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## Developing Creative Learning In Schools In Context Of NEP 2020

Ms. Sushma

Research Scholar, University School of Education,  
Guru Gobind Singh Indraprastha University, Dwarka, Delhi, India.

E-Mail Id: [Sushma.6461@gmail.com](mailto:Sushma.6461@gmail.com)

### ABSTRACT

To give children across the nation a more holistic education, the New Education Policy (NEP) will challenge conventional approaches and frameworks. By enabling every student to pursue their interests and achieve success in the fields they choose, it would alter perceptions of the Indian educational system starting at the school level. It talks about all facets of education in our day with an eye toward the future. This policy takes a new approach to our educational requirements and is in many respects profoundly different from all of its predecessors. The Policy envisions a new approaches and pedagogical framework for education in schools that is adaptable and pertinent to the needs and interests of students at all stages of development.

The curriculum at the school is structured in accordance with societal values, requirements, and goals. There is a need to explore the approaches that allow students to develop creative learning skills in addition to other learning skills. Their learning will be enhanced by an emphasis on skills such as analysis, critical thinking, conceptual clarity, and co-curricular and vocational subjects. This paper focuses on the opportunities for developing creative learning among students in the light of NEP 2020.

**KEYWORDS:** Creative learning, Creative thinking, Creativity, Curriculum, NEP2020

### INTRODUCTION

India has just introduced its first new education policy in decades, after the one was implemented 34 years ago in 1986. The first education policy of the twenty-first century, National Education Policy 2020, intends to address the nation's many expanding developmental imperatives. Building on India's value system and traditions in the context of 21<sup>st</sup> century education requires a new system that incorporates the aspirational goals of 21<sup>st</sup> century education, including SDG4, this Policy suggests the rethinking and restructuring of all aspects of the educational structure, including its regulation and governance. The National Education Policy focuses a lot on helping each person reach their full creativeness. It is founded on the idea that education must foster the development of both "higher-order" cognitive abilities as well as the "foundational capacities" of literacy and numeracy, like problem-solving and critical thinking, as well as social, ethical, and emotional skills and traits. In this way NEP made many provisions for developing creative learning among students.

Fostering Innovation and Creativity in classrooms:

If we depart from the practised path premised on rote learning, education can be rendered more engaging and interesting for them. Creativity and innovation were already a part of education. In order to accomplish this goal, teachers must employ a wide range of strategies, including more planning to indulge in innovation in terms of play-based, action, and student - centered learning.

To aid children in learning effectively, teachers in ECCE programmes must use visual arts, such as painting, puppetry, and drawing.

Teachers can use experiential learning at all levels, which involves providing students with hands-on education. The role of the teacher is to not only employ a range of methods but also to incorporate extracurricular activities such as the arts and sports with the relevant situation to make learning more engaging and relatable. It is also important that the teacher exposes the students periodically to the activities taking place outside of school, such as museum visits, heritage tours, and historic, cultural and touristic sites.

Cultivating life skills among students:

Being creative is a necessary life skill. Like any other skill, creativity required ongoing practise to stay sharp. Life Skills seeks to provide students with the tools they need to make wise decisions that add to a fulfilling life. We can transform information, attitudes, and values into practical abilities by using life skills. Teachers should acquire life skills before attempting to inculcate them in their students in order to best pass along their knowledge to growing minds. The importance of teaching students general life skills, such as self-awareness, effective communication, decision-making, and empathy, cannot be overstated. This is especially true for adolescents, who frequently experience stressful situations. Therefore, it is crucial that everyone learns and uses these competencies in order to live a better life.

Enhance critical thinking and learning by reducing curriculum content

NEP 2020 will also concentrate on lowering the amount of curriculum content In order to promote critical thinking and more comprehensive, discovery, discussion and analysis based learning among students that are based on their practical approach. The conventional method of teaching and learning placed more emphasis on following the curriculum and finishing the syllabus, with little attention paid to developing a child's critical thinking, creative problem-solving, and other soft skills. These abilities are essential for a child's effective development and equip them for challenges in the future. The curricular load resulted in somewhat rigorous and curriculum-bound teaching and learning. The entire session succeeded in completing the curriculum plan as a result. By decreasing the curriculum content, NEP 2020 claims to preserve children's general development and provide them time to improve their fundamental learning skills. As the sole focus would no longer be on the curriculum, this would assist teachers in focusing on many aspects of child development which would enable them to develop the child's own creative learning.

Holistic Development of Learners

Education is more than just learning new knowledge; it's also about developing mentally, emotionally, socially and intellectually. Any child's schooling experience is quite important for shaping his or her general personality and improving him or her as a whole. Therefore, NEP 2020 focuses on the transition from rote memorization to holistic learner development. In accordance with the new policy, it is necessary to make some structural adjustments to the curriculum and pedagogy in order to give students a holistic learning environment and equip them with 21st century competencies. This can be accomplished by incorporating various values and competencies at every level of education and making the education engaging and exciting.

The main goal is to transform the educational system so that students learn how to learn and gain actual insight. Each stage of learning, from pre-school to higher education will be addressed by NCERT by integrating and incorporating specific sets of skills and values. Students will learn through fun, creative, collaborative, and exploratory activities for in-depth learning with the mandated content that focuses on key concepts, ideas, applications and problem solving.

In addition to contributing to the holistic development of students, NEP 2020 will also foster skill development through curricular and pedagogical initiatives at various stages to develop these different important skills among students. NEP 2020 will also put an emphasis on helping students acquire higher order abilities including analysis, critical thinking, and deeper understanding. A wide range of skill-based clubs and activities will be available for students to participate in to facilitate their holistic development.

#### **Experiential Learning**

The National Education Policy (NEP) 2020 emphasises the adoption of experiential learning at all levels, including story-telling-based pedagogy, hands-on learning, arts- and sports-integrated education, and others, as standard pedagogy within each subject and with investigations of relationships between various subjects. As it comprehensively aims to transition the student from rote learning and memorising to learning by doing through experience and action, experiential learning has today become a key method in all new pedagogies. This assumes ultimate significance in light of the demands of both the present and the future in the aftermath of profound changes brought on by technological advance. Robotics, machine intelligence, data science, the internet, genomics, mobile computing and virtual reality, to mention a few, are having a rapid impact on all facets of life.

Making the teaching and learning processes more dynamic and relevant is crucial for achieving the goal of the overall development of the child. It's crucial to connect classroom ideas to what we encounter on a daily basis. Everything that is learned should be used in real-world situations, have hands-on opportunities to learn, and be connected with other disciplines. In order for every student to understand and develop the concepts without much effort and to enjoy the learning process, NEP 2020 recommends incorporating educational experiences into the curriculum. A hands-on approach to learning will present art integration and sports integration, as well as storytelling in each subject area. Additionally, each subject's relationship with the others should be clear. The assessment methods would be in line with student skills and learning objectives.

Each subject should incorporate the arts in a variety of ways to make learning engaging and lasting. Additionally, it promotes Indian cultural values in adolescent's brains, bridging the gap between culture and education. Sports should have a strong connection to education because they are crucial to a child's development. NEP 2020 has concentrated on integrating sports into the curriculum to improve fitness in every student, paying particular attention to the Fit India Movement. Additionally, this will lead to the development of a variety of learner abilities, including teamwork, collaboration, self-initiative, responsibility, etc.

#### **Empower students through flexibility in course choices**

The school's courses and methodology will put more of an emphasis on experiential learning while reducing the amount of knowledge covered in order to improve students' ability to learn the



fundamentals and think critically. The academic options and degree of flexibility for students will rise. There won't be any strict divisions between the arts and sciences, extracurricular activities, and academic and vocational courses. Beginning in the sixth grade, schools will offer vocational education that includes internships. In order to allow students to create their own study and life plans, there will be more flexibility and choice in the subjects they can choose to study, especially in secondary school.

**Reimagining vocational education and promoting competency development**

Vocational education is viewed as inferior to general education and is primarily intended for pupils who cannot handle the latter. Students' decisions are impacted by this perception. It is a significant issue that can only be resolved by completely reimagining how students will get vocational education in the future.

**Provision of Quality Education:**

Students in socioeconomically disadvantaged groups don't even receive education in the age group 3-6, despite the fact that many across the nation are not receiving a quality education. Teacher training is essential for providing children with the skills to succeed in grade I, from communication skills, to early language, literacy, and numeracy development, cognitive development, social-emotional-ethical development, cultural awareness, and motor skills.

**Major changes in School Education:**

- **Adoption of the 5+3+3+4 Structure:** The recommendation in the policy is to abandon the old 10+2 structure. Now, foundational education will last for five years, followed by three years of prep school, three years in middle school, and four years in secondary school. In the first five years of education, preschool education will receive more attention.
- **Flexibility to choose subjects across streams:** The two proficiency levels (introductory and advanced) will be offered for every subject, and they will all be given equal consideration (Science will not be compared to social sciences, nor will it be given according to the percentage achieved in the previous grade).
- **Core skills will be assessed through board exams,** which may be modular (for example, for grades 3, 5, 8, 10, and 12) and offer the chance to raise results.

**Changes in Dropout Rules**

College dropouts in the middle of a session will be offered credits and the chance to finish their degree after a hiatus (a limited period). There will be credit transfers and academic credit banks. Dropouts may use their credits to transfer to another university. However, the specifics of how this will all be carried out are not apparent.

In a 4-year degree program, if anyone drops in the year, will receive a certificate and if anyone drops in the 2nd year, will get a diploma. After 3 years, will get a bachelor's degree and after completing 4th year, will finally receive a bachelor's research degree.

**Advantages:**

- According to their inclinations, students can choose any subject from any discipline. will allow for a flexible choice of disciplinary combinations, for as combining history and physics.

- The students' increased learning capacity will increase their understanding of their chosen fields of study.
- Each subject will benefit from experiential learning, and critical thinking will be strengthened. This will assume that the individual develops morally and socially.
- The pupils will be able to investigate connections between diverse subjects. As a result, there will be more learning possibilities and a wider range of knowledge.
- The learners' overall development will result from it. The child will grow in all spheres, including the physical, social, intellectual, and cognitive.

#### Features of New Education Policy towards creative learning

- Student Development in a Holistic Way: The new educational policy is more focused on deep learning than rote memorization. The syllabus's material is focused on fundamental concepts, and the curricula's reduction will provide students more time for analysis, discussions, and critical thinking. The teaching-learning process would benefit from an approach that is collaborative, participatory, exploring, and experimental.
- More Flexibility in Stream Level Decision Making: Students will have more flexibility because there is no strict regulation separating the courses of the humanities, commerce, and sciences.
- Addition of proposed courses for skill development: NEP wants to offer year-long classes in subjects including poetry, woodwork, metalwork, and gardening for students in grades 6 through 8. These things will provide doors for students to improve their skills and add career prospects for them when they are young.

#### CONCLUSION

Creative learning is to look at circumstances, issues, or any scenario from a unique angle. It offers novel, distinctive, and unconventional solutions. This paper explains the opportunities for developing creative learning among students in the context of NEP 2020.

Creativity is not only an important part of teaching and learning, but it is also an important part of life. NEP 2020 deemed it important and modified the traditional method of teaching learning to foster creative learning in students, either directly or indirectly. Reduced curriculum content, hands-on learning approaches, and experiential learning, as well as a focus on holistic development of learners, will assist students in developing their creativity and higher order abilities. Providing flexibility in course selection and equal weightage to courses related to vocational skills will undoubtedly provide a path for students to use their creativity in an education followed by a career.

The ambitious and forward-looking National Education Policy 2020 assures that students have the chance to develop their skills by eliminating the flaws in the educational system. With these changes, not only students, but the entire country, will have more opportunities to become a world power in the information age.

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## वैश्विक होता योग

—डॉ. खुशबू राठी (शा.कन्या स्ना.महाविद्यालय रतलाम म.प्र.)

‘योग भारत की प्राचीन परंपरा का एक अमूल्य उपहार है, यह दिमाग और शरीर की एकता का प्रतीक है। मनुष्य और प्रकृति के बीच सामंजस्य है; विचार, संयम और पूर्ति प्रदान करने वाला है तथा स्वास्थ्य और भलाई के लिए एक समग्र दृष्टिकोण को भी प्रदान करने वाला है।’

बड़ी आबादी वाले भारत देश में स्वस्थ समाज के निर्माण का कार्य बहुत बड़ी चुनौती है। विकास की दौड़ में अगर सबसे ज्यादा नुकसान किसी चीज का हुआ है तो वो हमारे स्वास्थ्य का ही है। अपने देश में अंग्रेजी दवा बाजार तकरीबन 90 हजार करोड़ रुपये (वार्षिक) का है। स्वस्थ भारत अभियान के संयोजक आशुतोष कुमार सिंह के कथनानुसार जब स्वस्थ भारत यात्रा के दौरान देश के 29 राज्यों के करीब 1 लाख 25 हजार बालिकाओं से प्रत्यक्ष संवाद किया तब इन बालिकाओं में से सिर्फ 12 हजार बालिकाएं ऐसी मिली जिन्होंने कहा कि — उन्होंने अभी तक दवाई का सेवन नहीं किया हैं। उनके स्वस्थ रहने और दवा न खाने के पीछे की सच्चाई उनकी दिनचर्या थी। उनका योग के प्रति समर्पण भाव था। यदि भारत को स्वस्थ रखना है तो भारतीयों को योग के महत्व को समझना होगा और उसे अपने जीवन में उतारना होगा। शायद यही कारण है कि आज वैश्विक-स्तर पर योग का प्रचार-प्रसार बढ़ता जा रहा है।

### अंतर्राष्ट्रीय योग दिवस की शुरुआत

योग के महत्व को आज दुनिया ने समझ लिया है। यही कारण है कि 21 जून, 2015 से अंतर्राष्ट्रीय योग दिवस मनाने की शुरुआत की गई। योग के इतिहास में 27 सितंबर, 2014 का वह दिन बहुत ही ऐतिहासिक था जब प्रधानमंत्री श्री नरेंद्र मोदी संयुक्त राष्ट्र महासभा में योग के महत्व को दुनिया को समझा रहे थे। उन्होंने कहा था कि ‘योग भारत की प्राचीन परंपरा का एक अमूल्य उपहार है, यह दिमाग और शरीर की एकता का प्रतीक है। मनुष्य और प्रकृति के बीच सामंजस्य है; विचार, संयम और पूर्ति प्रदान करने वाला है तथा स्वास्थ्य और भलाई के लिए एक समग्र दृष्टिकोण को भी प्रदान करने वाला है। यह व्यायाम के बारे में नहीं है, लेकिन अपने भीतर एकता की भावना दुनिया और प्रकृति की खोज के विषय में है। हमारी बदलती जीवनशैली में यह चेतना बनकर, हमें जलवायु परिवर्तन से निपटने में मदद कर सकता है।’ भारत की इस पहल का पूरी दुनिया में स्वागत हुआ।

11 दिसंबर, 2014 को संयुक्त राष्ट्र में 193 सदस्यों द्वारा 21 जून के दिन को ‘अंतर्राष्ट्रीय योग दिवस’ के रूप में मनाने के प्रस्ताव को मंजूरी मिली। अपने देश के इस प्रस्ताव को महज 90 दिनों में पूर्ण बहुमत से पारित किया गया।

### योग की अवधारणा

योग एक आध्यात्मिक प्रक्रिया है जिसमें शरीर, मन और आत्मा को एक साथ लाने (योग) का काम होता है। यह शब्द, प्रक्रिया और धारणा बौद्ध धर्म, जैन धर्म और हिंदू धर्म में ध्यान प्रक्रिया से संबंधित हैं। योग शब्द भारत से बौद्ध धर्म के साथ चीन, जापान, तिब्बत,



दक्षिण-पूर्व एशिया और श्रीलंका में भी फैल गया है और इस समय पूरी दुनिया में लोग इससे परिचित हैं। भगवद्गीता में योग शब्द का कई बार प्रयोग हुआ है, कभी अकेले और कभी सविशेषण, जैसे बुद्धियोग, सन्यासयोग, कर्मयोग। वेदोत्तरकाल में भक्तियोग और हठयोग नाम भी प्रचलित हो गए हैं। महात्मागांधी ने अनासक्ति योग का व्यवहार किया है। पतंजलि योग दर्शन में क्रियायोग शब्द देखने में आता है। पाशुपत योग और माहेश्वर योग जैसे शब्दों के भी प्रसंग मिलते हैं। इन सब स्थलों में योग शब्द के जो अर्थ हैं वह एक-दूसरे के विरोधी हैं परंतु इस प्रकार के विभिन्न प्रयोगों को देखने से यह तो स्पष्ट हो जाता है कि योग की परिभाषा करना कठिन कार्य है। परिभाषा ऐसी होनी चाहिए जो अव्याप्ति दोषों से मुक्त हो।

गीता में श्रीकृष्ण ने कहा है 'योग कर्मसु कौशलम्' अर्थात् योग से कर्म में कुशलता आती है। साफ है कि यह वाक्य योग की परिभाषा नहीं है। कुछ विद्वानोंका यह मत है कि जीवात्मा और परमात्मा के मिल जाने को योग कहते हैं। पतंजलि ने योगदर्शन में जो परिभाषा दी है 'योगश्चित्तवृत्तिनिरोधः'। इस वाक्य के दो अर्थ हो सकते हैं; चित्तवृत्तियों के निरोध की अवस्था का नाम योग है या इस अवस्था को लाने के उपाय को योग कहते हैं।

### योग की कुछ महत्वपूर्ण परिभाषाएं

- (1) चित्त की वृत्तियों का निरोध ही योग है। (पतंजलि योग दर्शन—)
- (2) पुरुष एवं प्रकृति के पार्थक्य को स्थापित कर पुरुष के स्वरूप में अवस्थित होना ही योग है। (सांख्य दर्शन)
- (3) जीवात्मा तथा परमात्मा का पूर्णतया मिलन ही योग है। (विष्णु पुराण)
- (4) दुःख-सुख, लाभ-अलाभ, शत्रु-मित्र, शीत और उष्मा आदि द्वंदों में सर्वत्र समभाव रखना योग है। (भगवद्गीता)
- (5) कर्तव्य कर्म बंधक न हो, इसलिए निष्काम भावना से अनुप्रेरित होकर कर्तव्य करने का कौशल योग है। (भगवद्गीता)
- (6) मोक्ष से जोड़ने वाले सभी व्यवहार योग है। (आचार्य हरिभद्र)
- (7) कुशल चित्त की एकाग्रता योग है। (बौद्ध धर्म)

### योग के प्रकार—

योग के कई अलग-अलग प्रकार हैं, वास्तव में छह प्रकार के योग परंपरागत रूप से अभ्यास किए जाते हैं, साथ ही एक नया प्रकार, बिक्रम योग, जो हाल ही में लोकप्रियता में तेजी से बढ़ रहा है।

योग के छह पारंपरिक प्रकार हैं ।

1. हठ
2. राज
3. कर्म
4. भक्ति
5. ज्ञान

6. तंत्र

**हठ योग—**

पश्चिमी देशों में हठ योग लोकप्रिय है। संस्कृत में “ह” का अर्थ है “सूर्य” और “ठ” का अर्थ है “चंद्रमा”। दो महत्वपूर्ण सिद्धांत हैं जिन पर हठ योग आधारित है।

1. **ध्यान—** ध्यान में ऐसी स्थिति (आसन) को ढूंढना जो आपके लिए सबसे आरामदायक है और जिसमें आप ध्यान करते समय लंबे समय तक टिक सकते हैं। बहुत से लोग पद्मासन को ध्यान के लिए विशेष रूप से सहायक पाते हैं।

2. **शरीर के भीतर ऊर्जा में सुधार—** योग, शरीर में ऊर्जा के प्रवाह में सुधार करता है, इसे करने से स्वास्थ्य में सुधार होता है।

हठ योग प्रदीपिका – पुस्तक में सभी विषय शामिल हैं, विशेष रूप से प्राणायाम, रेचक, पूर्वाक और कुंभक, चक्र, कुंडलिनी और भी कई विषयों के बारे में बताया गया है।

**राज योग—**

राज योग हठ योग के समान है। राज को योग के अन्य रूपों की तुलना में थोड़ा अधिक कठिन माना जाता है, क्योंकि इसमें अन्य योगासन की तुलना में अधिक अनुशासन और नियंत्रण की आवश्यकता होती है। राज योग मन और शरीर की एकाग्रता, ध्यान और अनुशासन पर केंद्रित है।

राज योग के आठ अंग हैं:

1. नैतिक अनुशासन
2. आत्म संयम
3. एकाग्रता
4. ध्यान
5. सांस नियंत्रण
6. मुद्रा
7. संवेदी अवरोध
8. परमानंद

राज योग का उद्देश्य विचारों को नियंत्रित करना और मन को शांत करना है, जिससे अंत में आत्म जागरूकता प्राप्त कर सकते हैं।

**कर्म योग—**

कर्म योग का अर्थ निस्वार्थ क्रिया है। कर्म योग करने के लिए, आपको मनुष्य और मानवता की सेवा करने के लिए स्वयं को आत्मसमर्पण करना होगा। कर्म योग हिंदू धर्म पे आधारित है और इसे भगवत गीता द्वारा स्थापित किया गया था। इस प्रकार के योग का मुख्य उद्देश्य मन और हृदय को शुद्ध करना, नकारात्मक ऊर्जा और नकारात्मक सोच से छुटकारा पाना है। इसे कारण से पता चलता है की कर्म योग शारीरिक से अधिक आध्यात्मिक है।

**भक्ति योग—**

भक्ति योग, दिव्य प्रेम और विश्वास के बारे में है । व्यक्ति मनुष्यों समेत सभी जीवित प्राणी के लिए समय समर्पित करता है, क्षमा और सहिष्णुता का अभ्यास करता है। यह कर्म योग के समान ही है।

भक्ति के 9 सिद्धांत हैं, जिनका पालन किया जाता है।

1. श्रवण
2. प्रशंसा
3. स्मरण
4. पद-सेवा
5. पूजा
6. वंदना
7. दास्य
8. सखा
9. आत्म-निवेदना

#### ज्ञान योग—

ज्ञान योग, दिमाग से नकारात्मक ऊर्जा को मुक्त करता है। इस प्रकार के योग के माध्यम से ज्ञान को पाया जाता है ।

ज्ञान योग तीन मुख्य सिद्धांतों है:

1. आत्मबोध
2. अहंकार को हटाने
3. आत्मानुभूति

ये सिद्धांत योगी को अपने जीवन के बारे में वास्तविक ज्ञान या सत्य प्राप्त करने में सहायता करते हैं।

#### तंत्र योग—

तंत्र का अर्थ है “विस्तार”। तंत्र योग का उद्देश्य अपने दिमाग का विस्तार करना है, ताकि आप चेतना के सभी स्तरों तक पहुंच सकें। यह वास्तविक आत्मा को जागृत करने के लिए उपयोग में लाया जाता है ।

#### पतंजलि का अष्टांग योग

महर्षि पतंजलि ने आठ अंगों की योग साधना का उल्लेख किया है—

यम— अहिंसा, सत्य, अस्तेय, ब्रह्मचर्य और अपरिग्रह।

नियम—शौच, संतोष, तप, स्वाध्याय और ईश्वर प्रार्थना।

आसन— स्थिरता और सुख से बैठना।

प्राणायाम—योग की यथेष्ट भूमिका के लिए नाड़ी साधन और उनके जागरण के लिए किया जाने वाला श्वास और प्रश्वास का नियम प्राणायाम है।

प्रत्याहार—इंद्रियों को विषयों से हटाने का नाम ही प्रत्याहार है।

**धारणा**—चित्त को किसी भी स्थान विशेष पर केंद्रित करना ही धारणा है।

**ध्यान**—किसी स्थान में ध्येय वस्तु का ज्ञान, जब एक ही प्रवाह में लगातार बहा जाए और किसी भी संसार का भान न रहे तो वो ध्यान कहलाता है।

**समाधि**—यह चित्त अवस्था है जिसमें चित्त ध्येय वस्तु के चिंतन में पूरी तरह लीन हो जाता है। योग दर्शन समाधि के द्वारा ही मोक्ष प्राप्ति को संभव मानता है।

### **गाँवों तक योग को ले जाने की चुनौती**

भारत को गाँवों का देश कहा जाता है। ऐसे में किसी भी व्यवस्था या अवधारणा को लागू करने के लिए भारत के गाँव को समझना होगा। वहाँ के मानव संसाधन की समस्याओं को समझना होगा। योग के प्रचार-प्रसार पर पिछले दिनों में आई वृद्धि और सरकार का सकारात्मक दृष्टिकोण निश्चित रूप से एक सुखद संकेतक है। बावजूद इसके योग अभी तक जन-जन तक नहीं पहुँच पाया है, इसका मुख्य कारण जागरूकता की कमी है। योग के प्रति लोगों को जागरूक करना बहुत जरूरी है। सच्चाई यह है कि योग के प्रचार-प्रसार की दिशा में अभी बहुत कुछ किया जाना बाकी है।

### **विद्यालयी पाठ्यक्रम में योग को शामिल किए जाने की जरूरत**

योग को अगर सही मायने में धरातल पर उतारना है तो विद्यालयी पाठ्यक्रम में सेहत को शामिल करना बहुत जरूरी है। और उस पाठ्यक्रम में योग को प्रमुखता से पढ़ाए जाने और उसका अभ्यास कराए जाने की जरूरत है। सर्वविदित है कि विद्यालयों में देश का भविष्य पढ़ रहा है। अगर हमें अपने भविष्य को उज्ज्वल बनाना है तो उसे स्वस्थ बनाना होगा और इसके लिए योग— साधक विद्यार्थी के निर्माण से बेहतर कुछ और हो ही नहीं सकता।

### **निष्कर्ष**

योग की तमाम अवधारणाओं को समझने के बाद यह साफ हो जाता है कि योग हमारे दिनचर्या को अनुशासित करने का सर्वोत्तम मार्ग है। योग को संपूर्णता में स्वीकारने वाले कभी बीमार नहीं पड़ते। ऐसे में यह जरूरी है कि देश का हर नागरिक योग के महत्व को समझे और उसे अपने जीवन में अंगीकार करे।

## गडचिरोली जिल्ह्यातील महिलांचा ग्रामसभेतील सहभाग : एक अध्ययन

डॉ. गणेश बी. खुणे

महात्मा ज्योतिबा फुले कला महाविद्यालय आष्टी.

ता. चामोशी, जि. गडचिरोली.

गोंडवाना विद्यापीठ गडचिरोली.

Mo. No. 9404130974, 9834337271

Email-khuneganes100@gmail.com

### गोषवारा -

गडचिरोली हा अति मागास, डोंगराळ आणि दऱ्याखोऱ्यांनी नटलेला, पर्यावरण समृद्ध असा जिल्हा आहे. या जिल्ह्यात नक्षलवादी चळवळ अत्यंत सक्रिय स्वरूपाची दिसून येते. हा जिल्हा इतर जिल्ह्यांच्या तुलनेत विकासापासून फारच दूर आहे. या अशा जिल्ह्यातील महिलांचा ग्रामसभेतील सहभाग हा पाहिजे त्या प्रमाणात दिसून येतात नाही. पंचायत राज व्यवस्थेने त्यांना संधीची उपलब्धता करून दिली असली तरी अंतर्करणातून त्या संधीचा स्वीकार केला असे म्हणता येत नाही. अजूनही या आदिवासी जिल्ह्यातील महिला पुरुषांच्या तुलनेत राजकीय दृष्ट्या कमकुवत स्वरूपाच्या दिसतात. इथल्या ग्रामसभेतील सहभागाच्या संदर्भात त्यांची स्थिती जरी शारीरिक दृष्ट्या मोलाची ठरत असली तरी पण केवळ शरीरानं उपस्थित राहण्यापेक्षा ग्रामसभेतील क्रिया प्रक्रियेतील त्यांची स्थिती ही फारच कमकुवत स्वरूपाची आहे. त्याच्यामुळे जरी या संस्थेविषयी त्यांना ज्ञान असले तरी या संस्थेची भूमिका व कार्याविषयी हा महिलावर्ग सक्रिय नाही. या महिला वर्गात पाहिजे तेवढी जागृती दिसून येत नाही, तर उदासीनता जास्त दिसून येते. महिला ह्या अर्ध्या संख्येने जिल्ह्यात वास्तव्यात असतांना एवढा मोठा महिला प्रवर्ग हा राजकीय दृष्ट्या उदासीन आहे याचे दर्शन होते. एकूणच गावची संसद म्हणून आपण ग्रामसभेकडे फार आशेने बघतो परंतु अशा वेळेस अर्धी महिलांची संख्या जर यापासून वंचित राहत असेल तर गावाचा सर्वांगीण आणि संपूर्ण विकास होण्यासाठी फार अवधी लागू शकतो कारण महिलांची अर्धी शक्ती अजूनही ग्राम विकासात पाहिजे त्या प्रमाणात सक्रिय होताना दिसून येत नाही. महिला वर्गाची सहभागीता अल्प असल्याने गावातील समस्या ह्या प्रकर्षाने मिटतीलच असं म्हणता येत नाही. त्यामुळे महिलांनी पंचायतराज व्यवस्थेने दिलेल्या संधीच सोनं करून अधिकाधिक प्रमाणात शरीरानं आणि मनाने या व्यवस्थेत सहभागी व्हावं व आपल्या कर्तृत्व क्षमतेने आपल्या गावाच्या विकासात आपली एक अमिट छाप निर्माण करावी ज्यामुळे गावाचा विकास हा झपाट्याने होऊ शकेल. ग्रामसभा, ग्रामपंचायत, त्यांची कार्यपद्धती याविषयी नीट जाणून घेऊन त्यामध्ये आपली कामगिरी ही उत्कृष्टपणे बजावली तर निश्चितच गावाचा विकास होण्यापासून कुठलीही शक्ती आपल्याला रोखू शकत नाही हे मात्र निश्चित.

### बिजसंज्ञा -

गडचिरोली जिल्हा, आदिवासी जमात, डोंगराळ प्रदेश, पंचायत राज, महिला सबलीकरण, ग्रामसभा.

### प्रस्तावना -

गडचिरोली हा अति मागास, घनदाट जंगल आणि विरळ लोकवस्ती, डोंगराळ प्रदेश असणारा जिल्हा आहे. या जिल्ह्यात आदिवासी जमात ही बहुसंख्य म्हणजेच जवळपास 38 ते 40 टक्के च्या घरात असून ती दऱ्या खोऱ्यामधून, जंगलामधून, पहाडामधून वास्तव्यात आहे. या जिल्ह्यात साक्षरतेचे प्रमाण इतर जिल्ह्यांच्या



तुलनेत कमी आहे. दळणवळणाची साधने पाहिजे त्या प्रमाणात दिसून येत नाही. देश स्वतंत्र होऊन 75 वर्षे लोटली असली तरी पण येथील जनतेच्या राहणीमानाचा दर्जा, त्यांचे सामाजिक, आर्थिक, राजकीय, शैक्षणिक जीवन हे इतर समाजाच्या तुलनेमध्ये थोडे कमकुवत स्वरूपाचे आहे असे म्हणावयास काही हरकत नाही. किंबहुना अतिमागास स्वरूपाचे आहेत त्यामुळे या जिल्ह्याकडे विशेष लक्ष देणे गरजेचे आहे. “आदिवासींचे जीवन अतिकष्टाचे, मागासलेले व यातनापूर्ण आहे. अपुरी व अप्रगत शेती, कर्जबाजारीपणा, वेढबिगार पद्धती, व्यापारी, सावकार, जमीन मालकांकडून होणारे शोषण व प्रगत समाजाशी आलेल्या संपर्काने निर्माण झालेले नवनवीन प्रश्न यामुळे आदिवासी समुदाय आपले स्वत्व गमावून बसला आहे.”<sup>1</sup> मुख्यतः सदर जिल्ह्यामध्ये जी लोकसंख्या आहे त्यामागे अर्धी लोकसंख्या ही महिलांची आहे. “गडचिरोली जिल्ह्यात 2001 च्या जनगणनेनुसार एकूण लोकसंख्येच्या 38.70 टक्के (371696) लोकसंख्या अनुसूचित जमातीची असून 187017 पुरुष तर 184641 स्त्रियांचा समावेश आहे.”<sup>2</sup> येथील महिला या पुरुषांच्या तुलनेमध्ये सामाजिक, आर्थिक, शैक्षणिक आणि सांस्कृतिक अशा सगळ्या क्षेत्रात कमकुवत स्वरूपाची आहे. त्यामुळे या जिल्ह्याचा विकास, प्रगती करायची असेल तर महिलांकडे विशेष लक्ष देणे गरजेचे आहे. भारताने 75 व्या वर्षात पदार्पण केले असले तरी जिल्ह्यातील महिलांची स्थिती फार सुधारली असे म्हणता येत नाही. एकूणच राजकीय अंगाने जर विचार केला तर महिला फार बळकट झाल्यात, त्यांचे सबलीकरण झाले असे ठामपणे म्हणता येत नाही. पंचायतराज व्यवस्थेने महिलांसाठी महिला सबलीकरणाची व्यवस्था जरी उभी केली असली तरी, त्यात त्या पूर्णपणे यशस्वी झाल्यात असे दिसून येत नाही. महिलांच्या पाठीमागे तिचा नवरा किंवा तिचा वडीलच राजकारण करतांना दिसून येतो. “चंद्रपूर गडचिरोली भागातील स्त्री नक्षलवाद्यांच्या लैंगिक अत्याचारांना बळी पडतांना दिसतो. तर दुसरीकडे पोलिस अधिकारी देखील स्त्रियांची विटंबना करतात या सगळ्या विटंबनेच्या इतिहासात आदिवासींना मुख्य धारेत आना म्हणजे नेमके काय करा हा प्रश्न सुटत नाही. आदिवासी स्त्री पुरुषांच्या अज्ञानाचा फायदा घेऊन त्यांची आर्थिक, सांस्कृतिक आणि राजकीय लूटमार करून त्यांना देशोधडीला लावण्याचे उद्योग सर्रास सुरू आहेत. त्याचा पहिला बळी आदिवासी स्त्री आहे.”<sup>3</sup> त्यामुळे महिला पाहिजे त्या प्रमाणात पुरुषाएवढी सक्षम झाली असे म्हणता येत नाही. पंचायतराज व्यवस्थेने निर्माण करून दिलेली गावची संसद म्हणजेच ग्रामसभा ही गावाच्या परिवर्तनासाठी मैलाचा दगड ठरत असतांना या ग्रामसभेमध्ये महिलांची उपस्थिती किंबहुना महिलांचा सहभाग हा कितपत आहे हा अभ्यासाचा विषय आहे. कारण निम्त्या संख्येने महिला असतांना महिला जर ग्रामसभेमध्ये म्हणजेच गावच्या संसदेमध्ये जर हिररीने भाग घेत नसतील तर गावची अर्धी शक्ती गावाच्या विकासापासून, गावाच्या परिवर्तनापासून दूर आहे असे निश्चितच म्हणता येईल. त्यामुळे महिलांनी अधिकाधिक ग्रामसभेमध्ये सहभाग घ्यावा, आपले मत नोंदवावे, प्रचलित व्यवस्थेविरुद्ध आवाज उठवावा व गावच्या परिवर्तनामध्ये, गावच्या विकासामध्ये आपली भूमिका निश्चितच एक सक्षम नागरिक म्हणून वठवावी असे वाटते. सदर संशोधन लेखांमध्ये गडचिरोली जिल्ह्यामध्ये असणाऱ्या एकूण महिलांची ग्रामसभेमध्ये सहभागाची स्थिती काय आहे ? इथल्या महिला खरोखरच ग्रामसभेमध्ये भाग घेतात का ? त्यांना ग्रामसभेविषयी कल्पना आहे का ? ग्रामसभा हा काय प्रकार आहे किंवा ग्रामसभेत भाग घेऊन त्या कोणत्या भूमिकेचे निर्वाहन करतात हे व असे अनेक प्रश्न डोक्यात घर करून उभे राहतात. त्यामुळे गडचिरोली जिल्ह्यातील महिलांची ग्रामसभेतील उपस्थिती नेमकी काय आहे, कशी आहे. ती केवळ शारीरिक आहे की, मानसिकही आहे याचा अभ्यास सदर संशोधन लेखातून करण्याचा प्रयत्न केला गेलेला आहे.

संशोधन क्षेत्र -

संशोधन क्षेत्र संपूर्ण गडचिरोली जिल्ह्यापूरते मर्यादित असून जिल्ह्यातील 100 ग्रामपंचायतींचा समावेश संशोधन क्षेत्रात केला गेला आहे.

**संशोधन पद्धती -**

प्रस्तुत संशोधनात सर्वेक्षण पद्धतीचा वापर करण्यात आला आहे.

**नमुना निवड -**

अध्ययन क्षेत्र विखूत असल्याने संशोधनासाठी संबंधीत प्रत्येक एककासाठी संबंध स्थापीत करणे अशक्य होते. त्यामुळे समग्रातून नमुना म्हणून 100 ग्रामपंचायतींची निवड करून प्रती ग्रामपंचायती मधून 6 महिला याप्रमाणे 600 एककांची निवड केली गेली. याकरिता नमुना निवडीच्या सोईस्कर यादृच्छीक नमुना निवड पद्धतीचा अवलंब करण्यात आला आहे.

**संशोधनाचे महत्त्व-**

भारत हा एक महाशक्ती म्हणून उद्यास येत असलेला देश आहे. स्वातंत्र्यानंतर भारताची सामाजिक, आर्थिक, राजकीय, शैक्षणिक, सांस्कृतिक अशा सर्व क्षेत्रात आमुलाग्र प्रगती झाली व झपाट्याने विकास होतही आहे. देशाच्या अंतर्गतच नाही तर देशाच्या बाहेर सुद्धा आंतरराष्ट्रीय पटलावर सुद्धा भारताने आपली एक वेगळी छाप निर्माण केलेली आहे. एक महान आणि मोठी शक्ती म्हणून भारत देश संपूर्ण जगाच्या पटलावर प्रकर्षाने समोर येत आहे. आणि याचा सार्थ अभिमान आम्हाला एक भारतीय नागरिक म्हणून वाटतो. अशी जरी परिस्थिती असली तरी संपूर्ण भारतातील अतिशय अविकसित असणाऱ्या जिल्ह्यांमध्ये गडचिरोली या जिल्ह्याचा समावेश होतो. आणि या जिल्ह्यातील सामाजिक, आर्थिक, राजकीय, शैक्षणिक, सांस्कृतिक परिस्थिती जेव्हा आपल्या डोळ्यासमोर येते तेव्हा निश्चितच या जिल्ह्याचे एक वेगळेपण आपल्या लक्षात येते. इतर प्रगत जिल्ह्यांच्या तुलनेत या भागातील सामाजिक, आर्थिक, राजकीय, शैक्षणिक, सांस्कृतिक व्यवस्था ही खूपच कमकुवत स्वरूपाची आहे. आणि म्हणून या जिल्ह्याकडे कटाक्षाने लक्ष पुरवणे अगत्याचे ठरते. हा जिल्हा अविकसित, डोंगराळ, दऱ्याखोऱ्यांचा, वनाच्छादित आणि नक्षलवादासारखे मोठी चळवळ या ठिकाणी सक्रिय असणारा जिल्हा आहे. अशा या जिल्ह्यात पंचायत राज व्यवस्थेची घडी नीट बसवताना प्रशासनाला अनेक आव्हानांना सामोरे जावे लागत असे असले तरी पंचायतराज व्यवस्था मात्र बळकटीने या ठिकाणी काम करत आहे आणि याचे श्रेय इथल्या प्रशासनाला निश्चितच द्यावे लागेल. परंतु पंचायतराज व्यवस्था जरी नेटाने या ठिकाणी सुरू असली तरी या जिल्ह्यामध्ये असणाऱ्या महिला खरोखरच पंचायतराज व्यवस्थेअंतर्गत तन-मन-धनाने समर्पित झाल्यात काय हा संशोधनाचा विषय आहे. “जगातील सर्वच देशात, सर्व समाजात लिंगभेदावर आधारित स्त्री पुरुष विषमतेची समाज रचना आहे. प्रचंड वैज्ञानिक प्रगतीचा पल्ला गाठून 21 व्या शतकात प्रवेश करणाऱ्या आधुनिक मानवी संस्कृतीचा अभिमान बाळगणाऱ्या आजच्या जगामध्ये संपूर्ण स्त्री पुरुष समता कोणत्याही समाज अथवा देशात अस्तित्वात नाही. अमेरिका, कॅनडा, स्वीडन आदी जगातील श्रीमंत, विकसित व वैज्ञानिक दृष्ट्या प्रगत देशातही स्त्री पुरुष समता निर्देशांक नाही. म्हणजे स्त्रियांचा दर्जा पुरुषांच्या समान पातळीवर नाही.”<sup>4</sup> एकीकडे पुरुषप्रधान संस्कृती महिलांना चुल व मूल याप्रमाणे घरात कोंबून ठेवण्याची पुरुष प्रधान संस्कृती किंवा पुरुषी मानसिकता अशी असतांना महिलांना या पंचायतराज व्यवस्थेने खरोखरच संधी उपलब्ध करून दिली आहे का आणि ती दिली असेल तर ग्रामसभा म्हणून पंचायतराज व्यवस्थेने गावाच्या विकासासाठी एक संसदेच्या स्वरूपात निर्माण करून दिलेल्या या सभेमध्ये इथल्या महिला कितपत प्रमाणात सहभागी होतात किंवा ग्रामसभेत सहभागी होऊन ग्रामपंचायत सदस्यगण, सरपंच यांच्यावर किती प्रमाणात

नियंत्रण ठेवतात हा ही फार मोठा अभ्यासाचा विषय आहे. कारण एवढी मोठी अर्धी शक्ती जर यापासून वंचित असेल तर ग्रामसभा गावाच्या विकासामध्ये कारगर ठरली, उपयुक्त ठरली असे मुळात म्हणता येणार नाही. पुरुषांच्या बरोबरीने खांद्याला खांदा लावून जर महिला ग्रामसभेमध्ये सहभाग नोंदवत असतील आणि केवळ शारीरिक सहभाग न नोंदविता त्या गावाच्या विकासासाठी अनेक प्रश्नोत्तरे विचारून गावातील प्रशासनावर नियंत्रण ठेवत असतील तरच खऱ्या अर्थाने पुरुषांच्या बरोबरीने महिला सुद्धा गावाच्या राजकीय विकासात, आर्थिक विकासात किंवा संपूर्ण विकासात आपला सहभाग नोंदवित आहेत असे स्पष्टपणे म्हणता येईल. त्यामुळे गडचिरोली जिल्ह्यातील महिलांची राजकीय स्थिती कशी आहे, त्यांचा ग्रामसभेतील सहभाग नेमका किती आहे, हा अभ्यासाचा विषय आहे. आणि म्हणून या संशोधन लेखाच्या माध्यमातून गडचिरोली जिल्ह्यामध्ये असणाऱ्या महिलांचा ग्रामसभेतील सहभाग तपासण्याचा प्रयत्न केला गेला आहे.

#### संशोधनाची उद्दीष्टे -

- 1) ग्रामसभा या घटका विषयीची महिलांमधील जागरूकता तपासणे.
- 2) महिलांचा ग्रामसभेतील सहभाग तपासणे.
- 3) गावच्या विकासासाठी निर्माण झालेल्या ग्रामसभेचा महिलांनी कितपत उपयोग करून घेतला त्याचा शोध घेणे.
- 4) महिलांमध्ये असणारी ग्रामविकासाची चेतना जागृती सक्रियता या बाबींचा शोध घेणे.

#### संशोधनाची गृहितके -

- 1) महिलांनी महिलांना खऱ्या अर्थाने ग्रामसभेचे ज्ञान असून त्या ग्रामसभेत सहभाग घेतात.
- 2) महिलांनी ग्रामसभेत अत्यधिक सक्रियता दाखवली असून, त्यामुळे गावच्या विकासात फार प्रगती झाली आहे.
- 3) महिलांच्या ग्रामसभेतील सहभागाने गावातील सामाजिक, आर्थिक, राजकीय, शैक्षणिक व सांस्कृतिक समस्यांचे निराकरण झालेले आहे.
- 4) ग्रामसभा गावची संसद म्हणून गावाच्या विकासात महत्त्वपूर्ण ठरली आहे.

#### सारणी क्रमांक -1.

##### ग्रामसभेविषयी माहिती असणेसंदर्भातील सारणी

अ. क्र.	प्रतिसाद	वारंवारिता	प्रमाण (%)
01	होय	403	67.17
02	नाही	177	32.83
	एकूण	600	100

उत्तर होय असल्यास ग्रामसभेचे ग्रामपंचायतीवरिल नियंत्रणासंदर्भातील

#### सारणी 1.1

अ. क्र.	प्रतिसाद	वारंवारिता	प्रमाण (%)
01	होय	26	6.45
02	नाही	57	14.15
03	माहिती नाही	320	79.40
	एकूण	403	100

उपरोक्त सारणी ग्रामसभा या घटका विषयी माहिती असणे या संदर्भातील असून गडचिरोली जिल्ह्यातील 600 महिलांपैकी 403 म्हणजेच 67.17% महिलांनी होकारार्थी प्रतिसाद दिला. तर 117 महिलां ग्रामसभा म्हणजे काय हे माहीत नसल्याचे सांगतात. तर होय म्हणणाऱ्या 403 उत्तरदात्यांची पैकी ग्रामसभा ग्रामपंचायती वर नियंत्रण ठेवते काय असे विचारले असता केवळ 26 महिलांनी होय तर 57 महिलांनी नाही व 320 उत्तर दाते माहिती नसल्याचे सांगतात.

यावरून असे स्पष्ट होते की, जिल्ह्यातील महिलांना ग्रामसभे विषयी माहिती असल्याचे प्रमाण 67.17 % आहे. म्हणजे ग्रामसभा गावाची संसद असून गावाविषयी निर्णय घेणारी किंवा नियंत्रण ठेवणारी संस्था आहे. ग्रामसभा गावाच्या विकासाची दशा आणि दिशा निश्चित करते. परंतु गावातील महिलांना याविषयी माहिती असावयास पाहिजे होती. त्यांचे प्रमाण अधिकाधिक आहे परंतु महिलांचा मोठा घटक या विषयी अनभिज्ञ असल्याचे दिसते. आणि अधिकाधिक महिलांना ग्रामसभा ग्रामपंचायती वर नियंत्रण ठेवते अथवा नाही याची माहिती नसणे ही शोकांतिका आहे. ज्या महिलां देश्याची अर्धी शक्ती आहेत त्या महिलां गावातील राजकीय क्रिया-प्रक्रियेत फार क्वचितच सक्रीय व रुची घेतांना दिसतो, त्याला ग्रामसभेविषयी माहिती असली तरी तिचा कितपत प्रभाव ग्रामपंचायत किंवा गावावर पडतो याविषयी मात्र तो उदासीन असल्याचे दिसून येते. किंवा गावाच्या राजकीय क्रिया-प्रक्रियेत महिलांनी अधिकाधिक सक्रीय होऊन, गावाची सत्तासूत्रे स्वतःच्या हातात घ्यायला हवी व अधिक जोमाने गावाच्या विकासात आपला ठसा उमटवायला हवा. परंतु यासंदर्भात महिलांची स्थिती पाहिजे तशी योग्य नाही तर ती खूपच बिकट आहे.

#### सारणी क्रमांक - 2.

##### ग्रामसभेतील महिलांचा सहभाग दर्शक सारणी

अ. क्र.	प्रतिसाद	वारंवारिता	प्रमाण (%)
01	होय	282	47
02	नाही	318	53
	एकूण	600	100

उपरोक्त सारणी ग्रामसभेत महिला सहभागी होतात किंवा नाही यासंदर्भातील असून एकूण 600 उत्तरदात्यांपैकी 282 उत्तरदाते होकारार्थी प्रतिसाद देतात तर 318 म्हणजेच 53 टक्के महिला उत्तरदाते नाही असे म्हणतात.

यावरून असे स्पष्ट होते की, ग्रामसभेच्या सहभागा संदर्भातील जिल्ह्यातील महिलांची स्थिती फारच बिकट आहे. जिल्ह्यात अधिकाधिक लोकसंख्येच्या प्रमाणात असणारा महिला वर्ग ग्रामसभेत सहभाग घेतांना दिसून येत नाही. गावाचा सर्वांगीण विकास व ग्रामपंचायतीवर नियंत्रणाची व्यवस्था ग्रामसभेवर असते. व वर्तमानात महिलांनी राजकारणात सहभागी होऊन आपल्या तल्लख बुद्धीने गावच्या विकासात सहकार्य करावे ही अपेक्षा आहे. परंतु एवढा मोठा महिला वर्ग ग्रामसभेच्या कार्यात आपला सहभाग नोंदवत नाहीत हे अतिशय दुःखद आहे. यावरून महिलांमध्ये असलेला निरुत्साहीपणा, राजकारणाविषयी नसलेली ओढ हे दिसून येते. फक्त काही महिलाच सहभाग नोंदवत आहेत व हे गावाच्या किंवा देशाच्या उज्ज्वल भविष्यासाठी योग्य आहे. हे प्रमाण दिवसेंदिवस वाढत जाऊन सर्वांनी ग्रामसभेत आपला सहभाग नोंदवून ग्रामपंचायतीवर नियंत्रण ठेवावे.

जेणेकरून ग्रामपंचायत सुचारू रुपाने काम करेल व गावाचा विकास हा जलद गतीने सहज साध्य करता येऊ शकेल.

**सारणी क्रमांक - 3.**

**ग्रामसभेत प्रश्न मांडणे यासंदर्भातील सारणी**

अ. क्र.	प्रतिसाद	वारंवारिता	प्रमाण (%)
01	होय	158	56.02
02	नाही	124	43.98
	एकूण	282	100

ग्रामसभेत प्रश्न मांडणे या संदर्भातील उपरोक्त सरणी असून ग्रामसभेत सहभाग घेणारे महिला हे केवळ शरीराने सहभाग घेतात की गावातील समस्या संदर्भात प्रश्नही विचारतात या संदर्भातील आहे. यात 282 एकूण महिलांपैकी 158 महिलांनी प्रश्न उपस्थित केले तर 124 महिला म्हणजे 43.98 टक्के महिला नाही असा प्रतिसाद देतात. त्या फक्त शरीराने ग्रामसभेत उपस्थित राहतात.

यावरून असे स्पष्ट होते की महिलांचा ग्रामसभेतील सहभाग हा अत्यंत अत्यल्प स्वरूपाचा व त्यातही केवळ शरीराने हजर राहण्याचे प्रमाण अधिकाधिक आहे. अशा सहभागाने कोणतेही काम साध्य होत नाही. सहभाग हा क्रियात्मक असावा परंतु केवळ 56.02 टक्के महिला प्रश्न विचारल्याचे सांगतात. एकूणच हे प्रमाण खूपच अत्यल्प असून एकूण उत्तरदात्यांच्या प्रमाणात हे प्रमाण फक्त 43.98 टक्के एवढे आहे. एकूणच ग्रामसभा, तिचे कार्य, तिची उपयुक्तता याविषयी जिल्ह्यातील महिलांना नाहीच्या बरोबरीचे ज्ञान आहे. ज्ञान असते तर महिलांनी गावच्या विकासासंदर्भात प्रश्न उपस्थित केले असते. एकूणच अध्ययन क्षेत्रातील तरुण गावातील राजकारणाविषयी कितपत सचेत आहेत याचे दर्शन होते.

**सारणी क्रमांक - 3.**

**ग्रामसभा गावच्या विकासात महत्वपूर्ण ठरली यासंदर्भातील सारणी**

अ. क्र.	प्रतिसाद	वारंवारिता	प्रमाण (%)
01	होय	107	37.95
02	नाही	175	62.05
	एकूण	282	100

**निष्कर्ष -**

- 1) अध्ययन क्षेत्रातील महिलांना ग्रामसभा या घटकाविषयीचे ज्ञान हे केवळ संस्थेची माहिती असण्यापूरतेच आहे. तिचे कार्य व भूमिका याविषयी मात्र महिलावर्ग अनभिज्ञ आहे. महिलां वर्गात असणारी ही उदासीनता निश्चितच भूषणावह नाही.
- 2) ग्रामसभेच्या सहभागाच्या संदर्भातही महिला वर्गामध्ये अनावस्था असून ज्या महिलांना आपण अर्धी शक्ती मानतो. तो वर्ग राजकीय उदासीन आहे याचे दर्शन होते. राजकारणाकडे करिअर म्हणून महिला बघतांना दिसत नाही.
- 3) ग्रामसभा गावची संसद असून, ग्रामसभेच्या माध्यमातून गावाचा सर्वांगीण आणि स्वयंपूर्ण विकास होतो परंतु महिलांनी याकडे दुर्लक्ष केल्याचे दिसून येते. महिलांवर्गाची सहभागिता अल्प असल्याने गावातील समस्या आहे त्या स्थितीत आहेत. त्यामुळे ग्रामसभा गावच्या विकासात महत्वपूर्ण ठरली असे म्हणता येत नाही.



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## Studies On Physico-Chemical Behavior Of Industrial Waste Effluent In Bhilai

Hinatai Maniklal Ratnakar, <sup>1</sup> Dr. Neelu Jain <sup>2</sup>

1 Research Scholar, department of Chemistry, Sri Satya Sai University of  
Technology & Medical Science, Sehore M.P.

2 Research Guide, Department of Chemistry, Sri Satya Sai University of Technology  
& Medical Science, Sehore M.P.

**Abstract:** Industrial pollution affect the health of people living near the industries. The release of waste chemical in the rivers is major cause of water pollution [It causes the death of aquatic living organisms]. The goal of analysis of toxic compound in the industrial waste cause water, air, soil pollution. In the waste material contain many harmful chemical, heavy metal. The aim of studies was analysis of physico-chemical behavior of industrial waste effluent in Bhilai.

**Keywords:** Physico-chemical, Industry waste, analysis effluent.

### Introduction:

In present time peoples are suffer from many heat problem due to not issues fresh food and environmental pollution. Our body is totally weak as compare to our old generation. What is the reason for environmental pollution? Causes of pollution are not limited like industrialization, population growth, mining exploration. It causes air, water land, noise pollution. In this part the purpose of study in water pollution it analysis toxic compound in the industrial waste it will harm to our environment water, soil, air also. Toxic waste is any unwanted material in all form that can cause harm in waste material inorganic substance such as lead, mercury, hydrofluoride and chlorine gas and organic compound such as methyl alcohol and many medication poisons are present.

Toxicant may be defined as an agent that causes an adverse effect or response in biological system seriously damaging its structure or function or producing death. In India industrialization began in 1950s and has grow in both quantity and size. Due to this rapid growth has exacerbated our country pollution which goes mostly unnoticed due to a scarcity of studies and assessment. In presently 27000 major and medium scale enterprises in India with 4900 of them

creating significant water pollution including the seven integrated steel mills. Industrial liquid effluent flow from lentic or lotic water bodies. In effluent heavy metal toxic substance are present while same weakly radioactive substance such as uranium are also and more radioactive material like radium are not their harmful effect (b radiation poisoning) caused by ionization produced.

### Study area and site:

Bhilai steel plant (BSP) Bhilai is situated at 21°20'E longitude in C.G. Steel plant was started in the year 1959. It is largest integrated steel plant in our country with annual production capacity at about 4 million tones (sekhar 1988). Bhilai is situated 32KM away from Raipur city its west on G.E. road. Raw material (effluent) from the industrial area is collected and flow through two channels (samodha, somni) samodha nala west ward and joint river Shivnath which tributary to river Mahanadi.

Channel s collect waste water from mould yard and No.1 foundaryoxygen plant, steel structure shape, machine shop, steel melting shop, power generation,blast furnace, RMP, NSDs, roll turning shop, diesel loco shop, rail and structure mill and wire rod mill. This channel is named collect water from coke ovens, sinter plant and rolling mills, channel joint to purena and then form the somni nalla. This runs about 15KM eastward and joints river Kharoon which tributary to river Shivnath. The color of effluent is dark brown throughout the year and has blank deposit along the blanks.

Typha angustata grows very commonly on effluent sediment with its own gregarious growth habit, waste water from BSP use for irrigation in the stored species make good growth.

Sample collect from Two sites

- 1) 1 site is located 2Km downstream to the point of its origin from steel plant area and at the point diversion of effluent for irrigation effluent is used for experimental irrigation of soil and plant.
- 2) 2 site at about 100M upstream to the point of joining of the effluent channel with kharoon river sample collect at weekly to fortnightly intervals.

### Materials and methods:

Sample collect waste water from site 1 and site 2 in plastic cans. Analysis of physico-chemical characters of Bhilai steel plant liquid effluent.

Analysis of effluent were carried out both at the sampling site as well as. In laboratory some paraments are determine at the time of sampling like temperature, ph electrical, conductivity, total dissolved solid, dissolved oxygent alkaline free carbon dioxide and chlorine and remaining parameter were made in the laboratory within about 30 minutes at sampling in approximately preserved sample.

Preservation of sample were made as prescribed in standard method (APHA-AWWA-WPCF 1975).

- 1) Temperature in  $^{\circ}\text{C}$
- 2) pH in pH unit
- 3) Oxidation reduction potential in m.v.
- 4) Total dissolved solid in mg
- 5) Electrical conductivity in M.Mhor/cm

Were determined with the help of century portable water analyzer kit. (Tiwari and Ali 1988)

- 6) Specific electrical conductivity was calculated as per the formula of (Trivedy and Goel 1984)
- 7) Alkalnities determined by titrimetric method (APHA-AWWA-WPCF 1975) sample VS HCl in the presence of phenolphthalein indicator.
- 8) Total carbon dioxide was computed from concentration of free  $\text{CO}_2$  carbon dioxide or bicarbonate (APHA-AWWA-WPCF 1975)
- 9) Chlorine was determined by argentometry titration (APHA-AWWA-WPCF 1975)

100 ml sample titrated agaised 0.01N siver nitrate solution using potassium chromate indicator.

- 10) Residual sodium carbonate:- Calculated as per the formula of Eaton(1950)
- 11) Total phosphorous:- As phosphate by stannous chl;oridr method. (APHA-AWWA-WPCF 1975)
- 12) Sulphate turbidimetric method (AWW 1975)
- 13) Nitrite Nitrogen :- by phenol disulphoric acid method (Jackson 1973)

- 14) Nitrate nitrogen- diazotization method (AAN 1973)
- 15) Ammonia Nitrogen – nesslerization method.
- 16) Iron-phenanthroline method
- 17) SiO<sub>2</sub>- estimated by molybdo-silicate method
- 18) Hardness- EDTA Titrimetric method.
- 19) Magnesium – formulae [APHA-AWWA-WPCF 1975].  
Magnesium hazard index calculated by formulae of paliwar 1972
- 20) BOD – determined by APHA-AWWA-WPCF (1975)  
COD – determined by dichromate reflux method.
- 21) Phenol- Chloroform extraction method.
- 22) Mechanical analysis of soil and sediment
- 23) Mechanical analysis of soil for sand silt and clay was done by pipette method.
- 24) Osmotic Pressure and Degradation ratio determine as for waste water analysis.
- 25) Total salt Concentration: - by Agrawal et al (1979).
- 26) Organic matter determines by Walkley, Black rapid titration method method (Jackson 1973).
- 27) Sulphate, Chloride and alkalinity – determined in 1:5 soil suspension effluent analysis.
- 28) Exchangeable cation (calcium and magnesium).
- 29) Ammonium acetate extract for exchangeable cation (Jackson 1973) dried over a hot plate.
- 30) Magnesium hazard index: - Calculate has for the effluent.
- 31) Total elemental phosphorus: - Determine after digesting the soil and/sediment with perchloric acid.
- 32) Total Nitrogen: - Micro Kjeldahl Method.
- 33) Iron: - Jackson (1973). Soil iron extracted with dil. HCL solution.
- 34) Chlorophylls: - Arnon (1949)
- 35) Carotenoids :- Duxbury and yentsh(1956)
- 36) Total Soluble protein :- by folin phenol method ( Lowry et al 1951).
- 37) Germination value :- Calculated by Boojh and Ramakrishnan (1981).



### Statistical analysis

Student "t" test : Student 't' test was computed following Sokal and Rahlf (1973). Coefficient of correlation : Pearson's coefficient of correlation (r ) was calculated using the formula ANOVA :One way analysis of variance (ANOVA) was done following Sokal and Rahlf. (1973). Duncan"s multiple range (DMR) test : DMR test was made following Duncan (1955).

### RESULT:-

Parameters	Site 1	Site 2
pH	0.21	0.45*
Electrical conductivity	-0.05	0.09
Osmotic pressure	-0.05	0.09
Total dissolved solids (effluent) x Total salt concentration(sediment)	-0.01	0.03
Degradation ratio	-0.05	0.08
Sulfate	-0.14	-0.12
Chloride	0.31	0.49*
Total alkalinity	0.24	-0.37
Calcium	-0.09	-0.11
Magnesium	0.34	0.06
Magnesium hazard index	-0.09	0.20
Total nitrogen	0.06	0.31
Iron	0.06	0.19

Parameters	Control	Treated	% change in treated over control
pH	7.76	7.80	0.515
Electrical conductivity m.mhos. cm <sup>-1</sup>	0.191	0.299	56.545
Osmotic pressure atm.	0.069	0.108	56.522
Degradation ratio	1.91	2.99	56.545
Total salt concentration me.l <sup>-1</sup>	0.975	0.960	- 1.538
Organic matter %	1.499	1.516	1.134
Readily oxidizable organic matter %	1.155	1.167	1.039
Water holding capacity %	59.778	62.666	4.831
Sulfate mg.g <sup>-1</sup>	17.184	42.547	147.597
Chloride mg.g <sup>-100</sup>	7.070	9.369	32.518
Alkalinity meq.g <sup>-100</sup>	0.282	0.267	- 5.319
Calcium mg.g <sup>-100</sup>	9.823	9.588	- 2.392
Magnesium mg.g <sup>-100</sup>	0.097	0.109	12.371
Magnesium hazard index	0.978	1.124	14.928
Available phosphorus mg.g <sup>-100</sup>	1.605	1.501	- 6.480
Total phosphorus mg.g <sup>-1</sup>	0.323	0.396	22.601
Total nitrogen mg.g <sup>-1</sup>	3.071	2.832	- 7.782
Dilute acid soluble iron mg.g <sup>-1</sup>	1.471	1.471	0.000
Fe <sup>3+</sup> mg.g <sup>-1</sup>	0.115	0.300	160.870
Fe <sup>2+</sup> mg.g <sup>-100</sup>	0.143	0.151	5.594
Water soluble iron mg.g <sup>-100</sup>	0.064	0.058	- 9.375

GivenTable : Effects of steel plant effluent on soil properties planted with *Abelmoschus esculentus* (Values are mean of triplicate analysis)

Given Table : Effects of steel plant effluent on seed germination, seedling characteristics, & biomass, of *Abelmoschus esculentus*.

	Control mean ( $\pm$ SD)	Treated mean ( $\pm$ SD)	't' values	% change in treated over control
Germination %	82 (9.074)	74 (12.503)	0.897	- 9.756
Germination value	58 (7.234)	54 (11.015)	0.526	- 6.897
Speed of germination index	329 (17.926)	299 (3.786)	2.836*	- 9.119
Germination relative index	43 (1.528)	30 (6.245)	3.502*	- 30.233
Fresh weight of seedlings g.g <sup>-1</sup> seed	2.704 (0.015)	2.042 (0.033)	13.658*	- 24.482
Dry weight of seedlings g.g <sup>-1</sup> seed	0.956 (0.016)	0.860 (0.001)	10.119*	- 10.042
Moisture percentage of seedlings	64.607 (0.731)	57.834 (1.859)	5.909*	- 10.539
Calcium mg.g <sup>-100</sup>	26.577 (1.501)	19.372 (0.588)	7.740*	- 27.110
Magnesium mg.g <sup>-100</sup>	1.265 (0.056)	1.239 (0.007)	0.806	- 2.055
Phosphate mg.g <sup>-1</sup>	3.718 (0.180)	3.268 (0.105)	3.732*	- 12.103
Iron mg.g <sup>-1</sup>	0.469 (0.018)	0.742 (0.010)	23.738*	58.209
Total nitrogen %	0.160 (0.044)	0.159 (0.025)	0.034	- 0.625
Crude protein %	1.000 (0.272)	0.9994 (0.158)	0.033	- 0.600
Above ground biomass g.plant <sup>-1</sup>	2.287	2.534	-	10.800
Under ground biomass g.plant <sup>-1</sup>	0.146	0.212	-	45.205

\* Significant at 5% level of significance.

Parameters	Control mean( $\pm$ SD)	Treated mean( $\pm$ SD)	't' values	% change in treated over control
Germination %	99 (1.000)	97 (4.163)	0.809	-2.020
Germination value	66 (1.155)	72 (2.646)	3.599*	9.091
Speed of germination index	647 (2.082)	770 (1.528)	82.502*	19.011
Germination relative index	129 (2.000)	171 (1.732)	27.491*	32.550
Fresh weight of seedlings g.g <sup>-1</sup> seed	2.958 (0.008)	2.609 (0.055)	10.962*	-11.798
Dry weight of seedlings g.g <sup>-1</sup> seed	0.683 (0.002)	0.668 (0.002)	9.603*	-2.196
Moisture percentage of seedlings	76.912 (0.019)	74.385 (0.573)	7.630*	-3.286
Calcium mg.g <sup>-100</sup>	4.594 (0.101)	6.910 (0.178)	19.574*	50.414
Magnesium mg.g <sup>-100</sup>	0.567 (0.051)	0.635 (0.123)	0.884	11.993
Phosphate mg.g <sup>-1</sup>	5.240 (0.251)	4.645 (0.151)	3.514*	-11.356
Iron mg.g <sup>-1</sup>	0.843 (0.103)	0.470 (0.071)	5.168*	-44.247
Total nitrogen %	0.323 (0.024)	0.322 (0.014)	0.063	-0.310
Crude protein %	2.019 (0.150)	2.015 (0.085)	0.040	-0.198
Above ground biomass g.plant <sup>-1</sup>	0.570	0.649	-	48.947
Under ground biomass g.plant <sup>-1</sup>	0.086	0.117	-	32.955

\*Significant at 5% level of significance.

Effect Of Steel plant effluent on sand generation, seedling and biomass of *Linum usitatissimum*.

## Conclusion: -

Almost all the investigated parameters were found to have lesser concentrations in the sediment, as compared to their concentrations in the

effluent. In the sediment, sulfate with an average value even more than 1900 mg. g:-l and dilute acid soluble iron with average concentration of more than 106 mg.ig-l indicated that these were deposited preferentially, probably due to their higher concentration in the effluent. Exception for degradation ratio, alkalinity, calcium and magnesium all other investigated variables were found to have lower values in the sediment collected some 15 Km downstream than the values at first sediment collection site, nearer to the origin point of effluent. The average values for the BSP effluent sample collected for seven continuous days, at site 2, was found generally not to be much significantly different from the average value of effluent sample, collected at weekly or monthly interval from both the sampling sites, but had significant differences with the values for tap water which was used as control as well as diluent to the effluent. In the soil, sulfate was found to be the only variable which was found to have increased with steel plant effluent irrigation, under plantation with all the eight experimental species, while dilute acid soluble iron either increased or remained unaffected. All the other investigated parameters of the soil exhibited varied effects, showing either increase with the growth of some sp. or decrease with the growth of some other species. The concentrations of pigments and protein in the leaf exhibited much variable effects showing increase in concentration with four of the investigated species and decrease with other four species. The steel plant effluent irrigation to the plants resulted in increase in ash and iron content in the plant parts of all the species. However, steel plant effluent had generally inhibitory effects on seed germination. Out of eight species investigated the germination percentage, germination value and speed of germination index was prompted in only one of the species while germination relative index was promoted in only two of the species. Fresh weight, dry weight and moisture percentage in seedling was increased in three species with the germination of their seeds in steel plant effluent, but the effluent had inhibitory effects on seed germination of remaining five species. Calcium and magnesium concentration increased in only three and four of the species respectively, while magnesium, phosphate, iron, total nitrogen and crude protein increased in the seedlings of five of the eight species germinated in steel plant effluent. The sediment initially had very high values for



conductivity, total salt concentrations, sulfate, total nitrogen, dilute acid soluble iron and ferric iron but their concentration was reduced very significantly, with the growth of *R. sativus* in this effluent sediment, even with BSP effluent irrigation. At sampling site 1 which was nearer to the origin of effluent from steel plant area, only *Oscillatoria chlorina* was found to be occurring while at site, 2, about 15 Km downstream to the sampling site 1, several algal species, mostly organic pollution tolerant ones, were observed, indicating increase in organic matter with the flow of effluent along the channel. The steel plant effluent thus shows quality indicating its acceptability for irrigation with respect to most of the parameters investigated. However, with respect to some of the qualities it cannot be recommended for its use, as such for irrigation. The effects of this effluent on 239 soils, on plant parts, on seed germination and seedling characteristics appear to be far less effective as compared to almost any other industrial effluent investigated for such effects. The effects of steel plant effluent presently observed on soil and plants, were due to pure or raw effluent and thus it suggests that with a very slight advancement in treating this effluent, can make it suitable for irrigation. Thus, at a very cheaper cost the integrated steel plant effluent can be utilized for irrigation which will also augment some nutrients

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## Importance of Agriculture in Current Scenario in Indian Economy

**Dr. Mahak,**  
Assistant Professor,  
Department of Economics,  
Sakshi Malik Government College for Girls,  
Mokhra

### Abstract

The agriculture in India is basically a pivotal part of life. It is a system of our work and culture. Sooner our country was named as “Golden Bird”. However, the scene has changed completely with the encroachment of Mughals and Britishers. After independence again there was a change and the main problem shifted to providing food to the people of country as the country was facing extreme food shortages. During mid sixties the technological change in agricultural sector particularly in wheat and rice production gave break by enhancing production level. After overcoming the food problem (credit goes to green revolution) by providing sufficient food to all, the next target was to become self sufficient in pulses, oilseeds, vegetables, milk and milk products and fish and fish products. Thus total development was classified into four components which was named as green revolution, white revolution, yellow revolution and blue revolution. The role of agriculture in development of employment, industrial development, international trade, consumption and national income, in Indian economy as a whole is significantly noticed and recorded after 60's. But there is a lot to do even after the many years of independence and successful green revolution. It has been recommended that agricultural development should be promoted by increasing investment in rural infrastructure and in the area of agricultural research and development. New opportunities to participate in production and marketing of livestock and their products, fruits, vegetables, fishery should be Examine minutely.

**KEY WORDS:** Green Revolution, Capital Formation, Common Property Resources.

### INTRODUCTION

Agriculture in India is basically a pivotal part of life; it is a system of our work and culture. None of the farmer of the country likes to keep out land left unplowed and unseeded during any season in a year, whether it is profitable or not. Farmers spend maximum time in their field. Sooner our country was self-dependent and was termed as ‘Golden Bird’. However, the situation changed with the arrival of Mughals and Britishers and their colonial policies. After we got independence our main problem was how to provide food to people. Then our policy makers, agricultural scientists and economists decided to focus on producing more foodgrains in order to achieve self-sufficiency. The period of late mid sixties is named as the green revolution period. Dr. Swaminathan and Dr. Borlag along with other agricultural scientists took a challenge to heighten the production of food items and they succeeded too in their goal. After overcoming the food problem by producing sufficient paddy and wheat, the next aim was to become self

sufficient in pulses, oilseed and milk, with quality products. Currently the country is in a position to export the agricultural produce and products. Now the country is economically sound as the per capita income of the people has increased but still it is not fully satisfactory. The farmers are yet to undertake cultivation in a professional way. Many industries have come up with new agriculture products. There is two way relation between the both.

### **AGRICULTURE IN INDIAN ECONOMY THEN AND NOW**

Indian agriculture was in the stage of great development and maturity much before the newly advanced countries of the world enter on the path of progress. There was a proper balance between agriculture and industry and both flourished hand in hand. This situation continued till the mid of 18th century. The interference from the alien British government and its intentional policy of strangling the village handicrafts and cottage industries destroyed the fibre of equilibrium and the economy of the country was gravely ruined. British follow up a typical colonial policy in India and did nothing to develop agriculture sector. Instead they created a class of intermediaries named as Zamindars who lactated upon the blood of the rural people. The parasitic class took a significant part of the produced away from them and the actual cultivators were left only with subsistence food and income. The cultivators had neither the resources nor the incentive to invest in agriculture sector. Therefore, Indian agriculture in the pre independence period can be correctly described as a subsistence occupation which yielded too little to live on. The Zamindars and money lenders rankle a larger part of land on the pretext of settlement for debt taken by cultivators and a number of cultivators were thus left landless. This created a class of landless agriculture workers who worked on the land of others for wage which was often too scrumpy to keep the body alive. A majority of farmers were just able to take out few leaves of subsistence from agricultural chaos; it was only after the advent of green revolution in 1966 that some farmers started adopting agriculture on a commercial basis.

### **Roles Played by Agriculture Sector**

#### **Share of Agriculture in National Income**

At the time of First World War, agriculture contributed two third of national income. However, after the initiation of planned economic development, the share of agriculture has gradually and regularly declined on account of the development of the secondary and tertiary sectors of economy. The share of agriculture in GDP at factor cost was 56.5 % in 1950-51 declined steadily to 13.94 % in 2013-14. The share of gross value added (GVA) of agriculture and allied sector in total GVA at 2011-12 prices is estimated to be 15.4 % in the year 2015-16. The declining share of agriculture in national income is often taken as an indicator of economic development. Normally in developed countries the economy is less dependent on agriculture as compared to underdeveloped countries.

#### **Largest Employment Providing Sector**

One of the important roles of agriculture sector is to provide employment to large section of society in India. In 1951, 69.5 % of the working population was engaged in agriculture. The %age has fallen marginally to 62 % in 1995 and around 49 % in 2010-11. However, there is large and rapid increase in the absolute number of people engaged in agriculture. Development of

other sectors of the economy has not been sufficient to provide employment to the ever rising addition to working population who are, therefore, forced to fall back upon agriculture even if their marginal productivity is almost zero.

#### **Other Roles Played by Agriculture**

- i. Dispose of poverty and hunger
- ii. Furnishing food and nutrition
- iii. Disembarrass of imports
- iv. Best possible utilization of resources
- v. Development of horticulture, animal husbandry and fisheries
- vi. Saving of foreign exchange
- vii. Improvement in the purchasing power of entire population.

#### **IMPORTANCE OF AGRICULTURE IN INDIAN ECONOMY**

Indian agriculture is incomparable to any other sector when we talk about Indian Economy. Though its contribution is diminishing due to higher growth in secondary and tertiary sectors, yet if we take a look at the employment, more than 50 % working population is engaged in agriculture activities only. The importance of agriculture is seen from the view; we get all the raw material from agriculture for all the industrial work. Agriculture provides food to the entire population and feed and fodder to the livestock. Agriculture is also an important source of finance of central and state governments. Indian agriculture has an estimable place in international field, earning valuable foreign exchange for the country.

#### **Importance in Industrial Development.**

Agriculture plays an important role in industrial development. Agriculture provides raw material to the industries like cotton textiles, Jute, Sugar and Vanaspati etc. which are pertaining to basic importance to national economy. Not only this, all workers engaged in any type of industries depend for their consumption requirements on agriculture. Agriculture also provides market for industrial products. However, the level of income of farmers and landless labourers is very low in India. In spite of low level of income, markets for industrial products in agricultural sector is considerable on account of largest size of population residing in rural area.

#### **Importance in International Trade**

Agriculture sector in India has occupied an important place in the export of the country. The Agricultural imports amounting Rs.1205.86 cr. was 2.79 % of total national imports in 1990-91, it rose to Rs.12086 cr. in 2000-01, it was 5.29 % of total national imports. In the year 2013-14 it became Rs. 85727.30 cr. which was 3.16 % of the total national imports. In the year 2015-16, the provisional estimate of agricultural import is Rs. 140288.69 cr. which is 5.63 % of total national import. Thus it was found that though in absolute terms the imports amount has increased since 1990-91 to 2015-16 however the year-wise %age of agricultural imports found fluctuating. The agricultural export which was Rs.6012.76 cr. i.e. 18.49 % of the total national exports in 1990-91 came down to 113.79 % in 2013-14 and in absolute terms the agricultural export was Rs. 262778.54 cr.. As per the provisional estimate for the year 2015-16, agricultural export is Rs. 215395.68 cr. which is 12.55 % of total national import. The Keeping agricultural



imports and exports in to consideration, agricultural exports have been always higher than the imports showing a positive trade balance. (Source: Central Statistical Organization, New Delhi)

### **Contribution of Agriculture in Capital Formation**

The Gross capital formation in agriculture and allied sector was Rs.187 cr. in 1950-51 which increase to Rs.1752 cr. in 1974-75 and Rs. 197364 cr. in 2010- 11 (Source: Central Statistical Organization, New Delhi and [www.agricoop.nic.in](http://www.agricoop.nic.in)). This includes both public sector & private sector production data. But there is decreasing trend shown about the capital formation in agriculture sector to total gross capital formation during the period. In 1950-51 the share of agriculture and allied sector in gross capital formation was 19 % which decreased to 11 % in 1974-75 and 7.4 % in 2010-11 (Central Statistical Organization, New Delhi and [www.agricoop.nic.in](http://www.agricoop.nic.in)). At current price series, 2011-12 series, the gross capital formation in agriculture and allied sector was 314639 cr. in 2014-15 which is 7.7 % of total gross capital formation in the country. The decline in agriculture sector capital formulation may be due to factors such as declining share of public sector over years, low level of domestic savings, lack of entrepreneurship, weak inducement to invest etc.

### **Importance in Consumption**

The per capita income of India is very low in volume, a large part of per capita income is spent on fulfilling the basic consumption requirements of the people. It has been estimated that, in India rural population spends 48.6 % of income on food, whereas the urban population spends about 38.6 % of income on the food expenditure. Thus, food dominates the household budget expenditure. Keeping in view the possibilities of increase in population and per capita consumer expenditure the planning commission has estimated that demand for agricultural commodities is likely to increase at the rate of 4.7 % per annum. Accordingly, the nation can remain self reliant in agriculture only if, agricultural output rises at least at the rate of 5 %per annum.

### **Steps to develop Agriculture Sector Growth**

It has been found that there is urge in increasing the level of investment in rural areas with development of basic infrastructure and in the area of agricultural research and development government should permit rural and agricultural studies. Social safety networking should be reoriented to create more employment in rural areas, and the human resource base should be strengthened through education, nutrition and empowerment of women. Better physical infrastructure should be built in farms. Water management should be given proper attention. Water pricing system should be designed on the basis of water rights to cope with increasing scarce supply for agriculture. New opportunities to participate in production and marketing of high value livestock products, fruits, vegetables and fishery should be Examine minutely. The nation should work towards strengthening and establishing rules based on multilateral trading system through WTO negotiations and explore the second best options for free regional trade agreement with other developing countries.

### **Summary**

The agriculture in India is basic part of life. After independence the main problem was to provide food to the people as the country was facing severe food shortages. During mid sixties

due to green revolution along with the technological changes in agricultural sector particularly in wheat and rice production changed the whole picture by enhancing production level to new place. After overcoming the food problem by providing sufficient food, the next target was to become self sufficient in pulses, oilseeds, vegetables, milk and milk products and fish and fish products named as white revolution, yellow revolution and blue revolution. The role of agriculture in national income, in providing employment, in industrial development, in international trade, in consumption, in Indian economy as a whole is significantly noticed and recorded all over. The area under total foodgrains which was 97.32 million hectare in 1950-51 rose to 122.65 million hectare in 2015-16. The production has increased by more than 5 times and productivity increased by four times over the years. Out of the major cereals, rice, wheat and maize have increased to commendable position in respect to area, production and yield. A significant growth has been observed also in area produced, production and productivity of oilseeds and pulses but, it was comparatively less to cereals. It has been recommended that rural and agricultural development should be promoted by increasing investment in rural infrastructure and agricultural research and development. There should be proper attention to water management system. New opportunities to participate in production and marketing of livestock and their products, fruits, vegetables, fishery should be Examine minutely.

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## Challenges Faced by English Educators in Global Circumstances for New Beginners

Co-author

Dr. Avatar Singh Chouhan

Research Guide

Email id drchauhan703@gmail.com

Author

Mr. Sunil G. Dasariya

Research Scholar

University Teaching Dept.

S.S.S.U.T.M.S. Sehore

Email Id dasariyasunil20@gmail.com

### **Abstract:**

*The present research investigates the difficulties faced by English Educators when instructing brand-new novices in the setting of a worldwide world. The study is concerned with the difficulties brought on by various linguistic origins, cultural diversity, and technological integration. The research paper also suggests possible ways to address these issues for successful language teaching.*

**Keywords:** Linguistic, cultural, technology, professionals, multilingual

English has emerged as the unifying language of the modern world, so it is crucial for people from all linguistic backgrounds to acquire it. As they work to enhance language learning for new starters who may have little or no prior exposure to the language, English educators play a critical part in this process. These educators encounter a variety of difficulties, including those related to linguistic diversity, cultural differences, integrating technology, and the requirement for ongoing professional development. The purpose of this research paper is to examine possible solutions to these problems in further detail.

### **Linguistic Diversity:**

#### **1. Limited Proficiency Levels**

Teaching students with different skill levels is one of the biggest difficulties English educators face. Some newcomers may have little experience with English, but others might have basic conversational abilities. To overcome this, educators might use differentiated instruction, creating lesson plans that are adjusted to each student's needs. Utilizing a variety of teaching tools, such as interactive activities, audio resources, and visual aides, can accommodate diverse learning preferences and assist students at different levels of language acquisition. For instance, educators can regularly assess students' levels of capability and arrange them for instruction based on their needs. By providing extra materials like self-paced online resources, instructors can enable students to improve their language proficiency at their own rate.

#### **2. Multilingual Classroom Environment**

English educators frequently come with kids who speak different native languages in a diverse classroom. Due to this diversity, there may be situations where students switch between speaking in their native tongue and English during class discussions. While code-switching occasionally helps comprehension, if it is used excessively, it may also prevent language growth. Educators should appreciate linguistic diversity and promote English language immersion in order to foster a welcoming school climate. The use of English as the main language of teaching, encouraging group activities that demand English communication, and cultivating a culture of respect for all languages are all tactics that can make students more at ease using English and less likely to jump between languages.

### **Cultural Differences:**

#### **1. Miscommunication and Misunderstandings**

In the classroom, cultural differences can cause misinterpretation and misconceptions. Different cultures may have different nonverbal clues, gestures, and communication styles, which might cause confusion or offense without meaning to. Educators might include cultural awareness and communication modules in their curriculum to lessen this difficulty. Misunderstandings can be reduced and students can improve their cross-cultural communication abilities by educating both students and instructors about various cultural norms and customs. A further way to promote tolerance and understanding among students is to encourage candid conversations on cultural diversity and the sharing of personal experiences.

#### **2. Cultural Sensitivity and Awareness**

English educators should be mindful of any cultural biases in their teaching materials and practices in order to provide a welcoming and culturally sensitive learning environment. It is crucial to stay away from stereotypical portrayals and make sure that the course material respects different cultural backgrounds. Students' learning experiences can be enriched and their understanding of other cultures can be increased by using literature and media from other cultural perspectives. The information and abilities required to successfully negotiate cultural differences can be acquired by educators through professional development programs on cultural competency. Educators may create a pleasant learning environment where students feel valued and respected for their distinctive cultural contributions by recognizing and embracing cultural variety.

### **Integration of Technology:**

#### **1. Access to Technology**

In today's globalized society, pupils' access to technology might differ greatly. While some students might have access to cutting-edge technology and fast internet, others can face obstacles because of their location or economic circumstances. It can be difficult for educators to effortlessly incorporate technology into their classroom due to the digital divide because it can lead to discrepancies in learning opportunities. Schools and organizations can put plans in place to give all kids equal access to technology resources in order to solve this problem. Distribution of equipment and internet connectivity to underserved populations can be made easier through cooperation with governmental and non-governmental organizations. Additionally, instructors

can create blended learning models that incorporate conventional teaching techniques with technologically enhanced activities, guaranteeing a well-rounded strategy that accommodates all learners.

## **2. Engaging Online Learning Experience**

With the introduction of online learning, educators must modify their methods of instruction to keep students interested in virtual settings. Online courses can be difficult due to the lack of face-to-face connection, opportunity for distractions, and shorter attention spans. Educators can include a variety of interactive components, such as polls, quizzes, and virtual forums, to improve the online learning experience. Online lessons can be made more dynamic and interesting by utilizing multimedia materials, such as instructional films and interactive simulations. Additionally, creating a friendly online learning environment that encourages active engagement and motivation can be accomplished by giving students timely feedback and individualized attention.

### **Professional Development:**

#### **1. Continuous Training and Adaptation**

To stay up to date with new research, instructional techniques, and technology developments, English teachers must participate in ongoing professional development. Institutions can regularly host webinars, conferences, and workshops with an emphasis on best practices in language instruction. These gatherings can give educators the chance to interact, share best practices, and discover fresh approaches to teaching languages. To better address the changing demands of new starters in a worldwide environment, educators can update their teaching techniques by actively seeking out professional development opportunities.

#### **2. Support Systems**

For educators, creating communities and support networks can be crucial in overcoming obstacles. English teachers struggling with similar issues may find useful insights and emotional support from collaborative problem-solving, peer mentoring, and the sharing of experiences. Schools and educational institutions can create forums or platforms where teachers can interact, share effective teaching techniques, and get advice from more seasoned colleagues. Such assistance programs can encourage a spirit of collaboration and constant improvement among teachers, which will ultimately improve the experience of new beginning learning languages.

### **Conclusion:**

In a globalized society, English teachers face a variety of difficulties when attempting to teach new novices. These difficulties are brought on by linguistic diversity, cultural distinctions, the incorporation of technology, and the requirement for ongoing professional growth. However, educators may make inclusive and productive learning environments for their students by carefully planning, using adaptable tactics, and being committed to cultural awareness. Language learning can be made successful by recognizing the special requirements of new learners and putting a student-centered strategy into practice. English teachers are crucial in enabling students to speak clearly in English and confidently navigate the global environment by addressing these issues.

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## The Legacy of Colonialism in Contemporary Indian Fiction: A Comparative Analysis of Social and Psychological Fragmentation in the Works of Anita Desai, Kiran Desai, and Arundhati Roy

**Nuzhat Rashid**

*Research Scholar, SunRise University, Alwar Rajasthan*

*Email ID: blueberries210@gmail.com*

**Dr. Vibha Gupta**

*Professor, Department of English*

*SunRise University, Alwar Rajasthan India*

*Email Id: Vibhagupta2006@gmail.com*

**ABSTRACT:** This paper explores the enduring legacy of colonialism in contemporary Indian fiction through a comparative analysis of social and psychological fragmentation in the works of Anita Desai, Kiran Desai, and Arundhati Roy. By examining novels such as Anita Desai's "Cry, the Peacock" and "In Custody", Kiran Desai's "The Inheritance of Loss" and "Hullabaloo in the Guava Orchard", and Arundhati Roy's "The God of Small Things", this study aims to elucidate how colonial histories and their repercussions are reflected in the fragmentation of social structures and individual psyches. The paper employs postcolonial theory and psychological frameworks to dissect the impact of colonial legacies on characters' experiences of alienation, identity crises, and social disintegration. Anita Desai's introspective narratives reveal the subtleties of personal and societal fragmentation, while Kiran Desai's works address themes of cultural displacement and hybridity. Arundhati Roy's portrayal of caste and familial dynamics illustrates the deep-seated impact of colonialism on social hierarchies and psychological trauma. Through a comparative lens, the paper highlights both commonalities and divergences in how these authors depict the fragmentation resulting from colonial histories. It underscores the significance of colonial legacies in shaping contemporary Indian fiction and reflects on the broader implications for understanding postcolonial literature. The study concludes by suggesting avenues for further research on the intersection of colonial history and literary representation in postcolonial contexts.

**Key Terms:** *hybridity, contemporary, post-colonial, fragmentation, avenues*

### INTRODUCTION

The colonial legacy has profoundly shaped the socio-cultural and psychological landscapes of postcolonial societies, particularly in India, where the repercussions of British rule continue to resonate in contemporary literature. This paper explores the persistent impact of colonialism on contemporary Indian fiction, focusing on how Anita Desai, Kiran Desai, and Arundhati Roy

address the themes of social and psychological fragmentation in their works. Colonialism, with its systemic exploitation and cultural imposition, has left deep scars on Indian society, affecting its social structures and individual identities. The literary responses of postcolonial authors often reflect this legacy, portraying the fragmentation of society and psyche as a direct consequence of colonial histories. Through their narratives, these authors offer a critique of colonial and postcolonial realities, depicting characters who grapple with the remnants of a colonial past and its impact on their present lives. Anita Desai's novels, such as *Cry, the Peacock* and *In Custody*, delve into the personal and societal alienation experienced by individuals caught in the web of traditional and colonial constraints. Her introspective approach reveals the inner turmoil of characters as they navigate a world fragmented by cultural and socio-economic forces. Kiran Desai's works, including *The Inheritance of Loss* and *Hullabaloo in the Guava Orchard*, address themes of cultural displacement and hybridity. Her portrayal of characters in liminal spaces reflects the ongoing struggle to reconcile colonial legacies with contemporary realities, highlighting the psychological fragmentation resulting from cultural and economic dislocation. Arundhati Roy's *The God of Small Things* offers a critical examination of caste dynamics and familial structures, depicting how colonial histories have permeated the social fabric of Indian society. Roy's narrative techniques illuminate the psychological trauma and social fragmentation experienced by her characters, providing a lens through which the legacy of colonialism can be understood. The legacy of colonialism has indelibly shaped the social and psychological contours of postcolonial societies, leaving a complex and multifaceted impact on their cultural and literary landscapes. In India, the repercussions of British colonial rule continue to reverberate through contemporary literature, revealing deep-seated fractures within both societal structures and individual identities. This paper examines how contemporary Indian fiction by Anita Desai, Kiran Desai, and Arundhati Roy engages with these legacies, focusing specifically on the themes of social and psychological fragmentation.

This paper aims to provide a comparative analysis of how Desai, Desai, and Roy depict social and psychological fragmentation as a consequence of colonialism. By examining their works through postcolonial and psychological frameworks, this study seeks to uncover the ways in which these authors reflect and critique the enduring impacts of colonial histories on contemporary Indian society. The analysis will highlight both commonalities and divergences in their portrayal of fragmentation, offering insights into the broader implications for understanding postcolonial literature. This paper aims to undertake a comparative analysis of how these three authors depict social and psychological fragmentation resulting from colonialism. By situating their works within postcolonial and psychological frameworks, this study will elucidate how Desai, Desai, and Roy engage with the colonial legacy and reflect its effects on contemporary Indian society. Through this analysis, the paper seeks to uncover the commonalities and divergences in their portrayals of fragmentation, contributing to a deeper understanding of the interplay between colonial history and literary representation in postcolonial contexts.

To comprehensively analyze the impact of colonial legacies on social and psychological fragmentation in the works of Anita Desai, Kiran Desai, and Arundhati Roy, this paper employs a

dual theoretical framework comprising postcolonial theory and psychological theory. This framework provides the necessary tools to understand the lingering effects of colonialism on both societal structures and individual psyches.

## LITERATURE REVIEW

The literature review examines existing scholarship on the impact of colonialism on social and psychological fragmentation in contemporary Indian fiction, focusing on the works of Anita Desai, Kiran Desai, and Arundhati Roy. This review will explore how critics have analyzed these authors' portrayals of colonial legacies and their effects on characters and society.

Scholars such as **R.K. Srivastava (1994)** highlight Desai's use of introspective narratives to depict the inner turmoil and alienation experienced by her characters. In *Cry, the Peacock*, Desai portrays the protagonist's psychological disintegration as a response to societal constraints and personal isolation.

**C.D. Narasimhaiah (1988)** emphasize Desai's focus on gender and cultural alienation, exploring how colonial and patriarchal structures contribute to the fragmentation of women's identities. Desai's novels often depict female characters grappling with restrictive social norms and internal conflicts, reflecting broader themes of cultural and psychological fragmentation.

**Anne Walmsley (2008)** argue that Desai's portrayal of postcolonial identity crisis reflects the complexities of living in a globalized world marked by colonial legacies. Desai's characters, such as Sai and Biju, embody the tensions between traditional Indian values and the pressures of modernity, revealing the psychological fragmentation resulting from this cultural clash.

**Meenakshi Mukherjee (2006)** explore how Kiran Desai addresses economic and social inequalities in her fiction. "*Hullabaloo in the Guava Orchard*" is often analyzed for its depiction of economic disparity and social stratification, which exacerbate the characters' experiences of fragmentation. Desai's narrative highlights the effects of colonialism on contemporary social structures, emphasizing the persistence of economic and social inequalities.

**Gauri Viswanathan (1997)** argue that Roy's depiction of the Ipe family's struggles reflects the enduring impact of colonialism on social structures. The novel's portrayal of caste-based discrimination and familial dynamics reveals how colonial histories continue to influence contemporary social relations.

**Benita Parry (2004)** exploring the psychological impact of colonial violence and familial dysfunction. Roy's use of non-linear narrative structures and fragmented storytelling reflects the psychological trauma experienced by her characters, providing insight into the residual effects of colonial subjugation.

**Rajeev S. Patke (2008)**, examine how Desai, Desai, and Roy address themes of fragmentation across their works. These studies highlight the different ways each author engages with colonial legacies, from Desai's introspective portrayal of psychological disintegration to Roy's critical examination of caste and social hierarchies.

**Robert Young (2001)** discuss the intersection of postcolonial and psychological perspectives in analyzing fragmentation in contemporary Indian fiction. These studies provide a framework for

understanding how colonial histories shape both social structures and individual identities, offering a nuanced view of the impact of colonialism on literary representations of fragmentation. This literature review establishes the foundation for the paper's comparative analysis of how Anita Desai, Kiran Desai, and Arundhati Roy address social and psychological fragmentation in their works, contextualizing their contributions within broader discussions of colonial legacies in postcolonial literature.

### **Anita Desai's Exploration of Fragmentation**

Anita Desai's novels, "Cry, the Peacock" and "In Custody", offer profound insights into the themes of social and psychological fragmentation, reflecting the enduring impact of colonialism and traditional constraints on individuals and society.

In "Cry, the Peacock", Desai delves deeply into the internal world of Maya, a woman whose psychological fragmentation mirrors the broader social fragmentation surrounding her. The novel portrays Maya's descent into madness as a direct consequence of her oppressive marriage and societal isolation. Desai's depiction of Maya's emotional disintegration highlights how rigid social structures and gender roles imposed by colonial and postcolonial Indian society contribute to personal alienation. Maya's experience of isolation and mental breakdown is not just an individual struggle but also a reflection of the societal disintegration around her.

Similarly, in "In Custody", Desai explores the social and psychological fragmentation experienced by Deven Sharma, a Urdu scholar grappling with the decline of his cultural and intellectual heritage. Deven's life is marked by socio-economic struggles and the marginalization of Urdu, which symbolize the broader erosion of cultural identity and intellectual traditions. His sense of dislocation and failure to achieve his personal and professional aspirations reflect the impacts of colonial and postcolonial transformations on his sense of self and societal standing. Desai portrays Deven's frustration and inadequacy as emblematic of the larger socio-cultural disintegration resulting from colonial legacies.

### **Kiran Desai's Representation of Fragmentation**

Kiran Desai's novels, "The Inheritance of Loss" and "Hullabaloo in the Guava Orchard", offer rich explorations of social and psychological fragmentation, reflecting the continuing impact of colonial legacies on contemporary Indian society. Through her depiction of characters navigating complex cultural and socio-economic landscapes, Desai addresses themes of displacement, identity crisis, and the effects of globalization.

In *The Inheritance of Loss*, Desai portrays fragmentation through the experiences of characters caught between traditional values and modern pressures. The novel's protagonist, Sai, and her uncle, Judge Sahib, experience a sense of cultural displacement and identity crisis. Sai's struggles with her identity are exacerbated by the socioeconomic disparities and the cultural clash between her upbringing in a privileged environment and the harsh realities of the wider world. The judge, on the other hand, faces disillusionment and a sense of irrelevance as the colonial legacies that

once gave him authority crumble in the face of modernity and political unrest. Desai vividly illustrates how these characters' personal crises reflect broader social and cultural fragmentation, driven by historical and economic forces. The novel also addresses the impact of colonialism on the socio-economic structures of contemporary India. The disparity between the affluent and the impoverished is starkly portrayed, with characters such as Biju, an illegal immigrant, facing the harsh realities of economic exploitation and marginalization. Biju's experiences of displacement and struggle in a foreign land highlight the enduring effects of colonial economic systems and the exacerbation of social inequalities. Desai's portrayal of Biju's fragmented existence underscores the intersection of colonial legacies with modern-day challenges, emphasizing the persistence of socio-economic divides.

In "*Hullabaloo in the Guava Orchard*", Desai presents fragmentation through the lens of cultural and economic disruption. The novel's setting in a fictional town undergoing rapid changes reflects the impact of modernization and globalization on traditional values and social structures. The protagonist, Sampath Chawla, escapes the confines of his oppressive familial and societal expectations by retreating to a guava orchard, symbolizing a quest for personal freedom and identity. However, his isolation in the orchard is soon disrupted by the intrusion of commercial and religious forces, representing the conflict between traditional and modern values. Desai uses this setting to explore themes of cultural fragmentation and the clash between individual desires and societal expectations.

### **Arundhati Roy's Depiction of Fragmentation**

Arundhati Roy's *The God of Small Things* presents a profound exploration of social and psychological fragmentation, highlighting the enduring impact of colonialism and caste-based hierarchies on contemporary Indian society. Roy's depiction of fragmentation is intricately woven into her narrative, reflecting both the personal struggles of her characters and the broader social disruptions they face.

In "*The God of Small Things*", Arundhati Roy critically examines the legacy of colonialism through the lens of caste and social hierarchies. The novel portrays the rigid caste system that divides the community and dictates the social interactions within it. The character of Velutha, an untouchable, faces severe marginalization and violence due to his lower-caste status. His illicit relationship with Ammu, an upper-caste woman, is a central plot point that illustrates the harsh consequences of defying social norms imposed by both colonial and traditional systems. Roy's portrayal of Velutha's tragic fate underscores the deep-seated social fragmentation caused by the intersection of colonial legacies and entrenched caste practices. The novel highlights how the caste system perpetuates social divisions and enforces rigid boundaries, leading to both personal and communal disintegration. Velutha's brutal punishment and the subsequent fallout reveal the destructive impact of social hierarchies on individual lives and relationships.

Roy's narrative technique is instrumental in depicting fragmentation. The non-linear storytelling and fragmented structure mirror the characters' psychological states and the fractured nature of their experiences. By shifting between different time periods and perspectives, Roy effectively



conveys the complexities of memory, trauma, and identity. The use of multiple voices and fragmented timelines in the novel allows Roy to explore the impact of colonialism and social oppression from various angles, providing a multi-faceted view of fragmentation. This narrative approach highlights the interconnectedness of personal and societal disintegration, emphasizing the pervasive nature of the novel's themes.

### **Conclusion**

Arundhati Roy's "The God of Small Things", Kiran Desai's "The Inheritance of Loss" and "Hullabaloo in the Guava Orchard", and Anita Desai's "Cry, the Peacock" and "In Custody" collectively offer a profound exploration of social and psychological fragmentation in contemporary Indian fiction. These novels illustrate how the legacies of colonialism continue to shape and disrupt individual lives and societal structures, revealing the deep-seated effects of historical and socio-cultural forces on modern experiences.

All three authors address the lingering effects of colonialism in their portrayals of fragmentation. In Desai's work, fragmentation is often linked to the internal struggles and disintegration of characters facing social and cultural constraints. Kiran Desai examines how colonial legacies influence contemporary issues such as economic disparity and cultural dislocation, reflecting the ongoing impact of historical inequalities. Roy's depiction of caste and social hierarchies in "The God of Small Things" underscores the persistence of colonial-era social divisions and their destructive effects on individual and communal well-being.

The exploration of psychological fragmentation is a key theme in the works of all three authors. Anita Desai's characters experience deep psychological turmoil as a result of societal expectations and personal conflicts. Kiran Desai portrays the internal and external conflicts of characters grappling with modern pressures and traditional values. Roy's fragmented narrative and depiction of traumatic experiences reflect the psychological impacts of social repression and caste-based discrimination. Each author highlights how personal disintegration is intertwined with broader social and cultural disruptions, offering a nuanced view of the complexities of identity and mental health in postcolonial contexts.

The use of symbolism and fragmented narrative structures in these novels enhances the portrayal of fragmentation. Desai's use of imagery to reflect psychological states and societal issues is a testament to her skill in depicting the nuances of personal and social disintegration. Kiran Desai's symbolic settings and narrative techniques explore the tensions between individual desires and societal constraints. Roy's rich imagery and non-linear storytelling underscore the fractured nature of memory and identity, providing a powerful commentary on the impact of colonial and social forces.

A comparative analysis of these works reveals both convergences and divergences in how fragmentation is represented. While Desai focuses on the introspective aspects of fragmentation and its impact on personal identity, Kiran Desai examines the intersections of socio-economic inequality and cultural dislocation. Roy's portrayal of caste and social hierarchies provides a critical perspective on the enduring effects of colonialism on social structures. Together, these



novels offer a comprehensive view of the ways in which colonial legacies continue to influence contemporary experiences of fragmentation.

In conclusion, the works of Anita Desai, Kiran Desai, and Arundhati Roy provide valuable insights into the enduring impacts of colonialism and the complexities of social and psychological fragmentation. Through their rich and nuanced portrayals, these authors contribute to a deeper understanding of how historical and socio-cultural forces shape individual and collective experiences in postcolonial India. Their exploration of fragmentation not only reflects the ongoing struggles of their characters but also offers a broader commentary on the effects of colonial legacies on contemporary society.

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## Precarious World: Caste Inequalities among the Indian Diaspora

Kirti Arun Sonawane,  
Assistant Professor,  
Department of English  
Moolji Jaitha College (Autonomous) Jalgaon  
Email: [ksonawane06@gmail.com](mailto:ksonawane06@gmail.com)

### Abstract

It is very much painful that even after 80 years of Dr. B. R. Ambedkar's significant treatise, *Annihilation of Caste* (1936) which emphasized on caste inequalities by giving insightful views for its eradication, the pitiful aftermaths of caste issues and hegemonic power relations are still obvious in the Indian cultural system and Diaspora too. In the present scenario, migration and diaspora are very much debatable concepts in academics for its interdisciplinary approaches connecting from wider perspectives of cultural production and displacements. With the fast pace of expansion of human population, the Indian diaspora is spread to different parts of the globe. However, the thriving reasons for the migration are notified as the less opportunities, poor living condition, and social evacuations as well as economic and political insurgencies. By moving from their countries, immigrants carry with them the cultural heritage and traditional values of their home and hold the ethnic roots of the mother country.

Significantly, caste inequalities are very much existed among the Indian diaspora. Thus, the present paper analyses the system of caste and its implications among the Indian diaspora by criticising the socio-cultural traits of displacement and their attitudes and perspectives towards the social system of caste. The caste system, which is the crucial factor of Indian social system still rules over the human life even in the diaspora, keeping the society diverged on the power basis. The present paper criticises that in the diaspora, the communities still keep the hierarchy of social system keeping the language, region, and caste in a peek and looking the people from narrow- minded visions.

**Key Words:** Caste, Indian Diaspora, Marginalization, Exclusion, Discrimination

### Introduction

Diaspora is emerged as a discipline in the globalized world and came to the limelight for its interdisciplinary approaches. The Indian diaspora is the world's second largest diaspora after China and almost found in every corner of the world. The thriving reasons for the displacement and migration are identified, such as the less opportunities, poor condition, and political evacuation as well as economic and political insurgencies. By moving from their countries, people carry with them the cultural values and traditions of their native country. In the interview with Asam Ahmad, Panmai theatre founder Gee Imaan Semmalar says, "Every upper caste<sup>1</sup> Indian who goes abroad immediately becomes just a person of color in progressive

circles, even though they practice caste and benefits from caste apartheid. We found that there is segregation in terms of social circles, between upper castes and Dalits in the diaspora in the same way that it exists here...upper caste Indians feel uprooted or face cultural racism in white supremacist countries...they identify with their roots more-their roots originating in caste Hindu power [which they don't always recognize or acknowledge]. A lot of funding for right wing groups also comes from these particular communities in the diaspora" (Ahmad, 2015:01). The titled study examines the caste system and its implications in the diaspora. It is criticised that in the diaspora, the communities still maintain the hierarchy of social system by continuing the language, region, and caste in a peek and looking the people from a narrow-minded look.

In a transcript of BBC radio programme, which was broadcasted in April 2003, Naresh Puri explores the issues of caste in the diaspora. He says, "I don't feel hurt by the racial discrimination. It's the caste system, which makes me feel absolutely disgusted. People of the same stock, people from the same continent, people with the same problems, they practice the caste discrimination and they make you feel subhuman" (Puri, 2003:n.p.). In the globalized world, migration took place in different parts of the world. People move from one place to another for a better lifestyle or opportunities that their country of origin denied to them.

The decision of migration is beneficial for higher castes of India while people who belong to lower caste remain marginalized in the hands of higher castes even in diaspora. However, the people who belong to upper castes deny the presence of caste in the diaspora. They also claim that caste-based discrimination does not exist in diaspora space. While, people of the lower castes who experienced the caste-based discrimination and marginalization in the hands of upper castes protest against the unjust system in Indian subcontinent and diaspora. The well-known Indian- American Dalit rights activist Thenmozhi Soundarajan in the interview with Asam Ahmad rightly pointed out that, "Many of the South Asians who were privileged to migrate [to the U.S.] have privilege related to language, class, and most importantly, to the caste...We know that Gurudwaras [temples] are organised by caste and that people still marry and associate along caste lines" (Ahmad, 2015:01). It is significant to look at the overall issues and situation of the Dalit people and their marginalization across the border. The Indian diaspora is one of the largest diasporas in the world and heterogeneous as a whole, and stratified into various religions, castes, and sub-castes which led hierarchies within communities.

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<sup>1</sup> Caste is a system of social stratification particularly associated with the Indian subcontinent (South Asia) in which people are divided into a large number of rank kinship groups or jatis. The order of rank comprises Brahmins (priests or preachers), Kshatriyas (kings or warriors), Vaishyas (traders), and Shudras (service providers).

Suraj Yengde in his “Caste among the Indian Diaspora in Africa” states the existence of caste in African society. He has taken an interview with the president of Valmiki community in Southall who said, “Caste migrates with you. It will be with you and your generations to come. No one can claim that we do not have caste here (Overseas). Caste is everywhere, wherever Indians are ask them what is caste and they will tell you. They have the idea of belonging and they impose this through their practices” (Yengde, 2015:68). Caste has migrated with the Indian (South Asian) people to different parts of the world and strongly visible in United States, United Kingdom, Canada, Suriname, Mauritius, Fiji, Malaysia, Caribbean, East and South Africa, Gulf Countries and many other regions.

### **The Contribution of Dalits in Indian Diaspora**

The Indian Dalit<sup>2</sup> people started to migrate in the colonial period; they were migrated to the various part of the world with the colonial masters. Mostly, they were called Indian indentured labourers. The people were migrated to Fiji (one of the colony) of white coloniser in 1879 to 1916 almost 11,907 people migrated for plantation. All people belonged to unskilled castes such as Chamars, Koris, Pasis, and so on (Kumar, 2004). According to Dr. Vivek Kumar “The dalit diaspora can be divided into two major streams - the 'old' and the 'new'” (Ibid, p.114). In the old diaspora, Indenture system was one of the main sources for the long rooted existence of caste in the diaspora. But, they were uneducated/illiterate people from India. However, in the new diaspora (literate and highly educated people) from India are still following the path of caste across the borders.

Dalit diaspora has also faced the problem of caste discrimination not only within Indian territory but also in abroad. Caste identities were very strong among the Indian diaspora, which had limited the communication pattern of Non-Dalit with the Dalit diaspora. Therefore, some kind of traditional system had existed that showing the differences between the position of Non- Dalit and Dalit people in the diaspora. The Dalit people who migrated abroad, they belonged to different sub-castes; therefore, they created their own organisation in abroad and developed isolation within the communities (Ibid, 2004). “Our Indian people have come to England, they go to America, they go to Canada, they go to all over Europe, but unfortunately, wherever they go they take caste system with them as well” (Puri, 2003:n.p.). In the present time, the small numbers of Dalit civil community social activists located in India and South Asian diaspora which has taken steps to globalize their criticism as human rights issues in early 1980. And even continuously, they have been showing their solidarity with the people of India and its diaspora.

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<sup>2</sup>The word “Dalit” refers to the outcaste communities of India that were/are discriminated against on the basis of their birth in a lower caste. Dalits and untouchables are even not part of Varna System, therefore, considered as the lowest of the low.



Caste-based discrimination in the diaspora is one of the very highly politicised issues among the Indian society. Despite constitutional safeguards and special legislation for the protection of the country's 201 million „scheduled castes“ (the official term for Hindu, Sikh and Buddhist Dalits), violations of their fundamental human rights continue on a massive scale. There are so many atrocities committed against Dalit communities in India and across the continent (IDSN). Sexual exploitation of women, brutal murder cases, and many such atrocities are largely committed on women in the Indian States of Maharashtra, Uttar Pradesh, Madhya Pradesh and Haryana. Against these incidents, The International Commission for Dalit Rights (ICDR) has organized the Global March against the Caste discrimination in the USA. “The International Dalit diaspora, especially within the US is at the nascent stage in comparison to the other caste/religion/culture/language based associations that promote the interests of the respective Indian immigrant group” (Wankhede, 2014:02). There are some important organizations of Dalit groups in the diaspora to protest the caste oppression in UK, USA and other parts of the world. These are Anti Caste Discrimination Alliance (ACDA), Caste Watch UK, Voice of Dalit International (VoDI), the Federation of Ambedkarite and Buddhist Organisation FABO in the UK, and Dr. Ambedkar International Mission (AIM) in USA/ Canada, UK/Europe, Australia and South East Asia. These above organizations are standing in the struggle against the caste discrimination and marginalization in the Indian diaspora.

### **Testimonies on Caste and Marginalization in the Indian Diaspora**

According to National Campaign on Dalit Human Right (NCDHR), “caste and analogue system of social hierarchy operate across the world, particularly in Asia and Africa, subjecting millions to inhuman treatment on the basis of being born into a certain caste or similar social group. Though the communities themselves may be indistinguishable in appearance of others, unlike with race or ethnicity, socio-economic disparities are glaring, as are the peculiar forms of discrimination practiced against them. It is approximately around 250-300 million people across the world suffer from caste, or work and descent based discrimination, a form of discrimination that impinges on their civil, political, religious, socio-economic and cultural rights” (NCDHR, 2010:n.p.). There are many significant testimonies, which prove caste-based discrimination and marginalization of lower caste people in diaspora. Amongst all, the killing/assassination of Guru Saint Rama Nand

(57) at Gurdwara<sup>3</sup> in the Austrian capital of Vienna by six men armed with knives and gun. He was a founder of religious sect Dera Sach Khand and follower of Saint Ravidass that was separate from the mainstream Sikhism. Most of the Dalit people of north India were followers of Ravidass (Williams, 2009) therefore, upper caste people hated them so much and which also cause the killing of their preacher. It was the internationally acclaimed case that leads to riots all over north India (particularly in Punjab). However, dominant Sikh did not feel guilty and continuously defend allegations of Dalit community. The world media have covered the news and claimed it was happened due to rigid caste mindset of people.

It is unfair to blame any particular country for the existence of caste and marginalization of



Dalit people because each and every country, Indian people particularly Hindu people used to live, there in one way or another caste still exist. The caste experiences of Kamlesh Ahir in Canada are crucial to recognize caste and marginalization of Indian Dalit people in diaspora. She belongs to Chamar caste which is not even considered in four Varnas and known as „untouchable“ by birth in Indian society. After many such obstacles, she educated herself and moved to Canada a for free life. But even in Canada, she is being discriminated by the upper caste Indians who try

<sup>3</sup> Gurdwara is a place for worship to the Sikh community. However, there are many Gurdwara found in India and its diaspora that divided for caste superiority and inferiority. The lower caste Sikh (Ravidassia) has their own Gurdwaras because most of the Upper caste Gurdwara denied entry to them.

to maintain their dominance through the suppression of lower caste people. It is worthless either they are teacher, doctor or professional in any field, they continuously considered Dalit people as lower by birth in diaspora too. In Canada, it is quite recognizable that division of temples and gurdwaras are based on caste, while Sikhism believes in equality and claim that there is no caste among Sikh. But their religious (Hindu influenced) mindset blind them to follow rigid caste system in India and even in diaspora. According to Ahir, “I am in Canada...But the bull-t castes are still here. We live in every day” (Chan, 2013:n.p). She also pointed out that, “It’s a discrimination based not on race, but on a variety of factors such as class, colour, caste, economic status, politics or region of origin” (Ibid, n.p.). These upper caste people also identify people by their surnames, therefore many Dalit immigrants used to changed their identity due to fear of discrimination. There are many such events are recognizable in British Columbia, Vancouver, and other cities of Canada with Indian population.

In the United Kingdom (U.K.), caste discrimination violently exists among Indian diaspora. However, U.K. government were not much familiar with the existence of caste. After receiving the number of complaints from the oppressed people of India (South Asian), U.K. decided to pass Equality law act in year the 2010. For this law, there was huge debate and opposition from the upper castes because they confidently denied the fact, while oppressed people continued to support the Equality act. After such huge conflict, U. K. government decided to conduct field study for finding the fact and its report found much more caste discrimination in schools, workplaces and so on. There are many incidents from the report of U.K. government, which are crucial to show the existence of caste and marginalization of lower caste people.

In the first incident, “X is a taxi driver. His first manager was of a higher caste than X, but did not care about caste. He allocated taxi jobs in order. Everything was fine at work. Then a new manager came from India He was Lohana (Higher Caste) and knew X was a Dhobi ( lower caste) because the drivers talk to each other (and discuss caste directly as well as indirectly) According to X, the manager was cold from the start. He threw his weight around, but X was not sure if this was because of caste or the way that Indians new from India into

management positions behaved. X stopped getting any of the good jobs (e.g. airport runs) or work during his preferred hours. Instead, his Lohana colleagues got them. Others (whites, other Asians, and others) were also treated badly. The Asian who did not like it left. X did not dare complain for fear of losing his job. Instead, he got angry and took it out on his family” (Metcalf and Rolfe, 2010:40).

The second incident from the report also draws attention on caste and marginalization of lower caste people in diaspora. “In 1999, X, a Ravidassia, bought a private hire company, employing around 50 drivers. He heard many comments from drivers about caste, referring to low caste Indians in derogatory terms. In 2001, he was involved in a discussion about caste in the office which led to him objecting to the views of his employees and telling them he was from low caste. Following this, five employees from the Jatt caste left the company, saying they did not want to work for an untouchable” (Metcalf and Rolfe, 2010:46).

There are significant issues and testimonies depicted on caste and the marginalisation of Indian Dalit people and religious minorities in India and its diaspora in book *Caste in Life: Experiencing Inequalities* edited by D. Shyam Babu and R.S. Khare, in which they have contributed papers from all over India and abroad to share the caste inequality experiences of writers from all sections (Brahmin as well as Non-Brahmin) of the society. In a paper “Forgetting Caste While living It: The Privileges of Amnesia” Sankaran Krishna shared his experiences of caste in the diaspora. “Caste is more subtly coded in the Indian community in the West, and, perhaps, to some degree it is less salient because it has been rendered moot by the very nature of Indian immigration to the USA. Class, education, wealth, home ownership and other attributes take pride of place, though caste has not by any means disappeared” (Krishna, 2011:18). The people belonging to the lower section of the Indian society were being considered lower in diaspora too, such as Chamar, Dhobi, Valmiki, and many such lower castes of India still marginalized in diaspora by the upper castes. Moreover, when these communities visit their home in their particular places they still face the problem of caste regardless of their economic mobility.

Caste and marginalization is not limited to illiterate or literate workers of Indian diaspora who belongs to lower castes but places like universities or educational institutions are also not safe for the lower caste people in diaspora. Professor Arun Prabha Mukherjee shares her caste experiences in India as well as in the diaspora. According to her testimony, “Caste may not operate in Canada as stringently as it does in the town where I was brought up, but it continues to operate as „structure of feeling“. For example, When I presented a paper at the Ambedkar centenary celebrations in Toronto, I received threatening phone calls and was told about how low caste doctors were killing patients, low caste professors were producing sub-standard students, and that if reservations continued to discriminate against merit India had no future” (Mukherjee, 2011:109). Either it clearly indicates that wherever the lower caste people used to live with any position or status among in upper castes in diaspora (free or liberal society) or in their particular homeland have some experiences of the brutality of caste.

#### **Caste and Marginalisation in Indian Diasporic Literature**

Literature of Indian diasporic writers also has consciousness of caste and marginalization in homeland and hostland. Thus, caste issues become a vital part of their writings. Some of the significant writers are Rohinton Mistry, V. S. Naipaul, Seepersad Naipaul, Amulya Malladi, Shani Mootoo, Amitav Ghosh, Thrity Umrigar, Anne Cherian and many others have focused on the caste system in India and its implication in the diaspora.

Rohinton Mistry is Indian diasporic writer who has focused on caste in his novel, *A Fine Balance* (1995) and depicted the cruel caste discrimination during the period of States of Emergency through his characters Omprakash and Ishvar by the upper caste people. Mistry belongs to the Parsi community but he has caste consciousness of his homeland in the diaspora.

The novel has characters from a different background that Mistry brought together through various reasons and created "Utopian Diaspora" in the home of Dina Dalal in Mumbai. In this novel, Mistry does not have a setting of Canada but his consciousness of caste forces him to draw attention on issues like caste and marginalization of lower caste people.

Amulya Malladi in her novel *The Mango Season* (2003) has shown the predicament of protagonist Priya Rao a South Indian girl educated in the United States of America. She was totally assimilated into the new culture, admired that, and fell in love with American friend Nick and desired to settle in America. But her family was very conservative and proposed that their daughter should marry within (Brahmin) caste in India. She was unable to resist the traditional authority of her family, the rigidity of caste and its preservation and perpetuation. In the same way, Shani Mootoo is an Indo-Trinidadian Canadian writer who also focused on caste issues among Indian diaspora. In her short fiction *Out on Main Street* (1993), she has revealed the truth of cultural practices of the Indian diaspora in the Caribbean as well as Canadian society.

Seepersad Naipaul in his collection of short stories "The Adventure of Gurudeva" (1976) focuses on role played by caste and religion for Indian identity construction in the Caribbean especially Guyana and Suriname, Trinidad and Tobago where most of the Indian origin population resided from long period. The central characters Gurudeva and his wife Ratni and other characters also provided the background of Indian caste system and its practice beyond seven seas. He has depicted various issues of women in Caribbean through his characters in these short stories. Women have been marginalised in the socio-cultural and economic sphere of the Indo Caribbean community. As Noel pointed out that, "Along with the unspoken jeremiad, Naipaul provides the reader with a wealth of the prevailing customs of the community: Jokho, tramp, storyteller, and matchmaker, appears in "Gurudeva" as well as in "Wedding Came"; the basic differences (remnants of the caste system) between "India-born" and "Trinidad-born"; and the many rituals and superstitions that govern everyday living, for example, the six fingered boy being evil omen in "They Named him Mohun." This expose also furnishes an insight into man- woman relationships: women do not eat with, but rather after men; it is bad manners for a newlywed girl to laugh; and it is a man's privilege and prerogative to beat his wife; and finally, a male child is the best gift a woman can give to her husband"

(Noel, 1978:163). According to patriarchal structure of Indian community represented women in inferior position and thus unequal to man. She is also known as childbearing machine for the man.

In Indian society and even in diaspora woman was bounded to follow the mastery of her husband, and did domestic works, nurtured babies, maintains kinship and served the family. Naipaul has made crucial effort to portray the Indian lives in diaspora and their persistence of caste practices in his nine short stories collection. The literature of Indian diasporic writers has largely been focused on the issues of Indian immigrants in diasporic space. Their central focus is always recognisable for the readers because Indian cultural practices among diaspora are very common to these writers.

### **Caste-based Violence against Dalit Women in Diaspora**

In the Indian diaspora, women are considered to be preservers of the culture of homeland (India) in diasporic space. It is assumed that Indian women having more freedom and liberty in diasporic space than their country of origin. However, conservative mindsets of the people or communities even in diaspora never allow freedom and liberty for women. There is a number of significant literature which has focused on issues of women in Indian the diaspora. They are always secondary migrants and considered as „other“ to men in Indian the diaspora. In that way, Indian women face double marginalization in the diaspora because of the burden of preservation of cultural values of the homeland in the diaspora and their secondary status by the male dominant attitude in hostland. If women belong to any particular lower castes in the diaspora, they face more discrimination and oppression than upper castes women do. It is clear that as belongs to dominant caste within Indian community in diaspora the upper castes women occupy status of power in relation to lower caste women. Lower caste women in India and its diaspora are placed at the bottom of caste, class and gender-based hierarchies. There are number of women in India and its diaspora who were/are uneducated or less educated always discriminated by the male dominant society. The worldwide exclusion of Indian women from socio-political and economic activities is based on patriarchal attitudes of male.

Women are always positioned at uneven status in society. There are numbers of women paid less than to their counterparts in India and its diaspora. They also faced exploitation, sexual abuse and other forms of violence in society. Lower caste women as compared to higher caste women suffer more in terms of access to education, survival, and health care in society. “Women have always shared space with men in most of the migration streams and diasporic formation. However, for a long time their presence and experiences largely remained subsumed in the homogenised perceptions. In reality, the experiences of women during the process of migration and settlement have always been different and very specific to them. As indentured labourers, they were not only faced with the tyranny of the plantation life, but also oppressed by their own men” (Lal quoted in Pande, 2013:63). The oppression of lower caste women in diaspora is not limited to their home only but even they oppressed in hands of upper caste people.

According to Ashutosh Kumar who pointed out in his paper “Indian Nationalists and End of

Indentured Emigration” “But what was implicit in the nationalists” construction of lower caste working women through the Kunti case that „despite” being lower caste, these women emulated the upper caste value of wifely devotion that was the ideal of Indian womanhood. In other words, nationalists gave primacy to the high caste even in the selection of victimised Indian woman” (Ashutosh Kumar quoted in Pratap Kumar, 2015:06). The gender relation could be helpful to understand the variation in caste among the diaspora. Caste is still maintained in Indian diaspora due to marriages taking place within the caste. It is significant to see marginalization of lower caste women in the diaspora and their suppression by the people who belong to lower as well as higher castes. Indian diaspora in the West is always considered free and liberal but in some cases (caste, race, and gender) failed to provide constant security and safety.

As Salman Rushdie opines, “Even the freest of free societies are unfree at the edge, where things and people go out and other people and things come in; where only the right things and people must go in and out. Here, at the edge, we submit to scrutiny, to inspection, to judgment. These people, guarding these lines, must tell us who we are. We must be passive, docile. To be otherwise is to be suspect, and at the frontier to come under suspicion is the worst of all possible crimes” (Rushdie, 2002:79). Here, we are able to understand the white attitude of western people towards immigrants but people who belong to the same nation with same language and culture involved in unjust activities within community based on caste (Higher and Lower). In addition to this, women and particularly lower caste women are more affected by this sort of dominance in diaspora.

There are number of incidents in diaspora shows the unjust practices of caste and caste based discrimination of women by the upper- caste men and even women. “In 2005, the New International blog interviewed several British Dalits who detained incidents of prejudices and discrimination (both subtle and blatant) which they had endured at the hands of upper caste Hindus and Sikhs. For example, British women of Indian upper-caste descent working in a shop in the city of Wolverhampton refuses to drink water from the same tap as Dalit women. In some cases, Dalits allege they were either denied promotions or jobs by upper-caste employers when their origins were revealed” (Ghosh, 2013:n.p.). The Indian Constitution abolishes caste-based Untouchability in 1955 by the article 17, but still in Indian society and its diaspora, the upper caste people continuously practice caste. There are many women (innocent lives) affected by the caste - based discrimination in various forms in the Indian diaspora. Gender-based inequality remains greatest international injustice and the protest and resistance against it expand from long periods and continents.

### **Right-wing Ideology and Indian Diaspora**

The Indian diaspora is not a homogenous diaspora rather it is the composition of diverse and heterogeneous religions and castes groups spread almost in every corner of the world. But at the same time, there is a dominance of some groups over others especially the upper caste which tries to control the imagination as well as the orientation of Indian diasporic identity from a Brahminical perception. This study justifies the above hypothesis by referencing the



activities of right wing organization in diaspora for the broader imposition of their perceived casteist and communal ideology. In this regard, the Hindu nationalist RSS (Rashtriya Swayamsevak Sangh) is in the forefront and playing a significant role to promote caste identities in the Indian diaspora. As Angana Chatterji an anthropologist, activist, and feminist historian in her article “Myths and Dreams: Hindutva Nationalism and the Indian Diaspora” rightly points out that, “The mobilisation of Hindutva across the United States has demanding effects on the business community, academy, and society at large. It impacts how culture is shape and community build in the diaspora. It affects how decisions connected to India are made, collapsing Indian issues into Hindu issues. It influences how funding is allocated at universities, curriculum developed, temple organisation undertaken, development aid disbursed, and hate campaigns mounted against minority and progressive groups” (Chatterji, 2003:n.p.). This sort of activities in diaspora creates/created huge gap between upper caste and lower caste Indians that is difficult to bridge up due to prejudices of people.

There are number of religious and caste-based organizations/associations in diaspora struggling for an identity. In the diaspora, Indians are segregated on the basis of the caste and fighting to assert their identities not as Indian but the representatives of particular the caste. There are 39 countries having branches of Hindu Swayamsevak Sangh (HSS) overseas wing of the RSS to support Indians in the name of Hindutva and succeed to achieve their goal. Ramesh Subramaniam said to Times of India about HSS, “We don’t call it Rashtriya Swayamsevak Sangh overseas. It’s not on Indian soil so we can’t use the „Rashtriya“. We call it Hindu Swayamsevak Sangh as unites Hindus worldwide...adding that RSS’s overseas wing is bigger than its affiliate, Vishwa Hindu Parishad. RSS is the ideological parent of nearly 40 official affiliates including VHP and India’s ruling party, BJP” (Mukherjee, 2015:n.p). The significant agenda of these organizations is to create Hindu (Upper caste) awareness among the global Hindu diaspora. As based on Hindutva ideology these organizations directly or indirectly follow the rigid caste system of India in the diaspora and impose their domination on lower castes and religious minorities in diasporic space.

In this process, Hindutva organizations in diaspora are playing a very crucial role to unite Hindus to preserve Indian culture in the diaspora and also help to homeland. Many Hindutva associations of the diaspora (West) have been sending remittances (money) to support RSS and its affiliate organizations to wage violence against the lower castes and religious minorities in India (Swain, 2016). The “California textbook” is also a significant issue in diaspora. The text was opposed by Hindutva organization such as Vedic Foundation (VF), and Hindu American Foundation (HAF) who affiliated with Hindu Swayamsevak Sangh which is an overseas wing of Indian based Hindutva organization Rashtriya Swayamsevak Sangh (RSS).

These organizations claimed that Indian history does not have caste-based discrimination and any sort of oppression, while another oppressed section opposes it but due to Hindu domination, they have made many changes in California text (Soundararajan et al. 2016). Hindutva ideology is being upsurge among the people of Indian origin in West to make Indian diaspora as homogenous Hindu diaspora without considering religious minorities and castes.



“Despite an apparent contradiction with a nationalist ideology embedded in a sacred and bounded territory, the Sangh Parivar was increasingly indulged in transnational politics and has established itself in most countries where significant numbers of Indians have settled” (Aminah, 2011:169).

### **Conclusion**

The impact of the diaspora can be positive and negative on the lives of immigrants. It is positive in the sense it grants immigrants an opportunity to advantage the moderate aspects made accessible to all the components of every self-declared liberal and multicultural society. It is negative in the sense it fails to discard itself of the negative practices (caste, gender biasness, superiority and inferiority) of the back-home cultures. Multiculturalism prides itself for being equally respectful of all cultures and their unusual elements, be it people or practices (Vatsa, 2014). Indian diaspora in West is segregated into different languages, regions, communities, religion, castes which have created huge inequality within Indians, because recognition of these people is not based on their Indianness rather they more interested to preserve their caste identities in the diaspora.

It is familiar to all that Indians having problems with racism in Western states and each and every Indian people confronted such issues. But people who belong to higher castes try to maintain their superior status within communities and treated badly with lower castes people. They maintain their superior status by perpetuating the practice of caste system among Indian diaspora. As Manyavar Kanshiram, an Ambedkarite leader from India pointed out in his book *The Chamcha Age* (Era of Stooges) which is very relevant to the condition of lower caste people in the diaspora too. He said, “The helpless, hapless and sapless condition of the Depressed Classes must be entirely attributed to the dogged and determined opposition of the whole mass of the orthodox population which will not allow the depressed classes to have equality of status or equality of treatment” (Kanshi Ram, 1982:25). This sort of thoughts of Manyavar Kanshiram about Indian society is very much relevant to the social condition of Indian people in diaspora.

Caste is a significant factor among Indian diaspora which led exploitation, oppression, and marginalization of lower caste people. It means, dominant forces of India settled in various parts of the world gets victimized by the indigenous population but they do not want to lose their superior status among subordinate people of India, therefore they give priority to such unjust practices of caste and continuously discriminated them. The role of women is quite notable in diasporic space due to their subordinated status as secondary migrants and cultural preserver in the male dominant society. If women belong to lower castes faced more discrimination by their own community male members as well as upper castes men and women. These sorts of practices among Indian diaspora are increasing with the presence of Hindutva ideology to make India a Hindu nation. Therefore, forcefully they are asserting their Hindu identity in India and in the diaspora too.

Unless and until caste system is not abolished injustice, remains there for exploitation, when there is an exploitation thinking of overall development of humankind is nothing but a

distant dream. There is much need to create an understanding about the present situation among Indian diaspora for eradicating the caste system. Due to caste system, India will not be a superpower in future. There is much need to develop the economical level of the poor, oppressed people of the Indian society and Indian diaspora. It is crucial to give voice to Indian oppressed groups and people should be unbiased against caste and gender to maintain equality in the Indian diaspora.

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## A Study on the effect of Academic Pressure on Suicidal Tendencies among High School and College Students

**Rakhi Sharma,**

Assistant Professor, Apollo College,  
Anjora, Durg, Chhattisgarh

### Abstract

Academic pressure is a significant stressor among students, often leading to severe mental health concerns, including suicidal ideation. This study aims to explore the relationship between academic pressure and suicidal tendencies among high school and college students. A survey-based approach was used to analyze the prevalence of suicidal thoughts among students from both levels and identify key stressors. The findings will help educators, policymakers, and mental health professionals develop targeted interventions.

### Prologue

The increasing competitiveness in academics has placed students under immense pressure. Factors such as parental expectations, peer competition, and institutional demands contribute to stress, which, if unmanaged, can lead to severe mental health issues, including suicidal tendencies. This study seeks to examine the extent to which academic pressure influences suicidal ideation among high school and college students.

### Literature Review

Several studies have explored the impact of academic stress on student well-being. Research suggests that high levels of academic stress correlate with anxiety, depression, and suicidal thoughts. A study by Smith et al. (2021) found that students under excessive academic pressure exhibited higher levels of psychological distress. However, limited research has specifically compared high school and college students in this context, making this study necessary.

### Rationale of the Study

This study is essential as it fills the gap in understanding the distinct experiences of academic pressure at different educational levels. By identifying key stressors and their psychological impacts, it will aid in formulating interventions for reducing suicide risks among students.

### Research Gap Identified in the Literature

While extensive research exists on academic stress and mental health, limited studies have focused on the comparative impact on high school and college students. Moreover, gender-based differences in experiencing academic pressure and suicidal tendencies remain understudied.

### Objectives of the Study

1. To assess the level of academic pressure among high school and college students.
2. To analyze the correlation between academic pressure and suicidal tendencies.
3. To explore gender differences in experiencing academic stress and suicidal ideation.
4. To provide recommendations for reducing academic pressure and its negative consequences.

### Research Purpose

The purpose of this study is to examine the extent to which academic pressure influences suicidal tendencies and identify key factors contributing to this issue.

### Research Questions

1. What is the level of academic pressure experienced by high school and college students?
2. How does academic pressure correlate with suicidal tendencies?
3. Are there gender differences in the experience of academic stress?
4. What interventions can help mitigate the negative effects of academic pressure?

### Limitations

- The study is limited to 120 students, which may not represent all demographic groups.
- Self-reported data may lead to bias.
- Cultural and socioeconomic factors are not extensively examined.

### Method

A quantitative survey method will be used. Students will complete a structured questionnaire assessing academic pressure, stress levels, and suicidal tendencies.

### Participants

- **Total Sample (N=120)**
  - **High School Students (N=60):** 30 male, 30 female.
  - **College Students (N=60):** 30 male, 30 female.

### Data Collection

- Online and offline surveys were administered.
- Confidentiality was maintained to ensure honest responses.

### Data Analysis

- Descriptive and inferential statistical analysis.
- Gender-based and level-based comparisons.

### Analysis of Survey Responses (N=120)

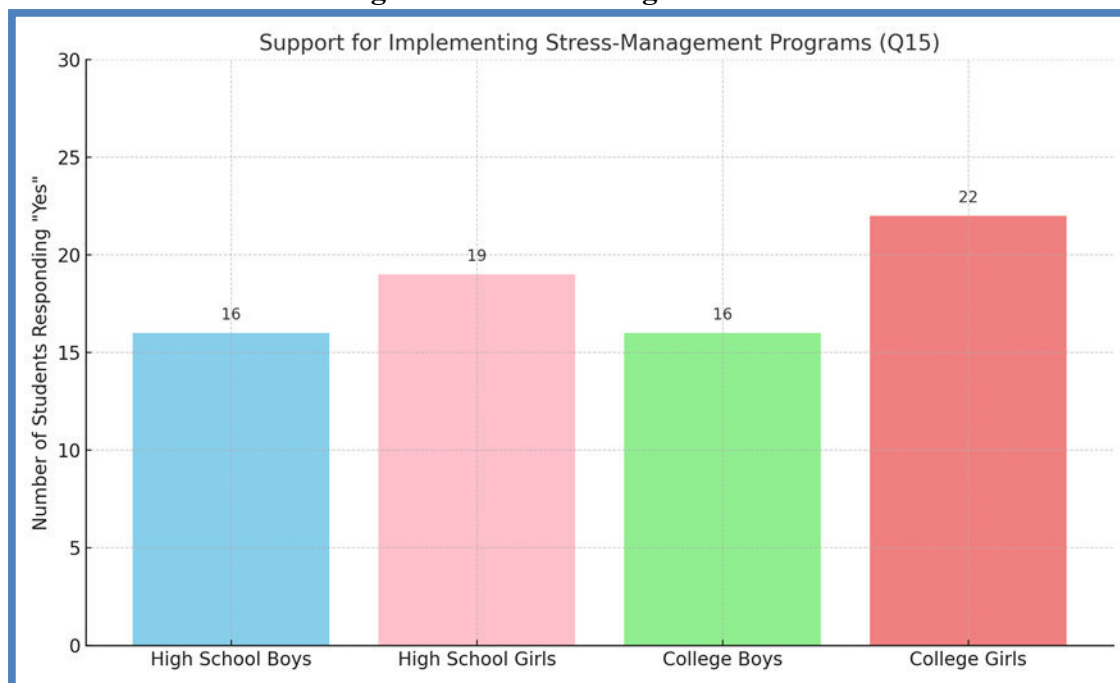
**Table showing Results of Survey on Academic Stress and Coping Mechanisms Among High School and College Students**

Survey Questions	High School Boys (N=30)	High School Girls (N=30)	College Boys (N=30)	College Girls (N=30)
1. How often do you feel overwhelmed by your academic workload?	Rarely (6), Sometimes (10), Frequently (14)	Rarely (4), Sometimes (12), Frequently (14)	Rarely (5), Sometimes (11), Frequently (14)	Rarely (3), Sometimes (9), Frequently (18)
2. Do you feel that academic expectations from teachers/parents are too high?	No (4), Somewhat (12), Yes (14)	No (3), Somewhat (10), Yes (17)	No (5), Somewhat (11), Yes (14)	No (2), Somewhat (9), Yes (19)
3. How much pressure do you feel to achieve high grades?	Low (5), Moderate (12), High (13)	Low (3), Moderate (10), High (17)	Low (6), Moderate (11), High (13)	Low (2), Moderate (8), High (20)



Survey Questions	High School Boys (N=30)	High School Girls (N=30)	College Boys (N=30)	College Girls (N=30)
4. Do you believe academic competition among peers increases your stress?	No (5), Somewhat (11), Yes (14)	No (3), Somewhat (9), Yes (18)	No (6), Somewhat (10), Yes (14)	No (2), Somewhat (8), Yes (20)
5. How frequently do you have to sacrifice sleep due to academic work?	Rarely (8), Sometimes (12), Frequently (10)	Rarely (5), Sometimes (10), Frequently (15)	Rarely (7), Sometimes (11), Frequently (12)	Rarely (3), Sometimes (9), Frequently (18)
6. Have you ever felt emotionally exhausted due to academic stress?	Rarely (7), Sometimes (10), Frequently (13)	Rarely (4), Sometimes (11), Frequently (15)	Rarely (6), Sometimes (9), Frequently (15)	Rarely (3), Sometimes (8), Frequently (19)
7. Do you experience symptoms of anxiety before exams or academic evaluations?	No (6), Sometimes (12), Yes (12)	No (4), Sometimes (10), Yes (16)	No (5), Sometimes (10), Yes (15)	No (3), Sometimes (8), Yes (19)
8. How often do you experience prolonged sadness or hopelessness due to academic performance?	Rarely (8), Sometimes (13), Frequently (9)	Rarely (5), Sometimes (12), Frequently (13)	Rarely (7), Sometimes (11), Frequently (12)	Rarely (4), Sometimes (9), Frequently (17)
9. Do you ever feel like avoiding school/college due to academic stress?	No (7), Sometimes (14), Yes (9)	No (5), Sometimes (11), Yes (14)	No (6), Sometimes (12), Yes (12)	No (3), Sometimes (9), Yes (18)
10. Have you ever considered self-harm or suicidal thoughts due to academic pressure?	Never (15), Sometimes (10), Frequently (5)	Never (10), Sometimes (12), Frequently (8)	Never (12), Sometimes (11), Frequently (7)	Never (6), Sometimes (9), Frequently (15)
11. How do you usually cope with academic stress?	Friends (12), Hobbies (10), Isolation (8)	Friends (10), Hobbies (12), Isolation (8)	Friends (11), Hobbies (10), Isolation (9)	Friends (8), Hobbies (9), Isolation (13)
12. Do you feel that your school/college provides enough mental health support?	No (14), Somewhat (10), Yes (6)	No (15), Somewhat (9), Yes (6)	No (13), Somewhat (10), Yes (7)	No (18), Somewhat (8), Yes (4)
13. Have you ever reached out to a counselor or teacher about your academic stress?	Never (20), Sometimes (7), Frequently (3)	Never (18), Sometimes (8), Frequently (4)	Never (17), Sometimes (9), Frequently (4)	Never (22), Sometimes (6), Frequently (2)
14. Do your parents/guardians understand and support you in handling academic stress?	No (8), Somewhat (12), Yes (10)	No (9), Somewhat (11), Yes (10)	No (7), Somewhat (13), Yes (10)	No (10), Somewhat (12), Yes (8)
15. Would you support implementing stress-management programs in schools/colleges?	No (4), Maybe (10), Yes (16)	No (3), Maybe (8), Yes (19)	No (5), Maybe (9), Yes (16)	No (2), Maybe (6), Yes (22)

**Graph showing Results of Survey on Academic Stress and Coping Mechanisms Among High School and College Students**



**Interpretation of Results**

**1. Academic Workload & Pressure**

- College girls experience the highest pressure, with 60% reporting frequent stress, compared to 47% of college boys, 47% of high school girls, and 47% of high school boys.
- High parental expectations are reported by 63% of college girls, 57% of high school girls, 47% of college boys, and 47% of high school boys.

**2. Sleep and Emotional Exhaustion**

- College girls suffer the most from sleep deprivation, with 60% sacrificing sleep frequently, followed by 50% of high school girls, 40% of college boys, and 33% of high school boys.
- Emotional exhaustion is highest among college girls (63%), compared to college boys (50%), high school girls (50%), and high school boys (43%).

**3. Anxiety, Depression & Suicidal Thoughts**

- College girls report the highest levels of anxiety (63%) before exams, followed by 53% of high school girls, 50% of college boys, and 40% of high school boys.
- Frequent suicidal thoughts were reported by 25% of college girls, while high school girls (13%), college boys (17%), and high school boys (8%) showed lower prevalence.

**4. Coping Strategies & Support Systems**

- Isolation is a common coping mechanism among college girls (43%) and college boys (30%), while high school students tend to rely more on friends.
- Mental health support is inadequate across all groups, with college girls (60%) and high school girls (50%) feeling the least supported.
- Counseling services are underutilized, with only 5% of all students frequently reaching out to counselors.

#### 5. Intervention Strategies

- College girls (73%) strongly support stress-management programs, compared to 53% of college boys, 63% of high school girls, and 53% of high school boys.

#### Conclusion

- College students, especially females, experience the highest levels of academic stress, emotional exhaustion, and suicidal tendencies.
- There is a significant gap in mental health support across all levels, with minimal engagement in counseling services.
- Stress-management programs and awareness campaigns should be prioritized, particularly for college students.

#### Educational Implications

- Schools and colleges should implement stress management programs.
- Educators should adopt flexible assessment methods.
- Parents and teachers should encourage open discussions about mental health.

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