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1. Amita Charan - Responsible Sourcing and Child Labour in Mica Mining in South Asia



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Responsible Sourcing and Child Labour in Mica Mining in South Asia

Prof. Amita Charan
Janki Devi Memorial College
University of Delhi

Abstract: Global demand for mica is increasing due to heavy consumption of mica in the automobile, manufacturing, construction, and cosmetic industries. As per the Mica Market reports, the global Mica market is expanding and Asia Pacific dominates with a share of 40%. China is one of the leading producers and exporters of mica since 2020. Many popular mica companies are engaged in the production and extraction of mica and in other related business activities. Many beauty companies are under surveillance due to the involvement of child labour in mica mines. Unfortunately, many children are still engaged in mining work and many 'ghost mines' are functional in India and South Africa. This paper will present an overview of responsible mica sourcing, child labour in mica mines, related problems and their working conditions in South Asia. This article presents an bibliometric analysis of responsible sourcing and child labour in mica mines in the South Asian region.

Keywords: Responsible Sourcing, Ethical Mining, Ghost Mines,

Introduction: The 2020 ILO-UNICEF global estimates that approximately 23.6 million children and 7.4 million girls and 16.2 million boys were engaged in child labour in South Asia till 2020ⁱ. Post-pandemic, a substantial increase is noticed in child labour. Responsible mining is essential and demanded by consumers. Mica is used in many products, and many consumers are not even aware of the story behind the Mica mines. Many children are losing their lives and dropping out of school due to poor health caused by the Mining work. India and Madagascar are two largest exporters of Mica in the world. The majority of illegal and ghost mines in India are in two states, Bihar and Jharkhand. Mica is mostly used in cosmetics for a shimmering and shining look. The demand for clean beauty products is increasing in the world. WTO Agreements, Bilateral Agreements, Child Labour Standards always recommend a complete ban on child labour in the entire globeⁱⁱ. Unfortunately, the majority of child workers are from marginalized sectors who are living below the poverty line. ILO Minimum Age Convention 1973 prescribed the minimum age for working children depending on

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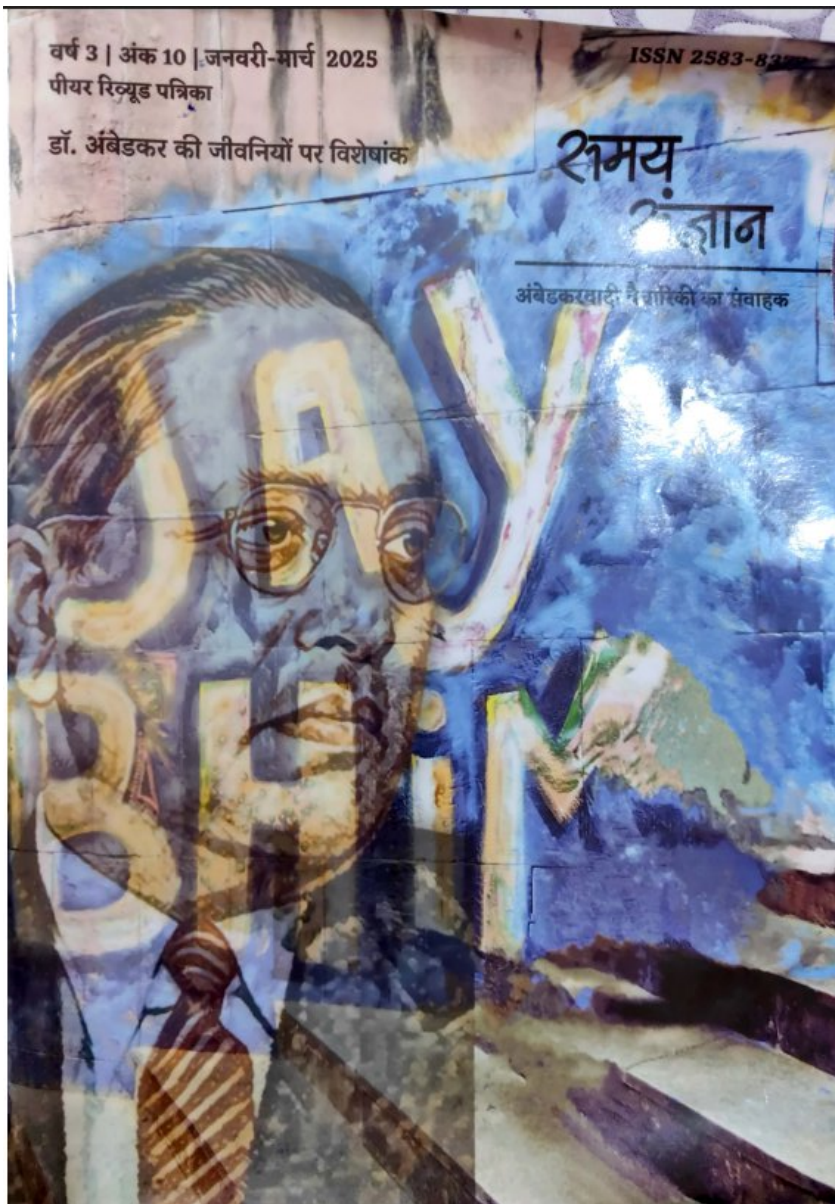
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2. Amita Charan - BABA SHAHEB KE SHABDON ME UNKA JEEWAN





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डॉ. अंबेडकर की जीवोनिया पर विशेष सामग्री

बाबासाहब के शब्दों में उनका जीवन

अमिता चरण

यह पुस्तक मूलरूप से मराठी में साकेत प्रकाशन द्वारा प्रकाशित की गई थी. इस पुस्तक में बाबासाहब ने अपने व्यक्तिगत जीवन, पारिवारिक स्मृतियों, संघर्ष, प्रारंभिक शिक्षा, रोजगार के अलावा पूना पैक्ट, राउंड टेबल कॉन्फ्रेंस, कार्य अनुभव, संविधान समिति, शिक्षण, सामाजिक जीवन और राजनैतिक अनुभवों के बारे में विस्तार से लिखा है. बाबासाहब की आत्मकथा का यह अनुवाद 'बाबासाहब की आत्मकथा' पुस्तक पर आधारित है, जिसे बली राम गायकवाड़ जी द्वारा अंग्रेजी में अनुदित करके इनफायनाइट वर्ल्ड के सहयोग से प्रकाशित किया गया. बली राम जी ने अनुवाद करते समय बारीकी से बाबासाहब की विचारधारा पर अपने लेखन को केंद्रित किया है किंतु कुछ स्थानों तथा कुछ प्रकरणों पर अनुवादक के व्यक्तिगत विचार हावी हो जाते हैं. विशेष तौर पर बाद के कुछ भागों जैसे पूना पैक्ट, बुद्धम शरणम् गच्छामि, प्रिंसली स्टेट्स और राजनैतिक संघर्ष का विवरण देते समय.

बाबासाहब के जीवन परिचय और पारिवारिक अनुभवों से परिचय कराती हुई यह आत्मकथा उनकी शिक्षा, कार्यों, सामाजिक तथा राजनैतिक योगदान तथा उनके गहन विचारों पर प्रकाश डालती है.

यह आत्मकथा बाबासाहब अपने दादा और परिवार की स्मृतियों और बचपन के अनुभवों के साथ शुरू करते हैं, जिसमें वे लिखते हैं कि उन्हें बताया गया था कि उनके पिता उनके जन्म के समय सातवीं पायनियर प्लाटून में सेना में सूबेदार के पद पर कार्यरत थे और मिलिट्री आर्मी हेडक्वार्टर यूनिट या महु में तैनात थे. पूर्व में उनके दादा भी सेना में कार्य कर चुके थे तथा उनका परिवार कबीरपंथी था और उनके घर को धर्मासना या विद्यासना कहा जाना

चाहिए. अपने पिता को याद करते हुए वे लिखते हैं कि उनके पिता एक अच्छे शिक्षक भी थे और उनके समय में ईस्ट इंडिया कंपनी का एक अच्छा नियम था कि सभी सैनिकों और उनके परिवारों को आवश्यक शिक्षा दी जाती थी. किंतु उनके मामले में जाति के कारण इस नियम का अनुपालन नहीं किया गया था. सेना के स्कूलों में दिन में कन्याओं और बालकों के लिए अलग-अलग स्कूल की विशेष व्यवस्था थी तथा रात्रि में बड़ों और सैनिकों के लिए. हर प्लाटून का अपना एक अलग स्कूल होता था और उनके पिता ऐसे ही एक स्कूल में 14 वर्षों तक हेडमास्टर बन कर अध्यापन कार्य करते रहे. उनके पिता के उच्च शिक्षित होने के कारण उनके घर के सभी सदस्य शिक्षा ग्रहण कर सके और उनकी शैक्षिक और आर्थिक स्थिति पिता की नौकरी के कारण अच्छी हुआ करती थी. उनके पिता ने कबीर के भजन और संत अर्भग के विचार कंठस्थ कर रखे थे तथा वे संस्कृत भी सीखना चाहते थे किंतु जाति के कारण ऐसा हो नहीं पाया. संस्कृत के शिक्षकों ने अंबेडकर जी के बड़े भाई को भी चौथी कक्षा में अछूत होने के कारण संस्कृत की शिक्षा देने से मना कर दिया था तब उनके भाई बलराम ने फ़ारसी भाषा का अध्ययन किया. जब अंबेडकर जी स्वयं चौथी कक्षा में आए तब उनके साथ भी यही व्यवहार हुआ तथा उनको भी फ़ारसी भाषा का अध्ययन करना पड़ा, बाद में वे मुंबई आ गए और मराठा हाईस्कूल में अपनी शिक्षा ग्रहण करने लगे. उन्हें याद था कि उनके पिता हमेशा कहते थे "Read Howard's books back to back" तथा उनके पिता ने ही उन्हें मराठी और अंग्रेजी के व्याकरण और भाषा शैली का विस्तृत ज्ञान दिया.

बाबासाहब के अनुसार उनका परिवार बहुत अमीर तो



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3. Ekta Bansal - IMPACT OF CHATGPT ON TEACHER ROLES AND RESPONSIBILITIES: ANALYZING THE EVOLUTION OF EDUCATOR FUNCTIONS IN THE AI- ENHANCED CLASSROOM

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IMPACT OF CHATGPT ON TEACHER ROLES AND RESPONSIBILITIES: ANALYZING THE EVOLUTION OF EDUCATOR FUNCTIONS IN THE AI- ENHANCED CLASSROOM

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ABSTRACT

This study investigates the impact of ChatGPT on the roles and responsibilities of educators in classrooms increasingly integrated with AI technologies. As artificial intelligence systems, such as ChatGPT, become prevalent in educational environments, teachers are faced with evolving responsibilities, including technology management, personalized learning facilitation, and ethical oversight. This article analyzes how ChatGPT supplements traditional teaching methods, shifting the educator's role from information deliverer to a facilitator and mentor. The study identifies key challenges such as teacher retraining, ethical concerns, and maintaining student-teacher interactions. Through qualitative analysis, we explore the implications for future classroom dynamics and pedagogical practices.

Keywords: ChatGPT, AI in education, Teacher roles, Pedagogical change, Classroom technology, Personalized learning, AI ethics, Teacher retraining.

INTRODUCTION

The 21st century has witnessed unprecedented advances in technology, with artificial intelligence (AI) becoming an integral part of daily life. AI is revolutionizing sectors such as healthcare, finance, and transportation, but one of its most significant and transformative impacts is being observed in education. AI technologies, particularly those based on natural language processing (NLP) like ChatGPT, are redefining the way knowledge is delivered, consumed, and processed in educational settings. These technologies hold the potential to supplement and transform traditional teaching models, reshaping the roles of educators and learners alike.

Educational institutions, ranging from primary schools to higher education, have long relied on established teaching methodologies, where the teacher's role has traditionally been that of a knowledge provider. Teachers were the primary source of instruction, responsible for delivering content, explaining concepts, assessing student performance, and guiding learning paths. However, with the rise of AI technologies such as ChatGPT, this dynamic is undergoing a fundamental shift. ChatGPT, a large language model developed by OpenAI, is capable of engaging in conversations, answering questions, providing explanations, and even assisting in assessments. Its ability to simulate human-like interactions and respond intelligently to a wide variety of educational queries makes it an appealing tool for enhancing learning experiences.



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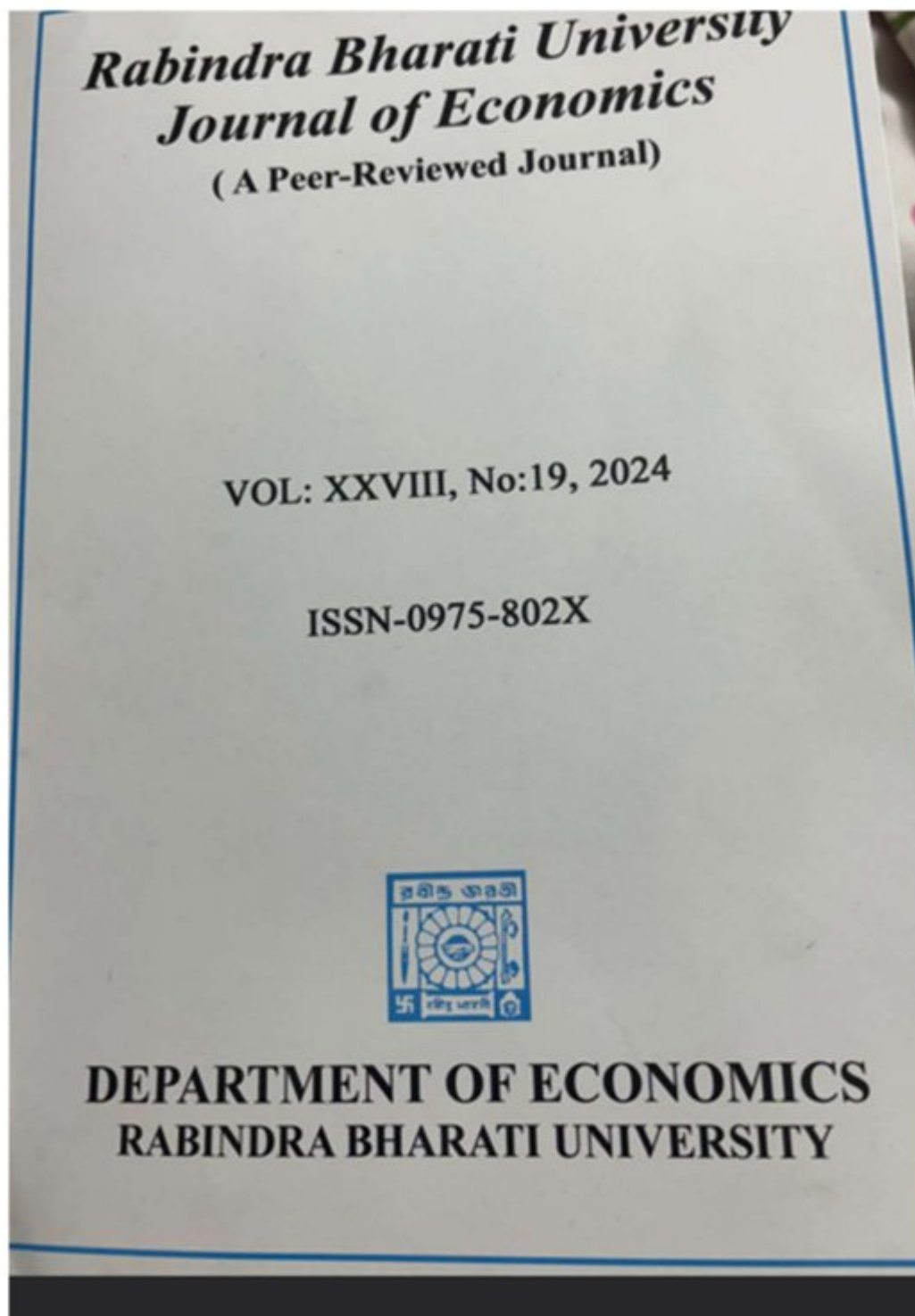
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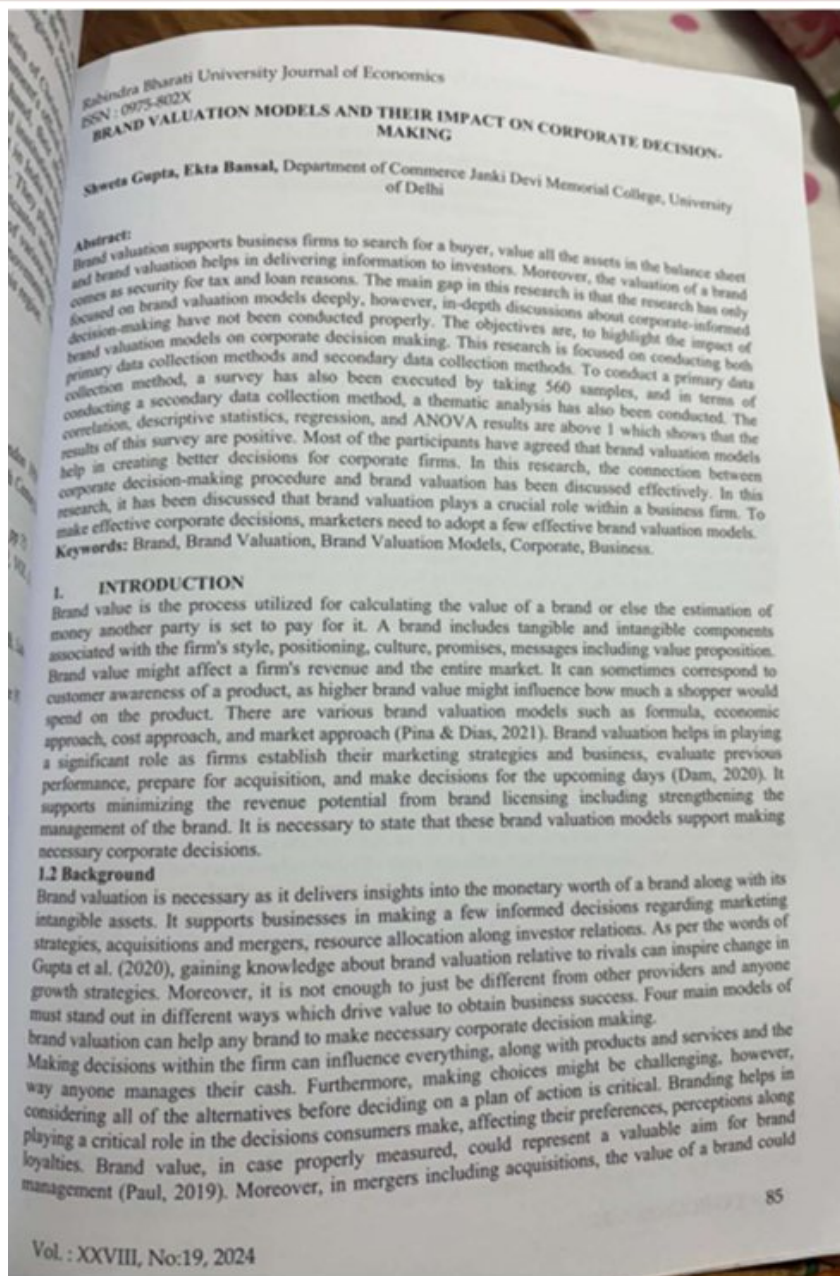
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5. HIMANI DAHIYA - Assessing individuals' attitude and behavioural intention to use dietary and fitness mobile applications: evidence from India

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<https://www.emerald.com/insight/1755-4195.htm>

Assessing individuals' attitude and behavioural intention to use dietary and fitness mobile applications: evidence from India

Dietary and fitness mobile applications

329

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Abstract

Purpose – The purpose of this paper is to identify and examine the determinants of individuals' attitude (ATT) and behavioural intention (BI) to use dietary and fitness mobile apps in the context of India.

Design/methodology/approach – The present study develops a conceptual model by incorporating additional variables such as health consciousness (HC), perceived trust (PT), social influence (SI) and personal innovativeness (PI) into the original technology acceptance model (TAM). These constructs were extracted from existing theories and literature on technology adoption, individuals' health beliefs and personality traits. The conceptual model has been empirically tested and validated by applying structural equation modelling using STATA version 15. The data was collected from both potential and actual users of dietary and fitness mobile apps through a structured questionnaire, both online and manually. Following a convenience sampling approach, a total of 450 respondents from Delhi national capital region (NCR) were contacted, of which 264 valid responses were considered for final analysis.

Findings – The results revealed that of all the factors predicting individuals' "attitude" towards the use of dietary and fitness apps, perceived usefulness was found to be the most significant followed by PI and PT. Similarly, behavioural "intention to use" was most strongly determined by an individual's attitude towards the usage of dietary and fitness apps followed by SI.

Practical implications – Findings of the study offer meaningful insights and implications for academics and practitioners. Mobile app developers and service providers can gain an understanding of the consumer's behaviour towards adoption of dietary and fitness apps and improve the app's utility, service quality, interface and features in view of the empirically validated determinants of such behaviour. Furthermore, it is essential for the service providers to undertake promotional efforts to not only create awareness of the availability of such apps but also at the same time educate people on the needs, functionalities and utilities they offer. Also, to gain a wider acceptance of the apps, focus on more communication and gamification/entertainment features is required.

Originality/value – This study adds value by identifying the factors from varied perspectives (technical, social, health and personal) impacting individuals' attitude and BI to use an innovative health intervention i.e. dietary and fitness mobile apps in a developing economy. Furthermore, the study proved the robustness of extended TAM in the area of healthcare. Lastly, this paper is among the few papers in the Indian context that assessed the adoption of dietary and fitness mobile apps.

Keywords Mobile health, Dietary and fitness applications, Technology acceptance model, Consumer behaviour, Structural equation modelling, India

Paper type Research paper



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6. Mamta - UNDERSTANDING CUSTOMER PREFERENCES FOR CASHLESS PAYMENT METHODS: INSIGHTS FROM DEMOGRAPHIC TRENDS AND USER EXPERIENCE ANALYSIS

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UNDERSTANDING CUSTOMER PREFERENCES FOR CASHLESS PAYMENT METHODS: INSIGHTS FROM DEMOGRAPHIC TRENDS AND USER EXPERIENCE ANALYSIS

BY

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ABSTRACT

The transition to cashless payment methods has profoundly transformed the global financial landscape, influencing how transactions are conducted across various sectors and industries. This article explores customer preferences for cashless payments by analyzing demographic trends and user experience factors. Insights reveal significant disparities across age groups, income brackets, educational levels, and geographic regions, providing a nuanced understanding of adoption patterns. Additionally, this study emphasizes the interplay between cultural and regional barriers, shedding light on the importance of tailored strategies to promote inclusivity and overcome adoption challenges. The analysis further delves into the impact of emerging technologies, such as blockchain, artificial intelligence (AI), and machine learning, which are poised to redefine the future of cashless systems. These findings underscore the need for targeted interventions and proactive strategies to address technological, cultural, and sociocultural challenges, ultimately enabling a seamless and equitable transition to a digital financial ecosystem.

Keywords: Cashless payments, customer preferences, demographic trends, user experience, digital transactions, financial inclusion, adoption barriers, emerging trends, digital equity

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INTRODUCTION

The global shift to cashless payment systems, driven by innovations like mobile wallets, credit cards, online banking, and contactless technologies, marks a significant transformation in financial transactions. These systems offer unparalleled convenience, heightened security, and increased operational efficiency, fundamentally altering traditional economic frameworks. This article investigates the key drivers of this transition, with a focus on demographic and experiential factors that shape customer preferences. By bridging the gap between technological advancements and user adoption, this study seeks to foster a



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7. Mamta - IMPACT OF CHATGPT ON TEACHER ROLES AND RESPONSIBILITIES: ANALYZING THE EVOLUTION OF EDUCATOR FUNCTIONS IN THE AI-

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IMPACT OF CHATGPT ON TEACHER ROLES AND RESPONSIBILITIES: ANALYZING THE EVOLUTION OF EDUCATOR FUNCTIONS IN THE AI- ENHANCED CLASSROOM

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ABSTRACT

This study investigates the impact of ChatGPT on the roles and responsibilities of educators in classrooms increasingly integrated with AI technologies. As artificial intelligence systems, such as ChatGPT, become prevalent in educational environments, teachers are faced with evolving responsibilities, including technology management, personalized learning facilitation, and ethical oversight. This article analyzes how ChatGPT supplements traditional teaching methods, shifting the educator's role from information deliverer to a facilitator and mentor. The study identifies key challenges such as teacher retraining, ethical concerns, and maintaining student-teacher interactions. Through qualitative analysis, we explore the implications for future classroom dynamics and pedagogical practices.

Keywords: ChatGPT, AI in education, Teacher roles, Pedagogical change, Classroom technology, Personalized learning, AI ethics, Teacher retraining.

INTRODUCTION

The 21st century has witnessed unprecedented advances in technology, with artificial intelligence (AI) becoming an integral part of daily life. AI is revolutionizing sectors such as healthcare, finance, and transportation, but one of its most significant and transformative impacts is being observed in education. AI technologies, particularly those based on natural language processing (NLP) like ChatGPT, are redefining the way knowledge is delivered, consumed, and processed in educational settings. These technologies hold the potential to supplement and transform traditional teaching models, reshaping the roles of educators and learners alike.

Educational institutions, ranging from primary schools to higher education, have long relied on established teaching methodologies, where the teacher's role has traditionally been that of a knowledge provider. Teachers were the primary source of instruction, responsible for delivering content, explaining concepts, assessing student performance, and guiding learning paths. However, with the rise of AI technologies such as ChatGPT, this dynamic is undergoing a fundamental shift. ChatGPT, a large language model developed by OpenAI, is capable of engaging in conversations, answering questions, providing explanations, and even assisting in assessments. Its ability to simulate human-like interactions and respond intelligently to a wide variety of educational queries makes it an appealing tool for enhancing learning experiences.

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ENHANCED CLASSROOM



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8. Manisha Sinha - Responsible Capital: The Evolution and Performance of ESG Investing



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Responsible Capital: The Evolution and Performance of ESG Investing

Author: Manisha Sinha



[Abstract](#)

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Environmental, Social, and Governance (ESG) investing has rapidly evolved now into a critical component of global investment strategies, despite its roots in Socially Responsible Investing (SRI) dating back over two centuries. ESG gained prominence in the 1980s and was formally recognized in 2006 by the United Nations Principles for Responsible Investment (PRI), aligning it with global frameworks such as the Sustainable Development Goals (SDGs) and the Paris Climate Agreement. This paper reviews the evolution of the ESG investment ecosystem, examining key contributors, including regulators, fund managers, corporations, and rating agencies, and their roles in promoting ESG adoption. Recent regulatory initiatives, such as the U.S. SEC's ESG disclosure rules, the European Commission's Sustainable Finance Disclosure Regulation (SFDR), and India's Business Responsibility and Sustainability Reporting (BRSR) framework, represent significant efforts to streamline ESG reporting and reduce greenwashing. However, the lack of harmonized global standards and inconsistencies in ESG reporting and scoring methods remain critical challenges. This study analyses the performance of leading ESG funds in the U.S. and India over a four-year period, benchmarking their returns against major market indices. Additionally, it explores the correlations between ESG fund performance and market benchmarks, as well as the similarities in stock holdings between ESG and non-ESG funds. The findings reveal that while ESG funds perform comparably to or below traditional indices, significant gaps persist in defining ESG criteria and measuring performance effectively. The paper concludes with a call for global harmonization of ESG reporting standards and scoring methodologies to ensure consistency, transparency, and investor confidence. As ESG investing is poised for substantial growth, establishing clear definitions and robust frameworks will be essential to unlocking its potential as a transformative force in sustainable finance.

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9. Poonam Bewtra - The gig economy in India: growth, challenges and the way forward



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International Journal of Indian Culture and Business Management > 2024 Vol.33 No.1

Title: The gig economy in India: growth, challenges and the way forward

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Abstract: Gig economy refers to a labour market characterised by the prevalence of short-term contracts, freelance or project-based work, and temporary or on-demand jobs for workers who are not on the rolls of any company or firm. In recent years, the changing employer employee relationship has led to emergence of gig economy across the world. This has brought in various pertinent issues related to workers, employers and the economy in general. This paper enumerates the factors that have led to the growth of gig economy in India, the risks and the challenges faced by the companies or platforms who use gig services and the workers who are not in a nine to five job. This paper has listed and critically examined the policy measures which have been taken by the Government of India to support the gig workers. The study concludes by giving certain policy recommendations and implications for the benefit of the gig economy.

Keywords: gig economy; platform workers; gig jobs; social security; contract workers; freelancers; platforms; Atmanirbhar; e shram; India.

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10. Sanatan Tiwari - Transforming consumer interaction: The role of AR technologies shaping consumer experience across diverse sectors

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Transforming Consumer Interaction: The Role Of Augmented Reality (Ar) Technologies Shaping Consumer Experience Across Diverse Sectors

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Consumers are driven by experiences. They tend to touch, feel, smell, taste, and try products before they make any purchase. The most crucial factor motivating marketers to get better every day is customer experience (Fashinza, n.d.). The largest drawback of Indian online retail establishments in the context of internet marketing is their inability to provide clients with a true experience with the product or service (Thomas S., Investigating interactive marketing technologies –adoption of augmented/virtual reality in the Indian context, 2021).

These modern consumers have an option of having a holistic shopping experience which not only has their visual appeal but triggers their maximum senses because of AR. AR is seen as existing somewhere amid the real and virtual world and it has enhanced the retail engagement by making it even more experientially immersive, engaging, and personal. Augmented Reality focuses on consumer buying behaviour so that consumers are no longer able to tell the difference between in-store and online shopping experiences. As a result, AR is becoming more widely accepted in the highly competitive Indian market because it improves the way we see, hear, and feel the product and incorporates parts of the virtual world into reality. Consumers intend to try new products (Thomas, 2021). When they require less time to try and use the products it creates delight in customers. This improves the online buying experience and eventually increases revenue for the brand.

Technology's arrival and the rise in smartphone usage have forced marketers all over the world to embrace augmented reality. Additionally, adoption of AR technology is quite visible in the sectors that are closer to urban Indian consumers such as the apparel, jewellery, footwear, eyewear, and even food businesses (Choudhary, Sriram, & Routray, 2015).

The focus of the study is on understanding the current usage of AR applications and the scope of AR technologies in the Indian market. The insights from the investigation will help to gauge the possible adoption level of AR by Indian companies in various consumer goods segments. The study also aims to understand the challenges associated with adoption of AR and suggest remedies to tackle.



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11. Sanatan Tiwari - Consumer behaviour and sustainable consumption: Understanding the factors influencing eco-friendly purchasing decisions in the age of climate change

Pacific Business Review (International)
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Consumer Behavior and Sustainable Consumption: Understanding the Factors Influencing Eco-Friendly Purchasing Decisions in the Age of Climate Change

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Abstract

Consumer behaviour plays a pivotal role in driving sustainable consumption, especially in the context of climate change. Understanding the factors that influence eco-friendly purchasing decisions is crucial for promoting environmentally responsible choices and addressing the global environmental crisis.

Due to increasing environmental concerns among the residents, the present research is aimed at studying the factors influencing the eco-friendly purchase decisions of consumers. The research has also investigated the barriers to sustainable consumption. This study was done in the Vadodara and Surat cities of Gujarat State, and by using convenience sampling method 448 residents were included in the sample. The data has been collected by using the questionnaire method. Results highlighted that consumers are moderately concerned about climate change and environmental issues and they sometimes consider sustainability when making purchasing decisions. Consumers occasionally purchase sustainable products and most purchased eco-friendly products are organic food (79.91%), personal care products (72.32%) and reusable housing products. It was observed that the most influencing factor to purchase eco-friendly products is the quality of the product followed by the availability of product and environmental



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12. Varun Kumar Rai - International trade and exchange rate during war: a bibliometric review



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[International trade and exchange rate during war: a retrospective review](#)

by Varun Kumar Rai; Madan Lal

International Journal of Business Governance and Ethics (IJBGE), Vol. 19, No. 3/4, 2025

Abstract: The main purpose of this review is to find the effect of war on the international trade and exchange rate, based on the analysis of 126 Scopus published documents using VOSviewer before that performance analysis reveals that during 2010-2020 more documents have published while the more citations received by the documents published during 1990-2000. Of these publications only 46.04% publications are in collaboration and 1.59% documents have received at least 100 citations. The article (Klemperer, 1995) is most influential article in this study. The network analysis presents the co-authorship analysis where the USA has highest link strength and co-authored with the UK and Germany. Further, the author keyword co-occurrence analysis and bibliographic coupling reveals the four different thematic clusters. The major limitation of this review is that it considers war in general and includes the data only from Scopus database.

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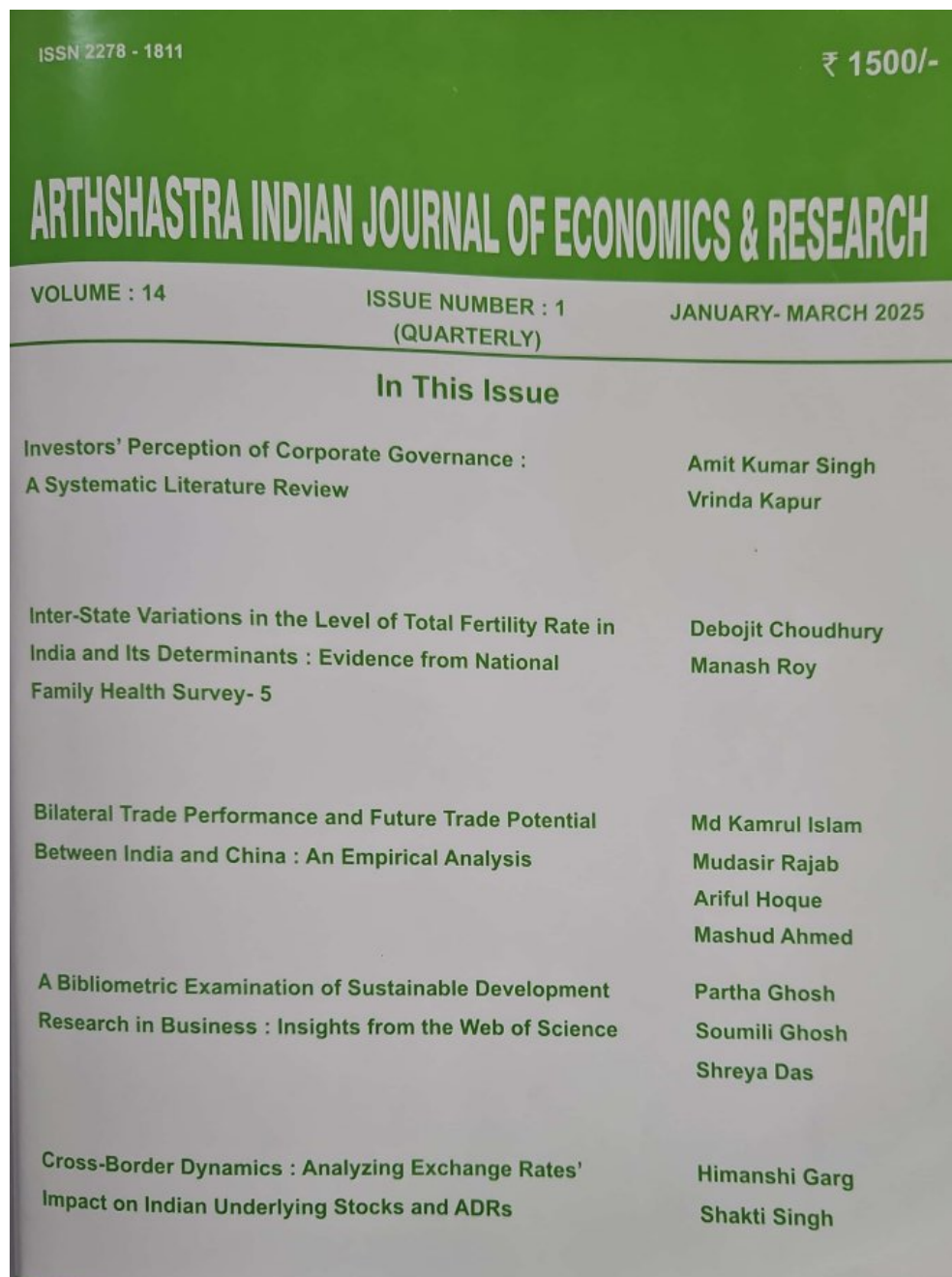
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13. Vrinda Kapur - Investors' Perception of Corporate Governance: A Systematic Literature Review





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Investors' Perception of Corporate Governance : A Systematic Literature Review

Amit Kumar Singh
Vrinda Kapur

Abstract

The primary aim of effective corporate governance is to shield shareholders and other stakeholders from managerial discretion. Given the separation of ownership and control, as well as the diverse interests among stakeholders, it is essential to implement governance mechanisms that harmonize stakeholders' interests. The present research conducted a comprehensive systematic review of existing literature on how awareness of corporate governance influences investment choices. It emphasized the necessity of transparent and accountable governance practices to effectively meet investor expectations.

Purpose : The purpose of this study was to examine the investors' perception of corporate governance through a systematic literature review.

Design/Methodology : The review was conducted by analyzing 17 published studies in the identified research area from Scopus and the Web of Science using PRISMA. The study examined how corporate governance mechanisms impacted the way investors perceive a company.

Findings : Strong corporate governance fostered trust and confidence among investors. When companies demonstrated ethical behavior, fairness, and shareholder rights protection, investors were more likely to engage in long-term investment relationships. Investors were more willing to provide equity or debt instruments to companies they perceived to have reliable governance structures.

Practical Implications : The systematic review highlighted several actionable recommendations for stakeholders aiming to improve how investors perceive corporate governance. Companies should prioritize transparent disclosure, bolster board independence, and link executive compensation to performance. Initiatives to educate investors about governance practices should be intensified, and policymakers might explore enhancing regulatory oversight and advocating best practices.

Originality : To the best of our knowledge, no similar systematic review has been conducted on this topic. However, such reviews provided a clearer understanding of how topics evolved within extensive research traditions and helped identify primary findings and ongoing research directions.

Keywords : corporate governance, investors, perception, systematic literature review

JEL Classification Codes : G30, G34, G38

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14. Deepti Sethi - India's Demand for Crude Oil: Projections Till 2035



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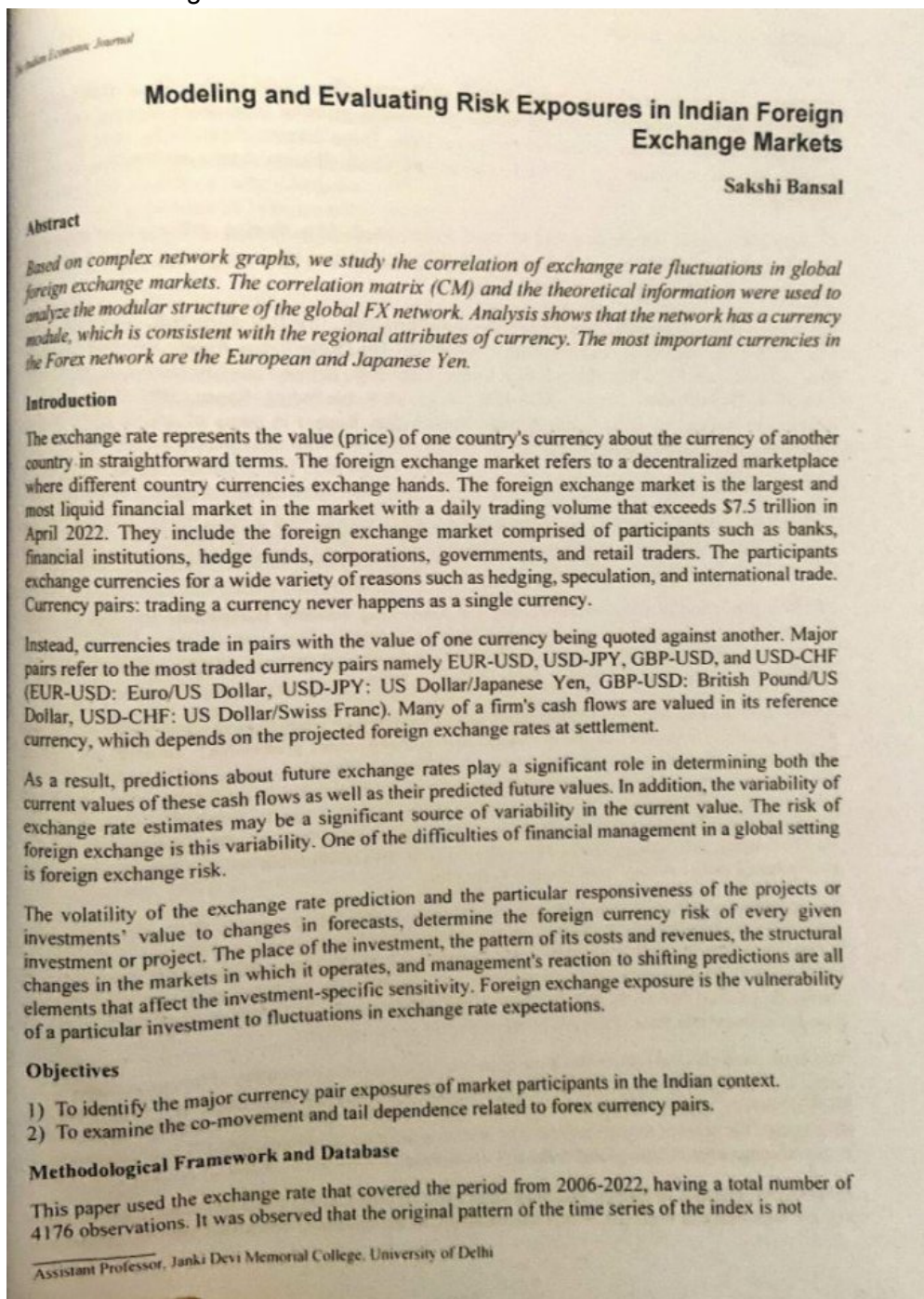
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15. Sakshi Bansal - Modeling and Evaluating Risk Exposures in Indian Foreign Exchange Markets





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16. Shilpa Chaudhary - Improving India's Performance in SDG-4: Some Observations and Policy Lessons for Addressing Education Inequality

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Improving India's Performance in SDG-4: Some Observations and Policy Lessons for Addressing Education Inequality

Shilpa Chaudhary**
Padma Suresh Mandala*

Abstract

The study traces the progress of states and union territories of India in the Goal 4 of SDG, ensuring quality education for all, for the years 2018 to 2023-24 and focusses on NFHS-5 period for further analysis. It uses database from secondary sources- NITI Aayog's SDG India Index Reports, National Family Health Survey (NFHS) Reports; Annual Status of Education Report (Rural) 2022, and UDISE Plus Report (GoI, 2021). It is found that there are huge disparities in schooling outcomes, in terms of literacy, enrolment, dropout and grade-adequate learning proficiency, across states and UTs. Economic status, social background, physical and human infrastructure in schools together with child health and women empowerment are found to impact education outcomes. The policy must focus on quality of education as measured by achievement of desired learning proficiency and years of completed education as objectives and not mere literacy; and make use of public campaigns and community engagement programmes to overcome the barriers related to mindsets that generate any biases related to gender, caste, and religion. Since economic status is an important factor and lack of adequate financial resources are found to dampen schooling outcomes, policies for improving household income and reduced costs of education will be needed to uplift education outcomes.

Keywords: SDG-4, Education, Literacy, Learning outcomes, Dropout, School Quality, India

Introduction

Education, a crucial component of human capital, is indispensable for economic growth, economic development as well as social progress. The importance of education is highlighted in the global policy sphere by its inclusion as one of the seventeen Sustainable Development goals (SDG), Goal 4 - "ensure inclusive and equitable quality education and promote lifelong learning opportunities for all"⁴.

The vision of 'Viksit Bharat 2047', transforming India into a developed country within a century after its independence, encompasses development in its truly comprehensive and sustainable sense with its path converging with the 17 SDGs adopted by UN member nations under 'The 2030 Agenda for Sustainable Development' in 2015. Alongside the focus on faster economic growth, India aims to ensure adequate nutrition, health, education, and work opportunities for all sections of people without any discrimination and prejudices. In addition to providing a decent and dignified life to its people, the environmental issues are also on the priority list. Finland, Sweden, and Denmark are among the top three countries in terms of overall SDG score that measures the progress of nations towards achieving SDGs. India's overall SDG index score is 63.99 with a rank of 109 among 166 countries. Among South Asian countries, India lags behind all countries - Bhutan (rank 61), Maldives (rank 67), Sri Lanka (rank 93), Nepal (rank 95), Bangladesh (rank 107), except Pakistan (rank 137). China is ahead of India with a rank of 68 and SDG index score 70.85.⁵

There are several studies using unit record data and for specific states but there is a limited literature

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⁴ <https://sdgs.un.org/goals/goal4>

⁵ <https://dashboards.sdgindex.org/rankings>



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17. Shilpa Chaudhary - An Assessment of Changing Socio-economic Profile of Women in the Northeastern States of India

Shilpa Chaudhary et al. [Subject: Economics/Soc. Science] [I.F. 5.91]
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An Assessment of Changing Socio-economic Profile of Women in the Northeastern States of India

SHILPA CHAUDHARY

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Abstract:

This paper aims to explore the socio-economic profile of women in the northeastern states of India for the years 2005-06 and 2015-16 using primarily NFHS-3 and NFHS-4 data. Multiple parameters are considered, namely literacy rates, sex ratio, women's health (general as well as reproductive), participation in the labour force, participation in the political domain, and incidence of crime against women. The performance of northeast states on various parameters vis-à-vis the all-India performance is ascertained using the number of parameters in which the state has performed better than the all-India figure. Mizoram and Sikkim perform better than the national average in a maximum number of parameters followed by Meghalaya and Manipur. The women empowerment index, women's health index, and women's status index are constructed for the states. The women's status index is found to have a positive correlation with per capita income, male literacy rate, and household prosperity index, while caste/tribe and religious composition do not have a significant correlation with the status of women. An improvement in women's social, economic as well as political status can be facilitated by improved economic growth and also through positive changes in social norms.

Keywords: Northeastern states, India, Status of women, Socio-economic profile, National Family Health Surveys

1. Introduction

The northeastern region of India comprises eight states, namely Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim and Tripura. The region consists of an area of 262,230 square kilometres, almost 8 percent of India's total land mass. The total population of Northeast India is 46 million constituting 3.8% of India's total population. The hilly states in the region like Arunachal Pradesh, Meghalaya, Mizoram, and Nagaland are predominantly inhabited by tribal people with diversity even within the tribal groups. While the region is generally considered as lagging in terms of growth in per capita income, women are perceived to be enjoying a higher status in the North Eastern Region of the country in comparison with the status of women in several parts of India. There are studies like Garg and Nath (2008) that hail the northeast region for better status of women. According to these studies, in matriarchal societies, women control land holding and have more say in matters related to family, economy and society. However, most literature confirms presence of deep-rooted culture of patriarchy in the region (see Krishna 2004, Boungpui 2014, Brara 2017). Almost all the communities in northeast India are patrilineal, that is where descent is traced from father to son except for the state of Meghalaya, where the Khasis, Jaintias and the Garos follow the matrilineal system where descent is traced from mother to the daughter. Although women in the region participate in economic responsibilities along with men, they are denied equal rights to property and inheritance by their customary laws. The practice of bride-price also exists in number of communities in northeast India where the bridegroom has to pay certain amount of money to the girl's parent to compensate the girl's family for their loss of an economically active member (see Krishna 2004, Boungpui 2014). Gupta et al (2013) confirm gender discrimination even among the Khasi community of Meghalaya particularly in health and decision

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18. Shilpa Chaudhary - A Cross-Sectional Analysis of Fertility Patterns in India: Evidence from NFHS-5

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A Cross-Sectional Analysis of Fertility Patterns in India: Evidence from NFHS-5

Dr. Padma Suresh Mandala*, Dr. Shilpa Chaudhary**, Dr. Padma Priyadarshini***

Abstract

The present study examines some dimensions of fertility patterns across states in India using recent data on key indicators obtained from Round 5 of NFHS. The analysis of data shows considerable state-level heterogeneity in total fertility rate, total wanted fertility rate, early childbearing, and preference for sons. The study establishes that the state-level fertility patterns are correlated with socioeconomic covariates, like wealth, rural population, literacy levels, exposure to media, early marriage, and use of modern family planning practices. The classification of states based on total fertility, early marriage, adoption of modern family planning practices, and early childbearing indicates that fertility patterns are better understood in the context of the prevailing diversity in India's socioeconomic and cultural features. Using the NFHS classification of states into six regions- central, east, north, northeast, south, and west regions, the differences in means of observed fertility across regions are not found to be statistically significant for total fertility rate and total wanted fertility rate. We find the difference between east and northeast regions vs north region to be statistically significant for early childbearing and, east and west regions vs south to be significant in case of the preference for sons. Overall, the presence of overwhelming differences in regional patterns in the fertility indicators is not seen and we find no statistically significant evidence of a North-South divide. Our analysis shows that recognizing

within-region variations in fertility provides a better understanding of fertility patterns and is useful and relevant for policy purposes.

Keywords: Total Fertility; Total wanted fertility; Early childbearing; Son preference; Socioeconomic features; Regional variations

1. Introduction

While India's overall fertility rate of 2.0 children per woman is slightly lower than the replacement rate, there are wide spatial differences within the country. Several studies have examined fertility patterns and preferences and their determinants at the all-India level and for selected states. However, there is limited literature on the study of fertility patterns and behaviour across all 36 states and union territories (UTs) of India using the most recent data on such patterns. The present study seeks to fill the research gap by using recent national-level survey data from NFHS-5 to study fertility patterns across all states/UTs in India. The objectives of the study are (a) an empirical assessment of fertility variations across states/UTs in India in the dimensions of total fertility rate (TFR), total wanted fertility rate (TWFR), early childbearing given by teenage pregnancy and preference for sons by men and women (b) to examine the statistical significance of socioeconomic correlates of fertility behaviours like wealth, rural population, literacy levels, exposure to media, early marriage, and use of modern family planning practices etc., and (c) to statistically test for regional patterns in fertility

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19. Shilpa Chaudhary - Meeting SDG Under-five Mortality Target in India: Examining the Significance of EAG States Performance and Determinants

The Indian Economic Journal

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Meeting SDG Under-five Mortality Target in India: Examining the Significance of EAG States Performance and Determinants

Padma Suresh Mandala*
Shilpa Chaudhary**
Padma Priyadarshini***

Abstract

The present study examines the progress made towards achieving the Sustainable Development Goal (SDG) target of attaining an under-five mortality rate (U5MR) of 25 by 2030 in states and union territories of India with a focus on the performance of Empowered Action Group (EAG) states, and investigates the role of socioeconomic and maternal and child health interventions affecting U5MR. The analysis of large-sample survey data from the National Family Health Survey (NFHS 5), 2019-21 shows that the eight EAG states are amongst the states with the highest U5MR. Moreover, the difference in mean U5MR between EAG and non-EAG states is shown to be statistically significant. The multivariate regression results show that female education, sanitation, percentage of SC population, vaccination of children, and women having births of order three or more are key variables explaining variations in U5MR across states. The EAG states have on average higher U5MR than non-EAG states as the regression coefficient for the categorical dummy variable is highly statistically significant given the covariates. The prevailing socio-cultural factors in EAG states contribute to the prevalence of high child mortality indicating that high U5M is not only due to economic backwardness but is also due to the complex interplay of several related factors. Women's education, and employment, and social norms pertaining to early marriage, early child birth, adoption of modern family planning methods, sanitation, access to maternal and child health care etc. are significant factors affecting U5M that intersect with economic backwardness. In addition to improving general socioeconomic conditions and in particular, women's education and empowerment, the paper argues that the quality of health care services provided by schemes like Integrated Child Development Services (ICDS) can play a critical role in reducing under-five mortality in EAG states. To achieve SDG 3 goal of 'health for all', the existing sub-national inequities in U5MR need to be addressed with local-level policies focussing on improving quality of health care services and increasing resources, as well as ensuring more efficient spread of resources targeted towards marginalized communities in EAG states.

Key words: Under-five mortality; EAG states; SDG 3; multivariate regression

JEL Code: I12, I14, I15

Introduction

Under-five mortality rate (U5MR) is the probability of dying between birth and exactly five years of age, expressed per 1000 live births. SDG 3.2.1 has set a target of bringing the U5MR to 25 or below per 1000 live births by 2030. Substantial progress has been made globally with the global U5MR dropping by 59%, from 93 deaths per 1000 live births in 1990 to 37 in 2022 (UN IGME, 2024). In India, the U5MR declined from 109 per 1,000 live births as per NFHS-1, (1992-93) to 42 as per NFHS-5, (2019-21). However, the all-India progress conceals significant inequities across states. The eight Empowered Action Group (EAG) states of Uttar Pradesh (UP), Bihar, Jharkhand, Uttarakhand, Odisha, Chhattisgarh, Madhya Pradesh (MP), and Rajasthan, are among the worst-performing states in terms of U5MR. While Kerala has an U5MR of 5.2 per 1000 live births, the corresponding figures are more than 10 times for Uttar Pradesh and Bihar which have U5MR of 59.8 and 56.4 respectively. The eight EAG states are socioeconomically the most disadvantaged and account for more than 40 percent of India's population with significantly high rates of poverty.

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20. Shilpa Chaudhary - Progress in Key Interventions for Reproductive and Maternal Health in High Priority Districts, India: Evidence from NFHS-4 and NFHS-5



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Progress in Key Interventions for Reproductive and Maternal Health in High Priority Districts, India: Evidence from NFHS-4 and NFHS-5

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ABSTRACT

This paper assesses progress in key reproductive and maternal health (RMH) interventions in 190 high-priority districts (HPDs) across states and union territories in India using data from National Family Health Survey (NFHS) Rounds 4 and 5. The analysis of district-level performance across RMH indicators reveals the disparities and unequal progress across HPDs with results indicating a deterioration in RMH indicators in a larger number of HPDs in the non-Empowered Action Group (EAG) states compared to EAG states. The results also suggest that while some HPDs have made progress there is scope for considerable improvements in many districts that have exhibited limited progress. The cross-sectional district-level regression analysis indicates that the improvement in RMH outcomes is constrained by the poor economic status of households and the low status of women. Health infrastructure and the quality of healthcare services are also important determinants. The rising out-of-pocket expenditure in public health facilities shows the need for affordable reproductive and maternal healthcare facilities for low-income groups. The review of progress between 2015-16 and 2019-21 highlights the need for concerted district-level policy action on the indicators that show poor or regressive performance in HPDs to achieve the SDG goals in reproductive and maternal healthcare.

Keywords: High-priority districts, Reproductive and maternal health, SDG Goal 3, India

INTRODUCTION

Reproductive and maternal health (RMH) is an important determinant and indicator of overall health of a country. As part of SDG-3, UN (2015) which targets good health and well-being, SDG 3.1 aims to reduce the global maternal mortality ratio to less than 70 per 100,000 live births by 2030, the two indicators being Maternal Mortality Ratio (MMR) and proportion of births attended by skilled health personnel. SDG 3.7 aims at achieving universal access to sexual and reproductive healthcare services by 2030, the two indicators being the proportion of women of reproductive age (aged 15-49 years) who have their need for family planning satisfied with modern methods and adolescent birth rate. Target 2.2 aims to end all forms of malnutrition by 2030, an important indicator related to women being the prevalence of anaemia in women aged 15 to 49 years.

The global MMR declined from 339 deaths per 100,000 live births in 2000 to 227 in 2015 to 223 in 2020 (WHO 2024). Although India's MMR declined from 122 in 2015-16 to 97 in 2019-21 (SRS 2019 and SRS 2022), large inequalities across and within states and union territories persist. In 2013, the Ministry of Health and Family Welfare identified 184 districts out of a total of 640 districts as High-Priority Districts (HPDs) with the intention of targeted action under the National Health Mission to improve performance in districts that were most lagging in reproductive, maternal, and newborn health outcomes (GoI 2015 and NRHM 2013). These districts were to be provided with priority funding and more human resources including relaxation of norms in the appointment of health personnel like ASHA workers. Six districts from Uttar Pradesh were added to the list in 2015 taking the total count of HPDs to 190 (Girase et al 2015). The Empowered Action Group (EAG) of states was established in 2001 for greater focus and attention focus to assist, monitor, and facilitate the attainment of Millennium Development Goals in the poor performing states- Rajasthan, Uttar Pradesh, Uttarakhand, Bihar,



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The Determinants of COVID-19 Diffusion in India: A State-level Analysis

[Padma Suresh Mandala](#)  and [Shilpa Chaudhary](#) [View all authors and affiliations](#)

[Volume 27, Issue 2](#) | <https://doi.org/10.1177/09720634251328449> | [View article versions](#)

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Abstract

The first case of coronavirus disease 2019 (COVID-19) was detected in India on 30 January 2020. Subsequently, the disease spread across all states and union territories (UTs). However, the literature has not adequately addressed the differential nature of COVID-19 diffusion across states and over time as the pandemic progressed and its determinants. The article examines the role of demographic and socio-economic factors in COVID-19 diffusion across states and assesses the relative significance of these variables in diffusion as the pandemic progressed. We specify a regression model relating cumulative cases per million to demographic and socio-economic variables for a cross-section of states and UTs of India. We use ordinary least squares and quantile regression estimation techniques for discrete time points



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Role of socio-economic factors, women empowerment, and governance in menstrual hygiene management in EAG states, India

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Keywords:

Menstrual hygiene, Socio-economic factors, Women empowerment, Governance, EAG states, India

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“Rethinking Work, Gender, and the Labour Hierarchy in India”

Swati Malik, Assistant Professor

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Abstract:

This paper critically examines the structural contradictions of employment in India, with a focus on the gendered dynamics of labour, informality, and domestic work. Despite economic growth, the Indian labour market remains dominated by informal, precarious employment, with women disproportionately engaged in low-paid, unprotected roles. The paper interrogates how dominant definitions of work exclude women's unpaid and care labour, reinforcing their invisibility in policy and data. Domestic work emerges as a central case, revealing deep intersections of caste, class, and gender in shaping labour hierarchies. Domestic workers, largely poor and Dalit women, face exploitative conditions, legal exclusion, and social stigma. The paper argues for the recognition of domestic work as legitimate labour and calls for a redistribution of value, rights, and protections. By centering domestic workers' experiences, it challenges prevailing labour norms and advocates for a feminist restructuring of employment and social justice in India.

Keywords: Domestic Workers, Female, Gender Inequality, Labour

Introduction

The category of “work” has long been defined within the restrictive frameworks of capitalist and patriarchal economic thought, which privilege waged labour, formal employment, and market productivity as the only legitimate forms of economic contribution. Such a construction not only obscures the myriad ways in which individuals, particularly women, contribute to economic and social life but also reinforces structural inequalities by rendering certain forms of labour—especially care and reproductive work—economically invisible. Feminist scholars have systematically critiqued these narrow conceptions, arguing that they exclude vital yet unpaid and undervalued work performed primarily by women in households and communities (Federici, 2004; Bardhan, 1985).



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Usefulness of Business Correspondents in Kashmir region-a perception of customers and bankers

A Macro Research Project report submitted to Indian Institute of Banking & Finance



Submitted by

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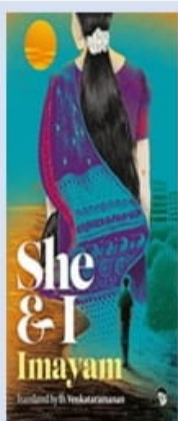
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Weaving Narratives of Lyrical Prose



Erasure of 'Her' in the Story

Payal Nagpal

SHE & I (EN KATHE) by By Imayam.
Translated from the original Tamil by D.
Venkataramanan Speaking Tiger Books,
New Delhi , 2024, 163 pp., INR 350.00

DECEMBER 2024, VOLUME 48, NO 12

She & I by Imayam (pen name of V. Annamalai) is a translation of the Tamil novel En Kathe (2015). Written entirely from the point of view of the anonymous male narrator, this novel is limited in scope and falls short of expectations, especially since Imayam won the Sahitya Akademi award in 2020 for Salladha Panam. The narrator's



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26. Prof. Payal Nagpal - India

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Introduction

This has been a productive year for poetry, established senior poets such as Jayanta Mahapatra, Keki Daruwalla, Arvind Krishana Mehrotra and Naveen Kishore have brought out new poetry collections and seasoned writers such as Malashri Lal and Radha Chakravarty have published their debut collections along with those by new poets Ramesh Kartik Nayak, a/nil, Pallavi Padma-Uday and Paulami Sengupta. Rajorshi Patranabis has written the first ever collection of *gogyoshi*, a Japanese form, in English by an Indian poet. Established novelists like Anjum Hasan and Anjana Appachana have published new novels about life in contemporary India. Salman Rushdie's *Quichotte* (2019) is set in Trump's America; his fifteenth novel, *Victory*

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Article

India

Shyamala A. Narayan and Payal Nagpal

Bengaluru and University of Delhi

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Introduction

This has been a productive year for poetry, established senior poets such as Jayanta Mahapatra, Keki Daruwalla, Arvind Krishana Mehrotra and Naveen Kishore have brought out new poetry collections and seasoned writers such as Malashri Lal and Radha Chakravarty have published their debut collections along with those by new poets Ramesh Kartik Nayak, a/nil, Pallavi Padma-Uday and Paulami Sengupta. Rajorshi Patranabis has written the first ever collection of *gogyoshi*, a Japanese form, in English by an Indian poet. Established novelists like Anjum Hasan and Anjana Appachana have published new novels about life in contemporary India. Salman Rushdie's *Quichotte* (2019) is set in Trump's America; his fifteenth novel, *Victory*



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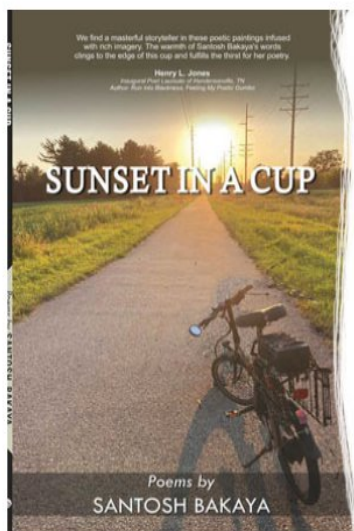
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NATURE AND HUMANITY IN
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**A BOOK BY
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**REVIEWED BY
PAYAL NAGPAL**



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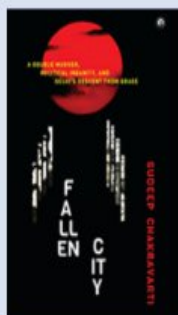
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‘The Fallen City’: Gutted Once Again

Payal Nagpal

FALLEN CITY: A DOUBLE MURDER, POLITICAL INSANITY, AND DELHI'S DESCENT FROM GRACE By Sudeep Chakravarti Aleph Book Company, New Delhi, 2024, 248 pp., INR ₹ 799.00

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Delhi is a city ravaged and resurrected many a time in the course of history. Sudeep Chakravarti's *Fallen City*, the first full length book about the gruesome murder of Geeta and Sanjay Chopra in late August 1978, presents another instance of this phenomenon. On 26 August 1978, Geeta left from home to go to All India Radio (AIR) for a recording, accompanied by her younger brother Sanjay, but they never returned. The siblings were abducted and murdered by Billa and Ranga, with whom they had hitched a ride to reach AIR; the perpetrators of this heinous murder were subsequently arrested, tried and finally hung in Tihar Jail. The horrific crime is placed against the backdrop of the turbulent political climate of Delhi from the late 1970s to early 1980s. *Fallen City* is about the murder of these two teenagers, but in the process, it presents an exposé of the murky depths to which the city has fallen.

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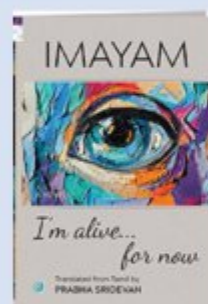
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Narrative of Loss and Resurrection



Tragedy of the Times

Payal Nagpal

IM ALIVE...FOR NOW By Imayam. by Translated from the original Tamil by Prabha Sridevan Ratna Books, New Delhi., 325 pp., INR ₹ 699.00

, VOLUME , NO

In the Translator's Note to Imayam's I'm Alive...For Now, Prabha Sridevan has aptly remarked, 'Perhaps a story like this has never been told. Translating this was not easy. Sometimes, I'd feel so crushed after doing just a page, that I would close the book. But the book "spoke" to me and asked me to translate, and I have done just that.' Reading I'm Alive...For Now is similar to Sridevan's experience of translating the novel. Written in the first person, the novel is about the narrator, a fifteen-year-old boy, Tamizharasan, suffering from kidney failure.

Tamizharasan documents his physical and emotional response to the disease and his observations about everything around—his parents' conversations, relatives' remarks, the doctors' expressions, their thoughts on his medical condition, the wide chasm between city and village life. The novel's realistic depiction of the gulf between the ordinary person's vocabulary of disease and



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30. Prof (Dr.) Indu Jain - Karnad's Hayavadana: A Feminist Performative (Re)telling through Repetition

dialog, No. 43 (Spring, 2024) 213-225



Karnad's *Hayavadana*: A Feminist Performative (Re)telling through Repetition

Dr. Indu Jain*

Abstract

This essay appraises the work of contemporary Indian feminist theatre director, Neelam Mansingh Chowdhry, who in her productions (like *Nagamandala*, *Bitter Fruit*, *Naked Voices*, *The Dark Borders*) has helmed several imaginative modes of recasting myths and narratives about women; challenging the heteronormative patriarchal ways of seeing and dismantling the hold of this *ought-ness* within the Indian societal fabric of tradition and modernity. The essay delineates the radical potential of a feminist reading of a call for *écriture feminine* being transposed and realised in Chowdhry's theatre work, wherein, the cynosure is not only on the re-telling of myths, but also an embodiment of aesthetics of transformation and fluidity through experimentation with her native traditional folk form and presence of naqqals (traditional artists of female impersonators). The essay focuses on her contemporary production *Hayavadana* to explore her feminist reimaginings.

Keywords: *Hayavadana*, *Ecriture Feminine*, Aesthetics, Performance, Feminism, Indian Mythology

When you're participating in an emotion, you cannot really use distance to forge creativity. But within the savagery of the times, I try to find some affirmations, some humanity and some hope.

—Chowdhry 'In Search of Contexts'ⁱ

Introduction

Based in Chandigarh since 1984, Neelam Mansingh Chowdhry and her group The Company practices a theatrical style that breaks the

* Associate Professor, Department of English, JDMC Delhi University



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The Dynamics of Gender in Translation

Indu Jain

Janki Devi Memorial College, Dept of English, Delhi University

Abstract: Gender is perhaps one of the most restless terms in the English language, a word whose uses seem to be forever changing, always on the move, producing new inflexions of meaning. One talks about gender roles and the gender gap, questions ideas that are gender-biased or gender-specific. It is a much-contested concept, slippery yet indispensable. In this essay, I will investigate the role of gender in translation drawing primarily from the comprehensive study of feminist issues in translation theory and practice by Sherry Simon and Luise von Flotow's,² and their useful discussion of feminist translations. I will also examine Gayatri Chakravorty Spivak's^{3,4,5,6} commentaries on her translations of the Bengali language writer Mahasweta Devi,^{7,8} which have forcefully articulated the material reality of postcolonial nationalism from the embodied standpoint of tribal, subaltern women

Keywords: Translation study, Gender Politics, Gayatri Chakravorty Spivak, Mahasweta Devi, Feminism

Historically, the conventional view looks at a translation as a secondary work dependent on, and subservient to, the original text. All translations since seen as secondary are also reputed as female, thus articulating the heritage of double inferiority. One cliché proclaims, "Only one syllable differentiates a translator from a traitor"; puns on the Italian words *traduttore* (translator, masculine) and *traditore* (traitor, masculine). The pun warns what a treacherous occupation translating is, for a mere slip of the pen can transform the whole effort of transporting a text from one language to another into a betrayal that reaches out from a single word to infect the entire culture. It seems significant that this pun works only in the masculine formation, and even more so, that the pocket-size Barnes and Noble English-Italian; Italian-English Dictionary, which gives the feminine of "traitor" as *traditrice*, offers no feminine form for "translator". The cliché, in the context of the Dictionary's omission, suggests how pervasively gendered the assumptions about translation (and also about translators and writers) are. This gendered notion becomes explicit in yet another truism, "A literal translation is plodding, like a faithful wife and a literary translation is free, like a loose woman." Likening a translation to a woman, this statement assumes, first, that an original text is like a man, and second, that the relationship between a text and its translation is like a hierarchical, heterosexual relationship between a man and a woman. In this textual or sexual relationship, the original text, which is equated to the man, determines a tyrannical dualism, which defines a translation (or a woman) as literal or literary, tedious or thrilling, domestic or dangerous, too faithful or too free. As in the age-old paradox that binds women into the roles of virgin and whore, a translation, like a woman, can never achieve an appropriate balance. Thus, a translation lives an imperfect female version of the male original. We find a prototype for this notion in the second story of Creation (Gen. 2:5-23), where God translates doubly: The Creator carries across the breath of life by transforming dust into a man, and then the man's rib into a woman. When the man proclaims, "She shall be called Woman because she was taken out of Man", his derivative naming of the woman (*isha* from *ish*; woman from man) creates the assumptions about translation upon which the clichés are based. Typical also is the seventeenth-century image of *les belles infidèles*, an adage that declares that, like women, translations must be either beautiful or faithful. This adage very problematically positions fidelity as the opposite of beauty, ethics as the opposite of elegance, and the drudgery of moral obligation as incompatible with stylistic felicity. The conventional view of translation supposes an active original and a passive translation, creation followed by a passive act of transmission.



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32. Prof (Dr.) Indu Jain - Sa'adat Hasan Manto: Delineating Societal Precarity through Stories

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Sa'adat Hasan Manto: Delineating Societal Precarity through Stories

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On 18th August 1954, a year before his death, Manto wrote his epitaph, wherein he declared that with him, the art of storytelling was buried, and one may often wonder and compare him and God to decide who is a better storyteller. Born in 1912 in Punjab to a Muslim family of Kashmiri descent and virtually drinking himself to death at the age of 43, Manto is definitely one of the greatest craftsmen in the field of the genre of the short story. In 22 years, he had produced over 250 short stories, in addition to scores of essays and sketches. Manto's stories can be recognised by his finely chiselled mode of construction and style, which is his very own. Lucidity, economy and brevity are the other features of his stories. Any critical exposition to his stories, however elaborate it may be, cannot do full justice to the many-layered implications within the story. A notably poor and undisciplined scholar, he stumbled his way through school and college. Under the intellectual tutelage of a journalist called Abdul Bari Alig, however, Manto had come to know and love the classics of 19th-century European Literature. He moved to Bombay to begin a career in journalism. While living in Bombay, he witnessed communal rioting in the city, which he condemned in essays and editorials. From 1941-42, he also worked for All India Radio in Delhi but came back to Bombay and joined the film industry as a story writer. It was here that he came in contact with Progressive writers such as Krishen Chander and Ismat Chughtai. When Partition occurred in the summer of 1947, his wife and her family moved to Pakistan, and he finally joined them in 1948.

The great tragedy of the Partition lay in the sectarian and religious bloodletting which preceded and followed it. Savagery such as that witnessed at the time has few parallels in history. A fierce madness seemed to have taken hold of people. The horrifying extermination of Jews, another episode of ruthless killings, is often compared to the horrors of Partition. The violence it unleashed was unprecedented, unexpected and barbaric. Writers faced the inadequacy of language to document and narrate the trauma and complexities of the time.

"Accounts of violence...are vulnerable to taking on a prurient form. How does an anthropologist write an ethnography- or to borrow a more apt term from Jean Paul Dumont- anthropology of violence without its becoming a pornography of violence?" (Daniel, E. Valentine).

Manto too faced the challenge of developing an aesthetic and a politics that could engage powerfully with the complexities, precarity and contradictions of his time, an epoch marked both by hope and gut-wrenching disillusionment. Raul Hilberg, describes the art of using a minimum of words to say the maximum, that is, a kind of minimalism as an effective way to convey the horrors of Holocaust. Manto's writings clearly show that he is truly a master in this art.

"The knife had already sliced through the abdomen all the way up to the nose. The Pajama cord was cut. From the mouth of the knife wielder came prompt words of regret, 'Oh!...a mishtake has happened!'" (Black Margins).

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33. Prof (Dr.) Indu Jain - Experimentation and Innovation in Modern Indian Drama

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Experimentation and Innovation in Modern Indian Drama

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Abstract

The article traces the emergence of post-independence Indian national theatre with a focus on the dialectic between traditional performance forms and contemporary theatre work. The cynosure here is the dramatic text by the modern Indian male playwrights—Mohan Rakesh, Badal Sircar and Vijay Tendulkar, who acknowledge the importance and relevance of establishing reciprocity between traditional art forms and contemporary idioms. The essay traces some of their productions as emblematic of their experimental and innovative dramaturgy, wherein a novel understanding of realism, textuality, performative stylisation and modernism finds immersive visibility. It underlines and draws parallels between the artistic endeavours of all of these three playwrights however, also delineates their individual nuances and artistic expressions evident in their writings.

Keywords: Indian Drama, Indian Playwrights, Post-Independence Indian Theatre,

Innovation and experimentation are constant phenomena in the theatre. Drama, being a performative art has an immediacy of appeal which poem or fiction may not need. Initially, drama was meant only to be staged. Then, it started being written also in the form of a text meant to be analysed and interpreted. Together with spectacle and entertainment, the social and cultural role of the theatre in the larger context of a people's history cannot be neglected. Our theatre reflects different kinds of popular aspirations from time to time as testified by the impact of broader movements for national independence, cultural identity, social reform and other radical aspirations on the evolution, theme and form of theatre.

Modern Theatre in India began in the colonial cities set up by the British as commercial ports. These cities had an urban middle-class audience with values and tastes shaped by the English style of education they received and by the need to work with the British in administration and commerce. Much of the theatre in this era replicated the British drama and therefore took on, to some extent, the aesthetics, dramaturgical structures, and



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34. Prof (Dr.) Indu Jain - Navigating Identity and Agency: The Impact of Gender Politics on Women's Autobiographical Narratives

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Navigating Identity and Agency: The Impact of Gender Politics on Women's Autobiographical Narratives

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The systematic denial of educational opportunities to women, coupled with the pervasive male exclusivity both in print media and theatrical culture, underscores a significant socio-cultural framework that has historically marginalized female voices. This marginalization is further exacerbated by a prevalent tendency to trivialize and devalue oral literary forms alongside a pronounced dichotomy that separates public spheres from private domains. Collectively, these factors have confined women's literary contributions to a limited array of genres while simultaneously restricting or, in many cases, erasing their presence in more authoritative or dominant literary forms.

The genre of autobiography emerges as a particularly elucidative case study in which the biases inherent in gender politics, as well as sexual differentiation, are palpably manifest as both social constructs and psychological realities. While identity strives for a sense of closure, sexual identity, in particular, relies on a constructed narrative that is fundamentally linguistic, ideological, and fetishistic despite any biological influences that may shape its perception. This highlights the intricate, often paradoxical nature of identity formation, particularly concerning the feminine experience. The refusal of female identity to conform to essentialist notions necessitates an understanding of identity as a complex tapestry woven from diverse strands of individual experiences, societal impositions, and historical contexts. Historically, women's identities have often been inscribed by external forces rather than organically embraced or articulated by the women themselves. This leads to their status as subjects of re-presentation within literary narratives, often positioned as ventriloquists for predominantly male voices. Virginia Woolf encapsulates this phenomenon succinctly when she describes women as "looking glasses possessing the magic and delicious power of reflecting the figure of man at twice its natural size" (Woolf 36). This metaphor poignantly illustrates the dynamic where women's identities are not only shaped by but are also subordinate to male perspectives, thus perpetuating a cycle of misrepresentation and distortion of female agency within the literary discourse. In this context, examining women's autobiographical narratives becomes critical in deconstructing these



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35. Prof (Dr.) Indu Jain - Malleable Time and Magic Realism in Marquez's One Hundred Years of Solitude





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36. Prof (Dr.) Indu Jain - The Politics and Hermeneutics of translation: The creation of English-mediated national literary spaces

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The Politics and Hermeneutics of translation: The creation of English-mediated national literary spaces

Indu Jain, Associate Professor, JDMC, Department of English, Delhi University

Abstract

The paper examines Sujit Mukherjee's significant contributions to the discourse on Indian literature in English translation, particularly as articulated in his collection, *Translation as Discovery*. This work delineates how translations from Indian languages into English emerged within the colonial framework, fostering an Indo-English literature that enables diverse linguistic communities to access each other's literary heritage. Mukherjee posits that translation is not merely an act of linguistic conversion but a form of 'new writing' that synthesizes fidelity to the original text with creative reinterpretation. He critiques the emphasis on British or American English texts in Indian education, advocating instead for the inclusion of Indian texts in translation to ground students in culturally familiar narratives. Furthermore, Mukherjee envisions a pedagogical landscape where seminal Indian authors can be introduced across linguistic boundaries. His insights highlight the transformative potential of translation in expanding cultural horizons while underscoring the need for institutional support and collaborative efforts to sustain this critical literary exchange. Ultimately, the paper's analysis positions Mukherjee's work as instrumental in re-evaluating the role of translation in enriching Indian literary studies post-independence.

Keywords: Translation Studies, Indian Literature, National Canon, Regional Languages



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37. Anuj Kumar - Healing Through Stories: The Emergence of Narrative Medicine

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Healing Through Stories: The Emergence of Narrative Medicine

Sitting in a clinic while the doctor takes your history, you may find yourself waiting in silence, with little say in your proposed prognosis. This experience can feel dehumanizing, reducing you to a mere body afflicted by illness, awaiting correction by a physician. It's as if you've lost your autonomy, becoming marginalized from the community of the healthy. Transitioning to a world where life becomes regimented and the expressions of well-wishers turn into directives, it would be almost natural to feel isolated and alienated. In this new realm of the sick, our quest becomes renegotiating this altered status quo, striving to return to a semblance of normalcy, even if the illness persists.

Narrative Medicine is an emerging discipline that bridges the gap between patients and doctors through the art of storytelling. Everyone has a story, and it's a fundamental human need to narrate our experiences in our own way. At its core, Narrative Medicine is about listening to patients—not merely as cases to be treated, but as people with stories that shape their experiences of illness and health. This interdisciplinary field emphasizes that the narratives patients share about their lives are as important as their medical histories, offering a holistic picture of who they are and what they need.

In literary studies, Narrative Medicine is a sub-branch of Medical Humanities. When medicine and humanities intersect, both fields enrich each other's theoretical understandings. Clinically, the discipline is grounded in primary care medicine, collaborative healthcare, bioethics, and psychotherapy, while its philosophical

foundation extends to literary theory, narratology, aesthetic theory, cultural studies, visual arts and more. The field values the testimonies of both patients and medical staff bringing to forefront their challenges in narration, and the distinct modes in which the narrators wish to express their experiences.

As literary studies evolved through modern and postmodern eras, with a focus on fragmentation, metafiction, intertextuality and aesthetics, the foundations of medical experiences also gained prominence. Virginia Woolf's 1925 essay 'On Being Ill' highlighted the reflective nature of finding contentment despite illness. She noted, 'Among the drawbacks of illness as matter for literature there is the poverty of the language. English, which can express the thoughts of Hamlet and the tragedy of Lear, has no words for the shiver and the headache.' Susan Sontag's 1978 work, *Illness as Metaphor*, echoed this lack and illuminated the stigma associated with certain diseases, arguing that the limited vocabulary available to patients often led to the cultural shaming of the sick.

India, with its rich tapestry of languages and medical traditions, has long narrated a complex relationship between illness and healing. We don't just rely on Allopathy here, but a complex spectrum of practices ranging from homeopathy and Ayurvedic practices to much more grass rooted *vaid*, *bakims* and folk healers. An anthology edited by Dr Haris Qadeer titled *Medical Maladies* explore such narratives while incorporating the master storytellers including Tagore, Premchand and Manto. This collection becomes essential in understanding the Indian literary landscape,

where the principles of narrative medicine find a natural and meaningful resonance.

In a clinical setting, Narrative Medicine seeks to challenge what Michel Foucault, in his 1963 book *The Birth of the Clinic*, called '*le regard médical*'—the medical gaze that views the patient as an object separate from their personality. In literary studies, it traces various forms of expression—be it prose, poetry, graphic memoir, or letters, to develop an understanding of broader cultural dynamics and establish a new theoretical model in critical theory. While theoretical frameworks have been gradually laid out over the last few decades, the scholarly field itself is still relatively new.

Columbia University pioneered an M.Sc. in Narrative Medicine in 2009, and today, many universities, primarily in the U.S. and U.K., are gaining traction in Medical Humanities and its related courses. India, which is home to one of the largest medical staff producer, and where many diseases are still considered taboo and doctor-patient incidents frequently make headlines, we could begin programs in this interdisciplinary field, making it gain traction in literature, social sciences, and medicine programs to integrate the experiences of illness with a more mature and empathetic aspect of our daily lives.



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38. Dr. Deendayal - Divyangon ki trasdi aur karmathta ko byaan karta kahani sangrah
'mere hisse ka aasmaan'

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दिव्यांगों की त्रासदी और कर्मठता को बयां करता कहानी संग्रह "मेरे हिस्से का आसमान"

दीनदयाल

असिस्टेंट प्रोफेसर

हिंदी विभाग, जानकी देवी मेमोरियल कॉलेज

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दिव्यांगों की त्रासदी और कर्मठता को बयां करता कहानी संग्रह "मेरे हिस्से का आसमान"

साहित्य के गलियारों में उतर आधुनिकता के नाम पर विभिन्न विमर्शों की गूंज को

सुना जाता है; जिसमें स्त्री विमर्श, दलित विमर्श, वृद्ध विमर्श, किसान विमर्श आदि। इन विमर्शों



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39. Rahul Prasad - रसखान के काव्य में प्रेम एवं भक्ति का स्वरूप



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रसखान के काव्य में प्रेम एवं भक्ति का स्वरूप

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भारतेंदु हरिश्चंद्र ने जिन मुस्लिम भक्त कवियों के लिए कहा था 'इन मुसलमान हरिजन पर कोटि न हिन्दू वारिए' उनमें रसखान का नाम सर्वोपरि है। आचार्य रामचंद्र शुक्ल अपनी पुस्तक 'हिंदी साहित्य का इतिहास' में रसखान की भक्ति एवं के सन्दर्भ में लिखते हैं "आरम्भ से ही ये बड़े प्रेमी जीव थे, वही प्रेम अत्यंत गूढ़ भगवद्भक्ति में परिणत हुआ। प्रेम के ऐसे सुन्दर उदगार इन सवैयाँ में निकले कि जनसाधारण प्रेम या शृंगार सम्बन्धी कवियों, कवित सवैयाँ को ही रसखान लगे। जैसे कोई रसखान सुनाओ...। कृष्णभक्तों के समान इन्होंने 'गीतिकाव्य' का आश्रय न लेकर कवित-सवैयाँ में अपने सच्चे प्रेम की व्यंजना की है।"¹ रसखान के काव्य में कृष्ण के अनेक रूपों का चित्रण मिलता है। कहीं कृष्ण बांसुरी की तान छेड़ते दिखाई देते हैं तो कहीं मनोहारी वेश बनाए गोपियों को रिझा रहे हैं। कहीं काजल एवं पैजनियाँ पहने दिखाई देते हैं। पूरा का पूरा ब्रज कृष्ण की बांसुरी के रस में आकंठ डूबा हुआ है -

'गोराज-बिराजै माल लहलही बनमाल आगे गैया पाछे ग्वाल गावे मृदुतान री
तैसी धुनि बांसुरी मधुर-मधुर तैसी बंक चितवनि मंद-मंद मुसकानी री
कदम विटप के निकट तटनी के आव अटा चढ़ि चाहि पीत पट फाहरानि री
इस बरसावे तन तपन बुझावे नैन प्राननि रिझावै वह आवै रसखानि री।'²

श्रीकृष्ण का यह रूप इतना मनभावन है कि नई नवेली दुल्हनों को समझाया जाता है कि वे श्याम रंग की मुस्कान से बचकर रहें। यह किसी को भी अपने सम्मोहन के जादू से वशीभूत कर सकता है। श्रीकृष्ण का माँ यशोदा ने ऐसा शृंगार किया है कि उस पर गोपियाँ सौ-सौ बार बलिहार रही हैं और यशोदा के भाग्य को सराह रही हैं -

आजु गयी हुती भोरहिं हो रसखानि रई कहि नन्द के भोनहिं
बाको जियो जुग लाख करीर जसोमति को सुख जातक हों नहिं
वेल लगाई लगाई के अंजन भौह भनाई भनाई दिठों नहिं
डालि हमेलनी हार निहारत भारत ज्यों चुचकारत छीनहिं।'³



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40. Vandana Hindi - Bhaktikaaleen Kavya Mai Raastriya Chetna

शोध-पत्र



डॉ. वंदना

भक्तिकालीन काव्य में सामाजिक मूल्य

अधिकांश विद्वानों ने 14वीं से 17वीं शताब्दी तक के समय को भक्तिकाल की संज्ञा दी है। इस काल में संपूर्ण उत्तर भारत में भक्ति की जो लहर व्याप्त हुई, वह समाज के वर्ण, जाति, कुल और धर्म की परिसीमाओं का अतिक्रमण कर शनैः शनैः सम्पूर्ण जनमानस की चेतना में परिव्याप्त हो गई। डॉ. नगेन्द्र के शब्दों में—

“हिंदी साहित्य के संदर्भ में भक्तिकाल से तात्पर्य उस काल से है, जिसमें मुख्यतः भागवत धर्म के प्रचार तथा प्रसार के परिणामस्वरूप भक्ति आंदोलन का सूत्रपात हुआ।”

धीरे-धीरे भक्ति का प्रवाह इतना विकसित और प्रबल हो गया कि केवल हिंदू जनता ही नहीं सहृदय मुसलमान भी इसकी धारा में सरबोर हो गए। कालांतर में दक्षिण भारत में उमड़ी भक्ति आंदोलन की लहर ने संपूर्ण उत्तर भारत को समस्त जनता के लिए एक सामान्य भक्तिमार्ग प्रशस्त कर दिया।

प्रत्येक युग का साहित्य जनता और समाज का प्रतिबिम्ब होता है। यही कारण है कि भक्तिकालीन कवि समसामयिक परिस्थितियों से प्रभावित हुए बिना नहीं रह सके। परिणामतः भक्तिकालीन काव्य तत्कालीन सामाजिक परिप्रेक्ष्य में सर्वाधिक जनोन्मुखी हो सका।

“समाजशास्त्र के अनुसार समाज मनुष्यों का एक समूह है। कई समूहों का एक वृहत समुदाय है। यह मनुष्यों के आपसी संबंधों का पुंज है। अनेक मनुष्यों की जीवनावधि से संबंधित होने के कारण उनके आपसी जटिल संबंधों के इस पुंज को ‘समाज’ की संज्ञा दी जा सकती है। इसमें प्रत्येक मानव अपने आत्मविस्तार,

आत्म-संरक्षण और आत्मोपलब्धि का प्रयास करता हुआ भी एक व्यवस्था में रहता है। यह सामाजिक लक्षण मानवीय जीवन के समान ही संगठित, गतिशील और परिवर्तनशील है।”

अतः किसी भी युग के सामाजिक परिवेश को समझने तथा उस समाज में विद्यमान मूल्यों का मूल्यांकन करने के लिए तत्कालीन समाज के विभिन्न अंगों एवं व्यवस्थाओं—व्यक्ति, परिवार, समूह, राज्य आदि को देशकाल के संदर्भ में देखना आवश्यक है।

प्राचीन भारतीय समाज चार वर्णों—ब्राह्मण, क्षत्रिय, वैश्य, शूद्र में विभाजित था। आरंभ में इस वर्गीकरण का आधार श्रम विभाजन का आर्थिक सिद्धांत था, परंतु धीरे-धीरे यह व्यवस्था कर्ममूलक के स्थान पर जन्ममूलक हो गई और जातियों के आधार पर समाज में भेदभाव किया जाने लगा। फलतः सामाजिक मूल्यों का हास होने लगा। समाज बाह्यार्डबरो, धर्मांधता, अंधविश्वासों, रूढ़ियों, शोषण, जातिवाद जैसी विद्रूपताओं से ग्रसित हो गया। इन विद्रूपताओं का यथार्थ वर्णन सभी भक्तिकालीन कवियों की रचनाओं में स्पष्टतः परिलक्षित होता है।

कोई भी रचनाकार युगानुरूप सामाजिक मूल्यों की स्थापना हेतु डिक्टेटर नहीं होता। इसीलिए वह युगीन सामाजिक मूल्यों के अपेक्षित स्वरूप को अभिव्यक्त करने में समर्थ होता है और अपनी बात आम जनता तक पहुँचाता है। कबीर की निम्न उक्ति इस संदर्भ में पूर्णतः उपयुक्त है।

“मेरा तेरा मनुओं कैसे इक होई रे।

मैं कहता हूँ आँखिन देखी, तू कहता कागद की



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41. Vandana Hindi - 'Jyon Mehndi Ko Rang' Upnyas Mai Chitrit Divyang Jeevan

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'ज्यों मेंहदी को रंग' उपन्यास में चित्रित दिव्यांग जीवन

डॉ. वंदना

शोध सार : साहित्य समाज का दर्पण ही नहीं वरन् समाज को ज्ञान का प्रकाश दिखाने वाला दीप भी है। यही कारण है कि समाज में जो कुछ घटित होता है, साहित्यकार अपनी रचनाधर्मिता से उसे शब्दों में पिरोता है। 'दिव्यांग' शब्द का तात्पर्य है— जो दिव्य है किसी अंग के खोने या न होने के बाद भी। 'ज्यों मेंहदी को रंग' मृदुला सिन्हा जी का सन् 1981 में लिखा दिव्यांगों के जीवन पर आधारित हिंदी का पहला उपन्यास है। उपन्यास में शालिनी और डॉ. अविनाश प्रमुख पात्रों के रूप में दृष्टिगत होते हैं, जो दिव्यांग होते हुए भी अपना सम्पूर्ण जीवन दिव्यांगों के लिए संकल्पित कर देते हैं। उपन्यास की भाषा सरल, सहज और बोधगम्य है। उपन्यास का शीर्षक पूर्णतः सार्थक है, जो परोपकार की भावना पर बल देता है।

बीज शब्द : दिव्यांगता, अंगीकार, भौगोलिक, दायित्व, समावेशी, आकृष्ट, समृद्ध।
मूल आलेख : साहित्य समाज का दर्पण ही नहीं वरन् समाज को ज्ञान का प्रकाश दिखाने वाला दीप भी है। यही कारण है कि समाज में जो कुछ घटित होता है, साहित्यकार अपनी रचनाधर्मिता से उसे शब्दों में पिरोता है। वह जीवन की विभिन्न घटनाओं एवं प्रसंगों को यथार्थ की ज़मीन से जोड़ता है। प्रत्येक देश का साहित्य हमें वहाँ के जन-जीवन, आकार-प्रकार और भूतकाल में घटी घटनाओं से अवगत कराता है। वह समाज में दिन-प्रतिदिन हो रहे परिवर्तनों, मूल्यों का स्थापन एवं विघटन तथा वैयक्तिक संबंधों में आ रहे बदलावों आदि को भी प्रतिबिंबित करता है।

'दिव्यांग' शब्द का तात्पर्य है— जो किसी अंग के खोने या न होने के बाद भी दिव्य है। वस्तुतः जन्मजात, प्राकृतिक अथवा अन्य कारणों (दुर्घटनाएँ, बीमारियाँ) से शरीर के किसी अंग में उत्पन्न होने वाली अक्षमता ही दिव्यांगता है। अन्य विमर्शों की भाँति साहित्य में आज दिव्यांग विमर्श की आवश्यकता इसलिए महसूस की जा रही है, क्योंकि वे आज भी समाज की मुख्य धारा से जुड़ नहीं सके हैं और हाशिए पर ही अपना जीवन व्यतीत करने के लिए विवश हैं। आज भी परिवार एवं समाज उन्हें मन से अंगीकार नहीं करता। दोनों ही उन्हें बोझ मानते हैं। दिव्यांगता के लिए पंगुता, न्यूनता, विकलांगता आदि शब्दों का प्रयोग किया जाता रहा है। सम्यता के विकास के साथ ही दिव्यांगता ने भी मानव जीवन को प्रभावित करना आरंभ कर दिया था। प्राचीनकाल में मानव जब जंगलों में रहा करता था तब प्रायः वह जंगली पशुओं के साथ मुठभेड़ में घायल हो जाया करता था, जिसके फलस्वरूप वह दिव्यांग हो जाता था। इसके अतिरिक्त प्राकृतिक आपदाएँ, युद्ध एवं भयावह दुर्घटनाएँ भी व्यक्ति को दिव्यांग स्थिति में जीवन व्यतीत करने हेतु विवश कर देती थीं। सम्यता और संस्कृति के विकास के साथ मनुष्य की चुनौतियाँ कुछ कम अवश्य हुईं परंतु पूर्णतः समाप्त नहीं हो पाईं। इसीलिए दिव्यांगता की समस्या उसके जीवन में ज्यों की त्यों बनी रही। दिव्यांगता का संबंध किसी विशेष धर्म, जाति, लिंग

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42. Vandana Hindi - Mahakavi Tulsi Ki Naari Drishti

शोध-पत्र



डॉ. वंदना

महाकवि तुलसी की नारी दृष्टि

भक्तिकालीन मध्ययुगीन जड़ता और जतनशीलता के बीच मनुष्य के हृदय की पुकार के रूप में ध्वनित हुआ। सामंती शासन के भयावह शोषण ने जब समाज को विभित-विजेता, धनी-निधन, स्वामी-सेवक के रूप में बाँट दिया तब स्वतंत्रता और समानता का उद्घोष व्यर्थ सा हो गया। सर्वत्र अमानवीय शोषण एवं अन्याय का अंधकार छा गया। मनुष्य-जीवन एवं पशु-जीवन के बीच का अंतर समाप्त हो गया। विलासितापूर्ण जीवन जीने की दुर्दमनीय लालसा ने समाज को पतन के गर्त में धकेल दिया। नारी को विलास की वस्तु समझा जाने लगा। जमींदार से लेकर राजा तक में अनेक नारियों के साथ भोग-विलास की इच्छा प्रबल हो गई, इसी इच्छा के कारण उनमें परस्पर युद्ध होने लगे।

हिंदू कन्याओं का मुसलमानों द्वारा क्रय किया जाने लगा। धनाढ्य जन अपने मनोरंजन के लिए कुलीन कन्याओं का अपहरण करवाने लगे। अतः कन्याओं को हिंदू राजाओं एवं सम्पन्न मुसलमानों से सुरक्षित रखने के लिए बाल-विवाह जैसी कुप्रथा आरम्भ हो गई। पति एवं ससुराल जैसे शब्दों से अनभिज्ञ नहीं बालिका अनेकानेक कष्ट भोगने के लिए विवश हो गई। विधवा विवाह पर ऐक्य होने के कारण पति की मृत्यु के उपरांत वह जीवन पर्यंत अनेक यंत्रणाएँ सहन करने लगी। उसे शुभ कार्यों से दूर रखने के साथ-साथ परिवार में अछूत समझा जाने लगा। समाजिक रूढ़ियों एवं यंत्रणाओं से भरे जीवन से बचने के लिए वह सती होना ही अच्छा समझने लगी। सती प्रथा को धार्मिक रूप देकर उसे गौरवान्वित कर दिया गया। बहुविवाह की प्रथा से सती प्रथा को और

अधिक बढ़ावा मिला।

पर्दा प्रथा भी इस युग में नारी की लज्जा और चरित्र की आवश्यक अनिवार्यता के रूप में चल पड़ी। परिणामतः नारी के अपनी इच्छा से देखने एवं बोलने पर भी प्रतिबंध लगा दिया गया। पुरुष ने अपनी कायरता एवं भोग करने के एकाधिकार को बनाए रखने के लिए नारी पर अनेक प्रतिबंध लगा दिए और उसे पशुवत मूक जीवन जीने के लिए बाध्य कर दिया। धार्मिक सम्प्रदायों ने भी नारी-शोषण को बढ़ावा देकर उसे घोर यंत्रणाओं से भरे जीवन की ओर धकेल दिया। इस प्रकार सामाजिक, राजनीतिक एवं धार्मिक परिस्थितियों के कारण नारी-जीवन शनैः-शनैः अन्याय एवं अत्याचार से ग्रस्त हो गया।

कोई भी साहित्यकार अपने युग की परिस्थितियों से प्रभावित हुए बिना नहीं रह सकता। अतः भक्तिकाल की सामाजिक, राजनीतिक परिस्थितियों तथा धार्मिक सम्प्रदायों का प्रभाव महाकवि तुलसीदास के काव्य पर पड़ना स्वाभाविक था। भक्तिकालीन कवियों-कबीर, सूर आदि के समान ही तुलसी ने भी अपनी रचनाओं में अपना नारी संबंधी दृष्टिकोण प्रस्तुत किया है। उनके नारी संबंधी विचारों का विवेचन करने पर ज्ञात होता है कि उन्होंने अपने नारी संबंधी विचारों को दो रूपों में व्यक्त किया है। प्रथम- 'रामचरितमानस' में नारी पात्रों के चरित्र-चित्रण के रूप में एवं द्वितीय-'मानस' में उद्धृत सैद्धांतिक उक्तियों के रूप में।

'रामचरितमानस' में तुलसी ने दो प्रकार के नारी पात्रों के चरित्र का चित्रण किया है-राजा या पति के उत्थान में सक्रिय योगदान देने वाली श्रेष्ठ नारियाँ एवं अल्पबुद्धि के



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43. Vandana Hindi - Bhakti Prampara aur Maanviya Moolya

डॉ. वन्दना

भक्ति परंपरा और मानवीय मूल्य

आदिकाल से ही भारत परंपराओं का देश रहा है। इन परंपराओं के कारण ही आज तक संपूर्ण देश विभिन्न संप्रदायों, धर्मों, भाषाओं, जातियों के होते हुए भी एकता के सूत्र में आबद्ध है। वर्तमान में 'एक धरती, एक परिवार, एक भविष्य' की परिकल्पना अर्थात् 'वसुधैव कुटुम्बकम्' की भावना भी इन्हीं परंपराओं की प्रदेय है। भक्तिकालीन कवियों ने भी इन्हीं परंपराओं को आधार बनाकर नैराश्य के अंधकार में डूबे तथा विघटित हो रहे समाज को एकीकृत करने का कार्य सफलतापूर्वक किया। यही कारण है कि समग्र भक्ति साहित्य भारतीय परंपराओं में निहित मानवीय मूल्यों से ओत-प्रोत है। मानवीय शब्द का निर्माण 'मानव' शब्द में 'ईय' प्रत्यय लगाकर किया गया है। जिसका अर्थ है 'दयालु और सहानुभूतिपूर्ण'। अर्थात् ऐसा व्यक्ति जिसके भीतर दया, करुणा, ममता, प्रेम आदि सद्गुण विद्यमान हों। मूल्य से तात्पर्य ऐसे गुणों से है जो मनुष्य को वास्तविक अर्थ में 'मानव' बनाते हैं और उसके अंदर सद्गुणों का संचार करते हैं। जीवन को श्रेष्ठ बनाने हेतु इन मूल्यों का पालन अत्यंत आवश्यक है। ये मूल्य ही आचार-संहिता हैं, इन्हीं को नीति भी कहा गया है। यदि ये नीतियाँ, मर्यादाएँ एवं अनुशासन न होते तो मानव समाज शायद कभी सभ्य न बन पाता। मानवीय मूल्य हमारी संस्कृति, परंपराओं, रीति-रिवाजों, सामाजिक विश्वासों और आदर्शों का निचोड़ हैं।

मानव सृष्टि की सर्वोत्तम रचना है। उसके सर्वांगीण विकास को आधार बनाकर चलने वाली विचारधारा का नाम ही मानववाद है। हिंदी साहित्यकोश में मानवीयता को ही नैतिकता, कला, सौंदर्यबोध तथा आचार-विचार का प्रतिमान मानते हुए मानवीय-मूल्यों को परिभाषित किया गया है। 'मानववाद एक ओर मानवोपरि सत्ता का निषेध करता है तो दूसरी ओर अमानवीय यांत्रिकता का। यह मनुष्य में दिव्य और पार्श्विकता के बीच जो पूर्णतः मानवीय है, उसी को मान्यता देता है। मानववाद मन का वह रुझान है, जो मनुष्य को, उसकी क्षमताओं, आकांक्षाओं एवं उसके कल्याण को प्राथमिकता देता है।' आचार्य हजारीप्रसाद द्विवेदी ने 'मनुष्य' शब्द को परिभाषित करते हुए कहा है कि मनुष्य पशु धरातल से ऊपर उठा होने के कारण ही मनुष्य है। उसमें त्याग, संयम, दया, ममता, करुणा आदि के साथ-साथ विवेक, बुद्धि तथा संकल्प-शक्ति भी है। जिसके कारण वह सृष्टि का महत्वपूर्ण प्राणी बन गया है। मनुष्य एक सामाजिक प्राणी है। समाज में उचित ढंग से जीवन निर्वाह करने के लिए जितने आवश्यक नियम एवं कानून हैं, उतने ही मानवीय



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देखता है, मिथ्या धारणा है। साधारण लोग यह भी कहते हैं कि दृष्टिहीन व्यक्ति के सौंदर्य को अंतर्मन से जान लेता है किंतु यह भी एक भ्रम मात्र है। समाज का एक बड़ा वर्ग दिव्यांग व्यक्तियों को 'सहानुभूतिपूर्ण' और 'दया' की नज़र से देखता है, जिससे उन्हें सामान्य से अलग या 'अन्य' (Other) के रूप में देखे जाने और देश के तीसरे दर्जे के नागरिक के रूप में उनसे व्यवहार को बढ़ावा मिलता है। इसके अलावा एक बड़ी समस्या समाज के एक बड़े वर्ग की मानसिकता से है जो दिव्यांग व्यक्तियों को एक दायित्व या बोझ के रूप में देखते हैं। इस प्रकार की मानसिकता से दिव्यांग व्यक्तियों के उत्पीड़न और भेदभाव के साथ मुख्यधारा से उनके अलगाव को बढ़ावा मिलता है। समाज के सामान्य व्यक्ति उन्हें अपने समकक्ष नहीं रख पाते। उनके साथ सामान्य व्यवहार करने से कतराते हैं। वे उन्हें किसी दूसरे ग्रह का प्राणी मान लेते हैं जो बिल्कुल गलत है। प्रत्येक दिव्यांग जन सामान्य व्यक्ति जैसा ही होता है। उसकी भी इच्छाएँ, आकांक्षाएँ होती हैं। वह भी सामान्य व्यक्तियों की तरह जीवन में आने वाले सुखों-दुखों से प्रभावित होता है तथा जीवन की चुनौतियों का सामना करने के लिए अपने को तैयार करता है। ऐसा भी कहा जाता है कि दिव्यांग व्यक्ति बड़े एकाग्रचित होते हैं पर ऐसा नहीं है। वे भी साधारणजन के समान ही आस-पास घटने वाली घटनाओं से प्रभावित होते हैं तथा आसपास चल रही गतिविधियाँ भी उन्हें आकृष्ट करती हैं। वे समाज के अन्य व्यक्तियों के समान ही हर्षित भी होते हैं और उदास भी। समाज का यह कर्तव्य है कि उन्हें वह दायित्व दर्जे का समझकर हाशिए पर न रखे। दिव्यांगजनों को समाज की मुख्यधारा में मिलाये बिना भारतीय समाज का सर्वांगीण विकास संभव नहीं है।

आम तौर पर दृष्टि यौन संबंधों में महत्वपूर्ण भूमिका निभाती है। व्यक्ति अपनी प्रेमिका को देखता है और फिर अपना प्यार उड़ेलता है। एक-दूसरे को देखना, आँखों के ज़रिए अपनी इच्छा व्यक्त करना एक आम बात है। व्यक्ति सेक्स के बारे में जानकारी देखकर और सुनकर ही पाता है। क्योंकि भारत में अभी तक यौन शिक्षा औपचारिक रूप से नहीं दी जाती। इस बात की संभावना हो सकती है कि दृष्टि या श्रवण शक्ति के अभाव में व्यक्ति सेक्स के बारे में गलत जानकारी प्राप्त कर ले और उसके मन में सेक्स की भावना न जगे या विकृत सेक्स की भावना जग जाए। पर इसका कारण दिव्यांगता नहीं, गलत सूचना होगा। दिव्यांगता सेक्स की भावना को न तो कम करती है और न ही उसे विकृत करती है। गलत सूचना पाकर स्वस्थ व्यक्ति की काम भावना भी प्रभावित हो सकती है। विज्ञान के अनुसार हार्मोनल परिवर्तन के कारण कामेच्छा जागृत होती है। अतः दिव्यांगता का कामेच्छा जागृत होने, न होने से कोई संबंध नहीं है। इसीलिए दिव्यांग व्यक्ति में कामभावना सामान्य व्यक्तियों के समान ही जागृत



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45. Akanksha Kumar - The question of 'tribes' displaced by the partition of India 1947



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The question of 'tribes' displaced by the partition of India 1947

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Abstract

The mass displacement and human tragedies during the Partition of the sub-continent in 1947 are not unknown to the history of contemporary India. Recent writings have sought to move past the conventional discussions of partition politics, instead emphasizing the refugee experience and the human tragedies through the use of diverse sources like oral histories, literature and so on. The present paper intends to probe an area largely unexplored in the post partition studies of refugees. Amongst many refugees, a significant number of Tribes migrated to West Punjab and Delhi post partition.

Keywords: Displaced, tribes, partition of India 1947

Introduction

Various communities such as Bauria, Bazigar, Barad, Banagala, Gandhila Nat, Bhils and Sansi migrated with other communities to India. These communities were also categorized under the Criminal Tribes Act of 1871. In 1947 some 128 Criminal Tribes totaling to a number of nearly 3.5 million were officially designated as 'Criminal Tribes'. Although scattered throughout the country they were mostly present in the Northern belt. They were differentiated from other Criminal Tribes in a number of ways, firstly being mostly vagrant, low caste or out caste, they were held in particular abhorrence by the rest of the society and secondly, their criminal behaviour was passed on from one generation to next. Particular Criminal Tribes were mostly associated with particular types of crime. 'The British accordingly saw tribal crime as a group phenomenon to be combated on a group basis.'¹

These were mainly nomadic communities and most of them were forced to settle on government land. Many of these tribes settled in West Punjab, especially Sansis and Bazigars. Bazigars have the highest population followed by the Sansis (who are distributed all over the state) then the Baurias. Nat and Gandhila have the lowest population and they are not distributed all over Punjab, in fact they are completely missing from Gurdaspur, Kapurthala, Nawanshahr, Fatehgarh Sahib and Muktsar.¹¹ According to the study of Surveys on Refugees in East Punjab Bazigar and Sansi were the two major tribes who migrated to East Punjab as a result of Partition.

Even in 1947 these communities were labeled as Criminal Tribes. It was on 31st August, 1952 that the Criminal Tribes Act was repealed and these communities achieved their 'independence'. 'Many of them ironically celebrate this day as their independence day. These tribes since then had been struggling to get themselves included in the Schedule Tribes list.'¹¹¹ One community in one state has Scheduled Caste status and in another state has schedule tribe status this marks a confusion in the identities of these tribes/castes.

Birinder Pal Singh in his study of Criminal Tribes says that the status of criminal remained with them even after partition. 'They got 'independence' on August 31st, 1952 when the tag of criminality was removed.'¹¹² They celebrate this day as their independence day instead of 15th August after which they are called denotified tribes or vimukt jatis. 'These tribes since then have been struggling to get themselves included in the list of schedule tribes (STS)'.¹¹³ The status of the ex-Criminal Tribes of Punjab and even other states is a complicated one as some of these communities are listed under the scheduled castes and others as Scheduled tribe. For example Milind Bokil (2002) cites the case of phanse pardhis of Maharashtra who are STs there but their counterparts, the haran shikaris or gaon pardhis are listed as vimukt jatis. 'Similarly Banjaras of Maharashtra have the same problem, they are SCs in Karnataka but Vimukt jatis in Maharashtra.

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46. Prof.Manisha Sharma - MASS HYSTERIA: The Case of Monkey Man in Delhi



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MASS HYSTERIA: THE CASE OF MONKEY MAN IN DELHI

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Abstract

The present paper represents the case of Mass Hysteria with special reference to the case of Monkey man in Delhi. The paper focuses on the role of socio economic, environmental factors as being greatly responsible for the cause of Mass Hysteria. This spread is often facilitated by social networks, media exposure, and pre-existing anxieties within a community. The paper also refers to the role of the administration and the Local Police in maintaining a situation of law and order in the case of monkey man

Key Points: Collective distress, monkey man, mass anxiety, slums, vigilante groups.

INTRODUCTION: Mass hysteria, a captivating and unsettling phenomenon, exposes the intricate interplay between individual psychology and collective behaviour. Characterized by the rapid spread of physical symptoms, beliefs, or emotions within a group, often in the absence of an identifiable organic cause, mass hysteria offers a glimpse into the potent influence of social dynamics and the fragility of rational thought.

Historically, mass hysteria has been shrouded in misunderstanding and misdiagnosis, often attributed to supernatural forces or dismissed as mere imagination. The term itself, laden with negative connotations, has been criticized for its tendency to pathologize collective distress and ignore underlying social and cultural factors. While the term "mass psychogenic illness" has been proposed as a more neutral alternative, it's crucial to approach the phenomenon with sensitivity and avoid reducing complex human experiences to simplistic labels.

One of the key characteristics of mass hysteria is its rapid and contagious nature.

Crystal Raypole describes it as "a rapid spread of panic and fear," highlighting the role of emotional contagion in amplifying and spreading symptoms". This spread is often facilitated by social networks, media exposure, and pre-existing anxieties within a community. For instance, Islam et al illustrates 'how the spread of misinformation and rumours during the COVID-19 pandemic fuelled panic buying and exacerbated societal anxieties.

While often associated with dramatic physical symptoms like fainting, convulsions, or paralysis, mass hysteria can also manifest as shared delusions, anxieties, or unusual behaviours.



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47. Shivam Sharma - "Book review: Riho Isaka, Language, Identity, and Power in Modern India Gujarat, c.1850–1960

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illuminates a collaborative path of knowledge and cultural coproduction. Her research opens up avenues for understanding and appreciating the dynamic interplay between different cultural influences, offering fresh perspectives on knowledge production in the domain of choral music. With its methodological and scientific rigour, the book offers valuable insights into the global landscape of choral music, encouraging further research and dialogue on the diverse ways music shapes and is shaped by human experiences.

Acknowledgement

I would like to express my sincere gratitude to Professor Dev Nath Pathak for commissioning me to write this book review. I am also deeply thankful to Dr Sebanti Chatterjee, the author of the book, for considering me as a suitable candidate to conduct this review.

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**Riho Isaka, *Language, Identity, and Power in Modern India
Gujarat, c.1850–1960* (London and New York: Routledge,
2023), 206 pp. ₹11,790 (Hardcover), ₹4,365 (Paperback).
ISBN: 9781032011066 (Hardcover/Paperback)**

DOI: 10.1177/23938617241292892

Tracing the evolution of the Gujarati language in the nineteenth and twentieth centuries, Riho Isaka explores the relationship between language, power and identity. Her book examines the process of standardisation of Gujarati language and the implication of this process on the social fabric of the 'Gujarati' society. What happens when a language undergoes standardisation? How is this standardised form of language produced? How does the nature of social landscape metamorphose in a society where language is in the process of transformation? What socio-cultural and political dynamics encapsulate such a transformation? How



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48. Shivam Sharma - Book review: Riho Isaka, Language, Identity, and Power in Modern India Gujarat, c.1850–1960

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In the third and fourth chapters, Isaka discusses the production and circulation of Gujarati literary texts. She is primarily concerned with the literature produced by Nagar Brahmins and Parsis. Little attention has been given to the literary works of Gujarati produced by Muslim communities. Therefore, the agency of Muslims in the studies of the language remains eclipsed. Besides, Isaka points out that the idea of Gujarat developed in these literary works transcended the geographical boundaries since a large population of the region had migrated to different parts of the globe. It would have been interesting to study how these immigrants contributed to the development of the language and how they negotiated with the transforming nature of the language in their writings.

Nevertheless, this book is an essential work to construe the evolution of the Gujarati language and identity, and the making of post-colonial Gujarat. Perusing both Gujarati literature and the archival corpus of the nineteenth and twentieth centuries, Isaka's book meticulously exhibits how the process of standardisation of a language produces hierarchies within the language where one form of a language is elevated while other forms are relegated to the status of a dialect. It implies that the vernacular languages bear the vestiges of power struggle. Contrary to the belief that vernacular languages represent popular culture, Isaka illustrates that these languages are regional dialects shaped and endorsed by the social elites. Therefore, the notions of modern-day Gujarat and Gujarati are a product of debates, negotiations and power struggles.

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Christian Strümpell, *Steel Town Adivasis: Industry and Inequality in Eastern India* (New Delhi: Social Science Press, 2023), 390 pp., ₹1,375, ISBN: 9789383166572 (Hardback).

DOI: 10.1177/23938617241296988

Steel Town Adivasis consolidates and expands on Christian Strümpell's substantial body of work on industrial labour, regional ethnicity, class



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The Miraculous Feminine Within Islamic Mysticism

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KEYWORDS

Sufism, Chishtis, Mai Sahiba, Fatima Sam, Mysticism, Islam, Gender

ABSTRACT

This paper explores the pivotal role of women in Islamic mysticism and their presence in the urban landscape of modern Islamic practice. Drawing from fieldwork conducted between October 2018 and May 2022 at various Sufi tomb-shrines affiliated with the Chishti order, it investigates the reverence of women who have been posthumously recognized as 'saints' in contemporary Sufi communities. This interdisciplinary study, which merges history, social anthropology, and gender studies, aimed to explore the notions of barakāt (blessings) and karāmāt (miracles) linked to the dargahs (tomb-shrines) of female Sufi 'saints.' The research focuses on two revered figures: Bibi Zulekha, mother of Shaikh Nizamuddin Auliya, and Bibi Fatima Sam, held in high esteem within the Chishti Sufi tradition. Their legacies are traced through Sufi hagiographies (taḥkīrāt) and memoirs (maḥfūzāt) compiled over time. The study extends to the cultural and religious practices at their tomb-shrines in Delhi's contemporary urban setting. Video documentation of the dargahs' mise-en-scène and the collection of oral histories were conducted, culminating in an audio-visual archive and a documentary film. The paper incorporates this visual material by providing online links where appropriate.

The study is grounded in fieldwork carried out from October 2018 to May 2022 at various Sufi dargahs (tomb-shrines) in and around Delhi, associated with the Chishti Sufi order. It aimed to explore the practices at shrines of esteemed women who are regarded as 'saints' in contemporary Sufi communities. We investigated the Sufi concepts of barakāt (beneficence) and karāmāt (miracles) in relation to the tomb-shrines of female Sufis. The focus was on the dargahs of Bibi Zulekha, mother of the renowned Sufi saint of Delhi, Nizamuddin Auliya, and Bibi Fatima Sam, a revered yet enigmatic figure in the Chishti Sufi tradition. Research indicates the historical presence of notable female mystics and scholars in medieval Islam, though often underrepresented in male-authored traditional texts. Oral traditions at these tombs suggest that visiting the graves of these virtuous women can be beneficial for seekers, fulfilling their mannat (vows). Further investigation revealed that these narratives align with those in some hagiographical texts (taḥkīrāt) and discourses (maḥfūzāt) related to the Chishti order. This led us to examine the interplay between Sufism and gender through our interdisciplinary study, merging historical context with contemporary practice, inspired by the need to 'unravel the everyday contexts in which meanings are produced, reproduced, and manipulated' (Dirks 2015: 111). The research also considered the role of ritual sites in urban life, acknowledging the subtle yet persistent veneration of women in Islamic practice in Delhi, amidst the evolving landscape of Sufi mysticism.

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50. Tara Sheemar - Female Embodiment and Corporeality in Sanskrit Prognostication: A Study of the Brhatpārāśarāhorā Śāstra

Sheemar: Female Embodiment and Corporeality in Sanskrit Prognostication: A

Female Embodiment and Corporeality in Sanskrit Prognostication: A Study of the *Brhatpārāśarāhorā Śāstra*

By Tara Sheemar¹

Abstract

The connection between traditional Indian knowledge systems of astrology, medicine, and drama has been noted by scholars. Of particular concern for gender analysis is the reading of *lakṣaṇas* (bodily marks) that developed in astrology. The coded knowledge of astrology—the sharing of fundamental meanings with other Sanskrit knowledge systems—became a significant tool for gendered prognostication, which buttressed normative gender roles for men and women. In this paper, I attempt to unravel the code of *lakṣaṇas* given in the *Brhatpārāśarāhorā Śāstra*, a text composed between the 7th and 9th centuries CE. The focus will be on the sections of the text concerning the predictions for women and the reading of the effects of the characteristic features of women's bodies. From a decolonial feminist perspective, I reveal the way this corpus of knowledge, through somatic techniques and semiotic systems, was embodied by women while also examining the intersectionality of gender with other social hierarchies. The aim is to reveal the latent attitudes regarding gender and status that persist in the social fabric of South Asia through the continued cultural interest in astrology.

Keywords: Genethliology, *Brihat Parashara Hora Shastra*, Embodiment, Gender, *Lakṣaṇas*, Birthmarks, Decolonial feminism, Astrology, India

Introduction

This paper is based on the study of a text used widely in Sanskrit prognostication, the *Brhatpārāśarāhorā Śāstra* [*The Great Treatise of Parashara on Horoscopy*] (*BPHS*), composed between the 7th and 9th centuries C.E. by the sage Parashara. The *BPHS* is a significant contribution to genethliology, a system that charts out the life pattern of an individual based on planetary configurations at birth. This paper offers a gendered reading of the text and focuses on the sections that pertain to horoscopy for women (*strijātaka adhyāya*) and the omens connected with the features (*aṅga lakṣaṇa*) of the female body. I am also examining the intersection of *varṇa-jāti*² with gender and astrology by examining notions related to hierarchy, which are built into astrological knowledge. This is a relatively unexplored area of historical and gendered research despite divination remaining a popular practice in India. This paper highlights the possibilities of using astrology for socio-historical research regarding gender. As a knowledge system connected with Sanskrit culture, astrology can offer us significant clues regarding the Indian past. Additionally, as a method of prognostication, astrology has remained popular in India and has

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² Referring to the ritual hierarchy denoted by the four *varṇa* (castes) and the localized occupational-based descent groups.



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52. Dr. Shweta Singh - The Role of Indian Women in the 1857 Rebellion for Independence.

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The Role Of Indian Women In The 1857 Rebellion For Independence

Shweta Singh

Assistant Professor

Delhi University

Abstract

In 1857 Indian forces launched their first battle to achieve independence against British colonial power. Historical accounts tend to disregard the essential parts played by women during the 1857 Rebellion despite abundant studies about the male leadership and soldier participation. Women of India played a dominant role during the rebellion through the exhibition of courage leadership while making noteworthy sacrifices according to this research. Across various Indian regions women shaped history by rebelling against traditional expectations as they fought actively for resistance in their multiple key strategic capacities. The research examines unusual historical contributions made by Indian women through analysis of their societal influence alongside historiographical barriers during the time period. Through exploration of Indian women's bravery and endurance during 1857 this work demonstrates their vital contribution to the Indian independence movement.

Keywords: 1857 Rebellion, Indian independence, Rani Lakshmibai, Begum Hazrat Mahal, women in history, grassroots participation, socio-political impact, unsung heroes, freedom struggle.

Introduction

The 1857 Rebellion represents an essential turning point in Indian historical development. Historians commonly designate this key event as the First War of Indian Independence. The enormous British colonial opposition triggered a nationwide Indian social coalition which fought against the East India Company's exploitation. Coordinated resistance tactics accompanied intense battles throughout Delhi and Awadh as well as Jhansi and Kanpur during the rebellion period. The vital role which women played during this critical period remains understated compared to widely documented accounts of political leaders Bahadur Shah Zafar, Tantia Tope and Nana Sahib in historical records. Throughout India's rebellion women took active roles as fighters and commanders who led the conflict while also motivating future generations to fight for independence.



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53. Natasha Nongbri - Tea Advertising in the Early Years of Indian Independence

Tea Advertising in the Early Years of Indian Independence

Natasha Nongbri



Fig 1. ITMEB Poster, 1947. Priya Paul Collection.

This 1947 poster brought out by the Indian Tea Market Expansion Board (ITMEB) features an Indian lady in a white sari with a red and blue border, sitting cross-legged in front of a *charkha* (spinning wheel), and sipping a cup of tea. In the backdrop are more cups, saucers and *charkhas*, while the text declares the beverage a “100% swadeshi drink” (Fig. 1). Yet, even with the appropriation of the most potent nationalist symbol of economic self-reliance by the advertisers, to demonstrate how ‘Indian’ the beverage had become, tea was still far from being a ‘swadeshi’ or a ‘mass’ drink. In the late colonial period, various promotional campaigns and print advertisements had succeeded in creating awareness for the commodity, but inducing Indian consumers to drink more tea and make a habit of it was an undertaking that continued well into the post-independence era. This essay explores the shifts in tea advertising in the print medium



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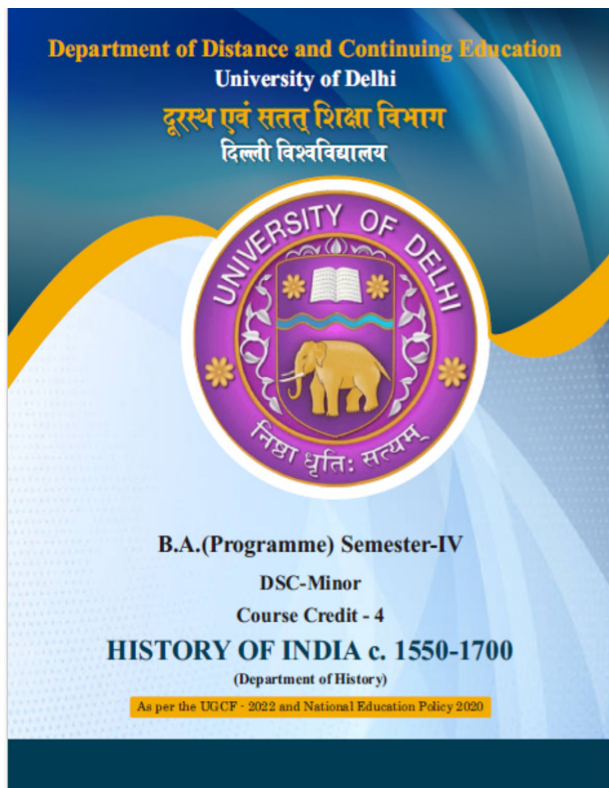
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55. Ms. Chanpreet Kaur - Approximating the fixed points of Suzuki's generalized non-expansive map via an efficient iterative scheme with an application.

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Approximating the fixed points of Suzuki's generalized non-expansive map via an efficient iterative scheme with an application

Pragati Gautam, Chanpreet Kaur

Abstract. This paper is aimed at proving the efficiency of a faster iterative scheme called PC^* -iterative scheme to approximate the fixed points for the class of Suzuki's Generalized non-expansive mapping in a uniformly convex Banach space. We will prove some weak and strong convergence results. It is justified numerically that the PC^* -iterative scheme converges faster than many other remarkable iterative schemes. We will also provide numerical illustrations with graphical representations to prove the efficiency of PC^* iterative scheme. As an application of the solution of a fractional differential equation is obtained by using PC^* iterative scheme.

Keywords. Suzuki's generalized non-expansive mapping, iterative scheme, uniformly convex Banach space, fixed point



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ORIGINAL PAPER



Optimal Lot Size and Backordered Quantity Under Carbon Tax

Geetanjali Raiya¹ · Mandeep Mittal²

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Abstract

Researchers and industry are working together to develop low carbon inventory models that comply with carbon pricing regulations while maintaining company profits. However, this task becomes more challenging when companies also face issues related to product quality imperfections. To address this issue, a new study has developed an economic order quantity (EOQ) model that takes into account carbon emission tax, defective rates, selling prices, imperfect items, scrap items and backordering. The objective of this mathematical model is to reduce overall expenses, encompassing emissions-related costs. A numerical example is given to illustrate the model, based on previous data. Sensitivity analysis has also been performed to validate the model and understand system characteristics, identifying the factors that affect total emissions.

Keywords EOQ · Defective items · Shortages · Carbon tax · Optimization

Introduction

Economic order quantity model has been implemented to optimize the total cost. Ford W. Haris and R.H. Wilson invented the model in 1913. Bouchery and Dallery [1] consider sustainability in classical inventory model. Arslan and Turkay [2] have contributed to Economic order quantity model by including sustainability considerations which embrace environmental and social criteria with standard economic consideration. Wang et al. [3] created a model for EOQ using renewal reward theory with the aim of determining the anticipated overall profit per unit of time. Aggarwal et al. [4] focus on the temporal association rules to solve inventory classification's problems by involving expressions related to time to association rules. Lee et al. [5] established an EOQ model taking into account stochastic lead time and the

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57. Ms. Geetanjali Raiya - α_i -properties, selection principles and the ideals



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α_i -properties, selection principles and the Ideals

Sumit Singh*, Geetanjali Raiya and Manoj Kumar Rana

ABSTRACT: Kočinac [8] introduced several α_i -properties as a selection principles and there were motivated by Arhangel'skii [1] α_i -local properties. In this paper, we identify some classes \mathcal{A} and \mathcal{B} of open covers in topological spaces, topological groups, hyperspaces and abstract boundedness for which the Kočinac $\alpha_i(\mathcal{A}, \mathcal{B})$ -properties are closely related and often equivalent to $S_1(\mathcal{A}, \mathcal{B})$, using the notion of an ideal. Further we introduce the ideal form of Hurewicz-bounded topological group and characterize it using these α_i -properties.

Key Words: Selection principles, α_i -properties, γ -cover, ω -cover, topological group, hyperspace, boundedness, ideal, topological space.

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1. Introduction

α_i -PROPERTIES, SELECTION PRINCIPLES AND THE IDEALS

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58. Ms. Sonia - A note on stability analysis of generalized vector variational inequalities

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ORIGINAL RESEARCH



A note on stability analysis of generalized vector variational inequalities

Ratna Dev Sarma¹ · Sonia²

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Abstract

In this paper, we provide some stability analysis of the generalized vector variational inequalities. We obtain results pertaining to Kuratowski-Painlevé lower and upper convergence of the nets of generalized vector variational inequalities as well as of their solution sets.

Keywords Vector variational Inequality · Topological vector space · Kuratowski-Painlevé set-convergence · Stability analysis

Mathematics Subject Classification 49J40 · 49K40 · 54C60 · 54H99

1 Introduction

Vector variational inequality problems were introduced in the year 1980 by Giannessi (1980) as an extension of variational inequality problem to finite dimensional vector spaces. Soon the notion gained immense popularity amongst researchers due to its applications in various diverse fields such as Economics, Optimization, Transportation, Image processing etc (see Chen (2020); Chen et al. (2018); Ram and Bhardwaj (2022); Yao and Zheng (2018); Yen (2016) and references therein).

Generalized vector variational inequality problems (GVVIP) for abstract spaces were introduced in Lee et al. (1993); Lin et al. (1997), where operator under consideration assumed to be set valued. Since then, GVVIP have turned out to be a major thrust area for researchers. Very recently, topological properties of function space topologies have been shown to play a crucial role in obtaining solutions of such inequalities (Gupta et al., 2021; Sonia & Sarma, 2023a, b).

Quite naturally, stability analysis for variational inequalities has emerged as an important area of research. Amongst several approaches, the one using sequential approach for perturbed inequality problems, introduced in Lignola and Morgan (1999), has been studied by



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59. Poonam Kanwal - Exploring the Right to a Healthy Environment: Dimensions and Concerns

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Exploring the Right to a Healthy Environment: Dimensions and Concerns

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ABSTRACT

The Universal Declaration of Human Rights (UDHR, 1948) and the two key covenants, the International Covenant on Civil and Political Rights (ICCPR, 1966) and the International Covenant on Economic, Social, and Cultural Rights (ICESCR, 1966)—which together form the International Bill of Human Rights does not explicitly recognize the right to a healthy environment as a standalone human right. Formal recognition of this right began with the Stockholm Conference on the Human Environment (1972), marking the first global acknowledgment of environmental rights and catalyzing its emergence within "third-generation" rights. These are collective rights that emphasize solidarity and require cooperative action among nations and communities for meaningful implementation. As global environmental challenges intensified, awareness of environmental rights has expanded at international, regional, and national levels.



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60. Shalini Singh - AN AGRARIAN POLICY DISCOURSE: ENGAGING WITH THE
TRADITIONAL METHODS OF SEED PRESERVATION

RABINDRA BHARATI PATRIKA



রবীন্দ্র ভারতী পত্রিকা

AN AGRARIAN POLICY DISCOURSE: ENGAGING WITH THE TRADITIONAL METHODS OF SEED PRESERVATION

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AN AGRARIAN POLICY DISCOURSE: ENGAGING WITH THE TRADITIONAL
METHODS OF SEED PRESERVATION

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Abstract

Seed preservation is a way of life for farmers, an embodiment of tradition, a repertoire of culture and historical legacy. Seed exchange has been an important aspect of maintaining biodiversity and food security for farmers. It goes beyond just free exchange; it involves exchange of ideas and knowledge that has developed from the skill that the community acquires from the struggles in preserving the seed. Seed Keeping has been an intrinsic part of agricultural communities. However, the neoliberal market led by globalization has marked a shift from farm saved seed to monopoly by private firms. Thereby, leading to commodification of seed by standardization, sanctioned by scientific construct of knowledge. A farmer has become a customer of costly seeds in the global market and has lost his social, cultural and economic identity as a producer.

The paper will seek to address the epistemic question of Indian knowledge system of seed preservation, explore the myriad reasons behind dwindling of traditional methods of seed keeping culture. It will give an insight into the Government policy on seeds and its role in welfare of farmers amidst externalities of changing market. It will delve into Civil Society participation to draw a success model of revitalizing the traditional knowledge system and also analyze the nature of civil society in the seed sector. This paper is an attempt to explore the discourses on traditional methods of seed preservation and its avenues in the contemporary policy making in the Indian Seed Sector.

Epistemology of seed keeping

"Traditional Knowledge is a knowledge-practice-belief complex (Berkes 1999).

The way farmers obtained seeds can be traced back to origin of agriculture. It is the farm saved seeds from one season that become the foundation of harvest for the upcoming season. Farmers are the custodian of indigenous crops and seed diversity. They have an in depth understanding of the soil, temperature, rainfall, altitude and local interplay of living organisms with the ecology based on their experiences and knowledge passed on from their ancestors that shapes their practices. This knowledge is manifested in dynamic practices of seed saving, storage and exchange that allows for seed diversity. Indigenous knowledge of seed preservation has evolved within communities and has been passed on from generation to generation. It is primarily women who have imbibed the knowledge by observation, experimentation and experience to carry the traditional knowledge, from one generation to other. It is a labour intensive process and women take the lead in figuring out various ways to store the seeds.

Seed storing is a scientific process and has different optimal conditions for different seed varieties based on their climatic conditions. For instance, tomato seeds are stored in cow dung cake that absorbs the gel like consistency of tomato and the seed is preserved. At the time of sowing, it has to be dissolved in water and then left to the ground. The cow dung is believed to have not only pesticidal properties but also immunostimulant properties, that increases the germination capacity. This method is still prevalent in the Bundelkhand region. Fermentation of tomato seeds for effective storage involves similar rationale of drying the seeds. The same technique is used in southern states for ash gourd, bitter gourd and bottle



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61. Dr. Indu Soni - Rajnitik shadvidh Kutniti

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62. Mamta - Prakritisaudryam natak me varnit Gurukul padhhti

‘प्रकृतिसौंदर्यम्’ नाटक में वर्णित गुरुकुल पद्धति

ममता¹

डॉ. विजय गर्ग²

शोध सारांश

प्राचीन काल में गुरुकुल पद्धति शिक्षा का आधारस्तंभ थी, जहां पर विद्यार्थी शिक्षा प्राप्ति हेतु दूर-दूर से आते थे। वहां पर उत्कृष्ट कोटि के विद्वानों के सान्निध्य में रहकर विविध विषयों का अध्ययन करते थे। व्यवस्थित दिनचर्या को व्यतीत करते हुए विद्यार्थी अपना संपूर्ण विद्यार्थी जीवन को सफल बनाने का प्रयास करता था। विद्यार्थी की सेवाओं से प्रसन्न होकर गुरु भी उस पर व्यक्तिगत ध्यान देकर उसके चरित्र के विकास में सहायता करता था। गुरु अपने सान्निध्य में आए हुए सभी छात्रों के चतुर्मुखी विकास हेतु हमेशा प्रयासरत रहता था। गुरु के चरित्र तथा आचरण का शिष्यों पर बहुत गहरा प्रभाव होता था। गुरु द्वारा बताये गये मार्ग का अनुकरण करके विद्यार्थी सफल जीवन व्यतीत करता था। परिवार से दूर रहकर उसमें आत्मनिर्भरता की भावना विकसित होती थी तथा अनुशासनात्मक प्रवृत्ति का उदय भी धीरे-धीरे शिष्य में होता था। प्राचीन काल में ज्यादातर गुरुकुल नगरों से दूर शान्त प्राकृतिक वातावरण में होते थे इसलिए इन्हें तपोवन या आश्रम भी कहा जाता था। कुछ प्रसिद्ध मुनियों के आश्रम (कण्व, वाल्मीकि इत्यादि) वनों में ही होते थे, जहां पर उन्होंने अनेकों विद्यार्थियों को शिक्षित करने की व्यवस्था की हुई थी। संस्कृत नाटकों में भी गुरुकुल पद्धति का वर्णन हमारे प्राचीन कवियों ने बहुत सुंदर ढंग से किया है। बीसवीं शताब्दी के कवि मेधाव्रत जी के नाटक में भी प्राचीन गुरुकुल पद्धति की छटा दिखाई देती है। इस शोधपत्र में आचार्य मेधाव्रत जी के द्वारा रचित ‘प्रकृतिसौंदर्य’ नाटक को आधार बनाकर गुरुकुल पद्धति का अध्ययन किया जाएगा।

कूट शब्द- पद्धति, ब्रह्मचारी, वानप्रस्थाश्रम, राज्याभिषेक।

भूमिका-

गुरुकुल पद्धति का प्रचलन प्राचीन काल से ही भारत में चलता आ रहा है। गुरुकुल- वह स्थान जहाँ पर गुरु का कुल अर्थात् परिवार निवास करता है। गुरु के सान्निध्य में रहकर शिक्षा प्राप्त करने वाले शिष्यों को गुरु का परिवार माना जाता था। प्राचीन समय में बड़े-बड़े ऋषि मुनि अपने अपने आश्रमों में गुरुकुल चलाते थे, जहां पर राजा- महाराजाओं के पुत्र भी शिक्षा प्राप्ति हेतु आते थे।

मेधाव्रत जी द्वारा रचित प्रकृतिसौंदर्य नाटक में भी गुरुकुल प्रणाली का बहुत सुन्दर वर्णन हुआ। मेधाव्रत जी ने स्वयं भी गुरुकुल में रहकर अध्ययन-अध्यापन का कार्य किया था। कवि मेधाव्रत जी का गुरुकुल से बहुत ही घनिष्ठ सम्बन्ध है जिसके कारण कवि ने गुरुकुलों के गुरु तथा वहाँ पर रहने वाले