The Shifting Landscape of Indigenous Knowledge of Play: How Games Influence Children's Subjectivity and Cultural Transmission in Jammu

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Abstract

This study attempts to archive the various types of Traditional games of the Jammu region and explore them as a field of Indigenous knowledge system. The study highlights the various skills that are developed by playing these games and scrutinizes the Children of Jammu as the subject of games; these games are studied as cultural texts and how the indigenous and contemporary games are changing children's subjectivity. It further problematizes and comparatively touches the contemporary games and provides an insight through the discourse of games that in this landscape of games, a specific section is shaped by capitalism as opposite to folklife, which influences the very core of human consciousness, where children are interpellated from childhood for the current system. This interpellation has put the Indigenous knowledge inherent in traditional games of Jammu in mere nostalgia of rich past life.

Keywords: *Indigenous knowledge, Consumerism, Traditional games, online games, Duggar, Jammu.*

Introduction

This research works focuses on the Indigenous knowledge system of Jammu region of the Union Territory of Jammu and Kashmir. Jammu has rich tradition of Folk culture, which has passed through generations. The present research considers the need to trace the trajectory of Duggar Folk/ Indigenous games as a valuable entry point for understanding the dynamic realm of Duggar culture of Jammu through indigenous and contemporary game play as a cultural text. Folklore, like all narrative, is Cognitive, Conative and Affective. In the first instance it helps in developing the rational and logical use of the mind and intellect to process perception and experience through the narrative lens. The Conative is the development of an emotional quotient, a striving and awareness to use one's non-rational power. The Affective is the letting loose of stress or emotion through the narrative impact (Sahu & Sharma 58). According to Joseph et.al. in folk storytelling children use their imagination to conceptualize the unfamiliar, new or strange, and thereby learn to develop abstract thinking. They develop the cognitive and conative skills to make meaning of strange stories and relate it to real-life situations at the pre-literary stage of development (113).

Studies show the role of indigenous games in skill development and shaping children subjectivity. Sifuna states that, Indigenous education offered a kind of everyday instruction that prepared young people for maturity. Although some like to refer to it as non-formal education, indigenous knowledge systems included youth interaction as an essential part of education. According to Warren, Indigenous Knowledge are Children informal education systems. Through these practices, they acquired knowledge and abilities on a wide range of subjects including the production, processing, and preservation of food, the management of resources from nature, marriage, relationships, leaders, and dispute resolution. They pick up knowledge through practice, imitation, listening to elders' stories, and observation (25). While over the past ten years, attempts have been undertaken to preserve and revive Duggar tradition and culture. The paper tries to bring in the role of indigenous games of Duggar as a significant cultural practice which passed on from generations and along with the games it also passed traditional knowledge of Duggar culture, which makes young children's active agents of cultural transmission through these games.

The subjectivity of a child is shaped through cultural symbols and practices as Nick Mansfield states "the problem of interior life is best understood in terms of culture and politics, rather than nature and science" (12). According to Gagnier, one of the definitions of Subject is "the subject is a subject of knowledge, most familiarly perhaps of the discourse of social institutions that circumscribe its terms of being (8). Subjectivity and identity are fundamental aspects of human experience that are shaped by various socio-cultural factors. In critical theory, subjectivity and identity are seen as fundamental aspects of human experience that are shaped by various socio-cultural factors. According to Pratha Basu, culture can be thought of as a "Dynamic Field" made up of the intersections of several layers of practices, beliefs, and daily life (29). The paper argues that there is a rich deposit of games which have been carried on by children of Jammu. On the basis of this idea this research looks into dynamic field of Jammu culture and how the subjectivity of a children is shaped through their material reality, this study tries to study the changing subjectivity of children through the text of game play. With the economic transition from rural to urban settings in Jammu, children's experiences and realities are also shifting. This empirical encounter with their environment influences their decision-making, preferences, and desires. The landscape of games has been evolving throughout history, with the technological and IT development there in a whole new field of online games which is used by Children and adults in their leisure times. However, the concept of internet addiction has also grown in terms of its acceptance as a legitimate clinical disorder often requiring treatment (Young, 362).

The study highlights and maps out different types of games in Duggar/Jammu, and discusses the various types of skills which are developed by these games throughout the life of children

who play them in Duggar region. And addresses the shifting paradigm of Games from Indigenous to culture industry, and discusses the construction of consumer culture through everyday leisure game play which are neglected for being critically embedded with deeper socio- economic meanings. However, it doesn't describe types of contemporary online games but touches upon it as a field of significant enquiry. It does not deny the importance of contemporary games and its role in the present world but points out a certain field of popular games which thrives on consumerism at the cost of tradition and knowledge systems. It highlights that how at the backdrop of these online games a constant work has been put to shape children desires and needs through one dimensional world views.

Games as Knowledge Systems and Critical Text

Indigenous knowledge of Duggar can be extracted from its rich occasional cultural and traditional practices as well as everyday practices, as it contains the meanings and truths of its people, which are referred as "structures of feelings" (Williams, 3). These practices contain knowledge systems that have been explored empirically through ages and passed on to next generations. Local, non-formal, or traditional knowledge is another term for indigenous knowledge, which Greiner defines as the distinct, traditional, local knowledge that exists within and is created around the special conditions of men and women who are indigenous to a given geographic area (1). According to Warren, it serves as the foundation for local decision-making in rural communities regarding a wide range of issues, including agriculture, healthcare, food preparation, education, and natural resource management (83). Occiti states that through the games and songs, kids learnt how to build houses, hunt, fish, prepare food, and take care of a household (12). Erny emphasizes that play served as a non-formal educational tool where kids acted out adult roles. Customary games represent the knowledge and customs of several indigenous cultures (112).

Recognizing the importance of games, plethora of research has been conducted on their Psychological and Physical affects. Games play a deep psychological and neurological role on children's development as they are involved in them from their childhood, Psychomotor activities that connect brain regions to specific muscles, cause body to move, allowing brain to direct and coordinate the necessary body movements. This understanding places games at the core of developmental activities. Teerandaji, Kabbadi, Kho Kho, Polo, Shatranj, martial arts, and many more are examples of traditional sports having Indian roots. These games call for technical and tactical skills in addition to physical attributes like strength, speed, endurance, agility, and coordination. Children's traditional games, according to Masuku & Ndawi, are a means of guaranteeing the survival of its customs, traditions, and culture overall. They competed in games to see who could count more or better than the others. They were

expected to be able to count their animals and any other items that needed counting in order to carry out these practical aspects of their daily existence. In the game house-house, kids would pretend to be parents, grandparents, and other grown-up roles. Here, they mimicked the actions of their elders: searching for food, preparing and preserving it, settling conflicts, and even engaging in religion. Children's traditional games, according to them, are a means of guaranteeing the survival of its customs, traditions, and culture (60).

Lavega in his study explores how the traditional games play a key role in relation to the emotional facets of physical education, "Apart from development of Physical skills for social purpose, the exercise in games improve physical health and fitness, which is also important for cerebral progress" (4). Games also develop connection between children and a sense of brotherhood and discipline, the body is involved in stretching, running which lead to physical strength and also mental stability. Charles et al, asserts in his study on Indigenous games of Malasia that study demonstrated that traditional games that apply standard rules and regulations of the game, the size of the box, the court size and certain timing in a Ketinting, Galah Panjang, Tor Duduk and Tok Harimau game is very effective in improving the level of achievement of fitness motors that is in reaction time, agility, balance and speed (414). The stimulation in games stimulate players for hard work, challenges, relaxation, satisfaction, will power and dedication. You will learn things from the game about executive techniques, problem solving skills, focus and attention span, abstract reasoning, physical balance, teamwork, and most importantly, the development of the mind-body connection. In the past, kids used to play outside with all of their friends and family members, sometimes even including their parents. Traditional games are becoming less and less popular among the younger generation, despite the fact that numerous studies have demonstrated their numerous benefits, including the improvement of coarse and delicate motor skills (Akbari, Abdoli, Shafizadehkenari, Khalaji, Hajihosseini, & Ziaee, 2009; Borhannudin, Saidon, Kok & Bahaman, 2013) and cardiovascular health (Rauber, Boullosa, Carvalho, Moraes, Sousa, Simoes, & Campbell, 2014). The younger generation is less interested in playing traditional games these days due in part to the fast-paced industrial development. Instead of caring about the time they waste, young people prefer to watch television and play computer and video games at home (Akbari et al., 2009; Ekunsanmi, 2012).

With the arrival of 5g has enhance the performance, usability and acceptance of online gaming sites amongst Indian population (Rising Online Gaming Industry in India..). Yee hypothesised that younger gamers who are emotionally unstable or have low self-esteem are more likely to be hardcore players. He proposed that those with other emotional issues would be more susceptible to being addicted to interactive video games (772). In the game, players can experiment with different aspects of their personalities by taking on new identities, taking

on leadership responsibilities, and being more outspoken. The issue arises when these younger gamers start to depend on these new virtual identities and the border between reality and fiction becomes hazy (Young, 370). The findings of the regression analysis indicate that teenage Internet addicts were mostly male, came from low-income homes, lacked confidence in their ability to find, browse, and access information from a variety of sources, but were also technologically literate and frequently used social networking sites (SNS) and online games for fun (Leung 403).

Landscape of Indigenous games of Duggar

Various types of traditional games are played in this region. Prof Sashi Pathania, in her work, Dogri Lok-Sahitya teh Dogri Lok-Sanskriti states that, In the socio and cultural setup of the Duggar region, till the age of 10-11, boys and girls play together. However, after that, girls are advised to play separately from boys to start losing interest in these types of collective games and go towards new games, whereas girls start losing interest in games (107). It should be noted that these collective games are played by boys and girls only till a certain age, and after that, the games are different. It is essential to look into these games of the Jammu region as they nurture and propagate various motor skills as a part of everyday life, and not some things we need to learn with effort.

Physical Skills and Stamina Building (Psychomotor Skills: Gross Motor Skills, Strength, Endurance, Coordination)

1. Bata Sawari is played between two players. One player hits the opponent's stone with his stone so that his stone goes far after touching the targeted stone. Then, the opponent has to carry him on his back near his stone, and the same pattern keeps on repeating with each player. In this game, children use the stones as a toy, which makes them familiar with nature and also helps them build stamina, strength, and concentration.

2. Dido- It is played between two players; one player carries the other on his back while the other asks a question to the other player. If the other player is successful in replying, it is his turn to be carried on his back; this game helps in brainstorming and decision-making during complex times, body tolerance endurance, balance and coordination, responsibility and care for the being of another person, problem-solving and quick thinking, learning to manage emotions and stay calm under physical and mental pressure.

3. Gol Gatta is a game in which two teams compete against each other. In this game, there is a single hole in the ground. One team circles the hole and tries to stop players from the

opposing team from trying to place the ball inside the hole. If they are successful, they score one goal. It teaches teamwork, speed, and agility.

4. Uthak Bethak- it includes two or more players, and involves sit-ups games, which involves giving challenge to opponent to cross the margin of sit-ups which is one by first team or individual. It is very beneficial game as well as exercise for young and adults, it helps in muscle building in thighs and pelvis region.

5. Dogri Pehlwani/Kushti is one such game that enhances physical strength, agility, and endurance. It also teaches discipline, respect for the opponent, and traditional techniques passed down through generations.

6. Kho Kho is a traditional Indian sport that involves two teams of twelve players each, with nine players from the chasing team and three from the defending team on the field. The game is played on a rectangular court, where the chasers sit in a line, alternately facing opposite directions. The objective is for the chasers to tag the defenders, who try to avoid being caught by dodging and sprinting. Kho Kho requires agility, strategy, and teamwork and is popular in schools and competitive sports.

Coordination, Flexibility and Reflexes (Psychomotor Skills: Balance, Agility, Reflexes, Hand-Eye Coordination, Flexibility)

1. Rasa Trapana—This game is played between three players or more. In this game, two players hold the rope from both ends and move the rope in a circular pattern. The third player tries to jump on it without getting tangled in the rope. If he sticks, he has to hold the rope until the other player comes. This game helps with leg muscle strength, focus, and agility.

2. Shu Sapai- In this game, one player who has a turn will catch others, and others will run away from him; if he catches anyone, then he will get the turn for the next time to catch others. Most players enjoy being the runner rather than the catcher; this game is handy for children's speed and overall body health. This game enhances creativity and intelligence about physics in the form of gameplay.

3. Kodi Kodi– It is also known as Kabaddi Kabaddi in most of the northern regions of India; the basic rules of the game remain the same across these variations. However, the additional rules may vary according to local preferences. It is a game in which two teams compete. With seven players on each side, Kabaddi is a violent sport played for forty minutes with a five-minute break. The game's object is to raid the opponent's court and touch as many defense players as possible without being detected for even a breath to score points. One player is yelling, "Kabaddi, Kabaddi, Kabaddi!" Charges onto the opposing team's court, attempting to

touch the player nearest to him as the other seven opponents move to trap the assailant. This is Kabaddi, also referred to as the struggle game, which pits one player against seven; this game develops a sense of teamwork and discipline as they need to follow game rules; it is the reflection of indigenous knowledge on breathing exercises and how it is helpful in psychological and physical health as mentioned in ancient scriptures.

4. Baante (Kanche/ Marbles) is one of the most popular Indian games played all over the country, primarily by boys. Various marble games are played all around the country, whereas in Jammu, marbles are played between two teams. It can be of a single player or more than two; this game develops precision as handling and flicking marbles require precise finger movement and control; aiming and shooting marbles help improve coordination between what they see and how they move their hands. It also helps understand space and distance while effectively estimating distances and angles to hit targets. Being present at the moment and focusing on the task at hand develops mindfulness; they also learn to wait patiently and take turns, which fosters self-control and respect for others; they also learn to accept delayed gratification and understand that not all actions yield immediate results. Basic arithmetic skills like counting marbles, kee, ping score, and understanding angles develop mathematical skills in players.

5. Gitte- It is played with 5 stones anywhere. At the early stage of a child's development, it is gender neutral, but after puberty, it is considered a feminine indoor activity (eye-hand coordination, hand reflex, fine motor movement).

6. Dand Plaa: This game is played in a single group; here in this game one, the player is given the turn to catch others; it starts when he takes one stick and moves it below his leg and throws it far, and then he goes to catch this stick and bring back to the spot during that process, other players have to get on the trees. The catching player then has to touch the hanging player; the one touched first has the turn to do the same (Flexibility).

Creativity and intelligence (Psychomotor Skills: Fine Motor Skills, Hand-Eye Coordination)

1. Kraat Kraat: It's a flour mill in the Duggar region near a water body. Children make miniature versions near the water bodies using sticks, stones, and other raw materials. This game helps develop artistic and creative ability and also helps develop a basic understanding of Physics by observing forces and motion.

2. Khinua Kheed: This game is played with Khinu inside indoor spaces. Khinu is a ball made with cuttings of used or neglected cloths. It helps in creative development and hand flexibility and coordination.

3. Thaal: It is also called "Khinu e da thaal". This game includes different tricks to play with Khinu while sitting in a circle. This type of game with Thaal (steel Tray) reflects the social structure of Dogra society, where girls are prepared for future domestic works as their gameplay is made of indoor space and things. It helps in creative development and also hand flexibility and coordination.

Strategic thinking and problem-solving (Psychomotor Skills: Hand-Eye Coordination, Coordination, Concentration, Precision)

1. Santaliya: The history of this game goes back to Bhagwata Purana, which mentions lord Krishna playing this game with his friends. For this game, you will need a playground, seven flat marbles, or Thikkriya (flat, little wood pieces), and a ball made of stuffed garments (Khinu). Two teams are formed from the players. The group that breaks up the Thikkriya pile must likewise stack them similarly. As they complete the mission, the opposing team's members attempt to halt and capture them. It develops team coordination, strategizing together, and communicating effectively; the accuracy and precision while hitting the stack of stones, agility, and speed are essential for dodging the ball and stacking the stones together. Throwing the ball requires hand and eye coordination, and children grow them naturally as they play more games.

2. Gulli Danda: This is an Indian game where players dig a single hole in the ground and place a little stick known as a Gilli on it. Every player tries to hit a Gilli, a little stick, with a Danda, a longer stick. One team utilizes the Danda to forcefully strike one of Gilli's tapered ends in order to play this game. Gilli flips through the air as a result. The other tea hitter tries to smack the Gilli while it's in the air. The winner is the one who strikes Gilli the furthest (based on eye-hand coordination, coordination, focus, aim, and spatial skills).

3. Attar Pattar involves the entire group of participants. It starts with a song being sung, and one person points a finger at each player one by one. Whoever is pointing at the song's final word has the opportunity to go gather the pattar (leaves). This gives insight into the indigenous knowledge of Duggar, in which collecting different leaves makes children familiar with different types of trees and their leaves.

Social and psychological skills (Psychomotor Skills: Hand-Eye Coordination, Agility, Reflexes, Flexibility)

1. Nilli Sadi Pili Sadi: In this game between two teams, girls are given names of different colors without disclosing them to the opponent team members. While sitting in opposite directions, all other members of one team are asked to close their eyes when a member of the other team

comes and pinches a player, pats his back, and goes back to his sitting place. The players then have to open their eyes, and the person who was pinched is asked to guess who the playing player was; if she answers right, they get the point. This game helps in memory, focusing on listening sense, remembering the assigned colors, and using this information strategically during the game.

2. Bada Bandarua is played between girls. The girl turned and sat down, and other girls put their fists on her head in a pile and asked her how much it weighed; this activity involves hand movement and agility, and she answered that if you pick one another, the fist is ready.

3. **Kikli** is a game played between girls. In this game, both girls cross their hands, interlock them firmly, and twirl each other in a circle; while playing it, they try to twirl as fast as they can to make the game more playful. Maintaining grip requires precise coordination, reflexes, and balance while spinning rapidly. Continuous twirling also builds strength in the arms and legs.

4. **Tappu:** Girls play by making different patterns on the ground. In this game, girls throw one marble or flat wooden piece inside the Tappu. The marker must be thrown in sequential numerical order entirely within the square without touching the line. These games have similar principles: players must hop on one foot and throw the marker in the right square. Ensuring the marker lands in the correct square without touching lines requires precision and spatial awareness.

Many of these games, going by other names, are played all throughout India; however, some, including Dand plaa, Bada Bandaru, Khinu Kheed, Kraat Kraat, Gol Gattta, Diddo, Bata Sawari, Dogri Pehlwani, etc., are exclusive to the Jammu region. There is another category of games in the Duggar region: ritualistic games that are played during festivals along with folksongs. Most of these games have religious significance, which is specific to unmarried girls as they are the carriers of cultural norms and roles from one generation to the next. These practices also define their space in society. These can be put under Folk knowledge and cultural heritage.

Trajectory of Changing Subjectivity in Indigenous and Contemporary games

The debate on subjectivity in cultural studies has revealed that the subject is a product of culture. This perspective regards the subject as a cultural fabrication rather than a stable, timeless entity, which is different from humanism cultural theory. In The Second Sex, Simon de Beauvoir states that "one is not born, but rather becomes a woman (12)." When we call someone a subject, we are implying that they are a component of a bigger system, like culture,

rather than an isolated entity. The concept of the self is more individualistic than that of the subject. In a different context, subjectivity may be understood as the subject's inner world, although it is still unclear where the subject's inner world comes from (Sheikh 2). The social process that creates our subjectivity is reflected in the construction of subjectivity. Cultural studies theorists, with their dedicated work, have been studying the transhistorical and evolving cultural practices to trace the subjectivity of cultural subjects. In the rural society of Jammu, before the introduction of television and cell phones, individuals were deeply immersed in a vibrant social life. For girls, the courtyard was the 'communicative space' where girls from different households would spend considerable time. This shared space and time become the source of folk games in a given neighborhood. Each neighborhood or ethnic group developed a specific game, and in the course of time, it became a part of their cultural life, too (Nasim 3). These games reflect the indigenous knowledge system of Jammu, as well as the subjectivity of the people shaped by those cultural meanings and practices transmitted throughout generations with these games. Indigenous games like Kikli, Bata Swari, Gol Gatta, and Uthak Bethak children used to play outside the house with all their friends and family members. Sometimes, their parents participate in the game and play with their children. As a cultural text, these games show children's subjectivity, which is informed by group play. In Duggar, Kho Kho, Rasa Trapana, Shu Shapai, Kodi Kodi, Bante, and Dand Plaa revolve more around community bonding and socialization. Dand Plaa is played in a location that involves climbing trees, reflecting Duggar's rural lifestyle. It involves dry peace of tree branches and trees to play. The materiality in these games mirrors the rural lifestyle, where children engage in games amidst natural surroundings, utilizing trees, stones, and discarded materials like clothes to create toys such as Khinu. Indigenous games include environmental and educational significance for students, according to Matsekoleng et al. While they engage with materials and manufacturing in their design activities, they primarily aim to emphasise critical and creative thinking abilities, ergonomics development, and positive attitudes towards the environment in learners (69). These games reflect the dominant ideology of Jammu in those times, which was collectivism and community-centered values; it focuses on connection to nature and sustainable practices. Bantee, Santaliya, and Gulli Danda are the traditional Duggar games that help improve the children's attention and concentration, memory, problem-solving, physical health, and team coordination. These Games have several roles in health and physical activities, leading to mental and hormonal balance by realizing happy hormones like serotine and endorphins. In the past, people of all ages enjoyed playing traditional games in the evening (Ekunsanmi, 2012; Sahay, 2013). These days, the younger generation is less inclined to perform sports and more interested in squandering their money on high-tech devices like computers and video games, as well as their habit of watching television (Addy Putra et al., 2014; Ekunsanmi, 2012). According to a survey by Ekunsanmi,

only 18% of the 77% who previously played the ancient Yoruba game of Arin are currently doing so. This is because the younger generation has not been exposed to traditional games and does not understand the value of these games for their physical and mental well-being. "People have been able to survive in their specific environment and derive benefits from it for many generations thanks to sustainability practices that have been passed down through learners' tacit knowledge" (Mandikonza 1).

Looking into contemporary games of Jammu through this approach shows how contemporary capitalist structures create an illusion of choice for children, where children are exposed to certain types of toys that treat them as mere consumers, and the imaginary ideals are served to them through games. The material toys that are produced for children have hidden meanings and symbols that generate common sense in the consumer. These toys have connoted meanings with them, as these cultural codes carry ideological meanings with them (Barthes 8-9), which tell what is an ideal home, what is an ideal car, the inclusion of certain structural buildings as home, and the exclusion of other structures shape the subjectivity of those who are engaged with them. Children are interpellated into these realities of consumer society as infants, where we see the subjectivity of Indigenous children and their games are more around nature due to the socio-economic structure of that time. These meanings shape their behavior and overall outlook toward life. Hunt says children's literature is "a powerful literature… such power cannot be neutral or innocent or trivial" (3). In comparison to Indigenous games, Contemporary games are limited in physical activity, which may lead to a sedentary lifestyle because most of the playtime is covered by online games due to the easy accessibility of mobile phones. Though motor skills and hand-eye coordination can be improved, Like Console games enhance hand-eye coordination but are less comprehensive than traditional games.

Problematics in Online Games

However, with the advent of cell phones and online gaming, there has been a significant shift in children's subjectivity from Jammu. The Frankfurt school critique takes a subjective and action-oriented approach to culture, rather than treating it as an abstract notion or mere ideology that can be studied objectively. For a critical theorist, what matters is how ideology is constantly assimilated into society's daily operations. This approach clears the picture of games as an ideological text in Duggar, as the trajectory of these games from folk to popular Culture reflects the shifting dominant ideologies. Profit is prioritized over sustainability; these shifting ideologies reflect the shifting subjectivity of the Children with changing practices of the Culture. Industrially generated culture, according to Horkheimer and Adorno, robs people of their imagination and dominates their thought processes. The "goods" are delivered by the

cultural industry, leaving people's only responsibility to consume them (2-4). Children have been moving towards video games from an early age. Most of the games are designed to addict the participant from an early stage of their development and get addicted to "Easy Dopamine' which makes them passive consumers without realizing its effect. A psychiatrist from Mumbai's Wockhardt Hospital at Mira Road (Voilent Instinct: How Online Games..). Dr. Sonal Anand, says that when online video gaming goes beyond moderation, it becomes an addiction. On the one hand, research supports the benefits of video gaming as a source of entertainment and relaxation, as well as how it fosters social interactions and connections among players and improves cognitive skills, creativity, and reflexes. They are leading to various online traps, exposure to pornography, and also health issues, which include both the mental and physical body of the child. Popular online games in the Jammu region include a variety of games: Fortnite Clash of Clans, Apex Legends, League of Legends, Minecraft, Ultimate Teen Patti, Online Rummy, and Poker as these are the games which are played all over India popularly to make money by playing games. An assistant professor of psychiatry at KGMU claims that eight to ten instances a year involve children who are gaming addicts. "The most concerning thing about these games is that they never end," he says. After finishing a level, you're faced with a new obstacle. You are presented with a new challenge after finishing a level. The youth become socially alienated as a result of this constant enthrallment (Online gaming addiction..). As their addiction worsens, players lose interest in past interests and pastimes and grow increasingly enthralled with the virtual world they are immersed in (Young, 361). The side effects of an addiction to online gaming include social withdrawal, games as an escape, psychological withdrawal, loss of interest in other activities, defensiveness, and wrath (Young 361-62). Herbert Marcuse contends in One-Dimensional Man: Studies in the Ideology of Advanced Industrial Society (1964) that the "advanced industrial society" incorporated people into the current system of production and consumption through advertising, mass media, industrial management, and modern ways of thinking. Marcuse claims that this created false needs. This one-dimensional world leads to the formation of ideas and behaviors that weaken aptitude and critical thinking skills (162). Children get hostile due to the violent content of video games. Playing violent video games is closely associated with aggressive behaviors, according to a large body of research (Funk 1999; Lynch 2001; Anderson 2005). Researchers have found that teenagers with diagnoses of disruptive behavior disorder have a higher correlation between exposure to media violence and executive functioning (Anderson et al., 779). 16-year-old teen from Pimpri-Chinchwad, Maharashtra, reportedly addicted to online gaming, died by suicide after falling from the 14th floor of his apartment, in the last six months, the boy's mother had noticed a dramatic change in her son's behavior, including increased violence and his uncharacterized extra courage. In another incident gym trainer from Jammu was admitted to Hospital as he started hitting

himself with blows and injured himself (Vartha Bharati 2). 2 boys from Lucknow, one boy stole 4.5 lakh from his home to pay for the game, in the second case the boy kill his mother. A 16-year-old boy killed his cousin in Nagpur, Rajasthan to pay off debts he incurred through online video games (Lucknow: Addicted to Online game..).

According to the World Health Organization, "Internet gaming disorder" is defined by the American Psychological Association as a syndrome that lasts for a year and involves a person losing interest in other social activities, relationships, educational or professional opportunities, and gaming as a way to escape or relieve guilt, anxiety, or other negative mood states (ICD-11 for Mortality and Morbidity Statistics). Nearly 40% of India's population is thought to be under 20, and a lot of digital gaming is geared towards this demographic. According to a study by Deena Dimple Dsouza from the Manipal Department of Occupational Therapy, user engagement in the gaming sector increased significantly during the pandemic. The study was published in the International Journal on Mental Health Addiction. For instance, three times more user engagement and thirty percent more traffic in online mobile gaming have been reported by Win Zo Games, an Indian gaming startup. It has been noted that multi-player modes receive about 35 percent more usage than single-user modes; this pattern has also been reported elsewhere. Similarly, during the epidemic, 75,000 new users joined Paytm First Games, an Indian mobile-based online gaming platform, reporting a nearly 200 percent rise in user base, according to the study (Amin, 296). The National Institute of Mental Health and Neuro-Sciences (NIMHANS) in Bengaluru began addressing technology-related mental health issues in 2014. According to psychologist Hemalata Charu, behavioral issues related to gaming preoccupation are seen in 80% of children who visit NIMHANS (Violent Instinct: How Online Games..).

Conclusion

While the role of traditional games has declined in the lives of people with Jammu's changing structures and demography, the study underscores the need to preserve the indigenous games of Jammu and the inherent knowledge they embody. These indigenous games are not merely pastimes but essential tools for the holistic development of children, fostering a wide range of motor skills from an early age. They significantly contribute to developing gross motor skills like endurance, coordination, and strength, as well as psychomotor skills, which help balance, agility, reflexes, hand-eye coordination, and flexibility. In contemporary capitalist society, where the culture industry permeates every aspect of life from birth to death, traditional games have been supplanted by online games, social media, and manufactured toys. The findings of this study archive and advocate for the reintegration of traditional games into the daily lives of children and communities. By doing so, we can preserve the rich cultural

heritage of Jammu, promote physical health, and enhance the developmental outcomes for future generations. We must recognize and address the impacts of the culture industry of online games and its role in Children's psychology. Games have served as sources of entertainment and identity for the communities associated with them. They have evolved as cultural, physical, and moral educators for the generations. This study does not take a regressive stance on totally reverting to traditional games as opposed to contemporary games. Instead, it focuses on describing folk. At the same time, contemporary games offer cognitive and social benefits; they should be consumed in moderation, and the cultural and educational value of indigenous games should be recognized and integrated into modern play.to conserve and progress in Duggar culture.

Endnote: Duggar (Dogri pronunciation: [dʊgːər]) is a cultural and historical region in the northern part of Indian subcontinent, comprising the Jammu region of Jammu and Kashmir, northern Punjab, India, north-eastern part of Punjab, Pakistan and western Himachal Pradesh. It is the historical homeland of the Dogra people.

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