



VSPM Academy of Higher Education, Nagpur's

# Jawaharlal Nehru Arts, Commerce & Science College, Wadi, Nagpur



## Research Publications

### 2022-2023

# INDEX

| Title of paper  | Name of authors           | Department of the teacher | Name of Journal   | Year of publication | ISBN/ISSN Number                     |
|---|---------------------------|---------------------------|---|---------------------|--------------------------------------|
| 01. Phytochemical screening of some important medicinal plants used for kidney stone (Article No. -08, p. 42-46)  | Dr. N. C. Kongre          | Chemistry                 | International Journal of Pharmaceutical sciences review & research                      | March-April 2023    | 0976-044x                            |
| 02. A review on biosynthesis of nano particles using plant extract ( Issue XI, Vol. II, p. 369-371)   | Dr. N. C. Kongre          | Chemistry                 | International Journal of researchers in biosciences, agriculture & technology           | May 2023            | 2347-517x                            |
| 03. Dalitness in Omprakash Valmiki's Joothan ( Vol. 8, Issue 6, Impact factor-4.15)   | Dr. N. R. Petkar          | English                   | International Multidisciplinary Journal (Pune Research scholar)                         | Jan. 2023           | 2455-314x                            |
| 04. Dalit women in Dalit literature : Violation of human rights and gender discrimination ( Vol. 4, Issue 2, p. 63  | Dr. N. R. Petkar          | English                   | Research Hub, Peer-Reviewed Refereed& Indexed Multidisciplinary International E-Journal | April 2023          | 2582-9173                            |
| 05. Role of ICT embedded English language teaching to enhance professional opportunities. ( Vol. 10, Issue 7, Impact factor 8.014   | Dr. (Mrs.) A. K. Deshmukh | English                   | International Journal of scientific research in science & technology.                   | Jan. -Feb. 2023     | Print- 2395-6011<br>Online 2395-602x |
| 06. Dislocation and disintegration of personality: An English August an Indian story.   | Dr. (Mrs.) A. K. Deshmukh | English                   | Care listed National Journal Sanshodhak   | Dec. 2022           | 2394-5990                            |
| 07. Reflection of culture in Indian English literature from Pre-Independence to Post-Independence era (B. Aadhar, Issue No. CCCLXXX)380-D, Impact factor 8.575, p. 107- 110)  | Dr. (Mrs.) A. K. Deshmukh | English                   | International Peer Reviewed Indexed Research Journal                                    | Dec. 2022           | 2278-9308                            |
| 08. Human rights through sustainable development for collective prosperity : Analysis of the portrayal of man-eaters in Jim Corbett's writings ( Vol. 4, Issue 2, p. 13 )   | Dr. (Mrs.) A. K. Deshmukh | English                   | International Peer Reviewed Multidisciplinary Journal                                   | April 2023          | 2582-9173                            |
| 09. Post-colonial cultural alienation in English August: An Indian story 9Issue 26)   | Dr. (Mrs.) A. K. Deshmukh | English                   | UGC Care listed National Journal (Group -I)   | 2023                | 0975-5217                            |
| 10. Student's adaptability of virtual teaching aids for English language learning in higher education institutions of rural India after the onset of COVID-19 pandemic: with special reference to Jawaharlal Nehru Art's, Commerce & Science College Wadi, Dist. Nagpur: A case study. ( Vol. 9, Issue 2, Impact factor 5.61) | Dr. (Mrs.) A. K. Deshmukh | English                   | An International peer-reviewed open access Journal                                      | Nov. 2022           | 2349-5189                            |
| 11. Reverberations of Trauma : A reading of Githa Hariharan's fugitive histories, Arundhati Roy's The God of small things and Manju Kapoor's home ( Vol. 9, Issue 2, p. 85- 89, Impact factor 5.61)   | Dr. (Mrs.) L. V. Phate    | English                   | LangLit An International peer Reviewed Open Access Journal                              | Nov. 2022           | 2349-5189                            |
| 12. Reflection of feminine sensibility in Githa Hariharan's The thousand faces of Night ( 143-147)  | Dr. (Mrs.) L. V. Phate    | English                   | UGC Care listed National Journal Sanshodhak   | Dec. 2022           | 2394-5990                            |

|  |  |                    |  |                 |                                  |
|--|--|--------------------|--|-----------------|----------------------------------|
| 13. Role and Impact of social media on teaching and learning in higher education ( Vol. 10, Issue 7, p. 396-401, Impact factor 8.014)                              | Dr. (Mrs.)<br>L. V. Phate              | English            | International Journal of scientific researches in science and technology                                   | Jan.- Feb. 2023 | Print 2395-6011 Online 2395-602x |
| 14. Contribution of post Independent women novelists in Indian English literature: A review ((B. Aadhar, Issue No. CCCLXXX) 380-D, Impact factor 8.575, p. 63- 65) | Dr. (Mrs.)<br>L. V. Phate              | English            | International Peer Reviewed Indexed Research Journal   | Dec. 2022       | 2278-9308                        |
| 15. Human Rights Issues: Discrimination, Inequality and Violations of civil and political rights in Arundhati Roy's The God of small things                        | Dr. (Mrs.)<br>L. V. Phate              | English            | Research Hub, Peer-m Reviewed Refereed& Indexed Multidisciplinary International E-Journal                  | April 2023      | 2582-9173                        |
| 16. Dr. B. R. Ambedkar's perception of human rights: Methods and approaches ( Vol. 4, Issue 2, p. 165 )  | Dr. Nabha Kamble                       | Commerce           | Research Hub, Peer-m Reviewed Refereed& Indexed Multidisciplinary International E-Journal                  | April 2023      | 2582-9173                        |
| 17. The clash between RTI and the Right to Privacy ( Vol. 4 , Issue-2, p. 140-144)   | Dr. S. K. Shembekar                    | Commerce           | International Peer-Reviewed Multidisciplinary E-Journal  | April 2023      | 2582-9273                        |
| 18. Role of environmental protection in the effective sustainable development of the Nation  | Dr. S. K. Shembekar & Dr. S. S. Tekade | Commerce           | Journal of Management and Entrepreneurship   | April-June 2023 | 2229-5348                        |
| 19. Use of ICT for library activities and services ((B. Aadhar, Issue No. CCCLXXX)380-D, Impact factor 8.575, p. 63- 65)   | Dr. (Miss)<br>P. P. Kurhekar           | Library            | International Peer Reviewed Indexed Research Journal   | Dec. 2022       | 2278-9308                        |
| 20. National education policy challenges and opportunities in higher education system ( Vol. 10, Issue 7, p. 122-123, Impact factor 8.014)                         | Dr. (Miss)<br>P. P. Kurhekar           | Library            | International Journal of scientific researches in science and technology                                   | Jan.- Feb. 2023 | Print 2395-6011 Online 2395-602x |
| 21. Responsibility of college libraries and NAAC accreditation ( Issue 5, p. 311-313)  | Dr. (Miss)<br>P. P. Kurhekar           | Library            | Care listed National Journal Sanshodhak  | Dec. 2022       | 2394-5990                        |
| 22. Human rights and women (Vol. 4, Issue 2, p. 71-74)   | Dr. (Miss)<br>P. P. Kurhekar           | Library            | International Peer-Reviewed Multidisciplinary E-Journal  | April 2023      | 2582-9273                        |
| 23. An outlook on effects of climate change on fish biology ( Vol. 10, Issue 7, P. 199, Impact factor 8.0140   | Dr. (Miss)<br>M. M. Bhatkulkar         | Zoology            | International Journal of scientific researches in science and technology                                   | Jan.- Feb. 2023 | Print 2395-6011 Online 2395-602x |
| 24. Environment: A human right ( Vol. 4, Issue 2, p. 51- Impact factor 5.307 )   | Dr. (Miss)<br>M. M. Bhatkulkar         | Zoology            | Research Hub, Peer-m Reviewed Refereed& Indexed Multidisciplinary International E-Journal                  | April 2023      | 2582-9173                        |
| 25. Importance of organic phosphor materials for display devices ( Vol. 10, Issue 1 , p. 48- 51, Impact factor 5.45 )  | Dr. G. D. Zade                         | Physics            | International Journal of Humanities, Law & Social Sciences (UGC Care listed , Group I Kanpur Philosophers) | Jan. 2023       | 2348-8301                        |
| 26. Use of information technology, artificial intelligence in physical education (B. Aadhar, Issue 393, Impact factor 8.575, p. 136 -139)                          | DR. S. S. Khadse                       | Physical Education | International Peer Reviewed Indexed Research Journal   | Jan. 2023       | 2278-9308                        |

|  |                  |                    |  |            |           |
|--|------------------|--------------------|--|------------|-----------|
| 27. Different types of doping drugs in sports ( Vol. 4, Issue No. 2, Impact factor 7.328, P. 61-64           | DR. S. S. Khadse | Physical Education | International Journal of Advance and Applied Research  | Feb. 2023  | 2347-7075 |
| 28. Panchgavya ka kisaano ke jeevan me aarthik and samajik mahatwa (Vol. IX, Issue –I, P. 255, )             | Dr. S. S. Tekade | Commerce           | International Journal of Humanities, Law & Social Sciences (UGC Care listed , Group I Kanpur Philosophers) | Jan. 2023  | 2348-8301 |
| 29. Soco-Economic importance of products produced from the Cow's panchgavya's ( Vo. XXIII, Issue I, P. 510 ) | Dr. S. S. Tekade | Commerce           | National Journal of Education; RabindraBharathi University   | 2022       | 0971-7175 |
| 30. Dr. B. R. Ambedkar's perception of human rights: Methods and approaches ( Vol. 4, Issue 2, p. 165 )      | Dr. S. S. Tekade | Commerce           | Research Hub, Peer-m Reviewed Refereed& Indexed Multidisciplinary International E-Journal                  | April 2023 | 2582-9173 |
| 31. महिलांचे अधिकार आणि शासनाचे विविध कायदे: महाराष्ट्राच्या विशेष संदर्भात (Volume 4, Issue 2)              | Dr.M. K. Chauhan | History            | International peer Reviewed Multidisciplinary E-Journal  | April 2023 | 2582-9173 |





## DALITNESS IN OMPRAKASH VALMIKI'S JOOOTHAN

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### ABSTRACT

*The Social Structure of India is stratified with inbuilt inequalities and injustices, based on the caste- system. Sanctified by Brahminic- Hinduism. However, the Dalit in India the term Dalit forcefully expresses the oppressed status. It comes from the Sanskrit root 'dal' which means to crack open, split, crush, grind and so forth. By identified themselves as Dalit writers like Valmiki are embracing an identity that is born in a historic struggle to dismantle the caste system. Valmiki's subject matter is from the day-to-day experience of an urban middle class reader is evident from the very Joothan. The Hindi word 'Joothan' literary means food left on an eater's plate usually destined for the garbage pail in a middle class. The word carries the connotation of ritual purity and pollution as 'Joothan' means polluted. The title encapsulates the pain, humiliation and poverty of Valmiki's community, which not only had to rely on Joothan but also relished it. Valmiki gives a detailed description of collecting, preserving and eating Jhoothan.*

**Keywords** Inequalities, Brahminic, Hinduism, Dravidian.

### INTRODUCTION

Omprakash Valmiki's "Joothan" "an autobiographical account of his birth and upbringing as an untouchable, or Dalit, in the newly independent India of the 1950s, is one of the first portrayals of Dalit life in north India from an insider's perspective. "Joothan" literary means scraps of food left on a plate, destined for the garbage or for the family pet in a middle-class urban home. It is related to the word "Jootha," which means polluted, and such

DR. NIRLAY R. PETKAR

1P a g e





scraps are characterized as "Joothan" only if someone else eats them. India's untouchables have been forced to accept and eat "Joothan" for their subsistence for centuries. The word encapsulates the pain, humiliation, and poverty of this community, which has lived at the bottom of India's social pyramid for Millenia. Although untouchability was legally abolished in the constitution of the newly independent India in 1949, Dalits continue to face discrimination, economic deprivation, violence and ridicule. Traditionally, Indian literatures have either ignored untouchables or portrayed them as victims in need of saviors, as objects without voice or agency. Valmiki has broken new ground with an authentic recording of these unrepresented experiences. He tells the stories of life in the untouchable caste of Chuhra, at the bottom rung of society; his heroic struggle to survive this preordained life of perpetual physical and mental persecution; the cruel obstacle she overcame to become the first high school graduate and his neighborhood; his coming to consciousness under the influence of the great political leader Dr. Ambedkar, and his transformation into a speaking subject bearing witness to the oppression and exploitation that he endured as an individual and as a member of a stigmatized and oppressed community.

The social structure of India is stratified, with inequalities and injustices, based on the caste system sanctified by Brahminic- Hinduism. Although social stratification exists in almost all societies, the caste system is quite unique to the Indian society. Sanctioned by the religious- philosophical system, the Dalits are socially placed outside the fourfold caste-system and they are referred to as the fifth caste (Panchamas) even they live as outcastes. Dalits are differing entailed from the lowest strata of other societies with regard to their stigma of untouchability. In fact, Dalits have been the most degraded downtrodden, exploited and the least educated in our society. They have been socially and culturally economically and politically subjected and marginalized through three thousand years of our history.

The birth of Dalit literature is located in different historical/ literary personalities like Gautama Buddha, Chokhamela, Mahatma Phule, S.M. Mate, Dr. B.R. Ambedkar etc. by Dalit and non-Dalit critics. Though there is no unanimity about and although Dalit literature as a distinct

However, the Dalit in India are believed to be the ancient Dravidian race, the original people of India. We can say that they only introduce culture in India. They were the owner of all property. The Aryans, a series of related and highly self-conscious tribes sharing a common language and religion, begin their invasions of India from the North-West around 1500 Bc. If a king wins a battle in the neighboring country, he makes the loser king and his people as slaves and snatches all their properties. Here also the Aryans snatched away all their properties and kept them away a side branding them as outcaste. So, the dominant view traces the origins of both caste and untouchability to the Aryans themselves and to their way of relating to the original peoples of India with whom they come into contact with.

DR. NIRLAY R. PETKAR

2P a g e





Untouchability and segregation are result due to the Brahman supremacy among the Dravidian races. The Dravidian race was initially casteless and has horizontal ethnic deviations and clean groups under which Brahmanization become vertically graded and ritually by the principle of purity- pollution.

The terms 'Dalit' forcefully expresses the oppressed status. It comes from the Sanskrit root 'dal' which means to crack open, split, crush, grind and so forth, and it has generally been used as a verb to describe the process of processing food grains and textile. Its metamorphic usage, still as a verb, can be seen in descriptions of warfare and vanquishing of enemies. Jyoti Rao Phule and Dr. B.R. Ambedkar, two towering figures in the pantheon of Dalit history were the first to appropriate the word as a noun and an adjective the early decades of the 20<sup>th</sup> century to described the extreme oppression of untouchables. Dr. Ambedkar revered leader of the Dalits, declared that 'the main cause which is responsible for the fate of the untouchables is the Hindu religion and its teaching.' Dr. Ambedkar thinks that untouchability was born around 400 years ago. One may agree or disagree with Dr. Ambedkar's hypothesis regarding the origins of caste and untouchability, however the fact is that untouchables have long live outside the village boundaries, subsisting on the flesh of dead draught animals that it was their bounden duty to dispose of. During the Independence movement many a congress leader gave the consumption of carrion by untouchables as the reason why caste Hindus practiced untouchability against them. Why Dr. Ambedkar also advised his followers to give up eating carrion, he replied to the caste Hindus that untouchable had restored to eating it only because they were too poor to get anything else and not because they loved it.

By identified themselves as Dalits, writers like Valmiki are embracing an identity that is born in a historic struggle to dismantle the caste system, responsible for their untouchable status and to rebuild society on the principles of human dignity, equality and respect. As Dalit waged battles for equality and dignity, the names they had been given by their oppressor become an issue. So stigmatized were untouchable caste names like Chuhra and their claims that they were indeed the aboriginal people of India.

Valmiki or Balmiki was widely adopted as a caste names by the Chuhra of Punjab and western Uttar Pradesh under the influence of the Arya Samaj a Hindu reform movement in Northern India. Arya Samajists were alarmed by the conversion of large members of Churas to Christianity and Sikhism in the 1920's and the 1930's, they started emulating the Christian the Christian missionaries by school and hospitals for the untouchables and performing shuddhi, a ceremony to reconvert the Christian converts. Arya Samajist told churas that they were the descendants of Valmiki the creator of the Sanskrit Ramayana. Bhagwan Das suggests that caste Hindus appropriate the churas saint Lal Beg or Bala Shah and renamed him Valmiki in order to 'Hinduize' them. In Joothan, Omprakash

DR. NIRLAY R. PETKAR

3P a g e





Valmiki narrates how a Christian convert Sewak Ram Maishi, come to his neighborhood to teach the chura children the alphabet. Valmiki's growing estrangement from chuhra rituals makes his father worry that he may have converted to Christianity. When Valmiki's father finds out that his son had begun to use Valmiki as his surname a sign of his self-pride, he is ecstatic.

Valmiki devotes several pages to the ironies that his new identity entails. While in Bombay he is taken to be a Brahmin by a Maharashtrian Brahmin family, indicating the possibility of 'passing' if one travels far enough from the place of one's birth. In Western Uttar Pradesh, however, this surname does not lift him up from his chuhrahood and the attendant untouchability. Among the Buddhists he is seen as a casteist because he refuses to shed this identity marker as a badge of self-assertion. A declaration that he does not want to hide his Dalit identity. Valmiki points out the daily dilemmas Dalits face in a caste-based society that makes it almost impossible to shed Me's caste marker and leave behind the stigmas attached to it. Autobiography has been a favorite genre of Dalit writers. This is not surprising, in light of the emphasis placed by them on authenticity of experience. Dalit writers like Valmiki are thus producing literary analysis and literary theory simultaneously with their literary creations. On the one hand, their work has broken the hegemony of high caste literary establishment which can no longer continue to present its choices as universal and timeless, and on the other, by producing their own discourses and publishing it in Dalit run title magazines, they have created a space for Dalit writing and Dalit readership.

In this preface Valmiki writes that Joothan present these experiences that did not find a place in literary representations, experience like Valmiki's birth and growing up in the untouchable's caste of churas. The heroic struggle that he waged to survive this preordained life of perpetual physical and mental persecution, and his transformation into a speaking subject and recorder of the oppression and exploitation he endured, not only as an individual but also as a member of a stigmatized and oppressed community, had never been represent in the annals of 'Hindi Literature.' He, therefore, has broken a new ground mapped a new territory.

How far-removed Valmiki's subject matter is from the day-to-day experience of an urban middle-class reader is evident from the very title Joothan, The Hindu word 'Joothan' literary means food left on an eater's plate usually destined for the garbage pail in a middle-class urban home. However, such food would only be characterized 'Joothan.' If someone else besides the original water were to eat it. The word carries the connotations of ritual purity and pollution as 'Joothan' means polluted. The title encapsulates the pain, humiliation and poverty of Valmiki's community which not only had to rely on Joothan but also realized it. Valmiki gives a details description of collecting, preserving and eating Joothan. His memories of being assigned to guard the drying joothan from cows and chickens, and of this

DR. NURLAY R. PETKAR

4Page





relishing the dried and reprocessed joothan burn him with renewed pain and humiliation in the present.

It is not surprising, therefore, that one of the most powerful movements of the text is Valmiki's mother's overturning of the basketful of Joothan after she is humiliated by Sukhdev Singh Tyagi. Her act of defiance sows the seeds of rebellion in the child Valmiki. The text is dedicated to her and Valmiki's father both portrayed as heroic figures, who desires something better for their child and fought for his safety and growth with tremendous courage. Valmiki's father ambitions for his son are evident in the nickname Munshi, that he gives Valmiki. The child Valmiki rises on their shoulders to become the first high school graduate from his basti. He pays his debt by giving voice to the indignities suffered by them and other Dalits. The autobiography is a moving narrative that creates renewed interest in Dalit movements by discomposing complacency and demanding introspection, as the emotive description of the life in an Uttarakhand village registers the memories of lived experience of caste and discrimination, submission rage and resistance. The book turns out to be a culture construct that gives insight into the modus operandi of oppression and the process of resistance and also that is directed toward the constant strive for social amelioration and individual excellence.

In the space for first four passages of the book, Valmiki describes the social structure and rural setting wherein his childhood experience was shaped. The moralistic tone of the narrational voice is at play when he scorns and criticizes, opines and passes judgement on the social surrounding. The very first sentence of the text talks about the space- a home in the housing landscape of the village community. The author's Dalit family lives in a house adjacent to Chanderbhan Taga's gher (i.e., a house for male members) and despite being good neighbors and having a common wall to separate their houses, it is cruelly ironical that they live miles apart because of the centuries old practice of untouchability. Further the writer's conscious selection of writing about space metaphorically hints towards his unending search for a distant space, quite apart and secure be it literary success or social recognition and acceptance or political and economic rights equivalent to those of privileged caste and classes. The second passage presents stark realism in its choice of ugliness at the cost of aesthetic sensibility.

Writing with Dalit consciousness Valmiki delineate / portrays the untellable and unfold miseries of his life ensuing from caste discrimination, perpetrated poverty, hunger, widened material inequalities, unemployment, humiliation and human atrocities. His life story foregrounds his genuine concerns for the eradication of traditional culture practices prevalent in his native place. He expose the castesist hegemony by undermining the social customs such as 'Slam' unpaid labor, and religious ceremony of sacrificing / slaughtering animals. The oppression and exploitation of Dalit are rooted in local traditions, culture and

DR. NIRLAY R. PETKAR

5P age





language. Joothan is constructed in the form of memories that erupt in Valmiki's mind when triggered through a stimulus in the present. These are memories of trauma that Valmiki had kept suppressed. He uses the metaphors of erupting lava explosion conflagrations and flooding to denote their uncontrollable character. Valmiki present the traumatic encounter with his persecutors as dramatized scenes, as cinematic moments. He relives this traumatic experience again, but this time to go past them in an ethical framework and passing judgement on them something that the child could not do.

Valmiki places his and his Dalit friends encounters with upper caste teachers in the context of the Brahmins teacher Dronacharya tricking his low caste disciple Eklavya into cutting his thumb and presenting it to him as part of his 'gurudakshina' or teacher's tribute. This is a famous incident in the Mahabharata. By doing this Dronacharya ensured that Eklavya, the better student of archery, could never compete against Arjun, the Kshatriya disciple. Indeed, having lost his thumb, Eklavya could no longer perform archery. In high caste telling, the popular story presents a biased teacher. When Valmiki's father goes to the school and calls the headmaster a Dronacharya, he links the 20<sup>th</sup> century caste relations to those that prevailed two thousand years ago. By showing his father's ability to deconstruct the story, Valmiki portrays Dalits as articulate subjects who have seen through the cherished myths of their oppressors.

In the space of first four passages of the book, the writer, Omprakash Valmiki describes the social structure and rural setting wherein his childhood experiences were shaped. The moralistic tone of the narrational voice is at play when he scorns and criticizes opines and passes judgement on the social surrounding. The very first sentence of the text talks about the space – a home in the housing landscape of the village community. The author's Dalit family lives in a house adjacent to Chanderbhan Taga's Gher (i.e., a house for male members), and despite being good neighbors and having a common wall to separate their houses, it is cruelly ironical that they live miles apart because of the centuries old practice of untouchability. Further, the writer's conscious selection of writing about space metaphorically hints toward his unending search for a distinct space, quite apart and secure, be it literary success, or social recognition and acceptance or political and economic rights equalent to those of privileged castes and classes. The second passage presents stark realism in its choice of ugliness at the cost of aesthetic sensibility. The most easily discernible fact is that there are hardly few sentences which emanates humor in the text and out of those, this paragraph has three. The village women, especially Brahman women from the Hindu upper caste, whose faces have always been properly called so as not to be seen in public, are shown squatting for going to toilet in the open exposing their more private parts in broad daylight, and simultaneously busy in discussing the petty quarrels of the villagers in the fashion of a 'Round Table Conference' (2). In a humorous spark, the author ideological differences and





predilection flash in the subtext. First, the primordial natural urge for evacuation puts all the cultural constructs and social obligations at secondary position. It can be suggestive of another tangential implication that if human beings, the writer's selection is the beautiful other half of humanity, require to clean themselves on daily basis, on what premise the savarnas direct their profound repulsion toward the outcastes. Second, the mock-heroic displacement of the phrase "Round Table Conference" needs exploitation, as it is sarcastically dragged down the level of impotence and finally to excreta. The uninteresting description can be explained via the author's intent. The ever-increasing middle class seems to put an end to the vertically hierarchal oppression and challenges the practice of untouchability on the basis of pollution and uncleanness; nevertheless, Valmiki encounters social exclusion at that very moment when he discloses his caste-based social identity. The narratorial voice in exploring the content life had in store for the author locates itself in socio historical phenomena. Dr. Ambedkar and Gandhiji disagreed on the issue of special representation for untouchables there confirmation made negotiations during the second Round Table Conference session difficult. The situation worsened when Gandhi question Ambedkar's bona fides and claimed to be the vast mass of untouchables Writing with Dalit consciousness, Valmiki delineates / portrays the untellable and untold miseries of his life ensuing from caste discrimination, perpetrated poverty, hunger, widened material inequalities, unemployment, humiliation and human atrocities. His life story foregrounds his genuine concern for the eradication of traditional cultural practices prevalent in his native place. He exposes the casteist hegemony by undermining the social customs such as "slam" unpaid labor, and religious ceremony of sacrificing with the Dalit movement since his school days, the accomplishment of rational education, the feeding on Gorky and the philosophy of Materialism, and the slant for Buddhism initiated by Dr. Ambedkar, Bhadant Anand Kauslyayan and Rahul Sanskritiyatyan shaped the new Dalit sensibility in him. However, the writer's message must be rationally accepted.

## CONCLUSION

While the education system is indicated as death dealing for Dalits, Valmiki pays tributes to the Dalits organic intellectuals who help nurture the growth of Dalit consciousness in him. Valmiki portrays a village life where the members of his caste, chuhars, lived outside the village were forced to perform unpaid labor and denied basic requirements like access to public land and water let alone education or fellow feeling. He also describes the cleaning of stinking straw beds in the cattle sheds of higher caste villagers of the disposal of dead animals and their hides. Valmiki performed most of the tasks of intense physical labor under a scorching sun and was often paid nothing. One of the distinctive aspects of Joothan which marks it as a Dalit text is its interrogative discourse. The text is full of questions that demand





an answer; 'Why didn't an epic poet enter write a word on our lives?' 'Why is it a crime to ask for the price of one's labor?' 'Why are the Hindus so cruel so hear less against Dalits?'

While the indictment of an unjust social system and its benefactors is one trust of the text, its other important preoccupation is so examining Dalit lives substantively. Joothan combines representation of struggles with the external enemy within the internalization by Dalit people of upper caste Brahminic values, the superstitions of Dalit villagers the patriarchal oppression of Dalit women by their men the attempts by Dalits who have attained a middle class economic status to 'pass' as high castes and the attendant denial of their root, their inferiority complex which makes them criticize the practice of rearing pigs by rural Dalits, all this aspects of Dalits struggle ate an equally important aspect of Joothan. The oppression and exploitation of Dalit ate rooted in local traditions culture and language. The system is coercive, despite the educational and economic ample opportunities availed the social inequality by and large prevails. Valmiki presents a social critique with a view to impressing the required transformation in the contemporary mindset.

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## DALIT WOMAN IN DALIT LITERATURE: VIOLATION OF HUMAN RIGHTS AND GENDER DISCRIMINATION

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### Abstract :

*Dalit literature is a literature of pains and agonies. It started from the undocumented oral folklore and takes of the past decades. Dalit literature was established in the 1960's and the 1970's particularly in Marathi and Gujarati. After two decades Tamil Dalit writing started in Tamilnadu. A Dalit woman Dalit amongst Dalits. Double oppressed by a patriarchal and caste tyrannical society. Here a Dalit woman bounce back against all odds. Here the writer not only lamenting but also celebrating spirit of Dalit women. This paper shows how violation of human rights and gender discrimination in the life of Dalit women. Here, the writers show Dalit women became victim of violation of human rights and gender discrimination.*

**Keywords :** Tyrannical, Patriarchal, Commodities, Agonies, Oppressed.

### Introduction :

The Dalit woman faced violation of human rights and gender discrimination, which was written by Dalit women writers in their books. The portrayal of Dalit women in the works of male writers, in contrast to their distinct identity as visible in Dalit female writers, has been less than adequate, thus forecasting the intense impact of gender discrimination and violation of human rights faced by Dalit women in Dalit psyche. It not only renders claims of egalitarianism in Dalit literature ineffective but also tends to make any coherent conception of Dalit aesthetics logically unstable due to the presence of Dalit woman as a subverting force. Dalit critics led by Sharan Kumar Limbale and Gopal Guru, while defending the necessity for alternative Dalit aesthetics, base their arguments on Dalit literature's essential separability from traditional literature, its realistic nature, its connection to human life, its evocation of pain in place of pleasure, the kind of audience it addresses and its redefinition of beauty. According to Dalit critics since traditional aesthetics aims at pleasure born of discovering beauty in a work of art, a person who derives pleasure from any work of art must be sensitive enough to appreciate and taste it. It leads to inference firstly that the aim of any work of art is to impart pleasure, secondly that the work of art must possess beauty and thirdly that the targeted audience should be refined enough to appreciate the beauty only then they will be able to taste it. Dalit writings aim at depiction of pain and sufferings of Dalits and the object of study is exploited, suffering mass of Dalits which is not 'beautiful' in the traditional sense. In Dalit writings, we find that, violation of human rights and gender discrimination faced by Dalit woman.

There are some inherent incongruities in the conception of Dalit aesthetics as a counter

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value system to traditional aesthetics. Dalit aesthetics faces roadblocks due to caste essentialism- the problems faced in formulating a universally accepted definition of Dalit language and arts- and because of its essentially reductive approach to aesthetics. The claimants of Dalit aesthetics base their arguments on two assumptions- that existing art and aesthetic theory is an unequivocal expression of Brahmanical ideology and that dalitism needs to develop its own autonomous criterion for the production, interpretation and appreciation of art. The seemingly autonomous nature of Dalit aesthetics relies upon some problematic premises: firstly, that there is a universally shared Dalit experience and secondly that art should be evaluated on the basis of its accuracy to depict this experience. The first point is eroded by the presence of Dalit women as a potential sub-category within the overarching Dalit experience, whose experiences have been largely precluded from the norm of educated, city bred Dalit males who determine mainstream Dalit experience. Secondly, the formulations regarding the power of art to correctly represent human experience, which is premised on mimetic theory of art, has been dismantled by recent theories about representational arts. Thirdly, the concept of Dalit identity is itself problematic and it can argue that the primary aim of Dalit literature is to question and subvert the core of beliefs and assumptions around Dalits which has been created by centuries old Brahminic literature, rather than creating an alternate aesthetics. Further, Dalit aesthetics is imbricated not only by questions of gender but also by educational background, profession and locale of the writer. There can be no single Dalit aesthetics because of internal disjunctions in Dalits due to their belonging to different sub-jatis and their location in different local cultures due to spatial distances. To deny alternate Dalit aesthetics is not to say that all aesthetic values are perennial: they fed upon the sup which courses through the fibers of a society in the form of social, religious and cultural postulations. The definition of what is beautiful varies with these drifts in human societies and this transformation is what keeps any culture alive. 'A new beauty is born' every time a momentous incident shakes the social order and human consciousness. The inert, monotonous corpus of literary values, represented by Brahminic thought needed a vigorous shake up at a time they had lost their rejuvenating touch with the vast majority of human beings. A revision of literary values becomes exigent when old aesthetics become immune to fresh ideas and experimentation. Universality of experience most often becomes a ploy to be dumb and deaf towards influx of novelty and embodies a deep-seated fear against losing the comforting, conventional order. In Dalit writings, the Dalit woman wrote about violation of human rights and gender discrimination. In Karukku, Sangati, The Prisons We Broke and other Dalit woman books shows violation of human rights and gender discrimination.

The caste system in India evolved due to diverse impacts of domination wars between Aryans and Aborigines, zeal of a particular community to seal itself off from others and the 'purity complex.' The notion of women in this clash of civilizations as vassal to beget sons, who were essential for building and preserving the emerging empires, was important to Aryans. Further, women also acted as a source of comfort and their sexuality needed to be contained. Thus, women as gateways to caste is an important factor underlying the matrix of caste system. Dalit aesthetics will need development of a strong base in distinct narratological style of 'mainstream' literature, but its artlessness must be consciously produced and there should be some 'seriousness' behind it if it is to go beyond being 'the stories of sobs.' Dalit writers and



critics need to work hard as mere spontaneity, rationality with a methodical, scientific analysis of caste system.

The ideological structures used to enslave women are not limited to upper castes, these postulations seep to Dalit society and are conspicuous in Dalit male's appropriation of female sexuality, preponderance of domestic violence in Dalits and the imbalance of household chores. Dalit male writers subscribe to this malady afflicting Dalit life and society wherein women are seen in essential patriarchal terms through the skewed images of Dalit women in their works. The broken images of female characters in Dalit male writers such as Limbale and Macwan are testimony to the neglect of gender question in Dalit literature. Why is that Dalit male writers view females in certain stereotypical images and are unable to view them as human beings with their own concerns? Shantamai and Masamai in *The Outcaste* reflect a ruling fixation of Dalit writers wherein women are seen either victims of the debilities of caste or pieces of pride for Dalit males who glorify themselves in their motherliness, naturalness and unassuming love. Along with them, the non-Dalit male writers work shows more obtrusive presence of idolizing streak in whatever little space they give to Dalit women. There is strong inclination to see them as 'natural' against the decadent and conservative upper caste women. In spite of outward veneration, Dalit women remain objects of lust and nowhere do they become capable of attaining an independent status. As against both male Dalit writers and male non-Dalit writers, Dalit female writers draw a different and stimulating picture of Dalit women in their works. Be it *Sangati* or *Vanmam* or *Pan on Fire*, Dalit women betray a strong consciousness of their problems and challenges in a male dominated world.

The twin repressive structures of caste and gender, which are bane of the lives of Dalit women, have been adequately represented by Dalit female writers in their texts. The fate of Mariama in *Sangati*, who has to face victimization on the hands of the landlord Kumarasami Ayya, is typical of a Dalit woman who lives in the fear of sexual exploitation. Her berating by her own caste council wherein she is fined more than the alleged partner in the crime *Manikkam*, is an outcome of her 'femaleness.' The voices of women straddling the periphery of caste council suitably undercut the assumed notions of male superiority and wisdom. The *Pan on Fire* and *The Prisons We Broke* depict a world of women which constantly challenges and subverts notions of hitherto considered impregnable fortress of male hegemony.

The works of Dalit women writers amply illustrate the thesis that Dalit literature needs to reinvent its aesthetical considerations by reaffirming its matriarchal traditions. The external democracy vociferously demanded and advocated by Dalit critics cannot sustain itself without the internal democracy and egalitarianism. Further, it will have to shed its crusts which are misguidedly emphasized as Dalit. To venerate every custom just because it happens to be practiced by them and to invent imaginary excuses without understanding their implications to the full is not a good proposition. For instance, *Sangati* questions some of the well-entrenched notions of Dalit aesthetics such as eulogy of greater freedom accorded to women in Dalits by emphasizing that this freedom comes at the cost of physical assaults and persecution. The much-adulated asset of equitability in Dalit life does nowhere exist in the world portrayed by writers such as Sumitra Bhavne and Racine. Similarly, the mini parliament of Dalits- *Chavadi*



does not emerge as a symbol of democracy in Dalits in the works of Dalit women writers. Rather, except in *Vanmam* which shows greater influence of Dalit male ideology than other works of Bama, it remains a metaphor of unemployment and frustration in Dalit youths in *Pan on Fire* and *Viramma*. Further, the natural impulses in matters of love and sex, praised by Guru and Limbale come under most severe attack in these novels. The 'natural sex' in these texts becomes beastly and an emblem of power. It rarely demands participation from women who are used as 'relieving pot' by their men and then are left.

The solution to alternate aesthetics claimed by Dalit critics lies not in a disparate, autonomous aesthetic theory based on Dalit experiences but in the awareness of history and culture governed relationship between aesthetics, ideology of caste and Dalit's cultural practices. The aesthetics based on irreconcilable caste specifics represents an untenable position. It is not to deny the position of Dalits to the most downtrodden section of the society and their right to live and speak, rather it points out the inherent contradictions and instabilities in maintaining an unequivocal position while denying the presence of complexities within Dalit aesthetics. This alternate aesthetics will be informed and redefined by concerns for Dalit women. In the identification of a Dalit woman, both the words 'Dalit' and 'woman' define as well as limit her. The epithet 'Dalit' makes her a part of subaltern segment of Hindu society: the nomenclature woman further degrades her in a society of hierarchal power relationships. While due to her being a Dalit, Sohoni faces the same ordeals daily, her brother Bakha faces the same ordeals daily, her brother Bakha faces, her 'femaleness' makes her a victim of the lust of Pandit Kali Nath in *Untouchable*. This dual oppressive structure is discernible in the lives of nearly all Dalit women in *Pan on Fire*. Here caste deprivations are overshadowed by the violence in their lives perpetrated by their own kinsmen. This physical violence against female body arises out of patriarchal notions of possession and appropriation and the subsequent subduing of female self is claimed as natural. A search for alternative social structures in the larger society does not proceed from a concern for more equitable relationships at home. Gandhian and Ambedkar conflict, by an ironic twist of history, can be felt here in Dalit male's assertion of sacredness of home turf while desiring a change in the outer social circumstances. The point is that external democracy without internal one cannot be sustained for long and will fall of its own weight. Dalit critics venture for redefining of Dalit aesthetics must be consequent on an expansive cognition of Dalit female reality and the vicissitudes they face in a predominantly phallocentric Dalit society. The search for an avant-garde aesthetics will be inefficacious till they rediscover their essential coequality with this 'thrice- subjugated human segment in literature as well as in society. In this way, Dalit woman writers wrote about that, Dalit woman faced violation of human rights and gender discrimination.

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## Role of ICT Embedded English Language Teaching to Enhance Professional Opportunities

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### ABSTRACT

English has surfaced as the language of commerce, science and arts; across the borders of the nations with the development of technology. The employability of students directly rests on their English language skill. English communication skills have become an integral pre-requisite for a profession at national or international level. the role of an instructor in ELT obtains greatest significance and due to exposure to international scenario and to English language, there is a new obligation on the students to obtain essential language skills. Technology plays a significant role in ELT because of its utility in delivering the resources for teaching and learning procedure and can convert the setup of learning tools and curricula. The conventional teaching methods are no doubt useful but in current scenario if education system wants to meet the demands of the market, and make students employable then there should be more use of technology. The quality parameters of pedagogy should change as per the changing world. There is a fast-track expansion in the corporate sector and it is a duty of the education sector to elevate English language teaching in India as per their demands.

**Keywords:** Innovation, English Language Teaching, Market, Profession

### I. INTRODUCTION

English has surfaced as the language of commerce, science and arts; across the borders of the nations with the development of technology. With the growing number of users, English has attained the position of an international language of not only education but of every aspect of human life. Today it has attained the position of a global language. Augmented use of internet and hyper-connectivity has shaped a universal synthesis and created a global village, cutting across the walls of local cultures. Economic growth means that more jobs require English, the expansion of education means that English is needed by more people for study; and for growing... (Graddol 66) Roughly 600 million people use it on internet alone and communication is the key to all business. It is indispensable not only to grab employment but also to sustain the employment. Acquaintance with computer is indispensable at all spheres of life which can be attained only through English. The inborn urge to acquire language inspires first language learning and becomes an essential part of human existence. However, second language learning takes distinct efforts on the part of the beginners. In the Indian context, English has acquired the position of the most significant language and promotes career growth. A majority of Indians believe in the transformative power of English.... Throughout India, there is a

belief among all classes in both rural and urban area in the transformative power of English. English is seen not just as a useful skill but a symbol of better life, a pathway out of poverty and oppression. (Graddol 120)

## II. METHODOLOGY

This study is based on Primary and Secondary sources and is an effort to analyses the role of innovative English language teaching aids in enhancing the professional opportunities. Research papers and articles published innational and international journals, blogs, webpage and books are referred. Aninclusivestudy of the available literature was undertaken by using both printed and internet sources

## III. REVIEW OF LITERATURE

Crystal comments that (2003) English has attained the status of the most used language for international negotiation and international establishments. S. Ammanni and U.Aparanjaniremarks that (2016) English and ICT (Information and Communication Technology) have become indispensable tools for a number of activities and emotions of everyday life. English language has become a global language because of its abundantpurposes and preferences over several other languages over the world. English has become the window to the world. ICT offers a number of things to both teachers and pupils for the improvement of their vocabulary and enhancement of English language skills. it is essential to use modern methods and tools of ICT to develop better consideration and attainment of basic skills i.e., LSRW (Listening, Speaking, Reading and Writing) of English language analyses Md. Shakil Akhtar (2016) Shalini Jayanthi and R. Vijay Kumar (2016) remarks that the use of ICTs in language teaching has countless benefits. The development in the use of ICT, like language lab, videos, satellite broadcast, videoconferencing and web seminars have supported the richness and quality of education both on and off campus. the role and use of ICT for teaching of English language is increasing as instructors have realised its capability to create both independent and collaborative learning environment in which students can learn English with much ease as remarked by M.R. Raval (2014) While Babak Ghasemi and Masoud Hashemi (2011) writes that ICT has opened new avenues and brought new challenges to language learners as well as teachers, The accountability of learning tasks has shifted towards the learners and this has intensely changed the roles of teachers. According to Akpabio, Effiong and Ogiriki, Ivy Bubaraye (2017) use of technology play a vital role in enabling teaching and learning as it has made teaching and learning of English language communicative and collective instead of the traditional teaching and learning process where the teacher is the only embodiment of knowledge. S. Robinson Joseph Samuel and Zaitun Abu Bakar (2006) firmly argue that the utilization and integration of ICT tools can indeed assist students in acquiring English Language competency as well as enhance the quality of their learning experience. B. Madhavi Latha (2014) use of ICT in English language teaching has changed the face of language learning and teaching in aadvantageous way and will continue to do so in future with further technological developments. ICT incorporation in English Language teaching inspires and encourage the students to learn and enhance their communication skills. ICT incorporation in English Language teaching in the educational institutes rises student's enthusiasm in self-learning of the subject with interactive digital materials and multimedia elements available. Suma Sreedhar and Jarikre Amos O (2016) According to academic investigate, linguists have confirmed that there is not one single best method for everyone in all backgrounds, and that no one teaching method is integrally superior to the others points out Prija Nair (2019).



### English and Employability

Trade as a terminology and practice has progressed in the recent era. The primeval notion of inland business has led way to global proficiencies and growth into international marketplaces, connecting public and society, speaking different languages from several dialectology. Trade partners with no common native language will overcome the language barrier by communicating in a non-native language. (Hyejin Kua & Asaf Zussman 1)

A multinational company operates in diverse zones and in order to boost communication and enactment has adopted English as the language of communication. These companies require a common mode of communication. Corporates are always troubled by untrained manpower for which inadequate communication skills is the main reason. (Sankar G, Kumar SPS 3) Hence, the employability of students directly rests on their English language skill. Communication skill is one of the most important skills required from an effective employee. Has created a huge demand of expert instructors of English language. Absence of English language skill has been contemplated as a barrier to achieve professional excellence and workplace success. English communication skills have become an integral pre-requisite for a profession at national or international level. English proficiency is the key factor for employment success and advancement. (Durga V.S. 3)

### ICT Enabled Teaching to Improving English language Proficiency

In the present era, the role of an instructor in ELT obtains greatest significance. Chiefly the education system in India demands to assess the method of teaching of English language. In the current years the rural populace has endured an incredible transformation. Insertion of technology and surge of social media has introduced features previously unfamiliar. Due to exposure to international scenario and to English language there is a new obligation on the students to obtain essential language skills but, the prevalent method of ELT does not develop an ability to cater to the demands of growing industry. The expansion of information communication technology (ICT) in the early 21st century witnesses an overwhelming response to the integration of ICT in English language teaching practices. In the preliminary stage computer aided language learning sustained with a marginal interest in the language teaching community and there was trivial indication of integration into conventional thought process, teaching, and exercise. Technology plays a significant role in ELT because of its utility in delivering the resources for teaching and learning procedure and can convert the setup of learning tools and curricula. The relevance of computer aided teaching learning has been recognised and is being accepted by majority and have positive impact in enriching the program outcome in order to cater to the professional needs. Student in India lack self-confidence when it comes to English language learning. The instructors need to adopt ICT methods of English language teaching to create the required aptitude. The conventional teaching methods are no doubt beneficial but in current situations if pedagogy wants to fulfil the requirements of the market, and make students employable then there should be more use of innovative teaching methods. The contemporary generation is technically knowledgeable. smart phone and computers have become a part of daily life.

Instructors must employ ICT for all the topics of English Language as there are various teaching aids which facilitate the teaching and learning of English Language: videodiscs, CD-ROMS, DVD, and power point projectors, Zoom, google meet etc. can be useful in the teaching of different topics of English Language such as literature (plays, prose or poems), writing, vocabulary development and grammar. The impact of computers has multiplied with the rapid evolution of technology, presenting numerous educational tools and web-based applications. "Digital tools are essential in the recognised field of computer assisted language learning (CALL), but also has become a core part of English language teaching (ELT) in general." (Motteram 2013) The world is



enunciating the fourth industrial revolution called 'Industry 4.0.' The human participation is restraining and 'Internet of the Things' and 'Data Analysis' and "Artificial Intelligence" seems to be the approaching future of human reality. The initial approaches of computer added English language teaching has extended with practice-based knowledge.

#### **ICT Enabled English Language Teaching for Better Professional Opportunities**

The information and communication technology has altered the human life and has a significant impact on all form of communication taking place all over the world. Almost all zones, whether financial or non-financial has seen the impact of ICT in their day-to-day transactions. The advancement in the technology and innovations in education system has made noticeable influence on the academic growth. The method of instruction has transformed due to implementation of ICT tools in teaching and learning process including languages. An active use of technology has proved as a vital resource for teaching of English language and create both self-governing and collective learning environment. Advanced concepts like 'blended learning' and 'flipped classroom' can initiate and produce anticipated product with rise in learning time and efficiently interact language learning to develop better comprehension and attainment of basic skills i.e., LSRW (Listening, Speaking, Reading and Writing). As compared to the initial technical aids, the current technology has become more workable with a numerous software and language learning application like: hypermedia documents, various tools and programs that can assist a language instructor to syndicate variety of web-based resources in a language classroom. E-learning incorporates use of technology and comprise all forms of computer added language learning in the form of massive open online courses (MOOCs) to virtual learning environment (VLE) and learning management system (LMS).

The modes of e-learning proves that technology embedded ELT delivers incessant guidance and knowledge achievement competently to fulfil the demands of changing market. Due to online teaching, course projects can be planned around individual and specific requirements. Instructor has the freedom to plan E-content to as per the needs of diverse learner groups and offers study material based on the previous knowledge of English. It has become favourable to accept various language teaching methods by using technology embedded web-based applications. When technology is combined in English teaching learning, it efficiently rouses students' interest and enthusiasm because they are digital natives. (Cakrawati, 2017) Use of ICT in teaching -learning or online mode for English language has created new methods to conduct learning activities and encourages higher thinking competencies, promotes communication skill, in-depth knowledge of grammar procedures with a touch of market oriented professional English skills to achieve desired program outcome. This method is learner centric and enables transfer of knowledge and skills to a large number of learners. Learning proper communicative English with the help of a software enhances the self-confidence of the learner which will help in interpersonal relationship at workplace. Online ELT provide a number of teaching as well as learning styles by the means of language learning activities of quiz, questionnaires, puzzles, presentations of not only grammar but picturisation of literary topics at the same time impart training and knowledge to enhance the required confidence to work effectively in a company.

#### **IV. CONCLUSION**

Expert from market and industry should be consulted while framing the syllabus of English language so that the proportion of employable candidates will increase and educational institutes will be successful in developing



the required skill set in the students. Develop self-learning system and involve students in the creation of knowledge. Numerous activities-based teaching units, including students should be included to encourage communicative skills that are vital to function in the government and corporate culture. Change is predictable for quality augmentation. The conventional teaching methods are no doubt useful but in current scenario if education system wants to meet the demands of the market, and make students employable then there should be more use of technology. Technology has contributed greatly in language learning process by inventing new mediums of audio-visual aids. The visualized based teaching of English language will speed up the process of language learning. The quality parameters of pedagogy should change as per the changing world. There is a fast-track expansion in the corporate sector and it is a duty of the education sector to elevate English language teaching in India as per their demands. Incorporate the knowledge of innovative technologies in English language learning. There has to be an upgradation in communication skill in all the three forms RWL to be comprehensive enough for professional advances. The Information and Communication technology have transformed the attitude of learners not only in obtaining and learning the English language but also for acceptance of modern technologies in lifelong learning. It also has optimistic influence on the students in such a way that they feel more successful, motivated using computer-based instruction and got good chances to practice the language without fear. Thus, it endorses critical thinking and improved collective learning which results in higher self-esteem and confidence to work in the setup of an organisation.

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- पुरवणी अंक : ६

संपादक मंडळ

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- प्रा. डॉ. मृदुला वर्मा
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अतिथी संपादक

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कार्याध्यक्ष, इ. वि. का. राजवाडे संशोधन मंडळ, धुळे ४२४००१

दूरध्वनी (०२५६२) २३३८४८, ९४०४५७७०२०

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**INDEX**

1. **Multiculturalism: Diversity and Disability in Rohinton Mistry's  
*Such A Long Journey***  
- Asst.Prof.Abdul Shamim ----- 9
2. **Democracy As Conceived By Dr. Ambedkar**  
- Dr. Mrs. Adhara Deshpande ----- 13
3. **Women Empowerment Under The Indian Constitution**  
- Dr. Mrs. Adhara Deshpande ----- 17
4. **Social and Political Vision Reflected in Shashi Tharoor's  
The Great Indian Novel: A Critical Study**  
- Ms. Afsha Kausar Z. Khan, Dr. Ajiet R. Jachak ----- 21
5. **CBCS - A Way towards Qualitative Initiative in the Context of NEP-2020**  
- Dr. Ambadas B. Pande ----- 27
6. **Globalization & Teaching of English in India**  
- Dr. Anand Bhaik ----- 32
7. **Emotional Intelligence And Adjustment In The Youth Of Joint  
And Nuclear Family**  
- Anjan Maheshwari, Hina H. Khan ----- 36
8. **Marriages And Morality- Nair's Men And Women**  
- Dr. Anup V. Gumble ----- 42
9. **Sustainable Society for Elderly in India by adopting Society 5.0**  
- Dr. Aparna Samudra ----- 48
10. **A Study of Current Developments and Trends in Social  
and Environmental Auditing Practices adopted in India**  
- Prof. Apeksha Agarwal, Dr. Revati Deshkar ----- 53
11. **Dislocation and Disintegration of Personality:  
An English August An Indian Story**  
- Dr Archana Kiran Deshmukh ----- 59





# Dislocation and Disintegration of Personality: An English August An Indian Story

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## Abstract:

This paper attempts to study the fragmented personality of Agastya and the causes of disintegration. This paper presents an analyze of how the theme of dislocation and disintegration in *An English August: An Indian Story* reflects through the personality of the protagonist. The protagonist is studied in the context of the background of the locational displacement and the behavioural pattern that leads to the disintegration of personality with phycological implications. Agastya is dislocated spiritually, culturally and at times intellectually as well. Upamanyu Chatterjee gives a macroscopical view of this particular problem of the sense of dislocation shared by the modern generation that split the personality of the protagonist who is a symbolic representation of his generation; lost in an illusion, finding no solution.

**Keywords:** Dislocation, Disintegration, Fragmented, Personality, Culture

## Introduction :

A well-known Indian writer of fiction, Upamanyu Chatterjee is acclaimed as an intelligent presenter of themes of Indian life. He is critically commended for the delineation of obscure and controversial themes with a blend of contemporary and traditional. He presents both urban and rural India projecting western and national sensibilities through the delineation of the characters. *An English August: An Indian Story* is a work of fiction

with real-like characters and situations. Agastya Sen, the protagonist is an Indian Civil Servant, posted in a small obscure Indian town Madana. Though Indian, Agastya is fascinated more by western culture and the postmodern world, manifesting the visible symptoms like the downfall of the grand Indian values and stress on the "consumerist style of living." (Singh A 1).

## Research Question :

This paper attempts to study the fragmented personality of Agastya and the causes of disintegration and attempts to analyse how the theme of dislocation and disintegration in *An English August: An Indian Story* reflects through the personality of the protagonist.

## Methodology :

This study is based on Primary and Secondary sources available on and related to Upamanyu Chatterjee's writing and critical reviews of *An English August: An Indian Story*. The protagonist was studied in the context of the background of the locational displacement and the behavioural patterns that lead to the disintegration of personality with phycological implications. A literary analysis of the novel was undertaken to conclude. Research papers in various journals, books and real-life observations from academics are used as secondary sources. A comprehensive analysis of the available literature was undertaken by using both printed and internet sources.





### Theme of Dislocation

*English, August: An Indian Story* is an enthralling symbol of modern English sophisticated, "Indian urban youth's failed quest for self-realization." (Singh R 2) Agastya, an I.A.S. Officer, is posted in Madna, a small town, somewhere on the borders of Maharashtra and Andhra Pradesh. Here he suffers from, "lambent dullness" (Chatterjee 14) and boredom. He is a misfit in Indian bureaucracy and does not seem to be enjoying the role he has earned for himself. Agastya is a youth with urban consciousness, who represents the illusory modern youth of the 'cola generation'. The only reality is sex and marijuana. Only son of a Governor and a product of a Darjeeling Public School, before coming to Madna he has never had an experience of a provincial small town, of its culture and people. Life in Delhi and Calcutta was full of metropolitan comforts and pleasures without responsibilities. All of a sudden, this provincial setting assumes a reality :

Glimpses of Madna en route; cigarette-and-paan dhabas, disreputable food stalls, both lit by fierce kerosene lamps, cattle and clanging rickshaws on the road, and the rich sound of trucks in slush from an overflowing drain; he felt as though he was living someone else's life. (Chatterjee 5)

An urban youth who was used to city life and received wealth and success as a matter of course finds Madna alien and unexciting. This modern educated young generation though equipped with higher education and competency don't, "...guard them against their sense of dislocation and tedium." (Sengupta 110) Throughout his stay in Madna, Agastya is obsessed with the memories of his metropolitan life in Delhi, Calcutta & Darjeeling. His life is divided into three spheres: the official life, the private or

unofficial life and the secret life: in the universe of his room. The novel portrays Agastya's troubled consciousness and the, "...conflict within his fractured self." (Maheshwari 53) In the physical reality of the official world, Agastya himself makes no effort to know his new world. The bureaucracy looks less interesting to him and he is often assailed by a sense of unreal, "I don't look like a bureaucrat. What am I doing here? I should have been a photographer or a maker of ad film, something like that shallow and urban." (Chatterjee 13) and, "During the official meeting he is besieged by the sense that, "He was living someone else's life." (Chatterjee 24) and feels, "... a strange sense of desolation, alienation and frustration." (Maheshwari 54)

He is contemptible in a world in which he does not seem to fit in, he is drifting anchorless during this one year:

"Anchorlessness — that was to be one of his chaotic concerns in that uncertain year; battling a sense of waste was to be another. Other fodder too, in the farrago of his mind, self-pity in an uncongenial clime, the incertitude of his reactions to Madna, his job, and his inability to relate to it..." (Chatterjee 24,25)

Agastya lacks initiative in learning the intricacies of administration therefore he cannot be trained in its artifices as he says, "I'd much rather act in a porn film than be a bureaucrat. But I suppose one has to live." (Chatterjee 3) Outwardly Agastya behaves in a suitably official manner, but his mind is somewhere else.

### Disintegration of personality

The unfamiliarity of Madana and its setting affect Agastya's intellect and psychosomatic world. "There are splits between man and his traditional moorings, between man and his family, between man and his environment; and





lastly the split between man and his inner being. He lies outrageously. He cooks stories with such great agility that no room is left between the real and the unreal. When asked about his personal life his answers are not true. He lies about his wife, "She is English; but she has gone to London for a cancer operation". (Chatterjee 13) and, "His parents were in Antarctica.....member of the first Indian expedition. even his mother, she had a P.H.D. in oceanography from the Sorbonne" (Chatterjee 14) Later he tells the District Officer of land records that his wife was a Norwegian Muslim and remarkably the feeling of remorse after these lies vanish very soon. Agastya invent these stories more out of his disconcert and confusion. Agastya surprises everyone by accepting invitations to dinner, "Food became very important in Madna, he could never take food and sleep for granted" (Chatterjee 65) Then there is insomnia; whenever he was finally released, it was out of weariness and despair. Agastya does all this almost mechanically or casually because his mindset has been spoiled due to exposure to an alien world for which he was not prepared.

Agastya is entirely engrossed in his dilemmas and there is almost no space left for him to think of those whom he is supposed to serve. The physical reality around Agastya seems to increase his bewilderment. The language and ways of bureaucracy increase his sense of dislocation. Hence, he often falls back into his secret world of fantasy, "He wanted to get away from his collector and his job, to his other life. His secret life that year was lived in his hot dark room in the rest house" (Chatterjee 26) Sometime his secret life becomes much more exciting and more actual than the world outside. In Agastya's secret world there is marijuana, nakedness and hopeless incongruous music. But even in this secret world, there is uneasiness and

suffocation. He behaves weirdly running and exercising at 2.30 in the morning, taking marijuana and masturbating without enjoyment. Agastya seeks an answer to his uneasiness with physical actions. Masturbation becomes an act of self-validation as the desired action, it delivers a respite from wandering thoughts and the irrationality of his daily monotonous life. Agastya become almost obsessive about his exercise, for him it was some anchor of stability and gave him a sense of accomplishment. He is engrossed in his dilemmas. He never attempts to know the real Madna, he rather, "Stayed in his room where he could doze a little, watch the lizards cross across the wall to copulate in the corner, listen to some music daydream, fantasize.... masturbate, sometimes smoke some marijuana" (Chatterjee 68) Agastya cannot tolerate the general life system in a small town. He is not interested in anything; neither he explores the real life of Madna. The small group that he befriends: Sathe, Bhatia, and Mohan, are all like him, 'English type'.

To run away from real life, Agastya creates an imaginary world in his room at the guest house. He isolates himself from the official and the real world, which shows that Agastya is an escapist. He often falls back into his secret world to escape from the physical reality around him, but even in this imaginary world, restlessness does not cease. In this imaginary secret world, Agastya succumbs to boozing, marijuana and self-indulging sex and daydreaming to escape from the reality but they do not relieve his sense of dislocation. When he runs back to Delhi the sense of dissatisfaction and dislocation persist. Agastya's unrepresentativeness is exposed in his escapism, inaction and attitude to shirk the responsibilities, "I don't want any challenges or responsibilities all I want, is to be happy" (Chatterjee 148). His grand desires are the gist





of lazy fantasy and all he wants is to escape the iniquity of the restlessness of his mind. His father considers Agastya's metropolitan upbringing responsible for his tendency to evade responsibilities. "The careerist English educated Indian urban youth suffers alienation at his deeper psychic level from his roots and becomes doomed to a life of unhappiness and boredom." (Singh R 2) When Agastya meets Dhrubo, he realises that running back to Delhi is not a solution for the reasons that feelings of dislocation, and rootlessness are not his problems alone but of the whole generation. Dhrubo, educated at Yale University wants to leave his City Bank job in Delhi because he is sick of it on the contrary, he finds Indian civil services more lucrative when he says, "I think I have had enough of this whole occidental connection.... It's just not real" (Chatterjee 152) Dhrubo is the metamorphose ego of Agastya. Dhrubo is in the position where Agastya wished to be. But when he senses Dhrubo's sense of dislocation he realises the consequent littleness of his crises. Dhrubo's Punjabi friend Renu also shares this feeling of alienation and nostalgia like Agastya. She too avoids responsibilities for that she has established a "circle of silence around herself....to appear quiet and disinterested is the greatest defence, to convince yourself that nothing matters" (Chatterjee 155) Renu and Dhrubo remind Agastya of his own incommunicable and secret inquisition. Bhatia, in Madna was experiencing the same boredom and sense of dislocation:

"Bhatia ranted against the job, the small town, the boredom, the loneliness, the absence of sex. These cries of despair embarrassed Agastya, he never expected that he and Bhatia could have anything in common but now they probably did, their dislocation." (Chatterjee 76)

Agastya hoped that eventually, his restlessness would dissolve in action. But two months at Jompanna and restlessness continues:

"I feel confused and awful. Journey after journey by train and jeep, just motion... At first, the job didn't make any sense and I thought when it does, I will settle down. When it did, it did not help I would always be wandering." (Chatterjee 284).

Finally, like Dhurbo, the American, Agastya takes a year off from his duties the careerist English educated Indian urban youth suffers alienation at his deeper psychic level from his roots and becomes doomed to a life of unhappiness and boredom.

### Cultural Conflict :

Heredity and environment build a personality. Heredity wise Agastya is an heir to two different cultures. He is a hybrid as his father is a Hindu and his mother, is a Christian. Culture defines the art, custom and traditions of a nation and society. Human spirituality and religious beliefs also develop according to the cultural traditions inherited by a person. The family background of Agastya has been a very powerful alienating force. "Agastya is an alien, but at the same time native" (Kaul 5). This fragmented cultural tradition has created hollowness in Agastya. Bhowmick remarks that "Agastya's public-school education alienates him from his cultural heritage" (73) Similarly, environment wise Agastya is a product of a very prestigious public school. Here he was envious of Anglo - Indian boys who spoke and behaves differently. He wished to be called by an English name like Keith or Alan and wanted to speak in their accent. As Nissim Ezekiel remarks, "It is Agastya's Darjeeling School that established his alienation of which he remains conscious virtually throughout this Indian story." (6) But the transformation from Agastya to August is not complete. The call of roots though subdued is very much present. Since the culture and environment groom the sensibility





of a person, Agastya is fragmented culturally as well as emotionally. "Agastya becomes a metaphor of the incursion of the native Indian culture by the western culture" (Kumar 7) He appreciates Marcus Surliness more than Gora & Pather Panchali. Agastya is an absurd combination of a boarding school English literature education and an obscure name from Hindu mythology.

#### Conclusion :

The theme of dislocation is dominant throughout the novel. Though the physical dislocation is a dormant factor, Agastya is dislocated spiritually, culturally and at times intellectually as well. The protagonist suffers a disintegration of personality due to displacement and conflict of culture. The phenomenon of conflict of personality is not an Indian story alone but is common to all colonies worldwide. The modern education system is marked by a growing affinity for western materialistic culture. Added to this, Agastya is a student of English Literature which makes his sensibility more familiar with the white deity and hence cause a sense of displacement. Upamanyu Chatterjee gives a macroscopical view of this particular problem of the sense of dislocation shared by the modern generation which splits the personality of the protagonist, who is a symbolic representative of his generation; lost in an illusion, finding no solution.

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**INDEX-D**

| No. | Title of the Paper   | Authors' Name                       | Page No. |
|-----|--|-------------------------------------|----------|
| 1   | आतंकवाद आणि भारत   | सहा. प्राध्या. पवन महंत             | 1        |
| 2   | भारतातील अन्न सुरक्षिततेची स्थिती - एक आर्थिक अभ्यास                   | प्रा. डॉ. गजानन एस. जाणे            | 8        |
| 3   | कोविड-१९ महामारी आणि महिला   | प्रा. डॉ. सुमेधा संभाजी लांजेवार    | 11       |
| 4   | सौ.पार्वतीबाई पटवर्धन यांचे सामाजिक कार्यात योगदान.                    | प्रा.डॉ.संतोष गोपाळकृष्ण कुळकर्णी   | 14       |
| 5   | अधिकोषण व औद्योगिक क्षेत्रात स्त्रियांची भूमिका                        | प्रा. डॉ. वर्षा गंगणे               | 16       |
| 6   | भंडारा नगराचे पूरक क्षेत्र—विस्तार व स्वरूप                            | Dr. Kailas U. Ishwarkar             | 21       |
| 7   | महाराष्ट्रातील पंचायतराज व्यवस्थेतील निवडणूक प्रक्रिया आणि नेतृत्व     | संदिप कु-हाडे                       | 30       |
| 8   | रोमा समुदाय: भारत के एतिहासिक सांस्कृतिक वैश्विक एम्बेसडर              | आशुतोष कुमार                        | 34       |
| 9   | वर्तमान काळातील महिलांचा आहार आणि आरोग्याचे अध्ययन                     | डॉ. मृणालिनी बंड                    | 39       |
| 10  | भारतातील पशुपालक धनगर जमातीच्या राजकीय जीवनाचा अभ्यास                  | प्रा.डॉ.एस यू ढाले                  | 43       |
| 11  | महिला सक्षमीकरण आणि दलित महिलांची स्थिती: आव्हाने आणि उपाय             | डॉ. विलास आघाव                      | 47       |
| 12  | भारतीय संविधानात मानवाधिकाराचे महत्व                                   | डॉ.किशोर नामदेवराव बाहाणे           | 51       |
| 13  | Sustainable Growth Through The Efficient Use Of Agricultural Waste     | Rahul S. Pawar ,Nayana S. Shirbhate | 55       |
| 14  | Role of Health in Personality Development                              | Dr. Meena Balpande                  | 59       |
| 15  | Use Of Ict For Library Activities And Services                         | Dr. Premlata P. Kurhekar            | 63       |
| 16  | Problems in North-East India : Challenges to India's Internal Security | Dr.Akash Sheshrao Bangar            | 66       |
| 17  | Role of Communication in Social Work Profession                        | Dr. Ram P. Savanekar                | 69       |
| 18  | Cyber Rule and Crime Against Women                                     | Prof.Dr.Archana M. Potey            | 71       |
| 19  | Female Anxiety and Trauma in Manju Kapur's A Married Woman             | Dr. Sandeep G. Ladkar               | 74       |





|    |  |     |
|----|--|-----|
| 20 | Problems faced by Women employees at work place<br>Mrs. Agrawal Nikita Kachrualal  | 76  |
| 21 | Present Scenario Of Women In Education System<br>Dr. Vishal ParashramVarma, Dr.Varma Priya Parashramji                                       | 79  |
| 22 | Development and Characteristics of Dystopian Literature<br>Assit. Prof. Rinku Vaijanath Rukke  | 82  |
| 23 | Representing Indian Freedom Struggle in English Literature<br>Sangeeta Patil   | 85  |
| 24 | Sexual Anxiety, Sexual Attitude and Attitude towards Sex Education<br>among Under Graduate College Students.<br>Dr.Shinde Vijaykumar Balbhim | 87  |
| 25 | Parliamentary Democracy in Indian Post – Independence<br>Dr. (Mrs.) Alpana Vaidya  | 95  |
| 26 | The Role of Health in Personality Development<br>Dr. Sangita Mangesh Khadse  | 98  |
| 27 | Contribution of Post-Independent Women Novelists in<br>Indian English Literature: A Review<br>Dr. Leena V. Phate                             | 102 |
| 28 | Reflection of Culture in Indian English Literature from Pre-Independence<br>to Post-Independence Era<br>Dr Archana Kiran Deshmukh            | 107 |
| 29 | The Role of Health in Personality Development Dr. Subhash S. Dadhe   | 112 |



## **Reflection of Culture in Indian English Literature from Pre-Independence to Post-Independence Era**

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### **Abstract:**

This paper is an attempt to analyse the depiction of Indian culture in the development of Indian English Literature from pre-independence to post-independence Era. Indian writing is constantly understood and documented as one of the most conventional writings in the world through its innumerable folklore and tales from pre-independence to post-independence times. Literature published in this era signifies the personified enterprise of the people, their life outlook, sentiments, philosophies, ceremonies, spiritual beliefs and ethics demonstrating the cultural inheritance. The pre-independent heritage of encompassing the cultural, social, political, and religious aspects was carried forward by post-independence India writers but with a modern perspective. The journey was initiated by independence movement by patriotic fervour but progressively after independence the changing socio-cultural syntax of Indian life is wonderfully captured by the modern post-independence writers. The contribution is realistic, evocative and shows obligation to Indian culture. Majority of Indian writers have marvellous potential and have established them as accomplished writers aware of their cultural heritage in different shades.

**Keywords:** Pre-independence, Post-independent, culture, Colonial

### **Research Question:**

This paper attempts to study the evolution of pre- to post-Independent Indian English literature and how it portrays Indian culture through the work of various writers.

### **Methodology**

This study is based on Primary and Secondary sources available on and related to pre-independent and post-independent Indian writers who contributed to the English language. Prominent English language writers of pre-independence to post-independence India are considered while studying the reflection of Indian culture in their work. The journey from pre-independent to post-independent India is analysed to study the literary contribution of these writers to conclude. Research papers in various journals, articles in newspapers, books and real-life observations from academics are used as secondary sources. A comprehensive analysis of the available literature was undertaken by using both printed and internet sources.

### **Literature Review:**

Salih S.M.(2018) remarks that post-independence (colonial) literature is considered the literature of those countries that were colonized, mainly by European countries. It mostly addresses the queries concerning to the political and cultural independence of previously yielding people, and major themes such as acclimating through compelling new culture, racialism, and colonialism are discussed. Fasil Dar and Ajeet Singh (2019) distinctly points out that Indian English poetry is very rich in expressions of Indianness, its culture, politics, ethos and mythos. They endure that the pre-independent and post-independent poets have a noticeable mark of dissimilarity between their ideas, themes, values and applications. Gauri Shankar Jha (2006) claims that the Indian writers owes its inheritance to opposite cultures: the east and the west leading to cultural conflict. The purposes of cultural studies are analytic, pedagogic and political. In particular, cultural studies has sought to develop ways of thinking about culture and power that can be utilized by forms of social agency in the pursuit of change says Chris Barker. (2004) Leena Rajani & Dipti Mehta (2014) remarks that pre-independence Indian English writing was the outcome of the cross-impregnation of two cultures – Indian and English. Sarika Goyal (2019) instigates that independence has been a major miracle in Indian history that shaped the future of modern India with musings mostly bitter of its colonial past and furthered the associating of eastern & western culture. In the last quarter of the twentieth century with the advent of post-colonial literary studies, this domineering on Indian literary writing in English to translate India to itself and the world received a further boost remarks Rosemary George (2013). In a post-colonial context, remarks Chris Barker that women carry the double burden of being





colonized by imperial powers and subordinated by colonial and native men. Thus, Spivak (1993) holds that the 'subaltern cannot speak. She is suggesting that poor women in colonial contexts have neither the conceptual language to speak nor the ear of colonial and indigenous men to listen. There are no subject positions within the discourse of colonialism which allow them to speak for themselves. (Barker, 2004)

#### Introduction:

Indian writing is constantly understood and documented as one of the most conventional writings in the world through its innumerable folklore and tales from pre-independent to post-independent times. Ancient tradition plays and exudes the nation with an unusual allegory that can be seen in the continuing advancement of Indian writing in English. Indian English writing did not initiate at a particular point in time: it took a variety of chronicled events and documented prominent writers who brought it to its current glory. The present status, Indian English writing has achieved internationally; owes to the brilliant writing by prominent Indian writers. Makarand Paranjape notes, "When Indians first began to write poetry in English, they were outnumbered by Englishmen who also wrote poetry on Indian subjects.... Indeed, because India was a part of the British Empire, Indian poets in English were not given a separate national identity; their early efforts were considered tributary to the mainstream of English literature." (1089) In the Indian context, independence may be a historic event for socio-political significance, but according to some writers, this event has had an outstanding impact on the creative writing done in English literature.

The growth of Indian English literature after independence has been significant and wonderful, encompassing a variety of themes and aspects of human existence. Literature signifies the personified enterprise of the people, their life lookout, sentiments, philosophies, ceremonies, spiritual beliefs and ethics demonstrating the cultural inheritance. Art, music, literature, architecture, sculpture, philosophy, religion and science can be seen as characteristics of culture. However, culture also includes the customs, traditions, festivals, ways of living and one's viewpoint on numerous subjects of life. Indian English literature in post-independent India embodies the Indian cultural heritage encompassing the social, political, and religious aspects. Bhatnagar says that creative work is a societal action. "It is one aspect of the cultural superstructure which has its foundation in the economic, political, social, philosophic and religious patterns of the time." (1) The pre-independent heritage was carried forward by post-independent India writers but with a new modern perspective

#### Indian English Literature: Pre-Independent India

The beginning of Indian English Literature was a result of colonisation by the British and the three main sources were, "... the British government's educational reforms, the work of missionaries, and the reception of English and English literature via upper-class Indians." (Rathod 6) Before independence Indian patriotism was marked with a sense of suffering and lamentation. Thus, after independence, many modern writers depicted a false world that was grounded on western modernization. However, the vast and ancient Indian culture of the past was not evaded entirely. It continued to reflect in different shades and perspectives. Indian English writing began as a result of British colonisation and its impact. A few gigantic crests in the Indian literary scene in the first half of this century were: Rabindranath Tagore, Henry Derozio, Sri Aurobindo, Toru Dutt, Swami Vivekanand, and Sarojini Naidu who gave their best before independence. The brightest star, who went on to present the very core of Indian philosophy and spiritualism, received the noble prize and initiated India's sojourn in English literature is Rabindranath Tagore. Rajaram Mohan Roy's *A Defence of Hindu Theism* is the first original work in Indian English literature that extensively deals with the native Hindu faith and belief system. Sri Aurobindo's contribution encompasses religious, social and literary criticism while immersed in the Indian culture through work like *Savitri*. Toru Dutt and Sarojini Naidu contributed through their poetry. Sarojini Naidu's initial work was too anglicised but later she moved to more Indian themes depicting Indian culture. After 1940 when nationalism was confronted with colonialism, literature witnessed a new gust of modernism producing three greats of Indian English literature: Mulk Raj Anand, R.K. Narayan and Raja Rao. This three interconnected modernism, colonialism and nationalism by presenting Indian culture with a liberal, modernistic, social and political commentary through everyday life events. Mulk Raj Anand: the founding father of Indian novels and a staunch Gandhian, depicted the evils of caste, religion and poverty prevalent in Indian culture. In R.K. Narayan there is an echo of Indian mythology, ordinary human life and the impact of western education and culture. Raja Rao is the epitome of an amalgamation of native





culture presented in a western form. The mastery with which these maestros use English for expression initiated a path for the post-independence writers. Mulk raj Anand's *Untouchable* (1935) and *Coolie* (1936), R.K. Narayan's *Swami and Friends* (1935) and *Bachelor of Arts* (1936) and Raja Rao's *Kantha Pura* (1938) are exemplary.

#### **Indian English Literature: Post-Independent India**

After the liberation of the nation, the previous cultural tempo broke down as a result of modernistic experimentations. Post-independence Indian English literature is an expression of the environment, individuality and ultimately a calling for modern India. The representative, futuristic, gloomy approach of the initial period of post-independence literature improved to a non- depictive self- awakened positive literature. Post-independence Indian English writing is nearly identical to post-colonial writing which began when Mulk Raj Anand, R. K. Narayan and Raja Rao published their novels in English. The post-independence Indian English Literature established trends in Indian English writing focused on different characteristics like psychological, historical, mythical and cultural. The disillusionment created by newly achieved freedom inspired great literature. Various reasons have been cited behind the production of good work after independence. The post-independence writers portray the Indian truth and have a deep perception of the reflective understanding of the modern thought process in the Indian context.

The historical event initiated a conversion from the conventional to the experimental mode in writing. However, the common factor in these works is the essence of Indian culture. The partition of India was an emotional blemish in the souls of many writers, predominantly in regional literature as well as in English literature including Khushwant Singh's *Train to Pakistan*, Attia Hosain's *Sunlight on a Broken Column* and Manohar Malgaonkar's *A Bend in the Ganges*. Culture incorporates all aspects of human existence in society. Similarly, the post-independence Indian English writer's projected modernism and change in its various forms: social, psychological, historical, and mythical. Shashi Tharoor's *The Great Indian Novel* is based on the great Indian Epic *Mahabharata* and he borrow names for his characters to give the ancient myth modern significance. Nagarkar's *Cuckold* won him the Sahitya Academy Award in 2000. *Cuckold* is a unique novel amalgamating history and fable, creatively intertwined into the context of fiction. Nagarkar shows great insight into the Rajput history, especially the sixteen century Mewar. Based on history and myth, the novel adapts our customs and legacy in the English language.

Post-colonial English literature is a dynamic part of world English literature because it endures arousing colonial heritage in present-day society. Post-independence Indian English literature is a response to colonialism, hence is a part of post-colonial literature as well. Indian democracy is one of the greatest achievements of the modern world. Over 75 years, we formed a great nation based on the principles of equality and justice empowering women, Dalits, and every suppressed section of Indian society. Women empowerment and feminism finds their voice with all the robustness and strength in post-independent Indian English literature. Indian women writers like Nayantara Sehgal, Shashi Deshpande and Kamala Markandaya, Ruth Praver Jhabvala, Kiran Desai produced quality literature while prominently emphasizing the importance of Indian culture in a modernistic approach, social pragmatism and family. *Nectar in a Sieve* and *A Handful of Rice* deal with social complications and their effects on human relationships. Post-independent women writers began to question the patriarchy and seek her identity. Shashi Deshpande's *That Long Silence* depicts the burning issues related to the identity crisis of women in a society and within the setup of a family. She presents a modern woman in the Indian as well as world context. Anita Desai's novels speak about modern urban Indian culture. Ruth Praver Jhabvala's work highlights the challenges of a women's personal and social life and her struggle to achieve self-accomplishment. These women writers suggest various perceptions of Indian morals and Indian cultural inheritance.

Indian writers did not confine their writing to India only but dealt with world issues. Modern writers like Upamanyu Chatterjee and Vikram Seth produce the evolving Indian contemporary culture. Upamanyu Chatterjee in *English August* creates the disintegration and conflict of culture the modern generation face. The cultural conflict is predominant in modern post-independent Indian writers. *The Golden gate* is set in California and is a harbinger of a new sect of Indians living in western countries, who face the cultural dilemma more prominently. Vikram Seth is a source for a methodical study of culture and cultural transformation with the Indian worldview. *Equal Music* is also set out of India. Salman Rushdie and Githa Hariharan syndicate Indian mythology within the





present pragmatism in *Midnight's Children* and *The Thousand Faces of Night*. Githa Hariharan chiefly employs the legend of Mahabharata. *Red Earth and The Pouring Rain* by Vikram Chandra also use myths from Indian culture. The Anglo-Indian English literature depicts the altering socio-cultural aspects of India having been through pre- to post-independence stages. Ruskin Bond, the most famous short story writer of Indian English Literature through his stories describes the importance of many of the essential Indian ethics found in a majority of post-independence India, depicting the solemn insight in the mindset. The post-Independence Indian writers are more into reflecting on the psychological aspects and the socio-cultural influences that have an impression on human conduct. More recent women writers like Arundhati Roy and Kiran Desai predict a transfer from old cultural values towards global existence. Recent Indian writers depict Indian civilization and traditions while depicting modern themes. This journey continues as more and more new writers are emerging on the scene of Indian English writing with dedicated and creative work and predicts a bright future.

### Conclusion

The Indian English literature from pre-independence to post-independence concentrates on the social, cultural, and political circumstances of the society. Indian writers have their social obligations to guide the current society. The journey of Indian English literature from pre-independence to post-independence has been remarkable for the sheer volume of work produced by Indian writers in English language. Though English language was a colonial influence, the Indian writers use it and mould it to express the native cultural images, symbols and the very Indian thought process. The journey was initiated by independence movement by patriotic fervour but progressively after independence adopted the language as a mode of communicating and the changing socio-cultural syntax of Indian life. The post-independence Indian English literature is an accomplished genre with its unique identity and status in the world literature. The contribution is realistic, evocative and shows obligation to Indian culture. Majority of Indian writers have marvellous potential and have established them as accomplished writers aware of their cultural heritage in different shades.

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CONTENT

| Sr                     | Name                         | College Name  | Title of Paper  |
|------------------------|------------------------------|---|---|
| <b>ENGLISH SECTION</b> |                              |   |   |
| 1                      | Dr. Anjali Patil-Gaikwad     | C.P. & Berar College, Nagpur  | YOUNG ADULTS AND HUMAN RIGHTS: A CONTEXTUAL STUDY OF HUMAN RIGHTS ON COLLEGE CAMPUSES   |
| 2                      | Dr. Anuradha Poddar          | Smt. Ushaben Chandrakant Thakar Women's College, Nagpur                 | MORAL, LEGAL, AND NATURAL RIGHTS  |
|                        | Vijeyandra Shahu             | Smt. Ushaben Chandrakant Thakar Women's College, Nagpur                 |   |
| 3                      | Dr Archana Kiran Deshmukh    | Jawaharlal Nehru Arts, Commerce & Science College, Wadi, Nagpur,        | HUMAN RIGHTS THROUGH SUSTAINABLE DEVELOPMENT FOR COLLECTIVE PROSPERITY: ANALYSIS OF THE PORTRAYAL OF MAN-EATERS IN JIM CORBETT'S WRITINGS |
| 4                      | Miss Bhimadevi Mahadeo Dange | Dr. Babasaheb Ambedkar College of Arts, Commerce & Science, Bramhapuri  | DALIT COMMUNITY AND HUMAN RIGHTS- AN OVERVIEW   |
| 5                      | Ganesh.M.Uparkar             | Research Centre, Sardar Patel Mahavidyalaya, Chandrapur                 | ROLE OF NGOS IN PROTECTING HUMAN RIGHTS   |
| 6                      | Kapil Singhel                | Vasantrao Naik Government Institute of Arts and Social Sciences, Nagpur | INSENTIENCE OF THE WEALTHY IN MAHASHWETA DEVI'S MOTHER OF 1084  |
| 7                      | DR. LAKHAN B. INGLE          | C. P. & Berar Education Society's College, Tulsibag, Mahal, Nagpur      | HUMAN RIGHTS AND DR. BABASAHEB AMBEDKAR   |
| 8                      | Dr. Leena V. Phate           | Jawaharlal Nehru Arts, Commerce & Science College Wadi, Nagpur          | HUMAN RIGHTS ISSUES: DISCRIMINATION, INEQUALITY, AND VIOLATIONS OF CIVIL AND POLITICAL RIGHTS IN ARUNDHATI ROY'S THE GOD OF SMALL THINGS  |
| 9                      | Dr. Madhuri Thaware          | Jyotiba Phule College of Education, Nagpur                              | HUMAN RIGHTS AND WOMEN STATUS   |
| 10                     | Prof. Mahesh G. Chonde       | Mahatma Gandhi Arts and Commerce College, Parseoni Dist. Nagpur         | HUMAN RIGHTS IN BUSINESS PRACTICES  |
| 11                     | Dr. Manisha Bhatkulkar       | Jawaharlal Nehru Arts, Commerce and Science College, Wadi-Nagpur        | ENVIRONMENT: A HUMAN RIGHT  |





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## HUMAN RIGHTS THROUGH SUSTAINABLE DEVELOPMENT FOR COLLECTIVE PROSPERITY: ANALYSIS OF THE PORTRAYAL OF MAN-EATERS IN JIM CORBETT'S WRITINGS

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### Abstract:

*The efforts taken by united nations and many nations worldwide improved the effectiveness of the implementation of human rights and dignity and gradually moved towards directing a sustainable development which encompasses not only humans but also the whole ecosystem. Literature can be used to promote the significance of animal existence and to create awareness among the young generation to preserve the standards of sustainable and environment-conscious rights directed by the united nations. Understanding of the interest in animal rights was created through various narrations of man-eater stories by jim corbett in an era when animals were considered inferior to human beings. We cannot deny the role played by his work in forming this concept of the animal world and its claim to survive on equal terms with the human world. Jim corbett attempts to intersect animal rights advocacy and is sometimes conflicting with human rights. He is a pioneer in preaching and presenting the case of tigers in the man's court with sound arguments. He was a visionary who understood the vitality and significance of the natural world and its inhabitants before the world realised its importance.*

**Keywords:** human rights, sustainable development, animal rights, co-existence

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### Methodology:

This study is based on primary and secondary sources available on and related to the theory of human rights in literature in the english language. A review of literature is comprehended to present the journey and growth of the genre. The prominent traits and trends in the history of human and animal rights are studied. Jim corbett and his work is taken into consideration and analysed while studying the depiction of animal rights imbibed in his writing. His writing is studied on the parameters of a discussion of rights in the context of man-animal conflict. An analysis of his literary contribution is undertaken to conclude. Research papers in various journals, articles in newspapers, books and real-life observations from academics are used as secondary sources. A comprehensive analysis of the available literature was undertaken by using both printed and internet sources.



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## Introduction:

United nations define human rights as "...inherent to all human beings, regardless of race, sex, nationality, ethnicity, language, religion, or any other status. Human rights include the right to life and liberty, freedom from slavery and torture, freedom of opinion and expression, the right to work and education, and many more. Everyone is entitled to these rights, without discrimination." international human rights law lays down the commitments of governments to act in defined ways or to abstain from some particular acts, to endorse and defend human rights and essential individual freedom or groups. The united nations has demarcated a comprehensive series of globally acknowledged rights, like civil, cultural, economic, political and social rights. United nations in the general assembly in 1945 and 1948 adopted the universal declaration of human rights. The efforts taken by united nations and many nations worldwide improved the effectiveness of the implementation of human rights and dignity. People around the globe are leading improved lives equated to just a decade ago with better access to health care, work, and education than ever before. However, with developing technology and modernisation environmental degradation threats are increasing day by day. Speculation in all-encompassing and sustainable development can release substantial prospects for collective prosperity. The need for sustainable development objectives has influenced human imagination and perspective creating a reflection in every sphere of human existence. The concept of sustainable development encompasses not only human existence but also the existence of non-human entities.

## Observations :

The 17 sustainable development goals (sdgs) laid down by united nations cover the three dimensions of sustainable development: economic growth, social inclusion and environmental protection. Goal 15 is about conserving life on land. It is to guard and reinstate global ecosystems, sustainably preserve forests, combat deforestation, halt and reverse land dilapidation and stop biodiversity loss. Strong ecosystems and biological diversity are a source of food, water, medicine, shelter and other material goods. They also provide ecosystem services – the cleaning of air and water – which endure life and increase resiliency in the face of mounting pressures created by increasing population and the pressure of technology. Human efforts to protect biodiversity are inadequate to accommodate the interest and rights of non-human entities. Human activities have intensely transformed most ecosystems: around 40,000 species are documented to be at risk of extinction over the coming decades, hectares of forest are being destroyed each year, and key biodiversity areas remain unprotected. Thus, the protection of animal interests and rights has become indispensable for the existence of human beings.

When we consider the term "animal rights" it "refers to the idea that many animals have fundamental rights to be treated with respect as individuals and liberty from the torture that may not be overridden by considerations of aggregate welfare." ("animal rights") it preaches morality to provide fundamental protection for all animals. The term is frequently used as a





synonym for animal protection and liberation. The 42nd amendment to the Indian constitution in 1976 was a liberal step towards placing the base for animal protection in India. The constitutional provisions for animal protection commenced with the Prevention of Cruelty to Animals Act 1960. Moreover, over the years Indian courts have added animal law. However, there is still a need of developing a solid animal law in India.

This is the fiftieth year of Project Tiger since it was launched in the year 1973. India has come a long way from almost the stage of extinction of tigers to the successful implementation of one of the most successful environmental projects. Tiger is still an endangered species and there is a need for public support and efforts to preserve this majestic fauna of Indian jungles. Literature has the enormous power to initiate change and create awareness in all dimensions. Literature can cultivate a better understanding of the natural world through critical evaluation of characters, analysis of scenarios, and examination of diverse voices. Through literature, people identify their place in the world, their belongings and their responsibility. Naturally, literature can be used to promote the significance of animal rights and to create awareness among the young generation to preserve the standards of sustainable and environment-conscious rights directed by the United Nations which include not only human beings but also animals. Małecki, Pałowski & Sorokowski points out that "literary fiction is a popular form of entertainment which can make almost any subject interesting to wide audiences." They further add that "the fictional narrative used in our experiment influenced the subjects' attitudes toward animal welfare in the sense of making their attitudes more pro-animal welfare." The understanding of the interest in animal rights was created through various narrations of man-eater stories by Jim Corbett in an era when basic human rights were denied, leaving apart the animal world and no one can deny the role played by his work in forming this concept of the animal world and its claim to survive on equal terms with the human world.

Corbett's work is a collection of wildlife stories, which convey an explicit message of conservation to the world. His work can be regarded as a non-fictional account of his adventures. Corbett through his writings presented the man-animal conflict, while stating strongly the importance of non-human existence. Jim Corbett presents both human and animal characters. The presentation of Indian characters is in the framework of humanity, while the depiction of the animal world instigates a sense of responsibility towards creating awareness about the importance of non-human existence and their right to life. He shows a great sense of responsibility towards the animal world and presents a case for their rights. All his life he strived hard to help the poor folk of Kumaon by hunting man-eaters but his argument always carries disapproval of eliminating the species.

His commitment towards the protection and well-being of the animal world is visible not only through his writing but through the delineation of nature and her inhabitants in all her shades and beauty in jungle lore. Jim Corbett's work depicts the hunting of twelve man-eaters. He is the hunter's protagonist. However, the protagonist is not a regular hunter in the common sense of the word. He observes ethics. He is the most humane hunter, perhaps the only one, who admits and reports an error of judgement. Corbett admits to shooting the Pipal Pani tiger





under a misconceived notion. He develops a theory about the man-eating tendencies among carnivores. The protagonist shows an exclusive relationship with the man-eater. The relationship is of conflict, with the implication of life and death, but with an undertone of respect for the opponent. The protagonist's objective in hunting man-eaters is humanitarian because he loves and respects fellow human beings. He does not favour the indiscriminate slaughter of wildlife but hunts the notorious man-eaters. Sport has a different and wider connotation for him. He hunts for the adventure of sport but rejects indiscriminate slaughter. The bachelor of powalgarh was not a man-eater. The episode celebrates the supreme joy of adventure in its true sense but, also ends on a note of remorse at having lost the finest of fauna in the region.

All twelve episode of man-eater hunting follows a process of investigation to determine the cause of the conversion of a normal tiger into a man-eating tiger. One of the most striking features of jim corbett's narration is that like human characters he creates animal characters, they have a name which sets him apart from other nature writers. He accords the attribute of a personality to the tigers with its unique operating style, habits and even mental status. The description of tigers is unique and noteworthy. The eleven man-eaters present a fully sketched portrait of the wild cats. These man-eaters have unique characteristics. The circumstances and the reasons for their operation are different. Every man-eater has been forced to adapt to an alien diet due to the force of circumstances and in most cases caused by the ruthlessness of human beings; a carelessly fired shot of a gun or in some cases injury caused by some natural disaster. Every hunt is followed by an investigation process to determine the cause of the conversion of the carnivore into a man-eater. The champawat man-eater is hunted after strenuous stalking but, while skinning the tigress corbett found that "the upper and lower canine teeth on the right side of her mouth were broken, the upper one in half, and the lower one right down to the bone" (mk 38). This injury was caused by a gunshot and forced her to be a man-eater. The chowgarh tigress became a man-eater because as corbett writes, "the tigresses' claws were broken and brushed out, and one of her canine teeth was broken and her front teeth were worn down to the bone" (mk 108). An interesting and curious fact about the mohan man-eater was that it made a low moaning sound while walking. The sound was an indicator that the tiger was suffering from a wound. The reason for the low moans of the man-eater was revealed while skinning. Some twenty-five porcupine quills were found embedded in its left leg. The thak man-eater had lost all fear of man and carried people in broad daylight from the doorstep of houses, from the heart of a village, and in front of a group of people. The young tigress became a man-eater due to injuries to her shoulder caused by buckshot. The mukteshwar man-eater was shot dead, a frightened animal blind in one eye. Jim corbett's delineation arouses our sympathy for the man-eater. The talla-des man-eater was a wounded tiger and was the most dreadful animal. The man-eater starved but fought out with the hunter till her last breath. Rudra prayag leopard is the only one of its types, to whom jim corbett has dedicated a complete book, a sort of novella. The man-eating leopard is introduced with a theory to support the reasons that turned leopards into man-eaters. During epidemics of diseases, disposing of a large number of bodies poses a big problem. The rudraprayag leopard emerged after the epidemic of influenza of 1981 and operated from 1918 to 1926, killing over one hundred and twenty-five people. The





pipal pani tiger is a complete character sketch of a tiger since its birth. It shows the growth of a tiger in its natural surroundings and instigates a view of the man-free natural world and a joyful life led by an animal in natural surroundings. The cub's growth and movement were detected from the marks he left on the sandy bed of a stream, pipal pani. Deprived of its mother's assistance, it learned to kill the smaller prey, graduating to the bigger ones. Details of his shikar, his home and his habits are discussed in detail. The cub leads a comfortably protected life in a giant of a felled forest. Jim corbett describes the peaceful life of the cub, "here he brought most of his kills, basking, when the days were cold, on the smooth bole of the tree, where many a leopard had basked before him" (mk 176). The cub grew to be a handsome tiger and his baby hair changed for a rich coat. As a grown-up male tiger, he set up his territory in a "thick belt of scrub skirting the foothills" (mk 179). In his growing years, he found a mate for him. Over the period, his nature changed. He started objecting to jim corbett's visits over his kills with angry growls. The cub had grown into a full-grown male tiger with all the majesty and strength. Sadly, he disregarded the lessons learned as a cub. He returned to a kill carelessly and was shot. The wound healed but left him with a permanent defect in his right leg. Disabled to hunt big game, he took a heavy toll on the cattle.

The author remarks, "in the succeeding year he gained as much in size as in reputation" (mk 182). He became a prized trophy and many sportsmen tried to bag him. A fatal wound by a gunshot forced him to shoot his long-year companion, the pipal pani tiger. Jim corbett feared that the tiger may turn to man-eating. However, this fear turned out to be wrong because the wound was completely healed. This story poignantly depicts the fatality of human intrusion on animal rights. Jim corbett provides details about animal characters, their physical features, behaviour, and expression, which help in building the characters on equal terms with human characters. These details make the animal character lively and real.

### **Conclusion :**

Jim corbett's writing attempt to intersect animal rights advocacy and at times is in a conflicting position with human rights. Superficially his man-eater stories seem like jungle mystery fiction where the tiger is the villain and the hunter protagonist looks like the saviour hero. However, the quality that distinguishes these stories is that the advocacy of animals and their rights to survival in the natural surrounding is paramount. The animal operates in the setting of the story as equal to human characters and at times gets the benefit of the doubt twice before labelling them as a man-eater. The human rights propagated by united nations began with a man-centric approach but gradually evolved into an environment centered approach wherein animal stands on equal terms with human beings. This evolution leads towards a new future of coexistence and respect for every living entity. Jim corbett was a pioneer in preaching this approach while presenting the case of tigers in the manmade court with sound arguments. He was a visionary who understood the vitality and significance of the natural world and its inhabitants before the world realised its importance.



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## Index

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- संपादक की कलम से ... 9
1. The Miserable Plight of Women Characters in  
Select Indian English Novels *Mrs Phalke Pramila Rangnath* 19
  2. An Exploration of Multiculturalism in the  
Novels of Kiran Desai and Chetan Bhagat:  
A Comparative Study *Subhash Vitthalrao Pandit,  
Dr. Sudhir P. Mathpati* 24
  3. Annie Ernaux Reveals Struggle of  
Life Through Auto Fiction *Dr. Govind Digambar Kokane* 29
  4. Exploring the Predicament of Subaltern,  
A Contemporary Reading of  
Indian Diaspora Literature *Dr. Sow. Vaishali Aher  
Mr. Dattatraya Balwantrao Bansode* 34
  5. An Inquiry into Poetry & Its Language :  
A Review of Western Criticism *Swati Madanwad* 38
  6. Conflicts and Betrayal in Kavery Nambisan's  
A Town Likes Ours : A Panoramic View *H.Suba, Dr. M.P.Anuja* 45
  7. Podcast as a Technical Medium for Popularizing  
the written Literary Works *Dr. Vivek Ramrao Mirgane,  
Pallavi Prakashchandra Baheti* 50
  8. Maa (Mother): The Unconventional Dimension  
of Munawwar Rana's Urdu Ghazal *Dr. Abdul Anees Abdul Rasheed* 53
  9. Social Consequences of Racism in the  
plays of Langston Hughes *Dr. Nisargandh Vihar Shahabu* 63
  10. Engagement and Resistance : A Political Perspective  
of Franz Kafka's the Castle *M.Mano Chitra, Dr. S.Karthika* 72



26. Role of Technological Advances in  
English Literature Teaching:  
Innovations and Development  
*Pooja Anil Bokade, Dr. Rajabhau Chhaganrao Korde* 180
27. Postcolonial Cultural Alienation in  
English August: An Indian Story *Dr Archana Kiran Deshmukh* 187
28. Presentation of Tughlaq's Complex  
Caricature by Girish Karnad *Dr. Awasthi Sudarshan Subhash* 195
29. The Aesthetics of the Theatre of  
Absurd in Indian Literature *Satish Sahebrao Vairal* 201
30. Syntactic Errors of Prepositions Committed  
by Tertiary Learners of EFL at Abyan University, Yemen  
*Abdullah Farag Mohammed Al-Mahrooq,  
Dr. Vaishali Eknathrao Aher* 207
31. Narratives of War from the  
Lens of Trauma Theory *Anjali Anantrao Waghmare,  
Dr. Vivek Ramrao Mirgane* 213
32. Indian Writing in English:  
A Special Reference to Shashi  
Deshpande's Women Characters *Nikhil Kumar Pralhad Bankar* 218
33. Literature and Technology:  
Innovation and Challenges *Dr. Santosh S. Chauthaiwale,  
Mr. Sanjay Tadoba Rathod* 222
34. Exploring the Multiple Perspectives of  
Migration in Amitav Ghosh's Writing  
*Mr. Abdulkadar Rafik Maniyar* 228
35. Semantic Problems in Translating the  
Novel Pathin from Tamil to English *Mrs. Blessy K.P.* 232
36. Depth Psychological Explication: A Psychoanalytic  
Study on Preeti Shenoy's Life is What You Make  
It and Wake up, Life is Calling *Mrs. S. Shyamala, Dr. M. P. Anuja* 237
37. Slang : A Language Constitution of Social Rhetoric  
in Beat Generation  
*Mr. Khumansing Gopal Valvi, Dr. Jagdish S. Patil* 244

# Postcolonial Cultural Alienation in English August: An Indian Story

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Dr Archana Kiran Deshmukh

## Abstract

*This research paper attempts to study the concept of cultural alienation in post-colonial Indian English literature in the context of Upamanyu Chatterjee's novel English August: An Indian Story. Cultural alienation occurs when different principles and beliefs clash and expectations of behaviour from cultural circumstances are not fulfilled. The novel follows Agastya's experiences in a new and unfamiliar environment and highlights how he is alienated from the people and the culture around him. This reflects in his inability to communicate effectively with the people he is supposed to serve, similarly his lack of understanding of the locals and social norms. Through this character, the novel highlights how people can become detached from their cultural heritage and the world around them, and the consequences of this detachment on their relationships with others and their understanding of the world. This novel is a powerful critique of the Indian elite and how their education and upbringing have led them to become culturally and linguistically alienated from the people and the culture around them. The novel comments on the post-colonial free Indian sense of cultural alienation.*

**Keywords:** Post-colonial, Identity, Culture, Alienation, Indian,

## Research Question

The primary purpose of this research paper is to analyse the cultural alienation in postcolonial India and clarify the way it is reflected in Upamanyu Chatterjee's English August: An Indian Story.

## Methodology:

This study is based on primary and secondary sources available on and related to the theory of presentation of cultural alienation in post-colonial Indian English literature. A review of literature is comprehended to present



the evolution of the theme of culture and alienation in post-colonial Indian English literature. Upamanyu Chatterjee's depiction of the theme of cultural conflict and alienation in *English August: An Indian Story* is studied in the background of post-colonial Indian English literature. Research papers and articles in journals, books and real-life observations from academics are used as secondary sources. An all-inclusive study of the existing literature was undertaken by using both printed and internet sources.

### Introduction

The British governed India for more than three hundred years, influencing the Indian ethos and literature and culture. Native Indian literature is considered conventional writing owing to the abundant folklore from ancient to modern times. The vibrant writing by prominent Indian writers has bequeathed an international status to Indian English writing. The progress of postcolonial Indian English literature has been extensive and amazing, encircling a diversity of subjects and characteristics of human sustenance. Literature intitles the incarnate originality of people, their life lookout, feelings, opinions, sacraments, spiritual theories and honesties demonstrating the cultural legacy. Culture exemplifies inclusive means of living, embracing all characteristics of human existence in

the setting of a culture. Cultural alienation occurs when different cultural principles and beliefs clash and expectations of a certain behaviour coming from their cultural circumstances are not fulfilled, as an individual can not attach to native culture. Different belief systems create conflict and alienate a person. *English August: An Indian Story* by Upamanyu Chatterjee is a novel that explores the themes of cultural alienation and identity in contemporary India.

### Literature Review

Salih S.M. (2018) remarks that post-independence (colonial) literature is considered the literature of those countries that were colonized, mainly by European countries. It mostly addresses the queries concerning the political and cultural independence of previously yielding people, and major themes such as acclimating through compelling new culture, racialism, and colonialism are discussed. Gauri Shankar Jha (2006) claims that the Indian writers owe their inheritance to opposite cultures: the east and the west leading to cultural conflict. Bhatnagar says that creative work is a societal action. It is one aspect of the cultural superstructure which has its foundation in the economic, political, social, philosophic and religious patterns of the time. The pre-independent heritage was carried forward by post-independent Indian

writers but with a new modern perspective. Fasil Dar and Ajeet Singh (2019) distinctly point out that Indian English poetry is very rich in expressions of Indianness, its culture, politics, ethos and mythos. They endure that the pre-independent and post-independent poets have a noticeable mark of dissimilarity between their ideas, themes, values and applications. The purposes of cultural studies are analytic, pedagogic and political. Sarika Goyal (2019) instigates that independence has been a major miracle in Indian history that shaped the future of modern India with musings mostly bitter of its colonial past and furthered the association of eastern & western culture. In particular, cultural studies have sought to develop ways of thinking about culture and power that can be utilized by forms of social agency in the pursuit of change says Chris Barker. (2004) Leena Rajani & Dipti Mehta (2014) remarks that pre-independence Indian English writing was the outcome of the cross-impregnation of two cultures – Indian and English. In the last quarter of the twentieth century with the advent of post-colonial literary studies, this domineering on Indian literary writing in English to translate India to itself and the world received a further boost remarks Rosemary George (2013). In a post-colonial context, remarks Chris Barker (2004) that women carry the double burden of being colonized by imperial powers and subordinated by colonial and native men. Some critics contend that the multicultural argument for the preservation of cultures is premised on a problematic view of culture and the individual's relationship to culture. Cultures are not distinct, self-contained wholes; they have long interacted with and influenced one another through war, imperialism, trade, and migration. In the latter respect, multiculturalism is closely allied with nationalism remarks Song (2020). Stepan kavalir (2012) points out that as for the postcolonial era and its influence, in my opinion, it should be accepted as a part of Indian history. As we can see from the multicultural conflicts, many bad things happened, millions of people were killed and nobody can deny that the British rule left both India and Indians in an uncertain position. But the British also brought progress and development, and last but not least, they helped to open people's consciousness of the world. In the postcolonial scenario, Sushil Kumar and Gopal Chandra Paul (2018) remark that the Indian Diaspora begins a reckoning force in the publishing World. Indian English Speaks a global tongue, unconfined to any particular culture or heritage the language of the displaced intellectual. Jaspreet Kaur Bains (2019) finds that the phenomena of cultural alienation are present in the majority of postcolonial Indian writers



as she points out that cultural conflict in the novels of Kamala Markandaya can be identified with the idea depicted in E.M Forster's *A Passage to India* which emphasized the wide gulf between the Indian and the western life. Markandaya expresses her views on this variety of situations and characters.

### **Postcolonial Reality: Identity Crisis**

All forms of physical art and philosophy are characteristics of culture, encompassing ways of living and one's viewpoint on numerous subjects of life reflecting through the characters. The protagonist, Agastya Sen, is a young civil servant sent to a remote town in the Indian countryside to serve as a sub-divisional officer. The novel follows his experiences in this new and unfamiliar environment and highlights his cultural and linguistic alienation from the people and the culture around him. One of the key themes in the novel is Agastya's detachment from the cultural and social norms of the Indian countryside. He does not connect with the local people or understand their customs, traditions and feels that he is an outsider in this strange and unfamiliar place. This reflects in his inability to communicate effectively with the people he is supposed to serve, as well as in his lack of understanding of the local culture and social norms. Personality and

individuality are not essentially and communally special; however, Indian people are classified based on caste, creed, gender, religion, region, and race which often leads to distressing uncertainties about self-worth infusing identity crisis. An indication of a history of colonization establishes the strategies of the British colonization of India which replicates in Indian people's manners, faith, ethos, and literature, leading to the loss of individuality. In the post-colonial era, the influence of western demeanours was directed at people's schizophrenic discernment and misperception of their nation. The postcolonial reality in India led to multicultural clashes appearing in behavioural issues.

### **Agastya to August: A Cultural Alienation**

Agastya is disconnected from his own cultural identity. He was raised in an English-speaking household in the city and has limited understanding of Indian culture and tradition. He struggles to understand the language and customs of the people he is serving and his detachment from his own cultural heritage. This cultural alienation is further exacerbated by Agastya's education and upbringing. He is a product of the Indian elite and has been exposed to Western ideas and values to a greater extent than the people he is serving. He exhibits a condescending attitude towards the local people and their cultural

practices and beliefs. There is a transparent cultural conflict in *English August*, Agastya represents modern Indian youth torn between the Indian social milieu and the western lifestyle. There are East meets West happenstance in the novel presented through the disintegrating and depreciating cultural conflict depicted through the western educated inattentive character of Agastya. One of the key themes in the novel is the conflict between traditional Indian values and modern Western ideals. Agastya is a product of the Indian elite and has been exposed to Western ideas and values to a greater extent than the people he is serving. Agastya demonstrates alienation from Indian culture since childhood when in boarding school he wished he had been Anglo-Indian, that he had Keith or Alan for a name, and that he spoke English with their accent. He is not able to relate to religion as well. The offensive remark by Mohan at the shiva temple does not annoy him and he thinks in the same way, alienated from his native religion too. His father has stressed following the Hindu religion because it gives the liberty of action and is a lenient religion. "You can think and do what you like and remain a Hindu." (Chatterjee 128) Consequently, Agastya had rarely been to a temple. Though Indian, Agastya is fascinated more by western culture and the postmodern world, manifesting the visible symptoms like

the downfall of the grand Indian values and stress on the "consumerist style of living." (Singh 1) He is an oddity in Indian bureaucracy and does not seem to be appreciating the role he has received for himself. Agastya projects urban consciousness, with the deceptive modern consciousness of the cola generation. The only certainty is sex and marijuana. Educated in a Public School, he never had an experience of the culture and people of a small Indian town. He is disgusted at the very glimpse of the small town:

Glimpses of Madna en route; cigarette-and-paan dhabas, disreputable food stalls, both lit by fierce kerosene lamps, cattle and clanging rickshaws on the road, and the rich sound of trucks in slush from an overflowing drain; he felt as though he was living someone else's life. (Chatterjee 5)

Modernity with the influence of western culture creates 'Agastya' into 'August' which implies the feeling of un-Indian or western on Indian soil. Agastya Sen feels alienated in this hostile climate and culture. Agastya is muddled and tries to find himself in this world, a search for self-identity. The westernised upbringing inserts a dilemma and creates misperception. His journey is a ".... Failed quest for self-realisation (Singh 2) The confusion is cursorily about his profession: having followed his father into government service, he dolls



repeatedly with the idea of seeking other work, but his actual problem is the identity crisis. He has a complex impertinent view of the notion of Indianness.

The novel also explores the role of language in cultural alienation. Agastya is unable to speak the local language, which limits his ability to communicate and connect with the people he is serving. This is a source of frustration for him, and he feels that his linguistic limitations prevent him from fully understanding the people and culture around him. The theme of cultural alienation is also reflected in the way in which Agastya is detached from the natural world around him. He is unable to appreciate the beauty and complexity of the local landscape and feels that he is disconnected from the land and the environment. This is a symbol of his larger sense of cultural and linguistic alienation and highlights the way in which his detachment from his own cultural identity prevents him from fully appreciating the world around him. Brought up in New Delhi and Calcutta, Agastya is a misfit in the Indian heartland. The postcolonial modern Indian life dangling between the urban and the rural life finds reference through images like cola, nirodh condom, etc.

This modern generation is turning modern without caution. Agastya is more western than Indian. Today India has changed from Chatterjee's India

of the nineteen eighties. He spends this one year almost intoxicated and constantly struggles to comprehend the rural Indian culture, the bureaucratic system, and the people. Agastya can not associate with the people around him in Madana: Shrivastava or the other staff at the district collector's office. The problems of the local people also look alien and he is disinterested, neither he tries to bridge the gap he creates between the reality around him; the existing Indian culture and the alienated world of marijuana and the sick dark world he creates in the room of the rest house. He gets completely alienated from his surroundings. He is detached and even the self-indulged act of masturbation doesn't excite him. Son of a governor, he demonstrates an air of superiority above his fellow officers in Madana. There is a lack of belonging to everything around him to the extent of being offensive towards gender:

There are many indigenous methods of suicide. You could change sex, kill your husband if he doesn't die on his own, and burn yourself on his pyre, but I think Sati (Suttee to you) is prohibited — they've killed a great Indian tradition, but there is a new one in its place — you could change sex and marry, and get your husband to burn you — the ultimate kink experience. (Chatterjee 77)

August's attitude towards gender shows not just a strange desire for

entertainment, but also a feeling of being sore with gender-based identity. "He fails to relate to the people. Neither his own father's example nor Baba Ramana's life of dedication and service proves to be inspiring ideas for him. (Chatterjee 73)

### Conclusion

*English August: An Indian story* explores the themes of cultural alienation and identity in contemporary India and depicts "...splits between man and his traditional moorings, between man and his family, between man and his environment; and lastly the split between man and his inner being. Chatterjee in his novels is deeply concerned with the consequences of the encounter between the British colonialists and the Indian society." Through the character of Agastya Sen, the novel highlights how people can become detached from their cultural heritage and the world around them, and the consequences of this detachment on their relationships with others and their understanding of the world. The novel is a powerful critique of the Indian elite and how their education and upbringing have led them to become culturally and linguistically alienated from the people and the culture around them. The novel comments on the postcolonial free Indian sense of cultural alienation.

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**Volume 9 Issue 2****Part 3**

| SR. NO | NAME OF THE TOPIC   | AUTHOR  |
|--------|---|---|
| 1.     | LITERACY & LANGUAGE – INTERRELATIONSHIP   | PROF. DEBANJANA CHATTERJEE,<br>PROF. DARSHANA<br>BHATTACHARJEE & PROF.<br>PARTHA PRATIM DAS GUPTA |
| 2.     | THE ATTITUDE OF KONYAK SPEAKERS TOWARDS<br>THE STANDARD KONYAK LANGUAGE: A<br>SOCIOLINGUISTIC<br>APPROACH | DR ALEMENLA WALLING & N<br>MONGMETH NEKONG  |
| 3.     | TRANSLATION: A WINDOW ON DALIT CULTURE AND<br>DESTINY IN THE OUTCASTE                                     | DR.SUNIL KUMAR  |
| 4.     | NINETEENTH CENTURY BRITISH RESPONSE TO<br>INDIAN LITERATURE   | PROF. (DR.) NISHA SINGH   |
| 5.     | QUEST FOR FREEDOM AND ANGUISH IN VIKAS<br>SWARUP'S Q & A AND ARAVIND ADIGA'S THE WHITE<br>TIGER           | IKAILAS BABURAO TIDKE & DR.<br>RAMESH BHANUDAS JAYBHAYE   |
| 6.     | 'THE POWER OF FORGIVENESS THROUGH LEO<br>TOLSTOY'S 'GOD SEES THE TRUTH BUT WAITS'                         | DR. KAMALAKAR BABURAO<br>GAIKWAD  |
| 7.     | BAMA'S SANGATI: THE VOICE OF DALIT WOMEN  | SANA KAUSAR   |
| 8.     | CAPITALISM VERSES SENSES IN THE SHORT STORY<br>THE BELLS OF BUDDHA TEMPLE AT BANGKOK                      | MR. DODDAIAH H  |
| 9.     | MAHESH DATTANI'S DO THE NEEDFUL: A CRITICAL<br>EXPLORATION  | DR. AYODHYA JADHAV  |
| 10.    | WEB 2.0 TOOLS EFFECT ON EDUCATION AND ITS<br>POTENTIAL FOR LANGUAGE STUDY AND<br>INSTRUCTIONS             | NILAMBARI PAMAR   |
| 11.    | BUDDHISM AND DEMOCRATIC VALUES<br>AND DEMOCRATIC VALUES   | MS. MEGHNA SHINDE & DR.<br>ARJUN JADHAV   |
| 12.    | REPHRASING GRIEF: A STUDY OF LOSS IN<br>CHIMAMANDA NGOZI ADICHIE'S NOTES ON GRIEF                         | MS PAYOSMI MISHRA   |



|     |   |   |
|-----|---|---|
| 13. | REVERBERATIONS OF TRAUMA: A READING OF GITHA HARIHARAN'S FUGITIVE HISTORIES, ARUNDHATI ROY'S THE GOD OF SMALL THINGS AND MANJU KAPOOR'S HOME  | DR LEENA V. PHATE   |
| 14. | THE ROLE OF LITERATURE IN HAPPINESS EDUCATION   | DR. KUCHEKAR SHAILAJA BABURAO                             |
| 15. | 'ENGENDERING' OF FAITH, SUPERSTITION AND IDENTITY IN RAJIV PATIL'S MARATHI FILM JOGWA   | DR.RUTA DHARMADHIKARI                                     |
| 16. | CHALLENGING PATRIARCHY IN MANJU KAPUR'S A MARRIED WOMAN   | DIPALI PANDURANG MALUSARE & DR. SANJAY H. ZAGADE          |
| 17. | FACEBOOK PROFILE BIO – THE LANGUAGE EXPRESSION AND IMPRESSION OF USERS  | SAWANI VINITA   |
| 18. | PORTRAYAL OF VICTORIAN SENSIBILITY IN TITHONUS BY ALFRED TENNISON AND DOVER BEACH BY MATHEW ARNOLD  | ASHIMA JAMIH  |
| 19. | THE IMPACT OF IDEOLOGY ON THE ENGLISH TRANSLATIONS OF THE LAND OF SAD ORANGES   | DR. FADHEL QAHTAN ALDHAHYANI & DR. ABDULLAH ALI AL-ERYANI |
| 20. | STUDENT'S ADAPTABILITY OF VIRTUAL TEACHING AIDS FOR ENGLISH LANGUAGE LEARNING IN HIGHER EDUCATION INSTITUTES OF RURAL INDIA AFTER THE ONSET OF COVID-19 PANDEMIC: WITH SPECIAL REFERENCE TO JAWAHARLAL NEHRU ARTS, COMMERCE AND SCIENCE COLLEGE, WADI, DIST. NAGPUR: A CASE STUDY | DR. ARCHANA KIRAN DESHMUKH                                |
| 21. | A STUDY OF THE IMPACT OF CORONAVIRUS PANDEMIC ON THE EDUCATION OF STUDENTS OF MORADABAD CITY  | DR. RENU YADAV  |
| 22. | THE ROLE OF PATRIARCHY AND FAMILIES AS THE TOOL OF OPPRESSION IN THE SELECT PLAYS OF MAHESH DATTANI   | MRS.R. KANAGALATHA & DR.V. UMA DEVI                       |
| 23. | EMILY DICKINSON AS A BELIEVER IN IMMORTALITY. AN ANALYSIS   | DR. HONNEGOWDA C.S  |
| 24. | SHAKESPEARE AND THEATRE IN MANIPUR  | BEMTHOIBI NGANGBAM (BEM)                                  |





**STUDENT'S ADAPTABILITY OF VIRTUAL TEACHING AIDS FOR ENGLISH LANGUAGE LEARNING IN HIGHER EDUCATION INSTITUTES OF RURAL INDIA AFTER THE ONSET OF COVID-19 PANDEMIC: WITH SPECIAL REFERENCE TO JAWAHARLAL NEHRU ARTS, COMMERCE AND SCIENCE COLLEGE, WADI, DIST. NAGPUR: A CASE STUDY**

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**ABSTRACT**

*The onset of pandemic Covid -19 and the enforced lockdown has significantly influenced the education system worldwide. With a sudden shift away from the classroom, the adoption of online learning seems to continue in post-pandemic pedagogy. This paper attempts to answer the question: what will be the adaptability level of students and the usability and effectiveness of various modes of online teaching verses offline teaching for English language learning in rural background in the Indian context. A case study was conducted at an institute level. Based on survey findings, suggestions are proposed for the future direction of use of online teaching tools English language teaching. Findings indicates that location wise. Data for the study was collected from 295 students belonging to various courses offered by the institute. The instruments employed for the collection of this data was online survey questionnaire*

**Keywords:** Student, Adaptability, Online, English Language, Teaching

**Introduction**

The onset of pandemic Covid -19 and the enforced lockdown has significantly influenced the education system worldwide. With a sudden shift away from the classroom, the adaptation of online learning seems to continue in post-pandemic pedagogy. A question arises as to how this change would impact the future of education and what will be the adaptability level of students from urban and rural background. In the Indian context, higher education is crucial for the national economic growth. India hosts the largest young school and college going population of the world who are severely affected and disrupted by the closure and cancellation of many academic activities. There is an environment of confusion and has caused mental stress among not only the students but also the teaching fraternity, because conventional classroom teaching has been impaired causing and creating a distance between the students and their mentors. All of a sudden, there is a burgeoning of a number of educational applications and tools. The crisis enforced the need of E-content development and role of online tools for effective teaching and learning. The absence of conventional



mode of teaching has raised a number of questions about the usability and effectiveness of various modes of online teaching

### Research problem

Until the advent of covid-19 pandemic, students in rural area were used to traditional teaching learning methodologies like lecture method, discussion, demonstration and group activities or role play for English language learning and their exposure to online teaching methodology was limited. The sudden switch from traditional to technical tools has created a number of questions regarding the functionality of various online teaching tools. The education system is undergoing a radical transformation that contributes to an amount of change in method adaptability. English language learning and teaching in rural India is still evolving and English as a second language still poses some challenges for the learners as well as instructors. The question arises as to how English language teaching and learning can be made effective through virtual teaching modes. The covid-19 has raised a number of questions like: How many students in rural India have the accessibility to internet? How many students are aware about various online tools? Are they comfortable with these teaching tools and to what extent the use of online teaching tools enhances the comprehension of English language learning? The outcome of this case study will enhance our knowledge about the functionality of online teaching tools for ELT in the institutes of higher education situated in rural India to define future course of planning and implementation to improve the processes in the target institute and also other similar institutes of higher education with same geographical situations and student's learning levels.

The present study aims to analyze the student's adaptability of virtual teaching aids for English language learning in higher education institutes of rural India by conducting a case study of Jawaharlal Nehru Arts, Commerce and Science College situated in Wadi of Nagpur District, Maharashtra, India. The importance of this study is its significance to the teachers of English language, teaching in rural Indian colleges and will develop the teaching/learning process in the right direction.

### Review of Literature

1. UNESCO (2020) Based on statistical data provided by UNESCO (2020), the global closure of the schools and universities have affected more than 1.5 billion learners of all age groups living around the globe.
2. Atkeson A, (2020) The COVID-19 outbreak will affect the global economy and may require a significant diversion of the workforce from work to self-quarantine lifestyles, affecting the economy of the world and also the field of education
3. Bozkurt, A. & Sharma, R. C (2020) Online distance education involves more than simply uploading educational content, rather, it is a learning process that provides learners agency, responsibility, flexibility and choice. It is a complex process that requires careful planning, designing and determination of aims to create an effective learning ecology. In appearance, we are currently engaged in seems like online distance education,





4. Allen and Seaman (2016) defined online learning as a course where most or all of the content is delivered online. However, they also stated other relevant courses, which include the adoption of different levels of online educational technologies, namely, blended and web facilitated courses.
5. Graham (2013) Blended learning is the integration of face-to-face and online instruction. An example of blended learning is the flipped classroom approach.
6. Di Xu and Shanna Smith Jaggars (2013) Most college students received their primary and secondary education in the face-to-face setting, online coursework may represent an adaptation challenge for many. English and social science were two academic subjects that seemed to attract a high proportion of less-adaptable students, thereby introducing negative peer effects.
7. Hussain A (2018) Education 4.0 is where education and technology are aligned to enable new possibilities and promotes learners to learn not only skills and knowledge but also teach to identify the source to learning. Performance evaluation is done through data-based customization. Peers become very important in the learning process while the teachers shoulder the role of facilitators in their learning
8. To fulfil the needs of Education 4.0, many online educational technologies are being developed to facilitate and advance learners' learning processes.... In addition to the educational revolution, the COVID-19 pandemic is another force that drives the adoption of online teaching and learning amongst teachers.
9. Kelvin Yew Kai Wen; Kim Hua, Tan (2020) The transition to online education during the pandemic serves a different purpose than normal online education does.

### Research Methodology

The present study uses inferential and descriptive statistics to conduct analysis on the survey data. The population for the study are students at Jawaharlal Nehru Arts, Commerce and Science College, Wadi. There are three-degree level programs in the college: Arts (Humanities), Commerce and Science. The present study uses convenient sampling methodology where the survey was performed on three sub-groups (strata's) consisting of students from following programs:

1. Bachelor of Arts (B. A.),
2. Bachelor of Commerce (B.com.)
3. Bachelor of Science (B.Sc.).

Each program is a three-year degree course. However out of nine classes college holds, English as a subject is taught to six classes. A questionnaire was prepared using google form, catering to the specific research problem area. The questionnaire was circulated online among the all six classes consisting of:

1. B.A. part I, part II, part III,
2. B. Com. part I, part II
3. B.Sc. part I.

The convenient sampling was used due to time constraints on the study. Therefore, this survey used online questionnaire to collect 295 data points. The college where this study is conducted accommodates a variety of students from dissimilar cultural, educational and social backgrounds. Majority of the students are from vernacular medium schools and are first generation learners. Students learn English as a compulsory second language and are taught basic language skills: prose, poetry, grammar, essay writing, formal written communication and business correspondence. Each program prescribes a set of syllabi which is divided in text and non-text. The text portion includes short stories, essays and poetry. The non-text portion of all the classes vary according to the course and subject focus and include grammar, vocabulary and comprehension activities. The internal assessment focuses on communicative and writing skill improvement.

### Participants

A questionnaire with multiple choice answers was prepared in the Google Form which was circulated among the students of target six classes in the academic session of 2021-2022. The survey participants were selected as per the diversity of programs: Humanities, Commerce and Science. The sample size was 300 participants and the response received was 295 at 98.33. The responses received covered almost all the targeted programs.

### Analysis

IBM SPSS version. 20 is used for performing analysis and testing hypothesis. Data analysis include empirical analysis of data using parametric and non-parametric tests. A subset of questionnaires has responses which are ordinal in nature and therefore non-parametric tests are employed, whereas other responses are normally distributed for which parametric tests are employed. The following tests were used in the study:

- Binomial Test
- T test
- Wilcoxon Signed Rank test

The study uses descriptive statistical techniques to measure frequencies of categories relevant to the research problem. Bar graphs are used to depict comparative analysis of different study modes used to teach English language. The level of significance for all the empirical tests performed in the research paper is set as 0.05. Thus, all the conclusions made in the test are made at a 95% confidence level.

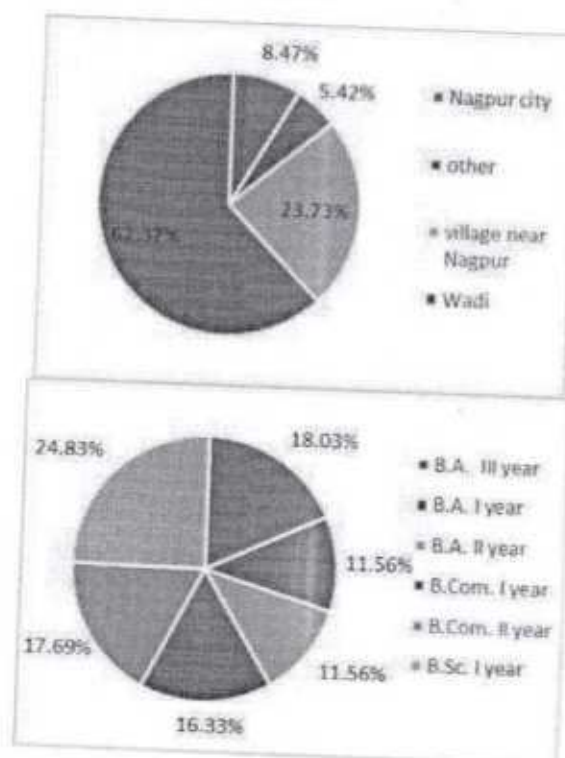
### Findings

**Research question 1:** What are some of the demographic characteristics of student data collected in the sample?

The data collected has a total of 295 responses of which 62.37% belong to Wadi, 23.73% belong to villages near Nagpur, 5.42% belong to Nagpur city and 8.74% belong to other districts. This clearly indicates that majority of the sample are not from the city. All programs are covered by the data of which 18.03% are in B.A. 3<sup>rd</sup> year, 11.56% are in B.A. 1<sup>st</sup> year,



11.56% are in B.A. 2<sup>nd</sup> year, 16.33% are in B.Com. 2<sup>nd</sup> year, 17.69% are in B.Com. 2<sup>nd</sup> year and 24.83% are in B.Sc. I year. This suggests that the data point has covered samples from each and every class hence representing the whole



The average percentage of students in the 12<sup>th</sup> standard is 60% with a standard deviation of 31% and median at 56%

| 12th percentage    |     |
|--------------------|-----|
| Mean               | 60% |
| Standard Error     | 2%  |
| Median             | 56% |
| Mode               | 60% |
| Standard Deviation | 31% |

**Research Question 2:** Do significant number of people have internet connection or not and if they have it is depended upon the area where they live?

To test whether the target population is adaptable to online way of English language learning, we should gauge the internet connectivity in their area. A binomial test was conducted in order to test whether a significant proportion of the population has internet connection in their vicinity. The following results were found:

### Binomial Test

|   |         | Category | N   | Observed Prop. | Test Prop. | Exact (1-tailed) | Sig. |
|---|---------|----------|-----|----------------|------------|------------------|------|
| 2. Does your village have proper internet connectivity? | Group 1 | 1        | 230 | .8             | .7         | .001             |      |
|   | Group 2 | 0        | 65  | .2             |            |                  |      |
|   | Total   |          | 295 | 1.0            |            |                  |      |

The test concludes that more than 70% of the population has internet connection with a high level of confidence. Further, a test of independence was conducted to check the dependability of internet connection on the area of residency of the student. This test was conducted to check whether there is any relationship between the area of residency and the internet connectivity. The following results were found:

|                       |                     | 2. Does your village have proper internet connectivity? |     | Total |
|-----------------------|---------------------|---|-----|-------|
|                       |                     | 0   | 1   |       |
| 1. Where do you live? | Nagpur city         | 4   | 21  | 25    |
|                       | other               | 5   | 11  | 16    |
|                       | village near Nagpur | 21  | 49  | 70    |
|                       | Wadi                | 35  | 149 | 184   |
| Total                 |                     | 65  | 230 | 295   |



### Chi-Square Tests

|                    | Value              | df | Asymp. Sig. (2-sided) |
|--------------------|--------------------|----|-----------------------|
| Pearson Chi-Square | 4.878 <sup>a</sup> | 3  | .181                  |
| Likelihood Ratio   | 4.703              | 3  | .195                  |
| N of Valid Cases   | 295                |    |                       |

The p value is more than level of significance which concludes that the internet connection is independent of the area of residency. Therefore, irrespective of the place a student lives in, most of them have internet connections.

**Research Question 3:** Does every student carry at least one device which can connect to internet?

This hypothesis is gauged in order to confirm that every person has at least one device which can be used to access internet. In order to test the hypothesis, a single sample t test on the sample data was performed. The test value was equal to 1 as we need to check that every person has at least one device. Following results were found:

### One-Sample Test

|         | Test Value = 1 |     |                 |                 |   |       |
|---------|----------------|-----|-----------------|-----------------|---|-------|
|         | t              | df  | Sig. (2-tailed) | Mean Difference | 95% Confidence Interval of the Difference |       |
|         |                |     |                 |                 | Lower                                     | Upper |
| Devices | 1.389          | 294 | .166            | .017            | -.01                                      | .04   |

Give the p value we failed to conclude that every student in the sample has at least one device given the 95% level of confidence. Although a few, but there are some students who do not have access to devices and may face problems while shifting online. But owing to the pace of burgeoning digital devices and access to inexpensive internet services the number of devices with internet connectivity are going to increase. While the Internet penetration in urban India

is more than two times that of rural India, internet users in rural India have been growing at a faster rate every year (ICUBE, 2021).

**Research Question 4:** What is the level of awareness about the learning tools available on the internet and whether the students are willing to learn these tools?

Now that the internet connectivity and the device availability are tested, we check whether the students are aware of online learning tools. Two binomial tests were conducted in order to gauge the awareness and the willingness to learn online learning tools. Following results were found:

**Binomial Test**

|   | Categor<br>y | N  | Observed<br>Prop. | Test Prop. | Exact<br>(1-tailed) | Sig. |
|---|--------------|----|-------------------|------------|---------------------|------|
| Group 1   | 1            | 25 | .9                | .8         | .001                |      |
| 7. Do you know about online teaching tools? Group 2 | 0            | 37 | .1                |            |                     |      |
| Total   |              | 29 | 1.0               |            |                     |      |

**Binomial Test**

|  | Categor<br>y | N  | Observed<br>Prop. | Test Prop. | Exact<br>(1-tailed) | Sig. |
|--|--------------|----|-------------------|------------|---------------------|------|
| Group 1  | 1            | 20 | .71               | .65        | .019                |      |
| 12. Is it possible to operate online learning applications after a short training? Group 2 | 0            | 86 | .29               |            |                     |      |
| Total  |              | 29 | 1.00              |            |                     |      |

Given the p values for both the tests, it can be concluded that a significant proportion of the population is aware of the online learning tools and are willing to learn them.

**Research Question 5:** Are the students willing to shift to online as compared to classroom learning?



Taking into account the results of tests conducted so far, we now check whether the students want to shift online or which method do they prefer at the end. It may be the case that although the students have all the means to access online learning and are eager to learn them, they may prefer otherwise. Which is why a binomial test was conducted to check the final preference of students and following results were found.

### Binomial Test

|  | Category          | N   | Observed Prop. | Test Prop. | Exact Sig. (1-tailed) |
|--|-------------------|-----|----------------|------------|-----------------------|
| 11. Which teaching method is more effective? | Group 1 classroom | 197 | .7             | .6         | .010                  |
|  | Group 2 online    | 98  | .3             |            |                       |
|  | Total             | 295 | 1.0            |            |                       |

Given the results of the test students still prefer offline learning over online learning. This can be attributed to the very nature of subject and the types of topics taught in these courses. To further understand the specific topics students, prefer to learn offline, keeping in mind English language course, the data needs to be analysed.

**Research question 6:** Which topics within English course are preferred to be learnt offline?

Certain topics in English language course are preferred to be learnt offline for example the pronunciation for English language is preferred to be learnt offline as compared to other theoretical topics such as sentence structure. The following test result supports the conclusion:

### Ranks

|  | N                | Mean Rank | Sum of Ranks |
|--|------------------|-----------|--------------|
| 22. Do you agree that online teaching help you to understand the sentence structures? - Negative Ranks | 57 <sup>a</sup>  | 49.64     | 2829.50      |
| 21. Do you agree that online teaching/learning improve your English pronunciation? - Positive Ranks    | 38 <sup>b</sup>  | 45.54     | 1730.50      |
| Ties   | 200 <sup>c</sup> |           |              |

|       |     |  |  |
|-------|-----|--|--|
| Total | 295 |  |  |
|-------|-----|--|--|

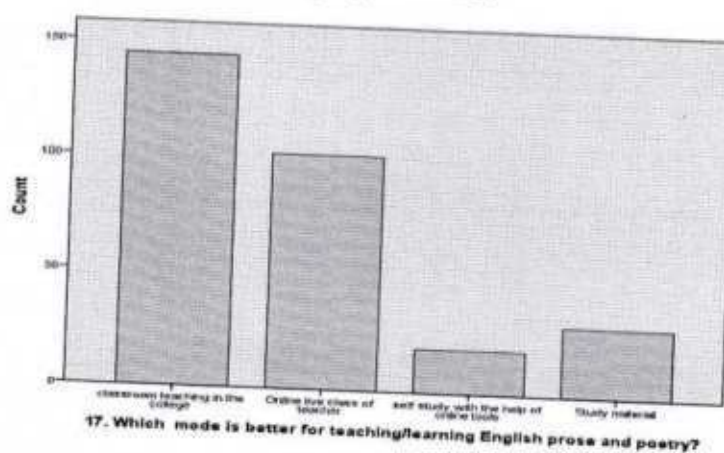
- a. 22. Do you agree that online teaching help you to understand the sentence structures? <  
 21. Do you agree that online teaching/learning improve your English pronunciation?
- b. 22. Do you agree that online teaching help you to understand the sentence structures? >  
 21. Do you agree that online teaching/learning improve your English pronunciation?
- c. 22. Do you agree that online teaching help you to understand the sentence structures? =  
 21. Do you agree that online teaching/learning improve your English pronunciation?

#### Wilcoxon Signed Rank test statistic

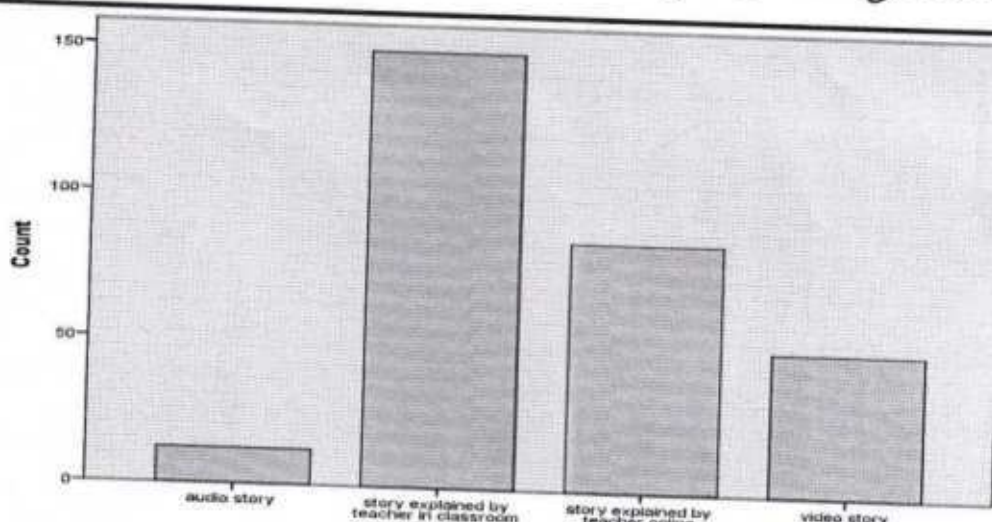
|                        |                     |
|------------------------|---------------------|
| Z                      | -2.209 <sup>b</sup> |
| Asymp. Sig. (2-tailed) | .027                |

As depicted above, in majority of the scenario's students preferred to learn sentence structure online as compare to pronunciation for rational reasons.

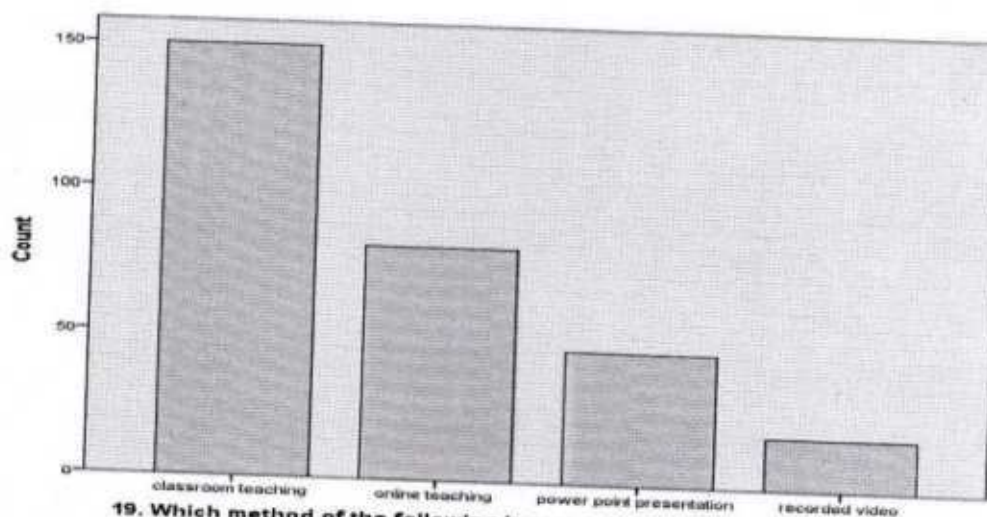
Further a descriptive analysis of the various other topics revealed that majority of students preferred to learn following topics offline.







18. What do you prefer?



19. Which method of the following is more effective for grammar learning?

## Conclusion

Upon surveying and analysing the data, we failed to conclude that there was a dependence between internet connectivity and socio-economic area of the students. And the number of students with internet connection were significantly more than the number of people without internet connection. Further we went to conclude that each and every person had at least one device among smartphones, PC and Laptop. Further the students were aware of the learning tools and willingness to learn was high. Nevertheless, the preferred mode of learning was offline. A significant number of students preferred to learn offline in the classroom as compared to online learning. Topics such as prose, poetry, grammar and story-which encompasses the majority of English literature curriculum- are preferred to be learnt offline.



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|     |   |   |
|-----|---|---|
| 13. | REVERBERATIONS OF TRAUMA: A READING OF GITHA HARIHARAN'S FUGITIVE HISTORIES, ARUNDHATI ROY'S THE GOD OF SMALL THINGS AND MANJU KAPOOR'S HOME  | DR LEENA V. PHATE   |
| 14. | THE ROLE OF LITERATURE IN HAPPINESS EDUCATION   | DR. KUCHEKAR SHAILAJA BABURAO                             |
| 15. | 'ENGENDERING' OF FAITH, SUPERSTITION AND IDENTITY IN RAJIV PATIL'S MARATHI FILM JOGWA   | DR.RUTA DHARMADHIKARI                                     |
| 16. | CHALLENGING PATRIARCHY IN MANJU KAPUR'S A MARRIED WOMAN   | DIPALI PANDURANG MALUSARE & DR. SANJAY H. ZAGADE          |
| 17. | FACEBOOK PROFILE BIO – THE LANGUAGE EXPRESSION AND IMPRESSION OF USERS  | SAWANI VINITA   |
| 18. | PORTRAYAL OF VICTORIAN SENSIBILITY IN TITHONUS BY ALFRED TENNISON AND DOVER BEACH BY MATHEW ARNOLD  | ASHIMA JAMIH  |
| 19. | THE IMPACT OF IDEOLOGY ON THE ENGLISH TRANSLATIONS OF THE LAND OF SAD ORANGES   | DR. FADHEL QAHTAN ALDHAHYANI & DR. ABDULLAH ALI AL-ERYANI |
| 20. | STUDENT'S ADAPTABILITY OF VIRTUAL TEACHING AIDS FOR ENGLISH LANGUAGE LEARNING IN HIGHER EDUCATION INSTITUTES OF RURAL INDIA AFTER THE ONSET OF COVID-19 PANDEMIC: WITH SPECIAL REFERENCE TO JAWAHARLAL NEHRU ARTS, COMMERCE AND SCIENCE COLLEGE, WADI, DIST. NAGPUR: A CASE STUDY | DR. ARCHANA KIRAN DESHMUKH                                |
| 21. | A STUDY OF THE IMPACT OF CORONAVIRUS PANDEMIC ON THE EDUCATION OF STUDENTS OF MORADABAD CITY  | DR. RENU YADAV  |
| 22. | THE ROLE OF PATRIARCHY AND FAMILIES AS THE TOOL OF OPPRESSION IN THE SELECT PLAYS OF MAHESH DATTANI   | MRS.R. KANAGALATHA & DR.V. UMA DEVI                       |
| 23. | EMILY DICKINSON AS A BELIEVER IN IMMORTALITY- AN ANALYSIS   | DR. HONNEGOWDA C.S  |
| 24. | SHAKESPEARE AND THEATRE IN MANIPUR  | BEMTHOIBI NGANGBAM (BEM)                                  |





**REVERBERATIONS OF TRAUMA: A READING OF GITHA  
HARIHARAN'S FUGITIVE HISTORIES, ARUNDHATI ROY'S *THE  
GOD OF SMALL THINGS* AND MANJU KAPOOR'S *HOME***

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**ABSTRACT**

*This research paper intends to analyze the impact of trauma on a person's psychology by examining three narratives. Namely, Githa Hariharan's Fugitive Histories, Arundhati Roy's The God of Small Things and Manju Kapoor's Home. In these novels, the novelists have explicitly illustrated the situation that can affect a person's psychology. Sometimes unpredictable conditions have long-lasting and negative impacts on human psychology. This impact can slowly turn into severe suffering and takes the form of trauma. Trauma indicates severe effects on a person's psyche. Githa Hariharan's Fugitive Histories reflects fundamentalism and its long-term impact on the life of Sara and Yasmin. The God of Small Things by Arundhati Roy is the best illustration of a damaged childhood that inevitably results in disturbed adulthood. Manju Kapur's Home deals with gender trauma and its effects on the characters.*

**Keywords:** Trauma, Reverberation, Fugitive, Culture, Fundamentalism, Childhood, Repercussions

**Introduction**

Githa Hariharan, Arundhati Roy, and Manju Kapur have joined the growing number of Indian women writers who have significantly contributed to the progression of Indian fiction. This paper examines Githa Hariharan's Fugitive Histories to show how fundamentalism and communal riots distress the life of women. The paper also analyzes Arundhati Roy's novel The God of Small Things and Manju Kapur's Home. In The God of Small Things, Arundhati Roy echoes the traumatic experiences of twins Rahel and Estha. The novel unfolds their vulnerability and the psychological impacts on them. Various factors of society like age, gender, caste and class cause psychological impacts on children. Manju Kapur's Home is studied from the perspective of gender trauma and its impacts on the characters in the novel.

**Concept of Trauma**

Literary studies have shown a lot of interest in the idea of "Trauma." Greek term trauma simply denotes an injury or wound to the body. However, trauma is viewed in the medical and psychiatric literature as a wound that lasts a very long time in a person's mind. Trauma literally means "mental wounds." Historically significant events or prior memories





are primarily relevant. It is likened by Freud to the crisis experienced by children. It persists subconsciously in the mind and prevents one from thinking clearly. Whatever the situation, it always has a connection to the past and causes suffering in the present and the future. Trauma is defined by Cathy Caruth in her book *Unclaimed Experience: Trauma and the Possibility of History*. According to Cathy trauma is a strange and paradoxical experience that occurs not only while reading literary or philosophical materials, but also most noticeably in larger historical and political contexts. Trauma, according to its broadest definition, is an overpowering experience of unexpected or catastrophic events, the result of which is the often-delayed, uncontrollable repetition of hallucinations and other intrusive phenomena. (11, 1991). Traumatic reverberations are the traumatic aftereffects that the novel's protagonists and readers have both experienced.

### **Githa Hariharan's *Fugitive Histories*: Trauma and fundamentalism**

Githa Hariharan's *Fugitive Histories* (2009) won the prestigious Commonwealth Writers' Prize for the best first novel in 1993. The novel is based on the sensitive Godhra communal riots and their outcome. *Fugitive Histories* is a journey of three women, Mala, Sara, and Yasmin. Mala, a Hindu Brahmin is married to Azad, a Muslim. Sara is her daughter, half Hindu and half Muslim, as her mother is a Hindu and her father, is a Muslim. Yasmin, the riot-affected girl wants her life back as it was before the riots. The novel illustrates the long-term traumatic impact of fundamentalism on women.

Through the lead character Yasmin, trauma is revealed on a personal level. Through the women's gathering to sew skirts at Yasmin's house, collective trauma is explored. She is anxious all the time, gloomy, timid, and reticent. She is also quickly startled and watches everything she says and does. Like others, she has lost her sense of optimism and self-assurance. Yasmin is distressed and horrified as she lives in the present because she is nostalgic for the pre-traumatized past and has made failed attempts to forget it. She finds it difficult to accept the disappearance of her brother. It is noteworthy that Hariharan has portrayed Yasmin as a pogrom survivor rather than a rape victim.

Yasmin is portrayed by Githa Hariharan as a brave young woman who aspires to attend college despite the fact that her brother Akbar was killed during the riots. Due to the fire that destroyed their home and their father's large shop, they are forced to relocate to a safe house in a Muslim neighbourhood in the city. "They were so tired they wanted to sleep and never get up, but sleep refused to come anywhere near them" (FH, 138). The turbulence brought on by the riots profoundly altered Yasmin's life. She spends the entire night awake due to the emotional torture. Yasmin is under a lot of strain in her life. She makes a concerted effort to support her family, performs household duties, supports her mother, and represents their sole hope. Akbar's family does not have any proof of his survival, thus they include him on the list of those who are declared dead. Yasmin is also under pressure to do well on her exams. In order to provide for the family, she must attend college and get employment. She assures her parents that she would look out for their daughter's security. Many Muslim families, like Sultana's mother, don't bring their girls to school because the school is situated in a predominantly Hindu neighbourhood. Yasmin is determined to complete her degree and daily ventures across the religious line despite her anxieties.





Sara is aware of the challenges that Yasmin and all Muslim women who are impacted by the riots are facing. Githa Hariharan expresses the fury and hostility of Hindus for Muslims: "Muslims Quit India-or we will fuck your mothers." (FH, 138) or "Muslims in India have two places: Pakistan and Kabristan." (FH, 192). When Sara speaks with Muslim women, she becomes aware of the trauma and fears the riots have created. She is aware of the profound psychological damage caused by the violence, which cannot be reversed, on the minds of the riot victims. Sara still makes an effort to speak with the victims in order to ease their tension and anxiety.

Githa Hariharan reveals the demeaning treatment given to Muslim women at police stations. The scene at the police station depicts Yasmin and her parents' stress and psychological distress. The author of the book portrays the struggles of numerous Muslims who were forced to flee their homes via the figure of Yasmin. Leaving one's home is a tremendously stressful experience. In their own cities, Muslims have been reduced to hostages. The speakers announce loudly, "Go to Pakistan! Go back to Pakistan!" (FH, 157). The fear, the ache, and the depth of sorrow are expressed in the facial expression of Yasmin. Yasmin is a reserved and quite girl as a result of her psychological issues. She works really hard to maintain the numerous stresses on her mind rather than taking delight in life's simple joys.

Yasmin suffers injuries and is assaulted during the disturbances. She is burdened by the horrible recollections of the riots: "Yasmin thigh throbs; it's only a scar, there is blood running under the skin, there's no piece of wood jamming up its flow... It opens up an old wound, it makes it throb so you think it's a fresh one, you have been wounded all over again" (FH, 161). According to Shagufta Parween, those who suffer from post-traumatic stress disorder (PTSD) "are frequently caught between two contradicting symptoms that worsen their situation." On the one hand, they have sleep problems. Yasmin awaits the arrival of slumber (114). On the other hand, they fear sleep. She fears going to sleep because she has nightmares about the man who will rape her (Parween, 216).

Yasmin, the main character, and the ladies who are gathering to weave skirts serve as the means through which Githa Hariharan depicts the horrific impacts of fundamentalism. These Muslim women are sad, terrified of the dark, and perpetually anxious. Trauma and female anxiety is brought on by the loss of family members, physical dislocation, missing relatives, material loss, and sexual abuse as a result of the communal riot.

#### **Arundhati Roy's *The God of Small Things*: Traumatic Childhood Experiences**

*The God of Small Things* by Arundhati Roy is a well-received book that won the prestigious Man Booker Prize in 1997. The work addresses a number of issues, including patriarchy, untouchability, caste prejudice, and female subjugation. *The God of Small Things* is the perfect example of the portrayal of childhood trauma and its severe repercussions on the rest of life.

A family tragedy centered on the emotional and psychological evolution of Ammu's fraternal twins Rahel and Estha. Rahel and Estha have a turbulent childhood. Estha is a serious and intelligent person. He exhibits traits of an introverted person whereas Rahel is





just the opposite of him detached and aggressive. The twins Estha and Rahel are victims of domestic violence at their father's home and wherever they go. They do not have any one to love them truly but are thrown into a world of hatred, misbehaving, and exploitation. Ammu divorces her alcoholic husband, who tortures her. She goes to her parental home for shelter with her children Rahel and Estha. There, the family treats them as untouchables. They are treated like unwanted guests. They receive taunts from other kids for having divorced parents. Ammu, Rahel, and Estha do not have the same standing in family gatherings as other family members do. Hope Jennings discusses Rahel and Estha's traumatic upbringing in her scholarly article "The Ethics of Nostalgia in Arundhati Roy's *The God of Small Things*." She demonstrates how their past follows them; Rahel and Estha are always contending with ghosts from their past, and as a result of the severity of their trauma, the time has become frozen for them, just like Rahel's watch, which has the hands pointing out at ten to two. Despite the text's seamless narrative transitions between the past and present, this is significant in and of itself (132).

The Lack of peace and harmony in the family upset Ammu. Estha and Rahel become victims of their mother's anger and dissatisfaction. Their survival is threatened by the bullying from grownups. The children observe the violence and torment by Pappachi to Mamachi. They have to experience a number of violence and stressful events. Rahel undergoes humiliation and marginalization in orthodox society for being a daughter of divorced parents from inter-communal love marriage. Rahel is deprived of the love and affection that are necessary for the healthy growth of any girl child. She is always compared with her cousin Sophie Mol and is neglected and considered inferior to her. Sophie Mol has privilege over Rahel for being the daughter of a member of ruling the class, though both are daughters of divorced parents. Amma, Rahel and Estha are humiliated in the family.

Estha, who is nine years old, goes through something no youngster ever expects. The event is uncontrollable and leaves him with a bad impression. He is molested by the man working the refreshment stand in the movie theatre. He starts to be afraid of that awful man visiting his hometown, and he starts to think about how he might molest him again or harm other family members in the same way. Even his mother and sister are unaware of the incident from Estha. He suffers alone and always worries that the abuser will return, and his mother or another family member would extend to him a friendly hand.

The worst thing that could have possibly occurred to them was Sophie Mol's passing. Velutha gets trapped to take the blame on his head and is beaten by the police. Baby Kochamma persuades Estha and Rahel to confront Velutha at the police station. Even though they are aware that they mistreated Velutha, they continue to hope for a miracle that will allow them to spare his life. But they are mistaken. Velutha's death by the police marked a terrible turning point in their lives. Even their mum passed away. These horrifying experiences left permanent scars on their minds. They become cut off. Their suffering is made worse by their separation.

After his father sent him to live in the maternal house, Estha was unable to adapt to the situation. His mother has passed away. Rahel, his sister, has left the country and cannot comfort him. He is left entirely alone. He cuts off conversations with others. He completely loses the conversational concept. He, therefore, relocates frequently to stay away from





traumatic situations. He is forced into a quiet, profound space. Estha behaves as though he is fully psychologically handicapped since he has experienced numerous traumatic events throughout his life in the family and in society.

The effects of trauma on Rahel and Estha are profound. They are unable to find peace in the world. They start to believe they can find it in each other's arms, which is a false belief. Even though they are twins, they have consummate love. The effects of psychological trauma cause them to go to this extreme. They enter a grieving state.

### **Manju Kapoor's *Home*: Gender Trauma**

*Home*, Manju Kapur's third book, is a compelling account of family life that spans three generations of Delhi shopkeepers. The conflict between two different types of individuals is present in the novel. Characters that symbolize the traditional society include Banwari Lal. While other characters, such as the sons and daughters-in-law, desire to leave the house in order to select alternative systems. However, they are unable to fully adjust to the new system due to trauma, psychological crises, and wound.

Puleng Segalo in his article "Trauma and Gender" says that "In many societies, social norms about gender reinforce the idea that women and girls should take care of the home and act as their families' caregivers, while men and boys are expected to work productively outside of the home. Other stereotypical perceptions support the idea that men must use or be willing to use violence to defend themselves and those around them" (449). In gender trauma, women believe they are weak, inferior, and submissive in their homes and societies. Gender trauma prevents them from living meaningful lives. All of their actions are in accordance with the patriarchal system, which they internalize.

The older generation does not want to alter traditional norms and values because of the unpleasant experiences of the past. They wish to carry on from their previous experiences. Banwari Lal represents such individuals in India. On the other side, many of the next generations want to overthrow the current order. They are aware of modernism, trends, and their own way of living. They are also aware that no one should be limited by concerns about gender and ethnicity. They must deviate from customary guidelines.

Women today have come to understand that men still oppress them at work. Female characters in the book, like Nisha, experience gender trauma as a result of sexual harassment, betrayal, gender discrimination, and similar incidents. She is resolved to be an independent lady in order to handle it. Gender trauma affects not only Nisha but also other characters like Mrs Sona Lal and Mrs Rupa Gupta. In traditional society, women are viewed from different perspectives than men. Men intentionally set up situations so that women believe they need their help in order to succeed. Men believe that women can only be perfect after having children. When they are unable to have children, women become anxious. Two sisters who are childless at the beginning of the book—Mrs Sonal Lal and Mrs Rupa Gupta—can serve as examples. They are evaluated based on their ability to have children. One of the female characters' flaws that prevents them from living successful and fulfilling lives is infertility. They are harmed by this upsetting circumstance.





When women believe they are inherently weaker than males, gender trauma begins. As a result, they are limited to the boundaries set by the patriarchal society. Women perceive themselves as puppets in a patriarchal society. They were made to be of service and to bring happiness to man.

### Conclusion

The effects of trauma on the characters are shown in Githa Hariharan's *Fugitive Histories*, Arundhati Roy's *The God of Small Things*, and Manju Kapoor's *Home*. Fundamentalism's terrible impacts are depicted by Githa Hariharan. Githa Hariharan illustrates the effects of religious prejudice on the victims by providing insights into their inner lives and predicaments. The ultimate goal is to bring about social transformation and criticize religious intolerance. The terrible childhood that drives Estha and Rahel's entire existence. Both of them experience terrifying, demanding, and stressful occurrences during their formative years. They are trauma survivors because they have gone through a series of traumatic events like the unexpected death of loved ones, violent scenes, abuse, insult, and forced separation. A remembrance of one trauma triggers the recall of another. They continue to experience their history in the present, which causes them to worry right up until the end of their lives. Estha's social withdrawal and Rahel's transformation into an emotionless and unmotivated individual provide a potent illustration of the traumatized distress that youngster's experience. Through Estha and Rahel, Arundhati Roy has very well illustrated the psychological effects of terrible childhood experiences. Manju Kapur portrays the oppression of women by patriarchal culture. They are dealing with two psychological issues, one brought on by patriarchal culture and the other by traditional ideas. The daughters-in-law of the Banwari Lal family thereby transcend traditional familial values.

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24. **Schizophrenic Syndrome and Fallacious Identity in Kiran Desai's Novel  
the Hullabaloo in the Guava Orchard**  
- Dr. Dipak C. Dharne ----- 134
25. **Bibliometrics Analysis of Annals of Library and Information Studies**  
- Dr Sudhakar Thool ----- 139
26. **Reflection of Feminine Sensibility in Githa Hariharan's  
The Thousand Faces of Night**  
- Dr. Leena V. Phate ----- 143
27. **A Detailed Analysis of Establishing the Relationship between  
Trade and Economic Growth**  
- Dr. Pragati Richa Pandey ----- 148
28. **Rainbow Parenting Blogs: Creating a Gender-expansive Space**  
- Emelia Noronha ----- 158
29. **Analysis On Role Of Innovation And Technology In Sports**  
- Dr. Indrajit Basu ----- 163
30. **Overcoming Social and Political Prejudice Through the Works Of  
"The Black Woman Writer", Toni Morrison**  
- Dr Jagruti S Vyas ----- 171
31. **Voices Of The Subaltern Tribal Character In Vikas Swarups Six Suspects**  
- Prashant Jambhulkar, Dr. Vivek V. Joshi ----- 175
32. **Analytical Study on Specific Psychomotor Skills and Psychological Factors  
of Boxing Players & Tug of war Players in West Zone Universities**  
- Dr. Jayant Kumar V. Ramteke ----- 181
33. **Lived Experiences of Teachers' and Students' Perceptions  
on Remote Teaching and Learning of Vocabulary**  
- Jerlina.I, Dr. M.M. Uma Maheswari ----- 185
34. **Fundamental Skills For Reading Fiction**  
- Arjun N. Khobragade, Dr. Abhijit R. Aney ----- 191
35. **Feminist Literature and It's Representation in Literary Forms**  
- Prafull A. Kose, Prof. Abhijit R. Aney ----- 195





## Reflection of Feminine Sensibility in Githa Hariharan's The Thousand Faces of Night

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### Abstract :

Githa Hariharan is one of the outstanding Indian English female novelists. She is interested in contemporary socio-political issues, which are evident in her interviews, articles, and novels. She is famous for her novel, "The Thousand Faces of Night," and got the Common Wealth Writers' Prize for the best first novel for it in 1993. Githa Hariharan has portrayed the state of women's lives beautifully in her novels, which describe the position and capabilities of women in a society. She has depicted the lives of the female characters and their struggle for independent identity in a patriarchal society brilliantly. A new outlook has emerged on the Indian social horizon, with the feminine essence trying to reconsider women's status in society and acknowledge her self-identity. This paper aims to present the feminine sensibility of women in general and in particular with regard to Githa Hariharan's novel, "The Thousand Faces of Night."

**Keywords:** Feminine, sensibility, patriarchal, identity, social-political issues.

### Introduction :

Githa Hariharan focuses on feminine sensibility and explores the inner world of a woman. The foremost interest of Hariharan is to examine the distressed depths of the female psyche. The major feature of her novel is her style of portraying the characters. She is thoughtful mostly about the depiction of female characters as living in a constrained and restricted world

that is filled with anxiety, uncertainty, and confusion. Hariharan represents each individual as an unsolved mystery. All these feminist issues projected in her novel are examined in depth in this research analysis. Khushwant Singh, in his column in The Hindustan Times, writes that "Hariharan writes with anguish, pain, and anger about what is happening to our India."

Feminism is the term first used by the French dramatist Alexander Dumas in 1872 in a pamphlet called "L'Homme-femme." He used this term to denote the advancing movement for women's rights. Dr. S.P. Swain has rightly observed: "Feminism recognises the inadequacy of male-created ideologies and struggles for the spiritual, economic, social, and racial equality of women who have been sexually colonised and biologically subjugated. An expression of the mute and stifled female voice denied an equal freedom of self-expression, feminism is a concept emerging as protest against male domination and the marginalisation of women" (48).

The word "sensitivity" conjures up an emotion, an impact, or something that should be felt as well as thought. As a means of comprehending women's experiences and the ways in which they articulate those experiences, "feminine sensibility" sparks a thorough investigation of consciousness and sensibility. Investigating one's awareness of her circumstances as a woman who has become an oppressed target is at the heart of a study of feminine sensitivity. Understanding the ways in which a male-dominated society oppresses





people is another step in the process. Feminine sensibility actually communicates one's perspective of oneself as a woman.

The social status of women varies throughout Hinduism, sometimes being elevated and other times being degraded. The codes of "Manu" are rife with inconsistencies. According to one passage, a woman must be respected and kept content in order for God to bless a family. It is stated in another section that a woman should take care of all domestic chores regardless of how her spouse treats her. In the Hindu faith, women are portrayed as silent sufferers throughout history and are accorded a subordinate position in both the household and society. The family's burden has been carried by the Indian woman. She has toiled for her husband, her kids, and her household. Women are led to believe that powerful external forces, such as social customs and education, which have historically been dominated by men rather than naturally occurring "feminine" attributes, are to blame for this second-class status. Indian women take pride in their suffering and have long been associated with the idea of subjection. They have been raised to accept the roles that patriarchy has given them because it runs in their blood.

#### **The Thousand Faces of Night :**

The Thousand Faces of Night deals with several themes. One of the most important issues it highlights is the social mechanism in traditional patriarchal society that suppresses and controls women. The men use their authority to overpower women and their independence as human beings for their own advantage. The novel is a woeful tale of three women characters, Mayamma, Sita, and Devi, who suffer silently and strive to become ideal wives, mothers, and daughters-in-law. It also shows the deep discontent of unequally placed women in a male-dominated society. Mayamma, Sita, and Devi are the victims of their gender.

#### **Devi :**

Devi, the major female character in "The Thousand Faces of Night," is the daughter of Mahadevan, a "spineless" father, and Sita, a "self-willed" mother. She is a victim of a patriarchal family. Mahadevan, Devi's father, is a dreamer and idealist who allows himself to be shaped and moulded. Devi's mother, Sita, is a product of a patriarchal family and believes that after marriage, a woman's life and services are for the husband, children, and in-laws.

In the novel, the mother-daughter relationship and the marital status of Devi play major roles in shaping her identity. Sita gives Devi the education she wants and sends her abroad to study. Devi, like an obedient daughter, returns to India for the sake of her mother, who gave up her freedom in the United States. She gives her mother the right to choose a groom for her and passively agrees for the marriage to be arranged with Mahesh. Devi says, "In this fortress that shuts out the rest of the world, I grope towards her, and she weaves a cocoon, a secure womb that sucks me in and holds me fast to its thick, sticky walls" (TFN 13). Sita surrenders to the secondary status given to her after marriage. She also grooms Devi towards such a penance in married life. Uma rightly says, "Willingly or unwillingly, the Hindu woman passes on the legacy of the patriarchal system to her daughter, who may either accept it implicitly or may question it but may finally accede to it" (68).

Devi, after marriage, tries to become an ideal wife and daughter-in-law like her mother. But the marriage fails at various levels. Devi's closest friends in her husband's home are his father, Baba, and the elderly family caregiver, Mayamma. Mahesh is a polite stranger to her, even after the marriage. He is unaware of Devi's boredom and loneliness. He only wants Devi to take care of his father, attend himself, manage the household chores, and receive his friends. In short, Mahesh wants a submissive and passive





wife like other men. He takes his relationship with his wife for granted. Devi expresses a wish to learn to play cards, to learn Sanskrit, and to look for a job. But she is weak against her husband's supreme confidence and arrogance. Mahesh's disapproval was expressed only through an inward movement of his lips, "weaving a cunning cord around [her] vulnerable neck" (TFN 56), by saying, "This is what comes of educating a woman. Your grandmother was barely literate. Wasn't she a happier woman than you are?" (TFN 74).

Devi's pursuit of self-satisfaction is a continuous process. When she discovers that neither Mahesh nor Gopal can fill her void in life, she does not feel at peace and tranquil with them. When she discovers that they are solely focused on their work, she is disappointed in her hopes of forming a meaningful relationship. She feels degraded by the secondary status the patriarchy has given her. When she is unable to reconcile her second life with Gopal, she resolves to join her mother. The sound of the veena comforts her as she walks up to her mother's house and strengthens her relationship with her. Devi hopes that this female closeness with her mother will last forever, despite breaking tradition. Devi, who struggled in a patriarchal society.

#### Sita :

Sita is another prominent female character in "The Thousand Faces of Night." She is born into a higher social and economic section of society. She is educated and gifted with musical talent. Due to her lack of beauty, she was married after her cousins became mothers. Because of her extraordinary talent at playing the veena, she is accepted in the marriage market and is married to Mahadevan. At one instance, while playing the instrument, Sita failed to respond to her father-in-law. He rushes to her and confronts her in a fit of anger for neglecting household duties. After the event, Sita gives up her love for the

veena. She passively submits to male authority's orders and never provides an opportunity to complain. She suppresses her artistic desires to be a perfect daughter-in-law and a righteous wife. Her husband is not supportive and fails to mediate in such situations. To lead the path of the perfect housekeeper, she pulls the strings of her veena. The suppression of her youthful feelings makes Sita a strange and tough being. She gradually becomes authoritarian, even toward Devi, without any tenderness.

Mahadevan, on the other hand, lacks the courage to oppose his father but is overwhelmed by the sacrifices Sita made for the betterment of the family. He recognises that she is a "woman who did not complain, a woman who knew how to make sacrifices without fanfare." Sita was such a woman, he thought, and she had earned his unswerving loyalty. What he did not quite grasp, and when he did, it was too late, was that a pattern set early in a relationship congeals into a trap. "You can't get out of it without causing pain either to yourself or the other person" (TFN 103). Sita becomes a role model, a dutiful daughter-in-law, wife, and mother, fulfilling household chores with perfection. She grows into "an expert at managing things and, even more important, at moulding the most moist and fragile of clay into the most effective shapes" (TFN 102). The actions and reactions in Sita's life illustrate how the family alters and controls women's desires. Anuradha Roy rightly points out that "the concept of patriarchy, fetishized though it may have become, maintains a necessary focus on the idea that a woman's oppression is not an isolated misfortune under one man's tyrannical authority. What is more threatening is that she is at the receiving end of an entire system of social structures and practises based on the fascist ideology that men are and should be superior to women" (23).

Sita grows into what others want her to be by giving up her own passion and individuality. K





Damodar Rao observes her struggle and writes that in a powerful patriarchal society like India, it is not uncommon to see women seeking to turn the aggression against themselves, leading to self-inflicted scars and penance. The understanding that they cannot direct their rage against people who have humiliated them is a cause in and of itself that leads to this. The mythical character of Gandhari from the Mahabharata is the clearest example of this hostility toward oneself. (160).

#### Mayamma :

Githa Hariharan has neatly structured traditional joint families with few women wielding more power than others. Mayamma, one of the key figures in the novel, is punished and cursed for not conceiving a child by her mother-in-law. In the prelude to the novel, Mayamma talks about her suffering, humiliation, and alienation. "When I lost my first baby, conceived after ten years of longing and fear, I screamed, for the only time in my life. Why? .... She [my mother-in-law] slapped my cheeks hard. . . . Her fists pummelled my breasts and my still swollen stomach till they had to pull her off my cowering, bleeding body. She shouted, in a rage mixed with fear, 'The barren witch has killed my grandson'" (TFN Prelude I-II) Her mother-in-law is in a state of anger at the loss of her grandson. She beats her using offensive words like "unfertile" and "barren woman." Patani, N. asserts that "the main tragedy is; if patriarchy considers a woman inferior; the female psyche is not different from this. She considers herself inadequate in herself and thinks that a woman must seek her identity and self-fulfilment through masculine aspiration. A woman should remain passive, content, and pleasing to her man." (24) Though filled with fear and distress, Mayamma does not rebel against humiliation and injustice done to her by her husband and mother-in-law. P. Spratt rightly comments in his book *Hindu Culture and*

Personality that "The uncommonly intense desire for a son among Hindus is well recognized. It is traditionally attributed to the doctrine that unless his son performs the obsequies, a man's soul cannot go to Heaven" (193).

Mayamma is punished for not bearing a child for ten long years until she is blessed with a son. But her life is worsening after the birth of a son. A complete brute, he, too, tortured her like his father and grandmother. He hit her with an iron frying pan for not parting with her diamond ring. The ill-mannered son receives punishment from God, falls ill with fever, and dies. Her husband ran away and took with him all the money in the house. According to Bindu Jacob, Mayamma belongs to a generation of women who silently bore their responsibilities to death. They never rebelled, as it was considered disgraceful for a woman to avoid her familial ties, even if they crushed her (81). S. Indira comments that women like Mayamma continue to sacrifice and live a tortured, humiliating life because they have no choice (68). Mayamma's life reflects the ruthless social reality of India; namely child marriage, and the torture which women must bear if no male child is born into the family.

#### Conclusion :

The novel *The Thousand Faces of Night* is seen by A. G. Khan as a Mahabharata of feminism in which women fight their own battles and fall victim to their own ambitions, humility, arrogance, and submission. The novel explicates the lives of three separate women from diverse backgrounds who are bound together by the issues that arose during their marriage. The main character and storyteller is Devi. By showing the anxiety of three Brahmin women—a mother, a daughter, and a caretaker—Githa Hariharan has sought to both highlight the chauvinistic mentality of males and to unfurl a new sense of woman's identity to change her status from victim to rebel. The book explores the issues





facing women in society at many levels and poses several feminist queries. It promotes gender equality and calls out patriarchal callousness for failing to understand the needs and wants of women. The family's retainer, Mayamma, is the classic woman who accepts her fate, asks no questions, and goes about her life just as expected. She upholds the harshness that a patriarchal family mandates for mothers, daughters, wives, daughters-in-law, and women who have been abandoned. She leads a set existence and makes no decisions. Devi, however, is a contemporary educated woman who wants to use her education to communicate her thoughts.

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## Role and Impact of social media on Teaching and Learning in Higher Education

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### ABSTRACT

The communication environment in today's social world is evolving quickly thanks to social media. The emergence of social media is having a big impact on student's academic lives. Institutions and academics are constantly experimenting with social media tools in an effort to stimulate collaboration, critical thinking, and knowledge creation. Since social media is now approved by higher education institutions, it serves as a forum for students to interact with their professors, fellow students, and other higher authorities. This therefore called for the study to explore and examine the role of social media and how it has impacted teaching and learning in higher education.

**Keywords:** social media, social networking platform, COVID-19 pandemic, communication, higher education

### I. INTRODUCTION

"Social media are interactive media technologies that facilitate the creation and sharing of information, ideas, interests, and other forms of expression through virtual communities and networks" ("Social media"). According to Merriam-Webster, "social media" is "forms of electronic communication (such as websites for social networking and microblogging) through which users create online communities to share information, ideas, personal messages, and other content such as videos" ("Social media"). A collaborative environment where anybody can share, exchange, remark, discuss, and produce knowledge is what makes social media one of the most essential instruments for human connection. The use of social media platforms is drastically altering the way that people communicate, and its introduction has had a big impact on how teachers and students learn. In higher education environments today, professors, students, and others work together to construct knowledge. Social media applications can enrich teaching and learning material, have a great influence on discussions, promote collaborative work, and more. This influence on teaching and learning environments is growing every year. Educators and researchers are testing social media tools to promote cooperation, knowledge creation, and critical thinking.



## II. REVIEW OF LITERATURE

Social, political, economic, and educational aspects of life have all been impacted by social media. In the context of education, this medium improves students' learning opportunities and expands their opportunities for constant communication with teachers. Millions of people use social media sites like Facebook, YouTube, Twitter, WhatsApp, Myspace, Google+, LinkedIn, Instagram, and others every day, especially young people. Due to the compelled adoption of online teaching, a dramatic increase in social media influence was seen during the COVID-19 epidemic. In order to maintain social distance norms and other safety measures, the electronic medium has become the primary form of communication under the new normal. The rapid influx of data in social media has aided in the creation of knowledge for all types of users. Hussain discovered that the growth of the global virtual community is correlated with students sharing their educational experiences via online social networking sites (639–645).

Educational institutions believe that social media platforms can help with teaching. A majority of respondents said that social media sites can be useful tools for collaborative learning, and other respondents agreed that videos, podcasts, and wikis are useful resources for teaching. (Moron et al., 2011) Most higher education students and faculty members choose Facebook as their social networking site. A research study examined Facebook's use for academic purposes severely (Sharma et al., 2016). Additionally, some courses have made use of YouTube as a venue for students to produce and distribute course-related videos. YouTube is a useful social media site for posting educational videos, and it has helped educators and students by enhancing students' academic achievement (Orus et al., 2016). Instagram is a social media platform for uploading photos and videos that is effective for disseminating information in higher education (Arceneaux et al., 2018). Twitter is a microblogging site used for education by academics, researchers, and scholars (Veletsianos, 2011). Students in other courses have used Twitter to discuss course material in class, with Tweets being shown on a big screen to promote cross-group discussion (Hamid et al., 2011). All parties involved in higher education use Twitter frequently, and it offers enormous potential for e-learning pedagogy (Kassens-Noor, 2012).

A social networking platform for academic and research purposes is called Research Gate. The analysis of the research activity in higher education institutions has greatly benefited from this platform. It can also be applied to the promotion of academic influence and publications in the scientific community (Yan et al., 2018). By using efficient social media marketing tactics, higher education institutions can increase their placements, enrollment ratios, recruitment, admissions, and exposure. Social media, in Landry's opinion, is a tool that may be utilized for good or harm, depending on the individual. Social media has both positive and negative aspects. Yes, it is simpler to recall the negative than the positive, yet social media platforms have opened up opportunities for people all over the world.

## III. SOCIAL MEDIA SITES

Social network sites were described by Boyd and Ellison (2007) as open web-based services that enable users to create personal profiles, locate other users with whom they are connected, read and respond to other users' postings, and send and receive messages either secretly or openly. These online tools enable users to create a constrained system-based public or semi-public profile. Facebook and LinkedIn are among the most widely used social media sites



Social media site gives educators access to more information quickly, which is both exciting and astounding. With so many options, it may also be annoying and perplexing. The greatest social media sites for teachers are listed below to help teachers with this overwhelming responsibility.

**YouTube:** Any level of educator can visit YouTube's education category and find a number of subcategories, including university, science, business, and engineering. Even a separate area of YouTube is devoted to teachers and how to use it in the classroom. However, teachers might still use all the fantastic videos that are available according to topics or searches even if they never went to that section.

**LinkedIn:** LinkedIn is utilized for much more than connecting employers with candidates or conducting candidate searches, despite serving as a professional social network for employers. Students are kept in touch with reality and limitless opportunities through a focused education by having them publish their professional resumes there. Students get information about job opportunities and the corporate world around them.

**Research Gate:** Similar to LabRoots, Ijad Madisch developed Research Gate to bring scientists together for collaboration. The mission and the developers, who are scientists working to promote hardworking researchers all around the world, are actually what make a difference.

**Facebook:** Everyone is on Facebook, which is its best feature. Telling students to check out the page where you post on Facebook makes sense because they enjoy using Facebook to interact with their friends and family. Having a separate personal account and remaining professional are both crucial.

**Twitter:** The ideal approach to using Twitter for teaching is to remind students that they have upcoming due dates for assignments or exams, so they should study for such things. By sending a well-known quote, teachers will occasionally utilize it as motivation.

**Instagram:** Students appreciate Instagram for a variety of reasons, but primarily because of the images and filters that are offered. Teachers might give tasks that take advantage of students' Instagram addiction, such as picture essays in which students snap photos, post them, and then add captions. Students can even design campaigns for certain causes or simply for class projects.

**Google+:** Along with fantastic designs and themes, Google+ connects instructors with their students through circles that elevate online conversation to a fine art. Because they didn't exactly understand a certain lesson the first time, students may need to learn more about it. To connect them to their path of thinking and learning, gather them into a circle of their own and provide them with the ideal tools.

#### IV. ROLE OF SOCIAL NETWORKING SITES

Facebook, Twitter, LinkedIn, and Myspace are just a few examples of the social media sites that are referred to together under the name "social networking sites." Internet-based social media tools enable more open communication among users. Social media has recently grown to be one of the most important channels for communication. Social networking is necessary for communication between people no matter how far apart. Making social networking open, two people can share files, photos, and videos, make blocks, send messages, and engage in real-time communication. Because they make it so simple and successful to connect friends and coworkers, these platforms are referred to be social. In today's higher education environment, researchers, and others work together to construct knowledge. The popular in the field are Facebook, Twitter, blocks, YouTube, Instagram, Google and others.



## V. IMPACT OF SOCIAL MEDIA ON TEACHING AND LEARNING IN HIGHER EDUCATION

Social Media can benefit professors and students in teaching and learning in higher education. Technology has undergone revolutionary advances that have created several chances to improve student learning and teaching. Since the advent of the internet and mobile phone technology, the educational landscape has undergone a total transformation. Social networking websites' growing utility and popularity have inspired educators to consider how they might be used in the classroom. Educational institutions are becoming aware of how social media can enhance group work and active learning. Social media is opening the way for a new kind of learning that is personalized and tailored to each learner's needs. Professional networks and connections are now essential to one's success and continued progress in a connected society.

**Positive Impact:** Students can readily communicate with one another about projects and homework thanks to social media. Additionally, students can complete group projects at home. Students who struggle with speaking up in class can participate in the learning process when social media is employed in pedagogy, which also helps to boost their confidence. Any questions can be answered by leaving a message on social media. A website like Facebook, etc., aids teachers in keeping in touch with parents or in keeping them informed of their children's progress. The knowledge and abilities needed for effective social networking are being taught to students.

**Negative Impact:** Students are increasingly prone to abrupt changes in mood and self-control. According to a new study, students' moods are immediately affected anytime a profile photo is uploaded. For them, it causes worry, anxiety, or terror. Instead of studying or connecting with others face-to-face, students neglect their schoolwork by spending time on social networking sites. Students prefer to talk with their pals for hours at a time, wasting time that could be spent studying or picking up new skills. Students who routinely use social media may lose the ability to communicate face-to-face. The communication environment in today's social world is evolving quickly thanks to social media. The emergence of social media is significantly influencing the academic life of students. Institutions and academics are constantly experimenting with social media tools in an effort to stimulate collaboration, critical thinking, and knowledge creation. Today social media has been accepted by higher institutions making it a platform where students connect with their instructors, fellow students and other higher authorities across the board. This therefore called for the study to explore and examine how social media has impacted teaching and learning in higher education.

## VI. BENEFITS OF SOCIAL MEDIA

**Group Learning:** Students share a lot of information on social media. So why not promote group learning using this platform? In reality, many academic institutions worldwide encourage students to create global alliances using social media in order to complete specific project assignments. As a result, they become more involved with one another, learn how to manage projects, collaborate with teams located throughout the world, and develop cross-cultural sensitivity. Similarly to this, using social media has sped up and simplified interactions with peers or teachers about matters pertaining to the classroom. Utilizing social media exposes students to a new work culture that emphasizes managing work through online interactions, which is crucial in today's business world. It demonstrates to them how to strengthen their web presence through their talents.

**Students sharing information:** Students' smartphones keep them always connected to the internet, which allows them to quickly transfer information to their connections. Along with sharing ideas and opinions, they also



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Social media networks' advancement in educational systems will lead to the emergence of a number of beneficial applications that can enhance the learning process. Social media has a significant impact on students nowadays at every stage. You are turning away a large portion of your potential audience if you are not using social media. It might be a very successful strategy to use it in educational institutions. Social media has several advantages for academic institutions. The examples mentioned above are but a handful. Social media platforms provide excellent platforms for student and teacher interaction. Teachers can increase their students' academic and technological engagement, foster a strong feeling of teamwork in the classroom, and develop stronger relationships with their students by using social media.

## VII. CONCLUSION

trade a lot of useful data. This content covers a lot more than just amusing movies or pictures and includes helpful information pertaining to their studies. For classes and exams, they share useful information. Social Media usage by Teachers: Social media is a fantastic marketing tool for educational institutions to connect with potential students. Education experts have developed a solid marketing strategy as a result of the new media to raise brand awareness. In order to reach students, colleges all over the world use social media extensively. They are speaking with professionals on social media. Facebook and YouTube are used by academic institutions to communicate with students. These platforms can be utilized to notify students about important information, disseminate school news, and make announcements. Encourage Research: Social media provides an opportunity for teamwork to support research endeavours. One of the better platforms for secondary data extraction is this one. To collect samples and learn the opinions of the general public and other experts on a given topic, survey pools can be used. Social media can help academic researchers compile and produce useful content by working on collaborative assignments and projects. Synchronous and Asynchronous learning: Sometimes, it is difficult to address the queries of students during classroom sessions. This makes it further difficult for students to clear their doubts. However, professors can take advantage of social media technology to extend teaching hours beyond the classroom. They can set up Facebook Live sessions or Twitter discussions to cover the doubts of their students. As a matter of fact, professors can allocate dedicated time slots for online discussions to answer any question or to work with a student. Utilize blogs to establish a virtual library: Professors have a lot of latitudes when it comes to developing their intellectual reputation by setting up a personal blog or website. Students will be able to use the uploaded academic work as well as other crucial lectures and videos as reference materials for their study. Knowledge via Social Media: Social networking sites provide excellent learning possibilities. Students can be inspired to create networks that will promote professional career assistance. Similar to how they can engage with students, professors can assist them in finding acceptable job vacancies and pertinent connections for their future careers.



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|    |  |     |
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| 22 | Development and Characteristics of Dystopian Literature<br>Assit. Prof. Rinku Vaijanath Rukke  | 82  |
| 23 | Representing Indian Freedom Struggle in English Literature<br>Sangeeta Patil   | 85  |
| 24 | Sexual Anxiety, Sexual Attitude and Attitude towards Sex Education<br>among Under Graduate College Students.<br>Dr.Shinde Vijaykumar Balbhim | 87  |
| 25 | Parliamentary Democracy in Indian Post – Independence<br>Dr. (Mrs.) Alpana Vaidya  | 95  |
| 26 | The Role of Health in Personality Development<br>Dr. Sangita Mangesh Khadse  | 98  |
| 27 | Contribution of Post-Independent Women Novelists in<br>Indian English Literature: A Review<br>Dr. Leena V. Phate                             | 102 |
| 28 | Reflection of Culture in Indian English Literature from Pre-Independence<br>to Post-Independence Era<br>Dr Archana Kiran Deshmukh            | 107 |
| 29 | The Role of Health in Personality Development Dr. Subhash S. Dadhe   | 112 |



## **Contribution of Post-Independent Women Novelists in Indian English Literature: A Review**

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### **Abstract**

Numerous Indian authors have written books that expose the realities of Indian communities and the way in which women are treated there. They use amazing language to present many facets of feminism. In the writings of Indian women authors, the fight of an Indian woman for her genuine identity is evident. The research paper makes an effort to evaluate the impact of post-independent Indian women authors who write in English. Anita Desai, Kamala Markandaya, and Shashi Deshpande, three Indian women novelists in India, are reviewed in a thorough yet concise way, reaffirming their standing as undisputed leaders in and contributors to Indian English literature. For the sake of completing the academic task, a few female novelists, including Nayantara Sehgal, Shobha De, Arundhati Roy, Anita Nair, Namita Gokhale and Manju Kapoor, are also briefly discussed.

**Key words:** Feminism, fiction, Post-Independent, feminine sensibilities, psychological, lesbian

### **Introduction**

After independence, Indian women writers significantly improved Indian literature in English, particularly in the field of fiction. Several incredibly gifted female novelists from India have improved English-language Indian fiction. They are Kamala Markandaya, Anita Desai, Shashi Deshpande, Arundhati Roy, Bharati Mukherjee, Manju Kapur, Anita Nair, Nayantara Sehgal, Mahasweta Devi, Shobha de, and Namita Gokhale. They stand out for their distinctive aesthetic, representation of social issues and reality, advocacy for women's liberation, and sensitivity to feminine sensitivities. Many women novelist have essentially used the several facets of the male dominated society as their main theme. "Feminism does not particularly talk of equality and rights of women but it is more about compassion, respect and understanding from the male counterparts. The main cause for the dissatisfaction of the women in today's society is the superior attitude of the men throughout, the women have suffered in silence and feminism talks exactly about that Indian English novelists have frankly highlighted this concept." (Kadu, 117)

### **Anita Desai**

One of the best-known Indian authors of English-language books is Anita Desai. She is definitely the best and most influential novelist working today. She is the recipient of the Padma Bhushan Award and was nominated three times for Booker Prize. She has contributed admirably to Indian English literature. She views social reality from a psychiatric perspective rather than as an intimate social reflection of the inner lives of her characters. She is more interested in characters' thoughts, feelings, and awareness than their actions, experiences, and accomplishments. Her subjects ranged from domestic strife in traditional Indian families to the representation of suffering women in a patriarchal society in her earlier books, but we notice a clear shift in her themes in her later works. She also writes successfully. She is equally adept at writing about the male psyche, the trauma and suffering of Indians who have immigrated elsewhere, self-exile and spirituality, gender inequality, etc. She primarily writes psychological thrillers. She asserts that the society of India is not reflected in her writings.

The 1963 novel *Cry the Peacock* won the Sahitya Academy Award. Young and sensitive married woman Maya, who is plagued by a childhood prophecy of a tragic catastrophe, experiences psychic turmoil, as portrayed by Anita Desai. Maya, the main character, is unable to feel anything for her spouse, Gautama. Her father gave her all of his love and attention, but after their marriage, she was estranged from him. Her husband, Gautama, describes her as neurotic and accuses her father of spoiling her. She completely lost mental control and pushed her husband off the roof. She killed her husband and then killed herself because she couldn't find the same love her father had for her. She has the audacity to question man's indifference in a conventional society. Desai decides to argue and struggle against the prevailing standards and currents in society.



*Voices in the City* (1965), Anita Desai explores the concept of freedom in life. She paints a vivid picture of the life of Monisha, a different Maya. Like Maya, Monisha experiences emptiness both internally and externally, but unlike Maya, she has learned to control and subdue her emotions. In *Voices in the City*, Anita Desai wonderfully captures Calcutta's cultural, social, and economic state.

The protagonist of the novel *Where Shall We Go This Summer?* is "Sita," a middle-aged woman. Like in her other books, she makes an effort to capture the profound bond between a husband and wife. She demonstrates how Sita's loneliness and subsequent decision to isolate herself from her family and society are caused by feminine sensitivity, marital discord, family dynamics, and a sociocultural environment.

The 1977 novel *Fire on the Mountain* demonstrates how human connections are deteriorating due to a lack of fire, or, more properly, vitality. The protagonist, Nanda Kaul, who resides in her home on Kasauli's mountain ridge, feels alienated over the course of the story. She doesn't want to talk to anyone and prefers to be left alone.

The Indian family life was represented in *The Village by the Sea* (1982). It is based on the story, suffering, and poverty that a small rural village in India had to endure. Anita Desai depicts the character of Deven, a Hindi instructor who tries to interview the legendary surviving Urdu poet, Nur, in her 1984 novel *In Custody*. Through this procedure, Desai masterfully examines masculine ideology and their disillusionment.

Anita Desai is a significant post-independent novelist in India. She has impressed readers with the complexity and richness of fiction that was previously unheard of in English-language Indian writing. When her works are viewed from a feminist perspective, it becomes clear that practically all of her female characters are not only emancipated but also go much further into psychological and intellectual depths.

#### Shashi Deshpande

Shashi Deshpande is a successful feminist writer. She has eight novels, six volumes of short stories, and four children's books to her credit. Her writing refers to the mythological stories, epics, and divine books in which a female has been portrayed as an obedient wife and submitting to the wishes of their companion. In the novels, Shashi Deshpande portrays the dilemma of an educated woman and also the difficulties she has to face in life to be a woman. Depicting the middle-class setting in all her novels, she has succeeded in achieving popularity through her writings.

*That Long Silence* (1988) winner of the Sahitya Academy award, tells the story of Jaya Varma. The word silence in the title refers to the silence Jaya sustained her whole life. She is a wife and mother of two teenagers. She even writes in her spare time. In this novel, Shashi Deshpande portrays a lack of depth in a woman's life.

In the novel, *The Dark Holds No Terrors*, the protagonist Sarita is emotionally deprived of early love, care and affection. She is just treated as a nanny and playmate for her brother. Sarita fights against the orthodox family to marry a man outside her caste. But the marriage is on the verge of failure as her husband treats her inhumanly. With courage and perseverance, Sarita defies the conventional norms for her identity. Most of the time, Shashi Deshpande talks about successful marriages in the novel. The relationship between a married couple is disintegrated due to lack of understanding.

*Roots and Shadows* (1983) presents one more rebellious female character Indu, who escapes the city to work refusing to follow traditional family life. She later marries a man of her own choice. But then in due course of time, she understands that life in the city is not differing from the village. Shashi Deshpande's work is women-centric and more or less all her novels depict crises in the female protagonist's life.

The fiction of Shashi Deshpande, which not only promotes feminist principles but also helps women to understand their naked selves, is a breath of fresh air in this entire situation. In order to assert their individuality, Deshpande's novels advise women to be aware of their flaws, work to overcome them, and realize their potential. As a novelist, she reflects the evolving sociocultural backdrop of change. Her books capture Indian society's social realities. Additionally, they reevaluate and interpret women's standing, assisting them in reinventing their identities as well as the positions, roles, and values of their communities. The subjects Deshpande covers in her books are timeless.





They are representative of all women in society and do not refer to any specific woman or group of women.

#### **Kamala Markandaya**

Kamala Markandaya was born in 1924 in Chimakurti, a small village in south India. She was raised in an upper-middle-class Brahman family. After graduating from Madras University, she published short stories in newspapers. She is a first-generation women novelist of India and has published ten novels after India's independence. All the novels deal with post-colonial themes in modern India. Her first novel *Nectar in a Sieve* was a bestseller, earning over \$100,000 in prizes.

The best-known piece of Kamala Markandaya's work is *Nectar in a Sieve* (1954). It is a moving story that highlights the struggles and pleasures of a woman's existence in rural India. The narrative centres on the lives of Rukamani, a young woman who is impoverished. Ruku is married at thirteen to a stranger and relocates to a country far from her family. When a drought hits and multiple crop cycles are ruined, she and her husband there struggle to feed their large family. Ruku observes the effects of post-colonial influences on India as a tannery is constructed in their hamlet and radically alters their way of life.

In the 1960 film *A Silence of Desire*, a devoted, affluent, middle-class family describes their journey through life while living well and indulging in numerous luxuries. The situation quickly gets worse, though, as Dandekar stops respecting his wife Sarojini after discovering a bizarre photo of a stranger whom he thinks is her covert lover. This narrative emphasises the family's strong sense of commitment and love and their desire to work things out.

One of the earliest novels to illustrate the struggle of rural peasants in the new urban lifestyle was *A Handful of Rice* (1966). She follows the journey of the book's antagonist, Ravi, a peasant from the countryside who went to the city to escape the cycle of poverty in his town. He makes friends with an orphan who was raised in the city when he relocates there. Robberies, booze, and prostitutes take over Ravi's life. He eats possibly one meal a day and sleeps on the pavement. When Ravi falls in love with Nalini, the man's daughter whom he robs, everything changes. Ravi starts to modify his behaviour and starts working for Nalini's father, Apu. After getting married to Nalini, Ravi discovers how tough it is to create a comfortable living, even while working. In a never-ending struggle between returning to his former lifestyle of easy money and freedom and staying in the middle class, Ravi develops a greed obsession.

Social distinctions, the inequalities between those who live in poverty and those who live in prosperity, as well as the struggles each class faces, are a recurring theme in all of Kamala Markandaya's writings. Her female characters convey the idea that most women's issues may be resolved by their economic independence. These traits set Kamala Markandaya's female protagonists apart from those of other female protagonists created by current Indian-English authors. Her female protagonists reject using males as sages. Her books tackle a few feminist-related topics and present a new, strengthened, and autonomous view of women.

#### **Nayantara Sahgal**

The feminist author and political critic Nayantara Sahgal has nine novels and a few nonfiction works to her credit. She was one of the earliest Indian writers of English who gained recognition among readers outside. For *Plan for Departure*, she received the Common Wealth Writers Prize in 1986. She is arguably best known for the book *Rich Like Us*, which in 1986 was honoured with the Sahitya Academy Award. Third Wave Feminism in the West had an impact on Sahgal.

Women's issues are highlighted in *Rich Like Us*. The emergency proclamation and the aftermath of Independence are the backdrops for the book. In a period of political unrest and social upheaval, the two protagonists Rose and Sonali struggle to survive. In the book, they face significant survival challenges. In the world of Indian English fiction, she has emerged as an important voice. She learned about the social and political conditions that were prevalent in the nation as a result of her relationship with the Nehru Family. Her extensive body of work gives us insight into her political obsession as well as her ongoing study of marriage issues between men and women. We see that she frequently weaves together political undertones with themes of the man-woman connection, their marital issues, and women's emancipation in all of her stories.

#### **Shobha De**

The lifestyles of metropolitan aristocratic ladies are the subject of Shobha De's literature. Instead of having an emotional and psychological bond, marriage is to them a convenience for





financial gain, social status, and physical fulfilment. Women who abandon their morality in the pursuit of self-identity are portrayed by Shobha De. Her female characters are sophisticated, well-educated, glamorous, ambitious, and materialistic, with a desire for sensual fulfilment. They are doomed by their romanticism since they are continuously looking for a new life partner rather than thinking through their marital issues. Her characters don't exhibit any of the moral or ethical qualities that marriage often connotes in Indian culture. For them, being unfaithful is not a sin but rather a habit for which they feel no regret. Her works depict the metropolitan elites who have traded moral principles for sensual desires such as thirst for wealth, satisfaction, achievement, and ambitions. Indianness is absent from Shobha De's feminist concepts. Her ideas encourage women to weaken their family bonds in order to fit themselves into better social places. Although she discusses several issues that pertain to the lives of women, she is unable to offer any meaningful or applicable remedies.

#### **Anita Nair**

Another name on the list of post-independent female novelists is Anita Nair. In her works, she has portrayed all facets of women's lives, particularly the lives of middle-class women. Her continuous work has demonstrated her potential. She has five novels that have been published to her credit, and the essence of her work is a grasp of the psyches of men and women as well as a deep and in-depth knowledge of mythology, both of which she expertly employs in her novels. Her 2005 novel, *Mistress*, delves deeply into the exclusive world of Kathakali dancers and presents a compassionate portrait of their existence from both the outside and the inside. The author offers the Brahman heroine Ahkila, who is on the prowl for her identity, in *Ladies Coupe* (2001), a forceful and highly potent story that defines feminine sensibility. *Lessons In Forgetting*, her most recent book, is a book of optimism and forgiveness, of a new life after tragedies, offering a second chance to rebuild life and go forward. Anita Nair uses her understanding of South Indian culture to present genuine social circumstances that authentically reflect her upbringing. Her capacity to look deeply within people's minds keeps the readers mesmerized.

#### **Manju Kapur**

Manju Kapur is an Indian novelist. Her first novel, *Difficult daughter*, won the 1999 Commonwealth Writers' Prize, for the best first book. She depicts a love relationship between woman student and a married professor resulting in marriage in *Difficult Daughters*. Feminist criticism and gender studies have emboldened women writers the world over to write freely about love and sex and above all about a woman's right to consummate love the way she likes. This gave rise to the description of a lesbian relationship in fiction as Manju Kapur has done in *A Married Woman*.

#### **Namita Gokhale**

Another well-known author in Indian English fiction is Namita Gokhale. Through novels like *Paro: Dreams of Passion* (1984), *Gods, Graves and Grandmother* (1994), *The Book of Shadows*, and *The Mahabharata* (2009), in which she has explored a wide range of themes from the status of women to the reinterpretation of ancient mythology, she has captured the attention of both readers and critics. She projects and gives voice to women's vision and their sense of independence in her debut book, *Paro: Dreams of Passion*. Her book, *Gods, Graves, and Grandmother*, reveals the moral hypocrisy that exists in our culture, where women are coerced into acting immorally and are taken advantage of by males. The theme of *The Book of Shadows* is supernatural while *The Mahabharata* she has interlinked lifelike characters with characters from to create new meaning.

#### **Arundhati Roy**

The most renowned writer among modern women is Arundhati Roy. She is one of the female authors who has written on the struggles of the oppressed, the marginalization of women in a world dominated by men, and the impact of Marxism on the lives of the oppressed. *God of Small Things*, written by Arundhati Roy, received a great deal of praise from reviewers and readers worldwide, elevating her above all other authors. The work drew appreciation for a number of things, including the expertly handled transition between the past and present, the author's gift for description, and its narrative style, which combines magic, mystery, and tragedy. The protagonist, Velutha, suffers a tragic fate throughout the novel's narrative, and the combined forces of religion, culture and society ultimately lead to her death. The narrative focuses on the troubled world of Esther and Rahel, the twins who end up being a part of Velutha's tragedy, in addition to Velutha's tragedy. Arundhati Roy uses satirical storytelling to vent her resentment at the rigid, centuries-old caste structure that rules our culture. Serious themes involving religion, sex, caste, and class are brought up in the book. The bond





between Velutha (a Dalit) and Ammu is intolerable to society, thus he is brutally murdered. His passing illustrates the dangers of inter-caste relationships and how they can end disastrously. Babitakarand Urvashi kaushalrightly comments that "Arundhati Roy adopts a narrative which is satiric in tone and lashes her anger on the rigid age old caste system which dominates our society"(53).

#### Conclusion

The finest method for emphasizing a problem or restating a stance is through literature. Post-colonial Indian English fiction is essentially the same as post-independence Indian English fiction. In the two to three decades following India's independence, women have made an undeniably significant and rising contribution. Women novelists that emphasize social realism and familial relationships include Kamala Markandaya, Nayantara Sehgal, and Shashi Deshpande. In her novels, Nayantara Sehgal uses the nation's political climate as a metaphor. She also writes about it. Anita Desai, on the other hand, explores psychological realism in her writing and delves deeply into the human psyche. While in *The God of Small Things*, Arundhati Roy unabashedly explores love and sex. These women novelists have won and competed with English language fiction globally for international prizes like the Commonwealth Fiction Prize and the Booker Prize etc. "It would be no exaggeration to say that the best English fiction in the world is being written by the Indian women writers or those of Indian origin" (p. 2 as cited by Yesapogu )

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CONTENT

| Sr                     | Name                         | College Name  | Title of Paper  |
|------------------------|------------------------------|---|---|
| <b>ENGLISH SECTION</b> |                              |   |   |
| 1                      | Dr. Anjali Patil-Gaikwad     | C.P. & Berar College, Nagpur  | YOUNG ADULTS AND HUMAN RIGHTS: A CONTEXTUAL STUDY OF HUMAN RIGHTS ON COLLEGE CAMPUSES   |
| 2                      | Dr. Anuradha Poddar          | Smt. Ushaben Chandrakant Thakar Women's College, Nagpur                 | MORAL, LEGAL, AND NATURAL RIGHTS  |
|                        | Vijeyandra Shahu             | Smt. Ushaben Chandrakant Thakar Women's College, Nagpur                 |   |
| 3                      | Dr Archana Kiran Deshmukh    | Jawaharlal Nehru Arts, Commerce & Science College, Wadi, Nagpur,        | HUMAN RIGHTS THROUGH SUSTAINABLE DEVELOPMENT FOR COLLECTIVE PROSPERITY: ANALYSIS OF THE PORTRAYAL OF MAN-EATERS IN JIM CORBETT'S WRITINGS |
| 4                      | Miss Bhimadevi Mahadeo Dange | Dr. Babasaheb Ambedkar College of Arts, Commerce & Science, Bramhapuri  | DALIT COMMUNITY AND HUMAN RIGHTS- AN OVERVIEW   |
| 5                      | Ganesh.M.Uparkar             | Research Centre, Sardar Patel Mahavidyalaya, Chandrapur                 | ROLE OF NGOS IN PROTECTING HUMAN RIGHTS   |
| 6                      | Kapil Singhel                | Vasantrao Naik Government Institute of Arts and Social Sciences, Nagpur | INSENTIENCE OF THE WEALTHY IN MAHASHWETA DEVI'S MOTHER OF 1084  |
| 7                      | DR. LAKHAN B. INGLE          | C. P. & Berar Education Society's College, Tulsibag, Mahal, Nagpur      | HUMAN RIGHTS AND DR. BABASAHEB AMBEDKAR   |
| 8                      | Dr. Leena V. Phate           | Jawaharlal Nehru Arts, Commerce & Science College Wadi, Nagpur          | HUMAN RIGHTS ISSUES: DISCRIMINATION, INEQUALITY, AND VIOLATIONS OF CIVIL AND POLITICAL RIGHTS IN ARUNDHATI ROY'S THE GOD OF SMALL THINGS  |
| 9                      | Dr. Madhuri Thaware          | Jyotiba Phule College of Education, Nagpur                              | HUMAN RIGHTS AND WOMEN STATUS   |
| 10                     | Prof. Mahesh G. Chonde       | Mahatma Gandhi Arts and Commerce College, Parseoni Dist. Nagpur         | HUMAN RIGHTS IN BUSINESS PRACTICES  |
| 11                     | Dr. Manisha Bhatkulkar       | Jawaharlal Nehru Arts, Commerce and Science College, Wadi-Nagpur        | ENVIRONMENT: A HUMAN RIGHT  |





## HUMAN RIGHTS ISSUES: DISCRIMINATION, INEQUALITY, AND VIOLATIONS OF CIVIL AND POLITICAL RIGHTS IN ARUNDHATI ROY'S THE GOD OF SMALL THINGS

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### **Abstract :**

*The God of Small Things, Arundhati Roy's debut novel, became a huge success. Roy protested against beliefs and opinions that were out of date, irrelevant, and superfluous for the modern social order by raising her voice in opposition to the current societal taboos. This book is a serious and realistic evaluation of how society treats various people differently depending on their power and social status. The objective of the article looks at the relationship between human rights and dignity and how one might affect the other by being violated. It examines the social, economic, and political effects of violations of human rights on individuals as well as society. Regardless of a person's ethnicity, gender, age, or any other trait, they all have inherent worth, known as human dignity. It is the acknowledgement that each and every individual has an inherent right to equal treatment, justice, and liberty from racism and that they need always to be treated with respect and consideration. In the novel, the hierarchy of castes in India, a system of government politics, and the effects of forbidden love are explored. The paper also highlights the significance of cultural and societal norms on the lives of young children, women and Dalit's.*

**Keywords:** Human Rights, dignity, discrimination, civil rights, political rights, untouchability,

### **Introduction :**

The 1997 Booker Prize winner "The God of Small Things" was warmly received both critically and commercially. It also sparked debate because of how it handled delicate subjects like child sexual assault and India's caste system. The frail universe of marginal people set against the oppressive burden of tradition in Ayemenem society serves as the novel's central topic. 'The God of Small Things' illustrates how several marginality discourses, including feminism, caste segregation, and untouchability, connect. The battle between the powerful and the powerless, as well as Roy's intellectual stance on the societal and religious structures dictating gender and caste, are all topics covered in this book.

Understanding the function of Kerala's communism and the Syrian Christian Society is necessary to have a full comprehension of "The God of small things." Understanding the structure of castes in South India is also necessary. The entire focus of the book is on crimes against untouchables, women, children, young people, and older people.



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### **Human Rights :**

Human rights are fundamental rights and freedoms that are inherent to every individual, regardless of nationality, race, gender, religion, or any other status. These rights are recognized and protected by national and international laws and standards, and they are considered to be essential for people to live with dignity, equality, and freedom.

Human rights can be broadly categorized into civil and political rights, such as freedom of expression, assembly, and religion, as well as economic, social, and cultural rights, such as the right to education, healthcare, adequate housing and work. Other human rights include the right to a fair trial, freedom from torture and slavery, and the right to participate in cultural and political life.

### **Research Methodology :**

The research question used in this study is: How does Roy depict elements of human rights issues such as discrimination, inequality, and violations of civil and political rights in the novel, *The God of Small Things*? The novel *The God of Small Things* is the primary source of study. A close reading of the book was done in order to identify the violation of human rights in the text. The secondary sources are research articles on *The God of Small Things*. Once the novel's text related to the elements of human rights was identified, it was presented and analyzed.

### **The God of Small Things :**

Indian author Arundhati Roy's book "The God of Small Things" was released in 1997. Estha and Rahel, two fraternal twins, and their family members are the main characters of the novel, which is situated in the Indian state of Kerala. The work touches on issues including politics, the caste system, treachery, and love.

The work also depicts India's complicated social and political landscape. It draws attention to the obvious distinctions between society's rich and underprivileged groups as well as the effects of social, political, and other developments on certain people.

### **Gender Discrimination and inequality :**

There are multiple reasons for gender discrimination and prejudices in India. There are several causes of gender disparity, including illiteracy, patriarchal structures, social practices, beliefs, and conventions, as well as women's misunderstanding of their rights. Despite the constitution's promise of equal privileges for men and women, gender inequality persists in India. Gender discrimination refers to the unpleasant and undesirable treatment of a person based on their gender. Typically, women are the ones who experience this form of prejudice based on gender.

In the novel, *The God of Small Things*, Ammu is the daughter and Chacko is the son of Pappachi and Mammachi. They are Syrian Christians living at Ayemenem, in Kerala.





Ammu, the female protagonist is denied freedom of expression. Even in matters of education, she is neglected. She is confined only to school education, Ammu is denied college education by her father, but Chacko is sent to the United Kingdom to take higher education at Oxford. Ammu is not allowed to study further as she is a woman and so has no right to go to college. It is assumed that college studies corrupt a woman. Ammu once spends a summer with a distant aunt in Calcutta to stay away from her parents. There she marries a Bengali man who works in a tea estate. Ammu gave birth to Estha and Rahel. But unfortunately, she returned back to her parent's home because her husband is a heavy alcoholic, and he physically abuses her. He even went to the extent of asking her to satisfy the lust of his boss to save his job. But at the Ayemenem house, Ammu is not welcomed as she has married an inter-caste and divorced. Her children are considered doomed, they were half-Hindu, Hybrids whom no self-respecting Syrian Christian would ever marry.

On the other hand, while her brother was a student at Oxford, Chacko, fell in love and wed Margaret Kochamma, an Englishwoman. Sophie Mol is the child she gave birth to. Margaret had dumped Chacko for his lazy, ineffective methods soon after Sophie Mol was born, and she had also been having an affair with another guy, Joe. As a result, Chacko goes back to India. He was hired to teach at Madras Christian College. Chacko returned to Ayemenem after Pappachi's passing and takes up his mother's company, Paradise Pickles & Preserves. This incident suggests that a lady loses her husband's protection when she becomes a widow. It's as if a widower lady couldn't operate a business on her own. Mammachi supports her son while tolerating Chacko's 'libertine relationships' with the stunning women working in the plant. Mammachi, however, ignores Ammu's requirements and the comforts of her kids as they grow. Arundhati Roy shows in the book how parents treat their son and daughter differently. Societal norms are different for a female and a male child. Because women are viewed as being dependent on their male counterparts, Chacko inherits his mother's company, Paradise Pickles and Preserves, after Pappachi's passing.

In practically every way, Chacko fails, including his marriage to Margaret, an English woman who left him. Everything that is yours is mine, while what is mine is likewise mine, he coldly reminds his sister Ammu. A daughter who is separated from her husband is subjected to torture and oppressed in her parents' home, which is a great irony. On the other side, a divorced son named Chacko is not only warmly welcomed but also continues to be the legal heir to the family's money and wealth. However, Ammu's actions are deemed to be illegal, wicked, and unconventional. She is confined to a room and beaten till she is bloody. Thus, the author of the novel criticizes society's hypocritical moral code for treating men and women so differently. Though it is only a fleeting phase, a woman's love for a man is at the core of who she is.

Amma is a Malayali woman, according to Felix Nayak's assertion in the article "Feminine Sensibility in God of Small Things," and Malayalis are the only group in India where matriarchy is the norm. However, even the women in these communities have separate expectations for men and women, giving the former priority. Smt. C. Neelima asserts that women's status in a patriarchal culture is never the same as men's. Women suffer throughout their lives, beginning with their families. Prasad (2006) asserts that Roy outlines the steps





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Indian women should take to fight against both local and global injustices.

### **Caste and Religious Discrimination :**

India is an immensely challenging society with many different cultural and religious customs and beliefs. Muslims, Christians, Buddhists, and Hindus all coexist in the same area. In addition to the rigid caste system, class consciousness also divides society. Kerala, where the novel is set, has an intricate social system with distinct lifestyles and traditions practiced by Hindus, Muslims, and Christians. Choudhry (2013) holds the opinion that although if the colonial era is now ended, it has had an impact on India, where the caste and creed systems are still prevalent. The Barhamans, Khashtri, Vaishyas, and Sudra castes are still present here. He contends that the class and creed systems were developed by the Aryans, whose arrival is when this class structure and its portrayal can be traced. They fostered a sense of being superior or inferior among the general populace of the day and provided a concept of touchable and untouchables, which is shown in Roy's work.

Pappachi's sister, Baby Kochamma, adored Father Mulligan. A young Irish priest, he is. Due to her love for a man who did not practice their religion, she was sent to America to pursue her education. Due to social pressure, Baby Kochamma decided to live a single life. Mammachi treats Ammu, Chacko, and their children differently. Chacko and Sophie Mol, the daughter of Chacko's ex-wife, receive preferential care from Ammu. The only reason Ammu and her twins are hated by Mammachi is because Ammu wedded a Bengali Hindu and her offspring are not Syrian Christians but rather half Hindu, Hybrid, and half. Despite the fact that they have a large family, Ammu, Rahel, and Estha live in isolation. Following the passing of his daughter Sophie Mol, Chacko forces Ammu and her twins out of the house. Estha is sent to live with Ammu's father, and Ammu is never seen again. At the age of 31, Ammu passes away alone. She cannot be buried by the church. Ammu is thus denied the dignity of a burial. As Chacko was wrapping her in a filthy bed sheet to conclude her funeral, Rahel joined them. Ammu was placed on a stretcher and burnt in the same electric crematorium as beggars, abandoned people, and prisoners of the police.

In the novel, the untouchables' plight and situation in India are also discussed. Dalit by ethnicity, Velutha is an expert mechanic and carpenter. Velutha has a charming demeanour. He engages in political activities and has grown to appreciate himself. He is really helpful to Mammachi and Chacko. Due to his untouchability, Mammachi underpays Velutha compared to other touchable workers in the workplace. Velutha is accused by Baby Kochamma of killing Sophie in an investigating station. She further alleges that Velutha threatened the family, attempted to rape Ammu, and took the kids. In order to get revenge on Velutha over his affair with Ammu, Baby Kochamma made up the untrue story.

Father of Velutha, Vellya Paapen, harbors an inferiority feeling and is extremely appreciative of the touchable class. He supports them and is prepared to execute his son for violating a crucial prohibition against interclass sexual connections. Velutha is a prime example of the terrible predicament of the lower class. The wealthy oppress and take advantage of the





lower class. Arundhati Roy presents the social class difficulties that exist in Indian society especially in Kerala.

### **Violation of Civil and Political rights:**

The article 'Intermingling of History and Politics in The God of Small Things' by Sarker and Rahman claims that the novel addresses the social and political issues in Kerala. Additionally, it emphasizes the history of that societal framework and political upheavals in that region. It is important to notice that the narrative does not sequentially depict the political upheavals; rather, it highlights those historical and political events that are closely related to the characters' difficulties and daily lives.

Velutha is a symbol of extreme social injustice, destitution, and humiliation. The previously mentioned unlawful relationship has angered the police as well. In order to destroy Velutha, the forces of history, politics, and the state work together.

The twins see Velutha being brutally beaten by a bunch of police officers for violating caste lines. Velutha was ignored by the political party he associated with as well as the police. At the police station, Ammu told the officers about their relationship while Velutha was in detention and that he was innocent. However, Thomas Mathew, a police inspector, threatens to get her to leave the situation alone. The police chief is shocked when the twins tell him the truth about Sophie's death. He is concerned that Velutha's unlawful detention and beating may result in his demise because he is aware that Velutha is a Communist. Baby Kochamma manipulated the twins into making a false accusation regarding Velutha. Velutha eventually succumbs to his wounds.

The novel also hurls a highly scathing satire against the police department. According to Roy, the word police stands for kindness, intellect, obedience, loyalty, and politeness. However, Thomas Mathew, the police inspector, is devoid of all virtues. When around Ammu, he acts badly. He is a police officer who is influenced by politics and societal bigwigs.

Satire about politics is another important element in this book. Through the opportunistic Comrade Pillai, who does not assist Velutha in the custody of the police, the book satirizes Marxism and the current politics in Kerala. Being a member of the untouchable class, Velutha experiences humiliation at every turn. Nearly everyone turns against Ammu and Velutha, including the police and politicians, and makes their lives unpleasant.

### **Conclusion :**

The caste system and the communist struggle are just two examples of how the novel depicts India's diverse social and political landscape. It draws attention to the obvious distinctions between society's rich and underprivileged groups as well as the effects of societal and political developments on certain people. The purpose of this research is to highlight several concerns, including discrimination, human exploitation, and the ongoing fight for gender equality, voices of the oppressed, and patriarchal machinery. Arundhati Roy weaves together all of these issues throughout the book and crafts a beautifully written literary story



that depicts society as it really is. The focus of the study is on those members of society who suffer from prejudice, inequality, atrocity, and injustice.

Arundhati Roy has thus given all of these voiceless people a voice in *The God of Small Things* in order to rebuild their social and cultural position. Women are not treated equally in the patriarchal society to men. In *The God of Small Things* by Arundhati Roy's the main theme is the double standard that society has towards the weaker segment. Arundhati Roy is worried about the discrimination, inequality, widespread sexual and mental exploitation of children as well as the oppression and exploitation of untouchables and women. Overall, "The God of Small Things" is an engrossing and provocative book that examines difficult subjects via a poignant and exquisitely written tale.

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## DR B. R. AMBEDKAR'S PERCEPTION OF HUMAN RIGHTS: METHODS AND APPROACHES

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### Abstract:

*The present paper focuses on the basic issues which are barriers to the egalitarian democracy of Indian social system: Brahmanism and equivalent to the caste and class systems respectively. The paper adopts a novel perspective that is quite unknown to the west which perceives basic human rights as natural rights. In fact, the state is a social construction and human rights are the legal outputs. The paper proposes an alternative remedy the human rights issues in Indian context that is Ambedkar's thought which can be better qualified as Ambedkarism; a social medicine for caste-ridden sick Indian social order. In the end, in order to adopt human rights as a part of life to establish just social order, a series of strategies compatible with Indian situations are proposed; as used by Dr Ambedkar himself. The present paper focused on the human rights concept, classification, and generations as well as Ambedkar's Methods and Approaches.*

**Keywords:** Ambedkar, Human Rights, Methods, Approaches, Conferences, Newspapers, Organizations.

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### Introduction :

India has played the most significant role in the promotion of the cause of Human Rights. With the attainment of Independence, the declaration of rights, the most elaborate in the world, was incorporated in the new Constitution. India has made the most sincere efforts for the protection and promotion of human rights the world over and is the greatest champion of the human rights in the Third World. India has not only incorporated an elaborate Bill of Rights in her Constitution but efforts have also been made to translate this into reality. Thus we find that India has incorporated the most elaborate Declaration of Human Rights, 1948 in its Constitution (Singh et al, 2008). The Universal Declaration of Human Rights 1948 was the first legal document protecting universal human rights in the world.

### Statement Of The Problem :

India is a country with unique populations in the world. There are many cultures, many religions live in harmony. The unity in their diversity is appealing. Human rights abuses have not improved despite the differences between the country and human rights abroad. Generally, all people had to respect everyone. But, in the name of religion, caste, colour, names etc. violations of human rights are continued. The present paper explores Ambedkar's perspective



on human rights.

### Objectives of the Paper :

- To make out the human rights, its concept, classification and generations
- To make out the Dr B. R. Ambedkar perceptions of human rights.

### Short History of Dr B. R. Ambedkar :

Dr B. R. Ambedkar full form is the Bhimrao Ramji Ambedkar (14 April 1891-06 December 1956) popularly known as Babasaheb. He was an Indian jurist, economist, architect of the Indian Constitution, politician, social reformer, champion of the women empowerment and many. His contributions to the development of Dams, establishment of Reserve Bank of India (RBI), maternal leave during pregnancy are other memorable achievements. He earned doctorates in economics from both Columbia University and London School of Economics. In 1956 he converted to Buddhism, initiating mass conversions of Untouchables.

**Methodology:** The present study, which is based on secondary data covering journals, articles, reports, and e-resources, etc.

### Human Rights: Concept, Definition, Classification and Generations

The concept of Human rights is inalienable fundamental rights to which a person is inherently entitled simply because he or she is a human being (Centre, 2018). The definition of Human rights are rights inherent to all human beings, without distinction as to race, colour, gender, language, religion, political or another opinion, national or social origin, property, birth or another status (UNHR, 2018). The classification of Human Rights can be classified into three categories namely first generation, second generation and third generation rights. The first generation rights include liberty-oriented rights, namely civil and political; the second-generation rights include security-oriented rights such as social, economic and Cultural Rights; and the third generation rights are development-oriented rights, which include environmental and developmental rights (Rao, 2006). There is three generation, first-generation civil and political rights include right to life and political participation, second generation economic, social and cultural rights, includes right to subsistence and third-generation solidarity rights, includes right to peace, right to clean environment.

### The Constitution of India:

The Fundamental Rights and Directive Principles of the State Policy (DPSP) is the highly supports of the Universal Declaration of Human Rights (UDHR). The Fundamental Rights of India are right to equality, right to freedom, right against exploitation, right to freedom of religion, cultural and educational rights, and the right to Constitutional remedies. These Rights are defined as basic human freedoms that every Indian citizen has the right to enjoy for a proper and harmonious development of personality. These rights universally apply to all citizens irrespective of caste, place of birth, gender, religion, and race. The DPSP is also the directing to protect human rights in the Constitution of India





### **The Issues of Indian Social System :**

The root cause of decimations and inequalities as per Ambedkar in India are based on caste. Caste is a social construction and determines the social standing and fate of a person in the society. Caste as Dr Ambedkar further elaborates is like a ladder placing some handful persons like Brahmins on the top and Shudras in the down and Untouchables below the Shudras. Caste an ugly monster, therefore, ascribes caste-based occupations and divides people accordingly and prohibits any social relation. Surprisingly the women like Dalits in Caste hierarchy at all level are also discriminated, oppressed and exploited pulling them to sub-human status. Several states though are characterized by social inequality; perhaps nowhere else in the world has inequality been elaborately constructed as in India. Caste has long existed in India, but in the modern period, it has been severely criticized by both Indian and foreign observers. Although some educated Indians tell non-Indians that caste has been abolished or that no one pays attention to caste any more such statements do not reflect the ground reality. Castes that fall within the top four ranked varnas are sometimes referred to as the "clean castes" with Dalits (Untouchables) considered "unclean". Castes of the top three ranked varnas are often designated "twice-born", in reference to the ritual initiation undergone by male members, in which investiture with the Hindu sacred thread constitutes a kind of ritual rebirth. Non-Hindu castes like groups generally fall outside these designations. Many castes are traditionally associated with an occupation, such as high-ranking Brahmins; middleranking farmer and artisan groups, such as potters, barbers, and carpenters; and very low-ranking "Untouchable" leatherworkers, butchers, launderers, and latrine cleaners. There is some correlation between ritual rank on the caste hierarchy and economic prosperity.

Members of higher-ranking castes tend, on the whole, to be more prosperous than members of lower-ranking castes. Many lower-caste people live in conditions of great poverty and social disadvantage. The most deeply researched critical analysts of several theories on caste (Ambedkar, 1990). It reflects that the untouchability which is the root cause of caste and division of labour and the labourers were born sometimes about 400 AD out of the struggle for supremacy between Buddhism and Brahmanism. There were contempt and hatred of the broken men of Buddhism by the Brahmins and the continuation of beef eating after it has been given up by others. Whatever may be the sources of untouchability, the analysis of the philosophy of Hinduism, from the point of view justice reveals in a glaring manner how Hinduism is inimical to equality, antagonistic to liberty and opposed to the fraternity.

The slavery which was elaborated and systematized by lawgivers of Hindu social system would have continued till to-day if British had not started enumerating untouchables separately in the all India Census survey and had not abolished untouchability during their regime (Ambedkar, 2014). Ambedkar was one of the victims of obnoxious caste discrimination despite unexpected credentials and achievements to his credit. He identified two enemies of humanity i.e. Brahmanism and Capitalism which are representative of caste and class. Brahmanism is also equivalent to Hinduism (Zelliot, 2012).

### **Dr Ambedkar Perception of Human Rights :**

As every learned person knows, the social, economic and political philosophy of Dr. B.





R. Ambedkar is based on the eternal noble principles which always stood for emotional bonds or social convergence, building a strong nation by tapping of human and material resources for the production of goods and services for the equitable distribution among the different sections of the society. Such ethical and principled forces always stood and rebelled against all the oppressive features such as inequalities and discriminations especially rampantly found in the Indian Hindu society. The basic principles of Dr Ambedkar are liberty, equality, fraternity and social justice. Human rights as a discipline did not emerge from Dr Ambedkar. Instead, it developed gradually and reflected in his speeches, memorandums, and movements etc and caught its speed and strength.

He conceived these ideas deriving from the magnificent historical philosophers and pragmatists like Lord Buddha, Kabir and Mahatma Jotirao Phule whom he also considered as his great Gurus or teachers. None of these revolutionary philosophers belonged to the community to which Dr B. R. Ambedkar belonged. His noble ideas were also due to the process of socialization from the family which taught respect to others and follow Kabir the great saint. There was also the enormous impact of a book on Lord Buddha gifted by a teacher in his school education. This reflects that the search for noble and humanistic ideas and approaches for the liberation of people from their age-old sufferings and discriminations by Dr Ambedkar was not ethnocentric as several Brahmanical privileged sections of the society propagate and confine him to Dalits. Many people still call him a Dalit leader though his ultimate goal and objectives as per his first conference of depressed Castes held in 1927 were to achieve manhood or universal humanity and brotherhood (Ambedkar, 1990). Very interestingly several likeminded upper castes were also the backbone of Dr Ambedkar movements. Even some of them took the responsibility of running the organization and weekly paper such as Janata weekly (Zelliot, 1996). The ultimate aim was to convert to the Buddha Dhamma which combines all basic principles like equality, liberty and fraternity together making India an enlightened India.

This according to Ambedkar is different from the religion. In order to convert to Buddhism in 1956, Dr Ambedkar took almost 20 years as he had to explore world religions, analyze them and find the best one which is extra-scientific and viable. There are also arguments that Dr Ambedkar despite scientific outlook and westernization preferred an only indigenous system of worship i.e. Buddhism ignoring all other modes of worships and respecting only Indian culture. It must be noted that Dr Ambedkar was not completely western but he was scientific. He constantly made a critical analysis of wide range of religious scriptures whether western or oriental and ultimately came to the conclusion of adopting Buddhism because if inherent basic principles that were present in it for any healthy society. In this process, therefore his framework of the evaluation was comprehensive and contained eternal principles required for all the living beings. Dr. Ambedkar's approach towards human rights is visible in his all writings and speeches, memorandums submitted to various committees and above all as an architect of the fundamental rights, rights of the minorities, socio-economic rights in the form of Directive Principles of State Policy, and special safeguards for the welfare of the weaker sections of the society.

He did not subscribe to the theory of Natural Rights. Dr Ambedkar advocates that the rights are the creation of the State; hence they are gifts of the State. Hence Fundamental Rights





are the gifts of the Law he also held that fundamental rights are essential for the overall development of man, thus he beautifully combined Legal Theory of Rights with the ethical theory of Rights (Kishore, 2005). The special protections are desirable without which the depressed classes cannot be protected and uplifted. Some of the provisions he suggested for the social, political and educational upliftment of the Dalits are:

1. Reservation to the Lok Sabha and Assemblies (Articles 330 and 332);
2. Employment reservations (Articles 16 (1) 16 (4) and 335; and  
Reservation in the admissions to educational institutions (Articles 15 (4) and 46) (MoLJ, 2018). His struggle for separate electorate could not be realized due to Poona Pact. His monumental progressive document, the Hindu Code Bill, for the protection and development of Hindu women was turned down by the parliamentarians in the Parliament and the women themselves on the street due to instigation by the Hindu fanatic menfolk. This bill was a landmark in making the society humane and bringing down the imbalances between men and women. When the bill was not passed, Dr Ambedkar resigned to the Ministry of Law in protest against the fundamentalists and in favour of the rights of the Hindu women whose status was miserable like Dalits in India (Zelliot, 2012).

**Methods and Approaches to Achieve Human Rights** The individual leaders and the organizations lead the Dalit movements and struggles. The former has a great impact than the latter. Because no Dalit organization has sustained for a long time because of organizational and several other problems, through all of them have done commendable humanitarian work and left a great impact on the Dalits. During colonial periods there were several organized movements such as Ad Dharm movement in Punjab, the Illava movement of Narayana Guru in Kerala, the Adi-Hindu movement in U.P., Bengal (Namashudras), Adi-Dravidas in Tamil Nadu, Adi-Andhra in Coastal Andhra and Adi-Hindus in Hyderabad. In the post independent era, several militant organizations emerged mainly as a result of Dr Ambedkar's thoughts and struggles. Dalit Panthers led by several leaders (1972), Mass Movement of Raja Dhale and Namdeo Dhasal, Kanshi Ram's Bahujan Samaj Party, Dalit Sangharsh Samiti (DSS) in Karnataka and several other unorganized movements thought have been in existence, they are split into several units due to petty reasons and lost their original force and impact. But still they are alive and there has been a feeling of isolation and victimization and this sentiment is being led to the process of convergence among the Dalits. The reorganization of caste by several organizations elsewhere in the world including the leftist organizations is a symbol of coming together of Dalits.

Positive discrimination i.e. reservation in education, employment, and politics are correctional measures that one must judiciously use them to compete with others. Similarly, Dalits should also enter into the area of mass media with high professional ethics and accountable to society. So that the mass people may be educated and sensitized. Another Bill of Hindu code which was turned down during Ambedkar intended to bring down gender imbalances. Subsequently, various parts of this Bill came by four bills. Conversion to any religious or faith Dr Ambedkar considers is the right of the person and one must exercise it if he desires. Ambedkar advocates Buddhism as the future religion as it ruled the globe for centuries without bloodshed. Democracy should be based on one man one value rather than one man one vote to meet future challenges keeping the citizen secured, developed and happy.





Ambedkar suggested two methods in economic development-State socialism and thought on small holdings for peasants. The former suggests that the land be purchased from the people compensating satisfactorily and then after procuring the land reserve or allocate for road, buildings, schools, ponds, wells etc of public interest and then give it to the group of people who can cultivate with equipments and capital so that the cultivation may be done scientifically using advanced equipment and technology. The production is shared and at the same time, it contributes to the national income to a great extent. The role of the state is very important in his case. The latter method, for example, indicates that the size of the land holdings should be of a family. The productive size holding should compulsorily be supported by the water and other inputs as in the case of the industry. No size should be reduced beyond this. In the simplest form, the land should be nationalized and should be given as above to the peasants. The present land reforms are just a lip service to the tillers in the country pulling them into the worst condition. Ambedkar's dream is yet to be realized.

#### Conclusion :

The Ambedkar perspective or as it is also called Ambedkarism is today a living force in India. The perspective though emerged gradually not with the intention of academic pursuits or a discipline meets the requirements of the universal principle of human rights making the people secured, civilized, and developed both morally and materialistically.

The movements led by the Dalits elsewhere in the country are based on the similar principles of liberty, equality and fraternity but with different intensity and force. The Amrutnak a soldier courtier at the court of the Muslim king of Bidar, for example, when offered a special service, he refused jagir for his service, instead, he asked for fifty-two rights for his people. Similarly, when the government of India was not introducing the recommendations of the Mandal Commission, many Dalit organizations including Dalit Sangharsha Samiti (DSS) in Karnataka took rallies and submitted memorandums for immediate action. As many knows, the recommendations of the Mandal commissions were meant for the upliftment of the persons belonging to the Other Backward Classes (OBCs).

This is the story of the Dalits and their movements, which always stood for principles and have been struggling and networking with other similar leaders and organizations to reconstruct the society based on the values and principles dear to one and all. Hence any organization set up by the Dalits either in the name of leaders or principles are all standing for kinship which further leads to national integration. Hence no Dalit organizations can be treated as communal. But on the other hand, any organization and movement set up in the name of caste can be banned as they try to consolidate the traditional caste structure and pave danger in building up a strong nation and egalitarian society, in other words, enlightened India.

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## THE CLASH BETWEEN RTI AND THE RIGHT TO PRIVACY

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### Introduction:

It is quite interesting how two of the most cherished rights, The Right to Information and The Right to Privacy, though being poles apart, and contradictory and antagonistic to each other, still exist together, complementary to each other, in the Indian Legal System. Both are two essential rights for the survival of a human being in the rapidly advancing, modern and technical world - where, the protection of an Individual's privacy and Security are becoming a matter of concern. Though not explicitly mentioned under the Constitution of India, it was through various judgements of the apex court, held that, both the rights are a part of the fundamental rights - wherein, The Right to Information stands as a part of Article 19(1)(a) - Right to freedom of speech and expression, and The Right to Privacy holds a position under the provision, which is also known as the Heart of the Indian Constitution - Article 21: Right to Life.

The privacy of the individual is being increasingly challenged by new technologies and trends in the society. In such a circumstance, where, it becomes of significance to choose between two essential rights - which one do we choose and how?

This paper deals with third party information, which includes personal information. For a biological person, the protection of Right to Privacy is available under Article 21 of the Constitution of India. Though such protection is not available to other kinds of Third party information, legal right conferred by RTI Act and other Statutes are available to those third parties. This aspect is as important Right to Privacy. The lacuna present in RTI Act with reference to this type of personal information is also present and equally affecting the interests of third parties in the other types of third party information. The problem needs to be plugged in both the cases. In this paper, an attempt has been made to underline the importance of both the rights, i.e., The Right to Information and The Right to Privacy, and the various conflicts concerning their relationship, and possible solutions to the issues concerned, after an analysis.

### 2. The Right to Information :

#### 2.1. What is Information?

"Information is the resolution of uncertainty; it is that which answers the question of "what an entity is" and thus defines both its essence and nature of its characteristics. Information relates to both data and knowledge, as data represents values attributed to parameters, and knowledge signifies understanding of a concept." According to Section 2(f) of The Right to Information Act, 2002, 1 "Information" means any material in any form, including records, documents, memos, e-mails, opinions, advices, press releases, circulars, orders, logbooks, contracts, reports, papers, samples, models, data materials held in any electronic





form and information relating to any private body which can be accessed by a public authority under any other law for the time being in force. Information, basically, is everything that can be related to anything. It is something of some value, which might be beneficial to someone. Every citizen has a right to impart and receive information as part of his right to know. Right to know cannot be separated from a democratic polity. Right to information is necessary for self expression, which is an important means of free conscience and self-fulfilment. It enables people to contribute on social and moral issues and it is the best way to find a truest model of anything, since it is an only through it that widest possible ideas can be circulated.

## 2.2. Why is it necessary?

First of all, what is the meaning of the word "Democracy"? Democracy basically means, "the people's rule" - it is made by the people and for the people. And if, in a democracy, the people are such an important element, then, how can a democracy survive, if the people themselves do not know what is going around them, and what their elected representatives are doing? In a democracy, the people have the right to ask, or question their government, or in simple terms, they have the right to seek information.

## 2.3. Genesis of the RTI Act, 2005 :

Dr. Manmohan Singh, the then Prime Minister of India, when bringing to light India's first significant step towards anti-corruption - The Right To Information Bill, said:

"The passage of the Bill will see the dawn of a new era in our processes of governance, an era of performance and efficiency, benefits of growth will flow to all sections of the society, eliminate the scourge of corruption, and will bring the common man's concern to the heart of all processes of governance and fulfil the hopes of the founding fathers of our Republic."

The Right to Information Bill having been passed by both the Houses of Parliament, received the assent of the President on 15th June 2005. It came on the Statute Book as THE RIGHT TO INFORMATION ACT, 2005 (22 of 2005). The basic objective of this Act is to harmonise the conflicting public interests, that is, ensuring transparency to bring in accountability and containing corruption on the one hand, and at the same time ensure that the revelation of information, in actual practice, does not harm or adversely effect other public interests which include efficient functioning of the governments, optimum use of limited fiscal resources and preservation of confidentiality of sensitive information, on the other hand; Institute of Chartered Accountants of India vs. Shaunak H. Satya.

## 2.4. Why is the RTI Act, 2005, successful?

For the first time in the history of independent India, there is a law which casts a direct accountability on the officials for non-performance. If the concerned official does not provide information within the stipulated period of time, a penalty of Rs 250 per day of delay, can be imposed by the Information Commissioner on that particular concerned official. If the information provided is false or subject to negligence, a penalty of a maximum of Rs 25,000/- can be imposed. A penalty can also be imposed for providing incomplete or for rejecting your application for malafide reasons. This fine is deducted from the officer's personal salary. And,





it can be said that this Act, justifies a person's right to information, and makes sure, the convenience in enforcement of the same. Also, every citizen of this country is a beneficiary to this Act.

### **2.5. However, the Right to Information is not an absolute right :**

Nothing can be absolute - everything is bound to certain limitations or restrictions - as, in a phase of complete absoluteness, things often go haywire. It can be very well said that, with an absolute power in hand, comes also the power to misuse or abuse the same. Therefore, there must always be a balance between a "right" and a "no right". Not all the Information related to the Government can be disclosed, just because a person seeks such information under the RTI Act, as it might put the larger public interest at a stake, and may endanger the life or physical safety of any person or the nation as a whole. There will always be area of information that should remain protected in public and national interest. For example : When we talk about the war, there should be some secrecy or confidentiality to be maintained of a particular nation, so that, the counter nation or opposition does not make any ambiguous plan to destroy the nation.

### **2.6. Misuse of the Act:**

The experience of the past years has shown that there are cases wherein frivolous applications are being filed in the name of transparency. Some of the instances when provisions of the RTI Act are being misused are:

1. To know the secrets of competitors (third party).
2. To harass the Public authority or bring disrepute to a public servant with the intention of settling a score.
3. For promotion of self-interest like a survey or research; tender or other business interest; blackmailing; derailing investigating; service matter- appointment , transfer, promotion, vigilance enquiry, etc.;
4. It has the potential for being misused for spying activities.
5. The Act does not have strict penal provisions. The fee charged for information and the manner of payment is not uniform, there is also confusion about the head of accounts to which the application and other fees are to be credited.

### **3. The Right to Privacy :**

#### **3.1. What is Privacy?**

"Privacy", in general sense, means, "the quality or state of being apart from company or observation" or "freedom from unauthorised intrusion". Privacy is a boundary wall, that a person makes in his life, beyond which, he does not wish another person's interference. Privacy enables a person to create barriers and manage boundaries to protect himself from unwarranted interference in his life, which allows him to understand who he is and how he wants to interact with the world surrounding him. Privacy helps a person establish boundaries



to limit who has access to his body, place and things related to him, as well as his communications and information. Privacy of a person may include his day-to-day activities, his personal information, and things which are private, and hence, sensitive to him. Privacy, basically means, "the right to be let alone" or "the option to limit the access others have to one's personal information". Privacy is an important way, in which one seeks to protect himself and the society, against the arbitrary and unjustified use of power, by limiting what can be known about him and done to him, by another person, while protecting him from others who may wish to exert control.

### **3.2. What is The Right to Privacy?**

The Right to privacy is an aspect of human dignity. Privacy helps an individual protect his individuality, or what is his personal and can be distinguished from what is not and can be accessed. People describe themselves by exercising power over information that is about them and a free country does not ask its people to answer for the choices they make about what information they choose to share and what they choose to keep undisclosed. At the same time, this does not mean that public policies cost people their individuality, their choices, on the pretext of protecting them.

In the case of *Gobind vs State of M.P*, a case of surveillance, the Supreme 28 Court, held that, ".....Depending on the character and the antecedent of the person subjected to surveillance as also the object the limitation under which surveillance is made, it cannot be said surveillance by domiciliary visit would always be unreasonable restriction upon the right of privacy. Assuming that the fundamental right explicitly guaranteed to a citizen of have penumbral zone and that right is itself a fundamental right that fundamental right must be subject to restriction on the basis of compelling public interest."

### **3.3. However, the Right to Privacy is not an absolute right :**

As already discussed above, no right is an absolute right, as, with absoluteness, comes also the power to misuse or abuse the same. Everything comes with certain restrictions and limitations. Similarly, the Right to Privacy is also bound to certain restrictions. For example, the right may be lawfully restricted for the prevention of crime, disorder, or protection of health or moral; or protection of rights and freedom of others. Although the right to privacy is a part of fundamental right guaranteed under the Constitution, but specific laws can over ride this where larger public interest is involved. For example, the restriction imposed in Section 19-L of the Rajasthan Panchayat Raj Act, 1994 does not outrage the dignity of the individual. The object of this provision is to control population growth and family planning and such type of interference is necessary in a democratic society in the economic welfare of the country.

## **4. The Conflict between two Fundamental Rights**

### **4.1. The Conflict & Solution :**

The two fundamental rights guaranteed under the Constitution of India, that herein we refer to, are : The Right to Information and The Right to Privacy. Both these rights happen to be fundamental rights, but if we observe their nature, they are rather contradictory. Then how can one choose between them, when they are so contradictory, but even the absence of one of these rights could make a person suffer. Both the Right to Information and the Right to Privacy





are essential for a person to survive in this modern world, where, everyday, something new is invented, some new technology or some extraordinary ideologies - how will a person be able to protect himself without his fundamental rights in his hand?

Conceptually, RTI and the right to privacy are both complementary and in conflict. While RTI increases access to information, the right to privacy veils it instead. At the same time, they both function as citizen rights safeguarding liberty against state overreach. The Supreme Court in a judgment passed in the case of *Babu Ram Verma vs State of Uttar Pradesh* has interpreted that the expression "public interest" in common parlance means an act beneficial to the general public and an action taken for public purpose. Though the word 'personal' has not been defined in the Act, but according to the Concise Oxford Dictionary (10th edition), the word 'personal' means affecting or belonging to a particular person, involving the presence or action of a particular individual or concerning a person's private rather than professional life.

Moreover, where there is a clash of two fundamental rights, namely the right to privacy, which is part of the right to life, which is a fundamental right guaranteed under Article 21 of the Constitution of India, the right which would advance the public morality or public interest would alone be enforced for the reason that moral considerations can not be kept at bay and the persons deciding the issues shall have to be sensitive in disclosure of such issues.

### 5. Conclusion :

This research paper discusses about the clash between two fundamental rights guaranteed to the citizens of India, under the Part III of the Constitution of India, 1950, namely, The Right to Information, implicitly a part of Article 19(1)(a) and The Right to Privacy, which is a part of Article 21, "Right to Life", which is also known as the heart of the Indian Constitution. While the Right to Information helps create a transparency in the functionalities of the government, the Right to Privacy helps in creating a line of difference between "The Public" and "The Private", and "What Information should be disclosed" and "What Information shouldn't be". It should be noted that the Right To Information and Privacy are not always conflicting rights, and are designed, in part, to ensure the accountability of the state. The important issue is how the legislation and the implementing and oversight bodies balance the two rights. In order to keep the conflicts at bay, a balance must be established between the Right to Information and the Right to Privacy.

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## Use Of Ict For Library Activities And Services

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### ABSTRACT :

The paper highlights about the importance of information and communication technology in library activities and services. It is a view that the condition which challenged in libraries of ICT is very much prevalent here. It is not; however, clear if library managers are effecting the necessary changes to satisfy their clients. In the face of these challenges it is now time for libraries to exhibit that they are valuable to the continued survival and sustenance of their organizations. This can be done best by activity management. Therefore, it is a "system of continuous improvement employing participative management centered on the needs of customers". Use of ICT techniques in library it is a systematic process, which focuses on understanding user's needs and improving library quality services,

### INTRODUCTION

The library plays an important role in the academic world by providing access la world-class information resources and services, and stimulates academic research in the country.

Information and communication technologies (ICT) are the major technological milestones in the history of library transformation. The printing technology helped the mass production of books and other printed materials and brought them to the portals of the library as primary storage media. As science and technology advanced, the print media was augmented by non-print media such as microfilms, audio-visual aids, magnetic tapes and CD ROMs as the medium of information storage and retrieval for library activities and services.

### OBJECTIVES OF THE STUDY

- To understand the status of information communication technology (ICT) based Library Activities and services.
- To suggest the use of ICT and using for library activities and services.

### NEED OF THE STUDY

This topic work is providing guidelines to library and information professionals and information users. A study on assessing the impact of ICT-based services on library's efficiency would definitely be beneficial for library administrators and policy makers to adopt appropriate services in their library. Professional education, particularly technical and management education have gained importance in India and private organizations are participating in large number to establish institutions of higher learning Professional education does require and demand many ICT supported services from libraries and studying using for ICT based services in those libraries would clearly indicate the impact of technology and becomes model for other Types of libraries too.

### RECENT TRENDS ICT IN LIBRARY AND INFORMATION SCIENCE

- |                        |                     |
|------------------------|---------------------|
| • Computer Technology  | Internet Technology |
| • Digital Tech no logy | Web Technology      |
| • Smart Card           | Scanner             |
| • E-Book               | Printer             |
| • Electronic Journals  | WEB-OPAC            |
| • Animation            | E-Mail              |
| • CDROM                | DVD                 |
| • RRD Technologies     | WEB 2.0             |
| • Library 2.0          | Digital Library     |

### USE OF ICT BASED LIBRARY ACTIVITIES

- **Library Circulation** - A circulation departments one of the key departments of a library. It provides lending services ana facilities for return of loaned items. Renewal of materials and payment of fines are also handled at the circulation desk. Circulation staff may provide basic search and reference services, to library users. Using ICT and library software continuously improvement by library circulation work every day.





- **Library Cataloguing** - Online cataloguing has greatly enhanced the usability of catalogues OPACs have enhanced usability over traditional card formats. The online catalogue does not need to be sorted statically, the user can choose author, title, keyword, or systematic order dynamically. Most online catalogues offer a search facility for any word of the title is reached even better.
  - **Library Bibliography** - Bibliographic Service Compilation of bibliographies, reading lists and state-of-art reports are very parts of LIS work, particularly in research and academic libraries. Browsing through bibliography database in electronic form on CDROM or online, offers convenient, efficient and cost effective information retrieval. Bibliography databases also provide unique search features such as searching on multiple criteria (key-word, subject, author, source, classification code, year of publication, language etc.), and variety of display formats a styles.
  - **Prepared in house database**- A library is a collection of sources, resources, and services, and the structure in which it is housed it is organized by the library for the use of library members. Modern libraries are increasingly being redefined as places to get unrestricted access to information in many formats and from many sources. In addition to providing materials, they also provide the services of specialists, librarians, who are experts at finding and organizing information and at interpreting information needs.
  - **On-line Networking** - Networking is one of the most effective ways of serving users' needs comprehensively. Networked access To databases would help get newly-published information To library users.
- USE OF ICT FOR LIBRARY SERVICES**
- **Reprography Service** - The Technology of reprography made a big impact on the document delivery system. Most of The research libraries have reprographic machines and provide photocopy of any document on demand.
  - **Newspaper Clipping Scanning service** - Newspaper constitute an important source of information as they contain the latest information in the form of news with, often daily, updating. Print media is useful for research needs but many organization and individuals are turning to online newspaper clipping services and some are organization do this by their library.
  - **On-line Services** - The Online Service allows you to reserve books and journals which are on order, being processed by the Library or on loan to another reader. User can place a request at the Issue or Information Support Desk using the request option on the on-line catalogue.
  - **Database Searching Service** - Through this service, we regularly provide the users with the exact information they need, depending on their interest profile, from our collection of major national and international databases (retrospective and current) on our subject. The databases are in CD ROM or computerized form which saves their valuable time and energy, as the information available here is pinpointed and readily accessible.
  - **Library Audio-Video Service** - Audiovisual materials are important sources of information, education and entertainment. Many libraries particularly media libraries and large academic and public libraries hold audio visual material such as DVD, films, pictures and photographs etc. Libraries allow their members to borrow these. Recent developments in storage media, compression and encryption technology have made it possible to store large amount of multimedia documents on hard disk and disseminate through internet.
  - **Internet Access** - The use of the Internet around the world has been growing rapidly over the last decade. Libraries provide free or controlled access to internet and email. Depending upon the availability users can be given time slots for use of internet facility. Usually internet enabled terminals are provided in the library that can be used for internet access and email etc.
  - **E-question Services** - E-Query Service is a Web-enabled contemporary reference service offered to the registered members of the Library together handle queries received in person or by e-Mail. E-Queries may sometimes need to be followed-up with telephone, fax, regular mail, or personal interactions. Library, appropriate and brief information gathered in response will be sent to the enquirer through e-Mail within three consecutive working days from the date of receipt of the query.
  - **Web OPAC Service** - Online public access catalogue (OPAC), when made available on the Web is called Web OPAC. Information may be available in any media; it is the catalogue that ensures maximum exposure and subsequent use of information sources. Web OPAC's have provision of Boolean operators. While searching library collection using OPAC, we can use operators like, OR, AND, NOT, XOR, etc.





NOT and make our query more specific. Web OPAC's also provide facilities like personalized onscreen display, save options, etc. It is to know that none of the management libraries surveyed has its catalogue available on the Web.

- **Web 2.0 services** - Web 2.0 is the next generation of Web. A more social and Collaborative approach. Web Tools and Technology that foster Collaboration. Blogs, Wiki, Tagging, Social Bookmarking, RSS Feeds User Rating, User Reviews, Web 2.0 Technology at the peak of inflated expectations phase of the hype cycle. It is knowledge environment where human interaction generates Content that is published, managed used through network application in a service-oriented architecture. It is all about interaction collaboration and social networking.

- **Library 2.0 services** - Library 2.0 is the application of the concept of web 2.0 to the library world. Library 2.0 Coined by Librarian Michel Casey in Sept.2005. It is a model for Library Services that encourages constant and purposeful change inviting user participation in the creation of both the physical and virtual services. They want, supported by constantly evaluating services. Features of Library 2.0 is flexible library resources, creative reuse of the resources and updates. Provides a rich responsive user interface, collaborative content creation and modification. Enables the creation of new applications by reusing and combining different application on the library or by combining data and information from different sources. Establishes social network of library users with common interests and supports collaboration and collective intelligence.

- **Digital library** - Digital libraries must compete with other library resources and services. The stronger the case the digital library can make for affecting user outcomes, the better it will be accepted in the library vision of service to its users. Valid usage data related to clear user outcomes tells a convincing story to the librarian, who must also assess numerous other services, often by sophisticated post-use or cost-benefit analysis. These services all compete for funding and attention in the library world. To some extent, the bottom line evaluation of the digital library in the library world is how it competes in the market-place of resources and services available to users.

**CONCLUSION**-Information and Communication Technologies play an important role in enhancing efficiency in development of Library activities and services. ICT is changing the work of libraries and information centers. More than ever, the libraries of India need this technology. An increased number of users, a greater demand for library materials, an increase in the amount of material being published, new electronic formats and sources, and the development of new and cheaper computers are some of the reasons for the growing need for ICT in India. Librarians, library patrons and supporters, must help develop ICT-based libraries to meet the changing demands of the users. Library activity and services quality can be described right time as well as doing it right the first time and doing it right each time. It requires continuous improvement. In this context of the library, it can be described as - Q- Quest for excellence of knowledge U-Understanding the user's demand. L- Leadership quality for librarian. I - Involving all staffs. T-Team spirit for achieving common goal. Y- Benchmark to measure progress. Libraries are among the most ancient social and cultural institutions in existence. Ancient libraries as well as modern ones have one thing in common all of them have a body of information recorded on of them have a body of information could be retrieved when needed. The accessibility of information requires good organizational ability from those who are structure of the organization where desired information is retrieved and made accessible efficiently and in a timely manner to the users. Creation and maintenance of such a structure requires an effective management process that facilitates work towards the goal.

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## National Education Policy Challenges and Opportunities in Higher Education System

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### ABSTRACT

The National education policy on education 1986 and the programme of action 1992 free and compulsory education of satisfactory quality to all children below 14 year. the resent education policy by the govt. of India is the first 34 years replacing national policy of education 1986. The NEP proposes sweeping changes including opening up of indian higher education to foreign universities The while focusing on various facets of education. The biggest high light of NEP 2020 are 2020 are that there would be single regulation for higher education commission of India that will be eventually replace the existing regularity bodies like the UGC or AICTE.

### I. INTRODUCTION

Education is a continuous process which deals with over growing man is ever growing society The system need to make as learners The national policy on education 1986 and the programme of action 1992 envisaged free and compulsory education to all children below 14 years The new policy introduced many reforms in Indian education system. The policy where focussing on various facets of education and also tries to the gap between education and technology . The NEP 2020 evisages paradigm shift in education by complete overall of existing institution and creating a new institutional design focuses on students teachers , school and colleges administration curriculum and pedagony and universal grading system.

#### National education policy 2020:-

The recent education policy by the Govt. of India is the first in 34 years replacing the national policy of focuses on students teachers school and college administration curriculum and padogony and universal grading system that it comfortable with the global education system.

### II. SCHOOL CURRICULAM AND PADOGONY

National education policy 2020 the 10+ 2 structure of school curriculam will be replaced 5+3+3+4 of school curriculam with 12 years of schooling with three years of preschooling . The policy four key areas of reforms that is curricular changes to built strong foundational skills .improving quality of learning across all level of education .The policy creating a national curriculum and pedagonical framework which is competency base iclusive and innovative and focuses on comprehensive development ,The the vocational education will be imbided into school curriculum from class 6<sup>th</sup> onwards .In higher education students can option any subject s

among various stream such as arts, Humanities, sciences sports and vocational subjects the policy needs to teacher who understand pedagogical need to smooth transition to the new education system,

### III. EXAMINATION AND ASSESSMENT

Under NEP 2020 the board exam for class 10<sup>th</sup> and 12<sup>th</sup> will be easier and the exam. Will test core capacity school base assessment will be redesign. Higher education commission of India that will eventually replace existing regulatory bodies UGC And AICTE. The policy aims to instill greater institutional autonomy through professional educational institutional autonomy through independent board of Governor and all professional educational institution become multidisciplinary 2030.


The HEIS Are structural into three tiers institutional architecture Research universities, Teaching universities and autonomous colleges.

### IV. CONCLUSION

India is expected to achieve sustainable goal of 2030 by enduring inclusive and equitable quality education. However the policy needs immediate collaboration between state and central authority there is opportunity expansion in HEIS through increase academic and administrative autonomy for quality enhancement. Provided opportunities in educational system.

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## Responsibility of college Libraries and NAAC Accreditation

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### Abstract :

The national assessment and accreditation council (NAAC) was established by University grants commission in 1994 for evaluating the academic, administrative co-curricular, extra-curricular activities of universities, colleges and recognised Institutes in India, since 1994 all the state governments have taken stringent steps to accredit the colleges and Universities in their state. The present paper attempts to be helpful, suggestive guide for the college library and information centre preparing for assessment and accreditation for NAAC.

### Introduction :

The national assessment and accreditation council (NAAC) was established as an autonomous institution of the university grant commission under the ministry of education in 1994 with its headquarters in Bengaluru. NAAC was established in response to recommendation of National policy in education 1986. The main objective of the establishment of NAAC is the assurance of quality in the functioning of higher educational institutions in India. Through the combination of self and external quality evaluation promotion and sustenance initiatives, the NAAC framework promotes extensive use of information, communication and technology which help in fostering global competencies amongst all the stakeholders of an educational institution.

### Eligibility criteria for NAAC :

All the higher education institutions with record of minimum of two batches of students graduated

or been in existence for six years whichever for earlier are eligible to apply for the process of assessment and accreditation of NAAC.

### The assessment process

From the academic year 2020-21 NAAC has revised the annual quality assurance report (AQAR) Format which is made closely in line with the self study report which is prepared by the HEI at the time of NAAC assessment. The tools and parameters in the new AQAR format have been designed in such a way that the preparation of the AQAR would facilitate the HEI SSR Preparation for the upcoming cycle of the accreditation. The SSR is divided into

07 criteria which covers all the aspects of HEI. The seven criteria comprise several key indicators which are divided into qualitative and quantitative metrics.

### Seven criteria of NAAC :

1. Curricular Aspects
2. Teaching learning and evaluation
3. Research innovations and extension
4. Information and learning resources
5. Student support and progression
6. Governance and leadership
7. Institutional values and best practices

From the above criteria no. 4 is clear that key indicator 4.2 library as a learning resource carries weightage of 20 in institutions. It is very important for the library and information science professionals to understand that while preparing for NAAC they need to consider these 20 points as equivalent to 1000





Library is considered the strongest support system for any educational institution the four questions of 4.2 key indicator covers all the aspects of a library and information centre, library collections, Library budget ,audit reports, e-resource and database access Library automation using integrated Library Management system (ILMS) Library digitization facility available . uses of library resources and library footfalls depending on the type of institution

#### **4.2.1- Library is automated using integrated Library management system (ILMS) :**

An integrated Library Management System is a computer base system used to manage internal and external including tangible assets. Financial resources , materials and human resources it performs library automation and collection development task broken down into different modules that are focus on simplifying tasks such as acquisition cataloguing and circulation commonly done any Library

Most of the integrated library system separate software functions into discrete programs called modules which are integrated with a unified interface .examples of modules

- Acquisition (ordering, receiving, and invoicing materials)
- Cataloguing (classifying and indexing)
- Circulation (lending materials to patrons and receiving them back)
- Serials (tracking magazine, journals and newspaper holdings)
- Online public access catalogue or OPAC

Each patron and item has a unique ID in the database that allows the ILS to track it activity depending on the status of the automation the institute needs to mention partial and fully automated only having a computerised database of books and not using other modules of ILMS Should never the considered a fully automated library. Proper software selection is essential which will be helpful in generating several

reports required for NAAC as well as it should be user friendly nature.

**Institution has access to the following**  
**1.E-journals . 2. E-shodhsindhu 3 shodhganga membership 4 e-books 5 databases 6 . remote access to e- resources**

This is a quantitative metric where in the respondent need to provide the subscription/ membership details of database details about how the library is providing remote access.

To e-resources. whether the library has purchase e-journals or e-books packages shodhganga being open access electronic theses and dissertations database does not required any individual membership subscription. Universities sign a memorandum of understanding MOU with INFLIBNET for submission of the electronic version of theses and dissertation in shodhganga and approved synopses , Minor or major projects etc in Shodgangotri.

Colleges that are covered under 12(B) and 2(f) of the university grant commission are eligible to subscribe to N-LIST.

**Average annual expenditure for the purchase of books / e-books and subscription to journals /e-journals during the last five years ( INR in Lakhs)**

This is quantitative metrics wherein the respondent needs to provide the annual expenditure done by the library in the last five years for purchasing books and journals. as additional document, audited statement s of library expenditure clearly highlighting the budget heads dully attested by the chartered accountant and head of the institution need to be uploaded.

**Percentage per day usage of the library by teachers and students (foot) falls and login data for online access )**

This is also a quantitative metric wherein the respondent needs to provide the data related to the latest completed academic year . the number of users accessing the library physically as well





as through e-access needs to be calculated. If the library maintain the register for library users then they need to scan and upload the last page of the register which will show the no. of teachers and students visiting the library in an academic year. The statistics of using databases like N-LIST, DELNET ETC, Tools like Google analytics can be used to measure the library website visit for e-resource access.

#### Role of librarian beyond key indicator 4.2

Librarians play a very important role in the institution. Beyond the key indicator 4.2 librarian can prove to be helpful in all the criteria due to the variety of professional skills, abilities, and the variety of services offered by the library in the following

1. Plan NAAC related meeting and awareness programs
2. If any librarian becomes part of the self study report (SSR) preparation then very alertly use the ICT skills in file conversions, uploading of documents, providing hyperlinks of college website, updating college website.
3. Librarians can help with documentation
4. Show ICT skills in preparing AQAR, SSR Power point presentation, NAAC related documents updates
5. Provide e-resources to teachers for effective teaching
6. E-content creation LMS co-ordinator
7. Guidance of competitive examination
8. Library may support green initiative on the campus by replacing tubes/bulbs with LED bulbs by supporting and promoting paperless office work
9. Conduct activities for the promotion of universal values and ethics
10. Librarians may support students in field projects and internship
11. Librarians can also participate in the feedback process

12. Librarians can assist in syllabus development be a part of teaching in academic programmes related to research methodology
13. Create awareness about reference management tools etc.
14. Providing updated information about academics, administrative development, research etc.

#### Conclusion :

NAAC visit is mandatory for all colleges and universities in order to evaluate the services provided by them and for increasing quality of education. Library and information centre is considered as one of the most important support services where usually the peer team more time compared to other academic and administrative units proper preparation and mock visit will be fruitful for a successful portrayal of the library with the help of administrative abilities and updated professional skills.

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## HUMAN RIGHTS AND WOMEN

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### Abstract:

*As old as the history of civilization itself is the history of discrimination. If we dare to write a book about the tortures, harshness, and biases the women have endured it might take a thousand volumes because of how much they have suffered from recognized social institutions for simply being women. We will discover that discrimination began when civilization was still in its infancy if we attempt to trace the roots of this terrible condition of affairs. The subject of this paper is primarily concerned with the violation of women's human rights in India.*

### Introduction:


Public and political life, sexual and reproductive health and rights, the right to an adequate standard of living, violence against women, migration, war and catastrophe, and access to justice are the main topics of discussion here. Education and the family setting are especially important and are covered in all of these. Several human rights documents, such as the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights, and the Convention to End All Forms of Discrimination Against Women, recognize the right to equality between men and women in marriage and family life. State parties must take "all appropriate measures to eliminate discrimination against women in all its forms," according to the Convention on the Elimination of All Forms of Discrimination Against Women.

**Keywords:-** Society, Marriage, education, equality, rights

### Women's Human Rights in India:

There are numerous rights which are provided by our constitution to women, which are as follows:-

1. Right to equality
2. Right to education
3. Right to live with dignity
4. Right to liberty
5. Right to political
6. Right to property
7. Right to equal opportunities for employment
8. Right to free choice of profession

  
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9. Right to livelihood
10. Right to get equal wages for equal work
11. Right to protection from gender discrimination
12. Right to social protection in the eventuality of retirement, old age, and sickness
13. Right to protection from inhuman treatment
14. Right to the protection of health
15. Right to privacy in terms of personal life, family, residence, correspondence, etc.
16. Right to protection from society, state, and family system

#### **Violation of women's human rights :**

According to some reports, women in India currently have rights on par with those of males. However, in actuality, women have historically experienced suffering in India. Women yet today, as much as in earlier times, must deal with prejudice, injustice, and dishonor.

#### **Violation of women's human rights in past :**

The exploitation of Indian women is not a current issue. Instead, she has long been abused. In Indian society, women have never enjoyed an equal standing. The following crimes against women have been committed in the past.

1. Devadasis: In some regions of southern India, there was a religious custom known as devadasis in which women were wed to a deity or temple. In later years, some regions of the nation adopted a norm of sexually abusing devadasis without their consent.
2. Jauhar: To prevent capture and subsequent molestation by the enemy, all wives and daughters of vanquished warriors would voluntarily commit suicide (Jauhar). The wives of Rajput kings, who are known to value honor highly, adhered to the custom.
3. Purdah: Some tribes have a custom known as purdah that mandates women cover their bodies to protect their skin and hide their forms. It restricts their freedom of interaction and serves as a reminder of women's subordination.
4. Sati: In the ancient practice of sati, widows were burned alive on the funeral pyre of their husbands. Although the widow's participation in the act was intended to be voluntary, it is thought that the widow was occasionally coerced into doing so.

#### **Violation of the right to equality and protection against gender discrimination:**

The discrimination against girls begins as soon as they leave their mother's womb. Since birth, and more recently even before birth, the child has been exposed to gender disparities through sex determination tests that result in female infanticide and foeticide. Women are most frequently exposed to violence at home, even though it should be the safest location. Gender-based violence was first acknowledged as a violation of human rights in 1993 at the "World Human Rights Conference in Vienna". The "United Nations Declaration" of 1993 stated the same thing.

#### **Violation of rights from society, state, and family system:**

1. Child Marriage: In India, child marriage has historically been common and is still



practiced today. The discrimination against girls continues as they mature and even before they are born. A girl must be at least 18 years old before she can get married, per the legislation. However, the daughter is viewed as a burden on the family in India. Sometimes marriages are finalized even before the child is born. Parents think that both the child and others can easily mold the child to fit their family environment. They also think that the youngster can easily adjust to the new surroundings. Some people think that young marriages between girls and women reduce the possibility of their unmarried daughters becoming pregnant. This demonstrates that the justifications for child marriage are false. Widowhood, inadequate socialization, lack of education, lack of independence in choosing a life partner, lack of economic independence, and poor health/nutrition due to early/frequent pregnancies in an unprepared psychological state of a young bride are all effects of child marriage. However, because of a predominately male society, Indian males suffer less. The atrocity of child marriage must be stopped right away.

2. Dowry harassment and burning of the bride: Nowadays, it's fairly typical for the husband and his family to demand money and then kill the bride when she doesn't provide enough for the in-laws. The number of dowry occurrences is rising daily despite the government's passage of a law banning money demands at marriages.
3. Rape: In India, rapes against young girls are frequent. These rapes almost often involve girls under the age of 16. It is incredibly torturous in rape cases for the victim to have to provide proof that she was assaulted. Due to the trauma of the assault, the victim finds it challenging to undertake a medical evaluation right away. Due to family status and strict police procedures, families frequently choose not to pursue prosecution.
4. Domestic violence: The violence committed against women that is seldom publicly acknowledged includes wife-beating and abuse by an alcoholic husband. The man's demand for the wife's hard-earned money to pay for his drinking is the main cause. Another reason for this violence is in-law conflict and extramarital affairs of the husbands. Unfortunately, women avoid legal proceedings due to a lack of other support systems.

## Conclusion:

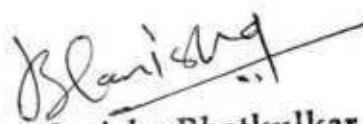
A fundamental human right is gender equality, which means eliminating all types of discrimination against women. Despite this, women all over the world experience human rights breaches regularly and are aware that their needs have never come first. To design effective methods to end this prejudice, it is essential to have a thorough understanding of how women experience discrimination and are denied equal rights. The question of whether the particular privileges granted to women are assisting them is also raised by the widespread violence against them. What advantages do women stand to gain from such laws? Helping them are they? Will men eventually receive equal status to women? These are all still open questions. There is still plenty to do.





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**CONTENT – ENGLISH**

| <b>SR. NO</b> | <b>ARTICLE/PAPER</b>   | <b>PAGE NO</b> |
|---------------|--|----------------|
| 1             | <b>The Study of The Role of Human Values in Higher Education</b><br>Dr. Vandana B. Wankhede  | 01-06          |
| 2             | <b>Higher Education System in India: Problems, Challenges &amp; Suggestions</b><br>Prof. Vasant Motiram Rathod   | 07-10          |
| 3             | <b>New Education Policy-2020 : A Need of Hour</b><br>Dr. Shashikant Sitaram Shende   | 11-15          |
| 4             | <b>Role of ICT Embedded English Language Teaching to Enhance Professional Opportunities</b><br>Dr. Archana Kiran Deshmukh  | 16-21          |
| 5             | <b>National Education Policy 2020: Perspectives, Implementation and Criticism</b><br>Dr. Dattatray Ramrao Dhumale  | 22-26          |
| 6             | <b>Ultrasonic Study of Molecular Interaction of cis-Potassium Trioxalato Aluminate (III) Trihydrate Complex with Propenol-Water Mixture at Different Temperature</b><br>Archana. P. Mitake | 27-33          |
| 7             | <b>Impact of Social Media on Student Perception towards Higher Education</b><br>Dr. Vithal Ramkishan Bhosale   | 34-37          |
| 8             | <b>Higher Education Reform in India : Issues and Challenges</b><br>Dr. Dnyanoba Jotiram Kande  | 38-42          |
| 9             | <b>The Role of ICT (Information and Communication Technology) In Higher Education</b><br>Amit M. Surjushe, Pankaj S. Chaudhari   | 43-48          |
| 10            | <b>Contributions of Indian Women Writers in Indian Literature</b><br>Ku. Goldie Kishor Jambhulkar  | 49-53          |
| 11            | <b>Development of Nutritious Recipes Incorporation of Waste Leaves of Rajgira Plant</b><br>Dr. Kalpana Lahade  | 54-58          |
| 12            | <b>Tendulkar's The Vultures (Gidhade): Reflection of Greed and Selfishness</b><br>Dr. T. K. Kanthale   | 59-62          |
| 13            | <b>Library Consortia</b><br>Dr. Avinash U. Jadhao  | 63-65          |
| 14            | <b>Human Values and Its Relevance in Education</b><br>Dr. Balvant Netajirao Patil  | 66-70          |
| 15            | <b>An Indian Scenario of ODL and Formal Education System</b><br>Dr. G. T. Patil, Dr. Kirtikumar Ekhande  | 71-76          |
| 16            | <b>Challenges before Indian Higher Education</b><br>Dr. Pravinkumar Namdeo Rathod  | 77-80          |
| 17            | <b>Challenges and Issues in Modern Higher Education</b>  | 81-86          |



|    |  |         |
|----|--|---------|
| 34 | Sandip. B. Rathod, Dr. Ganesh.T. Patil<br><b>Study of Status of Awareness about Environmental Protection Laws among Undergraduate Students</b> | 181-183 |
| 35 | Ku. Santoshi Santoshrao Agarkar<br><b>Role of Knowledge Resource Centres in Development of Higher Education system in India</b>                | 184-187 |
| 36 | Dr. Minal Rajabhau Jatkari<br><b>Importance of Values in Human Life</b>  | 188-190 |
| 37 | Leena V. Tayade, Dr. Manisha Kale<br><b>Post Covid-19 Pandemic - Challenges among Students in Higher Education in India</b>                    | 191-194 |
| 38 | Neha Tiwari, Dr. S. Balsubramanian<br><b>Curriculum and Pedagogy of NEP 2020 Manifest the Fundamental Rights</b>                               | 195-198 |
| 39 | Dr. Rajesh Anandrao Ade<br><b>An Outlook on Effects of Climate Change on Fish Biology</b>  | 199-203 |
| 40 | Dr. Manisha Bhatkulkar<br><b>NEP and Innovations in Indian Higher Education</b>  | 204-209 |
| 41 | Prof. A. P. Wadwale<br><b>Emerging Threats of The E-Waste to The Fauna and Flora in Developing Countries</b>                                   | 210-211 |
| 42 | Anand R Sarode, Shital S. Deosarkar, Shrikant D Kalyankar, Chandraprakash D Khedkar<br><b>Role of Values and Ethics in Education</b>           | 212-216 |
| 43 | Mrs. Archana Harne<br><b>Status of Higher Education in India : Present and Future Perspective</b>  | 217-221 |
| 44 | Dr. K.D. Bompilwar<br><b>Indian Women's Contributions in Indian Literature and Art</b>   | 222-225 |
| 45 | Prof. P.P. Jaiswal<br><b>Emerging Trend of Meta-heuristic Solution Approaches for GAP</b>  | 226-231 |
| 46 | Dr. Harshalata Rohida<br><b>A Study of Breath Holding Capacity Among Elite Level Players of Different Sports Disciplines</b>                   | 232-236 |
| 47 | Dr. Sandeep Sambhaji Gadadane, Mr. Rahul Shivaji Lahane<br><b>Role of Technology in Higher Education</b>                                       | 237-243 |
| 48 | Dr. Amruta Misal (Yerule)<br><b>Enhancing Entrepreneurship through Self Help Group for Women Empowerment</b>                                   | 244-250 |
| 49 | Dr. Anuradha Satish Deshmukh<br><b>Impact of Social Media on Student's Outcome in Higher Education</b>   | 251-256 |
| 50 | Anushree R K, Dr. T. Naheed Khan, Soumya Sucharita Saho<br><b>Effect of E-waste on Human Health : A Review</b>                                 | 257-262 |



## An Outlook on Effects of Climate Change on Fish Biology

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### ABSTRACT

Climate extrade is anticipated to have an effect on any person organism through all lifestyles stages, thereby affecting population of species, groups and the functioning of ecosystems. The results of weather extrade may be direct, via adjustments in distinct bodily phenomena and related phonologies, or on the whole oblique and mediated via direct results on key stone species which extrade the composition and dynamic coupling of any environment. Due to speedy development within side the improvement of its lifestyles fashion with the assist of technological know-how and technology, this has inflicting, outstanding harm to the encircling surroundings. The careless mind-set closer to the harms inflicting to the encircling surroundings has commenced to repay with inside the shape of unusual climatic phenomena like common floods and droughts, air pollution, abnormal climate phenomena like El-NINO etc. The harm due to the anthropogenic sports to the surroundings is extensively felt and accepted, because the consequences of that harm are too distinguished to be omitted with inside the shape of worldwide weather adjustments. Some most important phenomena due to weather extrade encompass worldwide warming, ozone depletion, species extinction etc., which in turn have destructive effects on each biotic and abiotic factors of all different ecosystems and at the biosphere as a whole. Keeping in view the data that water occupies approximately 2/3rd of the earth's general floor vicinity and it bureaucracy the only habitat for fishes, adjustments in weather at one end in adjustments in water chemistry like boom in common water temperature, acidity, salinity, destructive climate phenomena etc. which make it tough for the fish fauna to live to tell the tale in such situations and end result both of their demise or dispersal to new habitat sites. Fish being poikilothermic isn't capable of alter its frame temperature therefore main to harm of frame additives like proteins, inflicting thermal stress.

**Keywords:** Extrade, environmental, temperature, phenomena.

### I. INTRODUCTION

Climate extrade is the version withinside the earth's worldwide weather or withinside the nearby weather over a time frame and it includes adjustments withinside the variability or nation of the ecosystem over intervals of a long time to hundreds of thousands of years (Mohantyet al., 2010). It is likewise described as a extrade withinside the statistical properties, mainly its suggest and spread, of the weather device, while taken into consideration over lengthy intervals of time no matter the purpose. It includes the shift in international climate phenomena related to an boom in worldwide common temperatures, that is extra particularly called



worldwide warming. Weather over the years and throughout the whole planet, has continually numerous due to the interactions among the additives withinside the weather device (ecosystem, oceans, ice sheets etc.). Change in weather includes the giant adjustments in worldwide temperatures, precipitation, wind styles and different measures of weather that arise over numerous a long time or longer (Yazdi and Shakouri, 2010). Increase in worldwide temperatures has been anticipated to purpose broader adjustments, together with glacial retreat, arctic shrinkage and international sea degree rise. The weather extrade takes place due to the quantity of strength withinside the whole weather device is converting because of converting strength acquired from the solar and the quantity of inexperienced residence gases withinside the ecosystem, which inturn have an effect on every and each factor withinside the device. Climate extrade has been implicated in mass mortalities of numerous species, each flowers and animals, that is a main hazard to biodiversity as a whole (Mohantyet al., 2010) Climate extrade has been diagnosed as the most environmental hassle of the twenty first century and it's far anticipated to cause destructive, irreversible affects on this planet in fashionable and ecosystems in particular. Changes in water salinity is one of the most important reasons main to the troubles in osmoregulatory capacity whilst better degrees of acidity cause decreased boom of calcified structures, otolith improvement and fertilization process. In addition weather extrade has a tendency to introduce a few useless and unuseful sorts withinside the ecosystems main to the alien species invasion. Such species are capable of tolerate extensive fluctuations in physico-chemical parameters of the environment using nearby species to extinction, thereby inflicting massive biodiversity lack of local species. Fisheries and aquaculture, being one of the maximum touchy and sensitive sector, is reasonably-priced and crucial herbal supply of animal protein and a livelihood supply for a big a part of human populace, is wrongly tormented by weather extrade and desires to be checked earlier than this valuable useful resource is lost.

### **Major causes of climate change**

There are each herbal methods and anthropogenic sports which have an effect on the earth's weather. Increase in worldwide inexperienced residence fueloline emissions over beyond few a long time are fundamental members to the worldwide warming. Greenhouse gases each from herbal and synthetic reassets are chargeable for trapping the thermal and warm infra pink radiations inflicting a good sized boom in temperatures round and on the floor of earth. Water vapors, carbon dioxide, methane, ozone, nitrous oxides and many others shape the number one inexperienced residence gases withinside the environment however the synthetic ones like halocarbons (chlorofluorocarbons) are a lot greater unfavourable than others due to their excessive reactivity, and lamentably they're being launched into the environment in a excessive awareness with the aid of using humans from distinctive reassets (Mohantyet al., 2010; Chowdhury et al., 2010; Yazdi and Shakouri, 2010; Doneyet al., 2011).

### **Impact of climate change**

One of the principle results of weather trade is an boom in worldwide temperature, that's main to melting of glacial snow caps and upward push in sea levels. In addition modifications in the quantity and styles of precipitation also are happening, ensuing in common floods and droughts. Other seen results consist of modifications in agricultural yields, addition of recent change routes, decreased summer time season flow flows, species extinctions and an boom withinside the variety of ailment vectors and many others. Climate trade is possibly to result in a few irreversible impacts, as about 20 - 30 % of species assessed up to now are at an



extended danger of extinction if boom in worldwide common warming exceeds 1.5 - 2.50c (Mohantyet al., 2010).

### **Impact on fisheries sector**

Fish paperwork an critical a part of human food regimen in nearly all international locations of the world. It is quite nutritious, supplying maximum of the essential vitamins essential for correct human fitness and increase. Fish presents approximately 20% of animal protein consumption and is one of the most inexpensive supply of proteins to be had. It paperwork a wealthy supply of maximum important oils, containing polyunsaturated fatty acids, that have regarded fitness advantages established at scientific level (Mohammed and Uraguchi, 2013). Fishing is likewise a supply of earnings for a giant majority of people, in particular the ones dwelling in coastal areas. It presents an critical supply of coins earnings for lots terrible families and is a extensively traded meals commodity.

## **II. CLIMATE CHANGE CAN CAUSE CHANGE IN FISH HABITAT**

Climate trade gives the fishes with new environments via some of mechanisms. General results are precipitated with the aid of using:

- **Increased temperature:**

Fish normally display temperature optima for correct increase and survival. These may also trade with age and length, as juveniles of many species choose hotter temperatures than adults do. Early lifestyles degrees can also have distinctive highest quality temperatures and consequently may also replicate temporal and spatial area distributions. Being exothermic, fishes can't alter their frame temperature via physiological manner and their frame temperature is same to their environment. To keep away from a lot damage with the aid of using temperature brought about problems those fishes generally tend to thermoregulate behaviorally with the aid of using deciding on thermally heterogeneous microhabitats, however they're limited with the aid of using the variety of temperatures to be had withinside the environment. Temperature tolerance degrees are species particular and consist of each stenothermal and eurythermal species. The fish populations which are confronted with converting thermal regimes may also boom or lower in abundance, enjoy variety expansions or contractions or face extinctions. Productivity can also be motivated with the aid of using the impact of temperature on increase rate. An boom in juvenile increase in addition to an boom in temperature may also bring about a lower withinside the period and age before everything maturation, affecting the increase of adults as surplus strength is channeled into duplicate at an in advance age and smaller length (Mazumder et al., 2015). Further, the mixed results of length and temperature on increase were defined for numerous fish species.

- It has been observed that North American freshwater fishes spends all their time within  $\pm 50^{\circ}\text{C}$  and 3 thermal guilds might be recognized; cold, cool and heat water-tailored species. Moderate temperature boom may also boom increase quotes and meals conversion performance most effective upto tolerable restrict of every specie and above that they fail to survive. In Atlantic cod (*Gadus morhua*) and not unusualplace eelpout (*Zoarces viviparus*) temperature-particular increase quotes and fecundity display decline at better latitudes (Brander, 2010).
- Increasing temperature because of weather trade purpose Salmon of North Pacific to enjoy improved metabolic and respiration quotes, inturn growing their strength necessities and reducing the reproductive potential, increase, survival and many others., (Cochrane et al., 2009).



- In rainbow trout (*Oncorhynchus mykiss*) it become visible that a 20C temperature upward push confirmed wonderful impact on their appetite, increase, protein synthesis and many others in iciness however the equal in summer time season confirmed poor results.
- Salmon withinside the Fraser River, Canada, suffered stronger mortality whilst summer time season temperature surpassed the ordinary levels (Brander, 2007).

#### **Impact on physiological condition by climate change:**

Fish being a poikilothermic animal isn't capable of adjust its frame temperature thru physiological approaches and are without delay laid low with any environmental extrade in its habitat, affecting the fish fitness and different physiological approaches. Fish physiological approaches like boom, replica and pastime are without delay encouraged with the aid of using the adjustments in climatic situations like temperature, salinity etc. Increase in physiological pastime in flip will increase the oxygen demand, which itself decreases with boom in water temperature, so inflicting discount of boom and reproductive achievement of fishes stopping them from managing different environmental stresses (Chowdhury et al., 2010). These poor physiological adjustments make fishes greater at risk of infections and diseases.

#### **Effect on fish biodiversity:**

Global weather extrade has big outcomes on biodiversity in all ecosystems. Decline in variety of freshwater atmosphere is fast because of the reality that freshwater ecosystems aid disproportionate degrees of biodiversity in comparison to their spatial coverage. Changes in area of interest dimensions because of expanded temperatures, salinity, acidity etc, pressure the fish species residing there to extrade their habitat and flow to different appropriate environments. In a few instances fishes can't tolerate the adjustments of their habitat and that they perish as an entire ensuing in loss to biodiversity. Above all boom in international common temperature is in itself main to extinction of some of species who aren't capable of fight the adjustments.

#### **Climate change and its effects on fish population:**

Fishes have a complicated existence cycle regarding one of a kind ranges (egg, larva, juvenile and adult) and every degree can be laid low with extrade in weather. During their complete existence span fish grows in length and its one of a kind ranges of existence history, spatially separate and awesome habitat options are visible having a few sequential connection among them. Within those stagespecific habitats, fish ought to revel in appropriate abiotic situations, locate meals for boom, refuge to break out predation etc., any extrade in those particular habitat situations can also additionally bring about lack of the populace at that degree of existence history.

### **III. CONCLUSION**

In trendy fishes have a tendency stay close to the tolerance limits of a variety of factors, and as a end result adjustments in its habitat because of weather extrade can also additionally have severe and deleterious outcomes on their populations, and in activate the entire fisheries sector. This can also additionally result in big losses in phrases of biodiversity in addition to economically.

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## CONTENT

| Sr                     | Name                         | College Name  | Title of Paper  |
|------------------------|------------------------------|---|---|
| <b>ENGLISH SECTION</b> |                              |   |   |
| 1                      | Dr. Anjali Patil-Gaikwad     | C.P. & Berar College, Nagpur  | YOUNG ADULTS AND HUMAN RIGHTS: A CONTEXTUAL STUDY OF HUMAN RIGHTS ON COLLEGE CAMPUSES   |
| 2                      | Dr. Anuradha Poddar          | Smt. Ushaben Chandrakant Thakar Women's College, Nagpur                 | MORAL, LEGAL, AND NATURAL RIGHTS  |
|                        | V. Jeyendra Shahu            | Smt. Ushaben Chandrakant Thakar Women's College, Nagpur                 |   |
| 3                      | Dr. Archana K'ran Deshmukh   | Jawaharlal Nehru Arts, Commerce & Science College, Wadi, Nagpur,        | HUMAN RIGHTS THROUGH SUSTAINABLE DEVELOPMENT FOR COLLECTIVE PROSPERITY: ANALYSIS OF THE PORTRAYAL OF MAN-EATERS IN JIM CORBETT'S WRITINGS |
| 4                      | Miss Bhimadevi Mahadeo Dange | Dr. Babasaheb Ambedkar College of Arts, Commerce & Science, Bramhapuri  | DALIT COMMUNITY AND HUMAN RIGHTS- AN OVERVIEW   |
| 5                      | Ganesh.M.Uparkar             | Research Centre, Sardar Patel Mahavidyalaya, Chandrapur                 | ROLE OF NGOS IN PROTECTING HUMAN RIGHTS   |
| 6                      | Kapil Singhel                | Vasantrao Naik Government Institute of Arts and Social Sciences, Nagpur | INSENTIENCE OF THE WEALTHY IN MAHASHWETA DEVI'S MOTHER OF 1084  |
| 7                      | DR. LAKHAN B. INGLE          | C. P. & Berar Education Society's College, Tulsibag, Mahal, Nagpur      | HUMAN RIGHTS AND DR. BABASAHEB AMBEDKAR   |
| 8                      | Dr. Leena V. Phate           | Jawaharlal Nehru Arts, Commerce & Science College Wadi, Nagpur          | HUMAN RIGHTS ISSUES: DISCRIMINATION, INEQUALITY, AND VIOLATIONS OF CIVIL AND POLITICAL RIGHTS IN ARUNDHATI ROY'S THE GOD OF SMALL THINGS  |
| 9                      | Dr. Madhuri Thaware          | Jyotiba Phule College of Education, Nagpur                              | HUMAN RIGHTS AND WOMEN STATUS   |
| 10                     | Prof. Mahesh G. Chonde       | Mahatma Gandhi Arts and Commerce College, Parseoni Dist. Nagpur         | HUMAN RIGHTS IN BUSINESS PRACTICES  |
| 11                     | Dr. Manisha Bhatkulkar       | Jawaharlal Nehru Arts, Commerce and Science College, Wadi-Nagpur        | ENVIRONMENT: A HUMAN RIGHT  |



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## ENVIRONMENT: A HUMAN RIGHT

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**Dr. Manisha Bhatkulkar**

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### Abstract:

*Environmental pollution is a serious threat to all mankind, it violets the fundamental right of man i.e right to life. Unbalanced and prudent exploitation of nature causes serious damage to the environment. Which is a direct result of air pollution, water pollution, currency pollution and noise pollution. This is the root of many diseases andalso the cause of physical and mental disorders. Living healthy life in this world is the highest human right of a person IT is very important to prevent this violation of rights due to environmental pollution. Clean environment has always been talked about in the Indian thought tradition. Today it is necessary tha: strong efforts should be made to control and deal with this deadly pollution otherwise not only us but the generations to come will also be left out. If we want to save our future generations than we have to control it.*

**Key words:** *Environmental degradation, Human Rights, Sustainable development, Environmental protection and Pollution.*

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### Introduction :

Environmental pollution is a serious threat to all mankind, it violets the fundamental right of man i.e right to life. Unbalanced and prudent exploitation of nature causes serious damage to the environment. Which is a direct result of air pollution, water pollution, currency pollution and noise pollution. This is the root of many diseases andalso the cause of physical and mental disorders. Living healthy life in this world is the highest human right of a person IT is very important to prevent this violation of rights due to environmental pollution. Clean environment has always been talked about in the Indian thought tradition. Today it is necessary that strong efforts should be made to control and deal with this deadly pollution otherwise not only us but the generations to come will also be left out. If we want to save our future generations than we have to control it.

Environmental degradation is one of the most serious problem for human beings. Many people have health problems due to the various pollution increasing day by day.

Human beings are part of nature, and our human rights are intermingled with each other and the environment in which we survive.. There is interference of Environmental harm with the human rights enjoyment, and the efforts of human rights helps to protect the environment and to encourage sustainable development. The principles on human rights and the environment summarize the main human rights responsibility relating to the enjoyment of a





safe, clean, healthy and sustainable environment. They provide consolidated and detailed information for practical implementation of these obligations, and a basis for their further development as our understanding of the relationship of human rights and the environment continues to evolve. Many national and international norms are applicable to human rights and environmental protection that provide higher levels of protection under national or international law.

### **Environmental Pollution:**

The concept of environment is very broad, generally we understand it related to our surrounding environment and atmosphere, but in fact environment includes very complete physical and biological system, whose habitat is hydrosphere, atmosphere and biosphere, and under which the natural development of living beings takes place. The social environment is also included in the environment. But the circumstances come under ecology, which affect the physical and biological balance of the environment, so here the environment refers to the above mentioned physical and biological circle.

Human life depends on the ecological balance and the quality level of the environment. Ecological balance is essential for the survival of all living beings, so the right to life takes the form of the right to environmental balance, if the natural balance of the environment is affected by any circumstances or activities. So it is a violation of right to life against human race and it should be taken as human rights violation. The history of human development is confined in the control and manipulation of nature. Balanced and judicious exploitation and use of natural resources is synonymous with the progress of mankind, than more balanced and judicious exploitation can lead to destruction. Nature is the natural form of environment. The economic and social environment of man is created by the effect and use of physical and natural elements of the environment due to changes in the natural system in nature. From the point of view of the theory of biological evolution, the entire living world including humans is the product of the environment and their present and the future also depends on the environment. Compared to other living beings, the role of man in the context of the environment is special, because on the one hand, he is a product of the environment like other living beings, on the other hand, the controlled operator of the environment, he also has the intellectual ability to enrich the environment knowingly or unknowingly. He also takes measures for its destruction, even if the souls sing for him to do so.

The habitats of the environment are interdependent. Human activities of exploiting nature are causing unbalanced changes in environmental factors, which are not possible to adjust or modify naturally. Harmful wastes are generated in the environment due to which the earth, water, air etc get contaminated, thus the environment becomes polluted and affects the living beings in a fatal way. The elements that cause pollution are called pollutants. Pollutants may be natural or man-made. Often nature itself manages the effects of natural pollutants ok. But it has less ability to neutralize man-made pollutants, so pollution mainly arises from the actions of man. The medium of pollution of the environment, especially air, water or the location.





In air pollution, the quality of constituent elements of air becomes degraded. Depletion of ozone layer, increase in the concentration of green gases, etc. The main examples of this are water pollution of sea water, rivers and ponds, and pollution of landwater. Desertification, money pollution and incineration are the main examples of terrestrial pollution, the main sources of human causes of pollution and secondary sources and population sources, industrial sources, gaseous pollutants, solid pollutants, harmful chemical pollution, chemical mixed waste water and heat pollution are controlled. Unbalanced and reckless exploitation of natural resources, mining and deforestation is also one of the main reasons for environmental balance, agriculture pollution, pesticide and diseases, chemical fertilizers, man made machines and equipments, radioactive elements and garbage etc. are the main ones. Free gas from population source, sewage water, dirt, garbage, vehicles, mainly carbon dioxide and carbon monoxide, and free gases and noise pollution are generated from machines, air conditioned devices, we are all familiar with the damage caused by climate and noise pollution.

The subject area of the causes, sources, consequences, type or treatment of pollution is quite wide and each can be a subject of research in itself, here we can mention the main points related to them.

Water is the basis of life, it is not even possible to imagine life without water, there is a severe problem of water pollution at the world level in the present period, domestic dirt and sewage discharge, the sewer line, detergent waste, industrial waste, fertilizers, chemical pesticides, agriculture waste, industrial waste. Using water for cooling is the main source of thermal pollution and radioactive waste. Water pollution is extremely harmful for the world. Polluted water hinders the biological growth of living beings. Diarrhea, tuberculosis, paralysis, skin diseases, blindness, and jaundice can be caused by water pollution. Other bones can also become crooked and weak. Other developing countries, including India are most prone to these problems, where pure drinking water is not available to a large part of the population.

Air is also a biographical element, but in the course of industrial, scientific and technological activities, low source waste materials have polluted the air, domestic heating fuel, gases released from the burning of petroleum products, machines and mixed gases from factories or mines, particulate pollution. Nuclear radioactive element is the main air pollutant. Air pollution affects the visibility of sunlight, the amount of rain, which affects weather, ozone layer, greenhouse gas and biological activities in animals, vegetation and human health. Air pollution is the product of economic development and industrial and urban expansion, the main cause of pollution is urban and agricultural mining and domestic waste. In urban and domestic waste, there are garbage, excreta, urine, detergent, rotten vegetation, plant material, nectar, animal and other types of diseases, bacterial, viruses are generated and also has a bad effect on the fertility of the soil. Agricultural wastes also give rise to similar problems in the absence of safe disposal. Toxic acidic and alkaline chemicals in the form of industrial and mining wastes degrade or eliminate the fertility of the soil.

The mining of minerals from the land also affects the environment in many ways. The biggest pollution is removed in the mines, which harms the workers working in the mines





through health. It also badly affects the citizens around the mining area. The concentration of dust particles in mines is found to be up to 7000 cubic centimeter. Mines also emit toxic gases which adversely affect health.

When it becomes desirable and annoying for rich humans and other creatures with high trinity, then it comes under the category of noise pollution. In normal conversation, the measurement of sound is about 60 decibels. The sound of 30 decibels is in that habitat, it is estimated from this, it can be said that up to 30 decibels a person can sleep, after that there is a danger of disturbance in his sleep. The sound of a motor vehicle is about 90 decibels. Humans can tolerate sound up to 75 decibels on an average, more than this can be kept in the category of noise. A sound of 90-95 decibels starts affecting the human system and higher triviality becomes fatal in cities with high traffic. The noise level on the routes remains from 90 decibels to 100 decibels. Common side effects of noise pollution can be irritability and insomnia, but hearing loss at an intensity of more than 100 decibels and noise pollution at a trinity of more than 150 decibels can be fatal. As a result of noise pollution, psychological, nervous, hormonal imbalance, muscle tension, heart diseases, high blood pressure, intestinal diseases, anxiety in pregnant woman and congenital malformations in their unborn babies can also be affected.

The above examples of environmental pollution are far-fetched examples, apart from these, there can be many such conditions or circumstances, due to which the balance of the constituent's elements of the environment can be changed desirable to harmful. According to section 2 (B) of the Environment Protection Act 1986 of India, environmental pollution means any solid, liquid or gaseous substance likely to cause damage to the environment. Section 2(C) of the act defines environment as including climate and land and there is an interrelationship between climate and land, human beings, other living beings, substances and micro-organisms, and property is existing. Similarly, the environment includes climate and land and the interrelationship of the organization of the environment with the animal world and the plant world, so any such situations which changes these organizations or their inter-relationship with Bio-Universe. Then it is considered to be environment pollution.

As said earlier that the entire history of human development is the story of the exploitation and use of nature, then in accordance with the development of human civilization, along with the development of nature, it kept searching for ways to exploit nature more and more, scientific inventions, industrialization, urbanization and consumer culture are resulting from it. Man was aware of the importance of nature since ancient times, but the consciousness of the bad consequences of harming nature came to him much later, in the form of pollution, floods, droughts, landslides, expansion of deserts, reduction in soil fertility, water and air pollution, ozone depletion, layer erosion, imbalance of rainfall and life-threatening diseases arising out of pollution have warned of anomalies in the environment itself. Today environmental pollution becomes a threat to the entire human race.

#### **International Efforts for Environmental Protection:**

In 1948, the United Nations established the International Union for the Conservation of





Nature (IUCN), which is now called the International Union for the Conservation of Nature and Natural Resources. It is responsible for environmental policy making and administration. Organized the Biosphere Conference in Paris in 1968 in collaboration with the International Council. The policies that were decided in the conference were considered in the Human Environment Conference held in Stockholm in 1972. Representatives of 113 countries and 400 non-governmental organizations participated in the Stockholm Conference. It was decided that international efforts for environmental protection were also formulated on this occasion and 109 point recommendations and 26 principles were adopted for national government and international organizations. The special feature of this conference was that it was realized for the first time that economic development is suffering in the form of environmental degradation. After the conference, governments established the United Nations Environment Program (UNEP), which is still the catalyst of environmental protection globally employed as. When the United Nations established the World Commission on Environment and Development (WCED) in 1983, it was realized that what was considered a limited harmful side effect of industrial development from the environmental state, that development has become a threat to the existence of developing countries. Therefore the commission presented the concept of "Chirjivi development" as an alternative method of development. Chirjivi development method meant that we should fulfill our needs in such a way that the capacity and rights related to meeting the needs of the coming generations are not violated. The United Nations decided to hold a summit on the subject of inter-environment and development on the views on the report of the commission. Here I consider it appropriate to quote Ruskin's lines in which he said that **"God has lent us this earth, this earth is as much ours as it is of those who are about to come upon it, it is our duty to do not let future generations be deprived of its benefits by actions."**

In June 1992, 20 years after the first global Environment conference in Stockholm, the United Nations held a conference on environment and development in the capital of Brazil, Rio de Janeiro, which is known as the Earth Summit. Air pollution had increased manifold. The role of the Rio Declaration is clear and important in this context, which aims at a global development system based on equitable participation and cooperation and the protection of the environment. The Rio Declaration is based on the assumptions that each segment of the earth. It has 10 parts and there is an element of mutual dependence in them. The success of these international treaties and agreements can be controversial, but it is an undeniable truth that environmental pollution has now been considered deadly at the international level and some work is being done in every national country towards its solution.

### **Indian Perspective :**

It is also necessary to throw light on the Indian perspective and role on the subject of respect. From this point of view, it is important to recognize nature as a deity in the Vedas and to accept the importance of the environment. Yajurvedas Agni deity, Vata deity, Surya deity, Moon deity, Aditya Maruti deity, Varuna deity, Shukla of Yajurveda, Om Dev Shanti Vishnu Deva Shanti Shanti Shanti Ready till date, Our sages have imagined human welfare and happiness and peace only in the balance of the earth and its components. Along with high





environmental maintenance, Indian sages are also cautious about pollution and avoid it that is idiosyncratic contaminant substances should not be immersed in water.

Evidence of worship of plants and trees and various animals in historical times has been received from the time of Indus Civilization. During the reign of Chandragupta Maurya, there was a provision for the establishment and protection of varnas and punishment for the damage or killing of animals. Emperor Ashoka mentioned the rules regarding the killing of animals and birds on the inscription, such a tradition was insisted in the later administration, but it could not be followed firmly, there was no machinery in that era, that is why such a serious problem of pollution arose did not happen but deforestation and killing of animals and birds continued.



After the arrival of the British, the forests were cut wildly and the hunting of wildlife became unabated, when there was a lot of damage to wildlife and man, then in 1855, a forest conservation policy was made in the form of the 4<sup>th</sup> Forest Act of India. In 1864, the Dietrich Brandis was made India's first Inspector General of Forest, he remained in his post till 1881. During his tenure, he developed the Forest Department in India, so he is called the father of the Indian Forest Department. Other sporadic measures were also taken, but they had the spirit of protection of endangered species and sanctuary and not of environmental protection.

After the attainment of independence, the consciousness of environmental protection in our country arose after the Stockholm Conference of 1972, after that environmental protection programs were run at the government level, the central government established the program in environmental planning which later became developed into the Ministry of Environment. In 1976, through the 42<sup>nd</sup> Constitutional Amendment, a new Article 48(C) was added to the Directive Principles of policy, according to which it will be the duty of the "State to maintain the environment, improve it and protect the forests and wild life of the country".





By this constitutional amendment, it was incorporated in the chapter of fundamental duties added to the Indian Constitution and it will be the duty of every citizen to protect and keep improve the entire natural environment including forests, lakes, rivers and wildlife and to have compassion for all living beings. India had an important participation in the Rio Earth Summit in 1992. Through this conference, many government and non- governmental institutions proposed environmental education, environmental education cells were created at the state level. But right now there is not enough communication about the consciousness of environmental protection in the struggling with the problem of environment and balance, so there is a need to increase more awareness towards environmental protection.

Indian legislation and judiciary have also made a commendable contribution by matching step by step with world class efforts to prevent and eradicate environmental pollution. As a result of the acceptance of the London Convention of Conservation of Fauna and Flora 1993 and the Rome International Plant Protection Convention 1951, it was necessary for the Indian legislature to make laws on these subjects, under Article 253 of the Constitution, the Parliament has been empowered to make laws on these subjects.

It is now undisputedly established that the human right to environment is an integral part of the right to life as defined in Article 21 of the Constitution of India. In addition to Article 21, Article 48(C), 51 (C), 243(G) of the Indian Constitution deal with environmental protection 243 (W) Important provisions have been made in sections 268 to 290 of the Indian Penal Code and sections 133 and 144 of the Code of Criminal Procedure.

To establish environment protection and balance, many other laws and regulations have been created, including Environment Protection Act 1986, Air Pollution Prevention and control Act 1998, Water Pollution Prevention and Control Act 1975, Indian Forest Act Rules 1927, Forest Policy 1988, Forest Life Protection Act 1972 Public Liability Insurance 1991 Factories Act 1948 and its related rules are specially nonworthy.

In spite of all this, we are facing the menace of environmental pollution every day. A lot is yet to be done in the direction of environmental balance. Apart from industrialization and urbanization, the main reason for environmental pollution is the socio-economic conditions of our country. In order to make the efforts of environmental balance more effective, there is a need for scientific and technical measures of environmental protection and alternative management to make the general public aware and educated about it. When every person will be in a position to understand and follow environmental protection as his duty, then only the complete achievement of environment as a human right will be possible, only then this speech of the sage of Yajurveda will be true. *"Oh earth, you are the mine of gems and the one who does agricultural work, give me the desired opulence and protect me. Yajurveda" 5/9, 16*

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# Kanpur Philosophers

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## “IMPORTANCE OF ORGANIC PHOSPHOR MATERIALS FOR DISPLAY DEVICES”

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An organic phosphor is an organic electroluminescent material used in display devices like organic light emitting diodes, flat panel display, etc. In display devices organic layer is situated in between two electrodes in which any one electrode must be a transparent. The organic molecules have conductivity levels ranging from insulators to conductors and are therefore considered as organic semiconductors. Organic phosphors have rapidly grown as one of the leading technologies for full color display panels and eco-friendly light sources due to their outstanding features. It contains emissive electroluminescent organic layers in the form of film situated in between two electrodes. Any organic emissive materials can be synthesized by following some pattern or route which is shown in the figure – 1.



Figure- 1

In the present article an author first discuss about organic and inorganic materials. According to the process of synthesis, conjugated polymers can be used as efficient electroluminescence material in the fabrication of organic light emitting diodes. But there are some



issues in the fabrication of full color organic diodes in three primary colors. There is a lot of problems like purity and stability in blue OLED's. On that account, author has taken an attempt to study the process of synthesis and its characterization of organic phosphors. The synthesis of organic derivatives was obtained by Friedlander Condensation Reaction (FCR). One of the important applications of organic materials as display devices is to construct a flexible organic screen.

#### Methodology –

In the present article an organic phosphor material was synthesized by the method of Friedlander Condensation Reaction. Synthesis of organic material like Br-DPQ by FCR reaction involves the steps as below-

- Synthesis of organic material Br-DPQ was achieved by the chemical compositions of various combinations of phenon attached with chlorine and benzene in presence of Meta cresol.
- Mixture of these chemicals is added in a flask with three necks, middle neck for glass stirrer for mixing the compound.
- The temperature of oil bath should be maintained at constant temperature first at 90 degree for one hour and then 140 degree for four hours.
- After the process of synthesis of five years, the flask was kept above the bath for cooling for twelve hours.

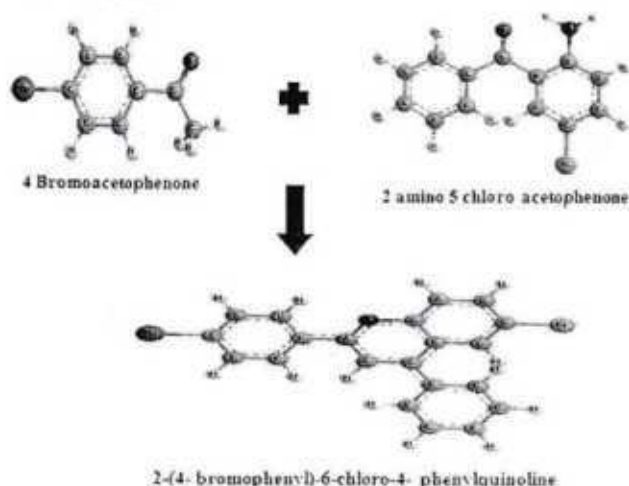


Figure-2

- The compound was then purified by using chemical compounds like dichloro methane and sodium hydroxide. The cooling process needs of about eight to twelve hours.
- Different Layers were formed in three neck flask. These layers were separated by distilled water.
- The chemical composition with bonding structure of the synthesized phosphor is as shown in figure -2.

#### Major findings –

The compound synthesized by the method of FCR were studied further for

physical and chemical properties by taking spectra like PL spectra, TGA spectra, DTA spectra, FTIR spectra and X-Ray diffraction spectra. The important findings from the various spectra are as follows

- X-ray diffraction spectra show sharp and prominent peaks at various positions showing the crystalline nature of the organic synthesized sample. The calculated grain size of the particle of the organic compound was found to be 0.68 nano meter.
- TGA and DTA curves show the stability of the compound as well as its boiling point. The result shows that the sample was more stable up to 100 degree Celsius temperature.
- DTA curves also show peaks for its identification about exothermic or endothermic.
- FTIR spectra give the detail information about the bonding in the chemical composition by knowing asymmetric peaks showing alkaline bonding.
- Photoluminescence spectra give the emission and excitation of the sample. Its emission is in the blue region of electromagnetic spectra.
- The organic material synthesized in the present work shows significant advantage in the field of luminescence. These advantages are as mentioned below-
  - ✓ Thinner, lighter and more flexible
  - ✓ Substrate of OLED can be flexible instead of rigid. OLED substrate can be a plastic rather than glass
  - ✓ OLED's are brighter than other devices
  - ✓ OLED's do not require backlight
  - ✓ Consume much less power, etc.

#### Implications of the work-

An organic phosphor DPQ and its derivatives were obtained by FCR method which can be used for the synthesis of organic light emitting diode and other flat panel display devices. OLED are a solid state light emitting device made from thin films of organic molecules. In luminescence, organic phosphors are an emerging technology of display devices. The dimensions of OLED are about 100 to 500 nano meters thick and 200 times smaller than human hair. The life time of red and green color emitting diodes is more than the blue color emitting diodes. So, it's a challenge in fabrication of blue color emitting organic diodes due to various parameters.

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technology that are networked in structure. Physical education should avail themselves of these technology opportunities to make their lesson more real and dynamic.

**Artificial Intelligence** Using data and visuals, coaches are able to gain insights into their teams' strengths and weaknesses on any current day, allowing them to make changes to tactics and strategy, thereby exploiting any weaknesses of their opponent.

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**ABSTRACT:** The emergence and use of technology in this century is a significant development affecting the teaching and learning of physical education and sport. Education is faced with a new dimension dominated by elearning. For Physical educators, this trend is also reflected by the necessity to improve their teaching and methodology. The modern alternative is the use of technology meant to increase accessibility to information and teaching process effectiveness. This paper highlights the use of modern technology in physical education and sports. The use of technology for teaching and learning has been summarized, in the following aspects: the needs for technology, computer-motion analysis, internet, video analysis/conferencing, chatting and challenges. It is concluded that technology use rationally improve teaching and learning of physical education and sport.

**Keywords:** Physical Education (P.E.), Sports, Teaching and learning.

**Introduction:-**

(IT) Information technology, the rapid development of technology over the past two decades has provided many new and creative ways for educators to present instructional materials effectively. Until recently, those advancements have focused on desktop technology, which limited their use in physical education. The National Association for Sport and Physical Education (NASPE) believes that technology can be an effective tool for supplementing instruction when used appropriately. Therefore, the primary purpose of this document, developed by a task force of NASPE's Physical Education Steering Committee, is to provide guidelines for using technology to help students achieve the Standards for Physical Education.

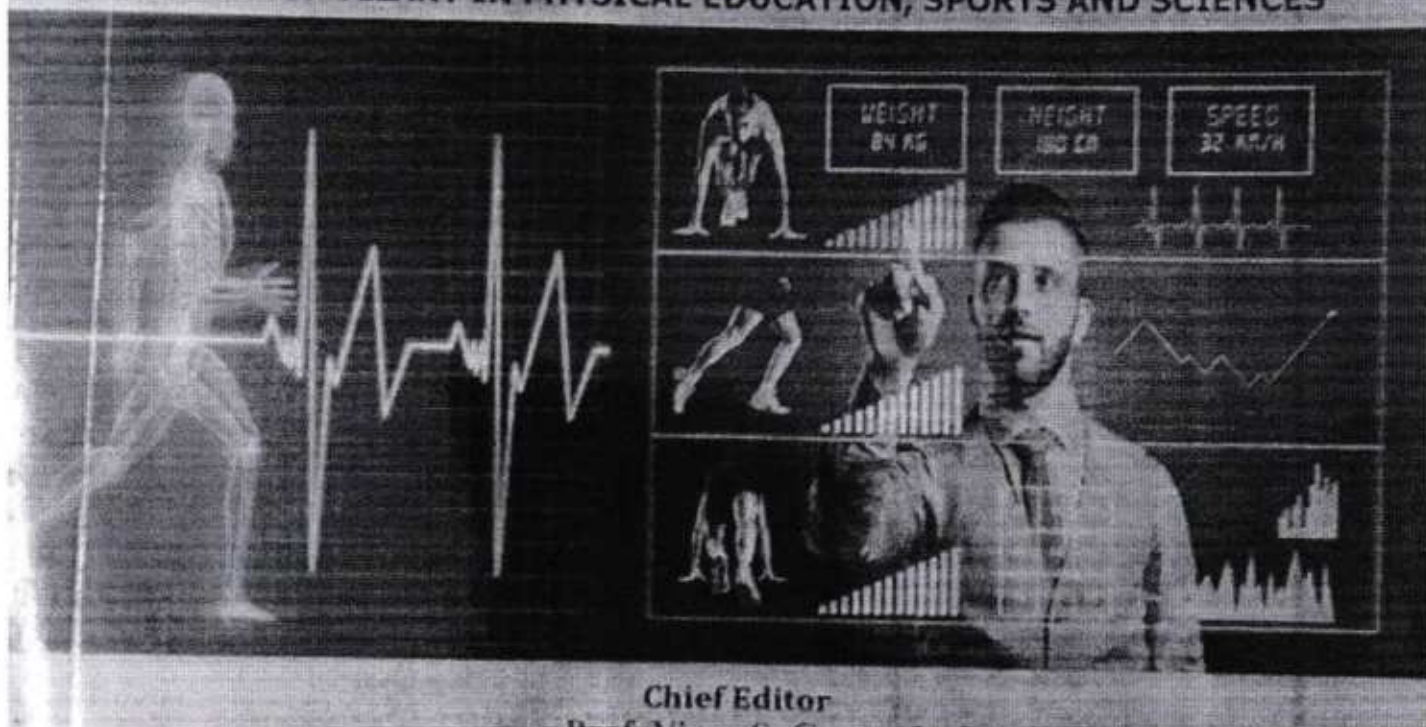
AI is used in sports for boosting performance and health thanks to predictive analysis. With the advent of wearables that gather information about strain and tear levels, athletes can avoid serious injuries. But that's just the beginning. AI can help teams shape strategies, tactics, and maximize their strengths. The way player performance is analyzed is now more sophisticated than ever before thanks to the AI. Using data and visuals, coaches are able to gain insights into their teams' strengths and weaknesses on any current day, allowing them to make changes to tactics and strategy, thereby exploiting any weaknesses of their opponent.

Teachers now face a generation of students who have never known life without a computer, video game console, cellular phone or Internet access; and that is changing the scope of education dramatically. Technology tools can provide objective data on activity levels and creative methods for individuals to engage in physical activity. Studies have indicated that active gaming can promote higher levels of energy expenditure compared to seated video games, as well as increasing heart rate and oxygen consumption. National School Health Policies and Programs Study indicated that 42% of physical education teachers receive staff-development training on using physical activity monitoring devices; 37% on using technology overall.

Also, between 17% and 49% of the teachers studied received additional training for administering fitness tests, assessing student performance, and developing portfolios and individual physical activity plans. Areas in which technology can supplement instruction and help in managing data. Those statistics in addition to the recent release of updated National Educational Technology Standards for Teachers underscore the importance of developing guidelines for proper technology use in physical education. Technology such as projection systems, smart boards and wireless transmission (WiFi and Bluetooth) allow for the display and transfer of information far beyond the traditional chalkboard. Teachers can enhance physical education instruction by using those tools, provided that set-up and implementation don't reduce student activity time.



**'RECENT COROLLARY IN PHYSICAL EDUCATION, SPORTS AND SCIENCES'**



Planning and preparing effectively in advance of lesson presentation is necessary to ensure that these valuable tools become an integrated part of the lesson with minimal transition time and usage. Physical educators must consider which types of physical activity monitoring devices are suitable for students' needs, for example, or having children use pieces of equipment designed for adults can provide invalid information. Teachers should use these tools to enhance instruction only if the data provided are accurate relevant instruction experiences for students, since technology is not the curriculum but rather a tool or device to support. When implementing technology, teachers must continue to adhere to the best practice of maximizing participation and success. All students, not only a few, should benefit from technology. If not enough heart rate monitors, pedometers, exergames and/or computers are available for all students to use them simultaneously, teachers should implement station or circuit formats. Instruct Desktop programs such as Microsoft Excel, and Web and CD-ROM software can allow for the collection of data using hand-held computers, with the ability to transfer results to desktop systems quickly. Those technologies can help physical educators determine assessment performance quickly and easily through calculation formulas, and allows them to create and customize individualized fitness plans, as well as offering many other uses. Motion-analysis software and digital video make student performance evaluation easier, thereby enhancing teacher, peer and individual assessment. Many pieces of technology, such as heart rate monitors, pedometers and active games, have the ability to track performance, allowing students to document and monitor their progress. However, physical educators must consider the reliability and validity of such devices when selecting the technologies to use. Students also should be wellversed in using the devices, to prevent an increase in management time and a reduction in student activity levels. Implementing technology appropriately into physical education can enhance teaching and learning and contribute to providing a quality physical education program.

Technology can aid in content presentation and can help students becoming physically educated individuals who have the knowledge, skills and confidence to enjoy a lifetime of physical activity. Practical use of technology in the teaching and learning of physical education opines that the use of technology in the learning process of physical education may not be a goal of its own but it is a tool with which to reach objectives. The following are the uses of technology in learning physical education.

#### Game-Changing AI Application Sports Industry:-

Artificial Intelligence in sports is emerging all over the industry, covering post-game analysis, in game activity and even the fan experience. Here are some of the most exciting AI use cases in sports that you should know about.

For the last two decades, coaches have been using data science in sports to help improve the performance of their players, they've been leveraging big data to help them make split second on-the-field decisions, and relying on sports analytics to help them sign the "next big thing". referees, meanwhile, now use Video Assistant Technology (VAR) in football to help them make more precise judgments regarding the big decisions, such as penalties, free kicks, and red cards. and now that AI, and specifically Deep Learning, has got involved, the sports experience is going to change even more.

**Computers:-** Computer is an electronic device that has the capacity to store, retrieve and process both qualitative and Quantitative information fast and accurately. Computers-we used to produce documents, lesson plans, to convert scores management. It also involves video unit, PC heart rate monitor, remote heart rate monitor and educational software. Computer also and learning experiences when they are used for motion analysis. This involves using computer to examine the way learner moves and then determine ways in which this movement can be improved in a practical physical education class. This device studies how human motor abilities can be perfected and controlled. For example if you ask a softball pitcher how he/she throws a fastball, they may not be able to tell you. Motion analysis visually shows the movements and sequence of actions involved in arm, leg movements to enhance performance of skills. Video tape images are also transferred into computers. Special application software analyzes the images. It measures the exact angle at which the player is holding his or her arms and legs. The speed and efficiency of each movement is measured. When using images, the teachers' advantage consist in his possibility of making corrections as soon as pupils exercise is completed, which him to quickly progress and improves his learning. Other computer software such as the programmes Professional Evolution



Soccer (PES) is used to play games. Learners play, identify appreciate the skills, rules and evaluate officiating of the game.

**Internet:-** Internet is a global system of interconnected computer networks that promotes free flow information by packet switching using the standardized internet protocol suit. It is a network that consists of millions of private and public academic business and government network of local global scope that are linked by copper wires, fiber-optic cables and wireless connections technologies. The internet provides various information resources and services which can be used by physical educators for teaching and learning. They include electronic mail, online chat, electronic transactions, and bulletin board, file transfer and file sharing, online newspapers, and journals, online gaming and inter link hypertext documents and other resources of the worldwide web. Physical education teachers share experiences with other professionals via the internet which are integrated into teaching lessons. Students explore new knowledge as they surf the web for assignments, chat with fellow students and play games online. The internet can be used to maximize the effectiveness their learning process of physical education. Students have the possibility to email their questions or comments concerning their questions concerning issues in health and audition fitness, physical education programmes, courses to the physical education teachers and academic staff. Internet is used access a machining list of professionals in the same area of study.

**Chat through the Internet:-** Interactive chat improves communication with experts and colleagues and community members. Chat allows fellow physical educators to simultaneously communicate publicly on your website, internet, extranet. Team members, class and course mates from different locations can easily conduct on line meetings. Colleagues gather together to intimate groups and discuss issues related to physical education. They

could gather in large online events to interact with expert's celebrities, instructors, coaches and teachers can assess chat groups on particular academic issues in physical education and sports.

#### **Video Conferencing :-**

It allows two or more people at different locations to see and hear each other at the same time. This communication technology offers new possibilities for sport colleges, libraries including formal instruction to share strategies for coaching sport skills. A very attractive multimedia tool determines students' enthusiastic participation in physical education lessons is represented by the audio aids. Direct or indirect aids such as drums, piano respectively. Radio cassette recorder equipped with CD/DVD can be used to refine the movement pace and get students familiarized, with some sonorous competitive conditions. The digital camera use in the instructive educative process allows a quick verification of students' placement and posture, being at the same time a very good mean to stress body segment positions when performing specific motor elements. These are the potentials used to enhance teaching and learning of physical education.

#### **Challenges of technology using Physical Education:-**

Although technology has attractive potentials for improving teaching of physical education, it also has challenges especially in developing nations of the world. Physical education is not technology compliant. The reports indicate that many do not still appreciate the use of technology in teaching and learning and complaint. Nowadays, it is uncommon to see physical education computers in classrooms and on sport playground. These could be either ignorance of technology use or affordability of technology devices. Similarly most educational institution in Nigeria is not providing enough funds for equipping schools with technology devices. Technology devices are becoming more and more expensive and affordable and this could eventually turn into a reality making the study of human movement in physical education a reality. Other challenges include the availability of regular power supply, training and development on technology softwares; assessing softwares and packages for teachers. Other challenges include crashing of computers corruption of files.

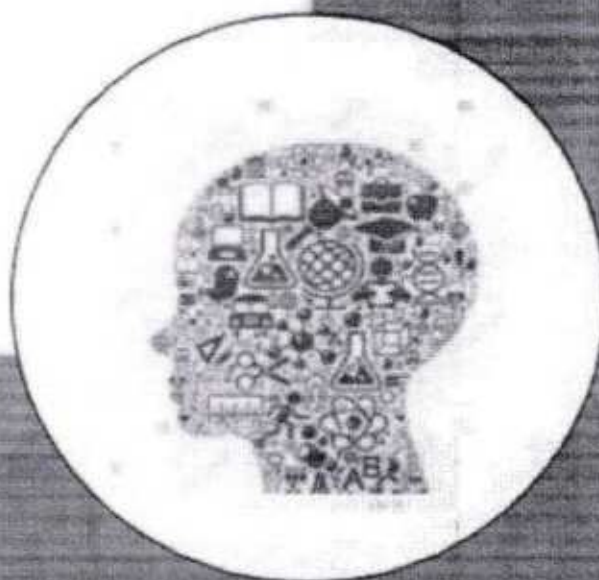
#### **CONCLUSION:-**

Physical education essentially requires the performing physical activity. This is associated with the development of motor skill. Physical education within the school system requires appropriate facilities and interactive lesson plans. Technology provides access to information, compresses information, activate learners, and connect learners to teachers and teacher to the colleagues. There are nowadays many available technological innovations that could be inserted into the physical education lesson. The usual physical education lesson is essentially based on the connected learning environment which is





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## Different Types of Doping Drugs in Sports

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### Abstract:-

Doping is the word use in sport when athlete use prohibited substance some athletes unfairly improve their sporting performance.

### Introduction:-

The use of doping substances or doping methods to enhance performance is fundamentally wrong and is detrimental to the overall impact of sport. Drug misuse can be harmful to an athlete's health or to other athletes competing in the sport. It severely damages the integrity, image and value of sport, whether or not the motivation to use drugs is to improve performance.

To achieve integrity and fairness in sport, a commitment from athletes is critical, but the fans watching their favourite athletes competing also need to demand that athletes succeed.

The use of banned performance-enhancing drugs in sports is commonly referred to as doping.

Doping is the intake of drugs i.e. chemical substances and adopting of methods which enhance the performance of sports persons.

To avoid fatigue and to enable the body to reach the utmost limits, the sport persons can use analgesics, cardio-respiratory analeptics, central nervous system stimulants several of which are strong anti-depressants and stimulants. In sports where body feature or size, whether tall or short are important such as in body building, shape of the body can be modified by hormonal manipulation. Various drugs are used to fight stress, facilitate sleep, and maintain good physical features, such as benzodiazepine derivatives and amphetamines, cannabinoids, alcohol or beta-blockers. Methods of doping include blood doping, pharmacological, chemical or physical manipulation, manipulation such as drinking

lot of water or taking probenecid before the tests to dilute the effect of the banned substance.

### Different Types of Doping Drugs

#### Narcotics:-

Narcotics are a type of drug that is used as doping in sports. They are injected into a human's bloodstream, or muscles, or under the skin. Narcotics can also be swallowed. Illegal, except when prescribed by a licensed professional. What Narcotics do to a body is they reduce, eliminate, and hide pain. Examples of narcotics are morphine and methadone. Narcotics decrease heart rate, cause nausea, and vomiting. They are a combination compound (ASA [Aspirin] and oxycontin or codeine) are used for moderate inflammation also. Narcotics can be taken by injected with needles. This drug is used in sports where an athlete does not have a lot of recovery time in between games. Sports like football, Taekwondo and hockey are good examples whose athletes commonly use narcotics.

#### Steroids:-

The well-known doping drug out there is called anabolic-androgenic steroid. Steroids are a group of powerful compounds that are related chemically to testosterone. Testosterone is the male sex hormone. The original purpose of steroids was to help with different diseases. It was developed in the 1930's. What steroids do to an individual's body is help create more hormones in the body. They can be very useful to people that cannot naturally develop enough hormones for their body. Steroids reduce swelling, pain, and other symptoms of inflammation. The sex hormones for the male are a natural steroid with anabolic effects that can be used



medically to buildup muscle mass.

#### Blood Doping:-

Blood doping is a very high intense type of doping. The reason for blood doping is to increase your red blood cell mass and thereby delivering more oxygen to muscle. The procedure in blood doping begins with between one to four units of a person's blood being taken from them. The red blood cells are then separated and stored in a cold area. The blood is then reinfused back into the body about two weeks prior to the athlete's high endurance event.

#### Creatine

Creatine is a lighter form of doping in sports today. It is not as extreme as some of the other doping drugs. Most of creatine out there is not illegal. Creatine is a compound that is made in our bodies. It can be taken as a dietary supplement. This supplement does many things to your body including: provides additional energy for your muscles, volumization of your muscles, Buffer lactic acid build-up, and enhances protein synthesis. It can be consumed by powder, gum, tablets, or liquid. A good sport to take creatine in is explosive sports such as football, and baseball. It is not good to take creatine in a long distance sport. It is not because it can dehydrate you very easily.

#### Positive Effects Of Doping:-

The purpose of taking doping drugs is to increase an athlete's performance in her or his sport. There are a number of benefits as a result of taking doping drugs.

This is why there is a high demand for these drugs in the sporting world today.

Here is a list of the benefits athletes can receive if he or she decides to dope in sports. Underneath the benefit is the doping drug that is used to help the athlete. An athlete who uses it much better and will last much longer.

1. Blood doping
2. Anabolic-androgenic steroid
3. An athlete can become much quicker and faster.
4. Steroids
5. An athlete can become much stronger and much more explosive
6. Creatine
7. Anabolic-androgenic steroid
8. An athlete's recovery time can be much quicker and more effective.
9. Narcotics

#### Negative Effects Of Doping:-

Taking doping drugs can have terrible effects on your body. The well known doping drug, steroids, has a number of negative effects on the body. Steroids interrupt the normal development of hormones throughout your body. When this happens, your body experiences changes that can not be irreversible. Changes such as sperm production, baldness, breast development in men, breast reduction for women and voice deepens for women. The negative effects on a person's Cardiovascular System is it increases LDL and decreases HDL. The risk of high blood pressure is higher. Also the risk of heart attacks is very high. If a person takes a large amount of steroids it increases irritability and aggression. The doping drug, blood doping, causes much stress on the heart. The reason for this is that your red blood count increases which causes the blood in your blood stream to be thick.

The human heart is not used to pumping such thick blood. Which leads to different kinds of heart diseases. Because this method of doping is taken in by needles (usually shared needles) the person has the risk of AIDS. Narcotics are a street drug. Because this drug is a street drug, many people share needles. This gives the risk of passing different diseases from one person to another. Overdosing of Narcotics can cause death. Withdrawal effects include limited vision, reduced sex drive, menstrual, chronic constipation, mood swings, and muscle twitches.

#### Suggestions:-

The doping drug creatine is a fairly new product. The long term effects have not been able to be tested yet. The known effects of creatine is that it can cause cramping, diarrhea, increase urination, and dehydration. If you over dose and take a large amount of creatine the same effects of drinking sea water. This is caused because if creatine sits in your system it can draw water from the body, which causes the intestine to contract.

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## पंचगव्य का किसानों के जीवन में आर्थिक एवं सामाजिक महत्व

सुनिल बलजोरसिंग सुर्यवंशी

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### सारांश

प्राचीन काल से ही गाय को पूरे भारत वर्ष में माता की तरह पूजा जाता है। यह किसी करुणा वश या प्रेम भाव में बहकर नहीं किया जाता। अपितु हमारे पूर्वजों ने गाय के महत्व को समझा एवं सब कुछ जानने के बाद ही वह इस निष्कर्ष पर पहुँचे कि गाय में पूरी ग्रामीण अर्थव्यवस्था को सम्मालने की क्षमता है। पंचगव्य से ग्रामिण अर्थव्यवस्था को गती मिल कर रोजगार में बढोतरी हो रही है। आधुनिकता एवं पश्चिमी देशों के प्रभाव में आकर आज हमने पंचगव्य की महिमा को बिलकुल नकार दिया है। इसके परिणाम हमारे सामने हैं। अगर हमें ग्रामीण क्षेत्रों को रोजगार तथा आर्थिक रूप से स्वावलंबी बनाना है, तो आवश्यकता है पंचगव्य एवं गोवंश के महत्व को समझा जाए। पंचगव्य एवं गोवंश के महत्व को समझकर, उसके ग्रामीण क्षेत्रों में पुनः स्थापना के प्रयास करने होंगे, एक नए ढंग से, जिससे ग्रामीण अर्थव्यवस्था को सुदृढ़ किया जा सके।

**मुख्य शब्द :** पंचगव्य, अर्थव्यवस्था, खेती

### प्रस्तावना

गोधन भारतीय संस्कृति और समृद्धि का मूल आधार है और गाय संस्कृति भी कृषि और ऋषि संस्कृति का आधार है। गायों के महत्व को समझते हुए प्राचीन काल से ही गायों को पाला जाता रहा है। कृषि के लिए बैल शक्ति की आवश्यकता अपरिहार्य है। इसलिए भगवान कृष्ण और बलराम ने समाज के सामने गोपालन और कृषि का समीकरण प्रस्तुत किया। देवधिदेव महादेव का वाहन नंदी प्रतीत होता है, जो गोपालन-कृषि की अदभुत परंपरा को दर्शाता है।

भारत में अंग्रेजी, फ्रेंच, डच और पुर्तगाली के आगमन ने भारत में नए दर्शन, अभ्यास और कानून लाए। परिणामस्वरूप, भूमि, मिट्टी, पानी, पशुधन, पक्षियों, महिलाओं और धन के प्रति दृष्टिकोण उपयोगितावादी और प्रभावित कृषि बन गया। रासायनिक खाद की मात्रा बढ़ने लगी। शुरुआत में उत्पादन बढ़ा लेकिन समय के साथ इसके दुष्परिणाम सामने आ रहे हैं। जैसे छिड़काव का पर्यावरण पर प्रभाव पड़ता है। मिट्टी में उपयोगी जीवाणु मारे जाने लगे। मिट्टी में नाइट्रोजन बढ़ाने वाले हाइड्रोजेनॉस संकट में हैं। मिट्टी की उर्वरता कम होने लगी। मिट्टी में लवणता में वृद्धि। यह सब मानव स्वास्थ्य के बिगड़ने का परिणाम है।

अनाज और पानी आदि में रसायन चला गया। आई.एस. 1970 में 13.13 किलो केमिकल का इस्तेमाल किया गया था। 1980 1995 - 74.81 किग्रा और 2000 प्रति हेक्टेयर - 31.83 किग्रा। 96 किलो रसायनों का उपयोग करते हुए, कोठारी भंवरलाल, (अध्यक्ष-राजस्थान गौसेवा आयोग, जयपुर) प्रकृति 2005, स्मारिका, कामधेनु कृपा प्रकाशन, लखनऊ, दिसंबर 2005, पृष्ठ नं। 49-50।

इस प्रकार रसायनों का उपयोग बढ़ गया। आज भारत विश्व के 3.7 प्रतिशत कृषि रसायनों का उपयोग करता है। फसलों की सुरक्षा के लिए लगभग 90,000 टन रसायनों का उपयोग किया जाता है। सूक्ष्मजीवों को मारने वाले रसायनों के उत्पादन में भारत दूसरे स्थान पर है। जैसे-जैसे रासायनिक खाद बढ़ती है, वैसे-वैसे बीमारियाँ भी बढ़ती जाती हैं। फसल की बीमारियों को नियंत्रित करने के लिए फिर से रासायनिक कीटनाशकों का इस्तेमाल किया गया। जैसे ही खरपतवार फिर से उगते हैं,



खरपतवार नष्ट हो जाते हैं। यह अन्य पौधों को मारता है और जैव विविधता को कम करता है। धीरे-धीरे मिट्टी इन रसायनों को अवशोषित कर लेती है और उच्च शक्ति वाले रसायनों का उपयोग करना पड़ता है। कीटनाशकों का उपयोग 1970-71 में 24,320 टन से बढ़कर 2001-02 में 44,580 टन हो गया। ये सभी कीटनाशक अन्य जीवों के लिए जहरीले होते हैं, जो पर्यावरण और खाद्यान्न को प्रभावित करते हैं। एक अंग्रेज किसान सर अल्बर्ट इस कारण का अध्ययन करने के लिए 1905 में भारत आए। वह तीन-चार साल पास के उत्तर प्रदेश के किसानों के साथ रहे और यहां खेती के तरीकों का अध्ययन किया। इस अध्ययन में उन्होंने पाया कि भारत में फसलें रोग मुक्त हैं, क्योंकि यहां की भूमि रोग मुक्त है। उन्हें गायों से पर्याप्त मात्रा में गोबर और गोमूत्र मिलता है जो मिट्टी की उत्पादकता और फसल की उत्पादकता और स्वास्थ्य को बनाए रखने के लिए आवश्यक बैक्टीरिया को बनाए रखने में मदद करता है। फसलों के हानिकारक कीटाणुओं को नष्ट करता है।

### हरितक्रांति और खेती का विकास

हरित क्रांति ने देश की मात्रात्मक, भौतिक भूख पर काबू पा लिया, लेकिन जैविक भूख में जगह नहीं मिली जिसमें गुणवत्ता शामिल थी। रासायनिक संसाधनों के अत्यधिक उपयोग से न केवल मानव जीवन बल्कि वनस्पतियों और जीवों को भी खतरा है। आज खेत की बाहरी और भीतरी सतह, वाहक जल स्रोत, फसल की खेती के लिए अनुकूल जीवाणु और पूरी प्राकृतिक सुंदरता आज प्रदूषित हो गई है। इसलिए जैविक खेती, प्राकृतिक खेती जैसी विभिन्न परियोजनाओं को अभी लागू करना होगा। किसी भी चीज का अत्यधिक उपयोग सीमांत फल के घटने के सिद्धांत को साकार करता है। एक स्वस्थ जीवन सुनिश्चित करना तब तक संभव नहीं होगा जब तक हमारे पास गुणवत्तापूर्ण कृषि उत्पादों का उत्पादन करने वाला पौष्टिक आहार न हो। इसलिए मवेशियों पर आधारित जैविक खेती रासायनिक खेती का एक विकल्प है। ऐसा इसलिए है क्योंकि रासायनिक संसाधनों के अत्यधिक उपयोग के कारण 500 मूल्यवान पौधे उखड़ गए हैं। कीटों की 252 प्रजातियां विलुप्त हो चुकी हैं। दुनिया में हर साल जहरीले प्रदूषण से होने वाली 7.5 लाख मौतों में से 2.5 लाख मौतें अकेले भारत में होती हैं। इसलिए हर जगह गाय आधारित कृषि का उपयोग कर कृषि उत्पादन को बढ़ावा देने का प्रयास किया जा रहा है। यह गुण पशु आधारित खेती के माध्यम से प्राप्त किया जा सकता है। इसे ध्यान में रखते हुए, अनुसंधान का दृष्टिकोण पशु और कृषि के घटक को देखना है।

### गोधन और किसान

मवेशियों पर आधारित जैविक खेती पारंपरिक खेती है। जैविक खेती वही तरीका है जिससे हमारे पूर्वज खेती करते थे। उसमें जीवाणुओं की संख्या में करोड़ों की वृद्धि करना, इसलिए पर्यावरण में वृद्धि पंचगव्य कि एक उपलब्धी है। जैविक खेती 2006 में एक लाख हेक्टेयर क्षेत्र में शुरू की गई थी। अब 75,000 किसान इस कृषि की ओर आकर्षित हैं। कई लोगों ने कहा कि उनके खेत की लागत बहुत कम थी। सरकार ने विशेष पैकेज में जैविक खेती पुरस्कार खंड को शामिल किया है। तदनुसार, जैविक खेती के लिए 70,000 लाभार्थी किसानों को 10 करोड़ रुपये प्रदान किए गए। 52,000 किसानों ने 860 जैविक खेती समूहों का गठन किया और 1 लाख हेक्टेयर में मवेशियों पर आधारित जैविक खेती शुरू की। अधिक से अधिक किसानों को जैविक खेती में बदलने की योजना बनाई जा रही है। इसके लिए किसानों को 14,000 वर्मीकम्पोस्ट बेड उपलब्ध कराए गए। 12,000 किसानों को एक जोड़ी बैल बांटे गए। 2005 में, मवेशियों पर आधारित 14,000 हेक्टेयर जैविक खेती थी। यह 10.15: की वार्षिक दर से बढ़ रहा है।

बूढ़ी गाय को यह कहकर आगे बढ़ाया जाता है कि गोपालना आर्थिक रूप से अक्षम्य है। लेकिन इस शोध से चरवाहों और किसानों से पूछी गई प्रश्नावली से यह स्पष्ट हो गया है कि भाकड़ गाय नामक बूढ़ी गाय आर्थिक रूप से भी सरस्ती होती है। ऐसा इसलिए है क्योंकि अगर गाय के मूत्र और गोबर का सही इस्तेमाल किया जाए तो उन्हें चारा उपलब्ध कराना मुश्किल नहीं है। गोपालन कृषि की सहायक कंपनी है। भारत में, उत्तर प्रदेश, बिहार, हरियाणा और उत्तराखंड ऐसे राज्य हैं जहां बैलों के बिना खेती करना संभव नहीं है क्योंकि प्रति परिवार बहुत कम जमीन है। संक्षेप में, पालन-पोषण से अर्थव्यवस्था में सुधार हो सकता है।

मवेशी आधारित खेती रासायनिक खाद के बजाय जैविक खाद के उपयोग तक सीमित नहीं है बल्कि एक प्राकृतिक आत्मनिर्भर खेत है जो स्थानीय संसाधनों जैसे खाद खाद, पशु खाद, हरी खाद आदि का उपयोग करता है, कम पूंजी लागत, पर्यावरणीय सिद्धांतों और खेती के आधार पर। जैव विविधता। किसानों से पूछे गए प्रश्नों से यह स्पष्ट हो गया कि जिन किसानों ने रासायनिक खाद का त्याग कर पशु आधारित खेती की ओर रुख करना शुरू किया, उनकी उपज में कमी आई। लेकिन तीन से चार साल बाद इन किसानों को अधिक पैदावार मिलती है। इसका मतलब है कि पशु आधारित कृषि में उत्पादन बढ़ता है और टिकाऊ होता है। रासायनिक उर्वरकों के उपयोग की लागत बच जाती है और 25% कम ऊर्जा के साथ काम पूरा हो जाता है। रासायनिक उर्वरक अधिक ग्रीनहाउस गैसों का उत्पादन करते हैं लेकिन पशु आधारित खेती में ऐसा नहीं है। पानी की खपत बच जाती है। कीटनाशकों के उपयोग को कम करके लागत कम करें। दूध, दही, घी खरीदने की जरूरत नहीं है। संक्षेप में, पशु-आधारित खेती से अधिक पैदावार होती है, कम बजट पर पैदावार होती है। यह पैसे भी बचाता है क्योंकि यह लागत कम करता है। स्वास्थ्य खर्च भी कम होता है। इसलिए खाद, कम्पोस्ट खाद, अमृत जल, सींग और खुर से बनी खाद का प्रयोग आज आवश्यक हो गया है। यह गाय आधारित उर्वरक मिट्टी (उर्वरक) की उत्पादकता को बनाए रखने और बढ़ाने के लिए एक महत्वपूर्ण आधार है।

फसलों के रोग समाप्त होते हैं लेकिन पशु आधारित कीटनाशकों के आधार पर गैर विषैले भोजन का उत्पादन होता है। इससे मनुष्यों और जानवरों को विषाक्त पदार्थों के बिना स्वस्थ भोजन मिलता है। मानव प्रतिरक्षा में वृद्धि होती है। पर्यावरण को प्राथमिकता दी जाती है।

### मवेशी आधारित खेती

कृषि बाजार मूल्य से अधिक मूल्यवान मिट्टी में सूक्ष्मजीवों की संख्या में वृद्धि हुई है और सुरक्षा प्रदान की जाती है। उस। किसान अपना घर बना सकते हैं। इससे स्पष्ट है कि पशु आधारित खेती लाभदायक है। तो आज भी छोटे-छोटे गांवों में किसान मवेशियों के आधार पर खेती करते नजर आते हैं। इसके लिए गाय पालन की आवश्यकता है। हरित क्रांति क्षेत्र में आधुनिक कृषि के प्रभाव से बाहर निकलने का एकमात्र तरीका जैविक खेती (मवेशी आधारित खेती) है। ऐसा इसलिए है क्योंकि कृषि एक स्थायी, सुरक्षित, टिकाऊ और पर्यावरण के अनुकूल संबंध है। दूसरी ओर, आधुनिक कृषि पूरी तरह से उत्पादकता पर आधारित है और इसे हर कीमत पर बढ़ाने का प्रयास करती है। संक्षेप में, उत्पादकता सुरक्षा, वैज्ञानिक, जैव विविधता, संरचनात्मक स्थिरता और गुणवत्ता की दृष्टि से मवेशी आधारित कृषि महत्वपूर्ण है। हरित क्रांति के हिस्से के रूप में, देश क्रॉसब्रेड दूध का नंबर एक उत्पादक बन गया। लेकिन इसमें हमने अपने मूल वंश की गायों को ही खो दिया, इसलिए नतीजतन, आधुनिकीकरण की अवधि के दौरान जो खो गया था और जो खो गया था, उसे पुनरुत्पन्न करना संभव नहीं हो सकता है। गोधन समृद्धि और कृषि का प्रतीक है और गाय संरक्षण को कृषि संस्कृति की विशेषता कहा जाता है। गाय के कारण मवेशी कृषि को समृद्ध करते हैं। संकट को रेखांकित करते हुए, सकल घरेलू उत्पाद में कृषि का हिस्सा 1982-83 में 36.4: से घटकर 2006-07 में 18.5: हो गया है। यह। इस कृषि क्षेत्र में कुल श्रम शक्ति का 52: कार्यरत है। ये सभी रासायनिक उर्वरकों और कीटनाशकों से छुटकारा पाने के प्रयास हैं। इसलिए, चूंकि यह विकेंद्रीकृत विकास को प्राथमिकता देता है, क्षेत्रीय असमानता को कम किया जा सकता है। तेल पर निर्भरता कम करने से पर्यावरणीय लाभ होते हैं। इन सबका परिणाम मानव विकास की दिशा में परिवर्तन है।

### विदर्भ में पंचगव्य के आर्थिक लाभ

विदर्भ के 11 जिलों में गोशालाओं की वार्षिक आय 5.12 है। यह तालिका आय के 7 स्रोतों को दर्शाती है। (1) 120,000 दूध की बिक्री से, 810,000 खाद की बिक्री से, 305,000 कीटनाशकों की बिक्री से, 56500 की बिक्री से, घी की बिक्री से 76300, पंचगव्य उत्पादों की बिक्री से, 38000 पुस्तकों और अन्य बिक्री से, 20450, कुल वार्षिक आय 1426250 (2)। घी की बिक्री से 35100, पंचगव्य उत्पाद की बिक्री से 307000 और अन्य आय से 104360 है। कुल वार्षिक उत्पादन 8286760 रुपये है रीतून 958900, 10950,000 पंचगव्य उत्पादों की बिक्री से, पुस्तकों और अन्य सामग्रियों की बिक्री से 55972 और कुल वार्षिक आय 13139172 कीटनाशकों की बिक्री 153600 87848 वार्षिक आय 39,83,022 रुपये / इससे स्पष्ट है कि विदर्भ में 11 गोशालाओं की वार्षिक आय में दान से होने वाली आय में दूध की बिक्री से 610,000 आय, दूध की बिक्री से 22464000 आय, उर्वरक की बिक्री से 2087700 आय, कीटनाशकों की बिक्री से 398384 आय, 374500 शामिल हैं, घी की बिक्री से आय, पंचगव्य की बिक्री से 632000 सामग्री आय, किताबें और किताबें 268630 कुल वार्षिक आय 26835214 है।

### निष्कर्ष

- 36: लेकिन उचित नियोजन न होने के कारण आय कम होती है।
- पंचगव्य का उत्पाद करने वाला किसान खाना पकाने के लिए घी आदी चिजों का उपयोग करता है।
- पशुपालकों को मजदूरों की समस्या है।
- गोवंश कृषि का पूरक व्यवसाय है।
- उचित देखभाल से उसका दूध में बढ़ोतरी होती है।
- परिवार का पालन-पोषण करने वाले परिवारों की आय में वृद्धि करके उनके जीवन स्तर में सुधार दिखाई देता है।
- कृषि के क्षेत्र में गोधन का महत्व प्राचीन काल से आज तक बना हुआ है।
- गायों की संख्या दिन प्रतिदिन कम होती जा रही है।
- किसान गोपालना को कम महत्व दे रहे हैं।
- बड़े किसान खेती के लिए बैलों से ज्यादा ट्रैक्टर को महत्व दे रहे हैं।
- गोशालाओं को सरकारी सब्सिडी नहीं मिलती है।
- गायों का वध बड़े पैमाने पर अवैध रूप से किया जाता है।
- देशी गाय का दूध, दही और घी स्वास्थ्य की दृष्टि से संकर गायों और भैंसों से श्रेष्ठ है।
- पंचगव्य से बने उत्पादों से बड़ी संख्या में रोजगार सृजित होते हैं।
- अन्य जानवरों की तुलना में गाय का विशेष महत्व है।



फसलों के रोग समाप्त होते हैं लेकिन पशु आधारित कीटनाशकों के आधार पर गैर विषैले भोजन का उत्पादन होता है। इससे मनुष्यों और जानवरों को विषाक्त पदार्थों के बिना स्वस्थ भोजन मिलता है। मानव प्रतिरक्षा में वृद्धि होती है। पर्यावरण को प्राथमिकता दी जाती है।

### मवेशी आधारित खेती

कृषि बाजार मूल्य से अधिक मूल्यवान मिट्टी में सूक्ष्मजीवों की संख्या में वृद्धि हुई है और सुरक्षा प्रदान की जाती है। उस। किसान अपना घर बना सकते हैं। इससे स्पष्ट है कि पशु आधारित खेती लाभदायक है। तो आज भी छोटे-छोटे गांवों में किसान मवेशियों के आधार पर खेती करते नजर आते हैं। इसके लिए गाय पालन की आवश्यकता है। हरित क्रांति क्षेत्र में आधुनिक कृषि के प्रभाव से बाहर निकलने का एकमात्र तरीका जैविक खेती (मवेशी आधारित खेती) है। ऐसा इसलिए है क्योंकि कृषि एक स्थायी, सुरक्षित, टिकाऊ और पर्यावरण के अनुकूल संबंध है। दूसरी ओर, आधुनिक कृषि पूरी तरह से उत्पादकता पर आधारित है और इसे हर कीमत पर बढ़ाने का प्रयास करती है। संक्षेप में, उत्पादकता सुरक्षा, वैज्ञानिक, जैव विविधता, संरचनात्मक स्थिरता और गुणवत्ता की दृष्टि से मवेशी आधारित कृषि महत्वपूर्ण है। हरित क्रांति के हिस्से के रूप में, देश क्रॉसब्रेड दूध का नंबर एक उत्पादक बन गया। लेकिन इसमें हमने अपने मूल वंश की गायों को ही खो दिया, इसलिए नतीजतन, आधुनिकीकरण की अवधि के दौरान जो खो गया था और जो खो गया था, उसे पुनरुत्पन्न करना संभव नहीं हो सकता है। गोधन समृद्धि और कृषि का प्रतीक है और गाय संरक्षण को कृषि संस्कृति की विशेषता कहा जाता है। गाय के कारण मवेशी कृषि को समृद्ध करते हैं। संकट को रखांकित करते हुए, सकल घरेलू उत्पाद में कृषि का हिस्सा 1982-83 में 36.4: से घटकर 2006-07 में 18.5: हो गया है। यह। इस कृषि क्षेत्र में कुल श्रम शक्ति का 52: कार्यरत है। ये सभी रासायनिक उर्वरकों और कीटनाशकों से छुटकारा पाने के प्रयास हैं। इसलिए, चूंकि यह विकेंद्रीकृत विकास को प्राथमिकता देता है, क्षेत्रीय असमानता को कम किया जा सकता है। तेल पर निर्भरता कम करने से पर्यावरणीय लाभ होते हैं। इन सबका परिणाम मानव विकास की दिशा में परिवर्तन है।

### विदर्भ में पंचगव्य के आर्थिक लाभ

विदर्भ के 11 जिलों में गोशालाओं की वार्षिक आय 5.12 है। यह तालिका आय के 7 स्रोतों को दर्शाती है। (1) 120,000 दूध की बिक्री से, 810,000 खाद की बिक्री से, 305,000 कीटनाशकों की बिक्री से, 56500 की बिक्री से, घी की बिक्री से 76300, पंचगव्य उत्पादों की बिक्री से, 38000 पुस्तकों और अन्य बिक्री से, 20450, कुल वार्षिक आय 1426250 (2)। घी की बिक्री से 35100, पंचगव्य उत्पाद की बिक्री से 307000 और अन्य आय से 104360 है। कुल वार्षिक उत्पादन 8286760 रुपये है रीतून 958900, 10950,000 पंचगव्य उत्पादों की बिक्री से, पुस्तकों और अन्य सामग्रियों की बिक्री से 55972 और कुल वार्षिक आय 13139172 कीटनाशकों की बिक्री 153600 87848 वार्षिक आय 39,83,022 रुपये / इससे स्पष्ट है कि विदर्भ में 11 गोशालाओं की वार्षिक आय में दान से होने वाली आय में दूध की बिक्री से 610,000 आय, दूध की बिक्री से 22464000 आय, उर्वरक की बिक्री से 2087700 आय, कीटनाशकों की बिक्री से 398384 आय, 374500 शामिल है, घी की बिक्री से आय, पंचगव्य की बिक्री से 632000 सामग्री आय, किताबें और किताबें 268630 कुल वार्षिक आय 26835214 है।

### निष्कर्ष

- 36: लेकिन उचित नियोजन न होने के कारण आय कम होती है।
- पंचगव्य का उत्पाद करने वाला किसान खाना पकाने के लिए घी आदी चिजों का उपयोग करता है।
- पशुपालकों को मजदूरों की समस्या है।
- गोवंश कृषि का पूरक व्यवसाय है।
- उचित देखभाल से उसका दूध में बढ़ोतरी होती है।
- परिवार का पालन-पोषण करने वाले परिवारों की आय में वृद्धि करके उनके जीवन स्तर में सुधार दिखाई देता है।
- कृषि के क्षेत्र में गोधन का महत्व प्राचीन काल से आज तक बना हुआ है।
- गायों की संख्या दिन प्रतिदिन कम होती जा रही है।
- किसान गोपालना को कम महत्व दे रहे हैं।
- बड़े किसान खेती के लिए बैलों से ज्यादा ट्रैक्टर को महत्व दे रहे हैं।
- गोशालाओं को सरकारी सब्सिडी नहीं मिलती है।
- गायों का वध बढ़े पैमाने पर अवैध रूप से किया जाता है।
- देशी गाय का दूध, दही और घी स्वास्थ्य की दृष्टि से संकर गायों और भैसों से श्रेष्ठ है।
- पंचगव्य से बने उत्पादों से बढ़ी संख्या में रोजगार सृजित होते हैं।
- अन्य जानवरों की तुलना में गाय का विशेष महत्व है।

- पंचगव्य औषधि के प्रयोग से अनेक असाध्य रोग दूर होते हैं।
- पंचगव्य आधारित उर्वरक और कीट नियंत्रण का उपयोग करके तैयार किए गए खाद्यान्न गैर विषैले हैं।
- पंचगव्य आधारित कृषि भूमि, वायु और जल के प्रदूषण को कम करती है।
- पंचगव्य आधारित उर्वरक के उपयोग से रासायनिक उर्वरक की तुलना में किसानों की लागत कम हुई है।
- पंचगव्य उत्पादों की बिक्री से कुछ गौशालाओं की आय में वृद्धि हुई है।
- किसानों की कुल आय में से 19% आय दूध की बिक्री से आती है।
- अमेरिका और चीन ने विदर्भ में गोमूत्र कैंसर रोधी के लिए एक गौशाला का पेटेंट कराया।
- पंचगव्य के उत्पादन और बिक्री के कारण विदर्भ में दो गौशाला पशु प्रजनन और रोजगार सृजन के केंद्र बन गए हैं।
- पंचगव्य उत्पादों के उत्पादन के लिए कोई सब्सिडी नहीं दी जाती है।
- जैविक खाद के उत्पादन से किसान आत्मनिर्भर हो रहे हैं।
- यदि जैविक खाद को खेत में लगाया जाए तो मिट्टी की बनावट में सुधार करके उत्पादकता में वृद्धि होती है।
- परिवार द्वारा घर पर दूध, दही और घी के सेवन से वार्षिक खर्च कम हो जाता है। 43) एक गाय या बैल प्रतिदिन लगभग 10 किलो गोबर देता है।
- एक बछड़ा रोजाना कम से कम 5 किलो गोबर देता है।
- एक गाय प्रतिदिन कम से कम 3 लीटर गोमूत्र एकत्र कर सकती है।
- गोशाला के पास बहुत कृषि है लेकिन कोई उचित योजना नहीं है।
- गाय का केवल धार्मिक महत्व है।
- गर्मी में ग्वालों और गौशालाओं के लिए पानी की समस्या।

#### सूचना एवं शिफारस

- गायरान भूमि को संरक्षित और विकसित किया जाना चाहिए।
- देश में विभिन्न नस्लों की गायों के संरक्षण और संरक्षण के लिए योजनाएं बनानी चाहिए।
- सरकार को देश के हर तालुका केंद्र में एक गोशाला की स्थापना और संचालन करना चाहिए।
- सरकार कि तरफसे हरेक गोशाला को सब्सिडी प्रदान करनी चाहिये।
- गोशाला के साथ-साथ नंदीशाला का निर्माण किया जाए।
- सरकार पंचगव्य उत्पादन एवं बिक्री केंद्र को सब्सिडी प्रदान करे।
- पंचगव्य आधारित जैविक खाद एवं कीट नियंत्रण उत्पादन एवं प्रशिक्षण केन्द्रों की स्थापना कर सरकार अनुदान प्रदान करे।
- देशी गायों की नस्ल सुधारने के लिए सरकार को विशेष कार्यक्रम आयोजित करना चाहिए।
- पंचगव्य के माध्यम से औषधियों के निर्माण एवं अनुसंधान के लिए राष्ट्रीय एवं राज्य स्तरीय प्रयोगशालाओं की स्थापना की जाये।
- मध्य प्रदेश में भोपाल सेंट्रल जेल के आधार पर भारत के सभी केंद्रीय जेलों में गोशाला शुरू होनी चाहिए।
- गोशाला की आत्मनिर्भरता के लिए प्रत्येक गोशाला द्वारा पंचगव्य उत्पादों का उत्पादन एवं बिक्री करना चाहिए।
- लोगों को जैविक खेती से उत्पादित फल, फूल और खाद्यान्न खरीदना चाहिए। गोमांस के निर्यात पर तत्काल रोक।
- बैलगाड़ियों पर विशेष शोध कर सफल प्रयोगों को बढ़ावा देना।
- महाविद्यालय स्तर पर पंचगव्य एवं गोसंवर्धन पर कार्यशालाएं आयोजित की जाएं। पाठ्यपुस्तक में गाय के आर्थिक और सामाजिक महत्वपूर्ण पाठ्यक्रम।
- किसानों को गोसंवर्धन के लिये प्रशिक्षण देना चाहिये।
- किसानों को देशी नस्ल कि गायों को पालने के लिये बढ़ावा देना चाहिये।

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**SOCIO-ECONOMIC IMPORTANCE OF PRODUCTS PRODUCED FROM  
THE COW'S PANCHGAVYA'S**

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**Abstract**

Cattle are integral part of the huge canvas of agriculture. We use oxen to plough, to pick and move harvested crops, in irrigation, cow manure as fertilizer, and cow urine as insecticide. Cattle farming include the management and rearing of two animal groups, one group for food requirements such as milk and another for labour purposes such as irrigation, ploughing and so on. Milk or dairy animals are animals which provides provide milk. The cow and the products generated from cow's panchagavya are having socio-economic importance; these importance are analysed in this paper.

**Keywords:** Panchyagavya, Agriculture, Indian Economy.

**Introduction**

It is considered that a cow is a universal mother. Cows have a very significant importance in the Indian economy.

Indian cows' dung, urine milk, & butter is called Panchgavya. The importance and uses of these Panchgavya as a medicine from Vedic period. The medicines made by these Panchgavya are very useful not only for physical but also mental diseases also. Dental paste, soap, scented sticks, phenol, shampoo and many medicinal fertilizer and pesticides made from these panchgavya. That type of product is creating special existence in world market.

The Institute Cow Science Atomic Center Devalapar Th.Ramtek, Dist-Nagpur has achieved cow urine patent (Us Patent No.64/0059, 6896907) Insecticide patient (US Patient No. 7297659) due to this patent, cow urine has get scientific view. In same regard Maharashtra Government has permitted to open clinic of Panchgavya Ayurvedic Medicine. (Lic No. ND/AYU/48)

Agriculture is the backbone of the Indian economy. But farmers are dying due to suicide. As they are not getting their regular bread and butter. During the last few years, 2 lacks farmers committed suicide and pollution level has increased by 6% due to excessive use of chemical fertilizer.

India has approximately 4 crore milky cows. These cow produces 33 laks ton milk per year. The value of this milk is 6600 crore Rs.7 crore .

The bulls are useful for farm work and transport of cow descendant's and produce 10 kg dung. If this dung use for gas then it will give 13 cubic foot biogas per animal. People need 240 metric lacks animal dung which can provide biogas for a month. Government offers 1 lacks crore on fertilizer and 33,700 crore on insecticide. Now this expenditure has reached 72% due to modern agriculture and chemical fertilizer 10-15%. Farm land has become boron of reduced water level on greater percentage. 8 types protein, six types vitamin, twenty one types amino acid seven types acid, twenty five types minerals, nineteen types nitrogen four types phosphorous and two types sugar present in the cows milk; so cow milk is important than other milk. Biofertilizer insecticide, daily needs, medicine produce from the cow's panchgavya of so create too much employment in country.

**Research Methodology**

**Title of the Thesis:**

Economic and social importance of production from cows Panchgavya.

Vol.: XXIII, No.: 1, 2022



### **Topic Selection:**

The researcher had selected this topic because this topic has social and economic implications on the farmers as well as society at large. Farmers are committing suicide, increase in the production cost, lack of employment facility in villages, increased pollution level, in-organic foods, irrigations, etc. So, the researcher feels that due to cow panchgavya farmers can increase their income and reduces expenses on farming. The panchgavya can be solution of their problem; so the researcher had selected this topic for his research.

### **Objective of Research:**

- 1) To study economic & social importance of panchgavya.
- 2) To study farmer's economic condition.
- 3) To analyse the production, distribution & selling of panchgavya.
- 4) To analyse the employment opportunities through panchgavya.
- 5) To study impact of panchgavya on environment.
- 6) To analyse the contribution of panchgavya production in the National Income.

### **Research Hypothesis:**

- 1) National income is increasing due to the panchgavya production.
- 2) Economic condition of farmers is improved with the production of Panchgavya.
- 3) Medicines made with the panchgavya helps in maintaining human health.
- 4) Panchgavya helps to reduce all types of pollution level.
- 5) Panchgavya production can boost employment opportunities.

### **Universe of the Research:**

For this research; the universe of study consists of panchgavya production in the 11 District of Vidarbha Region.

### **Research Duration:**

For the purpose of this study the researcher will cover the span of around ten years starting from year 2000 to 2009.

### **Limitations of the Research:**

This study is limited to the panchgavya production, dependent farmer, Indian breed cow and cow Atomic Reseach Center.

### **Tools of Data Collection**

The data will be collected by using both primary and secondary data sources.

Primary data will be collected by using a structured questionnaire and personal observation. Personal interview with the farmers, customers of panchgavya, officials of cow Atomic Reseach Center, etc will be taken.

Secondary data will be collected by reviewing the available literature, internet, published magazines and journals.

### **Data Processing**

Data processing should be done according to the objectives and hypothesis.

### **Types of Gau-Shala & Cows in Vidharbha**

This chapter envisages caws in Vidarbha and Gau-shala's of Vidarbha.

### **Types of Indian breed cows:**

- 1) Species of giving milk : Sathiwai, Lal Sindhi, Gir, Devagi
- 2) Both useful species : Hariyana, Tharparkar, Kankraye, Angol, Mewati, Rathi, Krishnavally, Goulay, Nimadi
- 3) Species of goods carrier : Nagore, Amrut Mahal, Kayayam, Kherigad, Gangatiry, Malavi, Hallykar, Khilari, Kenkadha, Bachore, Bargar.

### **Goushala at Glance:**

- 1) Gou-vigyan, Anusandhan Kendra, Devalpar, Tq. Ramtek, Dist-Nagpur.
- 2) Adarsh Gou-Seva and Anusandhan Prakalp, Mhaispur, Dist-Akola.
- 3) Akhil Bhartiya Krushi, Gou Seva Sangh (Gopuri) Dist-Wardha
- 4) Dr. Kumarppa Gouvardhan Kendra (Nadep), Pusad, Dist-Yavatmal
- 5) Gorakshan Sanstha, Farshi Stop, Old Bypass, Amravati, Dist-Amravati

### **Factors & Products of Panchgavya Importance of Panchgavyas**

This chapter focuses on the different products of Panchgavya and its importance of panchgavyas.

**1) Cow Dung:** Cow dung is very important component produced under panchgavya. As Indian breed cow's dung has many importance factors viz. 01% Meta, 2.4% ash, 14.6 organic materials, 4.6% calcium, 0.4% gandhak, 0.5%, Sulphur Acid, 1.5% Silica, 0.5% Nitrogen, 0.2% phosphorus and 0.5% Potassium. These components are useful for human life, animals, farming and the environment.

**2) Cow Urine:** Cow urine is anti-microorganism, anti-fungus, anti-diseases, anti-resistance power, insecticides, rustles, ant poisonous, anti-virus medicinal chemical. Cow urine is anti-cancer, antiauplastic, anti-epileptics, anti-paralyses.

Indian breed cow's urine has many factor & qualities available especially beneficial for the agriculture and various diseases.

**3) Cow Milk:** In cow's milk 78% water and 13% other factors are present viz. oleic, paretic, amla, protein, leuson, glucotic, titosim, ammonia, phosphorus, carbohydrate, calcium, iron, vitamin B, etc. Cow milk contains digestive juice and useful factor for health and environment.

**4) Cow custard:** Cows custard is smoothness, digestive melodious, healthy, vatnashak, pure and testy. Cow's custard is well known in Ayurveda for maintain human metabolism and also useful in heart and other diseases,

**5) Cow butter:** According to famous scientist Rusa Shirovitch "cows butter, rice and 'govaryaa' burn with each other, produces two types important gases" (1) Ithilyn oxide gas useful in hospital / operation theatre for unhygienic. (2) Propylene oxide and formaldehyde gas is useful for artificial rain.

These gases helps in increases of oxygen and ozone level. It means that cow butter protect environment.

### **Panchgavyas Production:**

Panchgavyas are useful in production of various daily need products like panchgavyas soap, dental powder, finail, utensils, washing powder, dhoopsticks, mosquito coil, shampoo etc. Panchgavya is also useful in many medicine product.

Only few goushala produces panchgavya. Out of 4000 only 100 goushala produces panchgavya. Though this produce is based on the agriculture; it helps in improvement of economic condition of farmers, it generate the employment opportunities in villages thus reduction in migration to city. Panchgavya prodce is natural, so it is free from pollution, infection, fear and it boost the self-reliance and confidence amongst farmers.



**List of daily need product made from Panchgavyas**

- (1) Angaraj Vadi, (2) Kamdhenu Dant manjan, (3) Kamdhenu Dhup, (4) Kamdhenu Mosquito coil, (5) Kamdhenu marham, (6) Kamdhenu Kesh tel (7) Kamdhenu harde Churna (8) Gomay tel (9) Finail (10) Utensils wasing powder.

**Agriculture Production:**

India has 36 crore acre agriculture land . Availability of irrigation facility is 33%. We can take 2% production in 12 crore acre land. It means that provided fertilizer to 48 crore acre land. 5 tonne per acre in this account. India need 240 crore tone fertilizer. But due to cow breed killing India gets only 40 crore tone dung. Out of 12 crore ton dung used for fuel only 6 crore dung from remaining 28 crore tone dung. 1.5 crore ton compost fertilizer produce in some goushala. 7.5 crore tone Natural fertilizer only used in India.

**Economic Importance of Panchgavya**

This chapter dealt with the conomic importance of Panchgavya.

1. Panchgavya contributes 6 to 7% in the National income.
2. 40 thousand horse power gets from animal agriculture for transportation.
3. Cow's in India produces 5 crore tone milk per year.
4. Lac of galane cow urine got from cow which is used as insecticide.
5. The Annual cost of cow dung of each cow is Rs. 20000.
6. Gou atomic center Devalapar, Nagpur make 36 type of medicine on 132 type of diseases from panchgavya.
7. Daily needs like ex. Soap, dental powder, cow urine ark, dhoop sticks make from panchgavya.
8. Develop more employment with the use of panchgavya.
9. The use of ox for 70% agriculture work and transport in rural areas.
10. Food and medicine administration department of Maharashtra Government has permitted two gau shala for production of medicine from panchgavya.
11. Government can save Rs. 33700 crore per year with the use of cow urine as insecticides.
12. Cow dong is used for biogas and electiricity generation.
13. Panchgavya helps in minimizing farmer's suicide as it improves the economic conditions of farmers.
14. Panchgavya helps in minimize pollution level and increase oxygen and ozone level.

**Social importance of Panchgavya**

- 1) Cows dung is naturally hygienic.
- 2) Cow releases oxygen during breathing
- 3) Cows dung contains 16 types of minerals.
- 4) Cow dung contains Methael gas; which is useful for fuel generation
- 5) Cow urine contains natural properties of insecticide, anti fungus and anti-cancer.
- 6) Gou-vigyan automic center, Devalapar received international patent from America and China for cow urine.
- 7) Cow milk contains 8 types protein, 6 types vitamin, 21 types acid, 11 types fatty acid, 25 types minerals, 19 types nitrogen, 4 types phosphorus.
- 8) Cow milk generates keratin liquid when contacted with sun light which is has anti disease properties.
- 9) Cows butter helps in improving intellectuality ar.d memory.

- 10) 1 ton oxygen can be generated through 'Agnihotra' with the use of 10gm.
- 11) Chemical fertilisers and insecticides may harm to all types of grain, fruits, flowers and vegetable
- 12) Air pollution can be avoided due to use of panchgavya.

### Conclusion

1. 36% Gau-shala is having 15 to 30 Acre farms but they are lacking in production of food grains due to improper planning.
2. Only 35% families have cows.
3. Only 75% peoples have knowledge about the panchgavya.
4. Only 1.22% customers uses panchgavya products on daily basis.
5. 10% Gau-shala produces panchgavya products.
6. All Gau-shala depend upon public donation because there is no Government grant.
7. Only few gau-shala's are self reliant those which sale panchgavya products.
8. Cow owners think that only foreign breed cow species can produce more milk.
9. In rural area 5.45% farmer uses dry cow dung as fuel for cooking.
10. Gau-shala's are facing problem in summer due to non-availability of grass for cows.
11. Non availability of Labour is the biggest problem for cows owner.
12. Keep cow in the form is the substitute business for agriculture.
13. Economic condition of farmer is increased with the use of panchgavya.
14. Number of cows are reducing day by day.
15. Gou-shala is not getting any government grant.
16. Percentage of cows slaughter is increasing day by day.
17. Very few people know about panchgavya.
18. Many rare diseases can be controlled with the use of panchgavyas medicine.
19. Land, air and water pollution level decreases with use of Panchgavya in agriculture.
20. Farming expenditure can be reduced with the use of Panchgavya as fertilizer.
21. Income of some Gou-shala increased with the sale of panchgavya produce.
22. Farmers gets 19% income in selling milk.
23. They are not getting grant for the production of Panchgavya products.
24. Farmers can become self-dependent with the use of natural fertilizer.
25. One cow and one bull give minimum 10kg dung per day.
26. Due to lack of planning farmers are not properly benefitted.
27. Cow has only religious importance.
28. Cow has no economic importance.
29. In summer Gou-shala's are facing water scarcity problem.
30. Farmers maintain cows for only milk.
31. Cow milk has limited value in market.
32. Milk dairy are not present in rural areas.
33. It is very difficult to collect cow urine.
34. Farmers are not interested in the use of Gobar gas for cooking.

### Hypothesis Testing:

- 1) Animal asset is ranging from 6 to 7%. We can generated 40,000 megawatt power from animal asset. So the first hypothesis is proved as it contributes in the national income.
- 2) Economic condition of farmers is improved with the production of Panchgavya this hypothesis is also proved as panchgavya can be used as fertilizer, insecticides and other useful application in farming.



- 3) Panchgavya is useful in producing 33 types of medicines which can cure 133 types of diseases thus the hypothesis 'Medicines made with the panchgavya helps in maintaining human health' is also proved.
- 4) Panchgavya helps to reducing all types of pollution level this hypothesis is also proved as panchgavya produces oxygen and decreases pollution level.
- 5) Panchgavya production can boost employment opportunities this hypothesis is also proved as it helps in boosting employment by selling panchgavya produce.

#### **Suggestions:**

1. Declare cow as a National animal.
2. Established special Gou-service ministry in union cabinet.
3. Government should establish commission for cow conservation.
4. Establish cow atomic center at State, District and Tahsil level.
5. Government should give some grant in five year planning.
6. Government should make certain budgetary provision for cow.
7. Develop and protection gow-shala.
8. Make planning about the protection and conservation of all type of cows.
9. Government should establish one Gou-shala in every tahsil center.
10. Allot grant to every Gou-shala.
11. Establish Nandi-shala with the construction of Gou-Shala.
12. Government should provide grant to producing and selling of panchgavya.
13. Government should construct panchgavya natural fertilizer and insect control training center.
14. Establish Gou-shala in every central jail of India as in Bhopal Central Jail.
15. It is very essential to produce and sell panchgavya products for Gou-shala self dependency.
16. People should purchase grains which are produced through bio-farming.
17. Immediately ban should be imposed on export of cow beed flesh.
18. Propagates of successful experiment of bullock cart machine.
19. Stop slaughter house in India.
20. Government should allot certain chapters on cow conservation at school and college level.
21. Syllabus of economic and social importance of cows involve in text book.
22. Create grass bank for cows.
23. All Government undertaken land declares as a cow land ex. E-class land.
24. Take strict action against people one who encroaches on the cow land.
25. Give death punishment for cow killing.
26. Cancel vehicle and driving license for those one who transport of cow.
27. Government gives grant to Natural farming.
28. Give subsidy to Gobar Gas plant.
29. Establishment of panchgavya kamdhenu university in every state.
30. Construct Gou-shala on every agriculture research center in India.
31. Give economic importance to cow.
32. Government should provide grant for purchasing Indian Cow.
33. Improve the quality of panchgavya products.
34. Provide free vaccination for cow on various types' diseases.

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## DR B. R. AMBEDKAR'S PERCEPTION OF HUMAN RIGHTS: METHODS AND APPROACHES

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### Abstract:

*The present paper focuses on the basic issues which are barriers to the egalitarian democracy of Indian social system: Brahmanism and equivalent to the caste and class systems respectively. The paper adopts a novel perspective that is quite unknown to the west which perceives basic human rights as natural rights. In fact, the state is a social construction and human rights are the legal outputs. The paper proposes an alternative remedy the human rights issues in Indian context that is Ambedkar's thought which can be better qualified as Ambedkarism; a social medicine for caste-ridden sick Indian social order. In the end, in order to adopt human rights as a part of life to establish just social order, a series of strategies compatible with Indian situations are proposed; as used by Dr Ambedkar himself. The present paper focused on the human rights concept, classification, and generations as well as Ambedkar's Methods and Approaches.*

**Keywords:** Ambedkar, Human Rights, Methods, Approaches, Conferences, Newspapers, Organizations.

### Introduction :

India has played the most significant role in the promotion of the cause of Human Rights. With the attainment of Independence, the declaration of rights, the most elaborate in the world, was incorporated in the new Constitution. India has made the most sincere efforts for the protection and promotion of human rights the world over and is the greatest champion of the human rights in the Third World. India has not only incorporated an elaborate Bill of Rights in her Constitution but efforts have also been made to translate this into reality. Thus we find that India has incorporated the most elaborate Declaration of Human Rights, 1948 in its Constitution (Singh et al, 2008). The Universal Declaration of Human Rights 1948 was the first legal document protecting universal human rights in the world.

### Statement Of The Problem :

India is a country with unique populations in the world. There are many cultures, many religions live in harmony. The unity in their diversity is appealing. Human rights abuses have not improved despite the differences between the country and human rights abroad. Generally, all people had to respect everyone. But, in the name of religion, caste, colour, names etc. violations of human rights are continued. The present paper explores Ambedkar's perspective



on human rights.

### Objectives of the Paper :

- To make out the human rights, its concept, classification and generations
- To make out the Dr B. R. Ambedkar perceptions of human rights.

### Short History of Dr B. R. Ambedkar :

Dr B. R. Ambedkar full form is the Bhimrao Ramji Ambedkar (14 April 1891-06 December 1956) popularly known as Babasaheb. He was an Indian jurist, economist, architect of the Indian Constitution, politician, social reformer, champion of the women empowerment and many. His contributions to the development of Dams, establishment of Reserve Bank of India (RBI), maternal leave during pregnancy are other memorable achievements. He earned doctorates in economics from both Columbia University and London School of Economics. In 1956 he converted to Buddhism, initiating mass conversions of Untouchables.

**Methodology:** The present study, which is based on secondary data covering journals, articles, reports, and e-resources, etc.

### Human Rights: Concept, Definition, Classification and Generations

The concept of Human rights is inalienable fundamental rights to which a person is inherently entitled simply because he or she is a human being (Centre, 2018). The definition of Human rights are rights inherent to all human beings, without distinction as to race, colour, gender, language, religion, political or another opinion, national or social origin, property, birth or another status (UNHR, 2018). The classification of Human Rights can be classified into three categories namely first generation, second generation and third generation rights. The first generation rights include liberty-oriented rights, namely civil and political; the second-generation rights include security-oriented rights such as social, economic and Cultural Rights; and the third generation rights are development-oriented rights, which include environmental and developmental rights (Rao, 2006). There is three generation, first-generation civil and political rights include right to life and political participation, secondgeneration economic, social and cultural rights, includes right to subsistence and third-generation solidarity rights, includes right to peace, right to clean environment.

### The Constitution of India:

The Fundamental Rights and Directive Principles of the State Policy (DPSP) is the highly supports of the Universal Declaration of Human Rights (UDHR). The Fundamental Rights of India are right to equality, right to freedom, right against exploitation, right to freedom of religion, cultural and educational rights, and the right to Constitutional remedies. These Rights are defined as basic human freedoms that every Indian citizen has the right to enjoy for a proper and harmonious development of personality. These rights universally apply to all citizens irrespective of caste, place of birth, gender, religion, and race. The DPSP is also the directing to protect human rights in the Constitution of India





### **The Issues of Indian Social System :**

The root cause of decimations and inequalities as per Ambedkar in India are based on caste. Caste is a social construction and determines the social standing and fate of a person in the society. Caste as Dr Ambedkar further elaborates is like a ladder placing some handful persons like Brahmins on the top and Shudras in the down and Untouchables below the Shudras. Caste an ugly monster, therefore, ascribes caste-based occupations and divides people accordingly and prohibits any social relation. Surprisingly the women like Dalits in Caste hierarchy at all level are also discriminated, oppressed and exploited pulling them to sub-human status. Several states though are characterized by social inequality; perhaps nowhere else in the world has inequality been elaborately constructed as in India. Caste has long existed in India, but in the modern period, it has been severely criticized by both Indian and foreign observers. Although some educated Indians tell non-Indians that caste has been abolished or that no one pays attention to caste any more such statements do not reflect the ground reality. Castes that fall within the top four ranked varnas are sometimes referred to as the "clean castes" with Dalits (Untouchables) considered "unclean". Castes of the top three ranked varnas are often designated "twice-born", in reference to the ritual initiation undergone by male members, in which investiture with the Hindu sacred thread constitutes a kind of ritual rebirth. Non-Hindu castes like groups generally fall outside these designations. Many castes are traditionally associated with an occupation, such as high-ranking Brahmins; middleranking farmer and artisan groups, such as potters, barbers, and carpenters; and very low-ranking "Untouchable" leatherworkers, butchers, launderers, and latrine cleaners. There is some correlation between ritual rank on the caste hierarchy and economic prosperity.

Members of higher-ranking castes tend, on the whole, to be more prosperous than members of lower-ranking castes. Many lower-caste people live in conditions of great poverty and social disadvantage. The most deeply researched critical analysts of several theories on caste (Ambedkar, 1990). It reflects that the untouchability which is the root cause of caste and division of labour and the labourers were born sometimes about 400 AD out of the struggle for supremacy between Buddhism and Brahmanism. There were contempt and hatred of the broken men of Buddhism by the Brahmins and the continuation of beef eating after it has been given up by others. Whatever may be the sources of untouchability, the analysis of the philosophy of Hinduism, from the point of view justice reveals in a glaring manner how Hinduism is inimical to equality, antagonistic to liberty and opposed to the fraternity.

The slavery which was elaborated and systematized by lawgivers of Hindu social system would have continued till to-day if British had not started enumerating untouchables separately in the all India Census survey and had not abolished untouchability during their regime (Ambedkar, 2014). Ambedkar was one of the victims of obnoxious caste discrimination despite unexpected credentials and achievements to his credit. He identified two enemies of humanity i.e. Brahmanism and Capitalism which are representative of caste and class. Brahmanism is also equivalent to Hinduism (Zelliot, 2012).

### **Dr Ambedkar Perception of Human Rights :**

As every learned person knows, the social, economic and political philosophy of Dr. B.





R. Ambedkar is based on the eternal noble principles which always stood for emotional bonds or social convergence, building a strong nation by tapping of human and material resources for the production of goods and services for the equitable distribution among the different sections of the society. Such ethical and principled forces always stood and rebelled against all the oppressive features such as inequalities and discriminations especially rampantly found in the Indian Hindu society. The basic principles of Dr Ambedkar are liberty, equality, fraternity and social justice. Human rights as a discipline did not emerge from Dr Ambedkar. Instead, it developed gradually and reflected in his speeches, memorandums, and movements etc and caught its speed and strength.

He conceived these ideas deriving from the magnificent historical philosophers and pragmatists like Lord Buddha, Kabir and Mahatma Jotirao Phule whom he also considered as his great Gurus or teachers. None of these revolutionary philosophers belonged to the community to which Dr B. R. Ambedkar belonged. His noble ideas were also due to the process of socialization from the family which taught respect to others and follow Kabir the great saint. There was also the enormous impact of a book on Lord Buddha gifted by a teacher in his school education. This reflects that the search for noble and humanistic ideas and approaches for the liberation of people from their age-old sufferings and discriminations by Dr Ambedkar was not ethnocentric as several Brahmanical privileged sections of the society propagate and confine him to Dalits. Many people still call him a Dalit leader though his ultimate goal and objectives as per his first conference of depressed Castes held in 1927 were to achieve manhood or universal humanity and brotherhood (Ambedkar, 1990). Very interestingly several likeminded upper castes were also the backbone of Dr Ambedkar movements. Even some of them took the responsibility of running the organization and weekly paper such as Janata weekly (Zelliot, 1996). The ultimate aim was to convert to the Buddha Dhamma which combines all basic principles like equality, liberty and fraternity together making India an enlightened India.

This according to Ambedkar is different from the religion. In order to convert to Buddhism in 1956, Dr Ambedkar took almost 20 years as he had to explore world religions, analyze them and find the best one which is extra-scientific and viable. There are also arguments that Dr Ambedkar despite scientific outlook and westernization preferred an only indigenous system of worship i.e. Buddhism ignoring all other modes of worships and respecting only Indian culture. It must be noted that Dr Ambedkar was not completely western but he was scientific. He constantly made a critical analysis of wide range of religious scriptures whether western or oriental and ultimately came to the conclusion of adopting Buddhism because if inherent basic principles that were present in it for any healthy society. In this process, therefore his framework of the evaluation was comprehensive and contained eternal principles required for all the living beings. Dr. Ambedkar's approach towards human rights is visible in his all writings and speeches, memorandums submitted to various committees and above all as an architect of the fundamental rights, rights of the minorities, socio-economic rights in the form of Directive Principles of State Policy, and special safeguards for the welfare of the weaker sections of the society.

He did not subscribe to the theory of Natural Rights. Dr Ambedkar advocates that the rights are the creation of the State; hence they are gifts of the State. Hence Fundamental Rights





are the gifts of the Law he also held that fundamental rights are essential for the overall development of man, thus he beautifully combined Legal Theory of Rights with the ethical theory of Rights (Kishore, 2005). The special protections are desirable without which the depressed classes cannot be protected and uplifted. Some of the provisions he suggested for the social, political and educational upliftment of the Dalits are:

1. Reservation to the Lok Sabha and Assemblies (Articles 330 and 332);
2. Employment reservations (Articles 16 (1) 16 (4) and 335; and

Reservation in the admissions to educational institutions (Articles 15 (4) and 46) (MoLJ, 2018). His struggle for separate electorate could not be realized due to Poona Pact. His monumental progressive document, the Hindu Code Bill, for the protection and development of Hindu women was turned down by the parliamentarians in the Parliament and the women themselves on the street due to instigation by the Hindu fanatic menfolk. This bill was a landmark in making the society humane and bringing down the imbalances between men and women. When the bill was not passed, Dr Ambedkar resigned to the Ministry of Law in protest against the fundamentalists and in favour of the rights of the Hindu women whose status was miserable like Dalits in India (Zelliot, 2012).

**Methods and Approaches to Achieve Human Rights** The individual leaders and the organizations lead the Dalit movements and struggles. The former has a great impact than the latter. Because no Dalit organization has sustained for a long time because of organizational and several other problems, though all of them have done commendable humanitarian work and left a great impact on the Dalits. During colonial periods there were several organized movements such as Ad Dharm movement in Punjab, the Illava movement of Narayana Guru in Kerala, the Adi-Hindu movement in U.P., Bengal (Namashudras), Adi-Dravidas in Tamil Nadu, Adi-Andhra in Coastal Andhra and Adi-Hindus in Hyderabad. In the post independent era, several militant organizations emerged mainly as a result of Dr Ambedkar's thoughts and struggles. Dalit Panthers led by several leaders (1972), Mass Movement of Raja Dhale and Namdeo Dhasal, Kanshi Ram's Bahujan Samaj Party, Dalit Sangharsh Samiti (DSS) in Karnataka and several other unorganized movements thought have been in existence, they are split into several units due to petty reasons and lost their original force and impact. But still they are alive and there has been a feeling of isolation and victimization and this sentiment is being led to the process of convergence among the Dalits. The reorganization of caste by several organizations elsewhere in the world including the leftist organizations is a symbol of coming together of Dalits.

Positive discrimination i.e. reservation in education, employment, and politics are correctional measures that one must judiciously use them to compete with others. Similarly, Dalits should also enter into the area of mass media with high professional ethics and accountable to society. So that the mass people may be educated and sensitized. Another Bill of Hindu code which was turned down during Ambedkar intended to bring down gender imbalances. Subsequently, various parts of this Bill came by four bills. Conversion to any religious or faith Dr Ambedkar considers is the right of the person and one must exercise it if he desires. Ambedkar advocates Buddhism as the future religion as it ruled the globe for centuries without bloodshed. Democracy should be based on one man one value rather than one man one vote to meet future challenges keeping the citizen secured, developed and happy.



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