

ResearchLib

Quarterly

Language: English

ISSN: 3107-6114

ResearchLib

Quarterly | Peer-Reviewed | Multidisciplinary | International Journal



ISSN: 3107-6114

Volume 2 | Issue 4

October-December 2026

Frequency: Quarterly

Language: English

Starting Year: 2025

Publication Format: Print

Chief Editor

Dr. Mohammad Afsar Alam

Associate Professor, Department of Geography,

Faculty of Natural Sciences, Jamia Millia Islamia, Jamia Nagar, New Delhi- 110025

Published and Printed by

CIRS PUBLICATION



House No 10, Lohaganjar, Post-Chhitanpur-841245, Siwan, Bihar, India

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- Currently not working. On leave
- Authored 6 books, written 2 Novels, and edited 16 books.
- Email: mgcu2019engl6006@mgcub.ac.in

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- Email dineshsriwash77@gmail.com
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1. Title: **ResearchLib**
2. Frequency: **Quarterly**
3. ISSN: **3107-6114**
4. Type: **International**
5. Publisher: **CIRS PUBLICATION**
6. Chief Editor: **Dr. Mohammad Afsar Alam**
7. Copyright: **CIRS PUBLICATION**
8. Starting Year: **2025**
9. Subject: **Multidisciplinary**
10. Language: **English**
11. Publication Format: **Print**
12. Owner and Founder: **Dr. Wakil Kumar Yadav**
13. Mobile No.: **9162681504**
14. Email Id: publish@cirsp.com
15. Website: cirsp.com
16. Address: **House No 10, Lohaganjar, Post-Chhitanpur-841245, Siwan, Bihar, India.**

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Post-Chhitanpur-841245, Siwan, Bihar, India

Website cirsp.com

Email publish@cirsp.com | info@cirsp.com

UDYAM Registration no UDYAM-BR-35-0007421

Mob No 9162681504

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1. Interspecies Eroticism and the Disruption of Anthropocentric Boundaries: Zoophilia in Marian Engel's *Bear* and Peter Høeg's *The Woman and the Ape*

Karthika S.¹ and Meenakshi S.^{2*}

¹ Research Scholar, Department of English, School of Social Sciences and Languages, Vellore Institute of Technology, Vellore- 632014, India karthika.2025a@vitstudent.ac.in

² Associate Professor, Department of English*, School of Social Sciences and Languages, Vellore Institute of Technology, Vellore- 632014, India meenakshi.s@vit.ac.in

Abstract:

This chapter looks at how the idea of people being attracted to animals used in literature by comparing two books Marian Engels *Bear* and Peter Høegs *The Woman and the Ape*. Both books use relationships between people and animals to question the idea that humans are more important than animals the way men have power over women and the strict lines between humans and animals. In Marian Engels book *Bear* the main character Lou has a relationship with a bear on a remote island in Canada. This relationship helps Lou to become more free and in control of her body and to reject the ways that men often treat women. The relationship between Lou and the bear is not just meant to shock people. Is actually a way of showing that women and animals should be treated with more respect and that the way we think about nature is not always right. Peter Høegs book *The Woman and the Ape* is similar in that it also uses a relationship between a person and an animal to make a point. In this book a woman named Madelene falls in love with a smart ape named Erasmus. The book criticizes the way scientists treat animals and the idea that humans are better than animals. The love, between Madelene and Erasmus is a way of resisting the power of institutions. Of rethinking what it means to be connected to others to be smart and to love. This chapter is about how some books show that people being attracted to animals is not about being weird but it is actually a way to talk about what it means to be a woman to want something with your body and to think about how we are all connected to each other and to animals. The people who wrote this chapter looked at the ideas of some smart people who think about how we are all connected to the earth and to animals and they think about how women are treated. They found out that the authors of these books are trying to make us think differently about how we treat animals and how we think about what's right and wrong when it comes to loving animals. These stories are not just about people being attracted to animals. They are a way to think about new ways that we can be with each other and, with animals, especially when we are not sure what the future holds or what it means to be human.

Keywords:

zoophilia, interspecies eroticism, anthropocentrism, posthumanism, female agency, human-animal studies.

Introduction:

Few subjects of literature during the last quarter of the twentieth century evoke as strong an emotional and intuitive response as the love of non-human animals, or, in other terms, zoophilia. While, for a long time, it was an aspect of society marginalized from discourse as taboo, deviant,

or, at best, abnormal, this zoological attraction was the stuff of literary fiction and a rich means to engage in fundamental inquiry regarding desire, being, bodies, and human existence. I propose a cross-genre reading of two notable literary works, Marian Engel's *Bear* (1976) and Peter Høeg *The Woman and the Ape* (1996) as a means to address how interspecies erotics serve as a productive narrative strategy to transgress the borders between species and dismantle the norms that inform conceptions of gender, human supremacy, and other relations of domination.

A winner of the Governor General's Award (Canada's most prestigious literary prize), Engel's *Bear* chronicles Lou, a quiet archivist, who is sent to the far reaches of a northern Ontario estate to document the personal library of the dead colonel. Isolated from people, Lou comes into a powerful and startling physical and sexual bond with the estate's bear. However, this is no story of mere sensationalism; Engel offers a profound awakening, both spiritual and psychological, and through her sensual writing, transforms a sexual encounter into a path to bodily ownership and a redefinition of sexuality for a woman who has never had her way sexually or otherwise in relationship with a man.

More satiric and even more speculative in its treatment of the theme, Peter Høeg *The Woman and the Ape* details how Madelene, the discontented wife of a leading behavioral scientist, becomes involved with Erasmus, a creature of a new species and preternatural intelligence: an ape. This relationship-begins as a gesture of tenderness and resistance to exploitation, quickly develops into an affair that is as intense as it is unconventional. Høeg is incisive in his treatment of the dehumanizing institution of science, the institution of patriarchy as it is embodied by the marriage, and humanity's inflated notion of its own specialness, as they are all embodied in this remarkable, taboo alliance of woman and ape which calls into question the division between human and beast, eroticism as the basis for solidarity, and the nature of real friendship which might, at last, cross species-boundaries.

Although the novels originate from very different cultural landscapes-Engel's the literary nationalism and feminist awakening of Canadian culture in the seventies, Høeg the late-century Danish-European crisis about science, globalization and ecology-they have the following two important things in common: 1. Both texts utilize zoophilia as a posthumanist move, i.e. In a time when more and more people realize that all species have an ecological relation, and the way the humans abuse all other species leads to many problems. 2. As an extension of "companion species" in Donna Haraway, and the "animal that therefore I am" of Jacques Derrida, animal studies, ecocriticism and posthumanism have begun to reflect the ways that Engel and Høeg make the taboo an inquiry subject.

In conclusion, the zoophilic discourses found in *Bear* and *The Woman and the Ape* should be read as subversive engagements, for, by having female subjects experience fulfillment, empowerment and personal transformation in the erotic lives with non-human beings, both authors undermine patriarchal discourse of female sexuality, as well as expose the pretentiousness of the human's privileged place on top of the created order, not only through transgressing and transgressing, as this chapter have demonstrated, that their relation ship offer not a degeneration but a more inclusive expansion of being. Thus the comparative method reveals convergencies and disparities between the two writers, Engel's in particular concern the introspective solitariness of sensual immersion in the Canadian wilderness, whereas Høeg utilizes humor, irony, and a touch of science fiction in order to attack larger institutions of society; thus both are demonstrate that the trope of bestiality may also be employed, in an ecofeminist discourse, or in a more posthuman satirical discourse. Thus their zoophilic plots are not only exploring possibilities of an ethical relationship between human and non-human,

but also confronting our taboos, the human and cultural taboo, concerning the relations and desiring, as it comes in between.

In the final analysis, these opening chapters serve as a foundation for our examination of how zoophilia expressed through the most nuanced forms of literary art ceases to be sensational and serves as an inspiration for visualizing new kinship possibilities in a society in which human and animal have become an increasingly porous distinction. The subsequent chapters will delve into the particular textually innovative means used by Engel and Høeg, to approach and to articulate these new modes of relationality and to the relevance of their works for current discussions regarding posthuman ethics and ecology.

Methodology:

Based on a close reading and literary comparative analysis of Marian Engel's *Bear* (1976) and Peter Høeg's *The Woman and the Ape* (1996), this chapter proposes a methodological framework in the convergence of posthumanism, ecofeminism and critical animal studies to address the textual depiction of zoophilia and interspecies eroticism. By considering the elements of narrative, iconography, character, and themes, this chapter aims to explore how these zoophilic relations represent a subversion of anthropocentric order and patriarchy. The literary works are accompanied by an investigation of academic scholarship ranging from literary theory and cultural studies to the philosophy of Derrida and Haraway and the field of human-animal studies.

Comparing two diverse narratives from Canada and Denmark allows a deeper consideration of zoophilia as a literary mode through which feminine desires, autonomy and ontological limits may be negotiated.

The methodology is qualitative and interpretative and draws texts to illuminate themes and arguments.

Literature review:

The academic debate around zoophilia in literature occupies an outlying but growing role at the confluence of human-animal studies, posthumanist theory, ecocriticism and feminism. Marian Engel's *Bear* (1976) has received substantial scholarly attention: early critiques situated it as contributing to Canadian literary nationalism and feminine consciousness-raising (van Herk, 1986); later, scholarship has foregrounded its ecofeminist concerns, viewing Lou and the bear's entanglement as an emancipatory, erotic reclaiming of female identity that contests colonial and patriarchal relations with animals and the environment (Brandt, 2002, and more recent work). The disruption of anthropocentric binaries and the exploration of corporeality beyond language are often highlighted.

Peter Høeg's *The Woman and the Ape* (1996) has received considerably less attention but has generally been read as an exploration of the posthuman fable and a satire of scientific and other instrumental forms of engagement with the nonhuman (studies in European journals have also explored its concern with alterity and ethics).

This chapter takes its theoretical lead from the work of Donna Haraway's "companion species" manifesto, Jacques Derrida's deconstruction of the animal/human dichotomy and the theoretical framework developed by Cary Wolfe on the posthuman. However, a focused comparative reading of Engel and Høeg as analyses of zoophilic eroticism is not a position in

the current scholarship of either, something that this article intends to fill with a demonstration of how both texts utilize interspecies eroticism to challenge human-centered perspectives and re-vision female autonomy.

Critical attention has been paid to specific novels individually; hence therefore no account has given direct comparative attention to Engel and Høeg in relation to the thematics of zoophilia. Here I propose zoophilic longing as a shared literary device for investigating female subjectivity and subverting humanism, thus placing the discussion in the context of recent debates on eroticism and the post-human.

Theoretical framework:

The analysis in this chapter is underpinned by a triple-pronged theoretical framework that draws on posthumanism, ecofeminism, and critical human-animal studies. These approaches work together to demonstrate how both Marian Engel's *Bear* (1976) and Peter Høeg's *The Woman and the Ape* (1996) harness zoophilia as a radical literary tool to rupture the boundaries of human exceptionalism and the patriarchal systems that uphold them.

At the heart of the theoretical framework is posthumanist thought, championed by theorists such as Cary Wolfe (2010), Rosi Braidotti (2013), and Donna Haraway (2008). Traditional humanism assumes the supremacy of the rational, autonomous human subject, thereby entrenching a hierarchy that positions non-human animals as "other." Posthumanism destabilizes this human/animal binary, emphasizing relationality, embodiment, and the complex entanglements of human and non-human lives.

In this context, the literary use of zoophilia is understood not as deviance but as a fundamental posthumanist act of defying the supposed ontological divide between species.

Haraway's concept of "companion species" is particularly useful here; she argues that alterity in close relation to humans can forge entirely new forms of kinship (2008, 4). In both novels, interspecies relationships dissolve the self/other divide, and desire becomes the means by which new ethical and ontological connections are established between the human and the non-human.

Intertwined with this is the perspective of ecofeminism, which, drawing on scholars like Val Plumwood (1993) and Greta Gaard (1997), critiques the ways in which the subjugation of women is linked to the exploitation of nature. Ecofeminism seeks to dismantle the dualistic thinking (e.g. Mind/body, culture/nature, male/female, human/animal) that underpins Western patriarchal thought and social structures.

In Engel's *Bear*, Lou's sexual and emotional connection with the bear represents a clear ecofeminist move away from a phallocentric sexuality, which is associated with an instrumental and disembodied engagement with others.

Lou's embrace of the animal body reasserts a corporeal and instinctual knowledge that has been suppressed in the patriarchal discourse she inhabits. Likewise, in Høeg's *The Woman and the Ape*, Madelene's affair with Erasmus defies the instrumentalizing and objectifying gaze of science that seeks to reduce animal beings to the status of research subjects. In the realm of erotics, Madelene finds a way to exercise female agency outside the norms of marriage or scientific institution.

Completing the theoretical framework are the concerns of critical human-animal studies, which foreground the ethical and cultural implications of human-animal interactions. Scholars such as Akira Mizuta Lippit (2000) and Susan McHugh (2011) have examined how literary texts construct animals not simply as metaphors or symbols for human experiences, but as actively constituted subjects. In the context of zoophilia, as approached from this perspective, the novels challenge anthropocentric ethics by pushing the boundaries of what is considered an acceptable human-animal interaction.

They force a contemplation of Derrida's provocative question about what happens when the gaze is met – when desire flows not only from the human but also, however obliquely, from the animal – (2008, 67).

Both novels present scenarios where the animal is not passive but actively becomes an impetus for transformation.

Taken together, these theoretical approaches offer a powerful lens through which to examine the radical potential of zoophilia in literature. While mainstream society and legal systems pathologize zoophilia as a paraphilia or a cruel act (Miletski, 2002), literature, in the hands of authors like Engel and Høeg, uses these encounters to highlight the violence implicit in species boundaries. The erotic charge in their novels destabilizes normative understandings of sexuality and identity, suggesting that for the female protagonists in particular, cross-species desire offers a route to liberation from the constraints of heteronormative patriarchy, providing a pathway to reclaiming aspects of the body and nature that have been estranged by patriarchal culture.

There are potential critiques that could be leveled at such an analysis, the primary concern being that portraying women's attraction to animals might inadvertently perpetuate a problematic association between female subjectivity and non-human otherness (Hecox and McRorie, 2015, 20). However, neither Engel nor Høeg present straightforwardly animalistic or purely instinctual couplings; their narratives involve complex relationships of interaction and exchange that preserve the agents of both the human and non-human characters. The framework, therefore, strikes a balance: acknowledging the real-world ethical and legal issues surrounding bestiality while defending the value of literary experimentation in reimagining the parameters of relating and feeling.

Finally, the queer critical perspective, with its emphasis on the destabilization of normative sexuality and kinship structures, can also contribute to this analysis. As a form of relating that transcends species boundaries as well as traditional heterosexual models, zoophilia, in these literary texts, can be read as a queer gesture in keeping with the work of Judith Butler (1990) in challenging stable identities, and Sara Ahmed (2006) in examining the cultural politics of orientation.

Through the synthesis of these interconnected frameworks – posthumanism, ecofeminism, and critical human-animal studies – this chapter argues that Engel and Høeg's novels are highly prescient interventions into contemporary discussions concerning ecological sustainability, human-animal relations, and the possibility of post-patriarchal futures. Their use of zoophilia as a radical literary strategy invites us to question what it means to live in and with other creatures in an era of ecological crisis, providing valuable insights into the ethical and ontological imaginaries needed for more just and equitable multispecies relations.

Conceptual framework:

Zoophilia as Ontological Transgression

Zoophilia- conceived of here not simply as a clinical paraphilia but as a deep conceptual category-constitutes a site of ontological transgression in the works of Marian Engel's *Bear* (1976) and Peter Høeg's *The Woman and the Ape* (1996). It transcends the anthropocentric binarism subjugating animal embodiment and behavior below human cognition and cognition below divine inspiration or irrational instinct.

Zoophilia and Embodied Awakening in Marian Engel's **Bear**

Within Engel's account, however, zoophilia-embodied awakening frees the character from human patriarchal intimacy. The narrator Lou's capitulation to the bears embodies this chapter's notion of "erotic becoming-with," by which the human subject regenerates itself by the means of empathic coexistence with the non-human other.

A pivotal moment illustrates this conceptual shift:

"She sought to find out what the bear knew, to get into his being"

This appetite to access the bear's subjectivity through fleshly contact signifies a negation of Cartesian dualism. The lapping between lover and beloved is subsequently narrated as couplets of flesh sensuously depicted; the coupling is primarily couple-like in form-an act of flesh united, not one which masterfully consumes. The bear's tongue and body evoke sensations of pleasure which transcend the lure of human love, thus allowing Lou to re-experience her own body.

Zoophilia here conceptually functions as a feminist recapitulation of the body-[counteracting] the estrangement that Lou experiences from her sexual encounters with men.

The island setting, further, supports this conceptualization in that-removed from society-Lou is invited into a liminal space where boundaries between species are invalidated, facilitating a post-humanist realization of the self.

Engel, through zoophilia, constructs desire as communicative, a means of connection rather than separation. It is not a retreat from civilization but an ascension into a more real, thorough becoming predicated on the inclusion of instinct, tenderness, and wildness in understanding ourselves. This application of conceptual zoophilia asks us to see zoophilia as a radical body epistemology based on common-sense and perception rather than language.

Zoophilia as Ethical Resistance in Peter Høeg's *The Woman and the Ape*

Høeg's novel presents a variation of the conceptual deployment of zoophilia. As an act of resistance to scientific instrumentalism and patriarchy, zoophilia becomes an ethical counterforce. This is played out in the relationship between Madelene and Erasmus, the ape of exceptional intelligence.

This aspect is also highlighted in key excerpts. It is first seen in the words of Madelene when she begins to acknowledge her feelings:

"He was not an animal. He was something other. Something between."

This excerpt exemplifies how zoophilia can mean the dissolving boundaries of an objectified category. Erasmus is not simplified into a animal, but his super-human intellect (here playing on the metaphor of the animal's labor, and a nearly-human mind) makes the erotic space between he and the narrator complicated: their intimacy is tender as well as philosophically significant, both acts of isobolation against Madelene's husband's laboratory-driven conception of ethically acceptable eroticism: het zoophilia becomes a conceptual act of solidarity-in this case, between the woman and the felt-but-not-seen animal against the systems that seek to dissect and conceptualize them both.

Heeg expands this paradigm through elements of satire. The animals' abundance of strength, acuity, and passion upsets the categories and the zoophilic desire is ironically a correction to man's infatuation with himself. The erotica at once acts as a process of mutual validation where Madelene is unbound and Erasmus is at home.

Comparative Conceptual Synthesis: Zoophilia as Posthuman Kinship

Employing the concept zoophilia cross-comparatively demonstrates a common conceptual architecture: in both novels, interspecies eroticism represents an alternative kinship asserted outside kinship's biocultural boundaries. Both the works burden the "anthropocentric boundary" with zoophilia as productive rather than degenerative.

Therefore, in conceptual terms one can locate zoophilia as a literary-philosophical intervention that operates along three axes: (1) ontological transgression-the rejection of naturalized categories of species, (2) corporeal epistemology-the equal valuation of animal and empirically-sourced sensory knowledge, and (3) ethical resistance-defiance of domination-, though all three axes are consistent with larger posthumanism thought, even as they are rooted in the particular textual contexts of the two works.

Through close juxtaposition of quotations and narrative links, this model illustrates how Engel and Høeg convert these stigmatized practices into complex conceptual instruments for critiquing modernity. Zoophilia, manipulated by them, discontinues as deviance and becomes a discursive horizon to envisage multispecies imaginative options built on the pillar of desire, attachment and radical equality.

This conceptual apparatus not only drives the subsequent close readings but also informs the conversation about the properties and limits of human-animal intimacy and community in literary representation. The centre of narratives of interspecies desire is the means by which Engel and Høeg expose the limitations of purely human-centred relation and invite a broadening of how love and connection are conceptualized. They serve t

Conclusion:

This chapter has established that the representation of zoophilia in Marian Engel's *Bear* (1976) and Peter Høeg's *The Woman and the Ape* (1996) function not only as literary transgression but, more importantly, as a substantive conceptual and philosophical challenge. By drawing on posthumanist, ecofeminist and critical animal studies perspectives for comparative analysis, I have shown that both novels utilize interspecies eroticism to function as a radical site from which to transgress anthropocentric limits and re-conceive human subjectivity. In *Bear*, Engel constructs zoophilia as an embodied awakening that enables Lou to re-possess sensual self-sovereignty and achieve a significant bond with the natural world.

In *The Woman and the Ape*, Høeg employs zoophilia as ethical resistance and challenge to scientific exploitation and patriarchy through Madelene's relationship with Erasmus.

The two texts, therefore, present the potential for zoophilia to be employed as a site for ontological transgression, for an epistemological alternative and as a form of political solidarity. The framework I have thus constructed allows for the conceptual repositioning of zoophilia from marginalized perversion to a productive means of both exposing the violences of the species hierarchy and paving the way towards more comprehensive multispecies ethics. Placing female protagonists at to make an important point about the relevance of zoophilia to contemporary concerns: in a world facing ecological catastrophe and in which biotechnology has already begun to erode the boundaries between species, these narratives raise critical questions about ethics of coexistence and the justification for species supremacy that underlies both female and animal oppression.

Further study could apply this theoretical approach to further literary texts and the discourses surrounding zoophilia.

That this chapter shows Engel and Høeg performing the courageous and important work of converting discomfort into consideration-confronting the animal in the human and the human in the animal-will enable for further research to expand upon these imaginings of cohabitation. This is, in the first instance, a reaffirmation of the importance of literary fiction in tackling the most challenging questions and the uncomfortable truths of human existence and this chapter has provided evidence of how the most unlikely subjects-such as zoophilia-when handled in sophisticated ways by writers like Engel and Høeg-can offer a starting point for a humbler and more ethically engaged life in a complicated and interconnected world.

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2. Advancements in Industrial Robotic Arm Technologies: A Comprehensive Review of Intelligence, Collaboration, and Sustainability

Mr. Surinder Kumar

Research scholar
Department of Mechanical Engineering
School of Technology, Quantum University, Roorkee

Mr. Mukesh Kumar

Assistant Professor
Department of Mechanical Engineering
School of Technology, Quantum University, Roorkee

Dr. Shobhit Srivastava

Associate Professor
Department of Mechanical Engineering
School of Technology, Quantum University, Roorkee

Mr. Ankur Jain

Assistant Professor
Department of Mechanical Engineering
School of Technology, Quantum University, Roorkee

1. Introduction

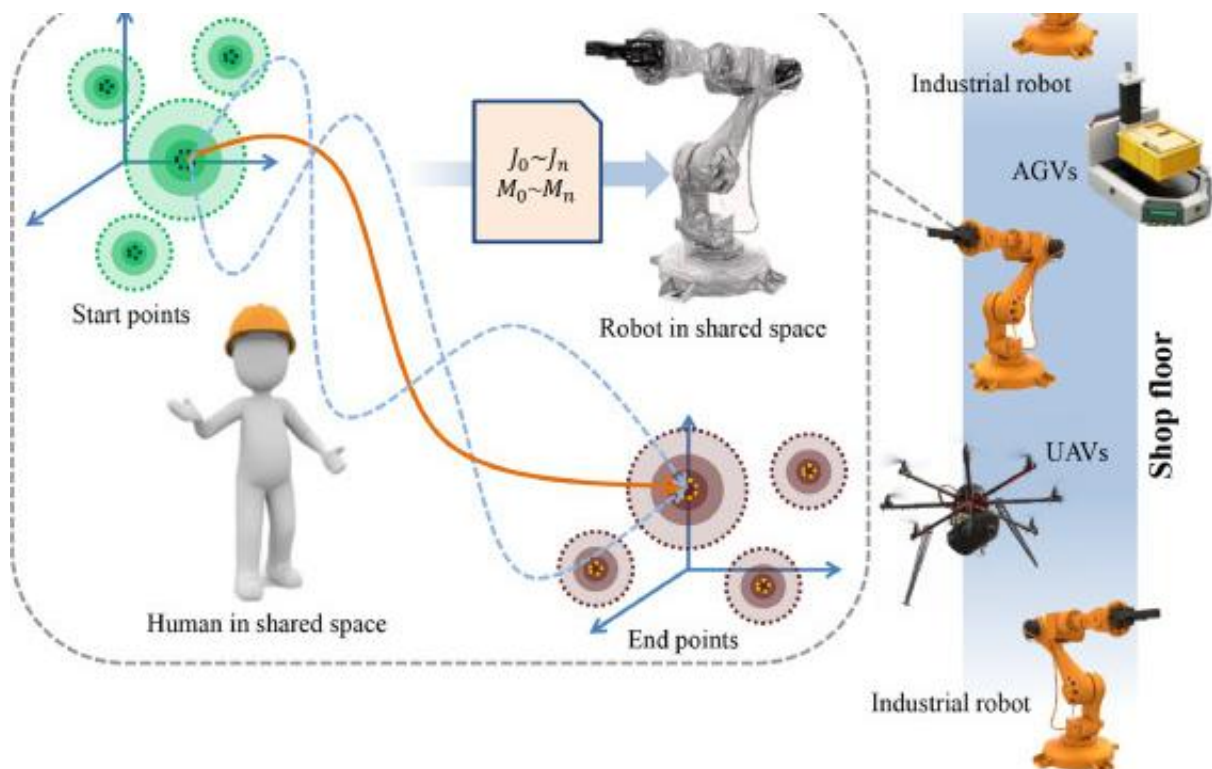
The industrial landscape is currently navigating a pivotal transition from the efficiency-driven paradigms of Industry 4.0 to the human-centric and resilient frameworks of Industry 5.0. At the heart of this evolution lies the industrial robotic arm, a sophisticated mechanical manipulator that has transitioned from a rigid, isolated tool into an adaptive, intelligent partner. The global integration of these systems has reached unprecedented levels, with data from the International Federation of Robotics (IFR) indicating that installations have doubled over the last decade, surpassing 542,000 units annually in 2024 . This growth is not merely quantitative; it represents a qualitative shift in how machines perceive, interact with, and adapt to unstructured environments.

The modern industrial robotic arm is defined by its multi-degree-of-freedom (DOF) architecture, which allows for complex maneuvers in three-dimensional space . Historically, these arms were relegated to repetitive, high-volume tasks such as spot welding in automotive assembly lines. However, recent technological strides in artificial intelligence (AI), sensor fusion, and lightweight materials have expanded their utility into high-precision electronics assembly, pharmaceutical handling, and complex logistics . The ability to sense and adapt to the environment—facilitated by advanced torque and force sensors—has made these robots indispensable in sectors where flexibility and safety are paramount .

The trajectory of development in this field is characterized by a move toward autonomy. Traditional digital twins are being superseded by Cognitive Digital Twins (CDTs), which integrate human-like cognitive functions, enabling robotic systems to learn, reason, and adapt dynamically to shifting industrial scenarios . This evolution aligns with the core values of Industry 5.0, where the fusion of technological intelligence and human-centricity aims to create more resilient and sustainable production models . Furthermore, the rise of collaborative robots (cobots) has disrupted the traditional manufacturing cell by allowing humans and robots to share workspaces safely, thereby augmenting human capabilities rather than replacing them .

Despite these advancements, the field faces significant challenges. Industrial-scale deployment of AI-driven systems is often hindered by issues of model generalization, long-term robustness, and the fundamental requirement for human-machine trust . Moreover, as the complexity of robotic movements and the density of sensors increase, the demand for computational resources and low-latency communication has necessitated the integration of edge computing and the upcoming 6G network infrastructure . This review paper aims to synthesize the recent advancements in industrial robotic arms, drawing from high-impact research published over the last decade to provide an exhaustive analysis of mechanical design, control algorithms, safety standards, and sustainability initiatives.

The economic and operational motivations for this transition are clear. As global manufacturing faces labor shortages and increasing costs, the demand for automation that can handle high-mix, low-volume production is surging . The subsequent chapters will delve into the historical background of these technologies, the methodologies currently employed in state-of-the-art research, and the future scope of robotic arm applications in a hyper-connected, intelligent industrial systems .show in fig.1



2. Literature Review

The historical development of the industrial robotic arm is a journey from simple mechanical automata to complex cyber-physical systems. The foundational concepts of programmable automation were established in the mid-20th century, with the introduction of the Unimate in 1961, the world's first industrial robot. This early system pioneered the use of hydraulic actuators to perform hazardous tasks in die-casting plants. Over the following decades, the focus shifted toward electromechanical drives, leading to the development of the Programmable Universal Machine for Assembly (PUMA) arm, which set the standard for articulated robot geometry.

Evolution of Kinematic Architectures

Modern industrial robots are categorized by their kinematic configurations, each offering unique advantages in terms of reach, payload, and precision. Articulated robots, featuring rotational axes, are the most widespread, typically utilizing six axes to achieve maximum flexibility in space. For specialized applications, other architectures have gained prominence:

- **SCARA (Selective Compliance Assembly Robot Arm):** Introduced to optimize high-speed assembly, SCARA robots utilize three vertical rotational axes and a vertical Z-axis, making them ideal for planar joining and pick-and-place tasks.
- **Delta Robots:** Characterized by their parallel arm structure and tripod kinematics, these suspended systems are optimized for high-speed, low-payload operations, particularly in the packaging and pharmaceutical industries.
- **Cartesian and Gantry Robots:** These systems operate on linear axes, providing high precision over large work envelopes, often used in heavy material handling or as auxiliary loading equipment for CNC machines. Table : 1

Architecture	Degrees of Freedom	Primary Advantage	Typical Industry
Articulated	6 - 7	Maximum dexterity and reach	Automotive, Painting
SCARA	4	High speed and horizontal stiffness	Electronics, Lab Automation
Delta	3 - 4	Extreme acceleration/high throughput	Food, Pharma
Cartesian	3	Rigidity and large workspace	Logistics, Heavy Machining

Mechanical and Material Advancements

The last ten years have seen a transformative shift in the materials used for robotic construction. To improve energy efficiency and dynamic performance, researchers have focused on lightweight structures utilizing aluminum alloys and carbon-fiber-reinforced polymers (CFRP). Reducing the mass of the arm segments decreases inertia, allowing for higher accelerations and shorter cycle times while reducing the power required from the actuators .

Furthermore, the design of the "wrist" and end-effectors has become increasingly sophisticated. Modern robotic wrists are designed to accommodate internal cabling, which reduces friction and protects the cables from environmental wear, thereby increasing the mean time between maintenance (MTBM) . The end-effectors themselves, analogous to the human hand, have evolved from simple two-jaw grippers to multi-fingered, sensitized devices capable of handling fragile objects with nuanced force control .

Global Market and Industrial Drivers

The demand for industrial robots is currently at an all-time high, driven by major manufacturing hubs in Asia, Europe, and the Americas. China remains the world's largest market, accounting for 54% of global deployments in 2024, with its operational robot stock exceeding 2 million units . This rapid adoption is fueled by national strategies such as "Made in China 2025" and the need to offset rising labor costs .Table : 2

Metric	2024 Global Data	2025 Projection	2036 Forecast
Annual Installations	542,000 units	575,000 units	> 800,000 units
Market Valuation	USD 18.79 Billion	USD 21.27 Billion	USD 343.8 Billion
CAGR (2026-2036)	-	-	18.1%

In Europe, Germany maintains its position as the regional leader, with robot demand benefiting from the trend of nearshoring and the modernization of automotive infrastructure . In the United States, growth is driven by the aggressive pursuit of advanced manufacturing and the reshoring of electronics and pharmaceutical production lines . These trends indicate that industrial robotics has matured from a niche technology into a foundational asset for competitive global manufacturing .

Integration of Intelligence and Industry 4.0

The "Background" of current research is deeply rooted in the Industry 4.0 movement, which emphasizes the integration of Information Technology (IT) and Operational Technology (OT). This convergence creates a seamless flow of data between the physical robot and its digital shadow, enabling advanced analytics and real-time process optimization . The use of Internet of Robotic Things (IoRT) and cyber-physical process monitoring systems allows for big-data-driven decision-making, transforming the factory floor into a smart, responsive ecosystem .

The transition toward Industry 5.0 further refines this by prioritizing human-machine collaboration. While Industry 4.0 focused on system-wide connectivity and automation, Industry 5.0 focuses on the resilience of these systems and their ability to complement human skill sets. This historical context provides the necessary framework for understanding the technical methodologies and advancements discussed in the following chapters.

3.Methodology

The methodology for this comprehensive research paper is twofold: it outlines the systematic approach used to gather and synthesize high-impact literature from the last decade, and it details the technical methodologies currently being advanced within the field of industrial robotics. To ensure the highest scholarly standards, a systematic literature review (SLR) was conducted across major academic databases, including IEEE Xplore, ScienceDirect (Elsevier), SpringerLink, and MDPI.

Review Protocol and Data Synthesis

The search scope was limited to the period between 2016 and 2026 to capture the most recent advancements in AI, 6G, and soft robotics. Keywords such as "Industrial Robotic Arm," "Path Planning," "Human-Robot Collaboration," "Soft Robotics," and "Deep Reinforcement Learning" were utilized to identify relevant studies. Out of an initial pool of over 500 articles, 40+ high-impact research papers and industry reports were selected based on their citation counts, technical rigor, and relevance to industrial applications.

The selected literature was categorized into three primary themes:

1. **Technical Intelligence Structure:** Encompassing AI-driven perception, decision-making, and execution intelligence.
2. **Physical and Material Innovation:** Focusing on lightweight structures, soft actuators, and bio-inspired grippers.
3. **Collaborative Interaction and Infrastructure:** Addressing safety standards, 6G connectivity, and edge computing.

AI-Empowered Perception and Decision-Making

The technical methodology for enhancing robotic intelligence is categorized into three levels: perceptual, decision-making, and execution intelligence. Perceptual intelligence involves transforming a robot from a passive data collector into an active interpreter of its environment. This is achieved through the use of multi-modal sensor fusion, combining high-definition vision systems with tactile sensors to resolve visual ambiguities like lighting changes or object occlusion.

For decision-making, the methodology has shifted from static, pre-programmed trajectories to dynamic, online planning using Deep Reinforcement Learning (DRL) and Imitation Learning (IL). DRL allows a robotic agent to learn optimal policies through trial and error in a simulated environment (such as Gazebo or Pybullet), receiving rewards for reaching goals and penalties for collisions. This approach is particularly effective in handling highly dynamic environments where obstacles are moving and unpredictable.

Table:3

Platform	Algorithm	Metric	Comparison to Baseline
Mitsubishi RV-12SDL	AI-Optimized PRM	Path length	3% - 10% reduction
Franka Panda	DRL-based Reactive	Success Rate	78.8% in dynamic scenes
UR5	AI-Enhanced RRT	Planning Time	70% reduction
Aubo-i5	AI-Cognitive	Accuracy (mAP)	99.5%

Path Planning and Motion Control Methodologies

Path planning is a fundamental challenge in robotics, asking how an arm moves from point A to point B without collision. The methodology has evolved through several archetypes:

- **Sampling-Based Planning:** Algorithms like Probabilistic Roadmaps (PRM) and Rapidly-exploring Random Trees (RRT) generate random samples in the configuration space (C-space) to find collision-free paths . While RRT is fast and stable in high-dimensional spaces, its paths often require smoothing using spline interpolation to be practical for industrial execution .
- **Reactive Planning:** Methods like the Dynamic Window Approach (DWA) and Bug Algorithms allow robots to react purely to live sensor data (LiDAR or cameras) without a pre-existing map, essential for navigating unstructured factory floors .
- **Hybrid Stacks:** The most cutting-edge systems utilize a hybrid approach. A large language or vision model perceives the environment and generates waypoints, while a classical controller (like MPC or RRT*) computes the precise, safe movement to execute them .

Inverse Kinematics (IK) remains the core mathematical mechanism for translating these paths into specific joint angles . Advanced methodologies now include real-time filters and Dynamics Feedforward (DFF) control to eliminate resonance in direct-drive arms, improving positioning accuracy by up to ten times .

Human-Robot Collaboration and Safety Standards

The methodology for safe human-robot interaction (HRC) is strictly governed by the layered framework of ISO 10218 and ISO/TS 15066 . Unlike traditional robots that require physical fencing, cobots utilize force-limiting movement and safety-rated monitored stops to prevent injuries .

ISO/TS 15066 introduces a data-driven methodology for risk assessment, defining "Pain Onset Levels" for different body parts . This allows engineers to calculate maximum allowable speeds and forces so that any incidental contact remains below the threshold of pain or injury . Table:4

Mode	Methodology	Human-Robot Relationship
Monitored Stop	Active monitoring via sensors	No movement when human is present
Hand-Guiding	Manual control through end-effector	Direct contact, human-led motion
Speed/Separation	Safety-rated laser scanners	Distance-based speed reduction
Power/Force Limiting	Integrated torque sensors	Physical contact allowed within limits

Advanced Sensing: Tactile and Haptic Feedback

To achieve human-like dexterity, robotic arms are being equipped with tactile and haptic sensing technologies. Tactile sensors, categorized by capacitive, piezoelectric, or optical principles, provide high-resolution spatial mapping of contact forces. This "sense of touch" allows the robot to perceive texture, pressure, and shear, enabling the manipulation of delicate objects like fruit or electronic components without damage.

Haptic technology adds a layer of force feedback to the operator, particularly in master-slave systems used for remote assembly or medical surgery. The methodology involves the use of multi-axis force monitoring units and multi-sensory extended reality (XR) to create immersive interactions where the user can "feel" the resistance encountered by the robotic arm.

Infrastructure: 6G, Edge Computing, and Digital Twins

The execution of these advanced methodologies requires a robust computational infrastructure. 6G connectivity is envisaged as the backbone of future intelligent industry, providing ultra-low latency and high bandwidth for "massive twinning". Edge computing nodes placed closer to the data source (the robot) allow for real-time data processing, reducing the latency inherent in cloud-based systems.

Digital Twin Technology (DTT) creates a real-time virtual representation of the physical arm, allowing for predictive maintenance and simulation of energy-saving strategies. The integration of Edge AI and DTs facilitates a 47% reduction in average latency and a 40% decrease in total energy consumption through optimized resource scheduling.

Materials and Soft Robotics Manufacturing

The methodology for developing the next generation of robotic arms is increasingly driven by materials science. Soft robotics diverges from rigid designs by utilizing compliant elastomers and hydrogels. These systems are manufactured through additive manufacturing (3D printing), which allows for the creation of intricate internal chambers for pneumatic or hydraulic actuation.

Carbon-Fiber-Reinforced Polymers (CFRP) are being used to create lightweight yet rigid service robot structures, employing an integrated strategy that combines material selection with structural optimization to reduce weight without sacrificing strength .

Sustainability and Energy Optimization

As industries pursue green manufacturing, the methodology for measuring and optimizing robot energy efficiency has become critical. ABB Robotics is leading the development of a global ISO standard to measure energy consumption, as more than 70% of a robot's carbon footprint occurs during its operational phase .

Studies on the ABB IRB 120 demonstrate that strategic positioning of the robot base relative to the workpiece can minimize travel distance and energy demand, with the ideal working distance identified as approximately 50% of the robot's maximum range . Furthermore, ML-based defect prediction and lean simulations can reduce material waste by 25-40%, contributing to a more sustainable industrial ecosystem .

Chapter 4 Conclusion and Future Scope

This research paper has exhaustively analyzed the recent advancements in industrial robotic arms, highlighting a clear trajectory from isolated, rigid machines to intelligent, collaborative, and sustainable agents. The convergence of artificial intelligence, high-performance sensing, and advanced material science has not only enhanced the capabilities of these systems but has also redefined their role in the modern factory.

The integration of AI has revolutionized path planning and perception, enabling robots to handle unstructured tasks with accuracy rates exceeding 99% in complex scenarios . The shift toward collaborative robotics, supported by data-driven safety standards such as ISO/TS 15066, has facilitated safe human-machine interaction, reducing assembly times by 30% and improving quality by 15% . Furthermore, the adoption of lightweight materials and soft robotics has introduced a new level of dexterity and safety, particularly in the handling of delicate or irregular products .

Market dynamics indicate a global surge in adoption, with China leading the way in operational robot stock and regional hubs in Europe and North America focusing on reshoring and nearshoring through high-end automation . The economic feasibility of these systems is increasingly supported by the reduction in front-end installation costs and the rise of "Robotics as a Service" models .

Challenges and Research Gaps

Despite the remarkable progress, several challenges persist that define the current research frontier:

1. **Model Generalization:** AI models that perform well in simulation often struggle with the "sim-to-real" gap, requiring further research into robust, domain-adaptive algorithms .
2. **Interoperability:** The lack of standardized communication protocols between different robot vendors often creates "automation silos," hindering the development of multi-vendor smart factories .
3. **Human-Machine Trust:** As robots become more autonomous, ensuring that their decision-making is transparent and explainable to human operators is critical for long-term collaboration .
4. **Energy and Ecological Crisis:** The operational energy consumption of the 4 million+ robots worldwide requires the urgent finalization of global energy measurement standards to drive the industry toward carbon neutrality .

Future Scope and Emerging Trends

The next decade of industrial robotics will be shaped by the transition to 6G and the proliferation of "Physical AI." Future research directions include:

- **Generative AI and Natural Language Instruction:** The integration of large language models (LLMs) into robot controllers will allow operators to give complex tasks through natural language, removing the barrier of traditional programming .
- **Humanoid Robotics:** Pioneered by the automotive industry, humanoids are moving beyond prototypes to real-world deployment in environments designed for humans, promising unprecedented flexibility in warehousing and manufacturing .
- **Agentic AI:** A hybrid approach combining analytical AI for structured decision-making and generative AI for adaptability will enable robots to work independently in complex, evolving environments .
- **6G-Empowered Massive Twinning:** The infrastructure of 6G will support immersive telepresence and real-time remote control of robot swarms, bridging the gap between humans, machines, and the digital world .
- **Self-Healing Materials:** Advancements in soft robotics will focus on self-healing elastomers and high-resilience hydrogels, extending the lifecycle of robotic systems and reducing environmental impact .

In conclusion, the industrial robotic arm has become the cornerstone of a new industrial revolution. By prioritizing scalability, interoperability, and sustainability, the field is charting a path toward a future where robotics evolves inclusively, augmenting human potential and driving the transition to a more resilient and efficient global economy.

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3. Writing the Mother, Writing the Self: Relational Identity and Memoir in Arundhati Roy's *Mother Mary Comes to Me*

Dr. Shabbir Zaidi

Abstract

Arundhati Roy's memoir *Mother Mary Comes to Me* (2025) marks a turn from the novelist and political essayist to the autobiographical narrator. Its central subject is Roy's mother, Mary Roy, an educator and women's rights litigant whose life shaped Roy's own in complicated ways. This article examines the memoir as an example of relational autobiography, in which the self is constructed through its bonds with another person. Using Philippe Lejeune's concept of the autobiographical pact, Sidonie Smith and Julia Watson's framework for reading life narratives, Paul John Eakin's work on relational selves, and feminist theories of mothering advanced by Adrienne Rich and Nancy Chodorow, the study considers how the memoir negotiates love, fear, admiration and resistance. It argues that the book presents identity as an inheritance that must be both accepted and contested, and that its central achievement is to show how a daughter can honour a formidable mother without surrendering her own voice. The article also considers the ethical questions raised by writing about a parent and the memoir's relationship to Roy's earlier work.

Keywords: *Arundhati Roy, Mother Mary Comes to Me, memoir, relational autobiography, mother-daughter relationship, identity, life writing*

1. Introduction

When Arundhati Roy published *Mother Mary Comes to Me* in 2025, readers who knew her primarily as the author of *The God of Small Things* and as a fierce public critic of state and corporate power encountered a different register of her writing. The memoir turns inward and backward, to a childhood in Kerala and to the figure who dominated it: her mother, Mary Roy. Mary Roy was a teacher, the founder of a well-known school in Kottayam and the petitioner in a landmark Supreme Court case on the inheritance rights of Syrian Christian women (*Mary Roy v. State of Kerala*). She was, by any measure, a public figure in her own right, and the memoir must therefore tell a private story about someone whose life also belongs to the history of Indian women's legal rights.

Memoir poses a particular problem for a writer of Roy's reputation. Her fiction and essays have been read as political interventions, and her authorial persona is closely linked to dissent. A memoir about a mother invites a different kind of reading, in which the writer is not an outside critic of power but a participant in an intimate and unequal relationship. The relationship between love and power, which has been so central in her public work, here appears in the domestic sphere.

This article reads the memoir as a work of relational life writing, in which the narrator's identity is formed through, and in tension with, another person's. It examines the genre conventions within which the book works, the ways in which mother-daughter bonds are theorised in feminist thought, and the ethical dilemmas of writing about a parent. It also considers what the book contributes to the larger question of how Roy's writing represents the formation of the self.

2. Memoir, Pact and Relational Selfhood

Philippe Lejeune defined autobiography through a contract between author and reader, in which the author, narrator and protagonist are identified as the same person and the reader is invited to treat the account as a claim about a real life (Lejeune). This pact distinguishes the memoir from the novel, even when the two share material. Readers approaching *Mother Mary Comes to Me* do so with expectations different from those they bring to *The God of Small Things*. They expect factual accountability, not merely emotional truth, and they expect the narrator to take responsibility for her judgements.

Smith and Watson remind us that life narratives are never simple records. They are acts of selection, interpretation and self-presentation, shaped by the cultural scripts available to the writer (Smith and Watson). Paul John Eakin goes further by arguing that selves are relational from the beginning, formed through connections to family and community, and that autobiographical narrative often reflects this by being as much about others as about the self (Eakin). A memoir whose very title places the mother at its centre is a clear instance of this tradition. The question it raises is not only who the narrator is, but who she becomes in relation to the person who made her.

3. The Mother as Subject: Authority, Law and Ambivalence

Feminist writing on mothering has long recognised the difference between motherhood as lived experience and motherhood as a social institution. Adrienne Rich argued that the institution imposes expectations of self-sacrifice and purity that bear little relation to the complexity of actual mothers' lives (Rich). Nancy Chodorow, from a psychoanalytic perspective, observed that the intensity of the mother-daughter bond arises from a lack of clear separation: daughters tend to remain attached to mothers in ways that make autonomy both more difficult and more valuable (Chodorow). Both perspectives illuminate a memoir in which the mother is at once a protector and a source of fear.

Mary Roy's historical significance deepens this ambivalence. Her successful challenge to the Travancore Christian Succession Act of 1916 established that Syrian Christian women in the former state of Travancore were entitled to an equal share in their fathers' property (*Mary Roy v. State of Kerala*). Such a person would hardly fit the sentimental image of the self-effacing mother. She was an agent of social change who brought her own energy, temper and will into the family. A daughter writing about her must find a vocabulary that can hold admiration for public courage alongside the memory of private harm, without reducing either.

It is in this double view that the memoir's identity work takes place. The narrator cannot define herself simply against the mother, since the mother's defiance of convention is partly the source of her own independence. Nor can she define herself simply through the mother, since the closeness is also a threat to selfhood. The memoir's emotional force comes from refusing to resolve this tension. It presents inheritance as something that nourishes and wounds at once, a pattern familiar from Chodorow's account of the mother-daughter bond but here given the particularity of a specific family, place and historical moment.

4. Place, Class and Community as Formative Contexts

No life narrative can be separated from the social worlds that made it possible. The memoir's setting in Kerala places the narrator within a Syrian Christian community with its own laws, customs and hierarchies, as well as within a region marked by Left politics, high literacy and strong regional pride. In these respects the book overlaps with the social territory

explored in *The God of Small Things*, where the same community and the same landscape are drawn in fictional form. The overlap invites comparison, though it must be handled with care, since the memoir's pact with the reader differs from the novel's freedom of invention.

The question of inheritance, which runs through both the legal history of the mother's life and the narrator's formation, operates on several levels. There is property, which the Supreme Court judgment addressed. There is temperament, which children absorb or resist. And there is language, the means by which a family tells its stories and assigns blame. By paying attention to all three, the memoir implicitly treats identity as a matter of what a person receives as well as what she chooses. The narrator's later career as a writer, an activist and an architect of her own distinct public voice can then be read as a response to this layered inheritance, and not as a pure act of self-invention.

5. The Ethics of Writing a Parent

Writing about a living or recently deceased parent raises questions that fiction can partly evade. The memoirist owes loyalty to truth as she sees it, but she also writes about a person who cannot answer. The mother's voice reaches the reader only through the daughter's pen, and this asymmetry creates a risk of one-sidedness. Memoirists have responded to the dilemma in different ways, some by foregrounding their own uncertainty, others by allowing the subject's contradictions to stand without comment.

Roy's established practice of linking the personal to the political gives her a distinctive resource here. Her essays have long argued that private experience and public structure cannot be separated, and that those who suffer from injustice are often the best witnesses to it. In a memoir, this conviction translates into a way of reading a family as a small society in which authority, affection and fear are distributed unequally. The mother, in this view, is not simply an individual with flaws but a person formed by the same social forces that the narrator has examined elsewhere. Such a reading grants the mother dignity without requiring the narrator to suppress her own account.

The memoir also asks its readers to judge. Because autobiographical writing makes claims about real events, it invites scrutiny of its fairness. A reader who values the book will therefore not only admire its style but also weigh its honesty, noting where the narrator concedes uncertainty, where she credits the mother's strengths and where she acknowledges her own failings. That kind of attentive reading is itself part of the ethical relationship that the genre establishes.

6. The Memoir and the Making of a Writer

A memoir by a celebrated novelist inevitably prompts readers to look for the sources of her fiction. Such a search can be misleading if it assumes a one-to-one correspondence between life and art. Yet it is reasonable to say that the memoir sheds light on the concerns that recur in Roy's work: the fragility of the child in a world governed by adults, the cost paid by women who defy convention, and the suspicion of institutions that claim to protect while they control. Reading the memoir alongside the novel allows these concerns to be seen as continuous rather than coincidental.

At the same time, the memoir is not a key that unlocks the novel. Fiction transforms experience; it does not merely record it. The biographical resemblance that readers have often noticed between the novel's Ammu and Roy's mother is best treated as an interpretive question, not as a settled equation. What the memoir adds is a new perspective on how a writer's sense

of self is shaped by the stories she tells about her origins, and how those stories change as she moves from invention to testimony.

7. Conclusion

Mother Mary Comes to Me presents identity as relational, inherited and contested. Its narrator becomes who she is through a bond with a mother whose strength both sustains and overshadows her, and the memoir's achievement is to hold these opposing truths together. Through attention to the genre's conventions, to feminist theories of mothering and to the ethical demands of life writing, this article has argued that the book enlarges our understanding of Roy's concern with the formation of the self.

Further research might examine the memoir's narrative techniques in greater textual detail, compare it with other mother-daughter memoirs in Indian writing in English, and consider how it affects the critical reception of Roy's fiction. Whatever direction such work takes, the memoir has already made one point clear: that a writer's public voice is inseparable from the private relationships in which that voice first learned to speak.

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