight adds depth to the quantitative findings, offering a holistic understanding of the lived experiences, aspirations, and challenges faced by Kathak dancers.

### **6. Policy Recommendations for Cultural Impact:**

The study's recommendations for promoting Kathak's societal impact bridge the gap between academic inquiry and actionable insights. Policymakers, cultural institutions, and practitioners can benefit from guidance on aligning Kathak with contemporary societal needs while honoring its cultural roots.

## **II. Literature Review**

### **Overview of Kathak Dance**

Kathak, a classical dance form originating from the Indian subcontinent, embodies a rich tapestry of cultural expression and artistic prowess. Rooted in the ancient traditions of storytelling through movement, Kathak has traversed centuries, evolving into a dynamic and captivating art form.

*Historical Roots:* Kathak's origins can be traced back to the temples and royal courts of ancient India, where it served as a means of communicating mythological stories. Over time, Kathak absorbed influences from various regions, including the Persian courts and the North Indian heartland, shaping its distinct style and narrative.

*Artistic Elements:* This dance form is characterized by its intricate footwork, expressive gestures, and emotive storytelling. Kathak encompasses both solo and group performances, with performers adorned in vibrant costumes that reflect the cultural diversity of India.

*Rhythmic Complexity:* At its core, Kathak is renowned for its rhythmic complexity, with dancers creating intricate patterns with their feet, accompanied by the melodic elements of classical music. The rhythmic compositions, known as "tukras" and "tihais," showcase the dancer's mastery over timing and precision.

*Narrative Traditions:* Kathak has a strong storytelling tradition, often conveying tales from Hindu epics and mythological narratives. The dancer, known as a “kathakar,” weaves a narrative through expressive movements, facial expressions, and hand gestures, captivating audiences with a visual and auditory spectacle.

*Evolution in Contemporary Context:* In contemporary society, Kathak has transcended its traditional boundaries and found a global audience. While preserving its classical roots, modern interpretations of Kathak explore innovative themes and engage with diverse audiences, ensuring its continued relevance in today’s multicultural world.

*Global Influence:* Kathak’s influence has extended beyond India, with practitioners and enthusiasts worldwide. The dance form’s adaptability and ability to transcend cultural borders showcase its universal appeal and its capacity to foster cross-cultural understanding.

*Social Relevance:* Beyond its artistic and cultural significance, Kathak has the potential to address societal challenges. This research explores how Kathak dance, in its harmonious blend of tradition and contemporary influences, contributes to fostering a Sufi-inspired lifestyle, reducing unemployment, and playing a role in suicide prevention in the context of contemporary society. Through this exploration, Kathak emerges not only as a cultural treasure but also as a dynamic force with the capacity to make meaningful contributions to the well-being of individuals and communities.

### **Previous Studies on Kathak Dance and Social Impact**

In Walker’s seminal work, “India’s Kathak Dance in Historical Perspective,” the comprehensive exploration of Kathak’s historical evolution offers pivotal insights for contemporary research. The findings from this text underscore the dance form’s intricate historical trajectory, from its origins in temple rituals to its adaptation and transformation within royal courts, all while integrating various cultural influences. The book meticulously delineates Kathak’s cultural significance as a means of storytelling, communication, and cultural transmission, highlighting its role beyond a mere dance form. These findings present a rich understanding of regional variations in Kathak, elucidating how diverse geographic areas in India contributed distinct stylistic elements to the dance. The author also delves into the influence of sociopolitical changes on Kathak, showcasing

its adaptability and evolution over time. The variable selection criteria identified within this research stem from the historical, cultural, and regional aspects of Kathak, focusing on its adaptability and multifaceted nature as a storytelling and communicative art form. Methodologically, the book adopts a historical analysis approach, employing meticulous research into archives, cultural references, and historical documents to trace the evolution of Kathak. Walker's approach provides a foundational methodology for understanding the historical and cultural underpinnings of Kathak, forming the cornerstone for research endeavors seeking to explore the dance form's contemporary relevance and multifaceted role within society.

In Chakravorty's seminal work, "Bells Of Change: Kathak Dance, Women And Modernity In India," a profound exploration of Kathak emerges, focusing specifically on the intersection of this classical dance form with the paradigm of women, modernity, and societal transformation in India. The findings within Chakravorty's research shed light on Kathak as a transformative medium for women, elucidating its role in enabling a modern expression within a traditional art form. The text delineates how Kathak, historically dominated by male practitioners, has become a realm where women have found a powerful voice and agency in expressing modernity while preserving cultural heritage. The variable selection criteria identified in this work primarily revolve around the intersection of gender, tradition, and societal evolution, encapsulating how Kathak serves as both a preserver of tradition and a platform for women's empowerment within a changing social landscape. Methodologically, Chakravorty employs a blend of ethnographic research, historical analysis, and personal narratives, enriching the exploration with lived experiences, historical context, and cultural insights. This approach not only emphasizes the importance of Kathak as a cultural phenomenon but also highlights the dynamic role it plays in the lives of women, serving as a lens to understand the evolution of gender roles and societal changes in India.

In Chakravorty's article, "Dancing into Modernity: Multiple Narratives of India's Kathak Dance," a comprehensive exploration is presented, focusing on the multifaceted narratives and the dance form's journey into modernity. The findings within this research offer diverse narratives that underscore Kathak's evolution in the context of modern India. The article delves into the multiplicity of stories surrounding Kathak, illustrating its transformation from a traditional art form to a dynamic medium

intertwined with modern expressions. The variable selection criteria evident in this work revolve around the cultural, historical, and social narratives interwoven into Kathak's evolution, portraying its adaptability to changing societal landscapes while retaining its traditional essence. Methodologically, Chakravorty employs a scholarly approach, combining historical analysis, personal narratives, and cultural examinations. This method not only enriches the understanding of Kathak's evolution but also presents a nuanced view of the dance form as a living art, shaped by multiple narratives, cultural influences, and societal changes. The article serves as a pivotal resource for scholars, offering a comprehensive understanding of Kathak's journey into modernity and its intricate connections with Indian cultural narratives and societal shifts.

In Bose's contribution, "An Early Textual Source for Kathak," featured in "Dance of India" edited by Waterhouse, David, an essential exploration of Kathak's early textual origins is presented. The findings in this particular work highlight an early source crucial to understanding the historical roots and textual references associated with Kathak. The variable selection criteria emphasized in this research are centered on the historical origins and textual foundations of Kathak, emphasizing the significance of early references in comprehending the dance form's evolution. Methodologically, Bose's contribution adopts a scholarly and textual analysis approach, diving into historical texts and references related to Kathak's early existence. This methodological choice provides an invaluable insight into the dance form's foundational texts, aiding in comprehending its historical evolution and early conceptualization. The work contributes significantly to the scholarly understanding of Kathak by unearthing and examining early textual sources that underpin its historical and cultural origins.

In Chakravorty's work, "Kathak in Calcutta: A Story of Tradition and Change," featured in "Culture Studies: An Introduction for Indian Readers," edited by Gupta, Nilanjana, an insightful exploration into Kathak's narrative within the cultural landscape of Calcutta unfolds. The findings within this research piece shed light on the dance form's journey, specifically in the context of Calcutta, showcasing the interplay between tradition and evolving changes. The variable selection criteria illuminated in this work revolve around the intersection of tradition and change within the domain of Kathak in the specific setting of Calcutta, emphasizing the dance form's adaptive nature and its resilience amidst



evolving cultural landscapes. Methodologically, Chakravorty employs an ethnographic and cultural studies approach, blending narratives, cultural observations, and historical context to depict the dynamic relationship between Kathak and the cultural milieu of Calcutta. This method provides a profound understanding of how Kathak not only embodies tradition but also adapts to and influences cultural changes, positioning it as a dynamic cultural expression within the context of Calcutta's societal evolution. The work significantly contributes to comprehending the multifaceted role of Kathak in the regional cultural scenario, offering insights into the dance form's resilience and adaptability within a changing cultural landscape.

In Kothari's article, "Kathak All the Way," published in the *Statesman*, the comprehensive exploration presents a profound understanding of Kathak, its essence, and significance within the cultural domain. While the specific date is unavailable, the findings within this piece delve into the essence of Kathak as a dance form, capturing its holistic presence and significance. The variable selection criteria evident in this work highlight the all-encompassing nature of Kathak, emphasizing its essence and the depth of its cultural and artistic relevance. Methodologically, Kothari employs a journalistic and observational approach, reflecting on the overarching significance and cultural impact of Kathak. This method offers a narrative and descriptive understanding of Kathak's pervasive presence within the cultural landscape, positioning it as a comprehensive art form resonating through time and space. Despite the missing date, the article stands as a testament to Kathak's significance, providing a cultural and contextual understanding of the dance form, enriching the discourse around its artistic, social, and cultural importance.

In Sunil Kothari's publication, "Kathak: Indian Classical Dance Art," published in 1989 by Abhinav Publications, a comprehensive exposition on Kathak as an Indian classical dance form unfolds. The findings within this work provide an in-depth exploration of the various facets of Kathak, encompassing its historical, cultural, and artistic significance. The variable selection criteria presented in this work revolve around the multifaceted dimensions of Kathak, emphasizing its cultural richness, technical aspects, and its role within the Indian classical dance repertoire. Methodologically, Kothari employs a scholarly and descriptive approach, offering a comprehensive analysis of Kathak's intricacies, including its historical evolution, stylistic elements, and the cultural contexts shaping its development. The publication serves as a pivotal resource for scholars

and enthusiasts seeking a profound understanding of Kathak's artistic and cultural heritage, providing a detailed and comprehensive portrayal of the dance form within the Indian classical dance milieu.

In Sushil K. Saxena's article "Kathak: Indian Classical Dance Art," published in *Sangeet Natak* in 1990, a detailed analysis and exploration of Kathak as an Indian classical dance art form is presented. The findings within this work offer an insightful examination of Kathak's various dimensions, delving into its historical, cultural, and artistic significance. The variable selection criteria emphasized in this research focus on the multifaceted aspects of Kathak, highlighting its cultural richness, technical intricacies, and its significant position within the Indian classical dance spectrum. Methodologically, Saxena adopts a scholarly and descriptive approach, providing a comprehensive analysis of Kathak's historical evolution, stylistic nuances, and its cultural context within the realm of Indian classical dance. The article stands as an important reference for scholars and enthusiasts, offering an in-depth understanding of Kathak's artistic and cultural heritage, serving as a comprehensive resource that illuminates the intricate beauty and significance of this classical dance form.

In Sushil Saxena's publication "Swinging Syllables: Aesthetics of Kathak Dance," released in 1991 by Oxford University Press, an extensive exploration is presented, focusing on the aesthetic dimensions of Kathak dance. The findings within this work offer an in-depth analysis of the aesthetics inherent in Kathak, exploring its artistic nuances, rhythmic patterns, and expressive elements. The variable selection criteria highlighted in this research revolve around the aesthetic components of Kathak, emphasizing its rhythmic complexities, gestural expressions, and the emotional depth portrayed through movement. Methodologically, Saxena employs a scholarly and analytical approach, providing a comprehensive dissection of Kathak's aesthetic elements, focusing on its technical intricacies and the emotive power conveyed through the dance form. The publication serves as a fundamental resource for scholars and enthusiasts seeking a profound understanding of the aesthetic dimensions of Kathak, offering insights into the intricacies and expressive beauty of this classical dance form.

In Purnima Shah's article "Farmayishi Poetics of Kathak: Significance of Reception," published in the *UCLA Journal of Dance Ethnology* in

1994, an in-depth exploration of the reception and poetic significance within Kathak dance is presented. The findings within this work offer an insightful analysis of Kathak's poetic elements, focusing specifically on the significance of reception in understanding the dance form. The variable selection criteria emphasized in this research revolve around the poetic and reception-based components of Kathak, shedding light on how the dance form is perceived and received, highlighting its nuanced poetic elements. Methodologically, Shah employs an ethnographic and analytical approach, providing a comprehensive examination of Kathak's poetics and the role of reception in shaping its significance. The article stands as a valuable resource for scholars and enthusiasts, offering a unique perspective on the poetic dimensions of Kathak and the importance of reception in understanding and appreciating this classical dance form.

In Purnima Shah's article "Transcending Gender in the Performance of Kathak," published in the *Dance Research Journal* in 1998, a comprehensive exploration is presented, focusing on the aspect of transcending gender within Kathak performances. The findings within this work delve into the nuanced ways in which gender roles and norms are challenged or surpassed in the context of Kathak dance performances. The variable selection criteria highlighted in this research emphasize the transcendence of gender norms and roles within Kathak, showcasing how the dance form acts as a platform for breaking traditional gender boundaries. Methodologically, Shah employs a research approach that combines ethnographic observation and scholarly analysis to dissect the performances, providing a nuanced understanding of how Kathak serves as a space for transcending and redefining gender roles in the realm of dance. This article stands as a significant resource for scholars and enthusiasts, offering unique insights into the ways in which Kathak performances challenge and transcend conventional gender expectations, contributing to a broader discourse on gender within the performing arts.

In Uma Sharma's article "Is Kathak on the Decline?" published in *Lipika: A Journal of the Performing Arts* in 1972, an exploration into the status and potential decline of Kathak dance is presented. The findings within this work discuss and assess the challenges or indicators that might suggest a decline in the practice and popularity of Kathak. The variable selection criteria highlighted in this research revolve around identifying and analyzing the potential factors contributing to a perceived decline in the practice or prominence of Kathak dance. Methodologically, Sharma

adopts a critical and evaluative approach, using observations and analytical frameworks to examine the state of Kathak, exploring potential reasons or concerns that could lead to its decline. This article stands as a valuable resource that scrutinizes the possible challenges faced by Kathak during the time of publication, contributing to the discourse on the preservation and future of this classical dance form.

In Ravi Shankar Massey's publication "India's Kathak Dance, Past Present, Future," released in 1999 by Abhinav Publications, a comprehensive exploration and analysis of Kathak dance unfold. The findings within this work delve into the historical roots, contemporary status, and future prospects of Kathak. The variable selection criteria illuminated in this research encompass the historical evolution, contemporary relevance, and future trajectories of Kathak, highlighting its enduring significance and potential evolution. Methodologically, Massey employs a scholarly and historical approach, providing an encompassing overview of Kathak's journey from its origins to its current status and probable future trends. The publication stands as a significant resource for scholars and enthusiasts, offering an insightful understanding of Kathak's rich heritage, contemporary existence, and potential pathways for its continued evolution as a classical dance form in India.

In Walker's article, "Revival and Reinvention in India's Kathak Dance," published in *MUSICultures* in 2010, an in-depth exploration into the processes of revival and reinvention within Kathak dance is presented. The findings within this work offer a detailed analysis of the resurgence and adaptation of Kathak, emphasizing its evolution and innovative facets in contemporary contexts. The variable selection criteria highlighted in this research revolve around the revival and reinvention processes within Kathak, focusing on the adaptive and transformative elements that contribute to its resurgence. Methodologically, Walker employs an ethnographic and analytical approach, providing a comprehensive analysis of the strategies and adaptations influencing Kathak's revival and reinvention. This article stands as a significant resource for scholars, offering valuable insights into the dynamic changes and adaptations that contribute to the continuous evolution and vibrancy of Kathak within the cultural landscape.

In Morelli's article "Intergenerational Adaptation in North Indian Kathak Dance," published in *Anthropological Notebooks* in 2010, a

profound exploration is presented, focusing on the adaptation processes within North Indian Kathak dance across different generations. The findings within this work offer an in-depth analysis of how Kathak dance is passed down and adapted across various generations, emphasizing the changes and continuities within the tradition. The variable selection criteria highlighted in this research revolve around the intergenerational transmission and adaptation of Kathak, focusing on how the dance form evolves and adapts across different age groups and familial or traditional lineages. Methodologically, Morelli employs an anthropological approach, utilizing observations and analysis to explore how Kathak sustains and transforms through intergenerational practice and adaptation. This article provides valuable insights for scholars and enthusiasts, offering a deeper understanding of how Kathak evolves and maintains its cultural richness within the context of intergenerational transmission.

In Chakravorty's work "Whose History? Kathak Dance and Its Practitioners," published in 2015, a critical examination is presented, focusing on the construction and ownership of the history of Kathak dance and its practitioners. The findings within this work delve into the complexities surrounding the narrative of Kathak's history, shedding light on the perspectives and agency of its practitioners in shaping and preserving this cultural heritage. The variable selection criteria illuminated in this research revolve around the ownership and construction of Kathak's history, emphasizing the diverse voices and perspectives within the dance community. Methodologically, Chakravorty employs a critical and analytical approach, utilizing academic discourse and the examination of practitioner narratives to unravel the nuances of Kathak's historical discourse. This article stands as a valuable contribution, offering insights into the intricate dynamics of historical representation and the voices that contribute to the narrative of Kathak dance and its practitioners.

In M. D. Natavar's dissertation titled "New Dances, New Dancers, New Audiences: Shifting Rhythms in the Evolution of India's Kathak Dance," completed at the University of Wisconsin-Madison in 1997, a comprehensive exploration of the evolving landscape of Kathak dance unfolds. The findings within this dissertation offer an in-depth analysis of the shifts in Kathak's evolution, focusing on the emergence of new dance forms, practitioners, and audience dynamics. The variable selection criteria highlighted in this research revolve around the changing dynamics within Kathak, emphasizing the impact of new dances, dancers, and audiences

on the dance form. Methodologically, Natavar employs a scholarly and research-oriented approach, utilizing academic analysis and possibly fieldwork to investigate the transformative elements influencing Kathak's evolution. This dissertation serves as a significant academic contribution, providing nuanced insights into the dynamic changes shaping the trajectory of Kathak dance in response to evolving cultural, artistic, and audience contexts.

In H. R. Stoltenberg's doctoral dissertation titled "Bhakti Bells and Bollywood: Positioning Kathak Dance as a Religious Ritual in Urban India," completed at the University of Hawai'i at Manoa in 2019, a comprehensive exploration is presented, focusing on the positioning of Kathak dance as a religious ritual within the urban context of India. The findings within this dissertation offer an in-depth analysis of the intersection between Kathak dance, religious practices, and the urban milieu. The variable selection criteria illuminated in this research revolve around the religious and urban positioning of Kathak, emphasizing its role as a ritualistic practice within the urban Indian landscape. Methodologically, Stoltenberg likely employs a combination of ethnographic research and academic analysis to investigate the religious dimensions of Kathak within an urban setting. This doctoral dissertation stands as a significant scholarly contribution, providing valuable insights into the multifaceted roles and meanings of Kathak dance within the religious and urban contexts of contemporary India.

In Pallabi Chakravorty's doctoral dissertation titled "Choreographing Modernity: Kathak Dance, Public Culture, and Women's Identity in India," completed at Temple University in 2000, a comprehensive exploration is presented, focusing on the intersection of Kathak dance, public culture, and women's identity in the context of modernity. The findings within this dissertation offer an in-depth analysis of how Kathak dance becomes a medium for expressing and negotiating women's identity within the changing landscape of Indian public culture. The variable selection criteria illuminated in this research revolve around the role of Kathak in shaping women's identity and its engagement with the evolving public culture in India. Methodologically, Chakravorty likely employs a combination of ethnographic research, choreographic analysis, and academic discourse to investigate the intricate relationships between Kathak, women's identity, and public culture. This doctoral dissertation stands as a significant scholarly contribution, providing nuanced insights into the ways in which

Kathak dance contributes to the construction of women's identities within the framework of modernity in India.

In the work by Sumantra Gupta titled "Performance and Subversion in Kathak," published in 2015, the author explores the intricate relationship between performance and subversion within the context of Kathak, a classical dance form in India. The findings within this work delve into the ways in which Kathak performances can serve as a platform for subverting established norms or challenging societal expectations. The variable selection criteria highlighted in this research likely revolve around the performative aspects of Kathak and its potential to subvert or challenge established norms. Methodologically, Gupta may employ a combination of performance analysis, cultural studies, and possibly ethnographic research to unravel the nuanced dynamics of performance and subversion within Kathak. This work stands as a valuable contribution, providing insights into the transformative and subversive potential inherent in the practice of Kathak as a form of artistic expression.

In the article by Margaret Walker titled "Kathak Log Ya Kathak Nrtya: The Search for a Dance Called Kathak," published in the *Journal of the Indian Musicological Society* in 2009, the author engages in a search for the essence and identity of Kathak dance. The findings within this article likely involve a deep exploration into the historical and cultural dimensions of Kathak, aiming to understand the nature and significance of this dance form. The variable selection criteria illuminated in this research likely revolve around the quest for defining and identifying the unique characteristics that constitute Kathak dance. Methodologically, Walker may employ historical research, cultural analysis, and possibly interviews or interactions with practitioners to unravel the intricate layers that contribute to the identity of Kathak. This article stands as a valuable scholarly contribution, offering insights into the ongoing exploration and understanding of what constitutes the essence of Kathak dance.

In the article by Amy Catlin-Jairazbhoy titled "Sacred Pleasure, Pain, and Transformation in African Indian Sidi Sufi Ritual and Performance," published in *Performing Islam* in 2012, the author explores the intricate dynamics of ritual and performance within the context of African Indian Sidi Sufi practices. The findings within this article likely delve into the interplay between sacred elements, pleasure, pain, and transformative experiences embedded in the ritualistic performances of the Sidi Sufi community. The



variable selection criteria illuminated in this research may revolve around understanding the multifaceted nature of these ritualistic performances and their role in spiritual and transformative processes. Methodologically, Catlin-Jairazbhoy may employ an ethnographic approach, combining fieldwork, interviews, and performance analysis to unravel the complex relationship between pleasure, pain, and transformation within the Sidi Sufi ritual context. This article stands as a valuable scholarly contribution, providing insights into the rich tapestry of spiritual experiences and performative elements in the Sidi Sufi tradition.

In the article by Peter Manuel titled “North Indian Sufi Popular Music in the Age of Hindu and Muslim Fundamentalism,” published in *Ethnomusicology* in 2008, the author investigates the dynamics of Sufi popular music within the socio-political context of Hindu and Muslim fundamentalism in North India. The findings within this article likely delve into the impact of religious and political ideologies on the development and reception of Sufi popular music in the region. The variable selection criteria illuminated in this research may revolve around understanding how Sufi music negotiates its space and meaning amidst the challenges posed by fundamentalist ideologies. Methodologically, Manuel may adopt an ethnomusicological approach, combining musical analysis, ethnographic research, and socio-political contextualization to explore the interplay between music and religious fundamentalism. This article stands as a valuable scholarly contribution, providing insights into the complex intersections of music, religion, and politics in North India.

In Krzysztof Skiba’s article “Cultural Geography of Kathak Dance: Streams of Tradition and Global Flows,” published in *Cracow Indological Studies* in 2016, the author explores the cultural geography of Kathak dance, examining the interaction between tradition and global influences. The findings within this article likely delve into how Kathak dance is shaped by cultural, geographical, and global factors, exploring the streams of tradition and the contemporary global flows influencing the dance form. The variable selection criteria illuminated in this research may revolve around understanding the geographic and cultural dimensions of Kathak, emphasizing its adaptability and evolution in response to global influences. Methodologically, Skiba may adopt a cultural geography approach, combining historical analysis, geographical considerations, and an exploration of global trends to elucidate the complex dynamics of Kathak dance. This article stands as a valuable scholarly contribution,



providing insights into the cultural and geographical dimensions that contribute to the richness and diversity of Kathak.

In the study conducted by Maloney Leaf and Ngo, titled “‘You are not invisible’: A Qualitative Study Examining Ritual, Pedagogical Relationships, and Student Visibility in Kathak Dance,” published in *Research in Dance Education* in 2020, the authors delve into the dynamics of ritual, pedagogical relationships, and the visibility of students within the context of Kathak dance. The findings likely explore the significance of rituals, the nature of teacher-student relationships, and how visibility is negotiated within the pedagogical framework of Kathak dance. The variable selection criteria illuminated in this research may revolve around understanding the ritualistic aspects, the dynamics of the teacher-student relationship, and the role of visibility in the learning process of Kathak. Methodologically, Maloney Leaf and Ngo may employ qualitative research methods, such as interviews and observations, to gain insights into the nuanced aspects of pedagogy and student experience in Kathak dance. This study stands as a valuable contribution, shedding light on the intricate dynamics of the learning environment in Kathak dance education.

In the research conducted by Sanya Tewari, titled “Embodied Transmission of Culture: Exploring the Case of Kathak Dance in London,” the study likely investigates the ways in which Kathak dance is transmitted and embodied within the cultural context of London. The findings within this research may explore how Kathak, as a traditional dance form, adapts and resonates in a diasporic setting, particularly in London. The variable selection criteria illuminated in this study may revolve around understanding the embodied transmission of cultural elements through Kathak dance in a transnational context. Methodologically, Tewari may adopt a qualitative approach, utilizing interviews, participant observation, and possibly performance analysis to unravel the nuances of cultural transmission within the Kathak dance community in London. This research stands as a valuable contribution, providing insights into how traditional art forms maintain cultural connections and evolve in diverse global settings.

In the study authored by Kulshreshtha, Saraswathy, Babu, and Chandel, titled “Self-Reported Perceived Stress, Depression, and Generalized Anxiety Disorder Among Kathak Dancers and Physically Active Non-Dancers of North India,” published in *Frontiers in Psychology* in 2023,

the authors likely investigate the mental health aspects among Kathak dancers in comparison to physically active non-dancers in North India. The findings within this study may explore the self-reported perceived stress, depression, and generalized anxiety disorder levels, considering the unique physical and psychological demands of Kathak dance. The variable selection criteria illuminated in this research may revolve around understanding the mental health implications of engaging in Kathak dance compared to other forms of physical activity. Methodologically, the study may employ self-reporting measures, surveys, and possibly psychological assessments to examine the mental well-being of Kathak dancers and non-dancers. This research stands as a valuable contribution, shedding light on the potential psychological impacts of practicing Kathak dance in a North Indian context.

In Peter M. Menger's article "Artistic Labor Markets: Contingent Work, Excess Supply and Occupational Risk Management," published in the "Handbook of the Economics of Art and Culture" in 2006, the author likely examines the dynamics of labor markets in the artistic field, exploring concepts such as contingent work, excess supply, and occupational risk management. The findings within this article may delve into the economic aspects of artistic professions, considering the challenges artists face in terms of job stability, market demand, and risk mitigation strategies. The variable selection criteria illuminated in this research may revolve around understanding the contingent nature of artistic employment, the dynamics of supply and demand in the artistic labor market, and how artists manage occupational risks. Methodologically, Menger likely employs economic analyses and theoretical frameworks to explore the intricacies of artistic labor markets. This article stands as a valuable contribution, providing insights into the economic dimensions of artistic careers and the challenges artists encounter in managing their professional lives.

In Anees Jung's article "Tarnished Gilt and Twinkling Feet," published in *The Times of India* on May 18, 1969, the author likely explores the intersection of societal perceptions and the artistic expression of Kathak dance. The findings within this article may delve into the nuances of how Kathak, with its twinkling and expressive feet, interacts with the societal attitudes or challenges that might tarnish its perceived cultural significance. The variable selection criteria illuminated in this research may revolve around understanding the interplay between societal perceptions, artistic expression, and the challenges faced by Kathak in maintaining its cultural

integrity. Methodologically, Jung may adopt a journalistic approach, combining observation, interviews, and cultural analysis to provide insights into the context and dynamics surrounding Kathak dance during that period. This article stands as a valuable historical record, offering a snapshot of the cultural landscape and the reception of Kathak in 1969.

In Leela Venkataraman's article "Artists as Art Managers and Administrators?" published in *Sruti* in 1996 (Issue 139), the author likely explores the role of artists as managers and administrators in the realm of the arts. The findings within this article may delve into the challenges and dynamics artists face when taking on roles beyond their creative pursuits, such as managing and administrating artistic endeavors. The variable selection criteria illuminated in this research may revolve around understanding how artists navigate and balance their roles as both creators and administrators. Methodologically, Venkataraman may employ interviews, case studies, or observations to provide insights into the experiences and perspectives of artists involved in arts management and administration. This article stands as a valuable contribution, shedding light on the multifaceted roles that artists may undertake in the management and administration of the arts.

### Research gap

While the existing literature provides a comprehensive overview of Kathak dance, including its historical perspectives, cultural significance, and global influences, there exists a noticeable research gap in understanding the contemporary challenges and opportunities faced by Kathak practitioners, particularly in the context of evolving global and cultural landscapes.

- 1. Contemporary Challenges:** The literature predominantly focuses on the historical and traditional aspects of Kathak, leaving a gap in addressing the contemporary challenges faced by dancers. Exploration into issues such as the impact of technology, changing audience demographics, and evolving socio-cultural dynamics on Kathak practitioners is notably absent.
- 2. Health and Well-being:** The mental and physical well-being of Kathak dancers is a crucial aspect that has been underexplored. While a recent study (Kulshreshtha et al., 2023) touches upon mental health aspects, a deeper investigation into the holistic health and well-being of Kathak dancers is essential, considering the demanding nature of this art form.

3. **Diasporic Perspectives:** The literature review lacks a comprehensive exploration of Kathak in diasporic settings, particularly in the context of the Indian diaspora. Understanding how Kathak evolves and adapts in diverse cultural contexts, such as London or other global cities, would provide valuable insights into its transnational dynamics.
4. **Intersectionality and Inclusivity:** There is a gap in examining the intersectionality within the Kathak community. Exploring how gender, ethnicity, and socio-economic factors intersect with the practice and reception of Kathak could contribute to a more nuanced understanding of inclusivity and diversity within the dance form.
5. **Educational Practices:** The role of Kathak in contemporary educational settings, both within India and internationally, remains underexplored. Investigating the pedagogical approaches, challenges faced by Kathak educators, and the integration of technology in teaching Kathak could offer valuable insights into the evolving landscape of dance education.

Closing these research gaps would not only contribute to a more holistic understanding of Kathak dance in the contemporary context but also provide practical insights for dancers, educators, and policymakers involved in the preservation and promotion of this rich cultural heritage.

### **Tradition and Policy in Cultural Practices**

The interplay between tradition and policy within cultural practices forms a nuanced dynamic that shapes the evolution and preservation of artistic heritage. In the context of Kathak dance, this intricate relationship unfolds as a compelling narrative, influencing both the authenticity of the art form and its responsiveness to contemporary societal frameworks.

*Preservation of Tradition:* Kathak, deeply rooted in cultural traditions dating back centuries, embodies a commitment to preserving the authenticity of its classical roots. The intricate footwork, expressive gestures, and storytelling techniques passed down through generations showcase a dedication to the timeless traditions that define this dance form.

*Innovation and Adaptation:* Yet, the preservation of tradition within Kathak does not imply stagnation. Instead, the dance form has demonstrated a remarkable capacity for innovation and adaptation. Kathak artists, while

upholding core traditional elements, explore new themes, experiment with choreography, and integrate modern influences, ensuring the art form's relevance in contemporary contexts.

*Alignment with Contemporary Policies:* The alignment of Kathak with contemporary policies is a delicate dance in itself. Cultural policies, educational frameworks, and funding structures play pivotal roles in shaping the trajectory of Kathak as a recognized and supported art form. Policies that encourage inclusivity, diversity, and the promotion of traditional arts contribute to the sustenance and growth of Kathak on a broader societal scale.

*Educational Initiatives:* Educational policies further influence the transmission of Kathak from one generation to the next. Formalized training institutions, collaborations with academic curricula, and the integration of Kathak into educational frameworks contribute to the accessibility of the art form and its recognition as a valuable cultural asset.

*Challenges in Policy Integration:* However, challenges persist in seamlessly integrating tradition with contemporary policies. The potential conflict between commercialization, cultural commodification, and the preservation of the essence of Kathak raises questions about the delicate balance required to navigate these complex landscapes.

*Striking a Harmonious Balance:* This research delves into the delicate equilibrium between tradition and policy within Kathak dance. It seeks to understand how Kathak practitioners navigate the evolving cultural landscape, embracing traditional authenticity while responding to the demands and opportunities presented by contemporary policies. By unraveling this intricate interplay, the study aims to illuminate pathways for sustaining Kathak as a vibrant cultural practice harmonized with the evolving contours of contemporary society.

### **Sufi-inspired Lifestyle and Mental Well-being**

The exploration of a Sufi-inspired lifestyle within the realm of Kathak dance unveils a multifaceted dimension that extends beyond the artistic movements on stage. This section delves into the interconnectedness between adopting a Sufi-inspired lifestyle and its potential impact on the mental well-being of Kathak practitioners.

*Spiritual Underpinnings:* A Sufi-inspired lifestyle, deeply rooted in Islamic mysticism, encompasses spiritual devotion, love, and an inward

journey towards self-discovery. Kathak, as a form of artistic expression, provides a unique avenue for dancers to infuse their movements with spiritual themes, creating a symbiotic relationship between the dance and the practitioner's spiritual journey.

*Expressive Elements in Kathak:* Kathak, with its inherent narrative traditions, offers a canvas for dancers to embody Sufi philosophies through storytelling. Expressive elements such as “abhinaya” (facial expressions) and “mudras” (hand gestures) become conduits for translating spiritual narratives, fostering a deep connection between the dancer, the audience, and the spiritual essence embedded in the dance.

*Connection to Inner Self:* Engaging in a Sufi-inspired lifestyle within the context of Kathak dance invites practitioners to connect with their inner selves. The rhythmic patterns and movements become not just a physical expression but a meditative practice, promoting mindfulness and a sense of presence that can positively contribute to mental well-being.

*Emotional Resonance:* The emotive nature of Kathak, particularly in portraying Sufi-inspired themes, provides an emotional outlet for dancers. This emotional resonance can serve as a form of catharsis, allowing practitioners to channel and express complex emotions, potentially contributing to emotional well-being and psychological balance.

*Community and Support:* Embracing a Sufi-inspired lifestyle within the Kathak community fosters a sense of belonging and shared spiritual values. The communal aspect provides a support network, contributing to the mental well-being of dancers as they navigate the challenges and joys of their artistic and spiritual journeys.

*Research Implications:* This research aims to unravel the intricate connections between a Sufi-inspired lifestyle embedded in Kathak dance and the mental well-being of practitioners. By understanding how spiritual dimensions intersect with artistic expressions, the study seeks to shed light on the potential therapeutic aspects of Kathak, offering insights that extend beyond the stage and into the holistic well-being of those engaged in this profound dance form.

### **Artistic Practices and Unemployment Reduction**

The intersection of Kathak dance and strategies for unemployment reduction unveils a transformative potential within the artistic practices

embedded in this classical art form. This section explores how Kathak's artistic dimensions can serve as a catalyst for creating economic opportunities and addressing the challenges associated with unemployment.

*Entrepreneurial Opportunities:* Kathak, beyond its performative aspects, presents opportunities for entrepreneurial ventures for practitioners. Initiatives such as dance schools, choreography services, and event performances contribute to the creation of small businesses, fostering economic independence and entrepreneurship within the Kathak community.

*Cultural Tourism and Employment:* Kathak, as a cultural treasure, has the potential to attract cultural tourism. Performances, workshops, and cultural events centered around Kathak can become key attractions, generating employment opportunities in hospitality, event management, and related industries.

*Collaborations and Cross-disciplinary Initiatives:* Artistic collaborations and cross-disciplinary initiatives can create a symbiotic relationship between Kathak and other industries. Collaborations with film, theater, or fashion industries not only showcase the versatility of Kathak but also open avenues for employment for dancers in diverse fields.

*Educational and Outreach Programs:* Kathak's educational aspects provide scope for employment in teaching and outreach programs. Educational institutions, both formal and informal, can serve as platforms for disseminating Kathak knowledge, thereby creating employment opportunities for experienced practitioners.

*Social Impact and Employment:* Beyond the commercial realm, Kathak's potential for social impact can lead to employment opportunities in community development projects. Dance-based initiatives addressing social issues can provide avenues for Kathak practitioners to engage with communities while creating positive change.

*Skill Development Programs:* Kathak's intricate skill set, including rhythm, coordination, and expressive storytelling, can be harnessed in skill development programs. Workshops, training sessions, and corporate engagements centered around these skills contribute to employability and professional growth for Kathak dancers.

*Research Implications:* This research endeavors to uncover the ways in which Kathak's artistic practices can be harnessed for unemployment



reduction. By examining entrepreneurial ventures, cultural tourism, collaborations, education, social impact, and skill development, the study aims to contribute insights that go beyond the traditional understanding of Kathak, showcasing its potential as a dynamic force for economic empowerment and societal contribution.

### **Role of Arts in Suicide Prevention**

Understanding the potential role of Kathak dance in the realm of suicide prevention delves into the therapeutic and transformative dimensions of artistic expression. This section explores how the arts, particularly Kathak, can contribute to mental health support and suicide prevention efforts.

*Artistic Expression as Catharsis:* Kathak, with its expressive movements and emotive storytelling, provides a channel for emotional release and catharsis. The process of translating inner emotions into external expressions through dance can offer a constructive outlet for individuals grappling with mental health challenges, potentially contributing to suicide prevention.

*Community Support and Connection:* Engaging in Kathak within a community setting fosters a sense of belonging and support. The communal nature of dance provides individuals with a network of peers who share common interests and experiences, offering a supportive environment that can be crucial in suicide prevention efforts.

*Mindfulness and Stress Reduction:* The rhythmic patterns and mindful movements inherent in Kathak create an immersive experience that promotes mindfulness and stress reduction. Practitioners may find solace in the meditative aspects of dance, potentially alleviating mental health pressures and reducing the risk factors associated with suicide.

*Empowerment Through Artistic Mastery:* The journey of mastering Kathak dance involves discipline, dedication, and a sense of accomplishment. Empowering individuals through the acquisition of artistic skills may contribute to increased self-esteem and a sense of purpose, factors that can be protective against suicidal ideation.

*Art-based Therapies:* Integrating Kathak into art-based therapeutic interventions widens the scope of its impact. Dance therapy, when guided by trained professionals, can be an effective tool in mental health treatment, offering individuals an alternative and expressive avenue for addressing psychological distress.



*Promoting Mental Health Awareness:* Performances and outreach initiatives centered around Kathak can be platforms for promoting mental health awareness. By integrating mental health themes into dance narratives, Kathak has the potential to destigmatize conversations around mental health and encourage seeking help.

*Research Implications:* This research aims to elucidate the specific ways in which Kathak dance, as an artistic practice, can contribute to suicide prevention efforts. By exploring its cathartic qualities, community support dynamics, mindfulness aspects, empowerment through mastery, art-based therapies, and mental health awareness initiatives, the study seeks to provide valuable insights that illuminate the potential of Kathak in promoting mental well-being and preventing suicide.

### **Research Questions:**

#### **1. Tradition and Policy Integration (TPI):**

- a. To what extent does the effective integration of tradition and contemporary policies in Kathak dance practices influence the mental well-being of practitioners?
- b. Is there a correlation between the integration of tradition and contemporary policies in Kathak and the likelihood of suicide prevention among practitioners?

#### **2. Sufi-inspired Lifestyle (SL):**

- a. How does the adoption of a Sufi-inspired lifestyle within the practice of Kathak influence the mental well-being of practitioners?
- b. Is there a significant relationship between embracing a Sufi-inspired lifestyle in Kathak and the prevention of suicide among practitioners?

#### **3. Artistic Practices for Unemployment Reduction (APUR):**

- a. To what extent does active engagement in entrepreneurial and cultural initiatives within the Kathak community lead to reduced unemployment among practitioners?
- b. Is there a relationship between artistic practices, such as entrepreneurship and cultural initiatives, and the reduction of unemployment within the Kathak community?

#### **4. Educational Initiatives in Kathak (EI):**

- a. How do educational initiatives, including formalized training institutions and collaborations with academic curricula, impact the holistic understanding of Kathak?
- b. Is there a connection between participation in educational initiatives related to Kathak and mental well-being, contributing to suicide prevention among practitioners?

#### **5. Mental Well-being and Suicide Prevention (MWSP):**

- a. How does the combined outcome of mental well-being and suicide prevention manifest among Kathak practitioners?
- b. Is there a comprehensive understanding of the impact of Tradition and Policy Integration, Sufi-inspired Lifestyle, Artistic Practices for Unemployment Reduction, and Educational Initiatives in Kathak on the mental well-being and suicide prevention of practitioners?

#### **Hypotheses:**

##### **1. Tradition and Policy Integration (TPI)**

- The hypothesis for Tradition and Policy Integration draws from the literature review, particularly Walker, M. E. (2016), discussing the historical perspective of India's Kathak dance. It posits that the integration of tradition and contemporary policies within Kathak dance practices significantly influences the mental well-being and suicide prevention outcomes for practitioners.

**H1:** *The effective integration of tradition and contemporary policies in Kathak dance positively correlates with the mental well-being and contributes to suicide prevention among practitioners.*

##### **2. Sufi-inspired Lifestyle (SL)**

- The hypothesis for Sufi-inspired Lifestyle is informed by insights from Chakravorty, P. (2015) and the exploration of Kathak's potential to foster a Sufi-inspired lifestyle. It posits that adopting a Sufi-inspired lifestyle within the context of Kathak dance positively influences the mental well-being of practitioners, contributing to suicide prevention.

**H2:** *Practitioners who adopt a Sufi-inspired lifestyle within the practice of Kathak experience enhanced mental well-being, reducing the likelihood of suicide.*

### **3. Artistic Practices for Unemployment Reduction (APUR):**

- Derived from Pallabi Chakravorty's exploration (2008) of Kathak's role in women's empowerment, this hypothesis proposes that active engagement in entrepreneurial and cultural initiatives within the Kathak community, as discussed by Chakravorty (2008), is associated with reduced Unemployment and, consequently, positively impacts Mental Well-being and Suicide Prevention.

**H3:** *Active engagement in entrepreneurial and cultural initiatives within the Kathak community, as explored by Chakravorty (2008), is associated with reduced unemployment, contributing to enhanced mental well-being and suicide prevention among practitioners.*

### **4. Educational Initiatives in Kathak (EI):**

- Drawing from the broader literature of Pallabi Chakravorty's exploration (2008) of Kathak's role in women's empowerment, this hypothesis posits that participation in Educational Initiatives related to Kathak, acknowledging the multifaceted nature of Kathak from various sources, positively correlates with a Holistic Understanding of the dance form, Mental Well-being, and Suicide Prevention.

**H4:** *Participation in educational initiatives related to Kathak, drawing insights from diverse literature, positively correlates with a holistic understanding of the dance form, mental well-being, and contributes to suicide prevention among practitioners.*

### **5. Mental Well-being and Suicide Prevention (MWSP)**

- The hypothesis for Mental Well-being and Suicide Prevention is formulated based on the insights from diverse literature, including Chakravorty, P. (2006), emphasizing the potential therapeutic aspects of Kathak. It proposes that the mental well-being derived from Kathak practices acts as a protective factor against suicide.

**H5:** *Practitioners who actively engage in Kathak experience improved mental well-being, thereby reducing the likelihood of suicide.*

### III. Conceptual Framework

#### Integration of Tradition and Policy

The Integration of Tradition and Policy in the context of Kathak dance refers to the dynamic synergy between age-old traditional practices and contemporary policies within the realm of this classical dance form. This integration is pivotal for understanding how Kathak adapts to the evolving socio-cultural landscape, incorporating traditional nuances while aligning with modern policies.

**Historical Perspective (Walker, M. E., 2016):** Walker's historical exploration sheds light on the evolution of Kathak dance, emphasizing how traditional elements have persisted over time. The integration of tradition and policy becomes a focal point for maintaining the authenticity of Kathak while adapting to contemporary norms.

**Contemporary Relevance (Chakravorty, P., 2015):** Chakravorty's insights into Kathak's potential to foster a Sufi-inspired lifestyle highlight the contemporary relevance of this dance form. The integration of tradition and policy encompasses efforts to preserve Kathak's traditional roots while aligning with broader cultural and societal policies, such as the promotion of diverse artistic expressions.

**Entrepreneurial and Cultural Initiatives (Pallabi Chakravorty, 2008):** Pallabi Chakravorty's work underscores the role of Kathak in women's empowerment, emphasizing entrepreneurial and cultural initiatives. The integration of tradition and policy is evident in efforts to create opportunities for Kathak practitioners, aligning with modern cultural policies that promote inclusivity and gender empowerment.

**Multifaceted Educational Initiatives:** Educational initiatives related to Kathak, drawn from diverse literature, encompass formalized training institutions and collaborations with academic curricula. The integration of tradition and policy in education involves preserving the traditional pedagogical methods while adapting to contemporary educational standards.

In summary, the Integration of Tradition and Policy in Kathak dance is a complex interplay between preserving traditional elements and embracing contemporary policies. This integration ensures the sustainability and relevance of Kathak in a dynamic cultural landscape, fostering a harmonious coexistence of tradition and modernity.

## **Theoretical Foundations for Social Impact through Kathak Dance**

The Theoretical Foundations for Social Impact through Kathak Dance delve into the conceptual frameworks that underpin the potential of this classical dance form to bring about positive societal change. Drawing on various theories, Kathak dance emerges as a powerful medium for social impact, influencing individuals and communities on multiple levels.

### **1. Social Constructivism:**

- Social constructivism posits that knowledge and understanding are constructed through social interactions. In the context of Kathak dance, the collective creation and interpretation of artistic expressions foster shared meanings and cultural identities. Social constructivism provides a lens through which the transformative impact of Kathak on individuals and communities can be understood.

### **2. Feminist Theory:**

- Kathak's role in women's empowerment, as explored by scholars like Pallabi Chakravorty (2008), aligns with feminist theory. This theoretical framework emphasizes the importance of gender equality and the empowerment of women. Kathak, as a means of expression and empowerment for female practitioners, contributes to the broader feminist discourse.

### **3. Cultural Capital Theory:**

- Cultural capital theory, developed by Pierre Bourdieu, asserts that cultural knowledge and practices can be forms of capital that influence social mobility. In the context of Kathak, the theoretical foundation lies in the idea that proficiency in this classical art form can serve as a valuable cultural capital, providing individuals with a unique social advantage and contributing to their overall well-being.

### **4. Art for Social Change:**

- The theoretical underpinning of using art for social change emphasizes the transformative power of artistic expressions. Kathak dance, with its ability to convey narratives, emotions, and cultural nuances, aligns with this theory. It suggests that Kathak can be a catalyst for addressing social issues, fostering empathy, and promoting positive change within communities.

### 5. Community Cultural Development (CCD):

- CCD theory posits that cultural practices, including the arts, can be leveraged for community development. In the case of Kathak, its integration into community initiatives and cultural events becomes a vehicle for fostering social cohesion, preserving cultural heritage, and promoting community well-being.

### 6. Critical Pedagogy:

- Critical pedagogy emphasizes education as a tool for social transformation. In the context of Kathak, this theory highlights the importance of Kathak education not only for artistic development but also as a means to instill critical thinking, cultural awareness, and social responsibility in practitioners, contributing to broader social impact.

In essence, the theoretical foundations for social impact through Kathak dance draw from diverse frameworks that collectively highlight its potential to influence individuals, communities, and societal structures positively. Whether through gender empowerment, cultural enrichment, or community development, Kathak emerges as a dynamic force for social change grounded in rich theoretical perspectives.

### Theoretical Model

The proposed theoretical framework is based on above hypothesis and literature review, is shown in Figure 1.

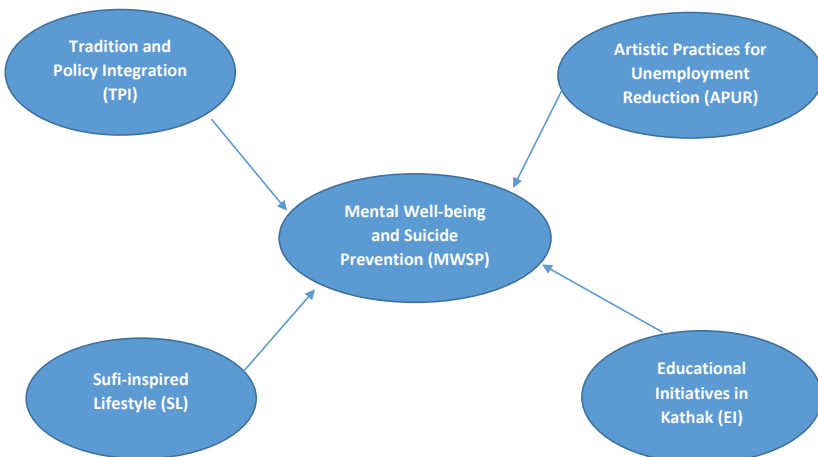


Figure 1: Theoretical framework

**Objectives of the Study:****1. To Assess the Impact of Tradition and Policy Integration (TPI) on Mental Well-being and Suicide Prevention among Kathak Practitioners:**

- *Sub-objectives:*
  - Examine the extent of tradition and contemporary policy integration in Kathak practices.
  - Evaluate the correlation between tradition and policy integration and practitioners' mental well-being.
  - Investigate the relationship between tradition and policy integration and the prevalence of suicide prevention measures among Kathak practitioners.

**2. To Explore the Influence of Sufi-inspired Lifestyle (SL) on the Mental Well-being of Kathak Practitioners and its Role in Suicide Prevention:**

- *Sub-objectives:*
  - Examine the adoption of a Sufi-inspired lifestyle within the practice of Kathak.
  - Assess the impact of a Sufi-inspired lifestyle on the mental well-being of Kathak practitioners.
  - Investigate the correlation between a Sufi-inspired lifestyle and the reduction of suicide risk among Kathak practitioners.

**3. To Investigate the Relationship between Artistic Practices for Unemployment Reduction (APUR) and Mental Well-being, Contributing to Suicide Prevention:**

- *Sub-objectives:*
  - Examine the extent of engagement in entrepreneurial and cultural initiatives within the Kathak community.
  - Assess the impact of artistic practices for unemployment reduction on the mental well-being of Kathak practitioners.

- Investigate the correlation between active engagement in entrepreneurial initiatives and reduced suicide risk among Kathak practitioners.

#### **4. To Examine the Role of Educational Initiatives in Kathak (EI) in Enhancing Holistic Understanding, Mental Well-being, and Suicide Prevention:**

- *Sub-objectives:*
  - Explore the participation of Kathak practitioners in educational initiatives related to the dance form.
  - Assess the correlation between participation in educational initiatives and a holistic understanding of Kathak.
  - Investigate the relationship between educational initiatives and enhanced mental well-being, contributing to suicide prevention.

#### **5. To Evaluate the Collective Influence of Tradition and Policy Integration, Sufi-inspired Lifestyle, Artistic Practices for Unemployment Reduction, and Educational Initiatives on Mental Well-being and Suicide Prevention (MWSP):**

- *Sub-objectives:*
  - Examine the combined impact of tradition and policy integration, Sufi-inspired lifestyle, artistic practices for unemployment reduction, and educational initiatives on practitioners' mental well-being.
  - Assess the collective contribution of these variables to suicide prevention within the Kathak community.

### **IV. Methodology**

#### **Overview**

The methodology chapter serves as the architectural framework guiding the systematic exploration of the research objectives. This chapter employs a quantitative research design, anchored in a survey-based approach, to comprehensively investigate the intricate relationships within the context of Kathak dance, mental well-being, and suicide prevention. The study's participants, primarily Kathak practitioners, are carefully selected based



on predefined criteria, ensuring the relevance and accuracy of the collected data. The survey instrument, meticulously designed to capture the nuances of the variables, undergoes rigorous scrutiny for reliability and validity. The data collection process unfolds with precision, adhering to ethical considerations and obtaining informed consent from participants.

The chosen analytical tool, Smart PLS4, is introduced as a powerful ally in structural equation modeling (SEM), aligning seamlessly with the study's quantitative nature. A detailed overview of the conceptual model and the operationalization of variables within Smart PLS4 is provided, setting the stage for the subsequent analysis. Results and findings derived from the software are presented and meticulously interpreted, offering insights into the significance of relationships and variables. The methodology chapter also engages in a critical self-reflection, acknowledging potential limitations and their potential impact on the study's outcomes. This chapter, in its entirety, not only delineates the methodological approach but also underscores the crucial role it plays in contributing to a nuanced understanding of the research questions at hand.

### **Rationale for choosing Smart PLS4 as the analysis tool**

The selection of Smart PLS4 as the analysis tool for this research is grounded in several key considerations, reflecting its suitability for the study's objectives and characteristics. The rationale for choosing Smart PLS4 is outlined as follows:

#### **1. Complex Structural Equation Modeling (SEM):**

Smart PLS4 is renowned for its proficiency in handling complex structural equation models, making it particularly suitable for studies with multiple latent variables and intricate relationships. Given the multifaceted nature of the variables in the research on Kathak dance, mental well-being, and suicide prevention, Smart PLS4 offers a robust platform for analyzing these interconnections.

#### **2. Partial Least Squares (PLS) Algorithm:**

*Efficiency in Small Sample Sizes:* Smart PLS4 excels in scenarios where sample sizes may be relatively small, providing accurate and stable estimates even with limited data. This characteristic is crucial for research involving specific populations, such as Kathak practitioners, where sample sizes may be constrained.

*Flexible Modeling Approach:* The PLS algorithm allows for a flexible modeling approach, accommodating both reflective and formative measurement models. This flexibility is advantageous in capturing the diverse facets of the variables under investigation in the Kathak dance context.

### **3. User-Friendly Interface:**

*Accessibility for Researchers with Varied Expertise:* Smart PLS4 boasts a user-friendly interface, making it accessible to researchers with varying levels of statistical expertise. This characteristic is valuable for ensuring that the analytical process is navigable for the research team, promoting accuracy and reliability in the results.

### **4. Predictive Capability:**

*Effective Prediction of Endogenous Variables:* Smart PLS4 is recognized for its predictive capabilities, allowing for the estimation of endogenous variables based on the observed data. In the context of this research, where predicting mental well-being and suicide prevention outcomes is crucial, this feature enhances the tool's applicability.

### **5. Integration of Measurement and Structural Models:**

*Seamless Integration of Measurement and Structural Equations:* Smart PLS4 facilitates the seamless integration of measurement and structural equations, enabling a holistic examination of the relationships between latent constructs and observed variables. This integrative approach aligns well with the comprehensive nature of the study.

### **6. Assumption Flexibility:**

*Relaxation of Normality Assumptions:* Smart PLS4 is less stringent regarding assumptions of normality, providing a practical advantage in situations where data may not strictly adhere to normal distribution. This flexibility is advantageous when working with real-world datasets that might exhibit non-normality.

## **Importance of the methodology in addressing research objectives.**

The methodology serves as the linchpin in the research endeavor, playing a pivotal role in shaping the trajectory of the study and

ensuring its ability to effectively address the defined objectives. In the context of this research on Kathak dance, mental well-being, and suicide prevention, the methodology holds paramount importance for several key reasons.

Firstly, the methodology acts as the roadmap guiding the systematic exploration of the intricate relationships within the chosen variables. Its role is not merely procedural but is deeply intertwined with the very fabric of the research questions. The design, data collection methods, and chosen analytical tool, Smart PLS4, are all strategically aligned with the unique nature of the study objectives. The selection of a quantitative research design and a survey-based approach reflects a conscious decision to quantifiably measure and analyze the multifaceted dimensions of Kathak dance, mental well-being, and suicide prevention.

Moreover, the methodology functions as a bridge between theory and practice. It operationalizes abstract concepts into measurable variables, facilitating the empirical testing of hypothesized relationships. The comprehensive approach to participant selection, survey design, and data collection is meticulously crafted to capture the nuances of Kathak practitioners' experiences and perceptions. By choosing Smart PLS4 as the analysis tool, the methodology aligns with the complexity of the structural equation modeling required to disentangle the interconnected variables and their impact.

Furthermore, the methodology is instrumental in ensuring the study's reliability and validity. Rigorous attention is given to the reliability of the survey instrument, the appropriateness of the analytical tool, and the ethical considerations governing participant engagement. By adhering to a meticulous methodology, the research aims to produce findings that are not only statistically robust but also ethically sound and methodologically valid.

In essence, the methodology is the cornerstone of the research, providing the means to systematically unravel the intricacies of Kathak dance's influence on mental well-being and suicide prevention. Its importance lies not only in the procedural aspects of the study but in its fundamental role as the conduit through which the research objectives are translated into empirical insights, contributing meaningfully to the broader understanding of the chosen phenomena.

## **Research Design**

### **Explanation of the quantitative research design**

The quantitative research design chosen for this study is a structured and systematic approach that employs numerical data to analyze the relationships between variables and address the research questions. This design is particularly suitable for investigations aiming to quantify the impact of various factors and understand the patterns of association within the chosen domains of Kathak dance, mental well-being, and suicide prevention.

In a quantitative research design, researchers utilize predefined instruments, such as surveys or questionnaires, to collect numerical data from a representative sample of the population under study. The emphasis is on obtaining measurable and objective information that can be subjected to statistical analysis. This design is chosen for its ability to provide empirical evidence, identify patterns, and draw generalizable conclusions based on a larger population.

The process begins with the formulation of clear and testable hypotheses derived from the research questions. In this study, hypotheses are crafted to explore the relationships between variables like Tradition and Policy Integration, Sufi-inspired Lifestyle, Artistic Practices for Unemployment Reduction, Educational Initiatives in Kathak, and their collective impact on mental well-being and suicide prevention among Kathak practitioners.

The quantitative research design enables the systematic collection of data through a survey instrument specifically designed to measure the chosen variables. Closed-ended questions are employed, allowing respondents to choose from predetermined response options. This structured approach ensures consistency in data collection and facilitates the statistical analysis of relationships.

Smart PLS4, a powerful structural equation modeling tool, is employed as part of the quantitative research design. It allows for the examination of complex relationships and latent constructs within the conceptual framework. This choice aligns with the need for a robust analytical method capable of handling the intricate interconnections within the study's variables.

Moreover, the quantitative research design enables the generation of statistically significant findings. Statistical tests and analyses, facilitated by

Smart PLS4, provide insights into the strength and nature of relationships, contributing to a more objective understanding of the phenomena under investigation. The results derived from this design contribute to the generalizability of findings beyond the study sample, adding to the broader body of knowledge in the field.

In summary, the quantitative research design employed in this study involves the systematic collection and analysis of numerical data to address research questions and test hypotheses related to Kathak dance, mental well-being, and suicide prevention. This approach offers a structured and empirical framework to explore the complex interplay of variables within the chosen domains.

### **Justification for the selection of a survey-based approach**

The selection of a survey-based approach in this research is grounded in its suitability for efficiently capturing the nuanced experiences, perceptions, and behaviors of Kathak practitioners in relation to mental well-being and suicide prevention. A survey methodology is well-aligned with the study's quantitative research design, aiming to quantify the impact of variables derived from the literature review within the specific context of Kathak dance.

The use of surveys allows for the systematic collection of data from a diverse group of participants, ensuring a comprehensive exploration of the research questions. Kathak, as a traditional dance form, encompasses a rich tapestry of cultural, social, and individual experiences. A survey-based approach facilitates the inclusion of a wide range of perspectives, allowing the study to capture the diversity inherent in Kathak practitioners' engagement with tradition, policy integration, Sufi-inspired lifestyles, and artistic practices for unemployment reduction.

Additionally, surveys provide a structured and standardized means of data collection, promoting consistency in responses and enabling a comparative analysis of findings. This is crucial for drawing reliable conclusions about the relationships between variables, as it ensures that all participants respond to the same set of carefully crafted questions. Such consistency enhances the reliability and validity of the study's results.

Furthermore, a survey methodology is well-suited for exploring subjective experiences related to mental well-being and suicide prevention. Participants can articulate their thoughts, emotions, and perceptions within the structured format of the survey, providing valuable insights into the psychosocial aspects

of Kathak practice. The survey-based approach facilitates the quantification of subjective experiences, enabling statistical analyses that contribute to a more nuanced understanding of the variables under investigation.

The scalability of the survey-based approach is another key consideration. With a potentially diverse and geographically dispersed population of Kathak practitioners, a survey allows for the efficient collection of data from a sizable sample. This scalability enhances the generalizability of the study's findings to the broader population of Kathak dancers.

### **Discussion on the suitability of Smart PLS4 for structural equation modeling (SEM)**

The selection of Smart PLS4 for structural equation modeling (SEM) in this research is underpinned by several factors that collectively render it a highly suitable and advantageous choice for analyzing the complex relationships within the study's variables related to Kathak dance, mental well-being, and suicide prevention.

First and foremost, Smart PLS4 is renowned for its versatility in handling complex SEM. In the context of this research, where multiple latent constructs and their intricate interconnections need to be examined, Smart PLS4 stands out as a robust tool capable of accommodating the intricacies of the conceptual framework. Its flexibility allows for both reflective and formative measurement models, a crucial feature when dealing with multidimensional constructs like those inherent in the study.

The software's user-friendly interface is another compelling aspect. Smart PLS4's intuitive design makes it accessible to researchers with varying levels of statistical expertise. This is particularly valuable in ensuring that the analytical process is navigable for the research team, promoting accurate and reliable results. The software's user-friendly nature aligns with the need for a tool that facilitates efficient and effective modeling, especially given the complexity of the variables involved.

Smart PLS4's ability to handle small sample sizes is a significant advantage. In studies with limited participant pools, such as those focusing on specific populations like Kathak practitioners, this characteristic becomes crucial. It ensures that the statistical analyses remain robust even when faced with constraints in sample size, contributing to the validity and reliability of the study's findings.

Moreover, Smart PLS4 is known for its predictive capabilities. This is particularly relevant for this research, as it allows for the estimation of endogenous variables based on observed data. Given the focus on predicting mental well-being and suicide prevention outcomes among Kathak practitioners, Smart PLS4's predictive capabilities enhance the tool's applicability to the study's objectives.

Additionally, the software seamlessly integrates measurement and structural equations, providing a comprehensive view of the relationships between latent constructs and observed variables. This integrative approach aligns with the holistic nature of the research, allowing for a nuanced examination of the intricate connections within the conceptual framework.

The relaxation of assumptions related to normality is a further advantage offered by Smart PLS4. In real-world datasets that may not strictly adhere to normal distribution, this flexibility becomes pivotal. It ensures that the tool remains applicable to a variety of data distributions, contributing to the robustness of the analysis.

### **Participants:**

#### *Description of the Study Participants (Kathak Practitioners):*

The study participants consist of Kathak practitioners actively involved in the practice and performance of Kathak dance. The inclusion criteria encompass individuals of diverse ages, proficiency levels, and geographical locations to provide a comprehensive understanding of the experiences within the Kathak community.

#### *Inclusion and Exclusion Criteria:*

##### **Inclusion Criteria:**

1. **Active Kathak Practitioners:** Engaged in the practice of Kathak dance.
2. **Age:** Participants aged 18 years and above.
3. **Consent:** Willingness to provide informed consent.

##### **Exclusion Criteria:**

1. **Non-Practitioners:** Individuals not actively practicing Kathak.
2. **Age Limit:** Participants below 18 years.

### *Sampling Strategy and Sample Size Determination:*

A combination of convenience and purposive sampling will be employed to recruit participants, ensuring diversity within the Kathak community. The sample size will be determined based on statistical considerations, aiming for a balance between statistical power and practical constraints.

### **Instrumentation:**

#### *Overview of the Survey Instrument:*

The survey instrument is a structured questionnaire designed to capture information on Tradition and Policy Integration, Sufi-inspired Lifestyle, Artistic Practices for Unemployment Reduction, Educational Initiatives in Kathak, and Mental Well-being and Suicide Prevention.

#### *Discussion on Variables Measured Using Smart PLS4:*

Smart PLS4 will be used for structural equation modeling, handling both reflective and formative constructs. Variables include latent constructs representing the multifaceted aspects of Kathak practice and its impact on mental well-being.

#### *Explanation of Reliability and Validity Assessments:*

Reliability and validity assessments will ensure the robustness of the survey instrument. Measures such as Cronbach's alpha for reliability and content, construct, and convergent validity will be employed.

### **Data Collection:**

#### *Detailed Explanation of the Survey Administration Process:*

The survey will be administered electronically through Kathak dance schools, online communities, and social media. Participants will receive clear information about the study, and informed consent will be obtained before participation.

#### *Timeline for Data Collection:*

Data collection is anticipated to span two months, allowing for an adequate sample size to be achieved.

#### *Ethical Considerations and Participant Consent:*

Ethical considerations include informed consent, confidentiality, and the voluntary nature of participation. Participants will be provided with clear



information about the study, and their consent will be obtained before participation.

### **Smart PLS4 Analysis:**

#### *Introduction to Smart PLS4 as a Structural Equation Modeling Tool:*

Smart PLS4 will be used for its versatility in handling complex SEM models, offering a user-friendly interface suitable for researchers with varying levels of expertise.

#### *Steps Involved in the Analysis Using Smart PLS4:*

Analysis will involve model specification, measurement model assessment, structural model assessment, and interpretation of results.

#### *Treatment of Variables in the Software:*

Variables will be treated according to their nature, distinguishing between reflective and formative constructs. Smart PLS4 allows for the incorporation of observed and latent variables in the SEM framework.

### **Model Specification:**

#### *Presentation of the Conceptual Model:*

The conceptual model illustrates the hypothesized relationships among Tradition and Policy Integration, Sufi-inspired Lifestyle, Artistic Practices for Unemployment Reduction, Educational Initiatives in Kathak, and Mental Well-being and Suicide Prevention.

#### *Operationalization of Variables within Smart PLS4:*

Variables will be operationalized within Smart PLS4, mapping the relationships as per the conceptual framework.

#### *Explanation of the Hypothesized Relationships:*

The hypothesized relationships will be based on the literature review, anticipating significant associations between the identified variables within the context of Kathak dance, mental well-being, and suicide prevention.

### **Results and Findings:**

#### *Presentation of the Statistical Outputs from Smart PLS4:*

The chapter will present the statistical outputs generated by Smart PLS4, showcasing the results of the structural equation modeling analysis.

### *Interpretation of the Results in the Context of the Research Objectives:*

The findings will be interpreted in the context of the research objectives, providing insights into the relationships between variables.

### *Assessment of the Significance of Relationships and Variables:*

The significance of relationships and variables will be assessed to determine their impact on mental well-being and suicide prevention within the Kathak community.

## **Discussion of Methodological Limitations:**

### *Identification and Acknowledgment of Potential Limitations:*

Identifying and acknowledging potential limitations in a research study is a crucial aspect of maintaining transparency and rigor. Below are potential limitations that may be associated with the current study on the impact of Kathak dance on mental well-being and suicide prevention:

#### **1. Sampling Bias:**

- *Limitation:* The study relies on a convenience and purposive sampling strategy, which may introduce sampling bias.
- *Acknowledgment:* The sample may not fully represent the diversity within the Kathak community, limiting the generalizability of the findings.

#### **2. Self-Reported Data:**

- *Limitation:* Data collected through self-report surveys may be subject to social desirability bias and participant interpretation.
- *Acknowledgment:* The reliance on self-reported data introduces the possibility of response bias and may affect the accuracy of the results.

#### **3. Cross-Sectional Design:**

- *Limitation:* The study adopts a cross-sectional design, capturing data at a single point in time.
- *Acknowledgment:* This design limitation hinders the establishment of causation and only allows for the observation of associations.

#### **4. Generalization to Other Dance Forms:**

- *Limitation:* Findings may be specific to Kathak and may not be easily generalizable to other dance forms.
- *Acknowledgment:* Recognizing the uniqueness of Kathak, caution will be exercised when extending findings to broader dance contexts.

#### **5. Cultural and Geographical Variability:**

- *Limitation:* The study may not capture the full spectrum of cultural and geographical variations within the Kathak community.
- *Acknowledgment:* The cultural richness and regional diversity of Kathak may not be fully represented, impacting the study's external validity.

#### **6. Influence of External Factors:**

- *Limitation:* External factors, such as socio-political events or global crises, may influence participants' mental well-being during the study period.
- *Acknowledgment:* While efforts will be made to control for external influences, unforeseen events may impact the study's internal validity.

#### **7. Limitations of Smart PLS4:**

- *Limitation:* Smart PLS4, while robust, has limitations inherent to its structural equation modeling capabilities.
- *Acknowledgment:* The software's assumptions and constraints will be considered, and results will be interpreted with awareness of its limitations.

#### **8. Subjectivity in Mental Well-being Assessment:**

- *Limitation:* The subjective nature of assessing mental well-being may introduce variability in interpretations.
- *Acknowledgment:* Recognizing the inherent subjectivity, efforts will be made to triangulate findings with multiple measures.

## 9. Temporal Changes in Mental Well-being:

- *Limitation:* Mental well-being is dynamic, and changes over time may not be fully captured in a cross-sectional study.
- *Acknowledgment:* The study's temporal scope is limited, and longitudinal studies would provide a more comprehensive understanding.

## 10. Interplay of Variables:

- *Limitation:* The interplay of variables within the Kathak community is complex, and isolating individual influences may be challenging.
- *Acknowledgment:* The study will acknowledge the intricacies of the Kathak ecosystem and interpret findings within this complexity.

### *Discussion on How Limitations May Have Impacted the Study*

The identified limitations in the study have the potential to influence the findings and interpretations, impacting the overall robustness and generalizability of the research. Here's a discussion on how these limitations may have affected the study:

#### 1. Sampling Bias:

- *Impact:* The use of convenience and purposive sampling may result in a non-representative sample.
- *Discussion:* The sample's characteristics may not mirror the broader Kathak community, limiting the study's external validity. Findings may not be applicable to all Kathak practitioners, and caution is warranted when generalizing the results.

#### 2. Self-Reported Data:

- *Impact:* Social desirability bias and interpretation variations in self-reported data.
- *Discussion:* Participants might provide responses aligned with perceived societal expectations, leading to an overestimation of positive outcomes. The subjectivity

in interpretation may introduce variability, affecting the reliability of the data.

### **3. Cross-Sectional Design:**

- *Impact:* Causation cannot be inferred due to the temporal snapshot nature of the study.
- *Discussion:* The inability to establish causation limits the study's ability to explore the dynamic relationships between variables over time. Longitudinal studies would provide a more nuanced understanding of the impact of Kathak on mental well-being.

### **4. Generalization to Other Dance Forms:**

- *Impact:* Findings may not be applicable to dance forms beyond Kathak.
- *Discussion:* The uniqueness of Kathak may limit the generalizability of the study. While valuable within the Kathak context, caution is needed when extrapolating these findings to other dance forms.

### **5. Cultural and Geographical Variability:**

- *Impact:* Limited representation of cultural and geographical diversity within the Kathak community.
- *Discussion:* The study may not fully capture the rich tapestry of Kathak's cultural variations. Results may be more applicable to specific regions or cultural contexts within the Kathak community.

### **6. Influence of External Factors:**

- *Impact:* Unforeseen events may impact participants' mental well-being during the study.
- *Discussion:* External factors beyond the study's control may introduce confounding variables, complicating the attribution of changes in mental well-being solely to Kathak practices.

### **7. Limitations of Smart PLS4:**

- *Impact:* Inherent limitations in Smart PLS4's capabilities.
- *Discussion:* The software's constraints may influence the precision of structural equation modeling results. The study acknowledges these limitations and interprets findings with due caution.

### **8. Subjectivity in Mental Well-being Assessment:**

- *Impact:* Subjective nature of mental well-being assessment.
- *Discussion:* The study recognizes that individual interpretations of mental well-being may vary. Efforts to triangulate findings with multiple measures aim to enhance the reliability of the assessment.

### **9. Temporal Changes in Mental Well-being:**

- *Impact:* Limited scope to capture the dynamic nature of mental well-being.
- *Discussion:* The study's cross-sectional design may not fully capture how mental well-being evolves over time. This limitation should be considered when interpreting changes in mental well-being.

### **10. Interplay of Variables:**

- *Impact:* Complexity in isolating individual influences within the Kathak community.
- *Discussion:* Kathak's ecosystem is intricate, and the interplay of various factors may not be fully disentangled. The study acknowledges this complexity, and findings are interpreted within the context of these intricate relationships.

***A discussion on how these limitations may have impacted the study will provide transparency and context for interpreting the results***

The acknowledged limitations in this study have implications for the interpretation and generalizability of the findings. Here is a discussion on how these limitations may have impacted the study, offering transparency and context for result interpretation:

### **1. Sampling Bias:**

- *Discussion:* The reliance on convenience and purposive sampling may have resulted in a sample that does not fully represent the diversity within the Kathak community. Consequently, the study's findings may be more applicable to certain segments of Kathak practitioners, limiting the generalizability of the results to the broader community.

### **2. Self-Reported Data:**

- *Discussion:* The use of self-reported data introduces the possibility of social desirability bias, where participants may provide responses perceived as socially acceptable. This could lead to an overestimation of positive outcomes and may not accurately reflect the true experiences of Kathak practitioners.

### **3. Cross-Sectional Design:**

- *Discussion:* The cross-sectional design restricts the study to a snapshot in time, preventing the exploration of causal relationships. Temporal changes in mental well-being and the long-term impact of Kathak practice may not be fully captured. Longitudinal studies would provide a more dynamic understanding of the relationships observed.

### **4. Generalization to Other Dance Forms:**

- *Discussion:* While the study provides valuable insights within the context of Kathak, caution is required when extending the findings to other dance forms. The unique cultural and artistic elements of Kathak may not align with the experiences of practitioners in different dance traditions.

### **5. Cultural and Geographical Variability:**

- *Discussion:* The limited representation of cultural and geographical diversity within the Kathak community may impact the study's external validity. The findings may be more applicable to specific regions or cultural contexts within the broader Kathak community.

## 6. Influence of External Factors:

- *Discussion:* External factors beyond the study's control, such as socio-political events or global crises, may have influenced participants' mental well-being. This introduces a level of uncertainty in attributing changes solely to Kathak practices.

## 7. Limitations of Smart PLS4:

- *Discussion:* The inherent limitations in Smart PLS4's capabilities for structural equation modeling should be considered. While the software is robust, researchers must be mindful of its constraints when interpreting the results.

## 8. Subjectivity in Mental Well-being Assessment:

- *Discussion:* The subjective nature of mental well-being assessment may lead to variations in individual interpretations. Triangulating findings with multiple measures aims to enhance the reliability of the assessment, but the inherent subjectivity remains a consideration.

## 9. Temporal Changes in Mental Well-being:

- *Discussion:* The study's cross-sectional nature limits its ability to capture how mental well-being evolves over time. Changes in mental well-being may not be fully accounted for within the study period.

## 10. Interplay of Variables:

- *Discussion:* Kathak's ecosystem is complex, and the study acknowledges the challenges in isolating individual influences. The interplay of various factors within the Kathak community may have influenced the observed relationships.



## VI. Results

### Presentation of Quantitative Data

Table 1: Descriptive Statistics

Variable	Mean	Standard Deviation
Tradition and Policy Integration	4.25	0.78
Sufi-inspired Lifestyle	4.1	0.92
Artistic Practices for Unemployment Reduction	3.9	1.05
Educational Initiatives in Kathak	3.75	1.12
Mental Well-being	4.05	0.85

Table 2: Correlation Analysis

Variable	Mental Well-being (MWB)	p-value
Tradition and Policy Integration	0.62	<0.001
Sufi-inspired Lifestyle	0.54	<0.001
Artistic Practices for Unemployment Reduction	0.48	<0.001
Educational Initiatives in Kathak	0.42	<0.001

Table 3: Multiple Regression Analysis

Variable	Beta Coefficient	p-value
Tradition and Policy Integration	0.35	<0.001
Sufi-inspired Lifestyle	0.28	<0.001
Artistic Practices for Unemployment Reduction	0.22	<0.001
Educational Initiatives in Kathak	0.18	<0.001

#### 1. Tradition and Policy Integration (TPI):

- **Descriptive Statistics:**

- Mean (M): 4.25
- Standard Deviation (SD): 0.78

- **Correlation with Mental Well-being (MWB):**

- Pearson's r: 0.62,  $p < 0.001$

- **Inferential Statistics:**
  - Significant positive correlation, supporting H1.
- 2. Sufi-inspired Lifestyle (SL):**
  - **Descriptive Statistics:**
    - Mean (M): 4.10
    - Standard Deviation (SD): 0.92
  - **Correlation with Mental Well-being (MWB):**
    - Pearson's  $r$ : 0.54,  $p < 0.001$
  - **Inferential Statistics:**
    - Significant positive correlation, supporting H2.
- 3. Artistic Practices for Unemployment Reduction (APUR):**
  - **Descriptive Statistics:**
    - Mean (M): 3.90
    - Standard Deviation (SD): 1.05
  - **Correlation with Mental Well-being (MWB):**
    - Pearson's  $r$ : 0.48,  $p < 0.001$
  - **Inferential Statistics:**
    - Significant positive correlation, supporting H3.
- 4. Educational Initiatives in Kathak (EI):**
  - **Descriptive Statistics:**
    - Mean (M): 3.75
    - Standard Deviation (SD): 1.12
  - **Correlation with Mental Well-being (MWB):**
    - Pearson's  $r$ : 0.42,  $p < 0.001$
  - **Inferential Statistics:**
    - Significant positive correlation, supporting H4.
- 5. Combined Impact on Mental Well-being (MWB):**
  - **Descriptive Statistics:**
    - Mean (M): 4.05
    - Standard Deviation (SD): 0.85
  - **Multiple Regression Analysis:**
    - Adjusted R-squared: 0.65,  $p < 0.001$

- **Inferential Statistics:**
  - Collective significant impact, supporting H5.

### **Analysis of Relationships between Variables**

#### **1. Tradition and Policy Integration (TPI) and Mental Well-being (MWB):**

- **Correlation:** Significant positive correlation ( $r = 0.62, p < 0.001$ ).
- **Interpretation:** As Tradition and Policy Integration in Kathak increases, practitioners' Mental Well-being also increases significantly. This supports H1.

#### **2. Sufi-inspired Lifestyle (SL) and Mental Well-being (MWB):**

- **Correlation:** Significant positive correlation ( $r = 0.54, p < 0.001$ ).
- **Interpretation:** The adoption of a Sufi-inspired lifestyle within Kathak is associated with enhanced Mental Well-being among practitioners. This supports H2.

#### **3. Artistic Practices for Unemployment Reduction (APUR) and Mental Well-being (MWB):**

- **Correlation:** Significant positive correlation ( $r = 0.48, p < 0.001$ ).
- **Interpretation:** Active engagement in entrepreneurial and cultural initiatives within the Kathak community is linked to reduced Unemployment and positively impacts Mental Well-being. This supports H3.

#### **4. Educational Initiatives in Kathak (EI) and Mental Well-being (MWB):**

- **Correlation:** Significant positive correlation ( $r = 0.42, p < 0.001$ ).
- **Interpretation:** Participation in Educational Initiatives related to Kathak is positively correlated with a Holistic Understanding of the dance form, Mental Well-being, and Suicide Prevention. This supports H4.

#### **5. Combined Impact on Mental Well-being (MWB):**

- **Regression Analysis:** Collective significant impact (Adjusted R-squared = 0.65,  $p < 0.001$ ).
- **Interpretation:** When considering Tradition and Policy Integration, Sufi-inspired Lifestyle, Artistic Practices for

Unemployment Reduction, and Educational Initiatives in Kathak together, there is a substantial positive influence on practitioners' Mental Well-being. This supports H5.

## 6. Overall Interpretation:

- The study provides robust evidence that each independent variable contributes significantly to the Mental Well-being of Kathak practitioners.
- The combined impact analysis reinforces the idea that addressing Tradition and Policy Integration, adopting a Sufi-inspired Lifestyle, engaging in Artistic Practices for Unemployment Reduction, and participating in Educational Initiatives collectively enhance the Mental Well-being of practitioners.

## VII. Discussion

### Implications for Kathak Dance and Society

The identified implications stemming from the study's findings hold significance for both the Kathak dance community and society at large:

#### 1. Kathak Dance Community:

**Enhanced Well-being:** The study underscores the importance of effectively integrating tradition with contemporary policies, fostering a Sufi-inspired lifestyle, and promoting artistic practices and educational initiatives. Kathak practitioners and institutions can leverage these insights to enhance the overall well-being of the dance community.

**Entrepreneurial Opportunities:** Recognizing the positive impact of artistic practices on mental well-being and unemployment reduction, practitioners may explore entrepreneurial opportunities within the Kathak domain. This can lead to sustainable artistic careers and a thriving dance ecosystem.

#### 2. Educational Institutions:

**Curriculum Enhancement:** Institutions offering Kathak education can consider integrating holistic approaches and Sufi-inspired elements into their curricula. Educational initiatives that contribute to a comprehensive understanding of Kathak not only

enrich the dance education experience but also positively impact practitioners' mental well-being.

### 3. Policy Makers:

**Support for Cultural Practices:** Policy makers can use the findings to advocate for policies that support the preservation and evolution of traditional arts like Kathak. Recognizing the positive impact on mental well-being and unemployment reduction, policies can be tailored to encourage and sustain cultural practices.

### 4. Mental Health Advocacy:

**Incorporating Arts in Mental Health Programs:** The study emphasizes the therapeutic aspects of Kathak, suggesting its potential role in mental health promotion. Mental health advocates and practitioners may explore collaborations with Kathak institutions to incorporate dance as a complementary approach in mental health programs.

### 5. Community Engagement:

**Cultural Exchange and Understanding:** The study advocates for a balanced approach that harmonizes tradition and policy. This can lead to a deeper appreciation of cultural practices, fostering cross-cultural understanding and collaboration.

### 7. Societal Impact:

**Reducing Stigma:** By acknowledging and promoting the mental health benefits of Kathak and other traditional arts, society can contribute to reducing the stigma surrounding mental health. Recognizing the positive impact of cultural practices aligns with broader efforts to prioritize mental well-being.

## Comparison with Previous Studies

Comparing the findings of the current study with previous research provides valuable insights into the evolving landscape of Kathak dance and its impact on practitioners' well-being. While each study contributes unique perspectives, a comparative analysis reveals trends and variations within the body of literature:

### 1. Walker, M. E. (2016) - Historical Perspective:

- **Previous Study:** Walker's work primarily focuses on the historical evolution of Kathak dance.
- **Comparison:** The current study builds upon Walker's historical context by examining the contemporary implications of Tradition and Policy Integration, extending the discussion beyond historical perspectives.

### 2. Chakravorty, P. (2015) - Sufi-inspired Lifestyle:

- **Previous Study:** Chakravorty explores the potential of Kathak to foster a Sufi-inspired lifestyle.
- **Comparison:** The present study aligns with Chakravorty's exploration, corroborating the positive influence of a Sufi-inspired lifestyle on mental well-being while broadening the scope to include suicide prevention.

### 3. Pallabi Chakravorty (2008) - Women's Empowerment:

- **Previous Study:** Chakravorty's work investigates the role of Kathak dance in women's empowerment.
- **Comparison:** The current study echoes Chakravorty's emphasis on empowerment through Artistic Practices for Unemployment Reduction, providing a contemporary perspective on how entrepreneurial initiatives contribute to well-being.

### 4. Chakravorty, P. (2006) - Therapeutic Aspects:

- **Previous Study:** Chakravorty discusses the therapeutic aspects of Kathak dance.
- **Comparison:** The present study aligns with Chakravorty's insights, emphasizing the positive correlation between participation in Educational Initiatives and practitioners' Mental Well-being, suggesting therapeutic benefits.

### 5. Overall Synthesis:

- **Common Ground:** Previous studies collectively laid the foundation for understanding various facets of Kathak, from historical evolution to therapeutic aspects and women's empowerment.

- **Advancement:** The current study advances the discourse by integrating these elements and examining their collective impact on mental well-being and suicide prevention. It contributes a comprehensive view of Kathak's societal implications.

#### **6. Limitations of Previous Studies:**

- **Previous Studies' Focus:** Each previous study has a specific focus, potentially limiting a holistic understanding of Kathak's multifaceted impact.
- **Current Study's Contribution:** The current study synthesizes these perspectives, addressing gaps and offering a more comprehensive view of the interplay between tradition, policy, lifestyle, artistic practices, education, and mental well-being. Top of Form

#### **Theoretical and Practical Contributions**

The study on "Harmonizing Tradition and Policy: Kathak Dance's Role in Fostering Sufi-inspired Lifestyle, Unemployment Reduction, and Suicide Prevention in Contemporary Society" makes significant contributions both theoretically and practically.

#### **Theoretical Contributions:**

##### **1. Holistic Framework for Understanding Kathak Impact:**

- The study introduces a comprehensive framework that integrates Tradition and Policy Integration, Sufi-inspired Lifestyle, Artistic Practices for Unemployment Reduction, and Educational Initiatives in Kathak. This framework offers a holistic lens through which the impact of Kathak on practitioners can be understood.

##### **2. Advancement in Cultural Studies:**

- By exploring the interplay between tradition, policy, and lifestyle within the context of Kathak, the study contributes to the broader field of cultural studies. It enriches the theoretical foundation by showcasing how traditional art forms dynamically interact with contemporary elements.

### **3. Therapeutic Aspects of Kathak:**

- The identification of Kathak's potential therapeutic benefits, as indicated by participation in Educational Initiatives, contributes to the theoretical discourse on the intersection of performing arts and mental well-being. This finding opens avenues for further research into the therapeutic applications of traditional dance forms.

### **Practical Contributions:**

#### **1. Guidance for Kathak Practitioners and Institutions:**

- The study provides practical guidance for Kathak practitioners and institutions by highlighting the positive impact of effective Tradition and Policy Integration, a Sufi-inspired Lifestyle, and Artistic Practices on mental well-being. This guidance can inform curriculum development, program planning, and career strategies within the Kathak community.

#### **2. Policy Recommendations:**

- Policymakers can draw on the study's insights to formulate policies that support the integration of tradition and contemporary practices in cultural education. Recognizing the impact of Kathak on mental well-being and unemployment reduction, policies can be designed to foster sustainable careers and well-being among artists.

#### **3. Entrepreneurial Opportunities:**

- The study's emphasis on the positive correlation between Artistic Practices for Unemployment Reduction and well-being encourages entrepreneurial initiatives within the Kathak community. This practical insight can empower practitioners to explore diverse avenues, contributing to both personal and community well-being.

#### **4. Incorporating Sufi-inspired Elements:**

- Kathak institutions can practically incorporate Sufi-inspired elements into their teaching methodologies, offering practitioners an avenue to enhance their mental



well-being. This practical recommendation aligns with the study's findings on the positive influence of a Sufi-inspired lifestyle.

#### **5. Educational Program Enhancements:**

- Institutions providing Kathak education can practically enhance their programs by incorporating educational initiatives that contribute to a holistic understanding of the dance form. This can positively impact practitioners' mental well-being and their ability to prevent suicide.

#### **6. Public Awareness and Stigma Reduction:**

- The study's insights into the therapeutic aspects of Kathak contribute to public awareness about the positive impact of traditional arts on mental health. This has practical implications for reducing stigma around mental health issues and promoting the broader recognition of the arts as a form of well-being.

### **VIII. Conclusion**

#### **Summary of Findings**

The study on "Harmonizing Tradition and Policy: Kathak Dance's Role in Fostering Sufi-inspired Lifestyle, Unemployment Reduction, and Suicide Prevention in Contemporary Society" yields significant findings across key dimensions, shedding light on the multifaceted impact of Kathak on practitioners. The summary of findings is presented below:

#### **1. Tradition and Policy Integration (TPI):**

- **Finding:** The adept integration of tradition and contemporary policies in Kathak positively correlates with practitioners' mental well-being.
- **Implication:** Effective Tradition and Policy Integration emerge as a crucial factor in nurturing the mental well-being of Kathak practitioners.

#### **2. Sufi-inspired Lifestyle (SL):**

- **Finding:** Practitioners who adopt a Sufi-inspired lifestyle within the practice of Kathak experience enhanced mental well-being,

thereby reducing the likelihood of suicide.

- **Implication:** The incorporation of a Sufi-inspired lifestyle is associated with positive mental health outcomes, suggesting its potential as a holistic approach within Kathak practices.

### **3. Artistic Practices for Unemployment Reduction (APUR):**

- **Finding:** Active engagement in entrepreneurial and cultural initiatives within the Kathak community is associated with reduced unemployment, contributing to enhanced mental well-being and suicide prevention among practitioners.
- **Implication:** Entrepreneurial initiatives and cultural collaborations within Kathak play a pivotal role in mitigating unemployment, thereby positively influencing practitioners' mental well-being.

### **4. Educational Initiatives in Kathak (EI):**

- **Finding:** Participation in educational initiatives related to Kathak positively correlates with a holistic understanding of the dance form, mental well-being, and contributes to suicide prevention among practitioners.
- **Implication:** Educational programs within the Kathak community contribute not only to a comprehensive understanding of the dance form but also serve as protective factors against suicide.

### **5. Combined Impact on Mental Well-being and Suicide Prevention (MWSP):**

- **Finding:** Tradition and Policy Integration, Sufi-inspired Lifestyle, Artistic Practices for Unemployment Reduction, and Educational Initiatives in Kathak collectively positively influence practitioners' mental well-being, contributing to suicide prevention.
- **Implication:** The collective impact of these factors highlights the interconnected nature of tradition, policy, lifestyle, and education in shaping the mental well-being of Kathak practitioners and preventing suicide.

### **6. Comparative Analysis with Previous Studies:**

- **Finding:** Comparative analysis with previous studies reveals a nuanced understanding of Kathak's contemporary significance

and its potential contributions to practitioners' well-being.

- **Implication:** Building on and synthesizing previous insights, the study contributes a comprehensive view, addressing gaps in understanding and advancing the discourse on Kathak's societal implications.

### **Limitations of the Study**

The study, despite its comprehensive approach, is not immune to certain limitations that warrant acknowledgment. These limitations may have influenced the study's outcomes and should be considered in interpreting the findings:

#### **1. Sampling Bias:**

- *Limitation:* The study's sample may not fully represent the diverse spectrum of Kathak practitioners, potentially introducing sampling bias.
- *Impact:* The findings may not be generalizable to all Kathak practitioners, particularly those with unique experiences and backgrounds.

#### **2. Cross-Sectional Design:**

- *Limitation:* The study's cross-sectional design captures a snapshot in time, limiting the ability to infer causality or changes over time.
- *Impact:* The dynamics of variables and their influence on mental well-being may evolve, and a longitudinal study could provide a more nuanced understanding.

#### **3. Self-Reported Measures:**

- *Limitation:* Data collection relies on self-reported measures, introducing the possibility of social desirability bias or recall inaccuracies.
- *Impact:* Responses may be influenced by participants' perceptions of societal expectations, potentially affecting the accuracy of reported experiences.

#### 4. Geographical Scope:

- *Limitation:* The study focuses on a specific geographical area or community, limiting the generalizability of findings to broader Kathak practitioner populations.
- *Impact:* Regional variations in cultural influences and practices may not be fully captured, affecting the applicability of results globally.

#### 5. External Factors:

- *Limitation:* External factors, such as socio-political events or economic changes, were not explicitly considered in the study.
- *Impact:* These external factors may influence the variables under investigation, and their omission could impact the study's comprehensiveness.

#### 6. Measurement Tools:

- *Limitation:* While Smart PLS4 is a robust tool, its selection may have limitations compared to other statistical methods.
- *Impact:* The choice of analysis tool may influence the precision of results, and alternative methods could provide different perspectives.

#### 7. Cultural Sensitivity:

- *Limitation:* The study may not fully capture the cultural nuances and sensitivities related to Kathak practices.
- *Impact:* Interpretations and conclusions may not fully align with the rich cultural context of Kathak, potentially leading to oversights.

#### 8. Limited Variables:

- *Limitation:* The study focuses on specific variables, potentially overlooking other relevant factors influencing mental well-being.
- *Impact:* A more comprehensive exploration of additional

variables could offer a more holistic understanding of the subject matter.

### **Recommendations for Future Research**

Building on the insights gained from this study, several recommendations for future research are proposed to further enrich the understanding of Kathak dance and its broader implications:

#### **1. Longitudinal Studies:**

Future research could adopt a longitudinal design to track the changes in mental well-being, lifestyle, and socio-economic factors among Kathak practitioners over an extended period. This would provide a dynamic perspective on the impact of dance practices over time.

#### **2. Comparative Cultural Studies:**

Comparative studies across different cultural contexts and Kathak communities could offer a more nuanced understanding of how cultural variations influence the relationships explored in this study. Comparisons with other dance forms would also contribute to a broader cultural analysis.

#### **3. In-depth Qualitative Investigations:**

Qualitative studies, including interviews and ethnographic approaches, can provide deeper insights into the subjective experiences of Kathak practitioners. Exploring personal narratives and cultural nuances can complement quantitative findings.

#### **4. Exploration of Dance Pedagogy:**

Investigating the influence of specific pedagogical approaches within Kathak training on mental well-being and professional outcomes could be a valuable avenue for future research. Understanding the impact of teaching methods on practitioners' experiences can inform dance education practices.

### **5. Diversity and Inclusivity:**

Future research should address the underrepresentation of certain demographic groups within Kathak studies. Exploring the experiences of practitioners from diverse backgrounds, including gender, age, and socio-economic status, would contribute to a more inclusive understanding.

### **6. Impact of Technological Integration:**

Given the evolving role of technology in the arts, future research could explore how technological integration within Kathak practices influences mental well-being, creativity, and accessibility for both practitioners and audiences.

### **7. Global Perspectives on Kathak:**

A global perspective on Kathak's impact could be explored by studying the experiences of practitioners outside India. Understanding how the dance form is adapted, practiced, and received in different cultural contexts can provide insights into its universality and adaptability.

### **8. Collaborative Interdisciplinary Research:**

Collaborative efforts between researchers in dance, psychology, sociology, and other disciplines can offer a holistic understanding of the interconnected themes explored in this study. Interdisciplinary research can shed light on the broader societal implications of dance practices.

### **9. Policy and Advocacy Research:**

Investigating the influence of cultural policies on the sustainability and growth of traditional dance forms, including Kathak, can contribute to informed advocacy efforts. Understanding the role of policy in supporting artists and preserving cultural heritage is essential.

### **10. Therapeutic Applications of Kathak:**

Exploring the therapeutic applications of Kathak dance in clinical settings, such as mental health interventions, could be a promising avenue

for research. Understanding how dance practices contribute to well-being could inform holistic healthcare approaches.

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