

Contemporary India and Education

Dr. Lubna J. Mansuri



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Contemporary India and Education

(As Per the Revised Syllabus of S.Y.B.Ed., 2017-18, Semester IV,
University of Mumbai)



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Preface

Education in India cannot be studied without understanding its diversity. The multidimensional nature of Indian society makes it complex for any researcher or student aspiring to contribute to the educational system. This book comprehensively compiles and provides exhaustive analysis and data about education in Contemporary India. It explains the concept of diversity in relation to the multicultural ethos in India at the same time addressing the issue of stratification and marginalisation of groups. This is fundamental in understanding the policy frameworks for education in India, especially with regards to the origin of certain policies and the modifications made in them over the years. It not only examines the nature of religious and regional diversity, but it also addresses contemporary issues related to it.

Most importantly, it highlights the emerging trends in Education with reference to Open and Distance Learning, while examining the role of mass media and advanced communication systems in learning. The characteristics and implications of globalisation and liberalisation on systems of learning are also dealt with in great detail. This book will be of particular help to all students aspiring to become teachers in this dynamic age, as it will enlighten them about the various issues that plague the current systems as well as inform them about the ways in which change is being brought about.

I would like to express my gratitude to all my professors who have guided me in researching and organising my subject matter.

Author

Acknowledgment

The Two years B.Ed. programme has been implemented in India and aims for better quality in teacher education field. The course will help in understanding the diversity of our country, policy and alternate ways of learning.

For the successful compilation of the book, I thank the almighty who has been kind in bestowing and showering his blessings on me in all my endeavors.

I would also like to thank few people in my life for their contribution to make my journey worthwhile and a successful one. I am grateful to the Principal and Staff of Bombay Teachers' Training College, Colaba, Mumbai, Maharashtra for their support. I am fortunate to have a mentor like Dr. S. R. Pandya for inspiring me at every stage of my professional life, my friends and my students who have supported me to reach to this point. I would like to thank Ms. Shadab Zaveri for helping me compile and edit the content matter.

My family who have a special place in my life; my Abba and my beloved Ammi, without whose blessings, encouragement and motivation I would not be at this pedestal of success; my daughter, who has always given me space to grow professionally without demands; my sisters and brothers for showing faith in me; to all of them I would be indebted all my life.

I thank Himalaya Publishing House Pvt. Ltd., for their interest in publishing this book and helping me contribute to the field of education. I hope that this book will promote better understanding of the contents and course for both teacher educators and student teachers.

Author

Syllabus

University of Mumbai Syllabus of Course 5: (SEM IV)

Core Course 5 (CC 5)

Contemporary India and Education

Total Credits: 6

Total Marks: 100

Objectives:

1. To understand the concept of Diversity as it exists in Contemporary Indian society
2. To understand the inequalities in Indian society and the marginalisation of the weaker sections
3. To examine the challenges involved in coping with Diversity and Inequality towards achieving Universal Education in Indian society
4. To critically understand the constitutional values related to the aims of education in a Democracy
5. To be acquainted with contemporary issues and policies and their origin with regards to Education in Indian society
6. To be acquainted with the relevant education commissions in the context of Liberalisation, Privatisation and Globalisation

MODULE 1: CONTEMPORARY INDIAN SOCIETY (2 Credits)

Unit 1: Understanding and Addressing Diversity in Indian Society

- (a) Difference between Diversity, Stratification and Marginalisation in Contemporary India
- (b) Concept and Characteristics of Diversity: Linguistic, Regional and Religious
- (c) Challenges and Role of Education: Linguistic Diversity, Regional and Religious Diversity

Unit 2: Addressing Inequality of Indian Society: Nature, Challenges and Role of Education

- (a) Stratification of Indian Society with Reference to Caste, Class and Gender
- (b) Concept of Marginalised Groups in Indian Society: SC/ST/OBC/EBC/NT
- (c) Role of Education with Respect to Addressing the Needs of Stratified and Marginalized Groups

Unit 3: Constitutional Values and Stratification, Marginalisation and Diversity

- (a) Constitutional Values like Democracy, Socialism and Equality for Reducing Stratification and Marginalisation
- (b) Education and Fundamental Rights and Duties: Articles 14, 15, 16, 30 and 51A
- (c) Directive Principles of State Policy with Regards to Stratification and Marginalisation

MODULE 2: POLICY FRAMEWORK FOR EDUCATION (2 Credits)

Unit 4: Policies and Role of Education

- (a) Naye Taleem to Integrate Life, Work and Education for Development
- (b) RTE Act, 2009 and Universalisation of Education
- (c) RMSA and Recommendations for Secondary Education

Unit 5: Education Commission and Recommendations

- (a) National Policy of Education, 1986
- (b) National Curriculum Framework, 2005
- (c) National Curriculum Framework for Teacher Education, 2009

Unit 6: Emerging Trends

- (a) Open Learning Systems and Distance Education
- (b) Globalisation, Liberalisation and Privatisation – Concept, Characteristics and Implications
- (c) Role of Mass Media in Education



Paper Pattern

- N.B.** (1) Marks are indicated against each question
(2) Attempt any five questions from question 1 to question 8 **Marks: 60**
(3) Question No 9 is compulsory

Q1. [10]

Q2. [10]

Q3. [10]

Q4. [10]

Q5. [10]

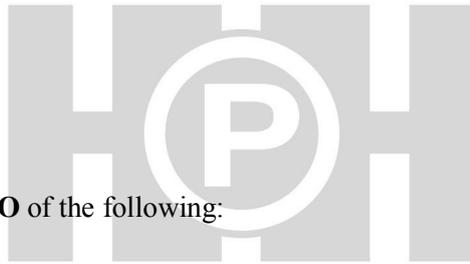
Q6. [10]

Q7. [10]

Q8. [10]

Q9. Attempt any **TWO** of the following: [10]

- (a)
- (b)
- (c)
- (d)



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MODULE 1: CONTEMPORARY INDIAN SOCIETY

Chapter

1

Understanding and Addressing Diversity in Indian Society

Chapter Outline

- 1.1 Difference between Diversity, Stratification and Marginalisation in Contemporary India
- 1.2 Concept and Characteristics of Diversity: Linguistic, Regional and Religious
- 1.3 Challenges and Role of Education: Linguistic Diversity, Regional and Religious Diversity
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1.1 Difference between Diversity, Stratification and Marginalisation in Contemporary India

Indian society is more multidimensional than perhaps any of the world's great civilizations. This is due to its rich and varied diversity. The Indian society is a union of several cultures spanning the Indian subcontinent. It has been influenced by a history that is several millennia old.

Concept of Diversity

An assortment of people who bring a range of backgrounds, styles and beliefs as wealth to the groups and organizations, with which they interact with, is called diversity. 'Diversity' is any collective mixture characterized by complexities, similarities and related tensions and differences. It lays emphasis on valuing the differences between people. It admires the ways in which such differences can contribute to a richer, more creative and more productive working environment.

Diversity embraces an understanding that every person is unique, at the same time also recognizing our individual differences. These can be along the extent of age, ethnicity, gender, physical abilities, political beliefs, sexual orientation, socio-economic status, race, religious beliefs, or other ideologies. The concept of diversity includes acceptance and respect.

"Diversity" means more than just acknowledging and/or tolerating difference. Diversity is a set of conscious practices that involve:

- Understanding and appreciating interdependence of humanity, cultures, and the natural environment.

- Practicing mutual respect for qualities and experiences that are different from our own.
- Understanding that diversity includes not only ways of being but also ways of knowing;
- Recognizing that personal, cultural and institutionalized discrimination creates and sustains privileges for some while creating and sustaining disadvantages for others;
- Building alliances across differences so that we can work together to eradicate all forms of discrimination.

Diversity is the examination of the differences in a harmless, positive, and cherishing environment. It is about moving beyond humble tolerance, to celebrating and embracing the rich magnitudes of diversity bounded within each individual and understanding each other. Diversity includes keeping an open mind to differences among cultures, perspectives and people. It means recognizing, valuing and taking account of people's differences in their backgrounds, experiences, knowledge, needs and skills. It is also about encouraging those differences and using them to create a cohesive community and effective workforce.

Concept of Stratification

Social stratification is a system of organized inequality which ranks and rates the various members of the society on the basis of selected conditions and it limits the access to available opportunities, wealth, privileges and power. It is not based on attributes of individuals but a classification of groups. While restricting the opportunities available to the common people, it allots status and privilege among the elite. Three dimensions of stratification were given to three orders in society by Max Webber, viz class, power and status. These are given to the orders which are economic, social and political.

Social stratification is based on four basic principles:

1. Social stratification is a trait of society, not simply a reflection of individual differences;
2. Social stratification carries over from generation to generation;
3. Social stratification is universal but variable.
4. Social stratification involves not just inequality but beliefs as well.

Social Stratification “means that inequality has been hardened or institutionalized, and there is a system of social relationships that determines who gets what, and why.”

“Institutionalized” means that “a system of layered hierarchy has been established.”

So, social stratification is a specific form of social inequality.

In India, the caste system is regarded as the most traditional form of social stratification. The concept of social stratification often involves degrees of justice and injustice, relative inequality and equality and relative moral worth. Some or the other conflict is prevalent in the structure of every society. The occupational or productive aspect of modern society is indeed one such structural source of conflict. But then again, there are other sources too, which are differences in religion and ethnicity. It may be said that these are the differences which have actually created more conflict in the modern world than the occupational differences.

There seems to be a deep sense of irony in the official approach in India towards caste. The state seems to be in want of equality for all and yet there appears a demand for the mention of caste on almost every document.

In society every group or individual is ranked along each of the various dimensions of social stratification as those discussed above in addition to others. Society, since ancient times has used various criteria on the basis of which people have been categorised. These categories include religion, culture, place of birth, caste, language and biological factors. There is very little mobility in the caste system because of its hierarchy.

Concept of Marginalization

The process by which a group of individuals is pushed to the margins of the society is called marginalization. It may be defined as a social process in which people are systematically blocked from opportunities, resources and rights. This leads to a stoppage of the individual members of a society from completely participating in the various aspects of the society that they live in, namely economic, social and political. Therefore, in this process some communities, groups, persons, or sections are able to enjoy opportunities and privileges while some are not. However these are meant to be enjoyed by all people as members of a particular society. The people denied are then pushed to a difficult state of powerlessness because of the disadvantage that arises due to their lack of participation in the economic, political and social spheres. They are expected to participate here but they are unable to do so. This group of people that are pushed to a marginal situation are referred to as a marginalized group. People are marginalized because of religion, culture, place of birth, caste, language and biological factors

To clarify matters; marginalized as a term is used for those groups who have no access, or have a limited one to the economic, political, cultural and social spheres of society. The term therefore refers to something more than just oppressed and exploited.

The term 'marginalization' in general refers to the evident tendencies or actions of human societies, in which the people who the society perceives to be undesirable or without useful function are excluded i.e. marginal. The term defined as marginalization can be in the following ways:

Peter Leonard defines - "Marginality as being outside the mainstream of productive activity."

Latin observes - "Marginality is so thoroughly demeaning, for economic well-being, for human dignity as well as for physical security marginal people can always be identified by the members of dominant society and will face irrevocable discrimination."

The encyclopaedia of public health defines - "Marginalization as to be marginalized is to be placed in the margins as thus excluded from the privilege and power found at the centre."

Merriam Webster's online dictionary defines the term marginalization as "To relegate to a unimportant or powerless position within a society or group".

Ghana S Gurung and Michael Kallmair mentions, "The concept of marginality is generally, used to analyses socio-economic, political and cultural spheres, where disadvantaged people struggle to gain access to resources and full participation in social life. In other words marginalized people might be socially, economically, politically and legally ignored, excluded or neglected and therefore vulnerable to live hood change.

Difference between Diversity, Stratification and Marginalisation

Diversity	Stratification	Marginalisation
A mixture of people who bring a range of backgrounds, styles and beliefs as wealth to the groups and organization with which they interact is called diversity.	Social stratification is a system of organized inequality which ranks and rates the various members of the society on the basis of selected conditions and it limits the access to available opportunities, wealth, privileges and power.	The process by which a group of individuals are pushed to the margins of the society is called marginalization. It may be defined as a social process in which people are systematically blocked from opportunities, resources and rights.
Diversity embraces an understanding that every person is unique at the same time recognizing our individual differences.	It is not based on attributes of individuals but a classification of groups. While restricting the opportunities available to the common people, it allots status and privilege among the elite.	It leads to a stoppage of the individual members of a society from completely participating in the various aspects of society and in this process a community, group, person, or section are able to enjoy the opportunities and privileges while some are not.
The individual differences can be along the extent of age, ethnicity, gender, physical abilities, political beliefs, sexual orientation, socio-economic status, race, religious beliefs, or other ideologies.	The concept of social stratification often involves degrees of justice and injustice, relative inequality and equality and relative moral worth, as well as differences in religion and ethnicity.	People are marginalized because of religion, culture, and place of birth, caste, language as well as some other biological factors.
<i>Examples of Linguistic Diversity:</i> In Belgaum there is a tug of war between Marathi and Kannada speaking people. Assam has conflict between Bengali and Assamese. Although Hindi has been recognized as the national language, this has promoted bitter hostilities, particularly in the South.	From the ancient period, Caste system divides the whole Hindu Society into a number of groups. The members of such groups are deeply motivated by a strong 'we' feeling and blind caste loyalty.	Women, people with disabilities, people of a certain caste etc. are all marginalized in society and are unable to enjoy the same privileges as other members of society.

1.2 Concept and Characteristics of Diversity: Linguism, Regionalism and Religious Diversity (Communalism)

Meaning of Diversity

'Diversity' is the assortment of people who bring a variety of backgrounds, styles and beliefs as assets to the groups and organizations which they interact with. 'Diversity' is any collective mixture characterized by complexities, similarities and related tensions and differences. It means valuing the

differences between people and the ways in which those differences can contribute to a richer, more creative and more productive working environment.

Diversity includes understanding that each individual is unique, and recognizes our individual differences. These can be along the extent of age, ethnicity, gender, physical abilities, political beliefs, sexual orientation, socio-economic status, race, religious beliefs, or other ideologies. The concept of diversity includes acceptance and respect.

It is the examination of these differences in a harmless, positive, and cherishing environment. It is about moving beyond humble tolerance, to celebrating and embracing the rich magnitudes of diversity bounded within each individual and understanding each other. Diversity includes keeping an open mind to differences among cultures, perspectives and people. It means recognizing, valuing and taking account of the differences in people's backgrounds, experiences, knowledge, needs and skills. It is also about encouraging those differences and using them to create a cohesive community and effective workforce.

There are various kinds of diversity, such as linguistic, cultural, architectural, religious, political, social, regional, etc. Some of these shall be discussed here in detail.

Linguistic Diversity (Linguism)

Concept and Characteristics of Linguistic Diversity

India is a multilingual society in which there is no common language linking the entire nation together. The language problems have been perplexing the minds of our National Leaders considerably even before the attainment of Independence.

Language is a rich and powerful vehicle of expression creating a sense of unity among the people speaking it. In India, states have been organised on the basis of languages. "One state, One language" is the universal feature of almost every state. It is right to say that one language can unite people, while two languages are sure to divide people.

We feel close and protected when we talk to a person who speaks our mother tongue rather than a person who speaks other languages. Thus language can either unite or differentiate people. This differentiation can give rise to social conflicts. Therefore, an attempt was made by the government to make Hindi the principle official language of India in 1965.

Linguistic States

1. Formation of the States Reorganisation Commission by the Government of India. (after Independence)
2. Recommendation of the division of the country into a number of states, 14 big states and 6 centrally administered areas.
3. This division met the wishes of some linguistic groups.
4. The groups which could not get their demand fulfilled began to agitate. Linguistic riots occurred at many places.
5. The movement by those interested in the division of the states yielded fruits.
6. This gave an impetus to the movements for carving out new states from the old ones.

Thus, the division of the country on linguistic basis has been very much responsible for the encouragement of the disruptive elements. These disruptive elements tried their best to create hatred among the people of different states.

Diversity of Languages

Linguism may be defined as the consciousness or the loyalty of the people speaking a common language in a particular area.

Linguism is the most formidable obstacle in the path of national unity. On 26th Jan. 1965, Hindi would have automatically become the National language but for the continuance of English as official language, simultaneously with Hindi. The agitation by the students in Tamil Nadu was misguided in its belief that Hindi was being thrust upon them. The cry of some demonstrators was to make English the language of the administration law courts in short to give it a National status. The language which is foreign, which is understood by hardly 2% of our people was sought to be thrust on 98% of the population. This was compounded by the fact that 70% of the population did not even know how to read or write in their own mother tongue. The language controversy is still very much present, though the violent agitations have been curbed. This controversy is disintegrating the nation. The South cries "Down with the Hindi imperialism". While the Hindi speaking section has a slogan, "Boycott English language anywhere and everywhere". If we wish to achieve national unity then the problem regarding a national language has to be swiftly settled. Language problem has never been as intensely felt as it is being felt today.

Examples of Linguistic Diversity

In Belgaum, there is a power struggle between the Marathi and Kannada speaking people. Assam was similarly challenged with Bengali and Assamese language conflict. Although Hindi has been recognized as the national language, this has promoted bitter hostilities, predominantly in the South.

Even Bihar and Uttar Pradesh are not free from the linguistic problems. Further, conflict tends to persist among the Urdu, Hindi and Oriya linguistic groups and Urdu and Hindi speaking people respectively.

Causes of Linguistic Diversity

- 1. Psychological causes:** People belonging to a particular region are attached to that region's language which is also their mother tongue. Hence, they do not easily consent to learn another Indian language. Language has certain characteristics, both psychological and emotional, which invoke the feeling of ethnocentrism to a homogeneous group. In India, the linguistic groups are tied together by a binding common interest. This creates a spirit of sectarianism, regionalism and a separatist feeling in the mind of the inhabitants.
- 2. Historical causes:** In the past, numerous foreign countries had invaded India. The French invaded Pondicherry and established their supremacy, as did the Portuguese in Goa. Mughals, during their rule brought Persian language to India. The British brought with them the English language to India. As a result, Indian languages became subject to the control or the authority of these languages. This gave birth to linguism, as the people from different regions promoted their own regional language in the states that they conquered and ruled in.
- 3. Geographical causes:** Every language has its own literature. Literature is influenced everywhere by local geographical conditions such as plains, mountains, local vegetation and culture. It reflects the life of the people who speak the language. Therefore, an individual does not readily accept it if the language of another region is forced upon him/her. Geographical conditions tend to promote linguism. People living in a particular locality mostly speak the same language. This promotes a unified sense of local identity and distinctiveness among the people. Living together geographically reinforces a linguistic group's love for their own language.

4. **Economic causes:** Amongst the causes of linguism are economic causes. The government sometimes provides financial assistance for the progress of some languages, but people speaking other languages object to this. This gives rise to linguism.
5. **Political causes:** Linguism is also inspired by the political interests and aspirations of different politicians and political groups. During election in order to win votes many political parties raise the language issue to instigate their people and win their votes. Parochial politics creates a feeling of linguistic divisiveness among the people of a locality and exploits their sentiments.
6. **Social causes:** Linguism is encouraged by some social factors-e.g. Selection of National Language. The language that is approved by the society is respected by all. In contrast, the languages that cater to contradictory presumptions are objected. This leads to linguism. E.g. South Indian states like Tamil Nadu insist on the continuance of English as the Associate official language along with Hindi.

Regional Diversity (Regionalism)

Concept and Characteristics of Regional Diversity

Regionalism has always been present in India in one form or the other but never has it risen to such magnitude as it does today and neither was it ever as detrimental to any national interest as it is in the present context.

Originally the Indian states that were formed after Independence, were princely states. Today the states are based on linguistic patterns. Right after Independence there were some large states such as Bombay Presidency, Madras Presidency etc. Bombay state was rather large and was split into Maharashtra and Gujarat in 1960. Similarly, the Punjab state was split into Punjab and Haryana in 1966. In 1963 the state of Nagaland was formed. Subsequently in 1972 Manipur, Meghalaya and Tripura were formed. In 1987 Arunachal Pradesh and Mizoram were formed and In 1971 Himachal Pradesh was formed. More recently states like Uttarahand and Telangana have been formed based on linguistic and regional considerations.

Regionalism is the narrow selfish tendency of people to think only in terms of regional interest. Regionalism is the sense of affection and attachment towards people belonging to one's own region and hatred for those who belong to some other regions. As a result of this, people of one region in India have started looking at people from some other part of the country as foreigners. They want only the people of their own area to run the government in their region, and they refuse to make any place for people who have migrated from some other region; irrespective of the period for which they may have been living there. In this way some people have demanded the formation of a separate state of Nagaland in the Naga area. The Akali party of Punjab has demanded the formation of a Punjab Sabha. It was on the basis of region that the state of Bombay was divided into two separate states, those of Gujarat and Maharashtra.

In addition, the politicians belonging to certain parties along with few people with vested interests are demanding that the south should be formed into an entirely separate unit.

Regionalism may be defined as consciousness and loyalty to a distinct area within a country, usually characterized by common culture and language or historical and social background. Loyalty to a particular region to which one belongs is of course very natural and not necessarily a negative force.

Regionalism is nothing but a concept of a region. A region may be defined as a well-defined territorial unit including in particular a language or ethnic group or tribe, having particular social setting and cultural pattern like folk dance, music, folk art etc. Each region has a distinct socio-cultural personality within the territorial frame-work of India. Regional loyalty to a particular region assumes a dangerous form for national unity, when regional loyalty overrides all other national considerations and becomes the sole guiding principle.

Examples of Regional Diversity

1. Clashes between the people:

- (a) The border dispute i.e. which part is in Maharashtra and in Karnataka (Belgaum) e.g. Kaveri river.
- (b) The high court of Punjab and Chandigarh was contested wherein, Chandigarh was a union territory.

2. River water dispute:

- (a) Kaveri River starts in Karnataka and flows to Tamil Nadu
- (b) The dam Bhakra Nangal in Punjab which stopped water for the lower states.

3. (Power) Electricity disputes:

These include disputes over where the electricity is generated from.

Causes of Regional Diversity

There are many causes at the root of Regionalism in the country, the major ones being the following:

- 1. Geographical cause:** The main cause of Regionalism is geographical. There is some essential difference between food habits, language, life, etc. of every region and people who live there. By virtue of these differences they come to regard each other as foreigners and they acquire an attitude of fear and hatred towards each other. People living in different geographical areas get adapted to the climatic conditions of that region. Hence they find it difficult to adjust to them when they move to a different region.
- 2. Historical cause:** There have been some differences between people of the North and South ever since the time of the Aryans and these have continued. Many of the kings of the North have won over the South, while there have been few kingdoms in the South which have extended to the Northern part of India. For this reason many South Indians look upon Northern India as separate from Southern India.
- 3. Political cause:** If the situation is carefully and minutely observed, it will be seen that the main causes at the root of regionalism present in the country are of a political nature. Many politicians have demanded the formation of regional government and in this they have been inspired by regional interests and by the aim of gaining power. In this direction a major part has been played by the revolutionary Naga party, the Akali party of Punjab, the D.M.K party of South India and other political parties. They are responsible for having propagated regionalism in these respective areas. Some representatives of different areas who are members of political parties give prime importance to the interest of their own regions even in the face of national interests.

4. **Psychological causes:** People often desire their area to progress the most. This idea in itself is neither bad nor detestable, but when this is done at the cost of the national interest and those of other regions then the feeling takes on the form of regionalism. (It is expressed by hatred, jealousy, fear, anger etc.)
5. **Marital and Economic cause:** As a general rule people belonging to different regions do not inter-marry and hence the occasion for close contact between the two does not arise. In addition to this there are some economic causes of regional tension. In the country there are some regions that are far more backward in comparison to other regions. As a result there often arises a sense of inferiority and jealousy among the regions. The people of Marwar, Gujarat and Punjab are seen to be particularly successful businessmen and they have a practical monopoly in the sphere. Due to this they are hated by some people who try to turn them out from their own regions.

Religious Diversity (Communalism)

Concept and Characteristics of Religious Diversity

Communalism is an ideology which states that society is divided into religious communities, where the interests differ and at times are even opposed to each other. The hostility practiced by the people of one community against the people of other religion and community can be termed as “Communalism”. This often results in communal tensions. Moreover, in democracies, the political parties exploit these communal ideas and foster them to secure their selfish interest. Communalism, thus, is a severe threat to the harmony and secular spirit of a country.

It implies an extreme sense of pride in and identification with one’s own (religions) community to the extent of being antagonistic towards another community. Hindu-Muslim clashes and the conflicts between Hindus and Sikhs arise out of mutual antagonism between these religious communities. That is why such clashes are termed as communal conflicts. Communalism carries negative implications like riots, terrorism, and destruction of public property, raping and killing of women thus creating a feeling of insecurity. Communal violence creates fear and terror. Communalism follows no law and order.

A Communalist is a person who is essentially interested in using and exploiting religion for some personal/private/political purpose with the sole object of gaining power, position, status, influence, wealth and cheap publicity. The outcome of communalism may be positive as well as negative. The negative aspect is already discussed. The positive outcome, *for example* is the Parsee community providing generous scholarships for the people of their community. There is some reason (common cause) why these acts take place. For example, if it is something related to a taxi then all taxi men will go on a strike to raise the price, out of a sense of kinship and shared cause.

Communalism leads to violence as it is based on mutual religious hatred. This phenomenon leads to distinction between a communal organization and a religious organization. Communalism essentially has following main features:

1. It is based on orthodoxy and intolerance.
2. It is exclusive in outlook. A communalist considers his own religion to be superior to other religions.
3. It also propagates intense dislike of other religions. It stands for elimination of other religions and its values and it adopts extremist tactics including use of violence against other people.

Causes of Religious Diversity (Communalism)

1. **The British policy of Divide and Rule:** British imperialism deliberately promoted communalism for the purpose of sowing dissension in the minds of the major religious communities i.e. the Hindus, Muslims, Sikhs, Christians, Parsis, etc. by systematically following the policy of divide and rule in order to perpetuate British rule in India.
2. **Socio-Economic changes:** In our tradition bound society, socio-economic changes that took place after Independence caused a sense of insecurity among the members of the society (directly affected by them) organisations like VHP, RSS, etc. fully exploit religion to promote their electoral, political or private interests. Economic disparity and inequality are causes of communalism.
3. **Role of Anti-Social Elements of the Underworld:** These elements operate mostly in urban areas. They deal in illicit liquor and drugs, smuggling of foreign goods and illicit arms. They play a pivotal role in communal conflicts and riots. The criminalization of politics and politicization of crime with money and muscle power of the underworld contribute to communal riots.
4. **Selfish Vested Interests:** Political parties and government use religion and tradition as diverting tactics after failing to fulfil the expectations of people. Some parties tell the religious minorities that they are being discriminated against by majority dominated governments.
5. **Unemployed Youth:** The energies of frustrated, educated, unemployed or under employed youth, are particularly targeted to keep them busy in divisive politics. Youth in India today has fallen prey to communal leadership.
6. **Religious factor:** The religious factors include decline in norms and secular values, use of religion for political gains, communal ideology of religious leaders propagating narrow and dogmatic religious values. Social factors include social traditions and customs, caste and class ego as well as inequality.
7. **Orthodoxy and Obscurantism:** A feeling of being a separate entity with their own personal laws, thought and cultural pattern is felt by the orthodox members of religious minorities. There are strong elements of fundamentalism and conservatism among the Muslims. The concept of religious tolerance and secularism has not been accepted by them due to such feelings.
8. **Design of the Leaders:** Communalist leaders desire to nurture the communally divisive tendencies of both Hindu and Muslim communities to propagate and achieve their own agendas. This has led to the thriving of communalism in India. The demand for the organization of Muslim league before independence and a separate electorate were the practical indicators of this line of thought. The British rule which produced the divide and rule policy i.e. separate electorate on the basis of religion, strengthened the basis of communalism in India ultimately, the antagonistic feeling towards each other was further intensified by the partition of the country into India and Pakistan.
9. **Weak Economic Status:** A majority of Muslims in India have failed to adopt technological and scientific education. They have not been represented sufficiently in the public service, industry, trade, etc. due to their educational backwardness. This causes the feeling of relative deprivation, thus sowing the seeds of communalism.

10. **Social Causes:** Cultural similarity is a powerful factor in encouraging cordial relations between any two social groups. But the social customs, institutions and practices of Hindus and Muslims are so different that they think themselves to be two distinct communities.
11. **Psychological Causes:** Psychological factors are an important factor in the development of communalism. The Hindus think that the Muslims are fundamentalists and fanatics. They also believe the Muslims to be unpatriotic. On the contrary, the Muslims feel that they are being treated as second rate citizens in India and their practices and religious beliefs are seen as inferior. These feelings cause an ill-feeling instead of communal harmony.
12. **Provocation of Enemy Countries:** Some foreign countries try to destabilize our country by setting one community against the other through their agents. Pakistan has played a role in fostering communal feeling among the Muslims of our country. Pakistan has been promoting and encouraging communal riots by instigating the militant sections of the Indian Muslim community. To destabilize India's internal security by spreading communal venom, the Kashmir youths are trained by Pakistan.
13. **Negative Impact of Mass Media:** Through mass media the messages relating to communal tension or riot in any part of the country are spread. This results in further riots and tension between two rival religious groups.

Examples of Religious Diversity (Communalism)

Anti-Sikh riots, 1984 - This was one of the most bloody incidents in Indian history, where Sikhs in large numbers were massacred by anti-Sikh mobs. This massacre took place in response to the assassination of Prime Minister Indira Gandhi by her own Sikh bodyguard in reaction to her actions authorising the military operation into the most holy temple of the Sikhs-the Golden Temple to flush out the terrorists.

Ethnic cleansing of Kashmiri Hindu Pundits in 1989 - Kashmir is known as the heaven of India and was known for its Kashmiriyat, i.e. the reflection of love, peace and harmony through brotherhood as well as the unity of Hindus, Muslims and other communities living together. However, due to Extremist Islamic terrorism in the Kashmir valley the brotherhood was dealt with a serious blow, which led to mass killings and large scale exodus of Kashmiri Pundits from the valley to the various regions and corners of the India. This ended up giving them the status of refugees in their own country. Since then the on-going unrest has become a problem for the development of these people and the valley is in the grip of communal violence.

Babri masjid demolition in Ayodhya, 1992 - According to Hindu mythology, Ayodhya is the birth place of Lord Rama and therefore it is a sacred place for the Hindu religion. But in the medieval period Mughal general Mir Baqi, built a mosque there, named after the Mughal ruler Babur. Thus began the disputes and the riots, which have continued. In 1990 there was atmosphere of protest by Hindu religious groups, due to political mobilisation. On a large scale "karsevaks" visited Ayodhya from all parts of India, in support of demolishing Babri masjid and building Ram temple in its place. These movements caused a huge amount of bloodshed and since then it has become a disputed matter. After this, more violence was followed by the Godhra incident in 2002, when "karsevaks" in a Sabarmati Express, returning from Ayodhya were killed by a fire in the coaches of the train. This act was followed by the prolonged communal violence in Gujarat. That very violence has become a black spot in the history of Gujarat and the nation too, as people were killed without any mercy. Hindu and Muslim communities have become antagonistic towards each other. Even now people are fighting for justice in the Supreme Court.

Assam Communal violence, 2012 - North eastern states are known for their distinctive tribal population and ethnic diversity. Large scale Bangladeshi immigration has changed the demography of North eastern states, which often becomes a reason for clashes. In 2012, there were clashes of ethnics between Bodos (Tribal, Christian and Hindu faith) and Muslims. Ethnic tensions between Bodos and Bengali-speaking Muslims spiralled into a riot in Kokrajhar in July 2012, when four Bodo youths were killed by unidentified miscreants at Joypur.

Muzaffarnagar violence, 2013 - The cause of this ethnic clash between Jat and Muslim community in the Muzaffarnagar district of Uttar Pradesh is very much disputed and has various versions. Some claim, it started after some suspicious post on the social media platform (Facebook). According to some, it only escalated after the eve teasing case that took place in Shamli. Whatever the reason may be, greater importance can be accorded to the nature and large scale loss to the country with respect to human resources and peace.

1.3 Challenges and Role of Education: Linguistic, Regional and Religious Diversity

Challenges of Linguistic Diversity

1. **Increasing Regionalism and Parochialism:** The people of different linguistic groups belonging to a particular state seem to only think of the interests of their own States. This causes parochial feelings and undermines consideration of national issues.
2. **Formation of Regional Political Parties:** Linguism has given rise to regionalism which has eventually led to, in some states, the formation of regional political parties. Some of these parties have also formed a government. Such political parties in power end up complicating the Centre-State relationship.
3. **Persecution of the Linguistic Minorities:** The safeguarding of linguistic minorities existing in the states has been provided by the State Reorganization Commission. However in reality, the linguistic minorities are being harassed in different States. As a result disturbing trends and certain complications have developed which seem to threaten the unity of the country.
4. **Demand for Separate States:** Due to selfish motives of politicians linguistic conflicts take place. These politicians, for their own gain, instigate the minorities to demand partition of the States along linguistic lines. These demands for a separate state create problems for the centre as well as the concerned state.
5. **Threat to National Integration:** The feeling of national integration is eroded due to regional and linguistic loyalties. The sovereignty of the country is threatened by the erosion of the national feeling.
6. **Inter-State Border Dispute:** In the border areas which tend to be bilingual, language problems have created tensions. *For example*, the people of Goa are divided on the basis of Konkani and Marathi languages.

Challenges of Regionalism

1. **Lack of national integration:** People belonging to the same region cling to each other. They give preference to their region or state rather than the country. They give more importance to region than their nation. *For example*, North Indians are affected with regional prejudice against all South Indians.
2. **It hinders the nation's progress:** Due to regionalism there is unrest in the areas. No communication takes place. There are no trade transactions resulting in depletion of resource (man and material), hindering the nation's progress.
3. **Inter-state rivalry competition:** In cases where there is sharing of water, electricity and the location of the state and central projects there is rivalry among the concerned states. Similarly, certain regions are given preferential treatment when it comes to allocation of funds for development. *For example*, Each railway minister wants to improve the train service in their own region.
4. **Son of soil movement:** The people belonging to a particular state of region have the right to claim every privilege of the state. This is demanding preferential treatment for local residents to the point of exclusion of all outsiders. *For example*, Assamese against Biharis, Shiv Sena against Biharis.
5. **Social disintegration:** The social values deteriorate, people don't mingle and socialize resulting in social disintegration.
6. **Problem of internal security in the nation:** *Example*, Khalistan movement by Sikhs a few years ago demanding for a separate state of their own.
7. **Mistrust and suspicion:** It leads to insecurity, hatred, jealousy, anger and eventually leads to violence which in turn leads to destruction of life and property.

Some other effects are - Regional biases prevent social progress, give rise to nepotism, regional prejudice in social life, housing, marriage, social interaction and narrow group loyalties.

Challenges of Religious Diversity (Communalism)

1. Communal riots lead to heavy destruction, increase in unemployment, acute poverty, segregation of different communities, poverty, slums, etc. The minority groups suffer tremendously; the losses are physical, emotional, psychological social and hence irreparable. It exhausts the country's resources and cripples it.
2. Religious diversity leads to communal violence and riots. It also leads to disruption of life and property. This in turn causes individual and social disorganization and ultimately threatens national integration. Near and dear ones are lost. People lose faith in the law and order and even faith in a friend of different community.
3. Religious diversity causes fear, suspicion, hatred, insecurity in the minds of the victims. Communal riots lead to heavy destruction, increased unemployment, acute poverty and segregation of different communities.
4. Religious diversity affects the poor classes, slums and minority groups tremendously. It also produces widows, orphans, who are homeless and destitute.
5. Religious diversity exhausts the resources of the country and cripples the economy of the country. Religious diversity leads to separation and fragmentation of the nation into small parts that can never be put together.

Role of Education: Linguistic, Regional and Religious Diversity

Education is the common unifying factor that can bring about change in the dividing factors of the country on a large scale. It is being made available everywhere in the country and can thus be utilized to bring together and strengthen the unity of our nation. Education can help in the following ways:

- **Propagation of national language:** In the event of there being one national language and literature, the people speaking the different languages will have to come in contact with each other through the medium of this national language. Thus the tension existing between them will be sensibly lessened.
- **Encouragement to all major languages:** Along with the development of one common national language and literature, the main regional languages should also be encouraged. No language can be forced upon any region neither can a language be developed by putting stress upon it. The language develops through the medium of usage. The government should encourage all the important regional languages. The government should see to it that Punjabi is developed in Punjab, Bengali in Bengal and so on. In addition to which Hindi should be propagated in all the parts of the country. Building respect for all languages, songs of all languages should be taught, days such as Hindi Divas should be celebrated.
- **Sound Language Policy in Education:** The 3 language formula is given by Kothari Commission which is a modified and revised form of the earlier policy. It equalizes the language burden and also develops the Indian identity in every citizens through the learning of a common language and it has been adopted by all the states.
 - (a) Mother tongue/Regional language
 - (b) Official Indian language or associate official Indian languages
 - (c) Modern Indian language or western language not included in (a) or (b).
- **Reorganisation of the syllabi:** The Curriculum of schools should be organised on the basis of modern India's democratic and secular values.
 - (a) **Primary Level:** Importance should be laid on singing national songs telling stories of great men, prayer meetings, folk-songs, patriotic songs and social studies. A sense of national identity should be fostered.
 - (b) **Secondary Level:** The priority should be given to ethical and moral education, knowledge of languages and literature, co-curricular activities, as well as social studies. National pride should be encouraged.
 - (c) **University Level:** Special emphasis should be placed upon the various social sciences, literatures, languages, culture and art. The concept of unity and nationality should be reinforced.
- **Improvement of textbook:**
 - (a) Textbooks should be designed to encourage a sense of emotional unity with people living in other parts of the country.
 - (b) *For example:* History textbooks have been biased in many forms, hence they should be amended and improved.
 - (c) A good book **which is value based** will help to check the growth of communal feelings.
 - (d) Curriculum and textbooks should be free from religious bias.

- **Encouragement of extra-curricular activities:** Besides formal education, students should be encouraged to take part in extra-curricular activities. *For example,*
 - (a) Celebration of National Days: Students and teachers in co-operation with other members of the community should celebrate such national days as August 15, January 26, October 2. Tribute to various Religious headers on important days. Emphasis on the importance of Democracy/Equality and Brotherhood.
 - (b) Inter-school competitions, inter-state collaborations that would encourage geographical diversities and respect for each other's standard of living. Emphasis on Essential contribution of different Religions.
 - (c) Elocution competitions, debates also can be undertaken on themes/topics such as: Nationalism, unity in diversity, every State in this country has its own significant importance, etc. Co-curricular Activities should promote Secularism.
- **Development of Inter-Cultural Understanding:** Understanding can be promoted by developing a liberal attitude towards other cultures. This is an essential pre-condition for national unity.
 - (a) **For example 1: National Anthem:** Students should be taught the meaning of our national anthem and sing it properly in chorus.
 - (b) **For example 2: Respect for the National Flag:** Students should be taught the importance of the national flag and show due respect to the national flag.
 - (c) **For example 3: Organisation of lectures of National Unity:** The gatherings organised for the various purposes and activities of school should be utilized for laying emphasis upon national integration.
 - (d) **General Assembly:** Secular Atmosphere - prayers of all religious.
- **Integration can be brought about through various subjects:** Integration of different subjects can help in creating national and International understanding among the students.
 - (a) Through Geography, one can highlight the interdependence of various states for their available resources.
 - (b) Through Trade and Commerce, one can highlight the importance of economic development. If one state lacks behind, then how it affects the whole country. Through this we can also point out at how we all need each other's support in order to bring about development.
 - (c) Through History, the sense of unity in times like the national struggle for independence can be used as examples for promoting unity. Even the mistakes in history can be used to avoid new ones in the future.
 - (d) In Literature, the language and folk stories as well as cultures of different regions can be brought to attention and deeply understood, promoting and fostering the feeling of unity.
- **National Integration can be brought through inculcation of various Methodologies of Teaching:** Various methods of teaching should be followed by the teacher in the classroom. A teacher should always remember that every passing lecture leaves an impact on the students.
 - (a) **Various methodologies should be used in the classroom while teaching, such as:** Collaborative learning, Co-operative learning, Jigsaw Method and Role Play.

- (b) **School Project:** Project should be initiated in schools for the specific purpose of acquainting students with their country. These projects should increase the knowledge about various parts of the country and thus stimulate love for the country.
- **Programmes on National Integration:** Movies, documentaries, audio clips, etc. should be shown to the students in the class and a discussion should take place on it. This would help in integrated studies where biased views can be kept aside and students can view the issue from different perspectives.
 - (a) **For example 1: Open Air Theatre:** At least four times in a year, plays should be staged in schools for the benefit of students. The themes of these plays should be ancient India, contemporary India, and unity at the time of freedom movement and the promotion of national integration.
 - (b) **For example 2: Exhibition of Films and Organizing Tours:** There should be exhibitions of films depicting various aspects of national development and national unity. Organizing tours to places of historical importance will further add to the spirit of nationality.
 - **Awareness and Abolition of Communal Parties:** All the political parties which thrive on religious loyalties should be banned or abolished by the government. Even non-political cultural organizations should always be kept under constant vigil so that they cannot preach communalism.
 - **Transmission of the Past Heritage:** By reminding the people about the glorious moments of history where all Hindus, Muslims and Sikhs combined to safeguard the interest of the country, the feelings of nationalism can be inculcated in the minds of the people.
 - **Public Opinion:** Through mass media efforts should be made for changing the attitude of people towards other communities. People must be made aware of the evils of the communalism.
 - **Secular Policy:** The government should not yield to communal pressures and their negative influence on educational aims and policies. A Secular policy must pervade nationwide in all educational institutions.
 - **Scientific Temper:** Educational system must be reconstructed to emphasize nature of our culture and inculcate secularism and scientific temper among young students.

Role of the Teacher in Curbing Linguism, Regionalism and Religious Diversity

- The curriculum offers appropriate content and activities, but it is the teacher who converts it into productive exercises. Thus creating a suitable climate and motivation to reduce the desired cognitive and affective outcomes.
- The teacher cultivates a broad outlook, a receptive open mind, objectivity and fairness, sensitive responsive to human needs and problems, attitudes of cooperation and tolerance, a feeling of fellowship and compassion, genuine concern for human welfare and progress, global perspective, ability to perceive and think critically as well as judge events and developments all over the world in a balanced way along with the ability to see other's points of view.
- The teacher must be above narrow sectarian views, have a broad outlook and world-mindedness, enable the children to understand man as a 'a human' first, and then an Indian

or Russian, be well informed about the ancient, medieval and contemporary world and well versed in human relations. The teacher should also be conscious of the wide variety of human attitudes, motives, life styles, enable every child to understand and internalize all that is good and common in every religion, race, culture and ideology.

- Teach National Integration: i.e. think one self as an Indian first and be aware of other cultures and appreciate it.

Conclusion

The more the people are educated the less they will be inclined towards any rumours or be driven away by the selfish and religious political leaders. Educated Indians will think rationally before taking any actions against any other religion. Education plays an important role, particularly emphasizing on value oriented education, both in schools and colleges. This is important for preventing communal feelings.

Education based on traditional cultural ideologies can protect the youth from philosophies and ideologies of hatred. If the citizens are educated they will not be persuaded by the inflammatory speeches given by the political leaders and will think more rationally and logically. Through education we can convince and spread a better message of harmony and tolerance among others. India is unique because of its diversity. Understand, accept, celebrate and appreciate India's diversity. Education should promote national integration through both, co-curricular and curricular activities. Thus, education has a very important role to play in the abolishment of the ideologies that threaten the unity of our nation.

1.4 Chapter Based Questions

Essay Type Questions:

1. "Linguism is a barrier to social progress in India". Explain the statement with regard to the causes and consequences of Linguism.
2. "India's Diversity is Unique and must be celebrated." Justify the statement in the light of the nature of Diversity in Indian society.
3. What are the causes of Communalism in India? How can Education promote communal harmony?
4. Describe the regional diversity in Indian society. How can Education eradicate regionalism?
5. Discuss the role of Education in promoting 'Unity in Diversity'.
6. Explain the concept of linguistic diversity. How does the school program promote linguistic diversity?
(QP 2016)
7. "Communalism is a barrier to social progress in India". Explain this statement with reference to the causes and consequences of communalism. (QP 2015)
8. "Education is a powerful instrument in addressing the problem of Linguism in the Indian Society." Justify.
(QP 2015)

Short Notes:

1. Causes of Regionalism in India.
2. Role of Education in eliminating Linguism in Indian society.
3. Adverse consequences of Communalism.
4. Challenges in promoting religious diversity. (QP 2016)

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