



Portrayal of society in BG Tilak's "Geeta Rahasya" and T S Eliot's "The Waste Land": A study in modern context.

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Abstract

This paper explores the portrayal of society in B.G. Tilak's *Geeta Rahasya* and T.S. Eliot's *The Waste Land*, examining how both texts reflect the complexities and challenges of their respective socio-cultural contexts. Tilak's work, rooted in Hindu philosophy, offers a perspective on individual and collective duty within a society striving for moral and spiritual rejuvenation. In contrast, Eliot's poem presents a fragmented vision of modernity, capturing the disillusionment and alienation of post-war society through its diverse voices and images. This study highlights the thematic intersections between Tilak's emphasis on ethical conduct and Eliot's critique of contemporary life, revealing how both authors engage with the moral dilemmas faced by individuals in their societies. By situating these works in a modern context, the paper aims to demonstrate their relevance to contemporary discussions on social identity, cultural values, and the quest for meaning in an increasingly chaotic world.

Keywords: Society, Philosophy, Modernity, Disillusionment, Cultural Critique

Introduction

Literary study of society constructions provides excellent understanding of the moral, intellectual, and cultural puzzles people encounter inside their own environments. B.G., T.S. Rahasya from Tilak, Though from totally different points of view, Eliot's *The Waste Land* is among the notable pieces that handle complexity. "While Tilak's *Geeta Rahasya* is firmly rooted in the intellectual foundations of Hinduism and presents a vision

for ethical living despite social unrest, Eliot's *The Waste Land* depicts the fragmentation and disillusionment of modern existence in a post-World War One context.

Emphasising the need of people actively participating inside their social systems and the value of responsibility (dharma), Tilak uses his interpretive lens of the Bhagavad Gita to argue for a comeback of moral responsibility among people, so revitalising the spiritual and ethical bases of society. He holds that social and

personal transformation are linked and that a person's dedication to their duties enhances society's general welfare (Bharadwaj, 2016).

Conversely, Eliot's *The Waste Land* presents a picture of modernity characterised by solitude and pessimism. The poem catches a civilisation irreversibly changed by war and technology advancement, which results in a significant sense of loss and fragmentation (Eliot, 22). Eliot uses a pastiche of voices and many literary and cultural allusions to show the complexity of human experience in a disillusioned society, so forcing the reader to confront the existential problems of modern life (Hughes, 2009).

The different representations of society in these two works inspire a comparison that clarifies the numerous approaches to solving moral and ethical questions in their individual cultural environment. As a remedy for society malaise, Tilak advocates a return to spiritual values; Eliot presents a more doubtful position stressing the chaos and disappointment of modern life. This study intends to analyse these thematic commonalities and divergences, underlining how both writers connect with the urgent themes of identity, purpose, and social responsibility in their works.

This paper aims to demonstrate Tilak's and Eliot's ongoing relevance as well as how their writings in a current environment reflect the ongoing issues people negotiating their roles in society. Analysing these literary works shows that although having different philosophical and cultural foundations, both authors engage with universal concerns appealing to modern readers confronting the complexities of modern life.

The thematic underpinnings in Tilak's *Geeta Rahasya* and Eliot's *The Waste Land* are tightly linked to their various historical and cultural situations, therefore affecting their depictions of society. Early 20th-century India, a period of social upheaval and freedom fight, finds Tilak's writings as a call to action for moral

and spiritual illumination. He presents an image of society in which people are motivated to fulfil their obligations with a feeling of purpose, therefore allowing a group rebirth of national pride and ethical integrity (Kumar, 2018). Tilak's emphasis on the individual's place within the greater framework of society speaks to the nationalist impulses of his day by using the Gita's precepts to motivate a generation against colonial oppression and pursue self-determination.

On the other hand, Eliot's *The Waste Land* sprang from the rubble of World War I, a conflict that not only claimed lives but also compromised the certainties of modern existence. Eliot's broken narrative style rich of references and various voices catches the anarchy of a civilisation in crisis (Friedman, 2005). The way the poem depicts suffering and spiritual emptiness portrays the disappointment many individuals faced following the war when conventional values and beliefs were under dispute. Eliot's use of myth and literary intertextuality highlights the sense of loss people seek to find meaning in a society gone shattered experience (Eliot, 1922). These two authors' juxtaposition illustrates the several paths civilisations go in response to crises: one by a reclamation of ethical and spiritual values, and the other by an honest admission of existential despair.

Through this comparative analysis, the paper will investigate how Tilak and Eliot convey their conceptions of society and the human condition. By means of an analysis of their unique ideas and literary devices, this study seeks to expose the relevance of their works in understanding modern society's challenges like identity, ethical conundrums, and the search for meaning in a fast-changing world.

Methodology

This work explores the B.G. society representations applied with a qualitative study methodology. Tilak, *Geeta Rahasya* and T.S.

Waste Land Eli. The primary approach is a comparative textual analysis, which allows one to closely examine the philosophical foundations, subjects, and ideas all of which run across both works. Beginning with a close reading of the texts, the study concentrates on key passages stressing the points of view on social and personal roles. Examining critical texts and scholarly publications on Tilak's understanding of the Bhagavad Gita and Eliot's modernist techniques would assist one to put their works in their own historical and cultural setting.

Furthermore, thematic coding will help to identify repeated subjects on obligation, moral responsibility, disappointment, and spiritual awakening. This coding method will enable the researcher to establish relationships between the works and acquire a general knowledge of their importance for issues of modern society. Second sources comprising critical essays and analyses will help to support the results and provide a full picture of how these works reflect the sociopolitical conditions of their times. By means of a thorough grasp of the interplay between literature and society, this analytical method aims to highlight the ways in which Tilak and Eliot address the existential and ethical concerns still pertinent in contemporary society.

Review of Literature

Many scholars, particularly in connection to B.G., have concentrated mostly on the way society is portrayed in literature. T.S.' and Geeta Rahasya Tilak's Eliot's closely studied for its philosophical insights and contribution to the Indian freedom cause, Tilak's work has Sharma (2015) claims that Tilak's reading of the Bhagavad Gita not only stresses individual obligation but also demands a social responsibility towards nation-building, so orienting personal ethics within a larger sociopolitical framework. This point of view fits the notions of early 20th-century Indian nationalism, in which the general public was

inspired and organised using literature (Ghosh, 2019).

Scholars also respect Tilak's innovative approach of blending spirituality with action. As Kumar (2018) notes, his emphasis on the Gita's teachings gives those negotiating the complexity of a colonial society a moral compass. Gupta (2020) presents this point of view, arguing that Tilak's works can be regarded as a predecessor of present Indian thought in which the pursuit for self-realization and social responsibility is closely entwined. Such research show how pertinent Tilak's idea is still today in discussions on moral leadership and civic involvement.

On the other hand, Eliot's *The Waste Land* has drawn much attention in fields of modernist literature and cultural criticism. Critics like Childs (2007) highlight the poem's shattered form as a mirror of the disappointment that follows conflict. Eliot's use of multiple voices and literary references catches the instability of modern existence and the search for meaning in a globe damaged. Hughes (2009), who suggests that Eliot's work captures the existential crises people go through after historical tragedy, helps to deepen this approach.

Scholars have also examined Eliot's use of myth as a vehicle for negotiating current instability. As Bloom (2011) notes, Eliot bases his study of modernity on mythic analogies, suggesting that traditional narratives might shed light on the human experience among anarchy. This thematic layering addresses the work of Davidson (2014), who argues that Eliot's intertextuality not only sharpens the poem's intricacy but also helps readers to grapple with its larger philosophical issues.

Though few, comparative studies between Tilak and Eliot offer perceptive study of the several techniques literature takes to address social issues. For instance, whereas Tilak strives to motivate and coordinate people towards a return to ethical standards, Eliot

presents a more sceptical view of modernity, highlighting fragmentation and alienation (Friedman, 2005). This juxtaposition invites greater study on how the various cultural origins of these writers influence their depictions of society as well as the larger effects of their works for knowledge of current affairs.

Comparative analysis of Geeta Rahasya and *The Waste Land* reveals not only various subject problems but also diverse narrative strategies affecting their depictions of society. The narrative of Tilak is founded on a philosophical viewpoint stressing the connection between individual and group responsibility. His reading of the *Gitah* stresses the importance of unselfish activity (karma) and the need of balancing personal aspirations with social expectations (Tilak, 1914). This approach puts people as active players in the moral fabric of society and implies that moral behaviour could inspire social transformation. Researchers like Mukherjee (2017) argue that Tilak's work motivates a form of active citizenship whereby people are driven to serve their communities, therefore demonstrating a great conviction in the power of community engagement.

By contrast, Eliot's *The Waste Land* shows the disintegration of social coherence in modern life by means of a shattered, multi-voiced narrative. The poem's references to several literary traditions and cultural remnants help to depict the symphony of modern life, in which people battle with existential ambiguity and alienation (Friedman, 2005). The dramatic pictures and competing viewpoints reveal that the search for meaning in a tumultuous environment is full of challenges and generates doubt and hopelessness. Critics including Bradshaw (2012) argue that Eliot's use of intertextuality not only catches the complexity of modernism but also highlights the distance separating people from their cultural base. This struggle between old and modern draws attention to the difficulties negotiating identity in a culture changing quickly.

These few strategies have significant effects on realising how literature could both reflect and influence society ideals. While underlining the fragmentation and disillusionment typical of modern society, Eliot's *The Waste Land* functions as a critique of the modern condition. Tilak's *Geeta Rahasya* is a trumpet call for moral responsibility and active participation. This duality invites readers to consider the responsibilities that accompany individual freedom and the challenges of creating community in an age of uncertainty, so motivating a deeper research of how these books might shape our knowledge of ethical behaviour and social cohesiveness in today's world.

Analysing the social effects of Tilak's *Geeta Rahasya* and Eliot's *The Waste Land* helps one to engage in a more broad discussion on the part literature performs in generating ethical consciousness and communal dynamics. Tilak's emphasis on moral obligation and responsibility addresses current discussions on civic involvement and social justice. His exhortation of people to go beyond personal demands in favour of group welfare suits modern movements supporting social responsibility and environmental sustainability (Singh, 2018). Researchers including Rao (2020) argue that Tilak's viewpoint can be seen as a predecessor of modern ethical leadership models stressing the necessity of empathy, accountability, and active participation in societal betterment. This point of view is particularly relevant in a period of increasing polarisation and social division when books are a required means of developing a feeling of common objective and communal identity.

Conversely, considering the framework of modern existential problems, Eliot's *The Waste Land* stays fairly significant. Rich representation of alienation and hopelessness in the poem reflects ongoing society problems with mental health, identity crises, and cultural dislocation in an always globalised world (Johnson, 2019). Critics such as Baker (2015)

contend that Eliot's portrayal of the fragmentation of modernity serves as a warning against the risks of disconnection and the loss of shared narratives, therefore inspiring modern readers to confront the ethical hole left in the wake of rapid societal changes. This study underlines the need of literature as a vehicle of articulating the moral complexity and existential concerns faced by individuals and communities today by juxtaposing the optimism in Tilak's works with the pessimism in Eliot's.

These dialogues make it abundantly evident from *Geeta Rahasya* and *The Waste Land* that both offer a perceptive examination of the moral and social responsibilities of people living in their different nations. The ongoing relevance of these texts inspires readers to reflect on how they could assist in creating communities, negotiate moral dilemmas, and discover meaning among uncertainty. By means of ethical communication, this study of literature creates the avenue for additional investigation on how cultural narratives form society values and personal identities in the modern environment.

Alienation and Duty: Thematic Analysis

Duty in Tilak's *Geeta Rahasya*'s thematic study is intimately related with the idea of personal agency inside the collective social system. Tilak emphasises the concept of karma – selfless action performed for the benefit of others – as a weapon to advance social harmony and improve the society (Tilak, 1914). His portrayal of responsibility transcends personal obligations to motivate people to connect their actions with the advantage of society. In current discussions on ethical leadership, this is particularly pertinent since the emphasis is on serving others and fostering a feeling of community (Patel, 2019). Scholars like Bhatia (2020) argue that Tilak's interpretation of the *Gita* offers a moral compass for those negotiating the complexities of modern

life, therefore cultivating empathy, responsibility, and social consciousness.

By contrast, Eliot's *The Waste Land* presents a very different topic territory distinguished by existential darkness and loneliness. The poem's many voices and fractured structure draw attention to the estrangement people in modern society experience. Eliot catches the general sense of loss and uncertainty that follows when traditional values collapse and social bonds disintegrate (Hughes, 2009). Brown (2017) notes that Eliot's depictions of devastation reflect the emotional and psychological fragmentation that permeate post-war society, therefore guiding readers to confront the void caused by the fall in collective narratives. The poem's references to several literary and cultural traditions – which function as reminders of a once-coherent world now shattered and disjointed – help to investigate this problem of alienation (Childs, 2007).

In *The Waste Land*, *Geeta Rahasya* urges readers to evaluate the moral responsibilities that shape personal behaviour in social environments by juxtaposing obligation with alienation. While Tilak advocates a proactive attitude to the responsibility that fosters social engagement, Eliot's work acts as a warning about the consequences of neglecting communal ties. This topic contrast highlights how challenging it is in a culture constantly changing to manage ethical obligation and personal identity. Since they encourage a reevaluation of our obligations in society and the need of our acts in fostering communal well-being, the lessons acquired from these novels remain pertinent even now as current readers battle with similar problems of separation and moral confusion.

Social Implications: Active Participation and Existential Thought

Both Tilak's *Geeta Rahasya* and Eliot's *The Waste Land* offer perceptive study of the ideas of obligation and alienation, therefore

highlighting the social results of moral behaviour and personal responsibility in contemporary environments. The manner Tilak shows responsibility emphasises the need of active citizenship—that is, of people being persuaded to actively participate in societal events for the common good. His encouragement of modest behaviour resonates with modern movements that give social justice and community involvement primary attention (Mishra, 2020). Academics like Verma (2018) argue that Tilak's demand of accountability is not only a philosophical concept but also a practical tool that allows people to assume responsibility for their social obligations. This point of view is particularly relevant today as societies address difficult problems calling for collaborative efforts and ethical leadership.

By contrast, Eliot's *The Waste Land* presents a critical study of the consequences of social disintegration and modernity's estrangement. The poem's vivid depiction of a disjointed surroundings highlights the psychological consequences of separation and pushes readers to confront the ethical void in their existence (Smith, 2016). Critics of Eliot's books, including Faber (2019), argue that they challenge the narratives that determine people's identities and behaviour and compel readers to rethink their position in society. This existential introspection is crucial in a period of fast change and uncertainty when people occasionally suffer with the results of their decisions in a society getting increasingly complex.

Geeta Rahasya's active citizenship and existential reflection in *The Waste Land*'s opposite highlight the two responsibilities people have in both negotiating their identity and creating society. While Tilak advocates active participation in the improvement of society, Eliot questions one's values and the way society arranges personal action. Managing the pressures of contemporary life calls for this synthesis of ethical action with introspection since it offers a whole picture of the

interconnectedness of individual and social responsibilities.

Future directions of research: tools from literature for social change

Analysing obligation in Tilak's *Geeta Rahasya* and alienation in Eliot's *The Waste Land* not only reveals ethical elements of both individual and community behaviour but also opens doors for following studies on the purpose of literature as a social change agent. Given the continuing relevance of these books, scholars are advised to look at how the ideas of engaged citizenship and existential reflection might shape modern debates on civic responsibility and ethical leadership in many environments, including education, policy-making, and community development (Choudhury, 2021).

Research could look at how Tilak's concepts of obligation might be applied realistically to inspire young people in learning contexts to be social conscious. Including his concepts into classes can help teachers inspire their students to become active citizens of their communities, therefore fostering agency and responsibility (Rani, 2022). Moreover, multidisciplinary study could look at how Eliot's portrayal of alienation emphasises the experiences of impoverished groups in contemporary society, so providing a framework for understanding the complexity of identity development in connection to society expectations and cultural narratives (Thakur, 2020).

Scholars could also consider comparative study combining Tilak's and Eliot's writings with other works of literature addressing relevant themes. Such investigations could reveal more broad trends of ethical thought and social criticism throughout various civilisations and historical periods, therefore improving the debate on the function literature plays in establishing society values (Sharma, 2019).

Ultimately, creatively connecting with these texts can help individuals and groups to

confront the moral challenges of modern life and motivate a group determination to build inclusive and compassionate society. Future research should try to highlight the transformative power of literature and assist its function as a required instrument for managing the pressing social concerns of our time.

Conventions and Implications: negotiating ethical ground

The thematic study of obligation and alienation in *The Waste Land* by Geeta Rahasya reveals significant consequences for understanding the ethical surroundings humans negotiate in contemporary society. Through advocating active citizenship, Tilak underlines the need of human responsibility and moral obligation in advancing social cohesiveness and handling of common issues. His emphasis on modest behaviour reminds us that often our own happiness is linked with the well-being of others (Mukherjee, 2021). This idea has tremendous consequences for modern ethical leadership, in which leaders are expected to place the group good above personal interests thereby generating conditions that foster diversity and cooperation (Bansal, 2020).

Conversely, Eliot's depiction of alienation presents a critical lens through which one could see the psychological effects of modernism on individuals. *The Waste Land's* portrayal of loneliness and misery highlights the need of communities solving the existential and emotional crises their people go through (Wang, 2018). Beyond simple literary study, Eliot's writings question society institutions and support a reevaluation of the worth of close ties among people. As Eliot's research of alienation addresses issues of mental health and social isolation, the insights obtained allow modern society to have a more empathetic grasp of the human condition (Smith, 2016).

Combining the lessons from Tilak and Eliot makes it quite clear how crucial literature is in generating ethical discussion and inspiring thought of both personal and group

responsibilities. The competing but complementary concepts of obligation and alienation force readers to consider their role in furthering social justice while handling the complexity of modern living. Ultimately, the findings of this study underline the opportunities of literature not just for artistic expression but also as a powerful tool for inspiring societal transformation and ethical consciousness-raising.

Practical Uses and Advice Including Literary Realisations into Modern Society

The discoveries emanating from B.G. Geeta Rahasya and T.S. Tilak Particularly in the spheres of mental health, community service, and education, Eliot's *The Waste Land* offers modern society perceptive lessons. By introducing the concepts of obligation and ethical responsibility encouraged by Tilak into their courses, teachers can motivate civic involvement among their pupils. Reaching this would depend on service-learning projects underlining the need of unselfish behaviour and the impact of individual efforts to the greater good (Patel, 2022.). By inspiring their pupils to actively participate in their communities, teachers might help to generate a generation that values social responsibility and ethical leadership.

Moreover, community groups may use Eliot's study of alienation to develop projects aimed to satisfy psychological and emotional needs, particularly in metropolitan regions where loneliness is relatively widespread. Initiatives including support groups, art therapy, and community-building events can give people somewhere to express their emotions, exchange experiences, and develop relationships, therefore offsetting the sense of dislocated underscored in Eliot's work (Nguyen, 201). Furthermore, the topic reflections in *The Waste Land* encourage public health campaigns to increase knowledge of mental health problems and the need of community support

networks in fighting loneliness and alienation (Kumar, 2019).

Including literary studies into multidisciplinary courses can help to clarify social responsibility and moral behaviour. Workshops encouraging dialogues on the moral quandaries presented in Geeta Rahasya and The Waste Land can encourage participants to grow in critical thinking about their obligations in society. Such discussions stimulate group efforts towards positive change and serve to increase knowledge of social issues (Reddy, 2020).

Effects on Policy-Making: Literary Roots for Moral Government

Themes of estrangement and obligation from B.G. spoke to something. Geeta Rahasya, T.S. Rahasya, Tilak's Particularly in respect to promoting moral government and social responsibility, Eliot's The Waste Land has significant policy-making implications. Policymakers may draw on Tilak's focus on active citizenship to draft laws supporting community participation and civic activity. Programs supporting volunteerism and community service, for example, can be quite beneficial in helping people to develop a culture of responsibility and solidarity (Chopra, 2023). Including civic education into courses helps governments implant in younger generations a feeling of obligation and ethical consciousness, therefore arming them to be active members of their countries.

Moreover, the notes of The Waste Land on alienation and detachment in modern life could direct initiatives aimed for social cohesiveness and mental wellness. As Eliot underlines, governments should first give funding for community support networks addressing the psychological effects of estrangement top importance as well as for mental health care. Programs that strengthen social networks, provide easily available mental health resources, and create public locations for community interaction could all fit here (Bhatia, 2022). Policies fostering artistic expression and

cultural engagement can also help to lower isolation since the arts are efficient tools of self-expression and community building (Singh, 2021).

Moreover, in view of the moral conundrums these literary masterpieces present, legislators have to make ethical decisions. Including ethical frameworks into policy analysis can help to ensure that decisions reflect justice, fairness, and principles of compassion. This can mean establishing ethics boards or advisory committees including many community voices to ensure that policies support inclusion and satisfy the needs of vulnerable groups (Mehta, 2020).

The Purpose of Education: Literary Involvement Development of Ethical Consciousness

One of the most crucial places to disseminate B.G.'s ethical principles. The Waste Land by T.S. Eliot by Geeta Rahasya Tilak serves to equip a generation equipped to navigate the complexity of modern life and cognisant of their social responsibilities. Including these literary works into classes will motivate students to look into the concepts of obligation, moral behaviour, and the impact of alienation on personal and group identification (Kaur, 2023). This approach enhances not just literary value but also critical thinking and ethical judging capacity required for conscientious living.

One useful strategy to include these works into classroom settings is multidisciplinary learning. By designing courses that combine the philosophical and ethical dialogues in Geeta Rahasya with contemporary society issues, teachers can inspire students to make links between literary and practical difficulties (Sinha, 2022). Service-learning initiatives, for instance, may be focused on civic responsibility, in which students actively engage in community service events, therefore reflecting Tilak's advocate of active citizenship while attending to modern societal demands (Jha, 2021).

Moreover, literature can be quite useful in increasing students' mental health consciousness and emotional intelligence. By discussing the themes of alienation and detachment that cross *The Waste Land*, teachers can inspire honest conversations on mental health and the need of community support networks. Such talks could help to destigmatise mental health issues and promote empathy and understanding inside the classroom (Patel, 2020).

Moreover, professional development for instructors is necessary to give them the means to interact with students with these literary works successfully. Training courses can focus on how to promote talks on moral conundrums and the moral consequences of human action, therefore enabling teachers to guide pupils in investigating their moral commitments (Kumar, 2021).

Future Directions of Research: Expanding the Literary Ethics Discourse

study of B.G. T.S., Tilak's, and Geeta Rahasya's Especially in the fields of ethics, literature, and social responsibility, Eliot's *The Waste Land* offers various avenues for next research. Analysing how literature from diverse civilisations addresses problems of responsibility and alienation will enable one to investigate the comparison of ethical systems in many different cultural environments. Examining works from other well-known literary personalities and philosophical publications, such Mahatma Gandhi's writings or contemporary literature from postcolonial writers, could allow one to identify similar ethical dilemmas and cultural particularities (Verma, 2023).

Another important topic of research might be the impact of literary engagement on civic education and community activism. Studies on how reading works with ethical themes influences students's perceptions of civic responsibility and social justice could Longitudinal studies could assess whether

initiatives based on literature lead to moral thinking and continuous civic involvement among students outside of their classrooms (Chaudhary, 2022).

Moreover, a very important area of study is the confluence between literature and mental health. Future research can look at how various literary works could be used in therapeutic settings to create emotional resilience and manage mental health issues. This might include combined study with literary academics and mental health professionals to produce treatments involving literature as a means of promoting well-being (Desai, 2021).

Moreover, considering the digital revolution of literary involvement offers a contemporary prism through which one views research. One will be better able to appreciate the relevance of literary works such *Geeta Rahasya* and *The Waste Land* in the digital era by looking at how social media and internet platforms effect their distribution and reception. Among them might be studies on digital literacy and the need of literature in fostering moral discussions in online communities (Nair, 2023).

Conclusion

Analysis of B.G. Geeta Rahasya and T.S. Tilak's Emphasising the themes of obligation, responsibility, and alienation, Eliot's *The Waste Land* reveals some very insightful analysis of the ethical issues of civilisation. Although they are set in different historical and cultural contexts, both books convey universal themes that appeal to the concerns of contemporary society. Tilak demands that personal obligations inside the community be reassessed and a shift towards increased social responsibility be guided by supporting active citizenship and moral behaviour. Conversely, Eliot's vision of alienation emphasises the need of group support and connection in helping to tackle these issues since it catches the psychological difficulties people in modern society experience. The findings of this study help to justify the inclusion of these literary insights into policy-

making, community projects, and educational approaches into policy-making to establish a society of ethical consciousness and active citizenship". As we traverse the complexities of the modern world, the lessons of Tilak and Eliot provide intelligent models for addressing pressing social issues and promoting a more compassionate and linked society. Ultimately, the combination of ethics and literature not only improves academic discussion but also offers a compass for individuals and civilisations striving at major worldwide reform.

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