

Post Graduate Government College for Girls,
Sector 42-C, Chandigarh



**Post Graduate Government College for Girls,
Sector 42, Chandigarh**

Affiliated to Panjab University, Chandigarh



NAAC Accredited 'A' Grade (CGPA – 3.21)

AISHE Code : C-29391

Internal Quality Assurance Cell (IQAC)



Prof. Lakhvir Singh
IQAC Coordinator

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3.3.2 Number of research papers per teachers in the Journals notified on UGC website during the last five years (10)

S.No.	Title of paper	Name of the author/s	Vidwan-ID	Link/Page No.
2020				
1.	A comprehensive experimental and theoretical study on BN nanosheets for the adsorption of pharmaceutical drugs.	Dr. Ankita	230837	https://doi.org/10.1039/C9NJ06029D
2.	Pond Remediation and Rejuvenation Strategies for sustainable management of water resources in rural Punjab-A case study	Prof. Deepika Kansal	232816	View of Pond Remediation and Rejuvenation Strategies for Sustainable Management of Water Resources in Rural Punjab – A Case Study (tpnsindia.org)
3.	Terbium (III) Coated Carbon Quantum Dots for Detection of Clomipramine through Aggregate Induced Emission from the Analyte.	Dr. Gurpreet Kaur	-	https://doi.org/10.1039/D0NJ01814G
4.	A neural based allocation architecture of mobile computing	Sudhir K Sharma	232207	A-Neural-Based-Allocation-Architecture-Of-Mobile-Computing.pdf (ijstr.org)
5.	DDoS Attack Detection and Prevention in MANETs	Jasdeep Kaur	233891	DDoS Attack Detection and Prevention in MANETs International Journal of Advanced Science and Technology (serisc.org)
6.	Cloud Based e-Learning Platform: An Effective Virtual Learning Environment for Higher Education Institutions	Nidhi Gupta	230841	DOI:10.1166/jctn.2020.9284
7.	Assessment of Types, Attitude and Food Habits among Students (18-25 years) with Food Allergies in Panjab University, Chandigarh	Dr. Kalyani Singh	114521	1
8.	Assessment of Eating out Preferences and Nutritional Knowledge among Students of Panjab University, Chandigarh'	Dr. Kalyani Singh	114521	Assessment Of Eating Out Preferences And Nutritional Knowledge Among Students Of Panjab University, Chandigarh International Journal of Advanced Science and Technology (serisc.org)
9.	Awareness of Preservatives used in Food Processing Industry: A Study of Panjab University	Dr. Kalyani Singh	114521	https://drive.google.com/file/d/1PWvwX468dJ_9BNfMLPD628rSE_fXaUgh/view , DOI: 09.0014.PARISHODH.2020.V9I3.0086781.58034
10.	HMT: Rise and fall of a time keeping machine	Dr. Silender Kumar	234427	2-3
11.	Unnat Bharat Abhiyaan : Transforming Rural India	Dr. Silender Kumar	234427	4-5
12.	Challenges Regarding implementation of MCH Services among Health Care Personnel Working in Selected Tribal Areas of District Sirmaur , Himachal Pradesh	Dr. Nemi Chand Goliya	233955	https://www.tpnsindia.org/index.php/sign/article/view/3021
13.	Right to Education and Awareness among Parents: An Empirical study.	Dr. Nemi Chand Goliya	233955	6

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14.	Vikhash Prshashan Avm Janshabhagita : Ek Anubhav Moolak Adhyan	Dr. Nemi Chand Goliya	233955	7-8
15.	Shri Guru Nanak Dev ji Dwara Perdat Samaji Sandhavana Sandesh	Dr. Lakhvir Singh	234433	9-10
16.	Social Media and Women Empowerment: A Sociological Study Of #Metoo Movement	Dr. Ranjay Vardhan	231372	11-12
17.	Sexual Harassment At Workplace - A Barrier In Women Empowerment: A Sociological Analysis	Dr. Ranjay Vardhan	231372	13-14
2019				
1.	Gold nanoparticles assisted co-delivery of nisin and doxorubicin against murine skin cancer	Sonia Chauhan	234479	https://www.sciencedirect.com/science/article/abs/pii/S177322471930396X
2.	Pollution assessment of heavy metals in soils of India and ecological risk assessment: A state-of-the-art.	Dr. Aditi Shreeya Bali	-	10.1016/j.chemosphere.2018.10.066
3.	Nitric oxide mediated regulation of oxidative stress in plants under metal stress: a review on molecular and biochemical aspects	Dr. Aditi Shreeya Bali	-	Nitric oxide-mediated regulation of oxidative stress in plants under metal stress: a review on molecular and biochemical aspects - PubMed (nih.gov)
4.	Phytohormones regulate accumulation of osmolytes under abiotic stress	Dr. Aditi Shreeya Bali	-	Phytohormones Regulate Accumulation of Osmolytes Under Abiotic Stress - PubMed (nih.gov)
5.	Global evaluation of heavy metal content in surface water bodies: A meta-analysis using heavy metal pollution indices and multivariate statistical analyses	Dr. Aditi Shreeya Bali	-	https://doi.org/10.1016/j.chemosphere.2019.124364
6.	Photosynthetic Response of Plants Under Different Abiotic Stresses: A Review	Dr. Aditi Shreeya Bali	-	Photosynthetic Response of Plants Under Different Abiotic Stresses: A Review SpringerLink
7.	Worldwide pesticide usage and its impacts on ecosystem	Dr. Aditi Shreeya Bali	-	Worldwide pesticide usage and its impacts on ecosystem SpringerLink
8.	Insights into the tolerance and phytoremediation potential of <i>Coronopus didymus</i> L. (Sm) grown under zinc stress	Dr. Aditi Shreeya Bali	-	https://doi.org/10.1016/j.chemosphere.2019.125350
9.	Nitrogen sources and trace elements influence Laccase and peroxidase enzymes activity of <i>Grammothele fuligo</i>	Dr. Radha Chauhan	232882	https://doi.org/10.1007/s42535-019-00049-w
10.	Functionalized magnetic nanomaterials for rapid and effective adsorptive removal of fluoroquinolones: Comprehensive experimental cum computational investigations	Dr. Ankita	230837	https://www.sciencedirect.com/science/article/abs/pii/S0304389418309671
11.	Pervasiveness of Corporate Illegality: The Effects of Board of Directors Characteristics	Dr. Gundeep Kaur Virk	230840	Pervasiveness of Corporate Illegality: The Effects of Board of Directors Characteristics Journal of Commerce and Accounting Research- Volume 8 Issue 2 (publishingindia.com)
12.	A Comprehensive study of Food Allergies in India and Indian food labelling for Allergic consumers	Geetanjali Arora	233905	127-november-2850.pdf (ijaema.com)
13.	A comprehensive study of Celiac Disease with reference to the present scenario of Indian food labelling for Celiac consumers	Geetanjali Arora	233905	147-november-2867.pdf (ijaema.com)
14.	Intrusion Detection Systems And Its Vulnerabilities For Manet: A Review	Jasdeep Kaur	233891	Intrusion Detection Systems And Its Vulnerabilities For Manet: A Review

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				Think India Journal (thinkindiaquarterly.org)
15.	Cross-Domain Authentication And Interoperability Scheme For Federated Cloud	Dr. Monika Gogna	230843	DOI: 10.1007/978-981-13-8406-6_43
16.	A Robust Framework for Cross-Domain Authentication in Federated Clouds	Dr. Monika Gogna	230843	A Robust Framework for Cross-Domain Authentication in Federated Clouds (jardcs.org)
17.	Intrusion Detection Systems and Its Vulnerabilities For Manet: A Review	Jasdeep Kaur	233891	Intrusion Detection Systems And Its Vulnerabilities For Manet: A Review Think India Journal (thinkindiaquarterly.org)
18.	Sex distinction in digital dermatoglyphic patterns of convicted prisoners:A comparative cohort-control study	Preet Kamal	230847	DOI:10.26735/16586794.2019.030
19.	Division and Disarray in Mahesh Dattani' Final Solutions.	Sunita	230856	15
20.	Combating Global Warming- A biotechnological approach	Mrs sunita kumari	234492	Intellectual Quest ISSN 2349-1949 Vol-11, June2019 (cgcta.co.in)
21.	Sada Jeevan Uch Vichar: Guru Ravidas Vyaktitav	Dr. Harpreet Kaur	230858	16-17
22.	Opinion Survey of Student on Ensembles Worn by Teachers in Classroom	Dr. Megha Bakshi	234435	IJMRA-16065.pdf
23.	Opinion Survey of Characteristics Communicated through Formal and Casual Attire of Teachers	Dr. Megha Bakshi	234435	Opinion survey of characteristics communicated through formal and casual attire of teachers-Indian Journals
24.	Impact of Physical Activity (45 Minutes daily and 15 minutes three times a day after meals) on Type 2 Diabetes Mellitus Female Patients	Dr. Kalyani Singh	114521	Intellectual Quest ISSN 2349-1949 Vol-11, June2019 (cgcta.co.in)
25.	Vidhyarthiyon ke sangeetik vikas mein pariwarik parivesh ki bhumika	Dr. Sushma Sharma	234491	18-19
26.	A study of Attitude of teacher towards music with reference to their attitude towards classical music	Dr. Sushma Sharma	234491	20-21
27.	Srilankan Crisis: Return of religious Violence	Prof. Sudhir Hindwan	234034	http://mainstreamweekly.net/article/8715.html
28.	A Study of Anxiety and Motivation in Relation to Academic Achievement Among Adolescents.	Amandeep Kaur	234424	22
29.	Law and Order Administration: centre-states relations in changing scenario	Dr. Silender Kumar	234427	23-24
30.	Haryana Vimukt-Ghumantu Jati Vikas Board: Genesis and role	Dr. Silender Kumar	234427	25-26
31.	An Assessment of National Rural Livelihood Mission: A Study of Haryana State	Dr. Silender Kumar	234427	27-28
32.	Utilisation of Family Planning Methods among Women of Reproductive age (18-49 yrs) residing in selected tribal areas of District Sirmaur, Himachal Pradesh- A descriptive survey	Dr. Nemi Chand Goliya	233955	Intellectual Quest ISSN 2349-1949 Vol-12, December, 2019 (cgcta.co.in)
33.	state action plan on climate change: A study of Jammu and Kashmir	Dr. Nemi Chand Goliya	233955	Intellectual Quest ISSN 2349-1949 Vol-12, December, 2019 (cgcta.co.in)
34.	Declining Sex Ratio in India: Reasons of Gender Gap and Need for Policy Reforms	Dr. Dajinder Kaur	234466	prj-p747.pdf (prmanaresearch.org)
35.	Ram ki Drishti mein Lok-Kalyanpark avem Shastrasammat Adarsh Rajniti ka Swaroop	Dr. Lakhvir Singh	234433	29-30

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36.	Declining Sex Ratio in India: Reasons of Gender Gap and Need for Policy Reforms	Dr. Rashmi Kohli	231821	prj-p747.pdf (pramanaresearch.org)
2018				
1.	Waste minimization from Biopellets of bamboo leaves for sustainable development	Sumit Dabhi	230835	http://ijrar.com > ijrar issue 20542147ijrar issue 2054 2147.pdf
2.	Significance of Plant growth promoting rhizobacteria (PGPR) on the growth of Wheat and Maize	Sumit Dabhi	230835	http://ijrar.com > ijrar issue 20542234
3.	Significance of Plant growth promoting rhizobacteria (PGPR) on the growth of Wheat and Maize	Dr. Rachana Rana	234468	http://ijrar.com > ijrar issue 20542234
4.	Waste Management Using Pelletization Technology	Dr.Sunita Kumari	233993	IJRAR1904782.pdf
5.	Physical and Proximate Analysis of Bio-Pellets from Ficus religiosa (Peepal) Leaves	Dr.Sunita Kumari	233993	IJRAR1904565.pdf
6.	Privacy Preserving Multi Keyword Ranked Search with Context Sensitive Synonyms over the Encrypted Cloud Data	Dr. Anu Khurana	232195	Privacy Preserving Multi Keyword Ranked Search with Context Sensitive Synonyms over the Encrypted Cloud Data SpringerLink
7.	Improved Ranking for Search Over Encrypted Cloud Data Using Parallel Index	Dr. Anu Khurana	232195	DOI:10.1007/978-981-13-2673-8_12
8.	Privacy Preserving Ranked Multi Keyword Context Sensitive Fuzzy Search Over Encrypted Cloud Data	Dr. Anu Khurana	232195	https://link.springer.com/chapter/10.1007/978-981-13-3804-5_16
9.	Big Data: A Literature Survey	Jasdeep Kaur	233891	JETIR1812895.pdf
10.	Role and Impact of Massive Open Online Courses on Higher Education	Monika Gogna	230843	156-dec.pdf (ijamtes.org)
11.	Comparison of X.509,Kerberos 5 and PKINIT for Open Distributed Network	Monika Gogna	230843	JETIRC006231.pdf
12.	Quest For Social Justice: A Study Of B. Rangrao's Desperate Men And Women	Dr. Sunita	230856	Intellectual Quest ISSN 2349-1949 Vol-10, Dec 2018 U.G.C.Approved Journals (Sr.No. 64069) (cgcta.co.in)
13.	Reinterpreting Aristotle's 'Poetics' - Mimesis And Elements Of Tragedy	Dr. Sukhpreet Sidhu	234490	7c350 Article.pdf (cgcta.co.in)
14.	Film and Literature: A Case Study of Indian New Wave Cinema	Amandeep Kaur	230850	E:\YKING\Vikram\Journal October (thegenosisjournal.com)
15.	Resistance in Joothan By Om Prakash Valmiki and Untouchable By Mulk Raj Anand: A Comparative Study	Dr. Sunita	230856	31
16.	Embossment and its Significance Approach to Practicing Contemporary in Indian Art	Vinod Kumar	234486	32
17.	Madhu Kaankriya krit Sej Par Sanskrit Upanyas mein Nari Chetna	Dr. Sangam Verma	232203	33
18.	मानवतावाद के परिप्रेक्ष्य में दासता साहित्य	Dr. Sangam Verma	232203	34-35
19.	मानवता के सचक अम्बेडकर	Dr. Sangam Verma	232203	36
20.	Ikkisvin Sadi ki Hindi kavita: manviye samvednaon Par parshan krti	Dr. Harpreet Kaur	230858	37-38
21.	Kabirpanth during Mughal India	Dr. Purnendu Ranjan	234096	Intellectual Quest ISSN 2349-1949 Vol-10, Dec 2018 U.G.C.Approved Journals (Sr.No. 64069) (cgcta.co.in)

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22.	Medieval Kashmiri Women: An Appraisal	Dr. Harmeet Sethi	234102	39-40
23.	Productivity of Type 2 Diabetic Patients taking Medication Orally, Injectably and through Both the Modes	Dr. Kalyani Singh	114521	Productivity of type 2 diabetic patients taking medication orally, injectably and both the modes (journalofsports.com)
24.	Bhartiya sangeet evam Manoviyan ka parasparik sambandh	Dr. Sushma Sharma	234491	41-42
25.	Administrative Culture In Punjab: - An Over View	Dr. Nemi Chand Goliaya	233955	Intellectual Quest ISSN 2349-1949 Vol-10, Dec 2018 U.G.C.Approved Journals (Sr.No. 64069) (cgcta.co.in)
26.	Political Participation Of Women In Panchayti Raj Institutions In Punjab: A Case Study Of Patiala And Sangrur Districts	Dr. Dajinder Kaur	234466	CHAPTER 5 (cgcta.co.in)
27.	Analysis of Human Rights Protection in times of Disasters: A Case Study of Jammu & Kashmir	Dr. Nemi Chand Goliya	233955	c508f_Article.pdf (cgcta.co.in)
28.	Indian Arthropods in Early Sanskrit Litature: A Taxonomical Analysis	Dr. Lakhvir Singh	234433	43-44
29.	Political Participation Of Women In Panchayti Raj Institutions In Punjab: A Case Study Of Patiala And Sangrur Districts	Dr. Amrit Kaur	234477	CHAPTER 5 (cgcta.co.in)
30.	Activity Pattern And Working Conditions Of Migrant Women: A Study	Dr. Ranjay Vardhan	231372	Intellectual Quest ISSN 2349-1949 Vol-10, Dec 2018 U.G.C.Approved Journals (Sr.No. 64069) (cgcta.co.in)
31.	Awareness of Family Planning in Slums in Chandigarh: A Sociological Study	Dr. Ranjay Vardhan	231372	5926.pdf (lbp.world)
32.	Waste minimization from Biopellets of bamboo leaves for sustainable development	Dr. Dalip kumar	-	ihhttp://ijar.com > ijar issue 20542147jar issue 2054 2147.pdf
33.	HIV/AIDS awareness among college students in India in the regions of Chandigarh (Union Territory) and Bathinda (Punjab)	Dr. Neelima Talwar	237753	Intellectual Quest ISSN 2349-1949 Vol-10, Dec 2018 U.G.C.Approved Journals (Sr.No. 64069) (cgcta.co.in)
34.	Empirical Investigation on Major Pollen Sources of Spring Season in Chandigarh using Scanning Electron Microscope.	Dr. Neelam K. Sharma	238658	IJRAR1903320.pdf
35.	Empirical Investigation on Major Pollen Sources of Spring Season in Chandigarh using Scanning Electron Microscope.	Dr. Dalip Kumar	-	IJRAR1903320.pdf
36.	Qualitative Analysis of Phytochemicals in Bee Pollen Collected in Different Seasons	Dr. Neelam K. Sharma	238658	IJRAR1904237.pdf
37.	Qualitative Analysis of Phytochemicals in Bee Pollen Collected in Different Seasons	Dr. Dalip Kumar	-	IJRAR1904237.pdf
38.	Different behavioural patterns of Indian Grey Hornbill from Chandigarh	Dr. Neelam K. Sharma	238658	https://jecet.org/download_frontend.php?id=388&table=Env%20Science
39.	Hornbill and Local Birds – A Status Survey across Chandigarh Region	Dr. Neelam K. Sharma	238658	http://biology-journal.org/journal/volume33/issue66/ijapb33-2-151.html
40.	Hornbill and Local Birds – A Status Survey across Chandigarh Region	Dr. Dalip Kumar	-	http://biology-journal.org/journal/volume33/issue66/ijapb33-2-151.html
41.	Hornbill and Local Birds – A Status Survey across Chandigarh Region	Dr. Sushma Gupta	237756	http://biology-journal.org/journal/volume33/issue66/ijapb33-2-151.html

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42.	Hornbill and Local Birds – A Status Survey across Chandigarh Region	Dr. Rashmi Kohli	231821	http://biology-journal.org/journal/volume33/issue66/ijapb33-2-151.html
43.	Different behavioural patterns of Indian Grey Hornbill from Chandigarh	Dr. Dalip Kumar	-	https://jecet.org/download_frontend.php?id=388&table=Env%20Science
44.	Different behavioural patterns of Indian Grey Hornbill from Chandigarh	Dr. Sushma Gupta	237756	https://jecet.org/download_frontend.php?id=388&table=Env%20Science
45.	Different behavioural patterns of Indian Grey Hornbill from Chandigarh	Dr. Rashmi Kohli	231821	https://jecet.org/download_frontend.php?id=388&table=Env%20Science
46.	Waste Management Using Pelletization Technology	Dr. Dalip Kumar	-	IJRAR1904782.pdf
47.	Breeding, Nesting Behaviour And Incarceration Of Female Hornbill (Ocyrceros Birostris) In Chandigarh, India	Dr. Neelam K. Sharma	238658	BREEDING, NESTING BEHAVIOUR AND INCARCERATION OF FEMALE HORNBILL (Ocyrceros birostris) IN CHANDIGARH, INDIA Journal of Biology and Nature (ikpress.org)
48.	Breeding, Nesting Behaviour And Incarceration Of Female Hornbill (Ocyrceros Birostris) In Chandigarh, India	Dr. Dalip Kumar	-	BREEDING, NESTING BEHAVIOUR AND INCARCERATION OF FEMALE HORNBILL (Ocyrceros birostris) IN CHANDIGARH, INDIA Journal of Biology and Nature (ikpress.org)
49.	Breeding, Nesting Behaviour And Incarceration Of Female Hornbill (Ocyrceros Birostris) In Chandigarh, India	Dr. Sushma Gupta	237756	BREEDING, NESTING BEHAVIOUR AND INCARCERATION OF FEMALE HORNBILL (Ocyrceros birostris) IN CHANDIGARH, INDIA Journal of Biology and Nature (ikpress.org)
50.	Breeding, Nesting Behaviour And Incarceration Of Female Hornbill (Ocyrceros Birostris) In Chandigarh, India	Dr. Sanjay Kumar Jha	234467	BREEDING, NESTING BEHAVIOUR AND INCARCERATION OF FEMALE HORNBILL (Ocyrceros birostris) IN CHANDIGARH, INDIA Journal of Biology and Nature (ikpress.org)
51.	Breeding, Nesting Behaviour And Incarceration Of Female Hornbill (Ocyrceros Birostris) In Chandigarh, India	Dr. Rashmi Kohli	231821	BREEDING, NESTING BEHAVIOUR AND INCARCERATION OF FEMALE HORNBILL (Ocyrceros birostris) IN CHANDIGARH, INDIA Journal of Biology and Nature (ikpress.org)
52.	Physical and Proximate Analysis of Bio-Pellets from Ficus religiosa (Peepal) Leaves	Dr. Dalip Kumar	-	IJRAR1904565.pdf
2017				
1.	<i>Clonostachys indicus</i> sp. nov. from North India	Dr. Radha Chauhan	232882	http://fungiindia.co.in/images/kavaka/48/4.pdf
2.	Influence of trace elements on ligninolytic enzymes activity of <i>dictyoarthrinium synnematicum</i>	Dr. Radha Chauhan	232882	https://journalijcar.org/issues/influence-trace-elements-ligninolytic-enzymes-activity-dictyoarthrinium-synnematicum
3.	Kinetics and mechanism of oxidation of 2-Methyl cyclohexanone by Vanadium (V)	Dr Rajendra Swain	232875	45-46
4.	Micellar effect in the oxidation of HMBA by Mn(VII)	Dr Rajendra Swain	232875	47-48
5.	Effective of sodium lauryl sulphate in the oxidation of cyclopentanone by vanadium(V)	Dr Rajendra Swain	232875	49-50
6.	A Study of rationality of consumer buying behaviour and deception- with special reference to Tricity- Mohali, Chandigarh and Panchkula	Geetanjali Arora	233905	Geetanjali Arora.pdf (bizandbyte.com)

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7.	A Study of rationality of consumer buying behaviour and deception- with special reference to Tricity- Mohali, Chandigarh and Panchkula	Dr. Punam Agarwal	233088	Geetanjali Arora.pdf (bizandbyte.com)
8.	The Influence of Board Characteristics on Corporate Illegality.	Dr. Gundeep Kaur Virk	230840	https://www.researchgate.net/publication/316927705 The influence of board characteristics on corporate illegality
9.	E-Learning Manifesto: A New Vision For Teaching Physics Using E-Tools In Higher Education	Sudhir K. Sharma	232207	06-Sudhir-Kumar-Sharma.pdf (ijcea.com)
10.	Mother as a Matriarch: A Study of Shashi Deshpande's The Dark Holds No Terrors	Dr. Sunita	230856	51
11.	Samkalin Hindi Upanyason Mein Prampra Ka Dwandw Aur Pariwartit Jeewan Moolay	Dr. Sangam Verma	232203	52-53
12.	Bhartiye Darshan mein Maya ki parikalpana: adi Granth k sandharbh mein	Dr. Harpreet kaur	230858	54-55
13.	Geeta Sandesh Bhavya tatha Udat Granth k roop mein	Dr. Harpreet kaur	230858	56-57
14.	Prem Chand Ke Upanyasoh Mein Dalit Naari Ka Sangrash: Dalit Vimrash	Dr. Meeta Kaushik	230857	58-59
15.	A case Study of the Expansion of Kabirpanth in Taraiya	Dr. Purnendu Ranjan	234096	http://www.aarhat.com/amierj/wp-content/uploads/2017/10/aug_sep_2017_07.pdf
16.	The Problem of Historical Writing : A Cognitive Study	Dr. Harmeet Sethi	234102	60-61
17.	Kashmir on the Eve of Ranjit Singh's invasion, Ranjit singh's interests and plans - A Perspective Assessment	Dr. Harmeet Sethi	234102	62-63
18.	Kangra State Relations with Punjab under Raja Sansar Chand Katoch : A Close Investigation	Dr. Harmeet Sethi	234102	64-65
19.	Turbulent Punjab:1707 A.D. to 1799 A.D. - A Research Based Study	Dr. Harmeet Sethi	234102	66-67
20.	Sikh State and Secularism : An Indepth Analysis	Dr. Harmeet Sethi	234102	68-69
21.	British India Diplomacy Towards Punjab During First Half of 19th century- A Critical Study	Dr. Harmeet Sethi	234102	70-71
22.	19th Century Kashmir Valley Under Lahore Darbar A Thorough Analysis	Dr. Harmeet Sethi	234102	72-73
23.	Maharaja Ranjit Singh: An Accurate Assessment	Dr. Harmeet Sethi	234102	74-75
24.	Sale of Suba-i - kashmir (March 16, 1846) : An Analytical Appraisal	Dr. Harmeet Sethi	234102	76-77
25.	Kashmir Valley: The Land and the people A Research Based Study	Dr. Harmeet Sethi	234102	78-79
26.	Society and Economy of Suba-i-Kashmir Under Sikh Rule (1819-1846)	Dr. Harmeet Sethi	234102	80-81
27.	Impact Of Physical Activity (45 Minutes Daily And 15 Minutes Three Times A Day After Meals) On Body Mass Index Of Type 2 Diabetes Mellitus Female Patients	Dr. Kalyani Singh	114521	Malik: IMPACT OF PHYSICAL ACTIVITY (45 MINUTES DAILY... - Google Scholar)
28.	Impulsiveness as a Correlate of Materialism	Dr. Ramanpreet Kaur	234462	Impulsiveness as a Correlate of Materialism Parthi IAHRW International Journal of Social Sciences Review (i-scholar.in)

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29.	Mental Illness in India	Dr. Ramanpreet Kaur	234462	##article.pageTitle## (drdo.gov.in)
30.	Goods And Services Tax And Its Implications	Dr. Nemi Chand Goliaya	233955	Microsoft Word - GST and Its Implications 2 (cgcta.co.in)
31.	Impact of Mahatma Gandhi National Rural Employment Guarantee Act on the Villagers of Gram Panchayat Khapar, Jind in Haryana- A Field Study	Dr. Silender Kumar	234427	82-83
32.	Identification of Mosquitoes, Nature of Diseases and Treatment in Early Sanskrit Literature	Dr. Lakhvir Singh	234433	84-85
33.	Elder abuse and elder victimization: A Sociological Analysis	Dr. Ranjay Vandhan	231372	https://www.researchgate.net/publication/322890864_Elder_Abuse_and_Elder_Victimization_A_Sociological_Analysis
34.	A Sociological analysis of Gender Differentials in Mortality Rates in India	Dr. Ranjay Vandhan	231372	Microsoft Word - PAPER DR RANJAY VARDHAN DEC 2017 (cgcta.co.in)
35.	Social Media And Women Empowerment: A Sociological Analysis	Dr. Ranjay Vandhan	231372	86
36.	Women's Empowerment, Gender Equality and Millennium Development Goals in India	Dr. Ranjay Vandhan	231372	87
2016				
1.	Sustainable Development and Environment Protection : Perspective of current trends and future options for Industries	Dr. Deepika Kansal	232816	22dd0df45518b7e0aee65b9349f9ed5b (wsimg.com)
2.	Computer Virtualization for Business Growth	Sarbjit Kaur	-	[Type the document title] (aarhat.com)
3.	Big Data: The geNext Frontier for Innovation	Sudhir K. Sharma	232207	174 Big Data.pdf (ijirset.com)
4.	Application of environmetrics statistical models and water quality index for groundwater quality characterization of alluvial aquifer of Nalagarh Valley, Himachal Pradesh, India	Dr. Ranjana Sharma	230854	https://link.springer.com/article/10.1007/s40899-015-0039-y
5.	Secondary Sources for the Study of Kabirpanth	Dr. Purnendu Ranjan	234096	eiirj_mar_apr_2016_03.pdf (aarhat.com)
6.	The personality of guru gobind singh - An Analysis	Dr. Harmeet Sethi	234102	88-89
7.	Thus fell The Sikh Empire: A critical analysis (1839-1849)	Dr. Harmeet Sethi	234102	90-91
8.	Kashmir as Depicted in Persian Chronicles	Dr. Harmeet Sethi	234102	92-93
9.	Poverty Alleviation through Dairy Farming: A case study from Kutch district of Gujarat'	Dr. Nemi Chand Goliaya	233955	Microsoft Word - DR.NEMIS PAPER.docx (cgcta.co.in)
10.	Development and Growth of Colonial Education in Colonial India	Dr. Ranjay Vardhan	231372	Microsoft Word - DR RANJAY VARDHAN- Paper New_1 (cgcta.co.in)
11.	Study of Various Human Traits in accordance to Hardy-Weinberg's Law in Jammu, India .	Dr. Rashmi Kohli	231821	Abstract of Study of Various Human Traits in accordance to Har (ijsr.net)
12.	Study of Various Human Traits in accordance to Hardy-Weinberg's Law in Jammu, India	Dr. Neelam K Sharma	238658	Abstract of Study of Various Human Traits in accordance to Har (ijsr.net)
13.	Human Traits patters according to Hardy-Weinberg's Law in Himachal Pradesh, India	Dr. Rashmi Kohli	231821	IJNTR02030004.pdf

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14.	Human Traits patters according to Hardy-Weinberg's Law in Himachal Pradesh, India	Dr. Neelam K Sharma	238658	IJNTR02030004.pdf
15.	Establishing relationships between blood groups and IQ in population of some areas of rural and urban Punjab, India	Dr. Rashmi Kohli	231821	G4724854.pdf (ijres.org)
16.	Establishing relationships between blood groups and IQ in population of some areas of rural and urban Punjab, India	Dr. Neelam K Sharma	238658	G4724854.pdf (ijres.org)
17.	Prevalence of Non Communicable Diseases in Some Regions of North India.	Dr. Rashmi Kohli	231821	https://doi.org/10.22377/ijpba.v7i04.1496
18.	Prevalence of Non Communicable Diseases in Some Regions of North India.	Dr. Neelam K Sharma	238658	https://doi.org/10.22377/ijpba.v7i04.1496
19.	Stress Related Diseases Affecting Health of Indian Women under Different Age Group.	Dr. Sanjay Kumar Jha	234467	https://www.ijsr.net/archive/v5i9/ART20161981.pdf
20.	Stress Related Diseases Affecting Health of Indian Women under Different Age Group.	Dr. Sushma Gupta	237756	https://www.ijsr.net/archive/v5i9/ART20161981.pdf

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3.3.2 Number of research papers per teachers in the Journals notified on UGC website during the last five years (10).

This document contains proofs of research papers per teachers in the Journals notified on UGC website from page no. 1 to 93.


Committee member


Convener


Coordinator


Principal
P.G. Govt. College for Girls
Sector 42, Chandigarh
Principal

2020

Dr. Kalyani Singh

SIF



**ASSESSMENT OF TYPES, ATTITUDE AND FOOD HABITS AMONG STUDENTS
(18- 25 YEARS) WITH FOOD ALLERGIES IN PANJAB UNIVERSITY,
CHANDIGARH**

□ Dr. Anish Singh*
Ms. Kalyani Singh**
Dr. Neeraj Aggarwal***

ABSTRACT

Food allergies have become a cause of concern worldwide. Food substances which are of no harm to maximum population affect the immune system of some people leading to various harmful body reactions. The objective of the study was to assess prevalent food allergies and analyze symptoms, awareness and dietary habits among Panjab University, Chandigarh students suffering from the same. 99 respondents in the age bracket of 18-25 years studying the University were a part of the study. Cross-sectional study was done using self designed questionnaire to assess the parameters. SPSS software was used for statistical analysis. It was seen that out of the allergic respondents, 54.5% were males and 45.5% were females. Food allergy had been diagnosed before the age of 10 years among 59.6% respondents. More than 50% of the respondents had got their food allergy confirmed from a physician to be sure. Maximum were allergic to gluten (25.3%) followed by lactose (17.2%). Symptoms such as itching were seen to highest among respondents, i.e. 16.2%. Most respondents were aware and read the food labels. They sometimes did feel restrictions on food they wanted to consume due to them being allergic to it and it causing immunological response. On the dietary habits front, 39% respondents did not consume curd and 65% did not consume any probiotic in their meal. It can be concluded that the respondents were aware and took care of their eating habits. Chandigarh is a literate city, however the Government must launch various awareness programs at National level for people to know about another spectrum of ailments caused due food allergy, which often goes unidentified or mistaken for some other problem. This initiative may lead towards holistic growth of the nation.

Keywords: Food allergy, symptoms, probiotics, gluten, lactose.

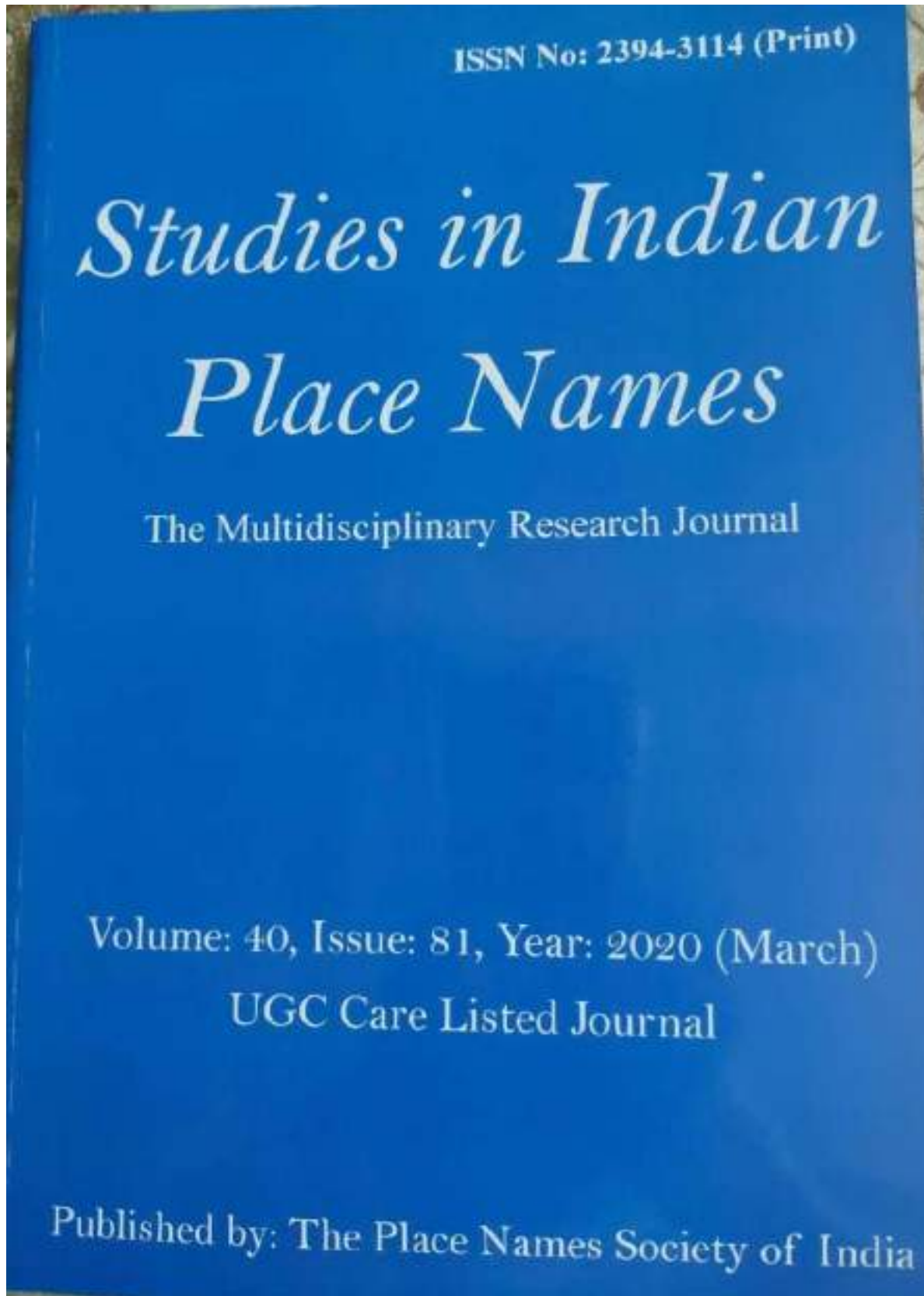
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Dr. Silender Kumar



HMT: RISE AND FALL OF A TIME KEEPING MACHINE

Sibender Kumar

Associate Professor, Post Graduate Government College for Girls, Sector-42, Chandigarh

Introduction

Hindustan Machine Tools was incorporated in 1951 by the Government of India as a machine tool manufacturing company. Over the years diversified into watches, tractors, printing machinery, metal forming presses, die casting & plastic processing machinery, CNC systems & bearings. Hindustan Machine Tools is headquartered at Bengaluru (Bangalore). Successful technology absorption in all product groups through collaborations with world-renowned manufacturers and further strengthened by continuous in-house R&D. Today, HMT comprises six subsidiaries under the aegis of a holding company, which also manages the tractor business directly.

HMT Limited took over Praga Tools Limited as one of its subsidiaries in 1983. Praga Tools Limited was established in May 1941 as Praga Tools Corporation Limited to manufacture machine tools with its headquarters at Secunderabad. It was renamed as Praga Tools Limited in 1983. It is mainly involved in manufacture of machine tools including CNC machines.



Pt. Jawaharlal Nehru releasing first batch of HMT watches



Logo of HMT



First watch of India: HMT Janata (1961)

HMT Limited, formerly Hindustan Machine Tools Limited, is a state-owned manufacturing company under the Ministry of Heavy Industries and Public Enterprises in India. The company mainly manufactures industrial machines and tools with a work force of 2,000 under its six manufacturing units situated at Bangalore (Mother unit), Kochi, Hyderabad(2 units), Pinjore and Ajmer. To back up sales and service HMT Machine Tool marketing is spread across India serving Defence, Government, Private manufacturing Industries and Educational Institutions.

In the year 1961, HMT set up a watch manufacturing Unit at Bangalore in collaboration with M/s Citizen Watch Co., Japan. The first batch of Hand Wound Wrist Watches manufactured at this factory was released by the then Prime Minister of India, Jawaharlal Nehru. The most popular mechanical hand-wound watch is HMT Janata. There are also other mechanical watches like HMT Pilot, HMT Jhalak (Semi Skeletal), HMT Sona, HMT Braille.



Unnat Bharat Abhiyan: Transforming Rural India*

***Dr. Silender Kumar**

Associate Professor, Post Graduate Government College for Girls, Sector-42, Chandigarh.

As foreseen by Gandhi Ji in his seminal work, 'Hind Swaraj', the western developmental paradigm, based on centralized technologies and urbanization, has given rise to serious problems like increasing inequity and climate change due to rapid ecological degradation. To ameliorate these problems, it is necessary to promote development of rural areas in tune with Gandhian vision of self-sufficient 'village republics', based on local resources and using decentralized, eco-friendly technologies so that the basic needs of food, clothing, shelter, sanitation, health care, energy, livelihood, transportation, and education are locally met. This should be the vision of holistic development of villages. Presently, 70% of the population in India lives in rural areas engaged in agrarian economy with agriculture and allied sector employing 51% of the total work-force but accounting for only 17% of the country's GDP. There are huge developmental disconnects between the rural and urban sectors such as inequity in health, education, incomes and basic amenities as well as employment opportunities - all causing great discontent and large-scale exodus to urban areas.

The imperatives of sustainable development which are being felt more and more acutely all over the world also demand eco-friendly development of the villages and creation of appropriate employment opportunities locally. Increasing urbanization is neither sustainable nor desirable. So far, our professional higher education institutions have largely been oriented to cater to the mainstream industrial sector and, barring a few exceptions, have hardly contributed directly to the development of the rural sector. Unnat Bharat Abhiyan is a much needed and highly challenging initiative in this direction.

History of Unnat Bharat Abhiyan:

The conceptualization of Unnat Bharat Abhiyan started with the initiative of a group of dedicated faculty members of Indian Institute of Technology (IIT) Delhi working for long in the area of rural development and appropriate technology. The concept was nurtured

Dr. Nemi Chand Goliya

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**RIGHT TO EDUCATION AND AWARENESS AMONG PARENTS :
AN EMPIRICAL STUDY.**

Dr. Nemi Chand Goliya*
Dr. Vinit Kumar**

ABSTRACT

Educational attainment is the key constituent in ensuring the empowerment of the individuals in all the spheres of society. Moreover, it is also the main component of the human development. Empowering individuals through education enhances their ability to influence change and to create a better society. In contemporary time, education is considered as a Fundamental Right which is an essential right for the expression of all other human rights. In this context it is pertinent to know about the RTE Act 2009. The present study has made an attempt to analyze the awareness among the parents about the beneficial provisions of RTE Act in state of Punjab.

Keywords : Education, awareness, RTE Act, Empower, human development

Introduction

Education undoubtedly promotes individual liberty and empowerment. It is however vividly seen that UN and UNESCO through their conventions, declarations, recommendations and charters have laid out a normative framework for the Right to Education. Perhaps, these legal frameworks provide liberty that every citizen should have direct access to quality education without any discrimination. The government of India has also taken steps to make education accessible and available for all. In this regard, the Right to Education (RTE) Act was enacted in 2009. It is a right which is inclusively based on approach, mainly to give education to all the sections of the society not only including the marginalized ones but the downtrodden persons as well.

Theoretical Framework.

Education has been acknowledged as a human right ever since the adoption of the "Universal Declaration of Human Rights in 1948". Basically, education as a human right implies that the "Right to Education" is guaranteed to all without any discrimination. It has obtained its recognition through various treaties such as "the United Nations Educational,

Scientific and Cultural Organization (UNESCO), Convention against Discrimination in Education (1960), the International Covenant on Economic, Social and Cultural Rights (1966) and the Convention on the Elimination of All Forms of Discrimination against Women (1981)" ("Understanding education as a right", 2016).

The right to respect within the learning environment:

It is an integral principle of a Human Rights-Based Approach to Education for All. However, in order to attain this goal, education should be provided in congruence with the human rights. It implies that every child should be respected regardless of his caste, financial position and gender or any other parameter of discrimination.

Review of Literature

The review of existing literature regarding the implementation of Right to Education has been explained as follows:

Islam and Chakraborty (2013) have focused on the awareness among the in-service school teachers towards equitable quality cited in "RTE Act, 2009" in three districts of West Bengal. **Malik, Serohi and Tayal**

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**Assistant Professor - Department of Public Administration, University of Rajasthan Jaipur.

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डॉ० विनीत कुमार

सहायक आचार्य, लोक प्रशासन विभाग, राजस्थान विश्वविद्यालय, जयपुर

डॉ० नेमीचन्द्र गोलीया

सह आचार्य, राजस्थान स्वातंत्र्यसेना, महिला महाविद्यालय, सेक्टर-42, चंडीगढ़

संक्षिप्त सार

इस शोध-पत्र में विकास प्रशासन में जनसहभागिता का अनुभवमूलक अध्ययन सुझाव जिले की दो पंचायत समितियों का चयन कर किया गया है। शोध-पत्र में विकास प्रशासन एवं जनसहभागिता का परिचय एवं इसकी महत्ता को दिया गया है। विकास प्रशासन एवं जनसहभागिता को सैद्धांतिक अध्ययन में माना गया है कि प्रशासनिक क्रियाकलापों में जनसहभागिता खरी है तो सरकार, नागरिक एवं समाज के अन्य वर्गों का एक समुचित उपरोक्षण है कि यह इस दिशा में प्रयास करें। सहित्य की समीक्षा के लिए तीन खंडों की पुस्तक 'विकास प्रशासन', महिला पत्रकारों की पुस्तक 'सामाजिक विज्ञान विभाग प्रशासन और लोक सामाजिक विकास' और सुरेश कटारिया की पुस्तक 'समाज विकास एवं संघर्षशीलता' को लिया गया है। अध्ययन के उद्देश्यों में उच्च तथा/वादी रूप की बैठकों में सदस्यों (परिचर्यों सहित) की उपस्थिति, परिचर्यों के प्रति सहायक व प्रशासन का दृष्टिकोण, सहित्य कारण, सुचना का अभाव व सामाजिक अंधेरे की जानकारी आदि को लिया है। शोध-परिचय में सुझाव जिले की दो पंचायत समितियों का चयन करने की तैयारी विधि से चयन, प्रतिदर्श का आकार, तथ्यों के विश्लेषण के लिए सरल सांख्यिकीय प्रयोग किया है। आंकड़ों के विश्लेषण के लिए तालिकाओं के अर्थ को सहजगीयन के द्वारा दिखाया व उनका विश्लेषण किया है। शोध-निष्कर्ष में आंकड़ों के विश्लेषण से यह परिणाम निकलकर आने उनकी लिया है। अन्य में निष्कर्षों को माध्यम से जनसहभागिता में कर्मियों के कारण व उनको दूर करने के लिए उपयुक्त सुझाव प्रस्तुत किये गये हैं।

शोध-प्रश्न : जनसहभागिता, विकास प्रशासन, साम-समा, सुझाव लोकसेवा, सामाजिक अंधेरे

परिचय

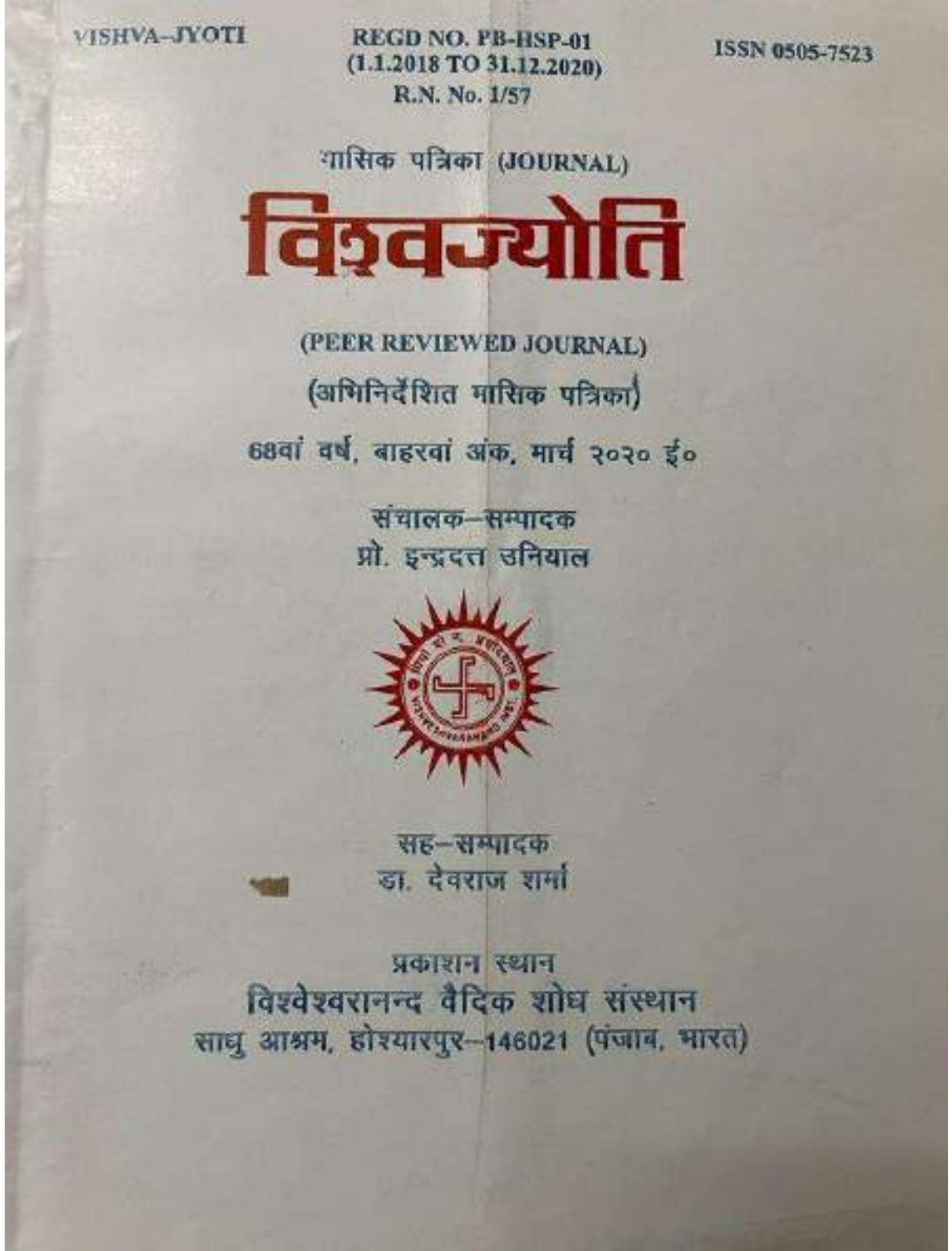
विकास प्रशासन शब्द का सर्वप्रथम प्रयोग करने का श्रेय एक भारतीय श्री सुभाषचंद्रबोसानी को जाता है, जिसने भारत में प्रकटित होने वाले चौकटा 'द इंडियन जर्नल ऑफ पब्लिक एडमिनिस्ट्रेशन' में सन् 1955 में 'द स्ट्रक्चर ऑफ डेवलपमेंट एडमिनिस्ट्रेशन इन इंडिया' नामक लेख लिखा था। एडवर्ड कोटनर को विकास प्रशासन का सबसे बड़ा भाष्यकार व अग्रणी माना जाता है। अमेरिकी विद्वान जॉर्ज गॉट को विकास प्रशासन का पिता माना जाता है। सन् 1950 और सन् 1960 के दशक में विकास प्रशासन लोक प्रशासन के एक उप-क्षेत्र के रूप में तथा विकास प्रशासन की अवधारणा विकासशील देशों की तन्त्रिता, विकास एवं प्रगति हेतु महत्वपूर्ण हो गई है। विकास प्रशासन को विशेषज्ञों में से एक जनसहभागिता, इसकी संकल्पना के लिए आवश्यक है। प्रशासन में जनसहभागिता को पद्धति एवं तथ्य दोनों ही माना गया है। विकास से समाज में होने वाले परिवर्तन समाज और व्यक्ति के द्वारा स्वीकार किये जा सकते हैं। यह व्यक्ति को सहभागिता की भावना पर निर्भर करेगा। कर्टीन रिपोर्ट के बाद सार्व विकास की अवधारणा में जनसहभागिता व जनसहभागिता को और महत्वपूर्ण बना दिया। इसीलिए प्रस्तुत शोध-पत्र में सुझाव जिले की दो पंचायत समितियों का चयन कर, अनुभवमूलक अध्ययन को माध्यम से जनसहभागिता की स्थिति को पढ़ने का प्रयास किया गया है।

सैद्धांतिक अवधारणा

विकास कार्य की संकल्पना इस पर निर्भर है कि उनमें किस सीमा तक सामुदायिक सहभागिता प्रदर्शित होती है। विकास प्रशासन की विशेषताओं में परिवर्तनमुद्रता, परिचय-मुद्रता, प्रतिबद्धता, साहस-उन्मुखता, सत्कारिता तथा जनसहभागिता शामिल है। विकास प्रशासन समाज की सामाजिक-आर्थिक आवश्यकताओं का पता लगाकर उनको अनुकूल ही विकासकरक नीतियों तथा तथ्यों का निर्धारण करता है। यह कार्य की प्रकृति तथा परिवर्तित परिस्थितियों

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Dr. Lakhvir Singh



श्री गुरु नानक देव जी द्वारा प्रदत्त सामाजिक सद्भावना-सन्देश -डॉ. लखवीर सिंह

हिन्दू धर्मोद्धारक, आदिगुरु नानक देव जी का जन्म तलवण्डी (ननकाणा साहिब पाकिस्तान) में १४६९ ई. में पिता श्री महिता कालू तथा माता त्रिपता के यहां हुआ था। ये बाल्यकाल से ही सन्तप्रवृत्ति के थे। पांच वर्ष की आयु में ही उन्होंने अपने अध्यापक से कहा कि मैं इस सृष्टि के रचयिता से सम्बद्ध दिव्यज्ञान प्राप्त करना चाहता हूँ। उनके अनुसार भौतिक प्रेम को जला कर, पीस कर, उसकी मसी (स्याही) बना लिखने के लिए आध्यात्मिक ज्ञान का पत्र होना चाहिए, कलम ईश्वरीय स्नेह की होनी चाहिए तथा मन को स्वच्छ बनाकर उस पर परमात्मा का नाम लिखना चाहिए-

जालि मोहु घसि मसु करि मति कागदु करि सार।
भाठ कलम करि चितु लेखारी गुर पुछि लिखु नीचारु।।
लिखु नामु सालाह लिखु लिखु अंतु ना पारावारु।।^१

तत्कालीन परिस्थितियां-

श्री गुरु नानक देव के समय हिन्दू तथा मुस्लिम ही भारतीय समाज के दो विशेष वर्ग थे। इनके पारस्परिक सम्बन्ध का प्रभाव रीति-रिवाजों पर भी पड़ा। हिन्दुओं में जाति-प्रथा जटिलरूप धारण कर चुकी थी। परिणामतः हिन्दू-समाज छोटे-छोटे पृथक् सम्प्रदायों में विभक्त हो गया था। अनेक प्रकार के अनावश्यक विधि-विधान धर्म का

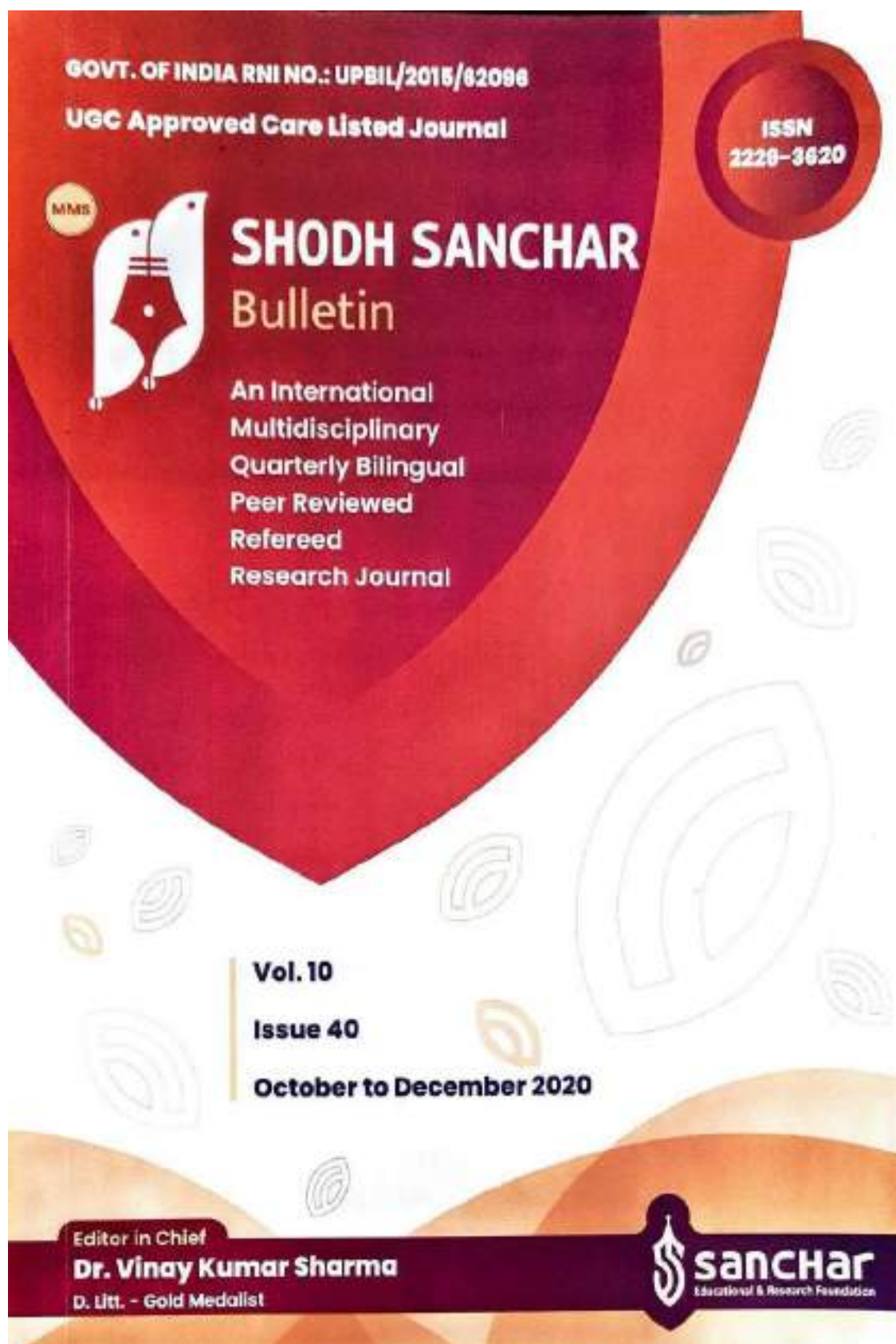
अनिवार्य अङ्ग बन गए थे। स्त्रियों की निन्दा समाज में व्याप्त थी, उनको मुक्तिमार्ग में बाधक कहा जाता था। तीर्थ-यात्राओं को मोक्ष का मुख्य साधन समझा जाता था। सद्-आचरण के लुप्त-प्रायः हो जाने से ईर्ष्या, द्वेष, असत्य भाषण, परनिन्दा, क्रोध, लोभ, कामुकता सदृश व्यसन समाज में सर्वत्र व्याप्त थे। ऐसी विकट परिस्थितियों में गुरु नानक देव जी के सद्भावना सन्देश को निम्नलिखित बिन्दुओं के आधार पर समझा जा सकता है।

एकेश्वरवाद का प्रतिपादन- गुरु नानक युगीन विभिन्न धार्मिक सम्प्रदायों की दृष्टि में ईश्वर का स्वरूप भिन्न-भिन्न था। जनसाधारण वास्तविक ईश्वरीय स्वरूप से अभिन्न था। ऐसी परिस्थिति में गुरु नानक ने सामाजिक सद्भावना की दृष्टि से एवं स्वानुभूतिजन्य ज्ञान से लोगों के सामने ईश्वर के सत्यस्वरूप को स्पष्ट किया। क्योंकि हिन्दुओं में उस समय बहुदेववाद की पूजा प्रचलित थी। धर्म की आढ़ में निर्दोष हत्याएं हो रही थीं। जैन, शैव, नाथ, योगी, सनातन इत्यादि अनेक मत गुरु नानक के समय प्रचलित थे। इसी प्रकार मुगलों में भी चिरती, सुहरवर्दी इत्यादि मत प्रसिद्ध थे। इस्लाम दो बड़े सम्प्रदायों शीया तथा सुन्नी में विभक्त था। तदुत्तरीय भारतीयों की आर्थिक परिस्थितियां भी शोचनीय थीं। मुख्य व्यापार हिन्दुओं से छीन लिए गए

१ आदिग्रन्थ गुरुग्रन्थसाहिब (आ. ग्र.), पृ. १६

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**SOCIAL MEDIA AND WOMEN EMPOWERMENT :
A SOCIOLOGICAL STUDY
OF #MeToo MOVEMENT**

□ Dr. Ranjay Vardhan*

ABSTRACT

The central issue raised by #MeToo movement is sexual harassment. Sexual harassment causes danger to women in general and makes their working difficult. It undermines women's workplace authority, reinforces sexual stereotypes and reduces them to sex objects. Thousands of women are using two words in social media to identify themselves as victims of sexual harassment and assault. Sexual abuse at workplace which has been brushed aside due to fear of shame, retribution and losing job did finally see the light. Social media is transforming social justice movements by allowing issues to be spread and mobilized faster than ever before and #MeToo movement is a movement in that direction. Social media allows millions of people to come together. Social media makes it easy for people to get engaged in conversation, and even those who are silent or have their critiques, are at least become aware of conversation. #MeToo is a cultural movement which attempts to expose and eradicate predatory sexual behaviour at workplace. It is significant to study how social media is contributing to women empowerment. Using secondary data, the paper is an attempt to study impact of #MeToo movement on women empowerment.

The paper is part of ICSSR Major Project "Social Media, Women Empowerment and Reshaping Feminism" and duly acknowledges the support and grant given by ICSSR and MHRD for Major Project.

Keywords : Social Media, Women Empowerment, Sexual Harassment, Sexual Harassment at Workplace, #MeToo movement

Introduction

New technological advancements have divided media into two parts, one is which now we call traditional/mass media and other is contemporary media that is social/new media. Both types of media are present in contemporary society, both are social in nature as both are produced by the society, circulate information or knowledge about the society, to the people of society. Having said that, contemporary media or it can be said 'new media' is more social in nature than the traditional media. Simply it is because of monologues nature of traditional media and dialogues nature of social media.

To understand social media, primarily we must know the meaning of 'social'. It means living in company of others, group life, commonness, sharing, cooperation,

opinion-knowledge-services-goods-ideas-information exchange, positive social learning (functional perspective); on the other hand, conflict of ideas, opinions, and abuse of power (power to write anything, using this fast communication medium for anti-human, anti-nationalist, anti-religious, activities), to create fear among people (Videos posted by terrorists on YouTube, Tweets on Tweeter etc), abuse of available information (Fake profile, misuse of photos), negative social learning etc (conflict perspective). Society has everything; it is ever-changing complex web of relationships.

Media become social media when internet technology is combined with computers, tabs and smart phones these days. These two technologies have connected the whole world irrespective of time and

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SEXUAL HARASSMENT AT WORKPLACE - A BARRIER IN WOMEN EMPOWERMENT: A SOCIOLOGICAL ANALYSIS

Dr. Ranjay Yadhav*

ABSTRACT

Women Empowerment is the process that creates power in women to live a happy and respectable life in a society. Women are empowered when they are able to access opportunities in a variety of fields such as in education, profession, lifestyle, etc. Socio-economic changes and various development programs are creating job opportunities for women and are facilitating women empowerment. However, this process is hampered by discrimination faced by women including sexual harassment at workplace. Based on primary data, the paper is an attempt to study attitude and awareness of fifty respondents from Chandigarh and Delhi working in corporate sector towards sexual harassment at workplace and existing laws using interview schedule method. It is an attempt to study sexual harassment at workplace as an impediment to women empowerment. The data reveal that 40 percent of respondents faced sexual discrimination at workplace but were hesitant in reporting such incidents to the authorities mainly due to fear of ostracism and losing jobs. Sexual harassment affects the social and psychological behaviour of women within and outside the workplace. The study recommends creation of conducive environment at workplace for working women and awareness of laws using social media to utilize their full potential in nation-building.

Keywords : Women Empowerment, Sexual Harassment, Sexual Harassment at Workplace Act, Barrier, #MeToo movement.

Acknowledgement : The paper duly acknowledges the support and grant given by ICSSR and MHRD for Major Project 'Social Media, Women Empowerment and Reshaping Feminism'.

Introduction

Women's empowerment is the process of empowering women. Empowerment can be defined in many ways, however, when talking about women's empowerment, empowerment means accepting and allowing people (women) who are on the outside of the decision-making process into it. Women's empowerment is the most crucial point to be noted for the overall development of a country. In India, about 1.3 billion people live today with around 50% of women population. The status of women has improved over a time with respect to education, work, rights, etc. due to the efforts of social reformers and work of government. Since

independence, women in India have occupied high offices, including the positions of The President, Prime Minister, Speaker of Lok Sabha, Top Management Positions, etc. India as a nation is moving forward with great success, and can't afford to ignore women empowerment. In the contemporary period, technology directly impacts women's development and has enabled their voice to reach out and be viewed globally. Recent report of Google reveal that Internet is empowering Indian women with easy access to information. It is helping them to make more informed decisions in their day-to-day life.

Sexual harassment at workplace is one of the main concerns and issue of women's movement as it acts as a barrier in the process of women empowerment. Though socio-economic changes along with processes of globalization, modernization, westernization, women

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सादा जीवन उच्च विचार : गुरु रविदास व्यक्तित्व

गुरु नानक वाणी में वैज्ञानिक तथ्य

डॉ. हरप्रीत कौर

सारांश-गुरु नानक देव जी का आविर्भाव तत्कालीन समाज के साथ-साथ आधुनिक समाज के व्यक्तियों को भी जीवन जीने की दिशा देता है। आप जिस समय में आये वह समय ही तरह में अज्ञान था। चारों तरफ अज्ञान, दूट, पाखण्ड, बलाढय, अत्याचार का बोझाल था। सामान्य व्यक्ति जीवन से दुखी और परेशान था। धर्म के स्थान पर अधर्म ने अपनी जगह बना ली थी। चारों तरफ से एक ही पुकार थी कि कोई इस धरती को बचाये। लोगों की ऐसी पुकार सुनकर आप अज्ञान पुरुष ने रूप धारण किया और इस तपती हुई धरती को बचाने के लिए यहाँ जन्म लिया और कितनी ही अज्ञान, तपती हुई जीवात्माओं को रक्षा किया।

गुरु नानक देव जी ने अपनी वाणी में उन तथ्यों को उजागर किया जिसका संसार को पता ही नहीं था। विज्ञान आज विम खंड, ब्रह्माण्ड की बात करता है गुरु नानक अपनी वाणी में वह सब कुछ पहले ही कह चुके हैं। इसलिए आज भी गुरु नानक जी को, उनकी वाणी को, संसार के सभी व्यक्ति आज भी उतना ही महत्त्व देते हैं तथा आज भी उनकी वाणी उतनी ही प्रसंगिक है। विज्ञान आज विम बातों का चिन्तन करता है गुरु नानक वाणी में वह सब कुछ पहले ही कहा जा चुका है। यों वह शोध पर गुरु नानक वाणी के उतनी पक्ष को उजागर करेगा जो विज्ञान आज खोज रहा है। गुरु नानक वाणी धर्म की वाणी है इसलिए उस वाणी के तथ्य में आज भी बड़े-बड़े विद्वानों के वैज्ञानिक, विज्ञान, तिलक जीवन के सच को खोज रहे हैं।

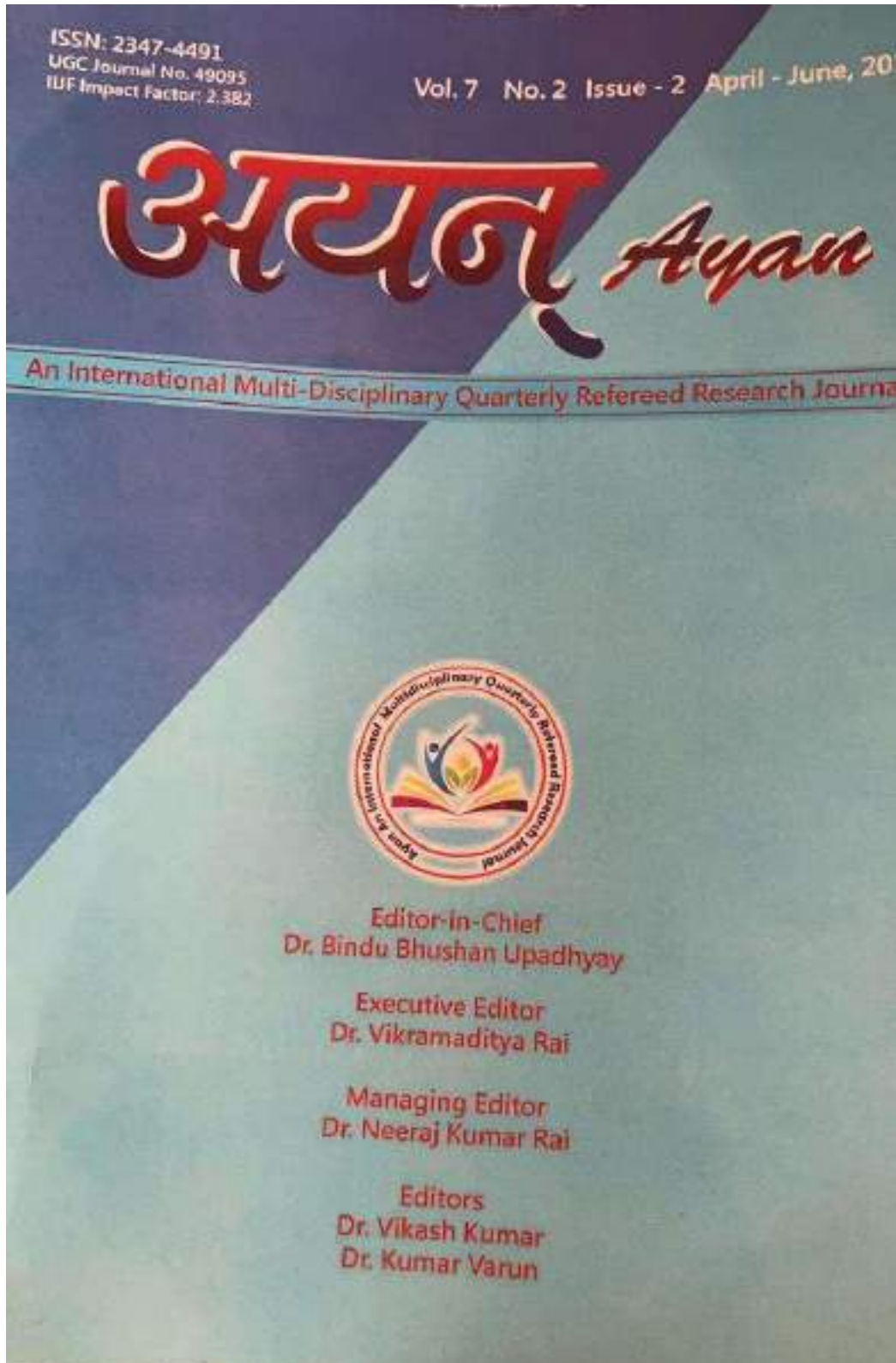
मध्यकालीन भक्तिधारा के परमशांति सिद्ध संत भक्त तथा कवि गुरु रविदास जी मध्ययुगीन महासमन्वयों में से एक थे। जिन्होंने अपना सारा जीवन तप और तपस में बसा समाज कल्याण में लगाया। आप ऐसे महासमन्वय, योगी, तपस्वी भक्त एवं समाज सुधारक थे। जिनमें धार्मिकता, ईश्वरत्व की भावना और उपदेशात्मक स्वरूप एक साथ विद्यमान हैं। गुरु रविदास जी ने समाज में व्याप्त विकृतियों और मन्याओं को स्वयं भोग था, इसलिए उनकी गहरी अनुभूति ने जाति-पाति, ऊँच-नीच, सारी-पुरुष से भेदभाव से ऊपर उठकर मानव कल्याण की ओर अपना कदम बढ़ाया जिससे भारतीय समाज में नई चेतना का संचार हुआ। आप ऐसे महान् और बेजोड़ समाज सुधारक, चिन्तक और उत्कृष्ट कवि थे जिन्होंने हिन्दू-मुसलमान में समन्वय पैदा करने का सकल प्रयत्न किया। रविदास जी ने अपने युग में विरोध खाति श्राप की थी, आप अपने समय के प्रसिद्ध संतो, धर्म एवं गुरु चर्चों में सर्वाधिक विरोध वाले थे। रविदास जी अपने समय में इतने प्रसिद्ध रहे कि इनके विभिन्न प्रदेशों में अलग-अलग नाम प्रचलित हो गए-रविदास, रैदास, रवदास, रहुदास व रुईदास, रविदास, रोहीदास, रोहिदास, रहदास, रमादास, रमादास, हरिदास आदि उल्लेखनीय हैं। "रैदास (पंजाब), रविदास (आधुनिक), रवदास, रदास (बीकानेर की श्रमियों में), रविदास आदि नाम इस उन्मत्तता की प्रिभवा को ही प्रकट करते हैं।" इनमें से रविदास तथा रैदास दो नाम तो ऐसे नाम हैं जो दोनों ही सन् रैदास की रचनाओं में उपलब्ध होते हैं।

भक्तिवादी सन्तों की प्रकृति 'स्व' की नहीं है इसलिए उन्होंने अपने निजी जीवन के बारे में कुछ नहीं कहा। रविदास जी ने भी अपने जीवन परिचय को महत्त्व नहीं दिया। उन्होंने मानव कल्याण के कार्य की ओर ध्यान दिया। रविदास जी का काम धर्मकार परिहार में हुआ था। उन्होंने बाप्यार अपने को 'समार' शब्द से सम्बोधित किया है।

* सहायक प्रोफेसर, पी.जी.जी.सी.जी.-42, पण्टीपहा।

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विद्यार्थियों के सांगीतिक विकास में पारिवारिकपरिवेश की भूमिका

डॉ० सुषमा शर्मा

संगीत कला विश्वभर में व्याप्त एक ऐसी कला है जो सृष्टि के प्रारंभ से ही सभी को अपनी ओर आकर्षित करती है। यह उच्च कोटि की उत्कृष्ट ललित कला है। संगीत अन्य कलाओं की अपेक्षा प्राचीनतम माना गया है। इसका मानव जीवन में अनुपम स्थान है। संगीत जैसी एक अत्यंत कठिन कला को न तो हर कोई सीख सकता है और न ही अपनी ध्वनि बना सकता है। यह कला तो उसकी है जो इसे निरन्तर करने में सामर्थ्य रखता है क्योंकि यह क्रियात्मक विद्य है अर्थात् संगीत निरन्तर अभ्यास करने की विद्य है। जो विद्यार्थी जितना अभ्यास करेगा उतना ही पारंगत बन सकेगा। अभ्यास ही संगीत का आधार स्तम्भ है। इसी के आधार पर एक अच्छा संगीतज्ञ बनने की कल्पना साकार की जा सकती है।

संगीत के क्षेत्र में महत्वपूर्ण तथ्य है विद्यार्थी की प्रारम्भिक शिक्षा। जिसकी प्रारम्भिक शिक्षा जितनी सुव्यस्थित, सुदृढ़ व अनुशासित होगी वह व्यक्ति उतना ही संगीत के क्षेत्र में सफल होने की आशा कर सकता है। यह विचारणीय तथ्य है कि संगीत के विद्यार्थी की शिक्षा का स्तर क्या है? और साथ ही उसका पारिवारिक वातावरण अभ्यास के लिए उचित है या नहीं। उच्च स्तर की संगीत शिक्षा प्राप्त करने के लिए पारंगत गुरु के साथ-साथ अच्छे पारिवारिक वातावरण की भी आवश्यकता है। उसी के अनुसार ही संगीत क्षेत्र में विद्यार्थी प्रगति कर सकेगा।

संगीत सीखने वाले विद्यार्थी का परम लक्ष्य होता है कि यह कला की भली भाँति सीखकर इसमें महारत हासिल करें एवं संगीत के क्षेत्र में ख्याति प्राप्त कलाकार बन सकें। इस लक्ष्य को पूर्ण करने के लिए निरन्तर और अधिक अभ्यास की आवश्यकता होती है, परन्तु इस अभ्यास के लिए परिवार या घर का परिवेश विद्यार्थी के लिए उचित होना चाहिए। इस दृष्टि से देखा जाए तो सांगीतिक वंश में जन्म विद्यार्थी साधारण विद्यार्थी से आगे निकल जाता है। क्योंकि उसी संगीत की उचित व व्यवस्थित शिक्षा घर पर ही परिवार जनों की देख-रेख में मिल जाती है। यदि घर का वातावरण सांगीतिक है, तो वह अपने बच्चों को संगीत की छोटी-छोटी बारीकियों से समय-समय पर अवगत कराते रहते हैं। इसके विपरीत साधारण संगीत विद्यार्थी के पास इस चीज का अभाव होता है।

परिवार का व्यक्ति के व्यक्तित्व पर काफी महारा प्रभाव पड़ता है। परिवार का व्यक्तित्व पर उ प्रभाव पड़ता है उसका प्रमुख कारण यही है कि जन्म से लेकर मृत्यु तक व्यक्ति परिवार में ही सम व्यतीत करता है। परिवार में सदस्यों के बीच सांवेगिक संबंध काफी मजबूत हो जाता है। परिवार व व्यक्तित्व पर प्रत्यक्ष तथा परोक्ष दोनों रूप से प्रभाव पड़ता है। इसलिए संगीत शिक्षा पारिवारिक वातावरण का महत्वपूर्ण स्थान है। वातावरण के द्वारा कुछ योग्यताओं का भूत गति से विकास संभव हो जाता है साथ ही उचित प्रशिक्षण प्राप्त हो जाता है तथा कलाकार अपने मस्तिष्क अथवा शारीरिक कौशल को प्रस्तुति उचित ढंग से कर पाता है। वातावरण के वातावरण के अनुकूल होने पर एक कलाकार विशिष्टीकरण की ओर अग्रसर हो पाता है।

व्यक्ति के चारों ओर जो कुछ भी है, वही उसका वातावरण या पर्यावरण है। बोरिंग, लैंगफील्ड तथा वेल्ड के अनुसार 'जीन्स के अतिरिक्त व्यक्ति को प्रभावित करने वाली प्रत्येक वस्तु वातावरण है। एक व्यक्ति के वातावरण से तारपत्र्य उन सभी उद्दीपकों के योग से है जिन्हें वह जन्म से मृत्यु तक ग्रहण करता है। डगलस तथा हालैण्ड ने अपनी पुस्तक 'एजुकेशन साइकलोजी' में कहा है 'वातावरण यह शब्द है जो समस्त बाह्य शक्तियों, प्रभावों और परिस्थितियों का सामूहिक रूप से वर्ण करता है, जो जीवधारी के जीवन, स्वभाव, व्यवहार और अभिवृत्ति विकास तथा प्रौढ़ता पर प्रभाव डालता है। प्रत्येक मानव कुछ न कुछ योग्यताएं लेकर जन्म लेता है। इन प्रतिभाओं को समझकर उचित विद्य करना वातावरण के अंतर्गत आता है। संगीत में भी ऐसा ही है। यह कोई आवश्यक नहीं कि कलाकार परिवार में ही कलाकार का जन्म हो। कोई कितने ही बड़े संगीतज्ञ की संतान हो यदि उसे संगीत शिक्षा के ग्रहण करने के लिए उचित वातावरण प्राप्त नहीं होगा, तब तक वह कलाकार नहीं बन सकता।

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A Study of the Attitude of Teachers Towards Indian Classical Music

Sushma Sharma

Abstract

Music plays an integrating role in the life of human beings. Studies show that music has a deep huge effect on the psyche- cognition, emotion and behavioral pattern as well. Populace use music to serve different functions from emotion regulation to self expression. Time and again music has proved to be tremendously beneficial for academic, social and personal benefits that it provides. Education is the most effectual process in shaping, directing, budding and giving skilled edges to individuals. Music contributes in the development of a child and subsequently results better in the other areas of the educational system. Music, being a part of the arts, is on the same level as other academic subjects, but the fact is it is not being treated as one. It is observed that music as a subject receive insufficient attention by the teachers as compared to any other core subjects. This thought was the motivating factor of conducting a research on the attitude of teachers towards classical music. The general conclusion drawn from this research is that those teachers trained in music have more favorable attitude towards classical music as compared to the teachers who are not trained in music. Although they like to listen to music but according to the mood which helps them to relax and get distressed.

Keywords: Attitude; Behaviour; Classical music; Cognition; Emotion; Music; Self-expression

Introduction

Music plays an key role in lifting of the spirits. It is the god gifted means for leading a healthy life in human beings. It is a means to soul which help us in becoming physically and mentally healthy. Melody activates our positive thoughts, good memories of past time, favourite places, persons or events and other higher sensibilities. It is a harmonious and universal language which though evoking our various emotions brings about a peaceful state of mind, long after the music is heard.

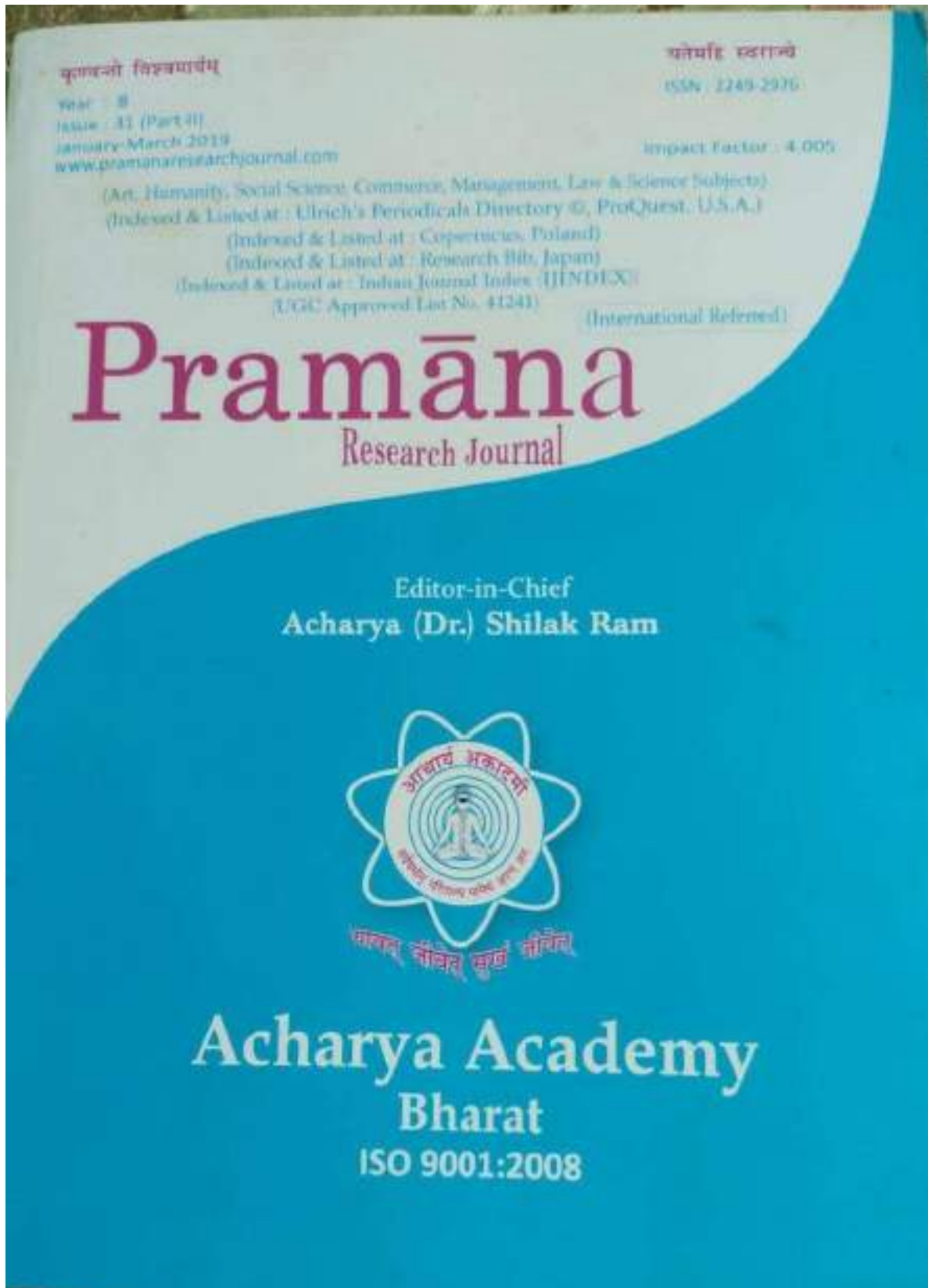
Music is a composition of melodic sounds which please human mind. It has been said that sound is the backbone of music. A sound is a composite of body of vibration of either unit, surcharged with energy. All the

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Dr. Silender Kumar



**Law and Order Administration: Centre - States Relations in
Changing Scenario**

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Abstract

This post would like to conclude with the following thoughts for you to ponder over. Corruption exists, is taken for granted, even celebrated. India is not truly free because like slaves, majority of Indians passively accept injustice. Passive acceptance of injustice is also violence. Disrespect is also violence. Laziness is also violence. We unquestioningly accept injustices at home, on our streets, in our workplaces and from those in public offices and it is us and only us who can change this and make India a better place to live in. True patriotism lies in not just saluting our national flag or standing up for the national anthem, we need to have a purpose in our lives, if not for anyone else, for ourselves and our future generations. You get back what you give. So, we should take all steps to make ourselves aware of our rights and duties towards ourselves and the society for law and order and justice, as well as make ourselves of the hierarchy of the police system as well as other public organisations and use it effectively along with RTI in order to report non-performance of duty of officials and reform them from our end as well.

Key Words : States Relations, Unquestioningly, RTI, Indian Policy.

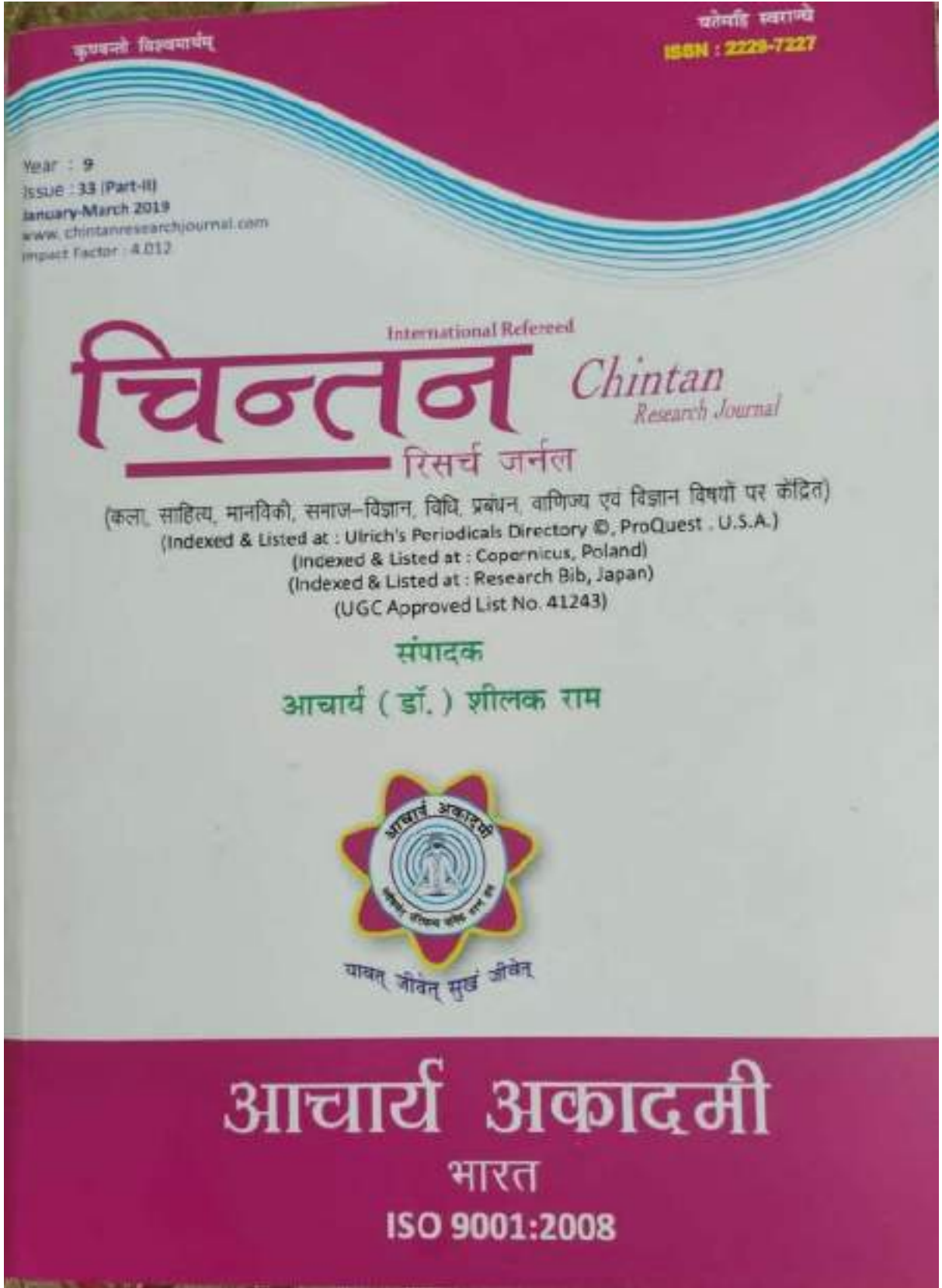
Introduction

Law and order administration is one of the most important function performed by the Government. In fact, the survival of administration depends upon maintenance of law and order in a country. The functioning of law and order administration comes under the state list with the Union/Central government having advisory and coordinating role. Rapid growth of population, industrialisation, urbanisation, growing political consciousness lead to law and order problems. Agrarian and tribal revolts, political caste and communal violence, labour and student unrest and terrorism are indications of law and order problems.

Law and Order comes under the Ministry of Home Affairs' Department of Internal Security in India. As such law and order and internal security are managed under one umbrella at the level of the Union Government. The Ministry of Home Affairs is responsible for matters relating to the internal security of the country and enacts laws for the functioning of the criminal justice system.

However, 'Police' and 'Public Order' are matters of State Governance and not Union governance according to Schedule VI, making the management of law and order in India complex.

British Legacy of Law and Order Administration





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Haryana Vimukt-Ghumantu Jati Vikas Board: Genesis and Role

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Abstract

Many schemes and programmes have been launched for the upliftment of these communities. Haryana Vimukt-Ghumantu Jati Vikas Board is leaving no stone unturned to bring these castes in the mainstream of the society. Many steps have been taken for their rehabilitation and providing better facilities to De-notified, Ghumantu, Aradh Ghumantu castes in Haryana.

Key-Words : Criminal Tribes, Schedule Castes, Backward Classes, Administrative Secretary.

The Welfare of Schedule Castes & Backward Classes Department implements various schemes for the Welfare of Schedule Castes & Backward Classes in the State of Haryana. The main function of the Department is to coordinate and supervise the activities of other departments in the matter of implementation of various schemes designed for the Welfare of Scheduled Castes, Backward Classes and De-notified Castes.

Haryana has the distinction of having enacted and enforced the most revolutionary schemes in the country for Scheduled Castes. Haryana stands at fifth position in India having large in Scheduled Caste population. In Haryana the total population of Scheduled Castes is 40.91 lacs consisting 19.35% of the state population. About 78% of the Scheduled Castes population lives in rural areas and the literacy rate of Scheduled Castes population is 55.45%. Haryana Government is fully committed to carry out Welfare Schemes for Scheduled Castes, De-notified Castes and Backward Classes of the society and has taken a series of effective steps to provide social security to these castes. To ensure all round development of Scheduled Castes & Backward Classes a separate Administrative Secretary and Director have been posted. Financial assistance to those who are not in a position to sustain themselves from their own resources and are in dire need of financial assistance various enticing schemes has been launched.

De-notified Tribes

De-notified castes, also known as Vimukta Jati are the tribes that were listed originally under the Criminal Tribes Act of 1871, as Criminal Tribes and "addicted to the systematic commission of non-bail able offences." Once a tribe became "notified" as criminal, all its members were required to register with the local magistrate, failing which they would be charged with a "crime" under the Indian Penal Code. The Criminal Tribes Act of 1952 repealed the notification, i.e. 'de-notified' the tribal communities. This Act, however, was replaced by a series of Habitual Offenders Acts, which asked police to investigate a "suspect's" "criminal tendencies" and whether their occupation is "conducive to settled way of life." The de-notified tribes were reclassified as

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An Assessment of National Rural Livelihood Mission: A Study of Haryana State

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Poverty is pronounced deprivation in well-being, and comprises many dimensions. It includes low incomes and the inability to acquire the basic goods and services necessary for survival with dignity. Poverty also encompasses low levels of health and education, poor access to clean water and sanitation, inadequate physical security, lack of voice and insufficient capacity and opportunity to better one's life.

At the United Nations's world summit on social development, the 'Copenhagen Declaration' described poverty as "a condition characterized by severe deprivation of basic human needs, including food, safe drinking water, sanitation facilities, health, shelter, education and information". When people are unable to eat, go to school, or have any access to health care, then they can be considered to be in poverty, regardless of their income. Further, it is well documented that most poor families in the world spend 80 per cent of their total income on food grains and insufficient purchasing power deprives them from accessing food in right quantity.

The recently done study by Oxford, poverty and human development initiative presents a distressing scenario. The magnitude of poverty in eight Indian states namely Madhya Pradesh, Chhattisgarh, Jharkhand, Uttar Pradesh, Bihar, Rajasthan, Orissa and West Bengal has been measured higher than the most chronically affected poor nations of Sub-Saharan Africa. Interestingly these eight states contribute significantly to India's fast growing economy. The multi dimensional view of poverty in these states take into account the multiple deprivations of rural poor from basic services, rights and entitlements.

A task force of the Planning Commission in 1979 defines the poverty line as that per capita expenditure at which the average per capita per day calorie intake was 2400 calories in rural areas and 2100 calories in urban areas. B. R. Tendulkar Committee has defined the poor based on a normative living standard. It has moved away from calorie intake as the criterion and considered per capita consumption expenditure on commodities and according to the report the number of poor in India is estimated at 37.2 per cent. On the other hand the Anjansen Gupta report had said 77 per cent of Indians live on less than twenty rupees a day. While N.C. Saxena Committee report had said 50 per cent of people live below poverty line.

Problem of poverty in India is a problem of low national income and its unequal distribution of slow pace of development. Poverty is a product of the total system of a country i.e. economic, technological, social, educational, cultural, political and moral. It is a product of social inequality and exploitation on the one hand and under-development on the other. It results from unequal growth, slow growth as well as absence of growth.

Though all our Five Year Plans ever since independence have stressed on the need for removal of poverty and inequalities, it was the Fourth Five Year Plan which explicitly focused on poverty removal. From this period, the era of anti-poverty programmes began and a whole lot of such programmes were launched one after the other. The failure of structural and technological interventions led the government to think in terms of commencing the programmes which would directly attack the poverty problem. All these programmes aim at generation of additional income and assets, provision of employment, loan and subsidy to assist the families living below the poverty line.

Statement of Problem

Poverty and livelihoods are major concerns in a developing country like India. After independence many steps have been taken to cope up with these issues. Many programmes and schemes like Community Development Programme, Integrated Rural Development Programme, Garibi Hatao, Swarnajayanti Gram, Swarozgar Yojana, and Mahatma Gandhi National Rural Employment Guarantee Act etc. have been launched to provide livelihoods to Below Poverty Line households in rural area but a lot has to be done.

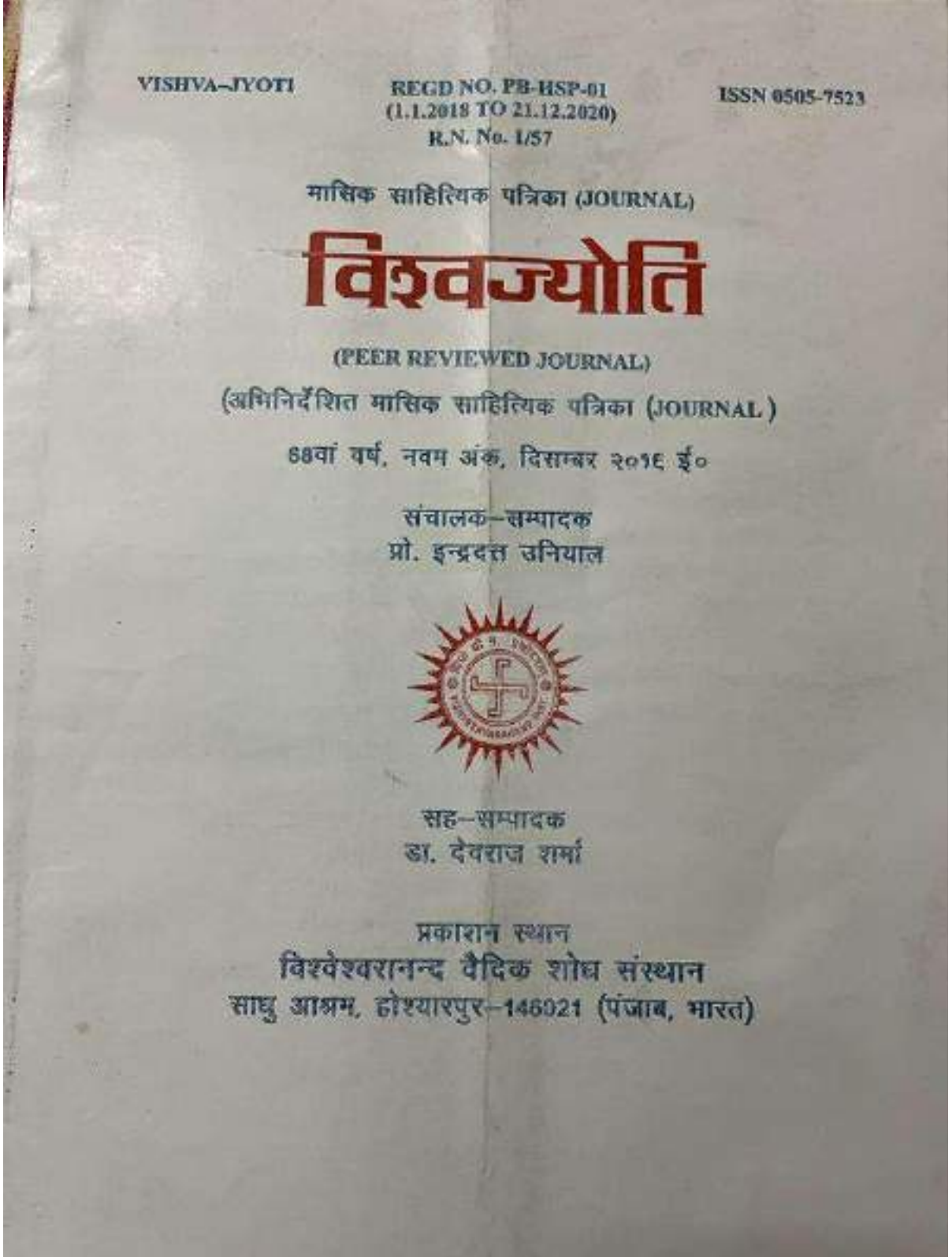
On basis of analyzing present scenario and ongoing programmes of NRLM mission, the present study aims at evaluating the impact on various groups.

Objectives of the Study

1. To understand institutional arrangement-Policy and programmes of National Rural Livelihood Mission.
2. To study organizational framework coordinating the implementation of National Rural Livelihood Mission.
3. To analyze the perceptions of the beneficiaries about the working of National Rural Livelihood Mission.
4. To identify the needs and benefits of National Rural Livelihood Mission in terms of placements in Haryana.
5. To make the suitable recommendations for the effective implementation of National Rural Livelihood Mission in Haryana.

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राम की दृष्टि में लोक-कल्याणपरक एवं शास्त्रसम्मत आदर्श राजनीति का स्वरूप -डॉ. लखवीर सिंह

यह सर्वसम्मत मत है कि वाल्मीकिरामायण लौकिक संस्कृत का आदिमहाकाव्य माना गया साथ ही उत्तरवर्ति काव्य एवं महाकाव्यों तथा काव्यों का बीज माना गया जाता है तथा तत्कालीन भारतीय धार्मिक, सामाजिक, आर्थिक, भौगोलिक, सांस्कृतिक, दार्शनिक, वैज्ञानिक एवं राजनैतिक दृष्टि से भी यह अत्यधिक महत्त्वपूर्ण ग्रन्थ है। इसमें लोक-कल्याणपरक तथा शास्त्रसम्मत आदर्श राजनीति का ऐसा विशद चित्रण उपलब्ध होता है, जो मात्र भारतीय शासकों के लिए ही नहीं, अपितु सम्पूर्ण विश्व के दिग्भ्रान्त राजनेताओं को मानवता के हितार्थ दिशानिर्देश देने में पूर्ण सक्षम होने के कारण वर्तमान परिस्थितियों में भी पूर्ण प्रासंगिक, अनुकरणीय एवं ग्राह्य है। रामायण में प्रतिपादित राजनीति से सम्बद्ध विभिन्न पक्षों पर चर्चा करने से पूर्व प्राचीन काल में राजा की निर्वाचन प्रक्रिया पर चिंतन भी परमावश्यक है।

राजा का चुनाव:-

वैदिक काल में राजपद के लिए जातिबन्धन नहीं था, इस विषय में लोग सर्वसम्मति से निर्णय लेते थे।^१ विशस्त्वा सर्वा वाञ्छन्तु^२

अर्थात् सभी लोग तुम्हें राजा चाहें। इसके अतिरिक्त-स विश्वस्य करुणायेण एको मरुत्वान्नो भवत्विन्द्र कृती^३ तां ई विशो न राजानं वृणाना बीभत्सुवो आप वृत्रादतिष्ठन् तथा 'त्वा विशो वृणतां राक्षस्य त्वायिमाः प्रदिशः पञ्चदेवीः'^४ ये वैदिक मन्त्र भी राजा के चुनाव को स्पष्टतः इंगित करते हैं।

प्राचीन साहित्य को पढ़कर स्पष्ट है कि बाद में रामायण काल तक आते-आते यह राजपद लगभग वंशानुगत परम्परा में परिवर्तित हो गया। राम-वनगमन तथा राजा दशरथ की श्रृष्टि के पश्चात् जब भरत-शत्रुघ्न ननिहाल में थे, तब श्रेष्ठ मुनि, पुरोहित एवं अमात्यगण जिन्हें 'राजकर्तारः'^५ कहा गया है, ने इक्ष्वाकुवंश से अथवा किसी अन्य व्यक्ति को राजा चुनने का प्रस्ताव दिया था- 'कुमारमिह्वाकुसुतं तथान्यं त्वमेव राजानमिहाभिषेचय'^६।

उक्त कथन चयनप्रक्रिया का संकेत है। इससे पूर्व भी जब दशरथ ने राम को युवाज बनाना चाहा, तब नगर के श्रेष्ठजनों तथा अन्य राजाओं को सम्बोधित करते हुए उन्होंने कहा कि मैं अब वृद्ध हो गया हूँ। इसलिए मैं अब

१ प्राचीन भारतीय शासन और विधि, पृ. ११७

४ अ. १०-१२४८.

६ 'ज्योतीषायां तु सर्वयोपादित्यस्योदयो ततः। समेत्य राजकर्तारः सभापीयुर्दिजात्यः।।

२ ऋग्वेद, १०-१७२.१

५ अथर्ववेद ३.४.२

६ का. रा. अ. कां. ६७.२

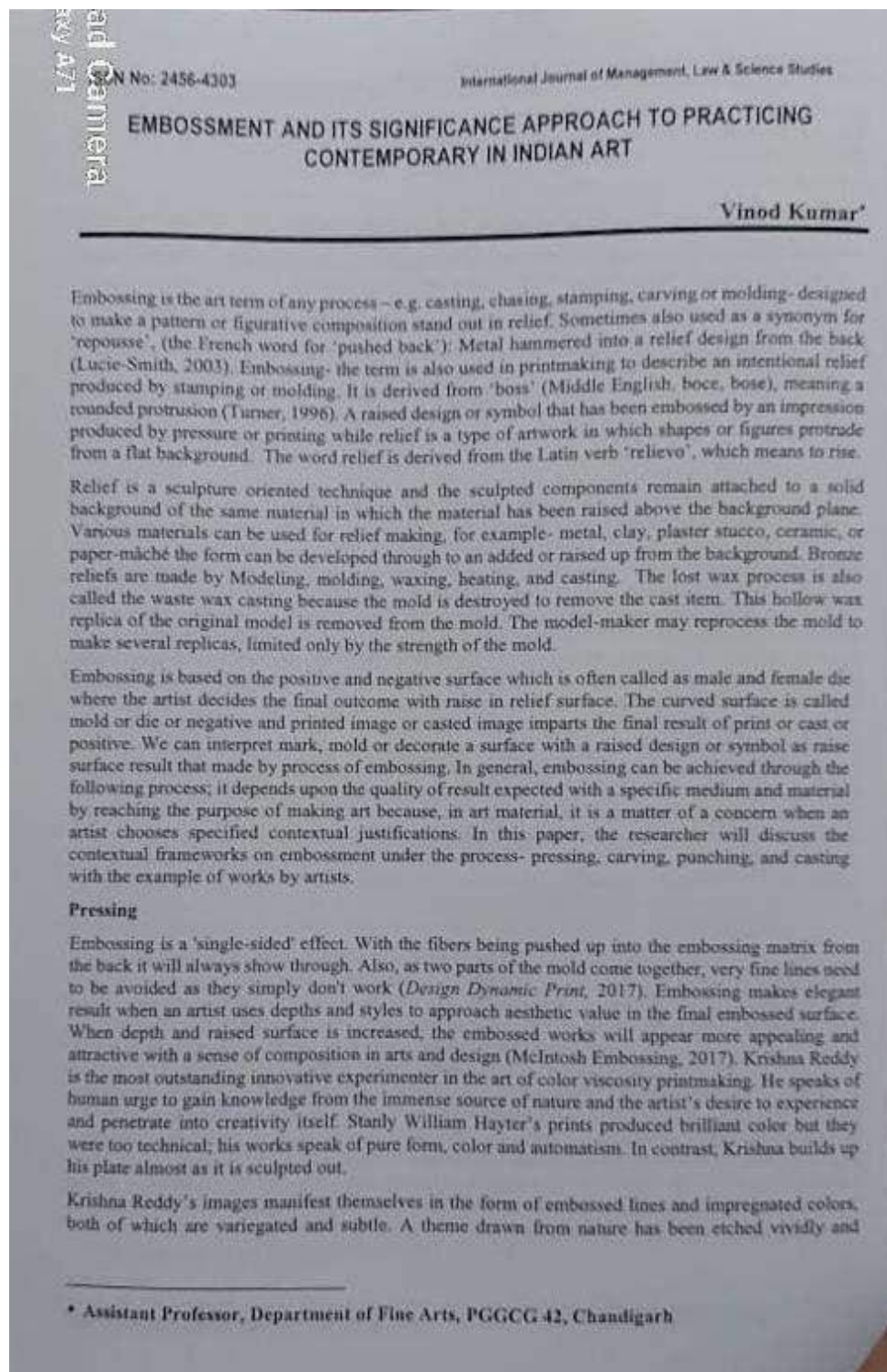
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मधु काँकरिया कृत उपन्यास 'सेज पर संस्कृत' में नारी चेतना

- संगम वर्मा

उपन्यास की जानकारी
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काँकरिया

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परिवर्तन आता गया, स्त्री के प्रति समाज के दृष्टिकोण में भी परिवर्तन आता गया। जहाँ वैदिक युग में स्त्री को अत्यन्त गौरवपूर्ण स्थान मिला था, वहीं उसके बाद स्त्री के गौरव का निरन्तर अवमूल्यन होता रहा। जो स्त्री देवी थी अब वह मानवी बनकर रह गई। धीरे-धीरे पुरुष-प्रधान समाज अपने प्राचीन आदर्शों को भूलने लगा। अब पुरुष के लिए स्त्री मात्र भोग्या रह गई। पुरुष अपनी स्वच्छन्दता का उपभोग करता रहा तथा स्त्री वर्जनाओं की परिधि में फँद रही।



उपन्यासकार: मधु काँकरिया

धार्मिक आडम्बरी के चक्रव्यूह में फँसी स्त्री मन की व्यथा

(‘सेज पर संस्कृत’ उपन्यास के परिप्रेक्ष्य में)



स्त्री प्रत्येक युग में समाज एवं साहित्य का अभिन्न अंग रही है। समाज और साहित्य से स्त्री को अलग करने की कल्पना ही नहीं की जा सकती। साहित्य, कला और दर्शन से स्त्री का इतना घनिष्ठ सम्बन्ध रहा है कि उसके अभाव में सभ्यता की कल्पना संभव नहीं है। पुराणों और

संस्कृत महाकाव्यों में स्त्री अत्यन्त गरिमामयी रूप में चित्रित हुई है। प्राचीन भारतीय ग्रन्थों में स्त्री को अत्यन्त गौरवपूर्ण स्थान प्राप्त हुआ है तथा उसे देवी के समान स्थान दिया गया है- “यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः।” अर्थात् जहाँ नारियों को सम्मान की दृष्टि से देखा जाता है, वहाँ स्वयं ईश्वर का निवास होता है।

आगे चलकर जैसे-जैसे परिस्थितियों में

प्रसिद्ध फ्रांसीसी लेखिका सीमोन के अनुसार “स्त्री पैदा नहीं होती, बनाई जाती है”। स्त्री को बचपन से ही मानसिक तौर पर उसके स्त्री होने का अहसास दिलाया जाता है। पितृ-सत्तात्मक समाज स्वयं की सत्ता को बनाये रखने के लिए स्त्री को जन्म से ही अनेक नियमों से घेर देता है। सीमोन लिखती हैं, “औरत जन्म से ही औरत नहीं होती, बल्कि औरत बनाई जाती है। कोई भी जैविक, मनोवैज्ञानिक या आर्थिक नियति आधुनिक स्त्री के भाग्य की अकेली नियन्ता नहीं होती।” 1

जैसे-जैसे पश्चिमी चिन्तन तथा जीवन-शैली का प्रभाव भारतीय समाज पर पड़ा वैसे-वैसे स्त्री वर्जनाओं को तोड़ने में सक्षम होने लगी। शिक्षा, विज्ञान और सामाजिक व्यवस्था के परिवर्तनों से स्त्री की स्थिति में परिवर्तन आने लगा। आधुनिक शिक्षित स्त्री अपने अधिकारों के प्रति जागरूक हुई, जिससे वह प्राचीन रूढ़ियों से मुक्त होने का प्रयास करने लगी। आधुनिक युग में आर्थिक उदारीकरण, सूचना-प्रसारण की नई विधियाँ आदि ने साहित्य को पूर्णरूपेण

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मानवतावाद के परिप्रेक्ष्य में दलित साहित्य

संगम वर्मा

तथागत बुद्ध ने समाज में नई चेतना और वैचारिक क्रान्ति का संचार किया, जिसके परिणामस्वरूप चिन्तन की प्रक्रिया नये सिरे से प्रारम्भ हुई। 'बहुजन हिताय, बहुजन सुखाय' की अवधारणा का सूत्रपात तथागत बुद्ध ने किया। 'बहुजन' शब्द पालि भाषा का शब्द है जिसका अर्थ है ज्यादा से ज्यादा लोग। गौतम बुद्ध ने इस अवधारणा का प्रवर्तन ज्यादा से ज्यादा लोगों के हित और सुख को सामने रख कर किया अर्थात् सभी के सुख समृद्धि और कल्याण की परिकल्पना बुद्ध ने की इनका बहुजनवादी विमर्श बन्धुत्व और मैत्री का सपना था। 'अवधारणा' का अर्थ है अच्छी तरह से सोच-विचार करके कोई निश्चय करना तथा अच्छी तरह से सोच-विचार करके कोई परिणाम निकालना। विमर्श का अर्थ भी विचार और चिन्तन ही होता है। बहुजनवादी विमर्श बुद्ध, अशोक, फुले, शाहू, अम्बेडकर से होता हुआ 20वीं शताब्दी में साहब काशी राम तक पहुँचा यह अटल सत्य है कि बहुजनवादी सोच के प्रवर्तक तथागत बुद्ध हैं लेकिन समकालीन समय में इस अवधारणा को पुनर्जीवन साहब काशी राम ने दिया इन्होंने 'बहुजन' शब्द का प्रयोग तथागत बुद्ध की समतावादी विचारधारा और बाबा साहब के मिशन को मद्देनजर रख कर किया। समकालीन समय में 'बहुजन' शब्द का प्रयोग समष्टिगत मूल्यों और हितों को सामने रख कर किया जा रहा है। तथागत बुद्ध ने बहुजन समाज के कल्याण और हित की कामना करते हुए 'बहुजन हिताय, बहुजन सुखाय' का सन्देश दिया।

सब्बे सत्ता सुखी होन्तु, सब्बे होन्तु च खेमिने।

सब्बे भद्राणि पस्सन्तु, मा कचि दुक्ख मागमा।¹

अर्थात् सभी सुखी रहें, सभी निरोगी रहें, सभी प्रसन्नचित रहें, किसी को कोई दुःख न हो। बुद्ध ने विश्व को समता और शान्ति का पैगाम दिया। बुद्ध ने कार्यकारण के सिद्धान्त के आधार पर बताया कि कुछ भी बिना कारण संभव नहीं है। प्रत्येक वस्तु, विचार, जीव, मान्यता, घटना और परम्परा इत्यादि का कोई न कोई कारण जरूर है। अगर गरीबी और पिछड़ापन है तो उसका भी कोई कारण है। अगर कोई दुःखी और सुखी है तो उसके पीछे भी निःसंदेह कोई न कोई वजह अवश्य है। तथागत ने उस ईश्वर की सत्ता को भी नकार दिया जिस पर जाति उत्पत्ति का सिद्धान्त टिका हुआ है। कर्मफल के सिद्धान्त को खारिज करके उन्होंने दर्शन की दिशा को ही बदल दिया।

यथा पि एक पुत्तस्मिं पियस्मिं कुसलो सिया।

एवं सब्बेसु पाणेसु सब्बत्थ कुसलो सिया।।

चित्तं च सुसमाहितं विप्पसन्नमनाविलं।

अखिलं सब्भूतेसु सो मग्गो ब्रह्मपत्तिया।²

UGC CARE Listed & PEER Reviewed/Refereed Journal

अपनी माटी

(साहित्य और समाज का दस्तावेजीकरण)

संस्करण - 24

आलेख:मानवता के सिंचक 'अम्बेडकर'/ डॉ. संगम वर्मा

इतिहास: 20 नवंबर, 2024 को प्रकाशित

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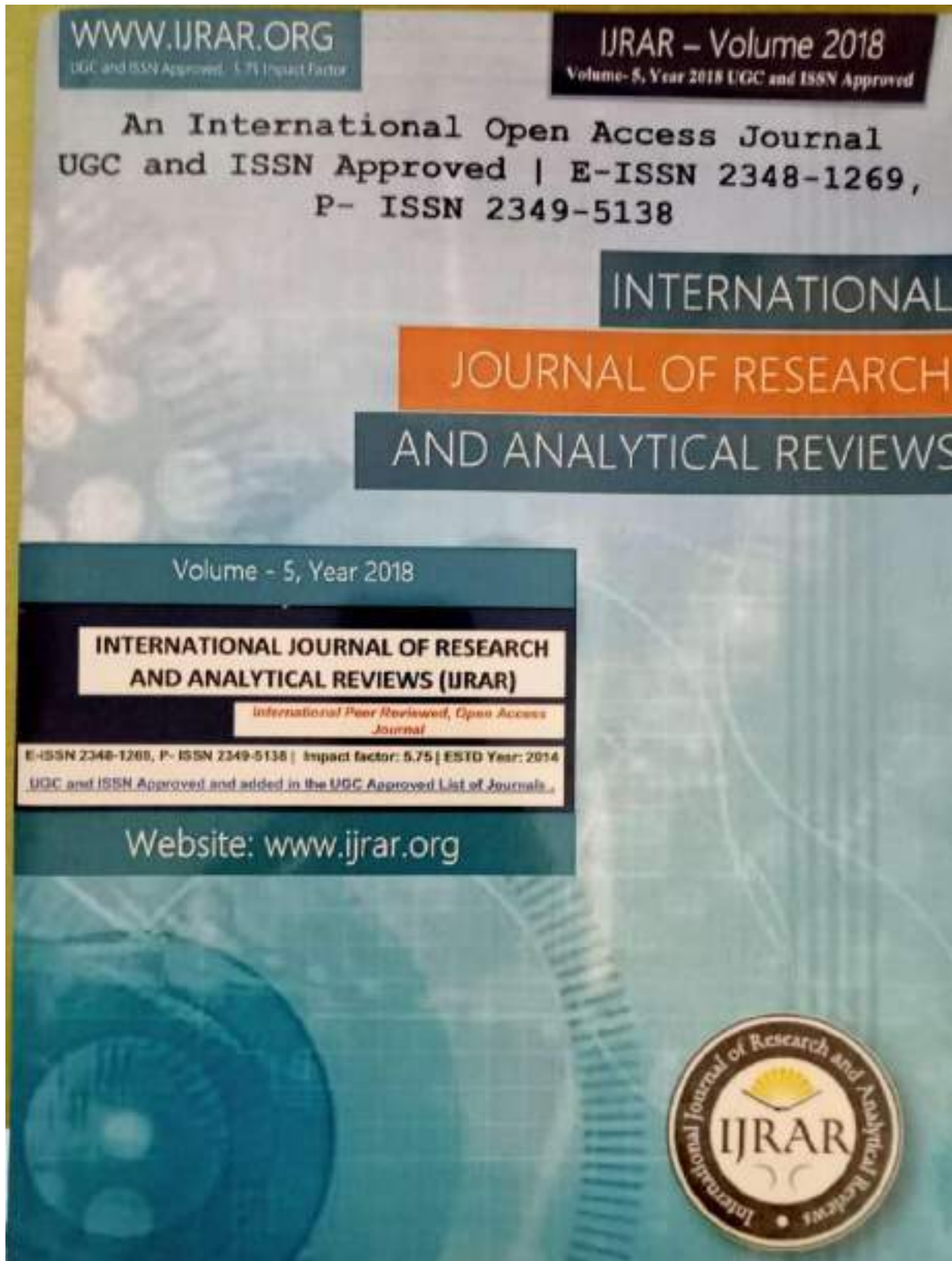


आलेख:मानवता के सिंचक 'अम्बेडकर'/ डॉ. संगम वर्मा



21 वीं सदी के इस नवउदारवादी, नवउपभोक्तावादी संस्कृति के इस दौर में नए-नए प्रयोग, नए-नए वाद, नए-नए परिवर्तन एवं नई-नई चुनौतियां सामने आ रही हैं जिसमें मानवता जो चार्ल्स डार्विन के विकासवादी सिद्धान्त की तरह विकसित और पल्लवित हो रही है, को अपरिहार्य रूप से गुजरना पड़ रहा है और नया चोला ओढ़ना पड़ रहा है। ऐसे में सदियों से चली आ रही विचारधारा को भी चाहे वह किसी भी परिप्रेक्ष्य से सम्बन्धित हो, को नई दिशा मिला अत्यन्त दुर्गामी है और दुःसाध्य भी है। लेकिन इतिहास है ही चमत्कारों का कोई न कोई विरला इन जड परम्परावादी विचारधाराओं की भूमि में

Dr. Harpreet Kaur



इक्कीसवीं सदी की हिन्दी कविता: मानवीय संवेदनाओं पर प्रश्न करती

डॉ. हरदीप गौर
सहायक प्रोफेसर (हिन्दी विभाग)
पी.जी.सी.सी.जी. 42, चण्डीगढ़

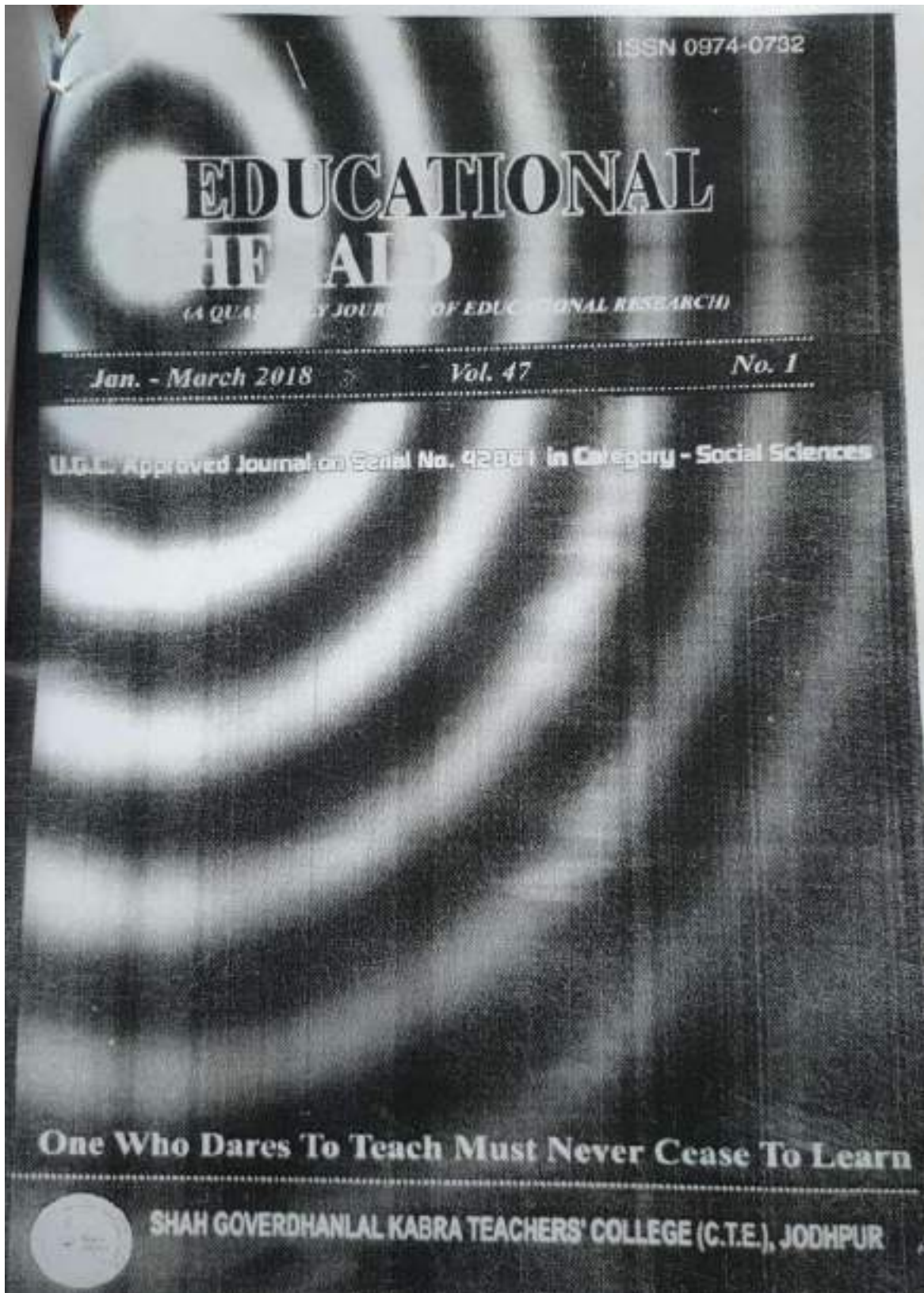
वर्तमान समय में सभी मनुष्यों की चिन्ताएं अलग-अलग हैं। कोई रोटी के लिए जूझ रहा है तो वहीं दूसरा व्यक्ति सुविधाओं के पीछे मृगतृष्णा की भावना डीढ़ रहा है और किसी के पास इतनी सुविधाएँ और साधन हैं वह उनको संभाल नहीं पा रहा है। आज इक्कीसवीं सदी का यह रूप जिसमें लोगों के अन्दर से भावनाएं खल होती जा रही हैं रिश्ते फेंसबुक और व्हाट्स एप्प के लिए जिये जा रहे हैं जहाँ; बाप-बेटी, पिता-पुत्र, माता-पिता, भाई-बहन सभी रिश्तों के मान-सम्मान दाव पर लग गए हैं ऐसे समाज में संवेदना की अपेक्षा करना बहुत कठिन हो गया है। शहरों को तो छोड़ो ग्राम्य जीवन का भी पूरा मानचित्र बदल गया है। आज बाहर से भरा पूरा परिवार, बाहर की चका-चौंध में मनुष्य इतना खाली हो गया है कि वह इस बाज़ारी दुनिया में कुछ सोच पाने को भी सक्षम नहीं है।

इक्कीसवीं सदी में आज जिस माहौल में कविता लिखी जा रही है वह चुनौती का समय है। व्यापार, व्यवसाय सबको अपने अधीन कर रहा है। सुख और आनन्द सब बाज़ार में ही पाने की कोशिश हो रही है। हमारा हिन्दी काव्य समाज इस विषमता पर प्रहार करता चला आ रहा है। जब-जब परिस्थितियों में परिवर्तन होता है तब-तब काव्य में नवीन मूल्यों को आत्मसात् किया जाने लगता है। आज मूल्यों पर बाज़ार एवं स्वार्थ हावी हो चुका है। आज मानव विकास को ज्यादातर वैज्ञानिक और तकनीकी प्रगति के साथ जोड़ा जाता है जो कि हमारी सबसे बड़ी भूल है मानव जीवन मन की शांति चाहता है, वह सुखमय वातावरण में जीना चाहता है जहाँ वर्ग, जाति, भूखमरी, बेरोज़गारी जैसे प्रश्न उसके सामने न आयें। इक्कीसवीं सदी का हिन्दी कवि इन्हीं प्रश्नों को लेकर आज अपनी कविताओं में यह आवाज़ उठा रहा है राजेश सक्सेना बढ़ते बाज़ारवाद पर टिप्पणी करते हुए लिखते हैं-

"हमें सुख चाहिए
और उसकी तलाश में

Post Graduate Government College for Girls,
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Dr. Harmeet Sethi



Medieval Kashmiri Women— An Appraisal

□ Dr. (Ms.) Harmeet Sethi¹

Kashmir is a theme well worthy of a poet. Nowhere in Asia, nor even perhaps in the remaining quarters of the globe, a paradise in itself as found by Nature, but made doubly beautiful by its surroundings. For these are bare, rugged, and frowning rocks, a wilderness of crags and mountains, whose lofty summits tower to the sky in their cold and barren grandeur--- a solitary and uninhabitable waste. Yet in the midst of this scene of unutterable desolation there lies spread out a wide expanse of verdant plain, a smiling valley, a veritable jewel in Nature, own setting of frightful precipices, everlasting snows, vast glaciers, which, while adding to its beauty by the contrast, serve also as its protection. The slopes from its snowy mountains, give additional richness to plains and combine with its delightful climate to render it not unworthy of the rhyming epithets applied to in the East of:

"Kashmir-be-Nazeer ----- without an equal,
Kashmir- Janat- Pazeer ----- equal to paradise"²

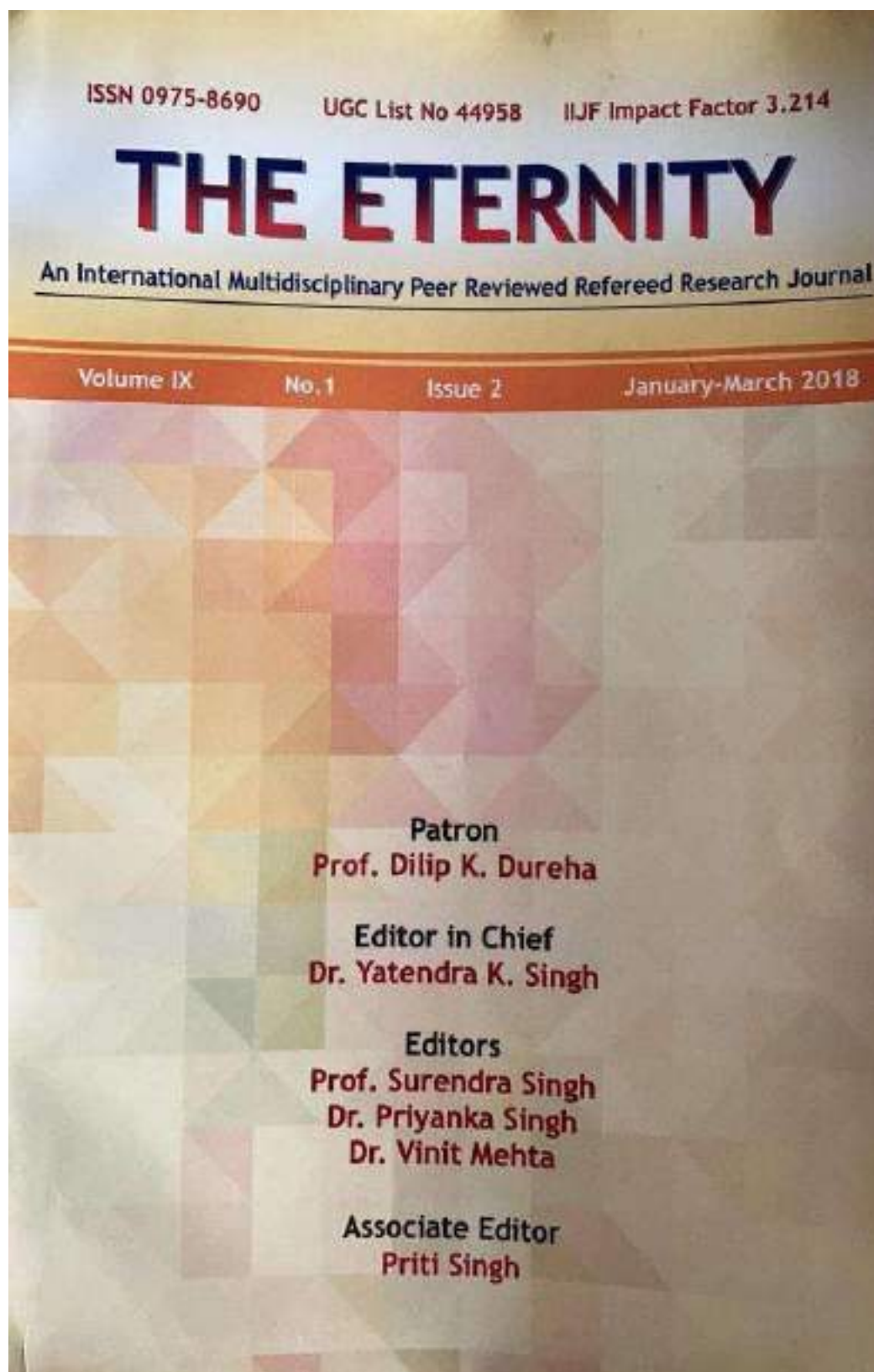
As in most of India, Kashmir society too was male-dominated and authoritarian. Aged by itself but respectability to a person and heads of families and clans and village communities enjoyed considerable authority. Women, on the other hand, enjoyed hardly any right or status of their own. Majority of women who took active part in Agriculture and in shawl Industries, were denied equal opportunities in cultural and religious affairs. On the eve of sikh invasion of Kashmir in 1819, women worked with their

¹ Associate Professor and Head, Department of History, Post Graduate College for Girls, Chandigarh - 160 036.

² Wakefield, W. History of Kashmir and Kashmiria, the happier valley, London, Sampson Low, 1879, pp. 2-4.

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Dr. Sushma Sharma



भारतीय संगीत एवं मनोविज्ञान का पारस्परिक संबंध

डॉ० सुषमा शर्मा

प्रत्येक कला का मानव जीवन में महत्वपूर्ण स्थान है तथापि संगीत इस क्षेत्र में अग्रणी है। जीवन ही क्या संपूर्ण प्रकृति संगीत से प्रभावित है संगीत का हमारे जीवन में कितना महत्वपूर्ण अथवा संगीत हमारे जीवन में क्या कार्य व सहायता करता है, इसकी सहज कल्पना की जा सके। संगीत मानव के पीड़ित मन को संतोष प्रदान करता है। संगीत समीर के शीतल झोंकों से कलुषता, विकृत वासनाओं की संकीर्णता तथा तामसी एवं आसुरी भावनाओं का तच्छेदन कर शरीर को निरछल तथा पवित्र बना देता है।

परमात्मा ने मनुष्य के शरीर की रचना अत्यंत विचित्रादंग से की है। पांच ज्ञानेन्द्रियों के मननशील मन, मस्तिष्क भी अंतःकरण की अग्रगण्य ज्ञानेन्द्रि है। यह अत्यंत सूक्ष्म परंतु ही के है। इसके द्वारा संपूर्ण अंगों पर अधिकार रहता है तथा वे इसके संकेत मात्रा से नियंत्रित एवं होते हैं। दूसरे शब्दों में कह सकते हैं कि मन ही मनुष्य के अर्जित ज्ञानकोश का अध्यक्ष है। जिसे हमें होता है मन उसका काल्पनिक चित्र बनाता है और अपने कोशागार में अर्जित करता रहता है। मानसिक अनुभवों तथा उनकी व्यंजक चेष्टाओं, क्रियाओं, अर्थात् व्यवहार के स्वरूपतामक विज्ञान मनोविज्ञान कहते हैं। सरल शब्दों में यह कह सकते हैं कि मनुष्य के मन के अनुभवों या व्यवहारों के उसके व्यवहारों द्वारा वैज्ञानिक रीति से विवेचन करने वाले शास्त्रों या विद्य को मनोविज्ञान कहते हैं। मनोविज्ञान आत्मा का ज्ञान अथवा विज्ञान है। समय के साथ-साथ इसके अर्थ में हुआ आत्मा का स्थान मन अथवा फिर चेतना ने ले लिया। वर्तमान में इसे व्यवहार का विज्ञान कहते हैं। दूसरी ओर संगीत को भी भावों का व्यवहार या भावों की अभिव्यक्ति माना गया है। मनोविज्ञानों ने चेतना का विज्ञान भी कहा है। विलियम जेम्स ने (ब्रीफर कोर्स इन फिजियोलॉजी) कहा है। मनोविज्ञान की सर्वोत्तम परिभाषा चेतना की दशाओं की वर्णन और व्याख्या के रूप में की जा सकती है।

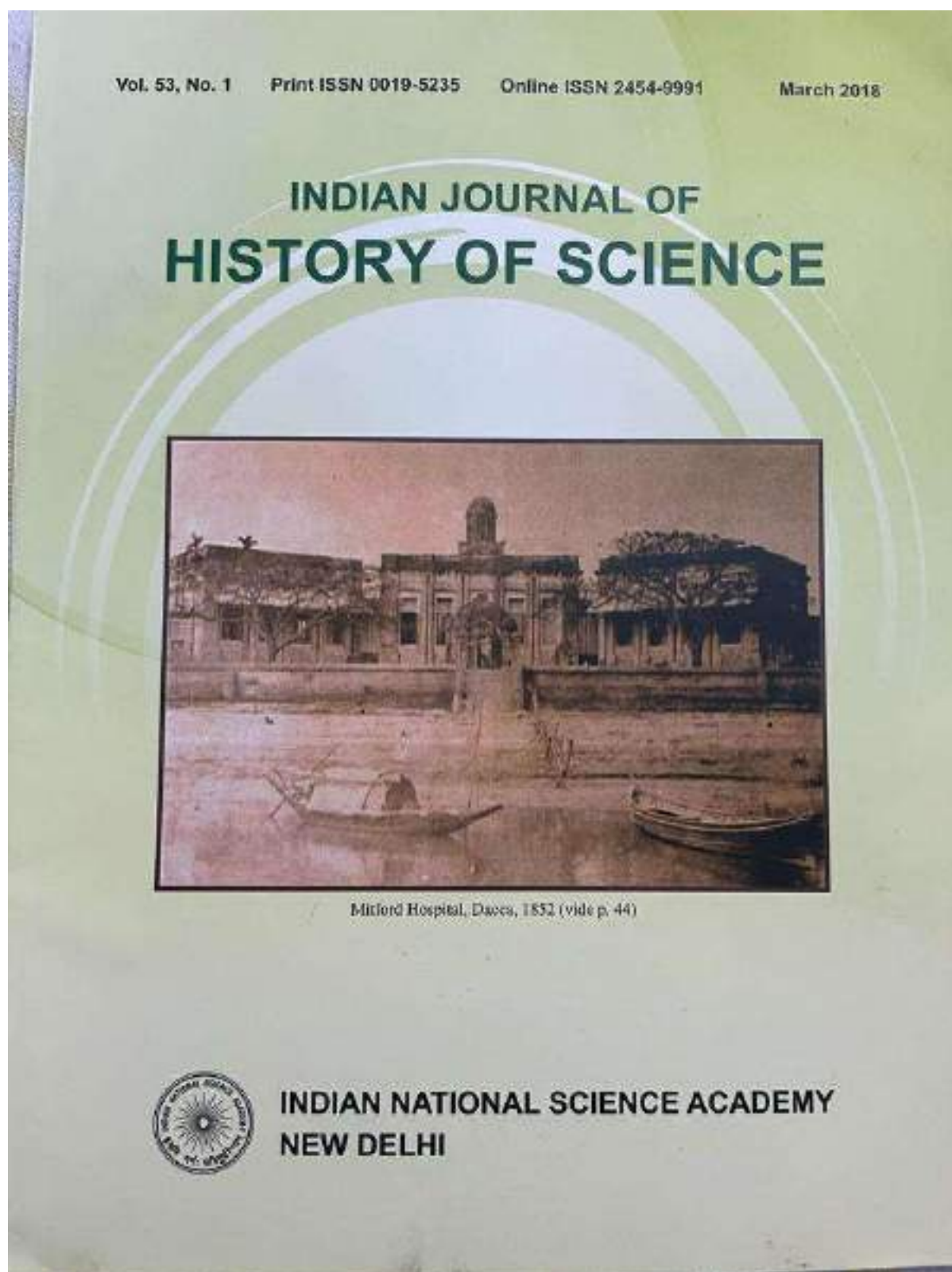
मनोविज्ञान वह विज्ञान है। जिसमें वैज्ञानिक पद्धतियों के प्रयोग द्वारा अध्ययन होता है। निर्णय तथात्मक होते हैं। यह व्यक्ति के क्रियाओं से संबंधित तथ्यों का निष्पक्ष अवलोकन, वर्गीकरण, तुलना तथा सामान्यीकरण करता है। मनुष्य की मन स्थिति का ज्ञान उसके व्यवहार का अध्ययन करना ही मनोविज्ञान का कार्य है। मनुष्य अप्रकट करने के लिए कोई न कोई माध्यम अवश्य ढूंढता है इसलिए वह विभिन्न प्रकार के व्यक्तियों और भावों को व्यक्त करने के लिए कला सशक्त माध्यम है।

साधरणतः अनुभव, कल्पना व भावना आदि के द्वारा अत्यंत सूक्ष्म भावों के मानसिक मनोविज्ञान कहा गया है। मनोविज्ञान का संबंध विशेषतः व्यक्तित्व के विकास से है, क्योंकि अनेक रंगों में दुःख का अनुभव करते हुए मानव मस्तिष्क में निरन्तर एक प्रकार का द्वन्द्व चलता है और द्वन्द्व के फलस्वरूप निष्कर्ष प्राप्ति के लिए किए गए निर्णय ही मनोविज्ञान का आध्यात्मिक संगीत को मनोरंजन का साधन माना गया है परंतु सूक्ष्म दृष्टि से देखने पर इसके द्वारा किया गया एवं न्यायवति मनोरंजन व्यक्तित्व के विकास में सहायक सिद्ध होता है। जीवन में आए हुए एवं तो जटिल समस्याओं के कारण आदि मानव चिन्ताशुस्तएवं व्याकुल हो जाता है, तो किसी न किसी रूप में कुछ समय के लिए ही सही मानव को तनावमुक्त करने में सक्षम सिद्ध होता है।

चिकित्सा के क्षेत्र में भी संगीत ने काफी उन्नति की है। जर्मनी के मनोरोग चिकित्सक वाल्टर क्यूग के अनुसार मनोविकारों के निवारण में संगीत का सफल उपचार के रूप में माना जाता है। भवगवतशरण शर्मा के अनुसार वर्तमान संगीत की नींव ताम्र युग के संगीत पर है। इस काल में संगीत के द्वारा रोगों की चिकित्सा भी आरंभ हो चुकी थी। संगीत का मानसिक शांति प्रदान करता है वही तनाव मुक्त और प्रेरित कर उसके रोगों को दूर कर

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Indian Arthropods in Early Sanskrit Literature: A Taxonomical Analysis

Sagan Deep Kaur* and Lakhvir Singh**

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Abstract

Maharshi Manu, the author of *Manusmṛiti* (500-400 BCE) classified living beings into four major types—*Jarāyujā*, *Andaja*, *Svedaja* and *Udbhija*. Insects were kept in *Svedaja* category. Rsi Manu occupies the same place of honour in Indian literature as Aristotle in Greek philosophy. Insects have been known to man, since Vedic times. There are references of the terms like *sapāda* (six legged) in the *Mahābhārata*. *Safrata Saṁhitā* had six varieties of ants, six varieties of flies, five varieties of mosquitoes, eight varieties of Centipedes, thirty varieties of scorpions and sixteen varieties of spiders. There are various species of bees referred to in *Caraka Saṁhitā*. The *Taittirīyārkhāṇḍigama Sūtra* (1st BCE) by Umāsvatī gives various details of classifications based on number of senses of animals and insects. Even there are morphological variations and behavior of insects in various works of Kālidāsa like *Raghuvamśam* and *Abhijñān Sakuntalam* and others. An attempt has been made here to assess the taxonomic concepts of insects as mentioned in ancient Indian literature.

Key words: Ancient Sanskrit literature, Arthropods, Taxonomy

1. INTRODUCTION

The Phylum Arthropoda is the largest and most successful of animal phyla. It comprises class Insecta or Hexapoda, which includes Insects, class Arachnida; involves Scorpions, Spiders, class Chilopoda contains Centipedes. The foundation of Entomology in India was laid during the period represented by Indus Valley civilization. Ancient Indian philosophical commentaries and literature clearly mention about arthropods. In Sanskrit literature, there are numerous references of Insects, Arachnids and Chilopods. Sanskrit word *sapāda* (means six legged) is used as synonym of Hexapoda and *'krin* (i.e. hundred legged) is described for centipede. To cite a few, are *Madulika* (Honeybee), *Maśaka* (Mosquito), *Makṣika* (Flies), *Jabhya* (Butterflies), *Paṅṅga* (Moths), *Khadyota* (Glowworms), *Upjivika* or

Vālmi (Termites), *Tarda* (Insect borer), *Śalbhā* (Locusts), *Pipilika* (Ants), *Bhramara* (Bees), *Damśa* (Gnats), *Lakṣya* (Lac Insect), *Vyśeika* (Scorpion), *Luta* (Spiders), *Ṣaṭpāda* (Centipede) etc. It is also worthwhile to mention that our ancestors (Vedic seers) have made taxonomic assessment of arthropods and their relatives by using morphology, ecology and behavior and assigned nomenclature to them accordingly. The role of harmful insects in the destruction of crops and importance of useful insects in the production of honey, silk and lac have been greatly realized in ancient literature.

It has also been observed that great attention has been paid to control insects of agricultural, medical and veterinary importance by using various control measures and also by adopting Integrated Pest Management, such as

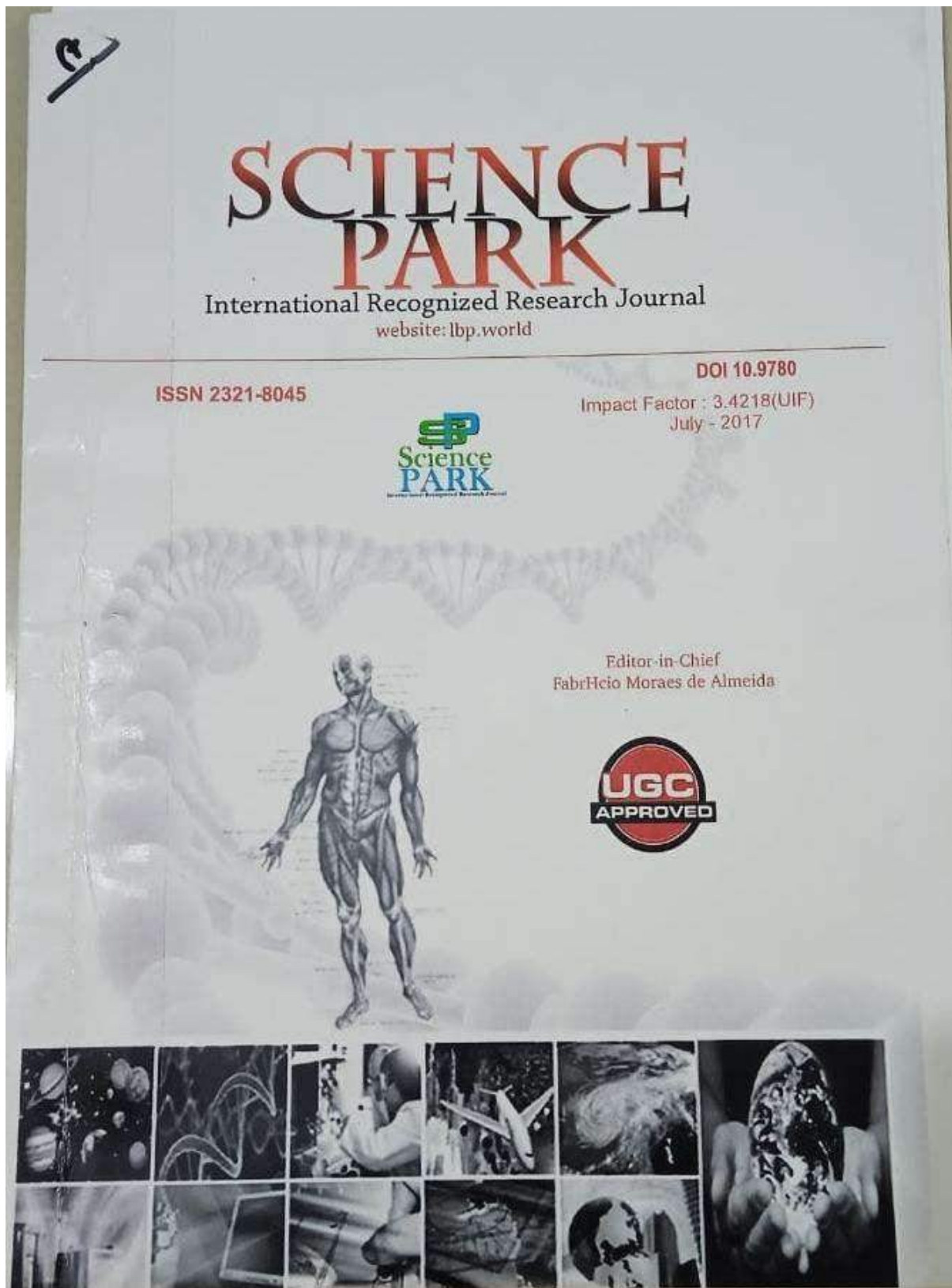
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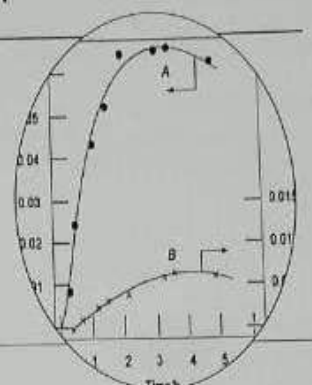
Dr Rajendra Swain





KINETICS AND MECHANISM OF OXIDATION OF 2-METHYL CYCLOHEXANONE BY VANADIUM (V)

Dr. Rajendra Swain
Assistant Professor, Department of Chemistry, Post Graduate Govt.
College for Girls Sector-42, Chandigarh.



ABSTRACT

The kinetics of the oxidation of 2-methyl cyclohexanone by V(V) in aqueous acetic acid medium have been investigated in the temperature range 40-55°C. The reaction exhibits first order with respect to both oxidant and substrate at constant $[H^+]$ and is catalysed by acid but the dependence in $[H^+]$ is complex. A suitable mechanism consistent with the observed kinetic data has been proposed and rate law derived. 2-Methyl adipic acid is the product. The reaction is not catalysed by anionic surfactant like sodium lauryl sulphate.

KEYWORD : oxidant and substrate at constant $[H^+]$, 2-Methyl adipic acid.

INTRODUCTION

It has been reported that 2-hydroxy cyclohexanone¹ has been oxidised by acid solutions of vanadium (V) with the formation of transient organic free radicals. Radicals² had been also detected in the oxidation of cyclohexanone by Littler and Waters. However there is no report in the literature as to the study of the mechanism of oxidation of 2-methyl cyclohexanone by V(V). To understand the redox processes in micellar media³ it was considered worthwhile to extend the study to the oxidation of 2-methyl cyclohexanone by vanadium(V) which is the subject matter of this communication.

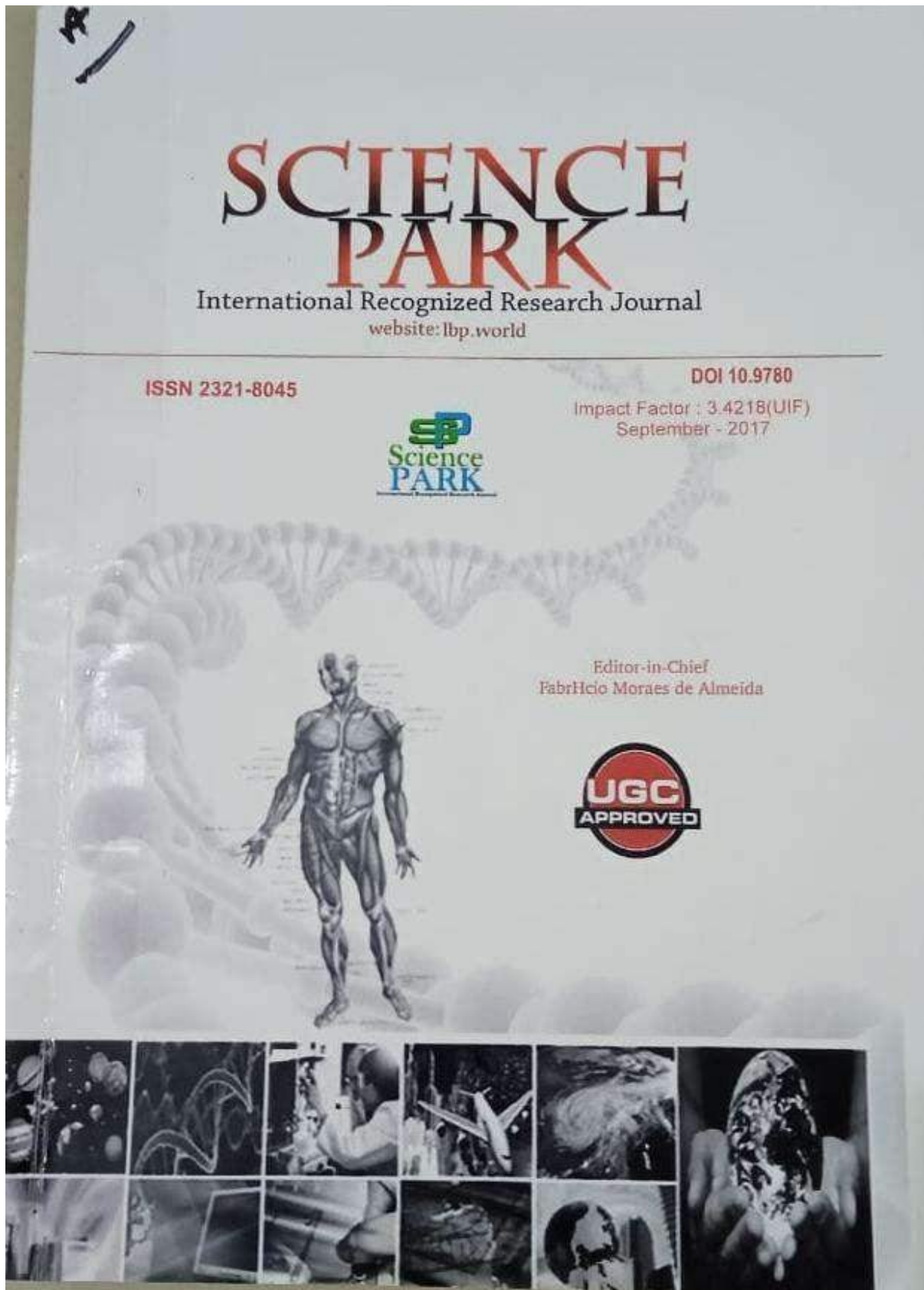
EXPERIMENTAL

2-Methyl cyclohexanone (BDH-England) was used as such after checking the purity. Since it was insoluble in aqueous medium, all the solutions of 2-methyl cyclohexanone were prepared in aqueous acetic acid (10% V/V). The oxidant namely vanadium (V) solution was estimated iodometrically.⁴

RESULT AND DISCUSSION

Dependence of Rate in Oxidant

As 2-methyl cyclohexanone was not soluble in aqueous medium, the reaction was carried out in of aqueous acetic acid (10% V/V) and kinetics recorded under pseudo-first order condition with respect to the





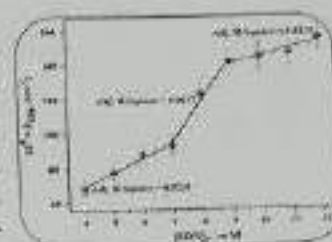
MICELLAR EFFECT IN THE OXIDATION OF HMBA BY Mn(VII)

Dr. Rajendra Swain

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Sector-42, Chandigarh.

ABSTRACT

Kinetics of oxidation of 2-Hydroxy-2-methyl butyric acid (HMBA) by Mn(VII) in aqueous H_2SO_4 medium in absence and presence of sodium lauryl sulphate (NaLS) follows a route conforming to Michaelis-Menten Kinetics, rate data in presence of $[H^+]$ show an acid dependent and acid independent path. The oxidation is catalysed by NaLS and the catalysis has been rationalized by Menger and Portnoy as well as Berezin model. The rate enhancement is attributed to binding of the substrate and oxidant to the micellar phase, the former through the hydrophobic interaction and the latter by electrostatic binding to the micelle.



KEYWORD : Michaelis-Menten Kinetics, Menger and Portnoy.

INTRODUCTION

2-Hydroxy-2-methyl butyric acid (HMBA) has been successfully used to establish the intermediacy of Cr (V) in the Cr (VI) oxidation of isopropanol by Mohapatro et al.^{1,2} The reaction essentially involves formation of a reversible complex between Cr(VI) and HMBA followed by rate limiting decomposition of the complex. In continuation of study of the oxidation reactions in organized assemblies^{3,4} and of hydroxy acids by MnO_4^- , study of the kinetics of oxidation of HMBA by $KMnO_4$ in aqueous medium is available, an attempt has also been made to report the kinetics in aqueous medium in absence of NaLS.

MATERIALS AND METHOD

All the chemicals are of A.R grade. 2-Hydroxy-2-methylbutyric acid (Aldrich) and potassium permanganate were used as such. The surfactant sodium lauryl sulphate (NaLS) was used after recrystallisation. All solutions were prepared in deionised water. Stock solutions of the surfactant (0.5 Mol. dm^{-3}) and Mn(VII) (approx. 0.1 Mol. dm^{-3}) were prepared and diluted to the required concentration. Surfactant was always added to the oxidant flask. The reaction was initiated by mixing both the reactants thermally equilibrated for 45 minutes at the desired temperature and the progress of the reaction was followed by withdrawing 5ml of the aliquots of the reaction mixture at different time intervals and dumped into a constant excess of standard oxalic acid. Left over oxalic acid was titrated against a standard $KMnO_4$ solution which helping to follow the kinetics of the reaction. As $KMnO_4$ was not very stable in the presence of NaLS, blank readings were taken at initial stage and corrections were taken at initial stage and corrections were applied while computing the final rate constant. The results were reproducible with the limits of experimental error.

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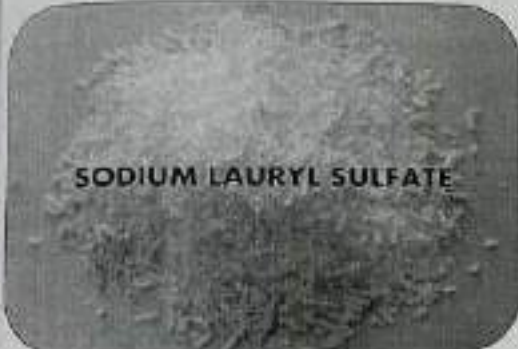
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WEEKLY SCIENCE

EFFECT OF SODIUM LAURYL SULPHATE IN THE OXIDATION OF CYCLOPENTANONE BY VANADIUM (V)



SODIUM LAURYL SULFATE

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attention has been paid to find out the nature of the association of the reactant with micelles and binding constants, transfer of free energy of the reacting molecule in the presence of surface active agents^{6,7}.

Recently we have communicated results of kinetics of oxidation of cyclohexanone and 2-hydroxy cyclohexanone by V(V) in presence of SLS (sodium lauryl sulphate)⁸. Thus it was felt necessary to focus the attention on the micellar effect in electron transfer reaction where there is structural variation in the substrate. For this reason the redox reaction of cyclopentanone by V(V) in the presence of SLS at different temperatures which is the main subject matter of this communication.

ABSTRACT
Oxidation of cyclopentanone by V(V) in aqueous perchloric acid medium has been studied both in presence and absence of sodium lauryl sulphate. The rate is first order in both cyclopentanone and V(V). The dependence in H^+ is unity. The oxidation is catalysed by SLS. The rate reaches maximum around the cmc and then decreases when the surfactant concentration further increases. The kinetic data have been rationalised by Berezin model indicating both the reactants are bound to the micellar phase. Cyclopentanone appears to be bound by hydrophobic interaction while V(V) species bound by hydrophilic forces.

KEYWORDS : Oxidation of cyclopentanone, Berezin model, hydrophobic interaction.

INTRODUCTION
In the past few years there has been growing interest for the study of electron transfer reaction of transition metal ions in the presence of micelles⁽³⁻⁵⁾ due to their wide application in the industrial, biological and pharmaceutical processes. Increasing

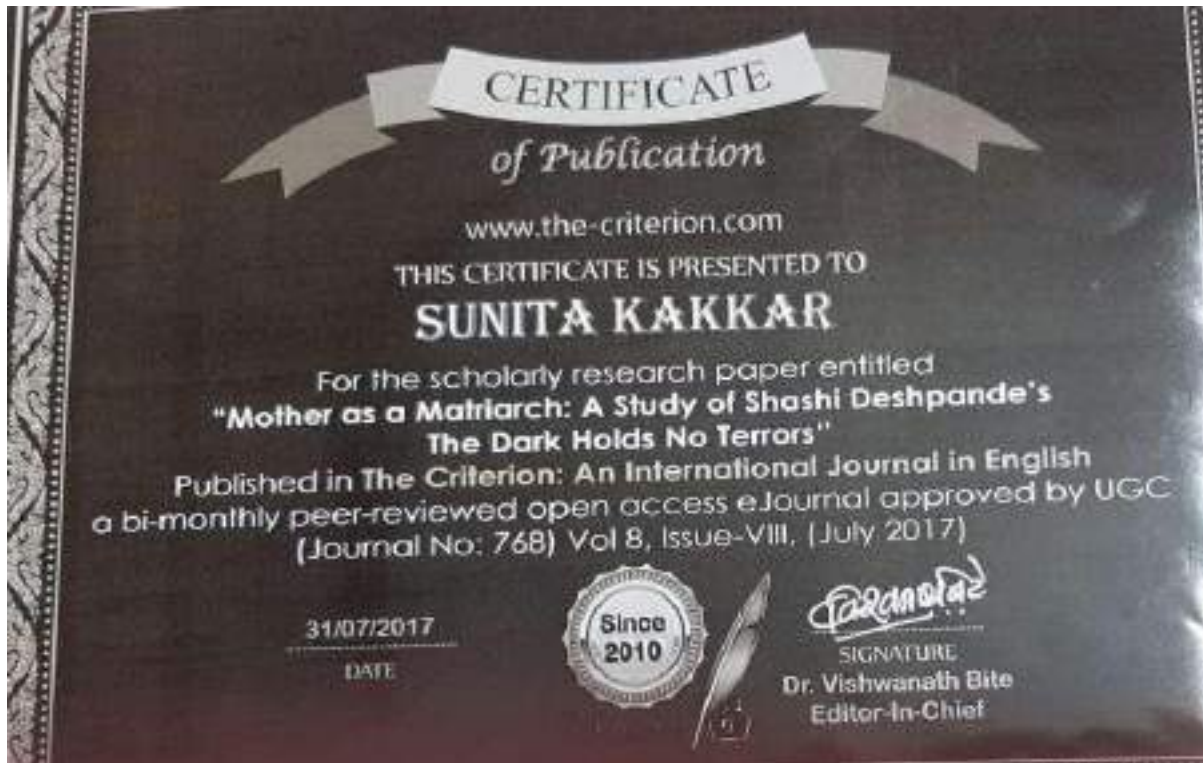
All the chemicals used were of analytical grade. Cyclopentanone (E. Merck), perchloric acid (E. Merck) and meta-ammonium vanadate were used as received. The surfactant sodium lauryl sulphate (NaLS) was used after recrystallisation. All the solutions were prepared in deionised water including stock solution of vanadium (V) and sodium lauryl sulphate. Acidity was maintained by HClO₄. The [H⁺] concentration in V(V) solution was determined volumetrically by titrating with standard Na₂CO₃ solution to methyl-orange colour change. Reactant solutions of cyclopentanone and vanadium (V) were prepared in 50ml flasks by dilution of an appropriate amount of the stock solution.

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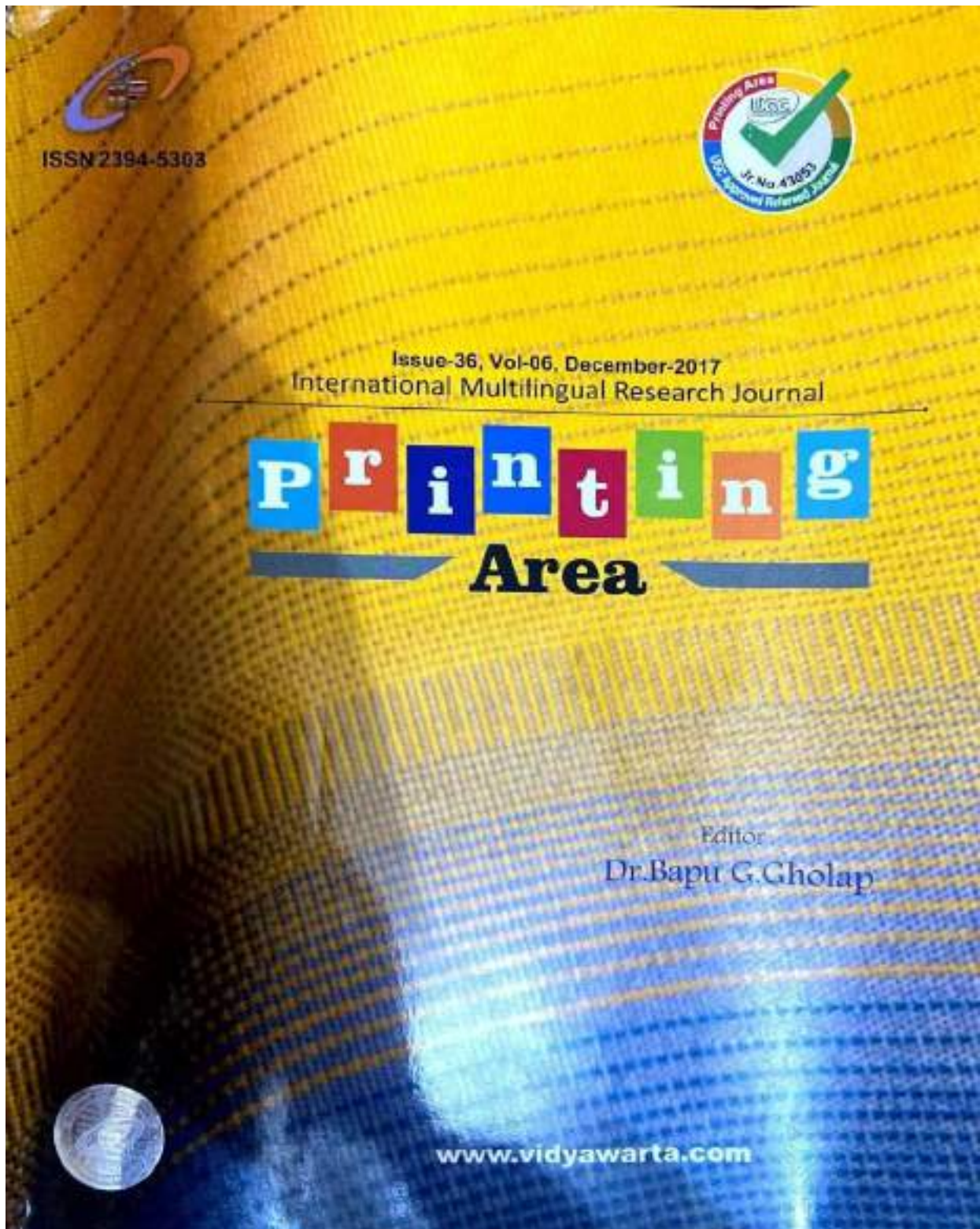
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Dr. Sangam Verma



समकालीन हिन्दी उपन्यासों में आधुनिकता और परंपरा का द्वन्द्व एवं परिवर्तित जीवन मूल्य

डॉ. संगम वर्मा
सहायक प्राध्यापक, हिन्दी विभाग
स्नातकोत्तर राजकीय कन्या महाविद्यालय,
सेक्टर-४२, चण्डीगढ़

आधुनिकता—बोध में परिवर्तित होती
जीवन—शैली एक अनिवार्य अंग बन गये हैं। यह
प्रगतिशील जीवन संदृष्टि का पथ निर्दिष्ट करता है।
यह अतीत और भविष्य के बीच वर्तमान की कड़ी है
जिसमें नये भावबोध, नवीन विचारधाराएँ, सोच एवं
संकल्पनाएँ शामिल हैं। आज के आधुनिक परिवेश में
परंपरागत व पुराने मूल्य तेजी से बदल रहे हैं। नैतिकता
के मापदंड बदल रहे हैं। जीवन शैली में भी परिवर्तन
हुआ है। इस परिवर्तित स्थितियों और व्यक्ति की
नैतिकता के गिरावट के संबंध में अशोक मिश्र अपने
समीक्षात्मक लेख कहानी की भीतरी घड़नाल में
लिखता है— "टेलीविजन के अनगिनत चैनलों पर
दिखाए जा रहे अधिकांश ऊल-जलूल कार्यक्रमों,
विज्ञापनों, इंटरनेट के दूषित कार्यक्रमों से आज युवा
पीढ़ी और किशोर भ्रमित हो रहे हैं। हालात यहां तक
बदल चुके हैं कि हमारा प्रिंट मिडिया भी इसी राह पर
चल पड़ा है। आजकल अन्याय और शोषण के
अल्लावा, छलनी होती मर्यादाएँ, दृढ़ता बर्जनाएँ, आपसी
संबंधों में मधुरता और सहजता की जगह मार्केटिंग,
राजनीतिक दबाव, आदत में शुमार होला भ्रष्टाचार,
संयुक्त परिवार का विघटन, एकल परिवार की त्रासदियाँ,
बुजुर्गों के प्रति हेय दृष्टि और उपेक्षित व्यवहार रिश्तों
की बदलती परिभाषा, विवाह के प्रति बदलता नजरिया,
लिव-इन-रिलेशनशिप, विवाह पूर्व और विवाहेतर

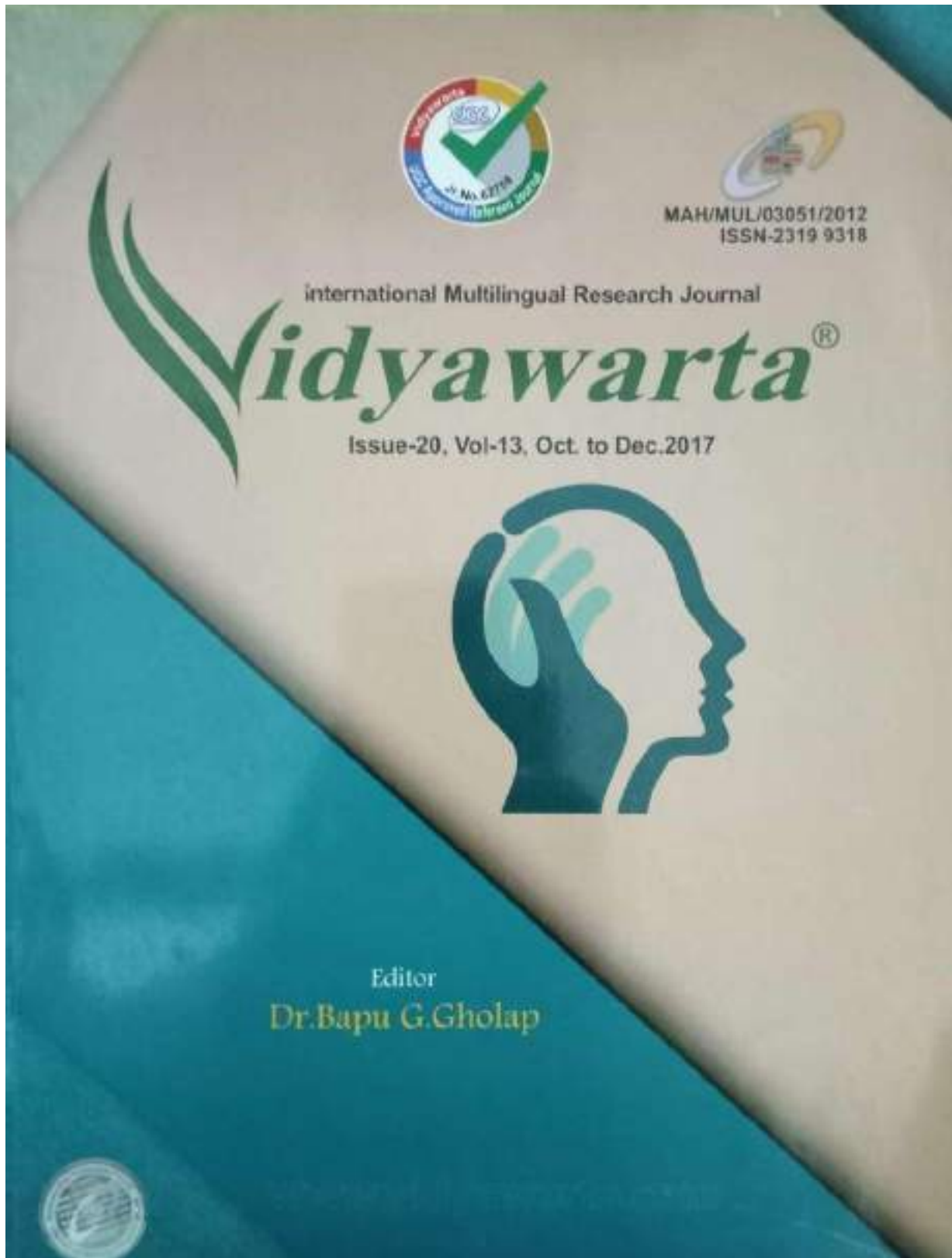
यौन संबंध, बदलती जीवन शैली, गांवों से होला
मोहभंग, गांवों में पैर पसारती महानगरीय अधकचरी
सभ्यता और कृत्रिम जीवन.....।" इन मूल्यों के
कारण आधुनिक युग परंपरागत युग के मूल्यों से
अलग दिखाई देने लगे हैं। आधुनिक युग में विभिन्न
समस्याएँ हमारे सामने उभरकर आयी हैं। समाज के
इन्हीं समस्याओं से उभरने के लिए युवा पीढ़ी का
महत्वपूर्ण दायित्व है।

'आखेट' उपन्यास का कथानायक चेतन
परंपरागत और आधुनिकता के बीच झुलने वाला ऐसा
पात्र है जो अपने ही विद्यार्थी जीवन से कुछ सपने पाल
रहा था कि वह परिवार की दारुण आर्थिक स्थिति को
उधार लेगा। पारिवारिक सदस्यों, माँ-बाप, भाई-बहनें
का एक सोच यही है कि उनका बड़ा बेटा जब पढ़ाई
लिखाई कर लेता है तो उसे जरूर कहीं न कहीं कोई
नौकरी मिल जाएगी। ऐसी परंपरागत सोच एवं विचारों
से परिवारवालों को लगता है कि अब घर की दयनीय
स्थिति व गरीबी दूर हो जाएगी। लेकिन जब कथानायक
चेतन को अम्बाला छलनी के प्रॉमिनेंट इंस्टीट्यूट कम्पनी
में एक नौकरी मिल जाती है तो वह बहुत खुश हो
जाता है और उसका परिवार भी कई अपेक्षाएँ करने
लगती है। लेकिन जब कथानायक चेतन दफ्तर
पहुँचता है तो उसका सोच बिल्कुल अलग हो
जाता है। आधुनिकता और दिखावे के माहौल में
आकर चेतन दफ्तर में इतनी घालाकी नहीं सीख
पायी कि अलग-अलग पदों से नजदीकी का दिखावा
करके अपने लिए भी एक स्थान बना लें। चेतन दफ्तर
के भ्रष्ट माहौल में सिर्फ आप्रेशा के साथ चुप रह जाता
है, लड़ाई के सामने नहीं आता। क्योंकि चेतन के
पैतर एक परंपरागत सोच, नैतिकता व कुछ ईमानदारी
बची हुई थी। आधुनिकता के मुखौटे ओढ़ने वाले
दफ्तर के इन तमाम पदाधिकारियों के क्रिया-कलापों
और भ्रष्ट आचरणों ने चेतन जैसे नवीन आधुनिक
को अपने परंपरागत सोच तथा आधुनिक और
परिवर्तित जीवन मूल्यों के साथ टकराकर संघर्ष
करने पर मजबूर कर दिया है।

सुधा अरोड़ा कृत 'यही कहीं था घर' उपन्यास
में आधुनिक शिक्षा प्राप्त लड़कों विशाखा फर्दाई-लिखाई

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भारतीय दर्शन में माया की परिकल्पना; आदि ग्रंथ के सन्दर्भ में

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मायावाद की परम्परा

(भारतीय दर्शन तथा आदिग्रंथ में)

वेद मायावाद भारतीय दर्शन में अपना विशिष्ट स्थान रखता है। माया का उल्लेख वेदों में भी पाया जाता है। वेदों में इन्द्र को सब देवों से बड़ा देवता माना गया है। वहाँ इन्द्र का कहीं अग्नि, कहीं मास्त तथा कहीं सूर्य आदि के रूप में वर्णन है। ऋग्वेद में उल्लेख है—“इन्द्रो मायाभिः पुरुषम्” ईयते, अर्थात् इन्द्र अपनी शक्ति से अनेक प्रकार के रूप धारण कर लेता है। वेदों में रूप बदलने की क्रिया को माया कहा गया है।

उपनिषद्

उपनिषदों में नाम-रूप के अर्थ में माया शब्द का प्रयोग हुआ है। कठोपनिषद् में लिखा है—“आत्मा-स्वरूप परमरूप सब प्राणियों में रहता हुआ भी माया के पर्तों में लिप्य हुआ रहने के कारण सबको प्रत्यक्ष नहीं देखता। केवल सूक्ष्म तत्वों को समझने वाले पुरुषों द्वारा ही सूक्ष्म तथा तीक्ष्ण बुद्धि से देखा जाता है।”

श्वेताश्वतरोपनिषद् में माया का उपयुक्त वर्णन है, जो इस प्रकार है— “माया तो प्रकृति को

इस प्रकार उपनिषदों में नामरूपपरमक जगत् को, अविद्या को, धम को तथा प्रकृति को जगत् कहा गया है।

गीता

गीता में माया को कृष्ण की शक्ति कहा गया है। गीता का कथन है—“मेरी सब गुणमयी और दिव्य माया दुस्तर है। इस माया को ते ही पार कर पाते है, जो मेरी शरण में आते है।”

गीता में माया को अविद्या, धम तथा प्रकृति-रूप में कहा है।

बौद्धदर्शन में स्वप्नवाद तथा अणभगुवाद मायावाद से प्रभावित है।

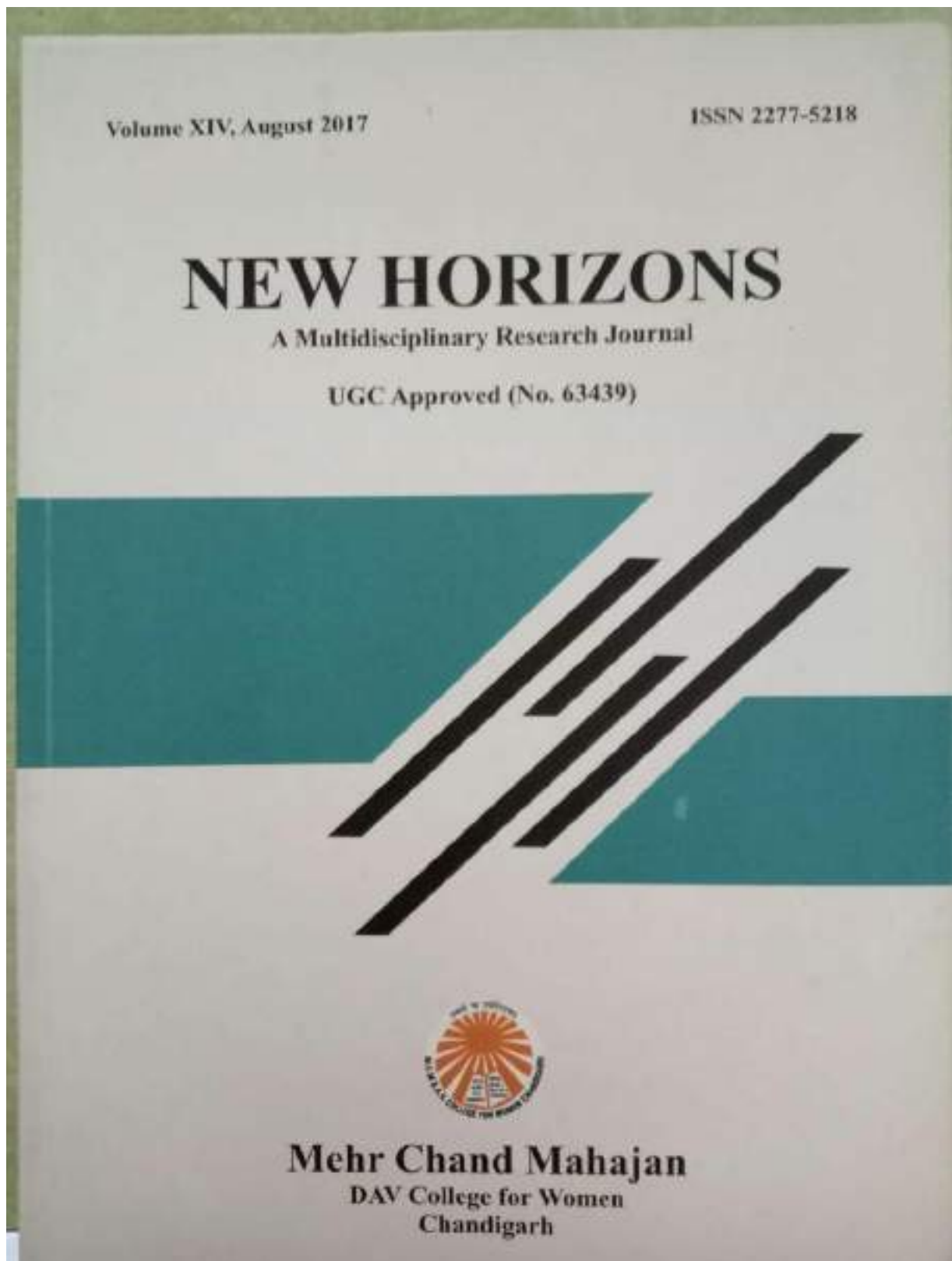
न्याय, वैशेषिक आदि दर्शनों में माया का आभास नहीं मिलता।

सांख्य

सांख्य दर्शन में अज्ञान या अविवेक के द्वारा आत्मा बुद्धि या मन से अपना पार्थक्य नहीं समझता और उन्हें अपना ही अंग समझने लगता है। सांख्य की प्रकृति, अविद्या, अविवेक माया के पर्याय है।

आचार्य शंकर

शास्त्रीय ढंग से माया का विवेचन आचार्य शंकर ने किया। माया या ब्रह्म की शक्ति का सैद्धान्तिक निरूपण विशेष रूप से तब आरम्भ हुआ, जिस समय शंकराचार्य ने मायावाद को प्रतिष्ठा कर जगत् का मिथ्यात्व सिद्ध किया। इससे पहले माया-सिद्धान्त दर्शन का प्रधान प्रतिपादक नहीं रहा। आचार्य शंकर ने बौद्धों के शून्यवाद का खण्डन करने के हेतु जगत् की आभास सत्ता मानी है। शून्यवाद के खण्डन के प्रसंग में उन्होंने ब्रह्म को परमसत्य सिद्ध किया है तथा माया और अविद्या नामक दो अनिर्वचनीय एवं अवास्तविक शक्तियों के द्वारा ब्रह्म की ईश्वर के रूप में और ईश्वर की जीव के रूप में प्रतीति के सिद्धान्त पर विशेष जल दिया है।



गीता सन्देश भव्य तथा उदात्त ग्रंथ के रूप में

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गीता महाभारत रूपी कमल का पराग है। वेदों का सार है उपनिषद् और उपनिषदों का सार है गीता। गीता सर्वमास्त्री है। गीता में कर्म-ज्ञान-भक्ति का बड़ा मनोरम समन्वय दिखाया गया है। गीता सन्देश सार्वभौमिक, व्यावहारिक, बलप्रद तथा पवित्र बनाने वाला है। गीता किसी विभोष जाति या धर्म का ग्रंथ न होकर सम्पूर्ण मानव जाति का है। गीता में ईश्वर तथा मनुष्य-नारायण तथा नर-जामने-नामने खड़े हैं और यही इसकी भव्य तथा उदात्त पृष्ठभूमि है।

मूलशब्द: गीता, उपनिषद्, विषाद, सर्वमास्त्री, ईश्वरार्पणभाव, स्वकर्म, किंकर्तव्यविमूढ़, कर्तव्योन्मुखी

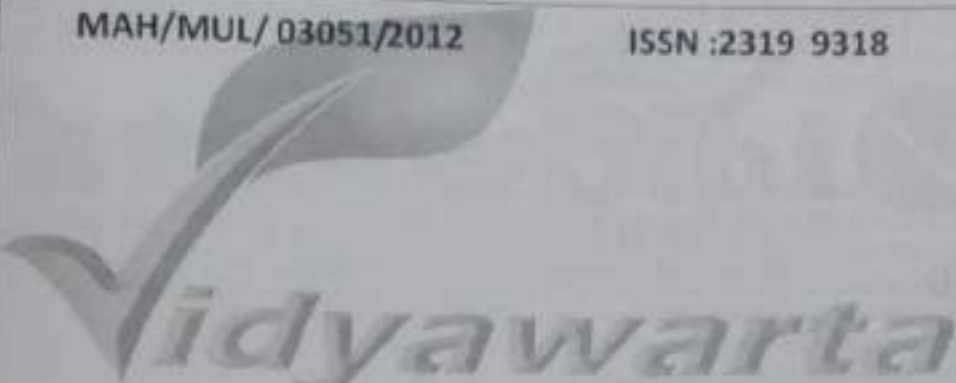
भगवद्गीता का अर्थ है-भगवान् का गीत, जिसे संक्षेप में केवल 'गीता' कहते हैं। श्रीमद्भगवद्गीता जैसा कि विभूत ही है, महाभारत में भीष्म पर्व के 25 से 42 अध्याय तक संकलित रूप है। 18 अध्यायों में निबद्ध 'भगवद्-गीता' के 700 श्लोक महाभारत के भीष्मपर्व से लिए गए हैं। "सन्त ज्ञानेश्वर के शब्दों में- 'गीता महाभारत रूपी कमल का पराग है।' सामान्य जनता को वेदों का धर्म-तत्त्व समझाने की दृष्टि से इसकी उपयोगिता को ध्यान में रखकर इसे कामधेनु का कल्पवृक्ष भी कहा गया है" (स्वामी विदेहात्मानन्द, 2014: 9)। वेदों का सार है उपनिषद् और उपनिषदों का सार है गीता। "संस्कृत में गीत शब्द नपुंसक-लिंगी होने के कारण इसे 'गीतम्' कहते हैं, परन्तु यौकिक यह शब्द एक उपनिषद् (वेदान्त) है, अतः 'उपनिषद्' शब्द के विशेषण के रूप में यह गी स्त्रीलिंग होकर 'गीता' कहलाती है" (स्वामी विदेहात्मानन्द, 2014: 10)।

कुरुक्षेत्र के मैदान में अर्जुन को जो मोह या भ्रान्ति हुई थी, उसी को दूर करने के लिए भगवान् श्रीकृष्ण ने उनके लिए प्रहसन्निक-मानो हँसते हुए यह गीत गाया था। इसे सुनकर अर्जुन ने कहा-मष्टो मोहः स्मृतेः लब्ध-ज्ञान प्राप्त करके मेरा मोह दूर हो गया। "गीता के सम्बन्ध में एक बात और जागनी आवश्यक है। कुरुक्षेत्र में भगवान् श्रीकृष्ण ने अर्जुन को गीता का उपदेश दिया। वही सुनने या लिखने वाले कौन थे? कुरुक्षेत्र में न तो व्यासदेव थे और न संजय ही, किन्तु गीता को पढ़ने से मालूम होता है कि राजा धृतराष्ट्र का अनुचर संजय अपने प्रभु को गीता सुना रहा है और महर्षि व्यास ने उसको महाभारत में श्लोक-बद्ध किया है। किन्तु उन दोनों ने किस प्रकार से सुना? आध्यात्मिक है कि धृतराष्ट्र अच्छे थे। कुरुक्षेत्र-युद्ध का विवरण जानने के लिए महर्षि वेदव्यास के समीप प्रार्थना करने पर व्यासदेव ने उनको दिव्य दृष्टि का वरदान देना चाहा, किन्तु उसको उन्होंने स्वीकार नहीं किया। तब महर्षि व्यास ने

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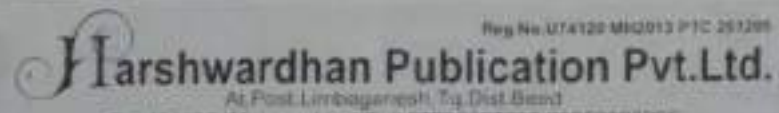
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वर्तमानिका मतिं कर्तुं, मनीषिणा विज्ञानं कर्तुं
विद्यार्थिना शुद्धं स्वप्नं, इत्येकं जगत् एकं जगदिष्टं कर्तुं
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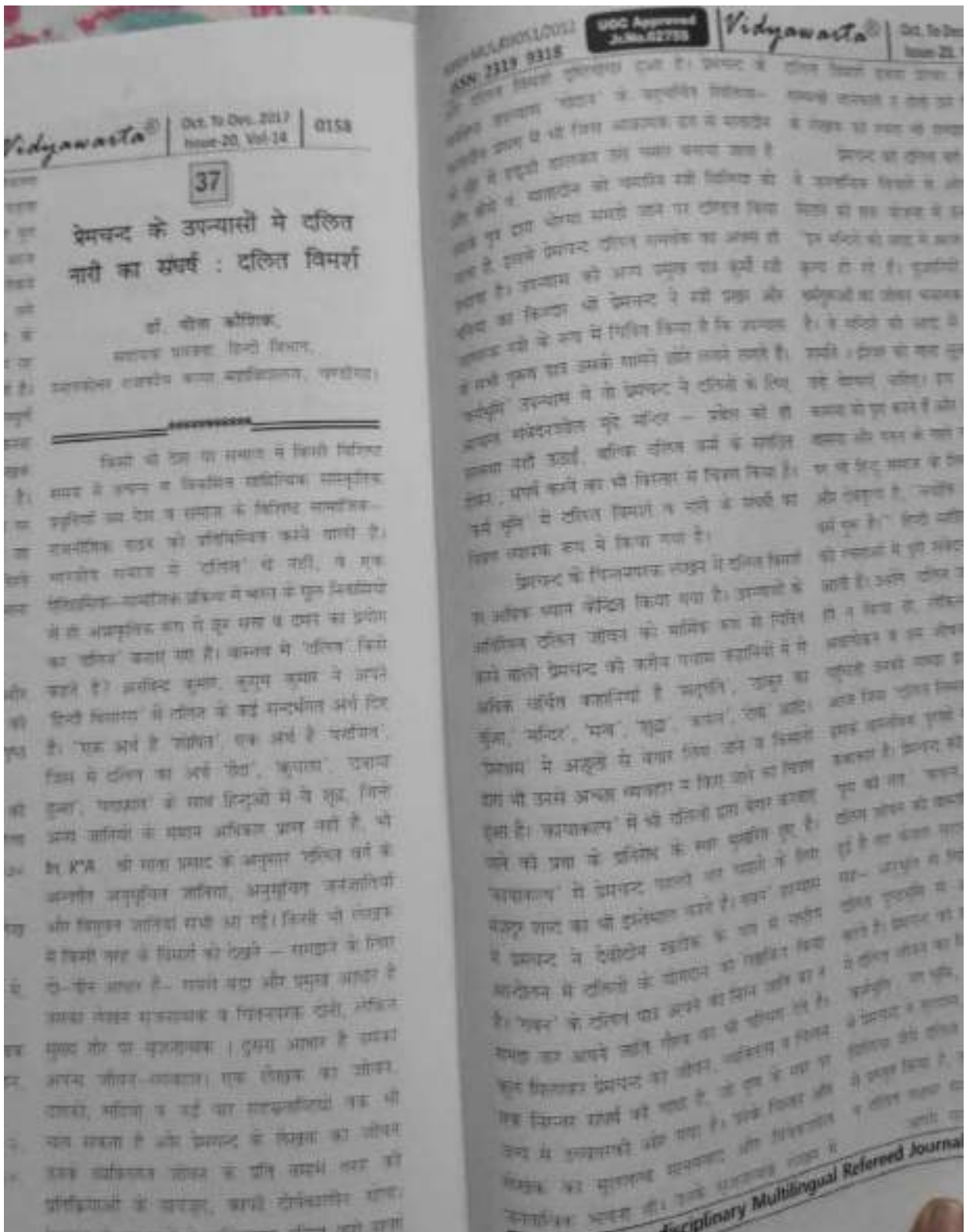
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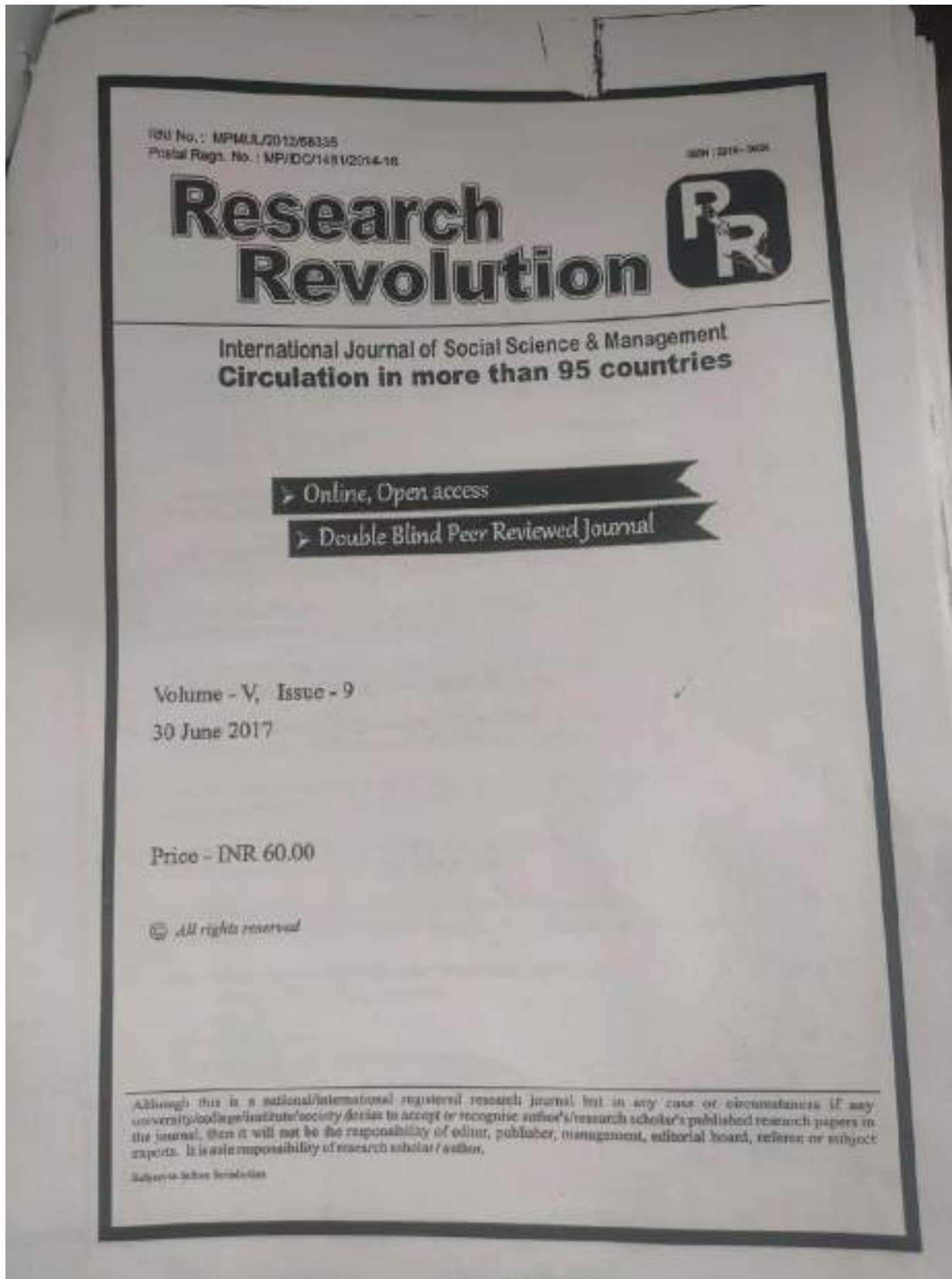


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Dr. Harmeet Sethi



The Problem of Historical Writing - A Cognitive Study

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Abstract :

The historical writing has well illustrated the outlook, prejudices and preferences of each period and generation during the past two centuries. The spectrum of historical writing since then has been quite complex. We may find noticeable reaction against the dominance of natural sciences and their influence on historical thinking. Oakeshott, Collingwood, Croce etc. Advocate that history is a branch of knowledge which is different from natural sciences and is, therefore, not liable to scientific technique of inquiry, whereas E.H. Carr, C.Hampel etc. emphasize that history is a sub-division of science and is amenable of being transformed into a science. Both doctrines are unacceptable to lessen complication and confusion.

History is an independent field of knowledge. It deals with events of gone by days and, therefore, cannot be understood as we understand the current events. It does not deal with the conduct of 'matter' but with the feelings, emotions and actions of human beings besides problem of terminology and language of communication etc. convinces that the reliability of historical knowledge is questionable. History thrives on generalization and its process requires the careful judgement and power of synthesis in addition to logical references and deductions. There is serious problem of authenticity and also credibility both external as well as internal. The problem of authenticity of documents arise more in case of manuscripts than the printing documents. Printed documents are already authenticated by the editor. For genuineness a historian has to resort to many tests i.e. authorship, date of documents, textual accuracy, assignment of proper meaning. Another problem is that of relative emphasis and importance on various issues, events etc. Since the styles and methods of expression also differ from historian to historian, there arises another problem of scope of variety in historical writing.

Key Words : History, Historical Writings, Accuracy, Emphasis

Introduction

The English word 'history' is derived from the Greek word 'Istoria' meaning inquiry, research, explanation, or information. In a broad sense, history is a systematic account of the origin and development of humankind, a record of the unique events and movements in its life. As regards historiography, it means the art of writing history of historical writings. It includes the evolution of the ideas and techniques associated with the writing of history, and the changing attitudes towards the nature of history itself.

G. R. Elton opines that it was only in the civilization which looks back to the Jews and Greeks was history ever a main concern, a teacher for the future, a basis of religion, an aid to explaining the existence and purpose of man. And even there, its present day standing is of quite recent origin. A disciplined and scientific study of 19th century. In fact, the subject which makes an imaginative reconstruction of the past from the data collected by historical methods is called historiography.

Undoubtedly the historical writing has well illustrated the outlook, prejudices and preferences of each period and generation during the past two centuries. In fact, the spectrum of historical thinking since 19th century has been quite complex as well as interesting. History has now been rightly considered and discussed by educationists, philosophers and historians as a human discipline. The advancement in natural and social sciences has considerably enriched historical thinking. Most of the present thinking about the 'nature' of history emerges from Hegel's lectures on the 'philosophy of history'. These lectures were a combination and truly speaking a synthesis of thoughts of Kant, Fichte and Herder. Hegel opines that the philosophy of history is the history of philosophy. In that way, this sums up the whole of metaphysical view of life which sought a unity between history and logic.

Hegel did not believe in the collection of data alone but its full scientific analysis i.e. how and why this has happened. He stresses that

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Kashmir on the Eve of Ranjit Singh's Invasion Ranjit Singh's Interests and Plans - A Perceptive Assessment

Dr. (Ms.) Harmeet Sethi, HOD, (History),
Postgraduate Govt. College for Girls, Chandigarh

Abstract:

Maharaja Ranjit Singh, the Punjab ruler, like his contemporaries was an imperialist and expansionist. An ambitious Sikh Chief seems to have been anxious to make his kingdom circumscribed by a strong natural mountain border which includes Kashmir Valley. Two Afghan brothers Atta Mohd-Khan and Jaharad Khan, appointees of Kabul King, were Subedar-chiefs of Kashmir and Attock regions respectively. Ranjit Singh became more interested in Kashmir since Dec. 1810 when the unpopular Kashmir Chief Atta Mohd. Khan promised him to pay a part of revenue of Kashmir if he helped him against King of Kabul to become independent ruler. Maharaja's conquest and annexation of Kashmir would satisfy the troubled Kashmiris and also religious feelings of his troops. Territory of neighbouring Attock also falls in the way from Srinagar to Kabul. Their annexation would enable Ranjit Singh to have direct International Borders with Afghanistan both from North-West points--- a highly paying strategy. The political disturbances in Kabul prompted these two Subdar brothers to declare independence. Another important development was ex Afghan ruler, Shah Shuja's leaving Kabul and accepting, on crossing attock, Subedar Jaharad Khan's offer of allegiance who cheated him by sending him to the elder brother's custody at Srinagar. At that juncture, friendship with unreliable Kabul King was considered not a wise idea by Ranjit Singh whereas conquest of Srinagar and catching royal prisoner Shah Shuja, in possession of famous 'Kuh-i-Noor Diamond' followed by invasion of Attock, would prove highly fruitful from the point of view of expanded territory, natural international borders, additional revenue, besides demoralizing Kabul Govt. and simultaneously enhancing National repute. Thus the iron was hot and Ranjit Singh as per his plans got prepared to strike any day of his choice and convenience.

Key words : Maharaja Ranjit Singh, Kashmir invasion, Motivation.

Introduction :

Maharaja Ranjit Singh was keen to occupy the

valley of Kashmir which enjoyed a singular advantage of being at the same time both a fortress and magazine. Possessing a good workable military road from Baramulla to Darnur, huge army and ammunition could reach in about 5 days time from Srinagar to defend the passages of Attock and other frontiers. With such a huge military line as a defence and bulwark of protection on the north, the kingdom of Ranjit Singh, unlike the past, would be immune against any invasion from the north-west frontiers which alone, any occupation or annexation of neighbouring territory, could be militarily beneficial and politically advantageous. Thus Ranjit Singh, an ambitious Sikh Chief seems to have been most anxious to make his kingdom circumscribed by a strong natural mountain border which included the valley of Kashmir. Success in such a lofty design was not that easy. He was, in the beginning, seriously confronted with the task of holding his supreme authority over a number of big or small, but some very strong, group of states situated on the southern hills of Pir Panjal mountains. These states had been, since time immemorial, functioning quite independently and would prove a source of serious danger and much embarrassment, if they were not put down before the invasion of Kashmir. The socio-cultural affinity and geographical unity with the north-west kingdoms, hostile to the rise of Sikh power in Punjab, could be exploited by a foreign power.

Ranjit Singh became interested in Kashmir since December, 1810 if not earlier when Atta Mohd. Khan, ruler of Kashmir, promised him to pay a part of revenue of Kashmir if he helped him against Shah Mahmud and Wazir Fateh Khan. Further to satisfy the religious feelings of his troops and the civil population, the annexation of prestigious Kashmir valley was essential.

Fundamentally, Maharaja Ranjit Singh, like his contemporaries was an imperialist and expansionist in addition to being a great ambitious personality. He would adopt all methods, exploit religious, social and political points and further use all fair and foul means to achieve his aim of expansion. To him all was fair

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Kangra State Relations with Punjab Under Raja Sansar Chand Katoch, A Close Investigation

Dr. (Ms) Harneet Sethi, B.O.D. (History)
Postgraduate Govt. College for Girls, Chandigarh

Abstract :

Raja Sansar Chand Katoch, a notable chief, ruled Kangra (hills) state for 47 years, having succeeded to the throne in 1775 at the age of ten. He ruled as undisputed ruler of the hills for 20 years. Somehow at the dawn of 19th century, his overweening ambition carried him too far and his fortune turned to misfortune and ruin fell upon his life. He dreamt of regaining the far reaching dominions of his ancestors and even to establish a Katoch Kingdom in Punjab and Kashmir, in addition to all Punjab hill states. On the other hand, young Ranjit Singh, a brave and promising Chief of Shukarchakya Misl conquered Lahore, Punjab capital, from strong Bhangi Misl, in 1799. From day one, he started non-stop campaigns of territorial expansion. A fierce and lasting armed clash between the two expansionist appeared imminent.

Key Words : Ranjit Singh, Sansar Chand, Amar Singh Thapa, Sujaspur Tira, Kangra Fort, Gurkhas, Sada Kaur.

Introduction :

The Sikh Misls (Sikh Confederacy) rule in Punjab (1764 to 1798 AD) was a period of life and death struggle and sacrifices against repeated Afghan invasions under Ahmed Shah Abdali, his son Timur Shah followed by grandson Zaman Shah. The possession of each Sardar was called a Misl. According to a conservative estimate, a little less than quarter of a million people had been decimated to death in about half a century (1710-1767). Punjabi women, in great number, were abducted, people plundered, Sikh temples including golden temple, Amritsar were destroyed, desecrated and filled up with earth. During 1798 end, Zaman Shah finally left Punjab on hearing the news of Afghanistan attacked by Persian king. It was the last Muslim invasion upon the Punjab, the gateway of Hindustan. The

Sold was now safe for the Sikhs to make or unmake their destiny.

When in danger from outside, these misls moved together. But when that danger was over, quarrels arose among them. There were Six Misls in Malwa and six in Malwa region. In Malwa, the strong Misls were Bhangis, Kanhaiyas, Ramgarhis and Shukarchakya to which Ranjit Singh belonged, was born on 2nd Nov. 1780 at Gujrawala, in an agitated state infected with animosities, jealousies and feuds.

Punjab State - The Background :

The young Shukarchakya chief Ranjit Singh duly helped by Kanhaiya Misl Chief Ran: Sada Kaur (Ranjit's mother-in-law) and assurance from the residents, attacked Lahore fort, held by Bhangi Misl Chiefs namely Chet Singh, Sahib Singh and Mohar Singh, most unscrupulous and profligate and tyrannical, and conquered it on 6th July, 1799. The fallen chief Chet Singh Bhangi had offered to surrender provided his life and the lives of his followers should be spared. Consequently Ranjit Singh agreed and granted village of Vennis (near Lahore) and its appurtenances worth about seven thousand rupees a year. With this victory and further defeating Kasur of Nizam-ud-Din, Cis-Satluj States, Jammu, Gujrat etc; and finally in 1801 assumed the title of Maharaja in a Public Darbar thus laid the foundation of a 'Secular Sovereign State of Punjab'. Young Shukarchakya chief Ranjit Singh was now absolutely free to expand, make treaties and territorial adjustments with neighbouring states/foreign powers.

Kangra State - The Background :

Nagarkot or Kangra is frequently referred to in the works of Muslim historians from 'Uthbi' (1009 A.D.) and Alberuni (1017-1030 A.D.) downwards, and more especially during the reigns of Akbar, Jahangir and Shah Jahan. The

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Turbulent Punjab : 1707 A.D. to 1799 A.D. - A Research Based Study

Dr. (Ms) Harneet Sethi, H.O.D. (History)
Postgraduate Govt. College for Girls, Chandigarh

Abstract :

The period covered under research study is 1707 to 1799 i.e. the year of the death of Aurangzeb, mighty emperor of India and ends at 1799 i.e. the year when Ranjit Singh, Maharaja of Punjab, then chief of a 'Misl', group of associates i.e. freedom lovers engaged in endless struggle against political, religious and social tyranny of the bigot Aurangzeb, the autocrat, and his officers team of fanatics. Punjab province was the worst sufferer. Furthermore Persian invasion in 1739 A. D. and, later on, repeated Afghan invasions (1747-1969 A.D.) shocked the border state of Punjab. The 5th & 9th Guru of the Sikhs were tortured to death. Others also terribly suffered. The aggrieved Public stood up against inhumane and fanatic rulers. As many as twelve Sikh groups i.e. Misls came into existence and the one Suhelcherchakiya Misl Chief Ranjit Singh with the support of other assured Misls attacked and captured Lahore, Punjab Capital, on 7th July, 1799 and established an independent Sovereign State of Punjab.

Key Words : Mughal Aurangzeb, Tyranny, Punjab Sikhs, Banda Bahadur, Nadir Shah, Ahmed Shah Abdali, Ranjit Singh

Introduction :

With the death of Aurangzeb Alamgir, the bigot, the disintegration of vast mighty Mughal Empire in India started. The oppressive administrative machinery and inhumane policy of religious intolerance towards particularly north-west Indian non-muslim population hastened the downfall of Mughal rule. The Jats, the Marathas, the Rajputs, the Satnamias, even the Shias and Sikhs in Punjab were constrained to demonstrate against socio-religious and political tyranny. The fanatic administration took this protest as a challenge and consequently besides high Jaziya, further accentuated killings, lootings, forced conversion to Islam, abduction and other unspeakable misdeeds. Marathas established supremacy over large part of Deccan and also advanced towards North. Governors of Deccan,

Bengal and Avadh became virtually independent but the historic invasion in, 1739, by Nadir Shah of Persia completed the process of disintegration.

Evacuation - Anandpur Sahib :

On 5th Dec. 1705, the 10th and last Guru of the Sikhs, Guru Gobind Singh, under undue pressure, vacated his dwelling i.e. Anandpur Sahib (Fort) on an assurance and also oath on Quran for security of the Guru and his followers. As was visualized by the Guru, no sooner did the Guru and his family come out of the fort, the Mughal forces, the liars, suddenly pounced upon the Sikhs—a case of treachery on the part of dishonest Mughals. All the four sons of the Guru, his mother and a large number of followers lost their precious lives. Hard pressed, the Guru along with some devotees wandered from place to place while being pursued by the heavy royal forces. Finally, the Guru wrote a strong letter in Persian "Zafarnama" in 1706, pointing out the wrongs done to him and the atrocities committed upon the Sikhs in Punjab. Aurangzeb, then, during Deccan campaign against Marathas, desired meeting the Guru and to discuss all issues. The Guru, on his way, heard the death news of Aurangzeb on 20th Feb. 1707 at Bhagnpur (Rajasthan). Prince Muazzam (later on Bahadur Shah) sought Guru's help in succeeding his father Aurangzeb. After his enthronement, Bahadur Shah honoured the Guru at Agra, on 2nd August, 1707, and presented him with jewelled dagger and a robe of honour for providing moral support to occupy the throne. They together marched towards south. On the way, the Guru asked the emperor to take action against Wazir Khan, the Faujdar of Sirhind and other Adms. Officers on charges of large scale massacre and other crimes. The Emperor agreed to look into the matter after having fully established his authority. The Guru waited for some time but the emperor appeared evasive. The Guru stayed at Nanded (Maharashtra) and met Bairagi Madho Dass (originally from Poonch, near Rajauri, Kashmir), in his Kutia. The historians differ on this issue.

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Sikh State and Secularism An Indepth Analysis

□ Dr. (Ms.) Harmeet Sethi ¹

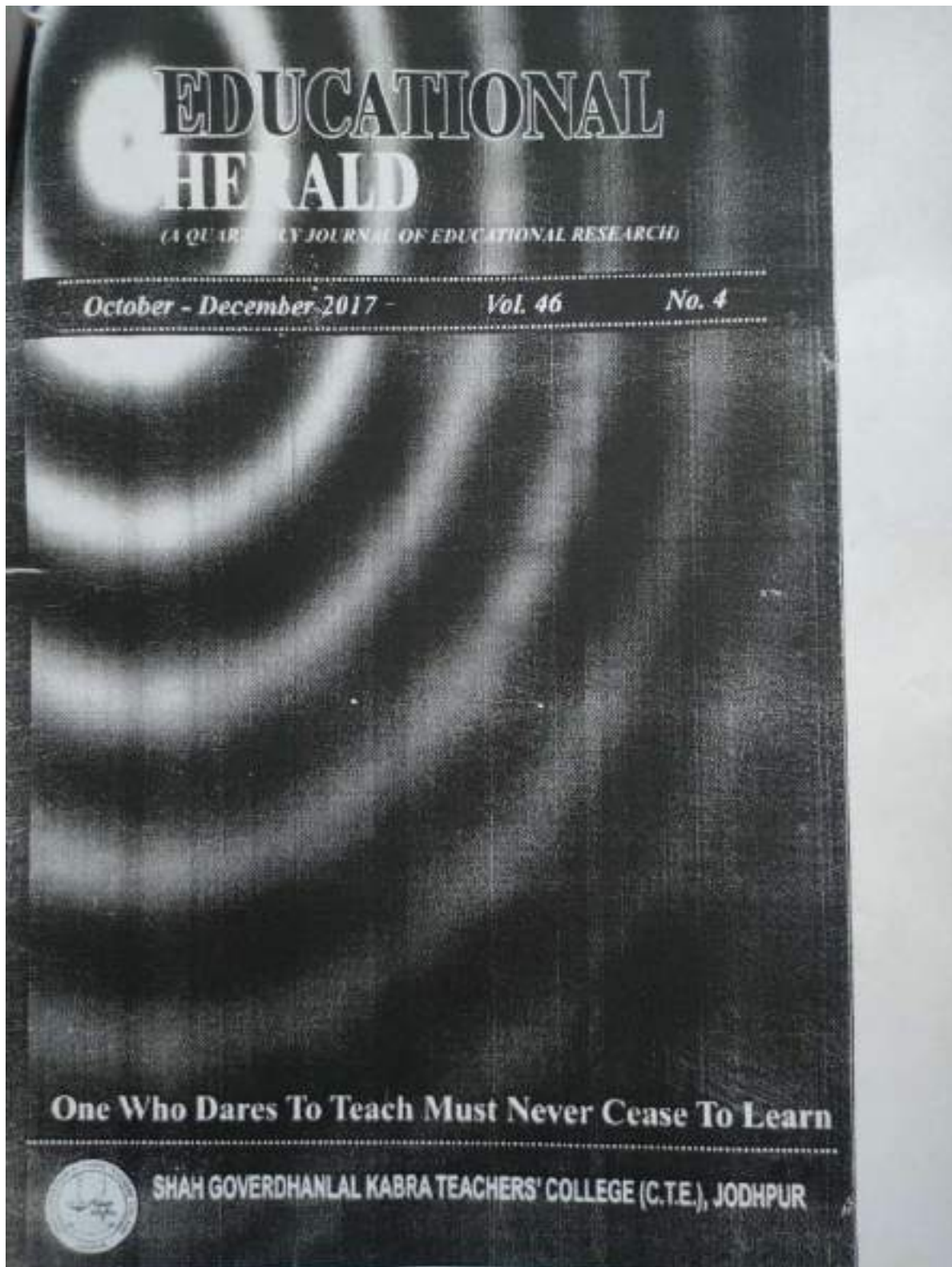
Abstract

The medieval history immediately preceding the advent of Maharaja Ranjit Singh was known for religious intolerance, fanaticism and conversion of society to the ruler's, faith besides open murder of thousands of innocent people. During pre-Ranjit Singh period, the numerous Sikh Chieftains i.e. 'Misaldars', political decisions were taken in religious assemblies (Diwans) held on occasion of Diwali and Bisakhi at Golden Temple, Amritsar. Ranjit Singh, on rising to power, completely delinked religion from politics from 1805. There had never been any case of religious persecution in Sikh State. All functions of all communities were celebrated jointly throughout the state. Hindus i.e. Brahmins, Khatri, Dogras; Muslims, Sikhs and even the Christians from European countries were recruited irrespective of the consideration of caste, creed and colour. Punjab i.e. the Sikh State was the property of all Punjabis and they had blind faith in their state. A Jammu Dogra Dhian Singh was the Prime Minister, A Muslim Faqir Aziz-ud-Din was foreign minister, A Hindu Diwan Dina Nath was incharge treasury and finance. A Few Europeans were also posted as commanders of various wings of State Army. Never any employee proved disobedient. The Sikh State under dynamic leadership of Ranjit Singh was the most progressive and secular state in India.

The Dictionary meaning of the word secularism means skeptical of religious truth or opposed to religious education i.e. non-believing in any religion. The order of 'Khalsa' adopted by Maharaja Ranjit Singh was a novel experiment giving it a different meaning of believing in all religions

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British India Government Diplomacy Towards Punjab During First Half of 19th Century A Critical Study

□ Dr. (Ms) Harmeet Sethi ¹

In the year 1800 A.D., British India was governed by East India Company Governor General Lord Wellesley (1798-1805) whereas Punjab was under the rule of Maharaja Ranjit Singh (1799-1839). To start with begging a piece of land from Indian Chiefs to start business or establish a factory, the shrewd English appeared taking interest in the Indian politics also in view of the diminishing Mughal rule on Aurangzeb's death in 1707 and the mutual conflicts, jealousies among numerous scattered small and big native states, prompted E.I.Co. to fish in troubled waters. Their greed and lust for grabbing land and political power in India accelerated after the battle of Plassey (1757) wherein the English with the armed support of traitor Mir Jaffer, defeated Siraj-ud-Dowlah, Nawab of Bengal, and tasted first victory in India, over Indians. It was systematically followed by British interference in internal politics of every small and big native states treacherously offering E.I. Co.'s armed support to provide protection, concluding alliances, then conquering and finally their annexation¹ i.e. achieving main objective indeed unethically till 1849 when the last state of Punjab was invaded and annexed with the immoral and illogical violation of political treaty of 1809, Amritsar and also with the policy of 'Divide and Rule' as well, purchasing a number of political and administrative beginnings. The end to race of corrupt practice of annexation came only after the first war of independence in 1857 followed by British Parliament Act of 1858 vide which the administration of India was taken over by the crown of England and E.I.Co. rule ended in India. It should be remembered

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19th CENTURY KASHMIR VALLEY UNDER LAHORE DARBAR A THOROUGH ANALYSIS

**Dr. (Ms.) Harmeet Sethi*

ABSTRACT

The history of Kashmir is greatly influenced by its geography. The valley appears a little world of its own which in the past assured her a distinct geographical, historical and cultural existence. The Afghan rule, prior to Lahore Darbar's conquest and administration, proved to be the cruelest for Kashmiris. They, despite religious affinity, felt constrained to throw off the Pathan yoke. Fortunately the then policy of Maharaja Ranjit Singh's territorial expansion proved a surprise boon on Valley's conquest and annexation by Lahore Darbar in 1819. Ranjit Singh Administered Kashmir through Nazims (Governors) and Revenue Farmers. A significant development in respect of agriculture and industry took place. Though, still in the middle ages, seeds of tourism in the Valley started appearing. Reforms on socio-economic and religious fronts were visible. Government grants were extended to Hindu and Muslim shrines unbiasedly. Lahore Darbar provided huge financial help and allied facilities to the valley during natural calamities after 1628 and especially the horrible famine of 1833 which shattered Kashmir economy. The Kashmiris greatly welcomed the rule of Ranjit Singh as it freed them from the chain of slavery in addition to putting a complete halt to 'wealth Drain'. Lahore Darbar brought, on the whole, mental and financial relief to the natives. indeed, under the secular and benevolent despotic Lahore Darbar rule, their prospectus appeared quite positive, satisfying and encouraging.

KEY WORDS: *Geographical Influence; Decline of Afghans; Slavery; Ranjit Singh; Lahore Darbar; Birbal Dhar; Administration; Natural Calamity; Benevolence; Development.*

INTRODUCTION

In no parts of India, has geography so much influenced its history as in the case of Kashmir, the largest family enclosed in the womb of Himalayas. The valley appears a little world of its own, which in the past, assured her a distinct geographical, historical and cultural existence. It is truly called a sub-Alpine region of Asia's Italy'. Apart from its acknowledged claim to picturesque beauty, Kashmir valley has other no less important and equally interesting, alike to the scholar and antiquary for its claim, will be conceded by any one who has studied its history and have seen or heard of ruins, relics of past days standing yet in various parts of the valley, testifying alike to its former greatness and prosperity¹. Babur writes that the name 'Kashmir' may be derived from the hill tribe 'Kas'². Earlier Hieun Tsang, Chinese traveller visited Kashmir in 631 A.D. and narrates the legend in the Buddhist manner.⁴ Under Afghan rule, 26 Governors or Deputy Governors ruled over Kashmir. These Pathan rulers proved to be the cruelest masters of the valley. They thought no more of cutting off heads than of plucking flowers.⁵ The residents of the valley, irrespective of the religion they professed, were constrained to throw off the Pathan yoke.⁶ But without the external aid of a powerful army, it was not possible to achieve that objective.

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अध्ययनम्, अध्यापनम्, तद्विद्यार्संभाषा चेत्युपायाः ।

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श्री कावेरी शोध संस्थान, उज्जैन

MAHARAJA RANJIT SINGH : AN ACCURATE ASSESSMENT

- Dr. (Ms.) Harmeet Sethi

Since the earliest times the rulers of Punjab have followed the policy that to rule successfully over the inflammable population of this province, a firmer hand is needed than else where. But when we study the administrative policy of Maharaja Ranjit Singh, we find it to be radically different from the policy of other rulers. During long period of forty years, we do not find even one instance of the Maharaja having awarded capital punishment. His contemporary writer Fane observes, 'Ranjit among his subjects has the character generally of a kind and generous master, and one of the best princes that have ever reigned in India; and the astonishing fact of his never having, since he conquered the huge state, put a man to death for even the most heinous crimes. At all events, it is certain, that, without the punishment of death this chief yet manages to keep his wild people in perfect subjection'.

Maharaja Ranjit Singh has been likened to Mehmet Ali and to Napoleon. M. Jacquemont terms him, 'a Bonaparte in miniature'. There are some points in which he resembles both; but, estimating his character with references to his circumstances and position, he is, perhaps, a more remarkable man than either. The worst part of his personal character may be traced to the accidents of country and education, or rather want of education; his best qualities belonged to himself. At 17, while pleasure and luxury spread their seductions before him, the affairs of his chiefship fell into his hands, and the consummate skill with which he overcame the difficulties of his situation, defeated or foiled every antagonist, converted enemies to

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**SALE OF SUBA-I-KASHMIR (MARCH 16, 1846).
AN ANALYTICAL APPRAISAL**

- Dr. (Mrs) Harmeet Sethi

Sheikh Imam-ud-Din, the last Nazim from Lahore Darbar, assumed charge of the Government of Kashmir soon after performing the last rites of his father. He retained the charge of the Jullundur Doab also, because he was strongly supported by the "fidelity" of Gulab Singh, who had assured Henry Lawrence that he would "prove faithful and obedient".

Apart from the intrinsic characteristics, Sheikh Imam-ud-Din's public attitudes were considerably influenced by his domineering and bigoted wife. She was young, attractive and proudly but haughty daughter of a Bomba Chief, and recently widowed daughter-in-law of Zabardast Khan, the frightful Bomba chief of Muzaffarabad. Both chiefs had been the enemies of peace in Kashmir and sworn enemies of Sikh and Dogra domination. To the handsome and elegantly dressed Sheikh Imam-ud-Din possessing sophisticated tastes and excellent culture, his charismatic wife soon cast a spell over him with her womanish charms and techniques. Then she was proud of her skin and blood and ever vigilant to secure to her parental tribe the advantages they had enjoyed as an independent marauding community.

Equally pernicious, if not worse, was the influence wielded over him by the chiefs of Rajouri, Bhimber and Jubbal. They were the king-pins of the rebel movement in the hills adjoining Kashmir. Adept in the art of cajolery and sycophancy, they first lionized Sheikh-Imam-ud-Din and then lured him with the prospect of becoming independent ruler of Kashmir if he opposed the Sikhs and Dogras.

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KASHMIR VALLEY : THE LAND AND THE PEOPLE A RESEARCH BASED STUDY

Dr. Ms. Harmeet Sethi*

Kashmir valley nestled securely among the Himalaya mountains at an average height of 6000 feet above the sea, is approximately 84 miles in length and 20 miles in breadth. On the North, East and West, range after range of mountains guard the Valley from the outer world and the South. It is cut off from the Panjab by rocky barriers, 50 to 57 miles in width.¹ The lowest point in the valley has an elevation of 5,200 feet, and the mean elevation is 6,000 feet above the sea. The lowest (Banihal) pass in the Pir Panjal range, forming its outer boundary, is 3,000 feet above the level of the valley.²

There was a legend that the valley of Kashmir was, aeons ago, a vast mountain lake called 'Satisar' and geologists verify it. The volcanic action had some share either in the formation of the original lake or its subsequent desiccation, is most probable and is to be traced in the mountains around the vale. Traces of beaches may also be seen on the sides of the mountains. The flat and the uniformly even surface of 'Karewas' or plateaus can only be attributed to their having been submerged for ages beneath the still calm waters of a deep vast lake.

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**GURU GOBIND SINGH DEPARTMENT OF RELIGIOUS STUDIES
PUNJABI UNIVERSITY, PATIALA**

SOCIETY AND ECONOMY OF SUBAH-I-KASHMIR UNDER SIKH RULE 1819-1846

*Dr. (Mrs.) Harmeet Sethi**

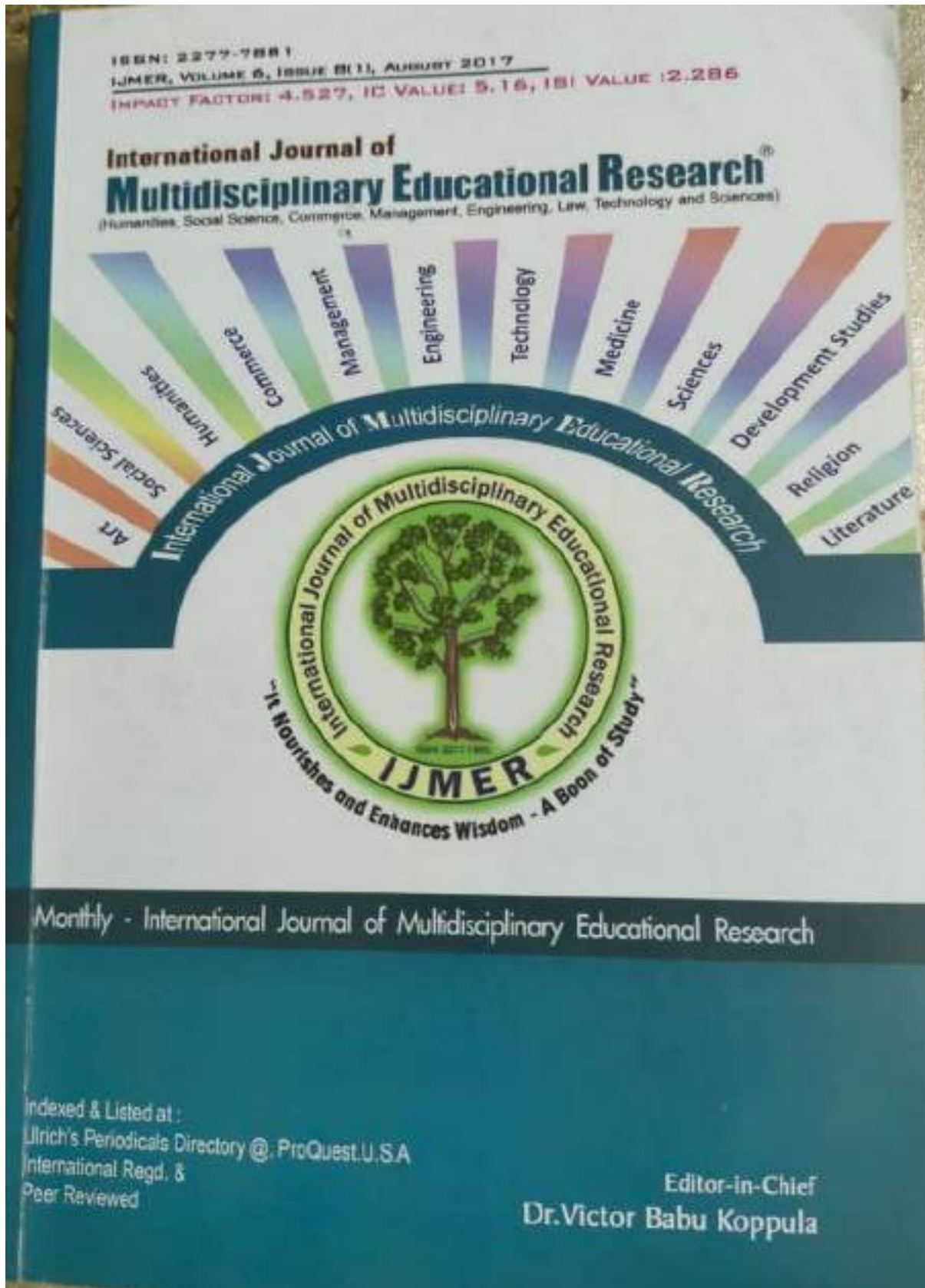
The society in Kashmir, as in the rest of India, was hierarchical and fragmented into rigid traditional groups which cannot be strictly called classes or communities. The position and status of a group seldom reflected its functional utility. It could also not ensure one's smooth passage from a group to another. The hierarchy was determined largely by heredity and past associations and also occupational cleanliness remained sacrosanct over the centuries. Islam, practiced by majority of Kashmiris, made, indeed, social hierarchy less rigid and vertical movement easy. But even overwhelming majority of them were converts from Brahminism and usually retained many of their earlier social conventions, customs, castes names etc. Lawrence opines that 'Kashmiri Sunnis are only Musalmans in name. In their hearts, they are Hindus.'¹

The society in the valley, like that of the rest of India, was divided into three groups or say classes.² The upper class, irrespective of religion, comprised the Revenue farmers, Kardars, Quanoongos, Sikh Sardars, High priests, jagirdars, Traders, Mokems (Commission agents), Wafroshs, Money changers and Karkhanadars. Their affluence was based on the social and economic exploitation of the working classes and on the large profits from the export business of Shawl goods.³ Normally they applied underhand means to conceal Government revenue.⁴ Kashmiri Pandits formed middle class, while the peasantry and workers belonged to the lower class.

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Dr. Silender Kumar





IMPACT OF MAHATMA GANDHI NATIONAL RURAL EMPLOYMENT GUARANTEE ACT ON THE VILLAGERS OF GRAM PANCHAYAT KHAPAR, JIND IN HARYANA - A FIELD STUDY

Mr. Silender Kumar
Assistant Professor in Public Administration
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Employment is fundamental pre-requisite to raise per capita income and eradicate household poverty. Poor employment opportunity is one of the key reasons for the endurance of rural and urban poverty in India. After independence and particularly from the Fifth Five Year Plan onwards, Government of India has initiated several rural development programmes for raising rural employment for the alleviation of rural poverty. A few important among them are Employment Guarantee Scheme (EGS), Food for Work Programme (FWP), National Rural Employment Programme (NREP), Rural Landless Employment Guarantee Programme (RLEGP), Employment Assurance Scheme (EAS), Jawahar Rojgar Yojana (JRY), Sampurna Gramin Rojgar Yojana (SGRY) and Swannajayanti Gram Swarojgar Yojana (SGSY).

Despite decade of planned development and poverty eradication programmes at the national and state levels, poverty continues to persist in our country. The Mahatma Gandhi National Rural Employment Guarantee Act aims at enhancing the livelihood security of people in rural areas by guaranteeing hundred days of wage-employment in a financial year to a rural household who volunteer to do unskilled manual work.

The National Rural Employment Guarantee Act was approved by the Indian Parliament in September 2005. This Act started functioning from 2nd February, 2006. Initially it was introduced in 200 districts of the country and later extended to another 130 districts in 2007-2008. By 1st April 2008, it was further extended to the remaining districts of the country. National Rural Employment Guarantee Act is renamed as 'Mahatma Gandhi National Rural Employment Guarantee Act' on 2nd October 2010. The main aim of this Act is to enhance livelihood security and purchasing power of rural people.

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Collège Médical de Pondichéry (until 1961). Today this building is refurbished and used as the Legislative Assembly of the State of Pondichéry (For details, vide p.29).



**INDIAN NATIONAL SCIENCE ACADEMY
NEW DELHI**

Identification of Mosquitoes, Nature of Diseases and Treatment in Early Sanskrit Literature

Sagan Deep Kaur* and Lakhvir Singh**

(Received 08 December 2016; revised 07 July 2017)

Abstract

The Indian scriptures of Vedic period contain many references to both mosquitoes and various fevers. The *Atharvaveda* (AV) especially mentions about the habitat, morphology of mosquitoes, their different types, behaviour and even their occurrence in different seasons of the year. In addition to this, the types of malaria i.e. tertian, quartan, quotidian, are also described in *Atharvaveda*, which later on linked with different species of *Plasmodium* parasite in medical science. Even, the signs and symptoms of malaria fever are very well explained in *Atharvaveda*, *Caraka Samhitā* (CS) and *Susruta Samhitā* (SS). *Atharvaveda* also encouraged on the use of various herbs like *Azatha*, *apsrighi*, *guggulu*, *nilā*, *valadī*, *ankygandhi*, *pramāṇḍā* as preventive measures for painful bite of the mosquitoes. Thus, it is clear that our ancient seers or philosophers were already well aware of the harmful potential of mosquitoes and different fevers caused by these insects. Hence, they suggested different control measures for their eradication.

Key words: *Atharvaveda*, Behaviour, Control, Habitat, Morphology, Mosquitoes (*mōṣika*, *mōṣaka*), *Talman* (fever)

1. INTRODUCTION

Mosquitoes are small, two winged insects belonging to the family *Culicidae*, one of the primitive families of order *Diptera*. There are about 112 genera and 3555 species of mosquitoes known at present throughout the world (Harbach, 2017). Out of these about 340 species of mosquitoes occur in India (WRBU, 2017). The family *Culicidae* is divided into 3 sub families viz., *Anophelinae*, *Toxorynchitinae* and *Culicinae* (Knight and Stone, 1977). Mosquitoes of tribe *Anophelini* of sub family *Anophelinae* are commonly spoken as 'malaria mosquitoes'. They resemble other mosquitoes in their chief characters, but generally recognized by their spotted wings and their attitude when at rest.

Malaria is caused by four species of parasites of genus *Plasmodium* and transmitted to people by the bite of an infected female mosquito of genus *Anopheles*. In India, there are about 58 species of *Anopheles* of which seven species viz., *Anopheles culicifacies*, *An. baimali*, *An. fluviatilis*, *An. stephensi*, *An. minimus*, *An. philippinensis* and *An. sinidicus* are major vectors of malaria (Tyagi, Munirathinam and Venkatesh, 2015). Common symptoms of malaria include fever, shivering, headache, and pains in the joints while cerebral malaria caused by *P. falciparum* is often lethal. As far as control of malaria in India is concerned, indoor spraying of residual insecticides in the rural areas and anti larval operations in the urban areas have been the major means. Owing to the development of resistance

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Dr. Ranjay Vandhan



Research Paper

**SOCIAL MEDIA AND WOMEN
EMPOWERMENT: A SOCIOLOGICAL
ANALYSIS**

Dr. Ranjay Vandhan¹

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ABSTRACT

There has been a change in the media landscape over the past decade with social media outlets such as blogs, online discussion forums, and online communities now supplementing traditional media outlets such as newspapers, magazines, and television programs. Social media is becoming an agent of change. It is changing the way information is communicated to and from people around the world. Its use is increasing day by day with high rate in all over the world. Social media has proven potential for mobilising attention and accountability to women's rights, and challenging discrimination and stereotypes. It has proved to be a powerful vehicle for bringing women's rights issues to the attention of a wider public, galvanising action on the streets of cities around the world and encouraging policy makers to step up commitments to gender equality. The paper is an attempt to study how social media is contributing to women empowerment based on secondary data. The paper likes to conclude that though social media is contributing to women empowerment but there is virtual gender gap due to lack of literacy, cybercrime, cyberbullying, etc. and women are not able to fully utilize the new space.

KEYWORDS: Social Media, Empowerment, Women Empowerment, Cybercrime, New Media

INTRODUCTION

Over the past decade, the media landscape has dramatically changed with social media outlets such as blogs, online discussion forums, and online communities now supplementing traditional media outlets such as newspapers, magazines, and television programs. Social media are new information network and information technology using a form of communication utilizing interactive and user-produced content, and interpersonal relationships are created and maintained. Social media is becoming an agent of change. It is changing the way information is communicated to and from people around the world. Its use is increasing day by day with high rate in all over the world. Social media has proven potential for mobilising attention and accountability to women's rights, and challenging discrimination and stereotypes. It has

proved to be a powerful vehicle for bringing women's rights issues to the attention of a wider public, galvanising action on the streets of cities around the world and encouraging policy makers to step up commitments to gender equality. The explosion of social media, Cyberfeminism and unprecedented use by women of new technologies represents important opportunities to bring gender equality and women's rights issues to the forefront of both policy making and media attention. India ranks second in usage of Facebook and third in Twitter. These social networking sites not only pave a way for communicating across the globe but they have played a major role in empowering women, encouraging the civic participation among women in Western, Middle East and Asian countries. The paper is an attempt to study how social media is contributing to women empowerment based on secondary data.





Research Paper

**WOMEN'S EMPOWERMENT, GENDER
EQUALITY AND MILLENNIUM
DEVELOPMENT GOALS IN INDIA**

Dr. Ranjay Vardhan¹

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ABSTRACT

Women in India, like their fellow sisters in other developing countries, have been victims of gender-based oppression and exploitation in all spheres of life. Moreover, their contribution has never been adequately recognized nor given economic value. A review was conducted during the period 2012-13 on the pursuit for gender equality and women's empowerment to achieve Millennium Development Goals in India from sustainable development perspective. The general objective of this paper is to assess the gender empowerment and sustainable development policy development efforts and practices in India. The paper attempts to integrate knowledge and principles from different disciplines to have a comprehensive understanding about the issue under investigation. Accordingly, comprehensive literature review on the quest for women's empowerment and gender equality to achieve MDGs in India was conducted for writing this paper. The findings of the study reveal that promising efforts are being made by the Government of India to address women's empowerment and gender equality issues. Nevertheless, a lot has to be done for real women's empowerment and gender equality. Adaptation of the good practices of women's empowerment and gender equality from different successful countries, proper implementation of the ratified international conventions on women's empowerment and gender equality and appropriate gender policy are believed to improve the condition of women in the years to come.

KEY WORDS: Development, Women Empowerment, Gender Equality, Indian Women, Millennium Development Goals

INTRODUCTION

Empowerment may be defined as "a bottom-up process of transforming gender power relations, through individuals or groups developing awareness of women's subordination and building their capacity to challenge it. Women's empowerment does not imply women taking over control previously held by men, but rather the need to transform the nature of power relations (Baden and Reeves, 2000). United Nations (UN) conferences have advocated that women's empowerment is central to sustainable development. For instance, the International Conference on Population and Development (ICPD) in Cairo, discussed the

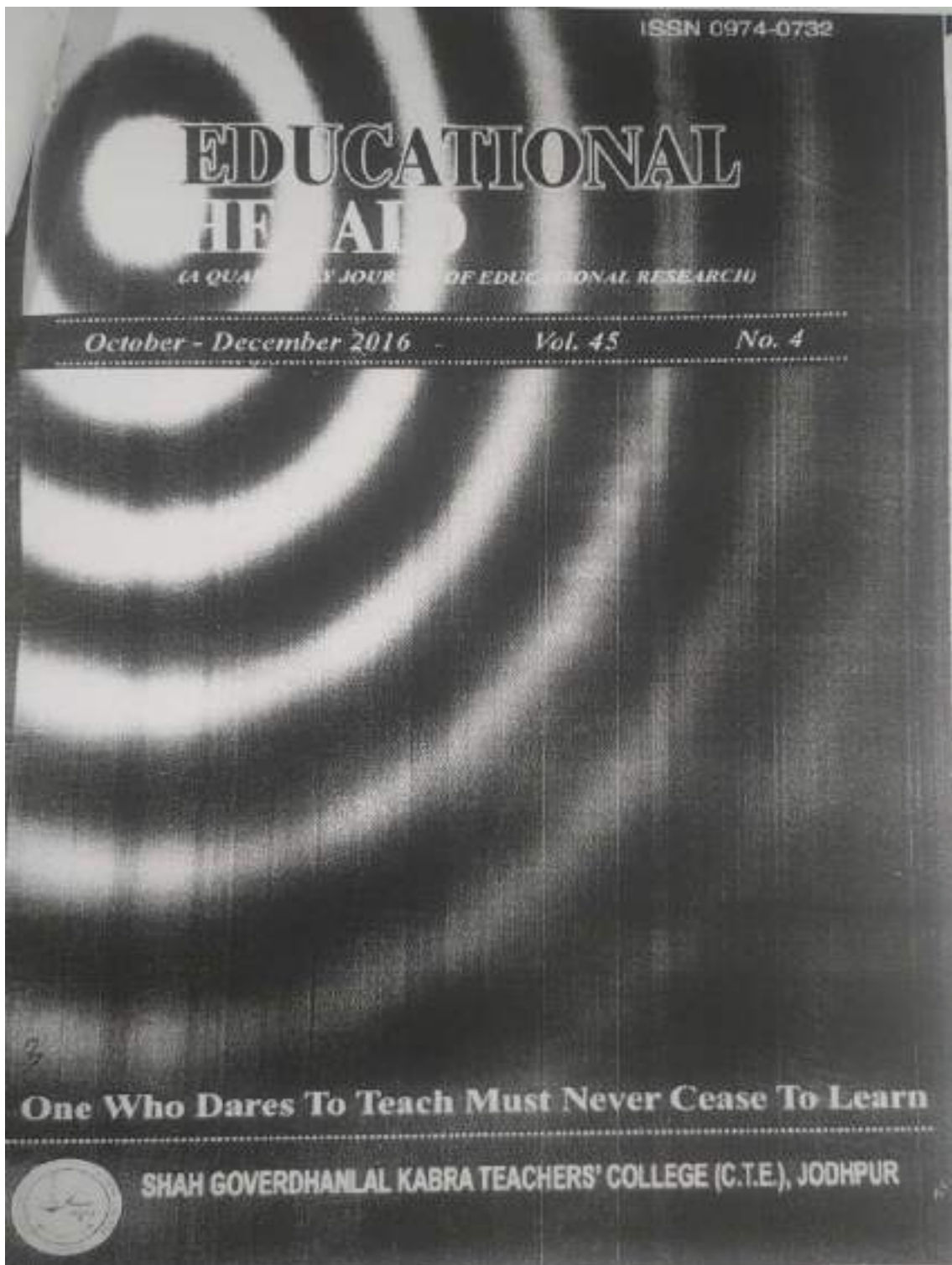
population issue not just as a technical, demographic problem, but as a choice that women should be empowered to take within the context of their health and reproductive rights. Another case in point is the Copenhagen Declaration of the World Summit on Social Development (WSSD). WSSD called for the recognition that empowering people, particularly women, to strengthen their own capacities is a main objective of development, and that empowerment requires the full participation of people in the formulation, implementation and evaluation of decisions determining the functioning and well-being of societies.



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2016

Dr. Harmeet Sethi



The Personality of Guru Gobind Singh— An Analysis

□ Dr. (Mrs.) Harmeet Sethi¹

Guru Gobind Singh, the tenth and last Guru of the Sikhs and only son of Guru Tegh Bahadur was born on 26th Dec. 1666 A.D., at Patna. The Guru, in his childhood, was frequently addressed as Gobind Rai. After the creation of the Khalsa, he added the suffix 'Singh' to his name. As a child, he used to play the commander whilst his play mates acted as soldiers. His favourite games were sham fights and military exercises.¹ The martyrdom of Guru Tegh Bahadur for pleading the case of tyranny on Kashmiri Pandits, had a deep effect on Guru Gobind Singh.² A question arose in his mind, 'when an evil is holding its head high, should a good man kneel under it or take up arms to combat and destroy it?' The Guru decided in favour of the latter course, to combat evil and to hold righteousness.

Guru Gobind Singh could be safely termed as an epitome of the ancient wisdom inherent in our culture, which laid stress of selfless service, renunciation and higher values of life. The process on revitalising the society, which started with Guru Nanak in the Punjab, during dark days of the Mughal rule, passed through near consummation in Guru Tegh Bahadur, which, through the Divine Will, was carried ahead with renewed vigour by the tenth Master. With a little variation, he re-enacted the drama of the katha Upanishad. Rishi Vajasrava sent his son to yama to get lessons in Truth; Gobind sent his father to the lord of death, then his sons and, finally, he himself offered to die to defend Dharma. Rarely do we find such a miracle performed anywhere in the world in the chronicle of time. Unsurpassed in courage and confidence, he was a 'Prometheus of rare Dignity'. As a passing reference, there has never been dearth of unscrupulous elements who would survive on selling their conscious and

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**The Journal
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THUS FELL THE SIKH EMPIRE A CRITICAL ANALYSIS (1839-1849)

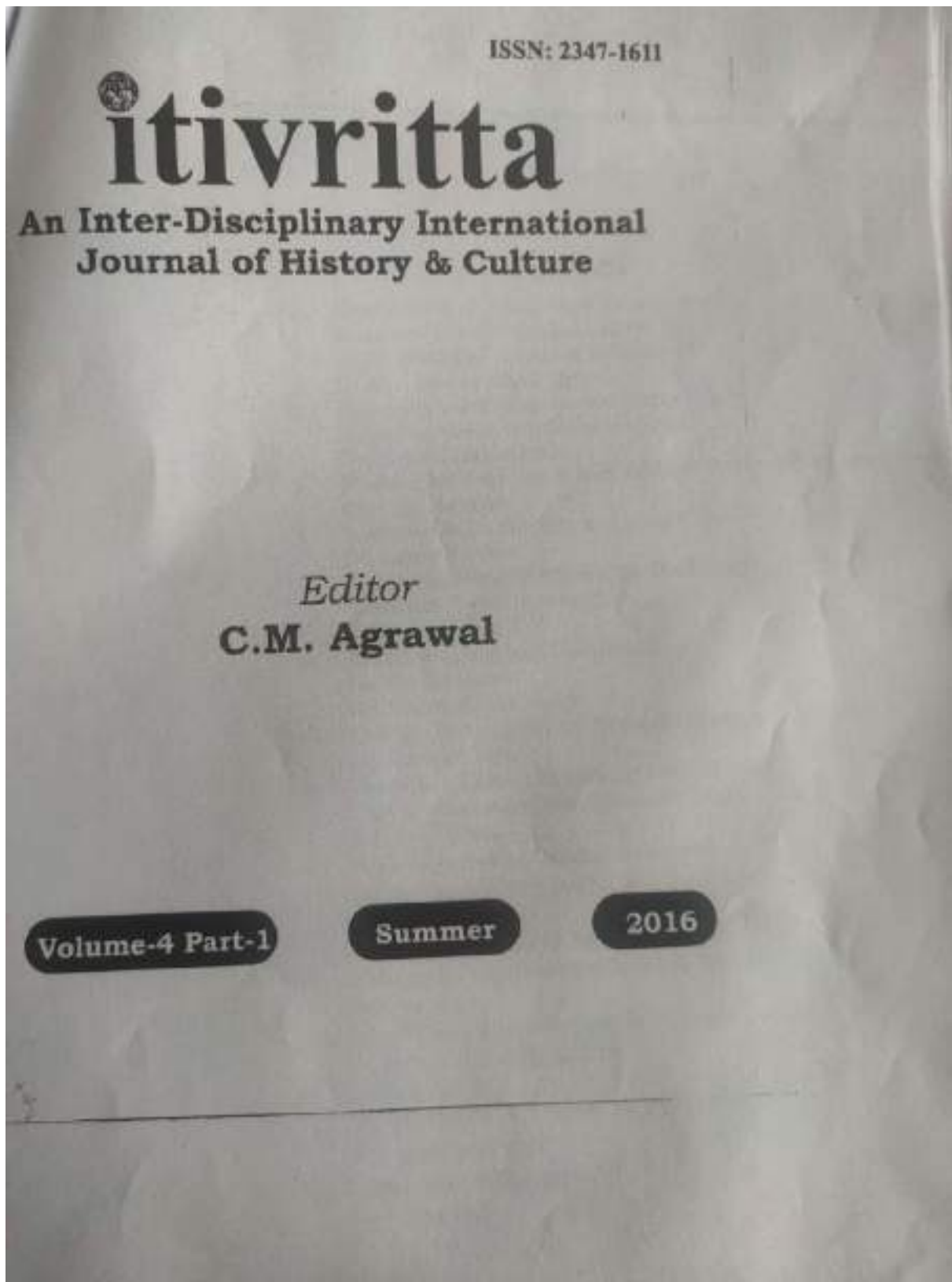
Dr. Ms. HARMEET SETHI

Maharaja Ranjit Singh formed an independent sovereign kingdom in Punjab after centuries of foreign establishments. Its rise and fall was quite perplexing. The age long invasions from the north-west were rolled back. 'The Sikhs, as if by way of revenge for past injuries, also carried their arms up to the Khaiber and beyond.'¹

Ranjit Singh, the Maharaja of Punjab, died on the afternoon of 27th June, 1839, after having ruled for nearly four decades. Maharaja Ranjit Singh was like a massive banyan tree which cast its shadow over the united Punjab and like the banyan he sheltered the land under him to such an extent that nothing but weeds could thrive in it. Consequently none among his sons was sufficiently fit to become successful successor. Ranjit Singh had seven sons who were born of different ladies and they did not have much fraternal feelings for each other. Kharak Singh, the eldest son, ascended the throne and was acknowledged as Maharaja of Punjab. He was indolent and a man of very weak intellect. He was more addicted to opium than his father was. By then two major groups had emerged at the capital. The Dogras consisting of Raja Dhian Singh, Prime Minister, his two brothers Gulab Singh and Suchet Singh and Dhian Singh's son Hira Singh, who was undoubtedly a great favourite of Ranjit Singh. The other group consisted of Sikh Sardars i.e., Majithias, Attariwalas and Sandhawalias. The Dogra group was more influential and had an edge over the Khalsa group. The conflict had taken regional as well as communal turn.²

Maharaja Kharak Singh dismissed Dhian Singh, the Prime Minister and appointed Sardar Chet Singh Bajwa as his new Prime Minister. The entry of Dhian Singh and his son Hira Singh to the palace was banned. The Maharaja and the new Prime Minister decided to kill Dhian Singh who was found insincere. The plot was known to Dhian Singh who determined immediate revenge.

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Kashmir: As depicted in Persian Chronicles

Dr. Mrs. Harmeet Sethi*

Unlike the early history of India which does not provide adequate historical documents, Kashmir valley is, of course, an exception. Contemporary Persian manuscript documents and printed documents provide quite reliable accounts of the medieval valley to the full satisfaction of the students, researchers and its lovers. For clarity and better understanding, it would be appropriate to analyse the chronicles author-wise and in chronological order:

Contemporary Local Persian Manuscripts

1. Majma-ut-Tawarikh¹

This monumental historical in Persian was written by Pandit Birbal Kachru, a resident of Rainawari, Srinagar. Kachru was a contemporary of the Sikh rule (1819-1846) in Kashmir. He was born in 1789 and died in 1858 A.D. Apart from being a political narrative, the Majma-ut-Tawarikh also acquaints us with the geographical features and commercial, revenue² and economic aspects of Kashmir. The events are mentioned in it according to the Hijri as well as Bikrami dates.

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