



CHRONICLE

Department of History



2nd Edition
October, 2017

COLLEGE PRAYER

Grant me just this boon, O sovereign Lord !
May I never shrink from the doing of righteous deeds;
May I fight, without flinching, all adversaries in the
battle of life and vanquish them decisively,
As a Sikh, may I redeem my mind from the vice of attachment,
And even when imminent death approaches my mortal life
May I embrace it fighting unswervingly



1967

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Mr. Satveer Singh
Dr. Simmi Kapoor Mehta
Vaishnavi
Swati Chaudhary
Pranjali Jha
Vandana
Vishwa Preeti

EDITORIAL

We take immense pleasure in presenting the second edition of the Chronicle. This edition is a sign of the commitment to make the Chronicle a tradition of the Department of History. This newsletter maintains standard and structure and contains vivacity in expressions. The content has been edited up to reasonable extend possible however some views expressed by individuals may attract disparagement and that in academics is important to initiate the discourse. We have not been able to include all the entries in this edition but they will positively find space in the upcoming editions.

The response we have received from our contributors and readers gives us great satisfaction and encouragements to work hard to keep this platform alive and we are delighted to see the active involvement of our alumni with the department through the Chronicle. We are especially thankful to our principal for the support and motivation. We are also thankful to all who directly or indirectly contributed in this edition. The feedbacks have helped us in improving the Chronicle and we hope that unceasing interest of our readers will result into further extemporization and perfection. The entries for the next edition are invited and you may send it at mschistorydepartment@gmail.com.

GAUTAM BUDDHA (SKETCH)



Jasmeet Kaur

(B.A. History Honours IIInd year)



FADING TRADITION OF PATOLA

Radhika Malhotra
(B.A. History Honours IIInd year)



India, being a diverse country, is home to various traditional art and craft forms. Every state has their own art and craft forms to boast about. However, many traditional art and crafts of India are dying a slow death due to modernization and technological developments. The machine made products are being preferred over handmade products and hence, face a threat of extinction. The list of these diminishing art and craft forms is long, but I would like to highlight the craft form that interests me the most and i.e. Patola weaving.

Patola is a double ikat woven sari, usually made from silk, in Patan, Gujarat, India. They are very expensive and were once only worn by those belonging to the royal and aristocratic families. This weaving has been practiced since the eleventh century. It is a closely guarded family tradition. There are only three families in Patan that weave these highly prized double ikat saris. It is said that the technique is only taught to the boys in the family.

The technique of weaving Patola is very tedious. The first step involves tying the yarn with the thread according to the pattern that has been decided. The measurements can be as small as 1/100th of an inch and requires a lot of concentration. The yarn undergoes multiple cycles of tying and dyeing, according to the colors that have been decided. Every color has a unique place in the sari and any displacement can send all the hard work down the drain! A unique feature of the Patola loom is that it is tilted to one side and requires two people to sit and work together on just one sari. Hence, it takes six months to one year to make one sari due to the precision it requires.

The technique is mainly practiced by the Salvi community and they have built a museum to document the rich heritage of Patola weaving. Due to its time consuming process, very few weavers continue to practice this technique. Also, because of its high cost, people cannot afford to buy Patola, hence receding its demand.

Also, due to the changing times and technological developments, the process of making intricate motifs has been simplified, which appeals to the modern tastes. However, there is a need to rediscover and retain some of the old designs to prevent these craft forms from fading away forever.



REPORT ON THE NATIONAL SEMINAR -6TH AND 7TH OCTOBER 2016 ON "EIGHTEENTH CENTURY PUNJAB"



National Seminar on *Eighteenth Century Punjab* was organized by Department of History of Mata Sundri College for Women on 6th and 7th October 2016 in the college premises. Attended by distinguished and renowned scholars and students of History, it turned out to be a feast of knowledge with unrestrained flow of thoughts and intimate intellectual interaction among all participants.

Many outstation universities which included Panjabi University, Patiala; Panjab University, Chandigarh; Singhania University, Rajasthan along with Ambedkar University, Delhi; Jamia Milia Islamia, Delhi and University of Delhi participated in it. Among colleges under University of Delhi, there was Bharti, Vivekanand, Indraprastha College for Women, Ramjas, Lady Shri Ram, Daulat Ram, SGND, SGTB, Kamla Nehru, Atma Ram Sanatam Dharam and Delhi College of Arts and Commerce. Punjabi Academy, Delhi and African Studies also participated in it. More than fifty scholars and students registered for the seminar.

Seminar was inaugurated on 6th October 2016. Dr Kawarjit Kaur, Officiating Principal, Mata Sundri College for Women gave the welcome address. The inaugural session was presided by Prof. Sukhdial Singh, Department of History, Panjab University, Patiala. Key note address was given by renowned historian Prof. Indu Banga, Professor Emeritus,

Punjab University, Chandigarh. Dr Daljit Kaur introduced the theme of the seminar through the concept note and vote of thanks was given by Dr Simmi Kapoor Mehta.

Prof. Sukhdial Singh, Prof. Indu Banga, Mr .Harinder Pal Singh and Prof. M K Gill were felicitated in the session by our Hon'ble Principal Dr Kawarjit Kaur and convener Dr Daljit Kaur, Department of History, Mata Sundri College for Women.

Prof. Sukhdial Singh covered *History of the Eighteenth Century Punjab* in his presidential address and emphasized the glory of the 18th century Punjab against the notion of darkness related to this century.

Prof. Indu Banga in her key note address set the framework for the seminar by raising the question 'why study regional history?' Tracing the idea of sovereignty to Guru Gobind Singh and carried forward by Banda Bahadur, she emphasized on the need to study Punjab in the 18th century by incorporating the religion, tradition, customs and historical evidences in order to produce and understand the Punjab of 18th century in its totality. Calling for a balance between heart and mind by using proper historical methods and tools while maintaining respect for Sikhism to get a true holistic perception, Prof Banga stressed on the need to take up rigorous study.

Inaugural session was followed by tea break where informal intellectual interactions took place giving indications of fruitful sessions ahead. Post tea session commenced at 12:30 pm and continued till 3:00 pm.

The 1st session was chaired by former principal of Mata Sundri College for Women, Dr. M K Gill. Three papers were presented in this session under the theme "*Nature of the State*".

Dr. Gurmeet Singh Sidhu presented paper on *Nature of State of Punjab* and underlined the contrast between the state under Khalsa and nature of modern state and he argued that Khalsa state in 18th century Punjab was more efficient and democratic in terms of revenue and representation.

A paper was presented by Mr. Harinder Pal Singh, Chairman, Gurmat College, focusing on *Banda Singh Bahadur*, an important leader of 18th century Punjab. He interpreted the philosophers of Banda Bahadur and underlined his role in state formation in 18th century Punjab.

The session also witnessed paper presentation of Dr. Harbans Kaur Sagoo, Director, Indian Centre for Sikh Studies. In her paper she discussed *shahidi* by the Sikhs in 18th century. She elaborated many concepts pertaining to martyrdom in Sikhism.

After the lunch break the 2nd technical session began at 3:40 pm and continued till 5:00 pm. The session was chaired by Prof. Umesh Ashok Kadam of Centre for Historical Studies, JNU. Two papers were presented in this session.

First paper was presented by Dr. Surjit Kaur Jolly, former Principal of Shyama Prasad Mukherji College, University of Delhi. She threw light on the Sikh and Jat relations in the 18th century Punjab.

Second paper was presented by Dr Sumail Singh Sidhu, former Assistant Professor, SGTB Khalsa College, University of Delhi. He spoke on the topic 'Aashik, Shaheed and Khalsa' in which he discussed the founding of Khalsa Panth in 1699. He specially called it a Sikh movement with a right, radical and centre. He also talked about community structure, ideology, and equality. He also provided a different interpretation of Rahat Nama.

With last session of the day over, the participants were eagerly waiting for next day sessions.

The third session of the two day National Seminar started at 10.30 am on Friday, 7th October 2016. Dr. Gurmeet

Singh Sidhu chaired this session. He was felicitated by the convener, Dr. Daljit Kaur. The speakers for this session were Dr. Rupali Bhalla Mathur, Prof. Chandra Shekhar and Mr. Baljeet Singh. After the felicitation of the speakers by Dr. Daljit Kaur and Dr. Simmi Kapoor Mehta, a brief introduction of the speakers was given by the students of the college.

The first paper of this session was presented by Dr. Rupali Bhalla Mathur. She presented a paper titled "Lahore in the Eighteenth Century" between 10.40 am and 10.55 am. Dr. Rupali Bhalla Mathur gave a visually rich and intellectually satisfying presentation on *Eighteenth Century Lahore*. Through a colourful powerpoint presentation she traced the political history of the most important city of Punjab.

The second presentation was made by Prof. Chandra Shekhar. He presented a paper titled "*Editing of the Persian Texts of Eighteenth Century*" between 10.55 am and 11.10 am. His argument was that the lesser known Persian texts should be explored for rewriting Sikh History.

Mr. Baljeet Singh presented the third paper of this session. The title of his paper was "*Nature of Khalsa State*". He spoke for about twenty minutes on the nature of the Sikh state. The central argument of this speaker was that the Sikh state is not theocratic as is widely believed. He underlined the democratic nature of the Sikh state.

After the presentations, Dr. Gurmeet Singh Siddhu, who was chairing the session, reviewed the three papers of the session. Appreciating the three speakers for their erudite presentations, he emphasized the need for a new look on Sikh History.

After the third session there was a tea break for twenty minutes.

The fourth session of the National Seminar started at 12.35 pm. The program started with the felicitation of Dr. Surjit Kaur Jolly, who chaired the session, by Dr. Rupali Bhalla Mathur. The speakers for this session were Dr. Karamjeet K. Malhotra, Dr. Kiranjit Sethi, Dr. Syed Mubin Zehra and Dr. Simmi Kapoor Mehta. All the speakers were felicitated by Shri Harinder Pal Singh.

The first paper titled "*Caste in Khalsa*" was presented by Dr. Karamjeet K. Malhotra. Speaking for about twenty minutes Dr. Malhotra on the basis of contemporary evidences in Persian, Gurmukhi and English discussed the conception of equality among the Khalsa and the pull of their caste background.



After Dr. Malhotra, Dr. Kiranjit Sethi, a faculty member of Department of English, Mata Sundri College, presented a paper titled *"Mysticism through Feminine Voice in Punjabi Sufi Poetry"*. In her rich paper on Sufi poetry she spoke about the transcendental union of lover and beloved.

The third paper titled *"Sikh Shaheedana Marsiya"* was presented by Dr. Syed Mubin Zehra. In this paper Dr. Zehra talked about the two *marsiya*s in which the sacrifice of the four sons of Guru Gobind Singh is described.

The last presentation of the National Seminar was made by Dr. Simmi Kapoor Mehta. The title of her paper was *"Pirs and Poetry – Understanding Eighteenth Century Punjab through poetry of Bulleh Shah"*. In this paper she talked about the socio-religious and gender conditions of eighteenth century Punjab as reflected in sufi poetry of Bulleh Shah.

After the paper presentations Dr. Surjit Kaur Jolly reviewed the papers and congratulated the speakers for their excellent performance. It was indeed a wonderful and satisfying academic communion with the desire and hope for more of such academic enlightenment.

The National Seminar came to a close at 530 pm on 7th October 2016 with the address by Dr Rajesh Kumar from ICHR and Sh. Gurbhej Singh Gureya, Secretary, Punjabi Academy, New Delhi. The complete event was covered by PTC news channel.



TALK ON HISTORIOGRAPHY OF MEDIEVAL INDIA – DR FIRDOS ANWAR



SCAN THE CODE TO LISTEN THE TALK



हुमायूँ के मकबरे का भ्रमण

Saroj

(B.A. History Honours IIIrd year)



माता सुंदरी के इतिहास विभाग द्वारा 7 मार्च 2017 को ऐतिहासिक ज्ञान की दृष्टि से भ्रमण के लिए हुमायूँ के मकबरे पर हमारे प्रोफेसर द्वारा ले जाया गया। इस भ्रमण में हमें हमारे प्रोफेसर द्वारा ऐतिहासिक दृष्टि से मकबरे का महत्व बताया गया।

हुमायूँ का मकबरा मुगल शैली का प्रथमभव्य मकबरा है। हुमायूँ बाबर का पुत्र और भारत में दूसरा मुगल बादशाह था। इस मकबरे का निर्माण सन 1565 ई. से 1570 के मध्य, हुमायूँ की पत्नी हाजी बेगम द्वारा करवाया गया। मकबरे की संरचना हाजी बेगम के मुख्य वास्तुकार (फारस के निवासी) मीराक मिर्जा ग्यास ने की थी।



मकबरे के भ्रमण के दौरान हमें अपने अध्यापकों द्वारा कई बातों से अवगत कराया जो इस मकबरे से जुड़ी थीं। जैसे की 2013 में AGA KHAN FOUNDATION के द्वारा हुमायूँ के मकबरे का अन्तर्राष्ट्रीय मनकों के अनुसार इसका रख रखाव किया गया तथा इसके बागों को एक आकृष्ट बनावट दी ताकि इसका प्राचीन वैभव पुनः बहाल किया जा सके। यह विशाल भवन लाल बलुआ पत्थर से बना हुआ दो मंजिला चौकोर मकबरा है तथा भारत में उभरी हुई दोहरी गुम्बद का प्रथम नमूना है। मकबरे का मुख्य गुम्बद श्वेत संगमरमर का है तथा भवन के अलंकार में भी श्वेत और काले संगमरमर का प्रयोग किया गया है। मकबरे के निर्माण में दस लाख रुपये लगाये गये थे , मुख्य प्रांगण में हुमायूँ के कब्र के साथ उनकी बेगम की कब्र है। साथही साथ मकबरे के परिसर में सौ से भी अधिक कब्रे बनाई गयी है इनमे से कुछ कब्रे शाही परिजनों तथा दारा शिकोहकी कब्र भी शामिल है।

मकबरे के परिसर में अरब की सराय ईसा खान का मकबरा है। ऐसा कहा जाता है की हाजी बेगम हुमायूँ की विधवा , हज से वापस आने के दौरान अपने साथ 300 अरबव् फारस की कारीगरों को साथ लायीं और उनका निवास इन्ही सराय में करवाया गया। हुमायूँ के मकबरे के निर्माण में पत्थरों को आपस में जोड़ने के लिए प्राकृतिक पदार्थों का प्रयोग किया गया था। इस मकबरे के चारों ओर मानव निर्मित ज्यामित्य चतुर्भुज आकार का उद्यान है जिनको चारअन्य चतुर्भुजों में विभाजित किया गया है। इसको चारबाग प्रणाली कहा जाता है जो मुगल वास्तुकला का मुख्य अंग है। इनमे कई प्रकार के वृक्ष लगाये गये हैं। इन वृक्षों को एक तर्दीब दी गयी है जो देखने में अत्यंत सुन्दर दिखती है। इस चार बाग प्रणाली को ताज महल में भी देखा जा सकता है।

हुमायूँ के मकबरे के पुरे परिसर में फारसी और भारतीय परम्पराओं का सम्मिश्रण दिखाई देता है जो इस मकबरे को खूबसूरत दृश्य प्रदान करता है। इस मकबरे पर हर मुगल बादशाह अपनी श्रद्धा (जियारत) प्रकट करने आते थे और यही हुमायूँ के मकबरे का महत्त्व था।

इतिहास के विद्यार्थी होने के नाते हमे यह समझने की आवश्यकता है की स्मारक की क्या महता है व इनके रख रखाव संबंधित जानकारी भी हमे होनी चाहिए। हमारी विश्व धरोहर होने के कारण इन्हें किसी प्रकार की क्षतिनपहुंचे व हमारी भावी पीढ़ी को भी इन धरोहर का बोध होता रहे इसके लिए हमे इसका संरक्षण करना चाहिए। इन धरोहर के बचाव से सम्बंधित कई अंतर्राष्ट्रीय व राष्ट्रीय संस्थाएँ जैसे UNESCO , AGA KHAN TRUST FOR CULTURE व ASI कार्यरत है।

**HUMAYUN'S TOMB - ILLUSTATION (PAINTING)
BY SANA ZAKIR (B.A.HISTORY HONOURS IIIRD
YEAR)**



INDIAN NATIONAL TRUST FOR ART AND CULTURAL HERITAGE (INTACH) WORKSHOP – A REPORT

The Indian National Trust for Art and Cultural Heritage (INTACH) was founded in 1984 in New Delhi with the vision to spearhead heritage awareness and conservation in India. Today INTACH is recognized as one of the world's largest heritage organizations, with over 190 Chapters across the Country. INTACH has done commendable work in the conservation and preservation of not just our natural and built heritage but intangible heritage as well. INTACH headquarter is in New Delhi. The United Nations awarded INTACH a special consultative status with United Nations Economic and Social Council in 2007

Recognizing the importance of heritage education in spreading awareness among the people, INTACH set up the Heritage Education and Communication Service (HECS) in 1998. Since its inception HECS is working to create awareness about *India's natural, built and cultural heritage* among different target groups such as the public, professionals, city and local authorities, school and college teachers, students, and heritage enthusiasts.

HECS organized a College Heritage Volunteer Training Workshop in Delhi on 19th January 2017. This workshop was meant for six students and a teacher from each participating college of University of Delhi. Mata Sundri College for Women was represented by six students from IInd Year(2016-17) History Honours, namely, Anjali Ghosh, Shikha, Vandana Gauhar, Swati, Tanya Bharadwaj and Priyanka Gupta along with their teacher Dr Simmi Kapoor Mehta.



The workshop was divided into six sessions. The inaugural session of the workshop started after the registration at 9.30 am with a very informative lecture presentation by Ms. Purnima Datt, Director, HECS on **Heritage – Concept and Introduction**. Session 2 began at 10.30 am with another lecture presentation by Prof A.G.K.Menon on **Heritage of Delhi and Heritage** based urban Development. He discussed in detail the efforts and initiatives taken by INTACH so that Delhi may be declared a Heritage City. Session 3 started at 11:45am with a thought provoking lecture on **Delhi – then and now** by renowned historian Dr. Narayani Gupta, ex-director, Documentation Centre, INTACH.

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Session 4 began at 12:45 pm by Ms Padma Rohilla explained about conservation of material heritage in her lecture presentation on **Understanding Material Heritage**. This was followed by taking all the participants in groups to different sections of Conservation Laboratory where the participants were shown how conservation takes place of different material heritage items.



Lunch was followed by Session 5 in which again student-teacher groups were taken for Heritage Walk by Dr Swapna Liddle to Lodhi Gardens where she explained about Sayyid and Lodhi monuments and how the conservation and preservation of these monuments had been done by the Archaeological Survey of India (ASI) and INTACH.



Session 6 was on **College Heritage Volunteer Programme and Heritage in my Institution**. In this session students were told how they can be active participants in preservation of the cultural and natural heritage by their small efforts in their own areas, colleges etc. and spread awareness amongst others.

After Session 6, all the participating colleges were asked to give a presentation on what these students could do for INTACH and what INTACH could do for them. Among the participating colleges, St. Stephens, Lady Shriram, Gargi, Indraprastha, Jesus and Mary, Delhi College of Arts and Commerce, Kalindi, Hindu and Mata Sundri College for Women.

The Student group of Mata Sundri College for Women were first to give the presentation and it was appreciated a lot. They began by introducing themselves and told about how and what their college has done to make students aware of their heritage and what they could do. The workshop concluded with the students and teachers being given participation certificates.



DIL SE - FAREWELL DR AMARJEET KAUR



आदरणीय,

हमारी प्यारी डॉ. अमरजीत मैम

मैंम हम आपके बारे में लिखते हुए बहुत सम्मानाीय महसूस कर रहे हैं।

आप एक जिम्मेदार, विनयशील और समयनिष्ठ टीचर रही हैं। आपने एक अच्छे टीचर होने की सभी जिम्मेदारियों को पूरी प्रतिबद्धता से पूरा किया है।

हम बहुत खुशनुमा हैं कि हमें आपसे पढ़ने का मौका मिला। आपने हमें 'आधुनिक पश्चिम का उदय' और 'मुगलों का इतिहास' पढ़ाया, जिसकी यादें आज भी ताजा हैं। जब भी उस समय को याद करते हैं तो याद आता है कि हम सबसे आगे बैठते और आपका लेक्चर ध्यान से सुनते और लिखते।

आप हर टॉपिक को अच्छे से समझाते और टॉपिक के खत्म होने के बाद टेस्ट लेते, जिससे हमारी टॉपिक पर पकड़ और मजबूत हो जाती, जो हमें एग्जाम में भी मदद करती।

पता भी नहीं चला कि कब समय खत्म हो गया....



(समय तो बीत गया मगर यादें आज भी शेष हैं)

आपके साथ हमारे तीन साल और उनकी यादे अनमोल है, और उसके बाद भी यानि आज भी आपसे हमारा रिश्ता न केवल एक टीचर और स्टूडेंट का रहा हैं बल्कि एक माँ-बेटियों की तरह का हैं।

आपने न सिर्फ हमें अच्छे से पढाया अपितु हमें हमारी मम्मी की तरह प्यार दिया , सराहा, केयर की और हमे हमारी गलतियों पर कभी डांटा नहीं बल्कि प्यार से समझाया।

आपने हमे हमेशा सही मार्ग दिखाया और हमे हमारे लक्ष्यों को प्राप्त करने के लिए प्रेरित और प्रोत्साहित किया। आपने हमेशा हमारे आत्मविश्वास को बढ़ाया।

आपने हमेशा हमे 'बेटा', 'मेरा बच्चा' कहा... यह सुनते ही मन एकदम खुश हो जाता, की मैम ने मुझे "मेरा बच्चा" कहा।

आप अपनी तबियत की चिंता न करते हुए हमें "एजुकेशन ट्रिप" पर ले जाया करतीं।

आप हमें नेशनल म्यूजियम, तुगलकाबाद, पुराना किला, हौज खास, कुतुब काम्प्लेक्स, आर्कियोलॉजी पार्क, हुमायूँ का मकबरा इत्यादि जैसे ऐतिहासिक धरोहरों पर लेकर गयीं।

आपने हमे इन इमारतों के द्वारा इतिहास का दर्शन कराया।

आज भी याद है कि 'नेशनल म्यूजियम' में आपने मुगलों की लघु चित्रकला की बारीकियों को समझाया, आपने हमे वहाँ 'शोर्ट फिल्म' भी दिखायी।

आपने हमे 'कुतुब काम्प्लेक्स' द्वारा दिल्ली में सल्तनत कालीन इतिहास से तथा एक नयी भवन निर्माण कला शैली से परिचित कराया।

'हुमायूँ के मकबरे' द्वारा आपने हमे मध्यकालीन भारत के एक नए अध्याये तथा परिपक्व होती भवन निर्माण कला, चार बाग प्रणाली का दर्शन कराया।

आपने हिस्ट्री डिपार्टमेंट के हेड के रूप में डिपार्टमेंट की सारी जिम्मेदारियाँ संभालते हुए हमें पढाया। मुझे याद है कि कैसे पढाने के बाद आपने समय निकालकर कॉलेज के फंक्शन्स जैसे एनुअल डे, बानी कीर्तन इत्यादि फंक्शन्स में अपनी भूमिका निभाते हुए न सिर्फ हिस्ट्री डिपार्टमेंट का बल्कि कॉलेज का नाम भी ऊँचा किया।

हमारी जिंदगी में जहाँ- जहाँ और जब भी गुरु शिष्य का जिक्र होगा या कोई हमारी उपलब्धि पर गर्व महसूस करेगा तो हमे सदैव आपका स्मरण होगा।

*दिया ज्ञान का भंडार हमें,
किया भविष्य के लिए तैयार हमें,
जो किया आपने उस उपकार के लिए,
नहीं शब्द मेरे पास आभार के लिए...!!!*



आपने हमें अपना कीमती समय दिया और हमें पढाया उसके लिए आपका बहुत-बहुत धन्यावाद।

और साथ ही हमारे माता सुंदरी कॉलेज के "इतिहास विभाग" का भी धन्यवाद, जिन्होंने हमें आपके बारे में लिखने का अवसर प्रदान किया।

थैंक्यू मैम,

आपके प्रिये स्टूडेंट्स



हैली गुप्ता



जी देवी

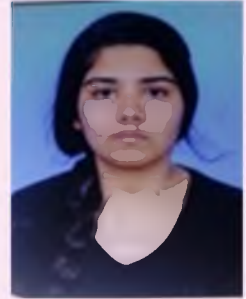


दिव्या गुप्ता

A VISIT TO THE NATIONAL MUSEUM OF INDIA

Simran Randhawa

(B.A. History Hons IInd year)



Every year the Department of History of Mata Sundri College for Women makes a mandatory visit to the National Museum of India and it is worth a trip. Our batch, B.A. History Honours Ist Year (2016-17) had visited the museum along with three faculty members, Ms Shabnam Suri, Ms Panchali Devi and Mr Navendu Shekhar of the department on 7th February 2017.

National Museum is the premier Museum of India and it holds articles ranging from the pre-historic era to modern works of art. At the root of the idea of the National Museum was an exhibition of Indian art and artifacts at Burlington House in London. It was decided to exhibit same artifacts in India as well. A Museum was then established on 15th August 1949 at the Rashtrapati Bhawan. The exhibition was shown at Rashtrapati Bhawan was so successful that it led to the decision to form a permanent Museum. On 15 May 1955, the then Prime Minister, Jawaharlal Nehru laid the cornerstone of the Museum and on 18 December 1960 the present building of National Museum was building formally opened to the public.

Presently, the National Museum houses over 2, 10,000 art objects representing 5000 years of Indian art and craft. The Museum has various sections of display galleries. The first gallery that we saw was of the Harappan Civilization or the Indus Valley Civilization. This gallery has put up on display various artifacts which include seals, tablets, weights & measures, jewellery, figurines and toys. I remember vividly figurines in bronze and terracotta, bone objects, toys and very beautifully decorated shining pottery excavated from the Harappan sites. The gallery has also put up on display one of the skeleton which was found from Rakhigarhi. Another fascinating view was of the famous bronze statue of the dancing girl and mother goddess with an elaborated headdress in the Museum.

From the Harappan gallery we had moved on to see the Maurya, Shunga and Satavahana collection. This gallery has objects from 4th to 1st century BCE. The gallery houses along with other artifacts fragments of railing from various ancient stupas, like the railing from Bharut Stupa showing the episodes of Buddha's life.

The famous 'Standing Buddha' sculpture from Gandhara School of art can be seen in the Kushana Gallery with other sculpture including Kuber, Bodhisattva and the Jain votive plaque. With that we enter the Gupta Gallery and at the entrance we can see two very detailed statues of goddess Ganga and Yamuna standing on their vehicle, the *makara* and the turtle respectively, holding a pot full of water. In the Gupta gallery we can see sculptures and panels depicting scenes from the epics of Ramayana and Mahabharata and beautiful sculptures of Hindu gods and goddess like Lord Vishnu, mother goddess and *ekmukha shivlinga* just to name a few.

The Medieval Arts Gallery is filled with statues and sculptures of god and goddess. The Museum also holds a brilliant section of Indian miniature paintings and it has over 17,000 miniature painting divided according to the places and time where the school of art flourished. These beautiful paintings are done on various materials such as palm leaf, cloth, wood surface, leather etc. These miniature paintings belong to different major styles such as the Mughal, Deccani, Rajsthani, Pahari and maybe other sub-styles.

The Mughal paintings mainly illustrate durbar scenes or portraiture. Famous paintings like marriage procession of Dara Shikoh & Jahangir are also shown in the display. The Rajasthani and Pahari Miniature Paintings illustrate Hindu mythological themes. The most famous painting from this school of art is BANI - THANI. It is a portrait of a woman who is elegant and graceful. She has been labelled as the India's Mona Lisa.

The Buddhist Artifacts Gallery has Buddha's relics from a stupa built by Emperor Ashoka and we were fortunate enough to witness Buddhist monks paying homage to the relics.

The National Museum also depicts the evolution of Indian script, it has large sized well-lit transparencies on show which narrates the development on various Indian scripts, this gallery leads into the Bronze gallery. The Bronze Gallery - a collection of Hindu statues made in bronze. The iconic Shiva dancing *nataraja* is on display in this gallery. The Coin Gallery of National Museum has been set up in an innovative manner; it starts from cowries and ends at the credit cards.

The National Museum has the most extensive collection of jewellery in India. The jewellery gallery is called ALAMKARA - the beauty of ornaments. This collection is under high security, the visitors have to go through a proper security check before entering the gallery. This fabulous collection includes simple yet beautiful bead necklace from the Harappan Civilization to jewels adorned with images of god and goddess to the magnificent items that once reposed in the treasury of the Mughal Emperors and Maharajas.

As a student of history it is very important for us to see for ourselves the things which are being talked about in the textbooks since books provide us knowledge but a personal visual experience changes our perception towards particular things. Our visit to the National Museum of History was very enlightening and leaves an unforgettable imprint on our memories as in today's world where most of us are on the brink of forgetting how rich our civilization was, it is through these museums it becomes easy and convenient for the people to peep into the history and unravel India's rich culture.



विरासत



Pranavi Jha

(B.A. History Honours IIIrd year)

हमारी विरासत हमारी सभ्यता है,
भारत की एक दिव्यता है
बोत चुकी जो बातें हैं,
उनकी यह सत्यता है

विजय का चिन्ह है,
सबसे प्यारी खूबसूरत जो सबसे भिन्न है
गर्व है इस बात पर,
हमारी विरासत हमारी पहचान है

इसको नष्ट न होने देंगे,
भारत की यह शान है
संस्कृति हमारी विरासत है,
मातृ भाषा हमारी विरासत है,

आज के युग में आ रही इन पर आफत है
इन्हें नष्ट होने से बचाना है,
जो खो रहें हैं उन्हें वापस सजाना है
ऐतिहासिक संस्कृति, ऐतिहासिक प्रकृति

जो खुशबू अपनी हर जगह बिखेरती
कितना महत्व है इनका, बताना है सबको,
संरक्षण में इनके आगे, बढ़ाना है सबको

अतुल्य है अपने आप में,
बहुमूल्य है अपने आप में
ये हमारी ऐतिहासिकता है,
सर झुकता है जिनके सम्मान में

अल्फाज है बस मेरे इतने
विरासत अपनी न देंगे मिटने...

REMINISCING



Binita Mehar

(B.A. History Honours IIIrd year-2014-17)

Pursuing graduation from MATA SUNDRI COLLEGE FOR WOMEN, UNIVERSITY of DELHI under the guidance of the dedicated faculty members of Department of History has been a remarkable experience. I would like to thank, the Principal for giving us unique opportunities, providing well equipped library, well maintained college vicinity, canteen and auditorium along with a conference hall etc. As at the end of the journey there are many untold and unsaid efforts of the teachers I would like to present heartfelt gratitude to our respected teachers who not only made us work hard, but they themselves put in extra efforts for our brighter future.

History Department bid farewell to us on 21st April 2017. The farewell consisted of an interactive session with the alumni of the department who guided us regarding the future career options. It continued for about an hour, where the students and teachers interacted and guided us with the eligibility criteria and future alternative career options as well. The session started at 9:00 am and continued till 3:00 pm. We were welcomed and received by the juniors. They welcomed us by putting tika on our foreheads and gave us our class group photograph as memento, which was an astonishing gift for us. After the interaction session, we had a very interesting gaming session as well - the juniors, prepared a variety of chits with contained different situations and the person who so ever picks up on chits they were suppose to perform as per the demand of the chit. It was total fun game, some were told to mimic, and some to make whatsapp faces. The next round was the guessing game, where the pictures of some of the students were shown when they were kids on the projector and we had to guess who it was. It was a hard one as it was difficult to guess those cute little faces that had now turned into mature young ladies.

We started with our lunch at 1:30 pm. I would like to thank, our juniors and golden hearted teachers for their thoughtfulness and hospitality. After our lunch we had a photo session with our teachers. It was a very emotional moment for all of us.

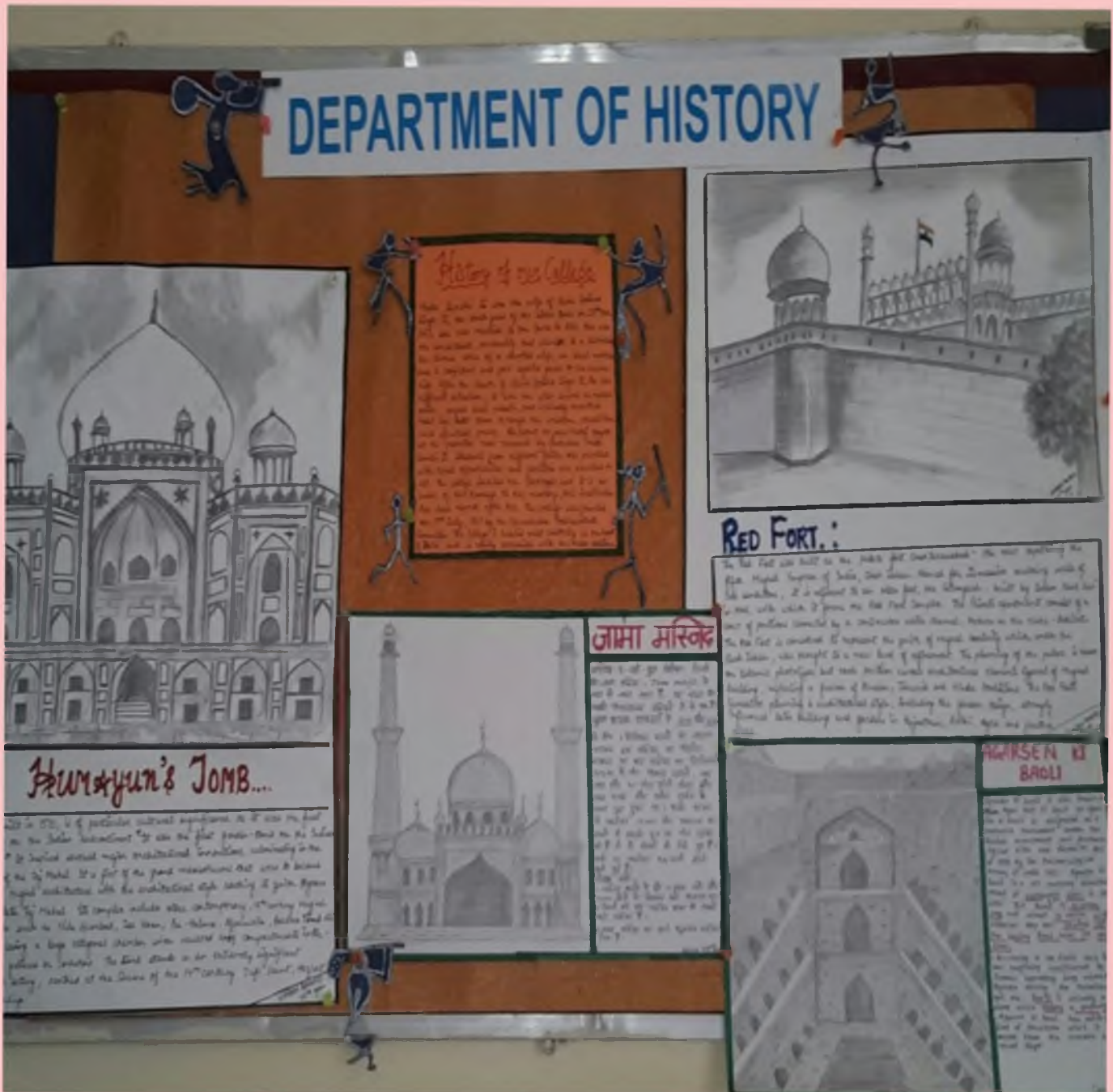
I, on behalf of the other students, would like to thank our juniors and our teachers for giving us and adding on an amazing and remarkable memory.

Every end has a new beginning, and so here we are ending up with our graduation and all geared up to face the outer world as strong women of tomorrow. I thank my batch mates and the teachers for giving me these moments to smile upon later in life.

With Best regards!!

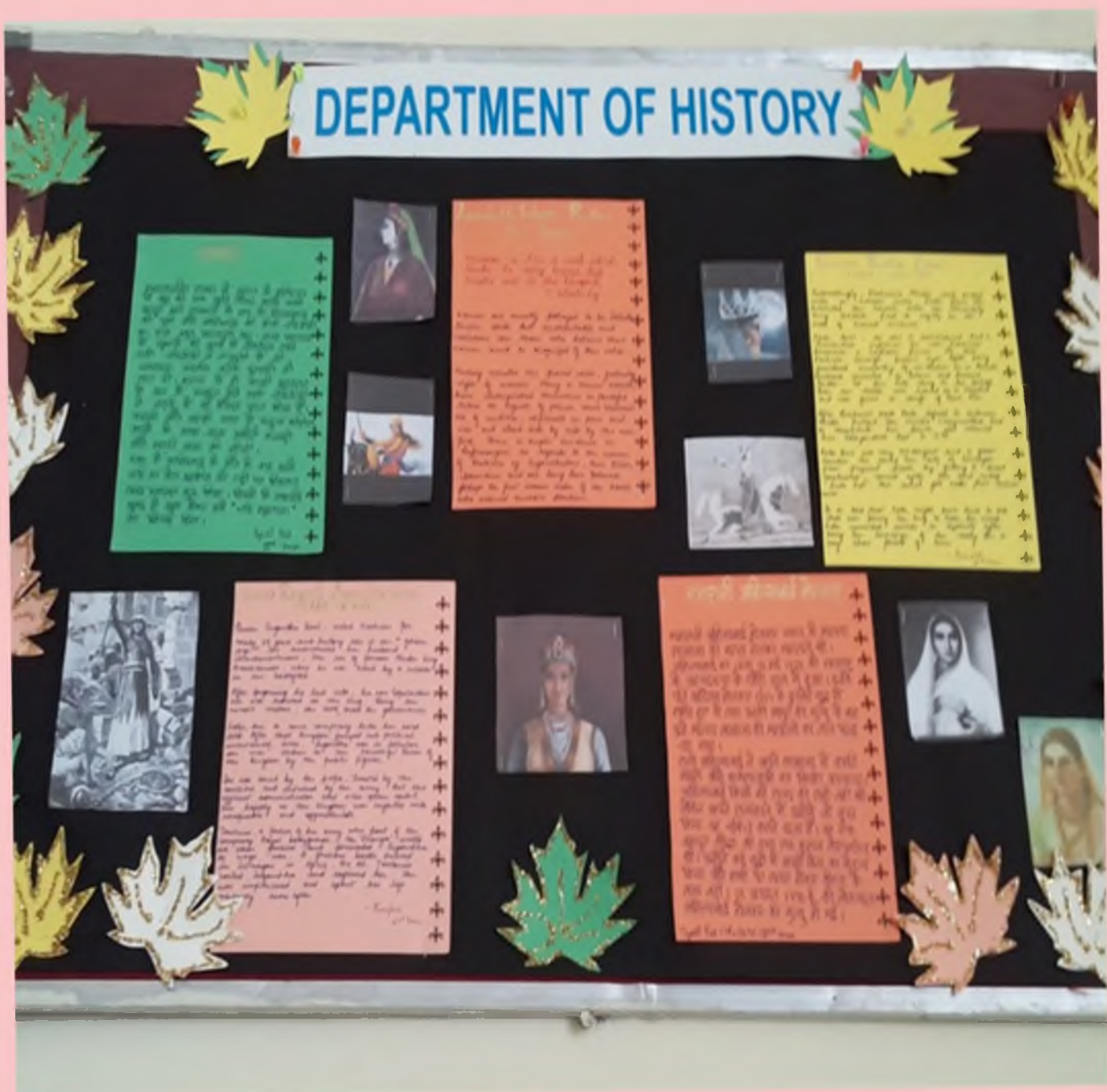


CREATIVITY ON BOARDS



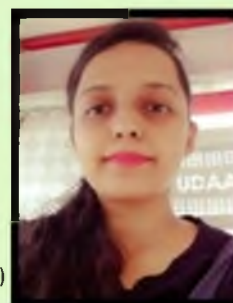
ARTISTS – SIMRAN ANAND AND NEHA VARUN- B.A. History Honours IIIrd year

CALLIGRAPHY - NISHA- B.A. History Honours IIIrd year



ART WORK – PRANJALI SAINI- B.A. History Honours IInd year.

BUYING OF BRIDES IN INDIA



Pranjali Saini

(B.A. History Honours IIInd Year)

Buying of brides is a very common practice in India. To say it in a more urban way it is called “dowry”. It is very much of a common practice in rural as well as some urban areas of states like Haryana, Punjab, Bihar and Maharashtra. A survey of 10,000 households in northern states found that more than 9,000 married women had come from poorer families of other states.

In a country where marital rape is still lawful, this news does not come as very much of a shock. But still what is the reason for this? Is it ill-literacy, poverty, foeticide, unemployment or gender imbalance? How woeful it is all of the above. Preference of male babies¹ has created one of the most severe gender imbalances and now shortage of women is fuelling as a dangerous demand for brides. Men are now desperate to marry. Furthermore poor families sell their daughters in lure of mere Rs 10,000 because in India a daughter is considered an object whose maintenance is a nuisance and also very expensive.

The question today is “why there is such difference towards women in India?” Could some of these differences arise because girls and women are generally biologically weaker? To answer this ‘Kamla Bhasin’² in her article says that “neither sex nor nature is responsible for the unjustifiable inequalities that exist between women and men. Like the inequalities between castes, classes and races, these too are manmade; they are historical constructs and therefore can be questioned, challenged and changed. A woman may well have children but that should be no reason for inferiority and subordination; nor should determine her education, training or job opportunities” to this she also adds a beautiful and strong question that “Why should having different bodies and different functions lead to inequality? You do not have to be the same to be equal, to have equal rights and opportunities.”

From womb to tomb women are victims of violence and deprivation. It is not even about the female foeticide but the general respect and lack of value for girls. Maybe it’s the change of social norms or the complex of superiority that led towards such behavior for women. Since birth only we can see the differentiation in the behavior towards a female and a male child. Then be it in terms of how they are raised, opportunities and choices

given or the rate of freedom given to both. We can take examples from daily life only like ‘why men look good without make up!’ or ‘why only it is the duty of women to cook and clean?’ To answer the first question this is because they are never told off it otherwise because beauty and imperfections are always associated with women only and for the second one is off course due to orthodox mentality and patriarchal society.

Even this hypocrisy is also not new, it has been happening since ages. Take the example from Ramayana, it was Sita, in the end that was questioned about her chastity and later abandoned while she was pregnant. Why? Just because directly confronting her didn’t seem right as opposed to any other solution? But the question of the hour is ‘why nobody wants to raise this topic? Why such insensitivity towards it?’ Is it because even today female gender is such an inferior and downtrodden concept that nobody wants to give a second glance towards it? It is high time that questions against misogyny be raised. Not because of what has happened or what is happening towards the vulnerable section of our society, but because this section is also half of our society.

Footnotes-

1. www.aljazeera.com, 14 November 2016

2. Kamla Bhasin – Understanding Heritage, pp. 9-11.

ALUMNI CORNER

ALUMNI MEET JANUARY 2017 – A REPORT

The first Alumni Meet, organised by Department of History, Mata Sundri College for Women on 21st January 2017 was a nostalgic walk down the memory lane for all the alumni gathered there. The meet started traditionally with the lighting of lamp and was followed by the college prayer. The occasion was graced by more than 150 alumni and ranging across various batches. Speaking on the occasion, Dr Daljit Kaur, Department of History welcomed the alumni. She not only brought into the notice of everyone present and but also praised the achievements of the alumni in all walks/spheres of life. She felt that it was matter of great pride for Mata Sundri College that its alumni were well placed and holding positions of responsibility in various government sectors, PSUs, Private sector, Academic Institutions, etc. She was proud of their contribution towards the growth and recognition of their alma mater and emphasized the need for further strengthening the links between the alumni, the faculty of Department of History and the current students.

This inaugural session was also attended by the principal, Dr Kavarjit Kaur and retired faculty members like Mrs Anita Narayan, Dr. Tripta Verma and Mrs Meenakshi Sahay and also Ms Shabnam Suri and other faculty members. Dr Kavarjit Kaur highlighted the achievements of Mata Sundri College for Women and called for greater alumni participation. The inaugural session was followed by a cultural programme present by the students of department of history. There was a great sense of bonhomie everywhere with old students reliving their old memories with their batch mates, seniors and juniors. Many of the current students were also seen interacting with their passed out seniors and learning from their experiences. In all, the ambience was electric with everyone seen chatting and dancing in groups.

The highlight of the day's programme was launching of the very first edition of 'The Chronicle', newsletter of the Department of History by Dr Kavarjit Kaur. This is an attempt to encourage and recognize the talents, interests, creative expressions and abilities of expression of our keen minded students. This newsletter is also expected to provide a platform to our alumni and also to build a strong and close association with their alma mater.

To set ball rolling the alumni were invited to share with students their past and present experiences with everyone present and also their suggestions. A number of commendable suggestions and proposals came up. It was decided to strengthen the link between the current students and alumni by forming a support group to guide the current students in the area of placement and career. Finally, a body of office bearers was formally elected and constituted to carry forward the work of Alumni Association. The office bearers thanked the alumni in reposing their faith in them and pledged to work selflessly for growth of association and the Department. The Alumni Meet ended with promise to meet again and everyone bid emotional farewell to each other and their beloved Department of History.



Yaadein – Collage by Sreelakshmi Menon

B.A.HONOURS IIIIRD YEAR (2014-2017)



QUIZZING AROUND

Gunieve Jaswal

(B.A. History Honours 2013-2016)



Q1) In connection with the Indus Valley Civilization, we come across the name of

- a) Sir Alexander Cunningham
- b) Sir Mortimer Wheeler
- c) Sir Vincent Smith
- d) D.D. Kosambi

Q2) The Saka era began in the year?

- a) 58 BC
- b) 78 BC
- c) 58 AD
- d) 78 AD

Q3) Which metal was not used by the Indus Valley people?

- a) Silver
- b) Gold
- c) Iron
- d) Copper

Q4) Who described Indians as "hot tempered but honest."

- a) Huein Tsang
- b) Megasthenes
- c) Fa-Hien
- d) Afanasy Nikitin

Q5) Who was the author of Gita Gobind ?

- a) Vidyapati
- b) Surdas
- c) Jayadeva

d) Mirabai

Q6) Who wrote Harsha-charita?

- a) Bana Bhatta
- b) Kalhana
- c) Kalidas
- d) Surdas

Q7) Which region among the following was not conquered by Ranjit Singh?

- a) Beas –Sutlej territory
- b) Multan
- c) Kashmir
- d) Peshawar

Q8) The first European country to establish trade relations with India in 15th century -

- a) Portugal
- b) Holland
- c) France
- d) England

Q9) The last Nawab of Awadh was

- a) Nasiruddin
- b) Nisauddaulah
- c) Mohammed Ali Shah
- d) Wajid Ali Shah

Q10) Who amongst the following Peshwa is known in history as "Nana Saheb "

- a) Bajirao 1
- b) Balaji Bajirao 1
- c) Madho Rai
- d) Baji Rao

Q11) Which ruler was ruling Magadha when Alexander, the Great, of Macedonia invaded India?

- a) Bimbsara
- b) Mahapadmananda
- c) Chandra Gupta Maurya
- d) Ashoka

Q12) Mohammad of Ghazni attacked India many times mainly:

- a) To plunder the wealth of India
- b) To spread Islam in India
- c) To establish his empire in India
- d) To take the famous artisans of India to his court

Q13) The India Civil Service was introduced during the time of:

- a) Lord Canning
- b) Lord Cornwallis
- c) Lord Curzon
- d) Lord Dalhousie

Q14) Name the party was in power in United Kingdom when India was granted independence?

- a) Labour
- b) Conservative
- c) Liberal
- d) None of the above

Q15) Who amongst the following was the Indian advocate during the famous INA trials?

- a) Bhulabhai Desai
- b) Asaf Ali
- c) Subash Chandra Bose
- d) C. Rajagopalachari

Q16) Who is remembered as the pioneer of economic nationalism in India?

- a) Bipan Chandra Pal
- b) Dada Bhai Naroji
- c) R C Dutt
- d) G.K. Gokhale

Q17) Who wrote the play "Andher Nagari Chaupat Raja "

- a) Govardhanram M Tripathi
- b) Munshi Premchand
- c) Fakirmohan Senapati
- d) Bhartendu Harishchandra

Q18) Who amongst the following attended all the three Round Table Conferences?

- a) B R Ambedkar
- b) J N Nehru
- c) Vallabhbhai Patel
- d) Gandhi

Q19) What are the mighty gateways found at the temples of South India known as?

- a) Shikaras
- b) Gopurams
- c) Devalaya
- d) None of the above

Q20) Babur was buried as per his own wishes in which of the following cities?

- a) Kabul
- b) Peshawar
- c) Delhi
- d) Agra

Q21) Which is the monument at Delhi is the precursor of the Taj Mahal?

- a) The Safdarjung Tomb
- b) The Moti Masjid at Lal Qila
- c) Humayun's Tomb
- d) None of the above

Q22) Of the following East India Company's official, who was not tried for 'misconduct' by British Parliament:

- a) Lord Clive
- b) Warren Hastings
- c) Lord Wellesley
- d) Lord Hardinge

Q23) Who was the president of the Congress at the time of moderates-extremists split?

- a) Ferozeshah Mehta
- b) Rash Behari Ghosh
- c) M M Malviya
- d) Badruddin Tyabji

Q24) Point out where the 1857 uprising did not take place?

- a) Awadh
- b) Madras
- c) Madhya Pradesh
- d) East Punjab

Q25) When did Gandhi coin the term “harijan” for the so called untouchables in India?

- a) 1932
- b) 1832
- c) 1922
- d) 1942



PUSTAK SAMIKSHA OF "GENDERING CASTE BY UMA
CHAKRABORTY"

जाति और लिंग पितृसत्तात्मक समाज में

Abha Mishra



B.A. History Honours (2012-15)

प्राचीन भारत के स्रोतों का विश्लेषणात्मक अध्ययन करने पर ज्ञात होता है की भारतीय समाज में जाति और लिंग आधारित आचार व्यवहार "पितृसत्तात्मक ब्राह्मण वादी सिद्धान्तों" से जुड़े थे। इस विषय क्षेत्र में सबसे पहले विश्लेषणात्मक अध्ययन करने का श्रेय 'उमा चक्रवर्ती' को जाता है। जिन्होंने अपने लेखों के माध्यम से यह दर्शाने का प्रयत्न किया है की किस प्रकार प्राचीन काल से ही भारत में जाति व लिंग ब्राह्मणवादी सामाजिक व्यवस्था के साथ निकटता से जुड़े हैं। कहीं न कहीं ये व्यवस्था, जातीय संरचना को बनाये रखने के लिए बनाई गई। साथ ही साथ स्त्री को पुरुष के अधीनस्थ रखने के लिए भी। उमा चक्रवर्ती लैंगिकता, श्रम व भौतिक संसाधनों पहुँच के बड़े ढाँचों के भीतर पितृसत्ता का वर्णन करती हैं और इस प्रणाली को बनाये रखने के लिए ही मनुस्मृति व अन्य ग्रंथों में 'सजातीय विवाह', 'स्त्री धर्म', 'स्त्री स्वभाव', को दर्शाया गया।

"उमा चक्रवर्ती" अपने लेख 'जाति समाज में पितृसत्ता, नारीवाद नजरिये से' के प्रारंभिक भाग में जातीय परिपक्ष्य को दर्शाया व "लुईस ड्यूम" के द्वारा दिए गए परिभाषा के आधार पर जातीय परिपक्ष्य को "वर्चस्वशील व वर्चस्वहीन तबकों के बीच सहमति के आधार पर दर्शाती हैं। आरम्भिक काल में कर्मकांडों व अनुष्ठानों में शामिल होने का एकाधिकार उच्च कुल के पुरुषों को ही प्राप्त था।

दलित व स्त्रियाँ खासकर निम्न जाति की स्त्रियाँ जिस सांस्कृतिक शोषण को झेलती थी, वह आर्थिक शोषण से ज्यादा अमानवीय और पीड़ाजनक था।

उमा चक्रवर्ती कहती हैं की ऊँची जातियों की सत्ता महज अनुष्ठान तक ही नहीं बल्कि सामाजिक ताने बाने तक आबद्ध थी। उदाहरण के लिए "मनुस्मृति"(II. 31) में जातीय आधार पर नामकरण के भी कायदे दिए गए थे। ब्राह्मण का नाम 'मांगलिकता', क्षत्रिय का नाम 'वीरता', वैश्य का नाम 'धन' तथा शुद्र का नाम 'घना' होना चाहिए। ये तत्व जातीय आधार पर होने वाले भेदभाव का मार्मिक चित्रण प्रस्तुत करते हैं। इसके अतिरिक्त ज्ञान प्राप्ति, वेद पढ़ने इत्यादि पर भी एकाधिकार वर्चस्वशाली समुदाय के पास था। इसका विरोध करने वाले को सजा दी जाती थी जो कि शम्बुक, एकलव्य व गार्गी की कथा से भली भाँति ज्ञात होता है।

भारत में लिंग स्तरीकरण के लिए उतरदायी तत्व के रूप में भी अध्ययताओं ने पितृसत्तात्मक संस्था को ही जिम्मेदार ठहराया। वर्ग, जाति व लिंग तीनों आपस में गुंथे हुए हैं। मुख्य रूप से पराधीनता व शोषण के रूप में। ये आपस में अंतःक्रिया करते हुए एक-दूसरे का रूप निर्धारित करते हैं।

"विवाह के रूप में योनिकता और प्रजनन जाति व्यवस्था के आधार पर है। विवाह संस्था वर्ण और जाति दोनों ही आधारित स्तरीकरणों और प्रजनन सम्बन्धी कठोर कायदों के माध्यम से समूचे तंत्र का पुनरोत्पादन करते हैं।"- गर्डा लर्नर

इसी संदर्भ में सजातीय विवाह को देखते हैं। इसका मुख्य उद्देश्य था विवाह केवल समान जाति में ही हो, क्योंकि यदि निम्न जाति के व्यक्ति का विवाह उच्च जाति में हुआ तो रक्त-शुद्धता को खतरा होगा। इसी कारण विवाह सम्बंधित कानून बाँये गए। इसी कारण स्त्रियों पर कड़ा नियंत्रण भी रखा गया। मनु के अनुसार प्रतिलोम वर्णसंकट समाज व्यवस्था के पतन का प्रतीक है।

विवाह सम्बंधित कायदों के साथ-साथ स्मृतियों में विवाह योग्य कन्या के लिए उचित लक्षणों को भी दर्शाया गया। "याज्ञवल्क्य स्मृति" [I. 42-49] में स्त्रियों के इन लक्षणों का वर्णन है।

जाति व लिंग के बिच के संबंध की संतोषप्रद समझ विकसित करने के लिए हमें ऐतिहासिक साक्ष्यों को भी देखना चाहिए , जो इस विषय को और विश्लेषित करते हैं । जाति और लिंग में पितृसत्ता को समझने के लिए ऐतिहासिक साक्ष्यों को दो भागों में बाँटा गया है । पहला , वे स्रोत जो मनु से पूर्व (५ सदी ई.पू. से ३ सदी ई.पू.) के हैं। दूसरा, मनु के काल के समकालीन स्रोत जो समाज व्यवस्था में हुए परिवर्तन को दर्शाते हैं ।

यदि प्राक-ऐतिहासिक काल की बात की जाये तो उस समय के शैल चित्र सामाजिक व्यवस्था का ब्यौरा देते हैं जो कई गुफाओं से प्राप्त हुए । "गर्डा लर्नर" मानती है कि इस काल में संभवतः लिंग का कोई भेदभाव नहीं था । समाज में सत्ता सम्बन्ध भी न के बराबर था । स्त्री व पुरुष दोनों ही खाद्य-संग्रहण के कार्यों में लगे थे । भीमबेटका से मिले शैल चित्रों के आधार पर कहा गया है कि स्त्रियों को भी शिकार में शामिल किया जाता था । कठोतिया , भीमबेटका , खखई से प्राप्त प्रगैतिहासिक चित्रों में स्त्री यौनिकता को उसके अस्तित्व का अभिन्न अंग माना गया है। इस काल को मैटिस्टिक नाम दिया गया अर्थात् जिसमें कोई किसी के अधीन न था ।

हडप्पा से प्राप्त पुरातात्विक स्रोतों को प्रमाणित करने वाले कोई लिखित स्रोत नहीं हैं । इसी कारण वश वहाँ कि जाति व लिंग की स्थिति के बारे में स्पष्ट तौर पर नहीं कहा जा सकता । लर्नर ने मेसोपोटामिया से मिले साक्ष्यों के आधार पर पितृसत्ता की उत्पत्ति और उसके गठन कि विभिन्न अवस्थाओं को जिस भाँति रेखांकित किया उससे तो यही स्पष्ट होता है कि स्त्री की यौनिकता पर किसी न किसी रूप में समुदाय , वंश या राजसत्ता का नियंत्रण था । इसी कारण टोपोलोजिकल आधार पर यह माना गया कि संभवतः हडप्पा में भी ऐसा ही होगा ।

ऋग्वेदिक काल भारतीय इतिहास में सबसे ज्यादा विवादस्पद है । इस काल को उन्नीसवीं सदी के राष्ट्रवादियों द्वारा अत्यधिक महिमामंडित करके , ब्रिटिश शासकों के समक्ष पेश किया गया । इसी कारण से राष्ट्रवादियों ने वैदिक समाज को "स्त्री की स्थिति" के सन्दर्भ में "स्वर्ण युग" कहा । परन्तु इस अवधि को यदि पुरातात्विक व साहित्यिक दोनों साक्ष्यों के आधार पर देखे , तो ज्ञात होता है कि , समाज मुख्यतः पशुचार था तथा समाज में जन्म के आधार पर असमानता व्याप्त थी । इसका उल्लेख "ऋग्वेद के दसवे मंडल के पुरुष-सूक्त" में हैं । यदि लिंग स्थिति देखे तो ऋग्वेद में दिए गए श्लोकों के आधार पर असमानता दिखती है । यदि प्रारम्भिक २ से ७ मंडल लेकर देखे तो इसमें कुल ४०७ श्लोक देवताओं के लिए हैं । जबकि देवियों के लिए मात्र २२ श्लोक हैं जो कि पुरुष प्रधानता को दर्शाती हैं । परन्तु ये भी सत्य है कि स्त्रियों की भूमिका इस काल में अनुष्ठान व उत्पादन दोनों जगह थी चूँकि समाज में युद्धों के साक्ष्य मिलते हैं । यदि युद्ध में कोई कबीला हार गया तो उस कबीले की स्त्रियों पर जीते हुए कबीले का अधिकार हो जाता था । लिंग जनित स्तरीकरण द्वि-आयामी था , एक तो वर्ग आधार पर व दूसरा वंश के भीतर जिसका स्त्री हिस्सा थी ।

स्त्री यौनिकता पर नियंत्रण को लेकर बाद के वैदिक ग्रंथों में साक्ष्य मिलते हैं । "शतपथ ब्राह्मण" [1.3.१.२१] में पुरुष के प्रत्यक्ष नियंत्रण में जो स्त्री नहीं है उसकी यौनिकता को लेकर भय किया व्यक्त गया था ।

'कुमकुम राय' ने ८००-४०० ई.पू. के बीच के ब्राह्मण ग्रंथों के अध्ययन के आधार पर दर्शाया कि जाति, वर्ग व लिंग के बिच के स्तरीकरण सम्बन्ध समान सामाजिक प्रक्रिया के माध्यम से हुए । अनुष्ठानों को आधार बनाकर राय बताती है कि कैसे स्त्री नियंत्रण , प्रजनन , व स्तरीकरण को वैधता देने के लिए कर्मकाण्डों का प्रयोग किया गया ।

यदि बात बौद्ध व जैन ग्रंथों के आधार पर करे तो इनसे ज्ञात होता है कि इसने ब्राह्मणिक तत्वों का विरोध किया तथा वर्ग , जाति व लिंग के स्तरीकरण में बदलाव आए । यहाँ समाज दो वर्गों में विभक्त था उच्च व निम्न । ब्राह्मणवादी व्यवस्था की भाँति जटिल विभाजन नहीं था तथा कोई भी पेशा वंशानुगत नहीं था , परन्तु इन्होंने भी सजातीय विवाह को स्वीकृति दी । हालांकि बौद्ध धर्म में महिलाओं को शामिल किया गया, भिक्षुणी के तौर पर परन्तु उनकी स्थिति एक भिक्षु से भी निचे थी ।

ब्राह्मणवादी पितृसत्तात्मक सिद्धान्तों की बात करे तो ये मुख्य तौर पर मनुस्मृति में व्यवस्थित ढंग से वर्जित हैं । मनु के आरंभिक भाग में वर्णित है कि वर्ण संरचना उतनी ही पुरानी है जितनी कि सृष्टि । "मनुस्मृति" (1.८६) आधार पर कहा गया है कि सृष्टि और क्रमिक संचालन के लिए ये आवश्यक हैं ।

मनुस्मृति में विवाह के सम्बन्धित तत्वों को भी महत्व दिया गया है । इसमें विवाह के लिए कन्या का चुनाव , सजातीय विवाह का महत्व के साथ-साथ आठ प्रकार के विवाहों का भी उल्लेख किया गया है -

ब्राह्मण देव , अर्ष , प्रजापत्य , असुर , गन्धर्व , राक्षस और पिशाच । “मनुस्मृति (1.12-20)” में इसे विवाहों कि निंदा कि गयी , जो ब्राह्मण सिद्धान्तों का उलंघन करते हो । ये उलंघन मुख्यतः ‘अनुलोम’ (हायपरगैमी) और प्रतिलोम (हायपोगैमी) के रूप में दर्शाया गया है ।

तमिल ग्रंथों के माध्यम से ज्ञात होता है कि जैसे तमिल क्षेत्र में आर्थिक संरचना के स्तर पर परिवर्तन देखने को मिलता है , तथा साम्राज्य का विस्तार हुआ । इसी क साथ-साथ तमिल समाज में स्तरीकरण कि प्रक्रिया आई । हालाँकि विद्वान् इसे दुसरे दौर के जातीय निर्माण चरण मानते है । दसवी सदी के अभिलेखों से ज्ञात होता है की इस समय तक अस्पृश्यता का भी प्रारम्भ होगया ।

ब्राह्मणवादी मत अनुसार समाज की सबसे पतित अवस्था ‘कलयुग’ है । इसमें स्त्री और जाति के बीच के कायदे समाप्त हो जायेंगे । इस गडबडी को रोकने क लिए ही मनु स्त्री पर नियंत्रण कि बात करते है । वो ‘स्त्री स्वभाव’ कि बात करते हैं तथा उसके नियंत्रण के लिए स्त्री धर्म (पतिव्रता) को दर्शाते हैं इसके माध्यम से मनु स्त्रियों को पुरुष के अधीनस्थ क्र देते हैं । स्त्री नियंत्रण को तीन स्तर पर दर्शाते है - (१.)विचारधारा, (२.)पुरुषनियंत्रण, (३.)अनुशासन। इन तत्वों ने ही ब्राह्मणवादी पितृसत्ता को सफल व् दृढ़ बनाया ।

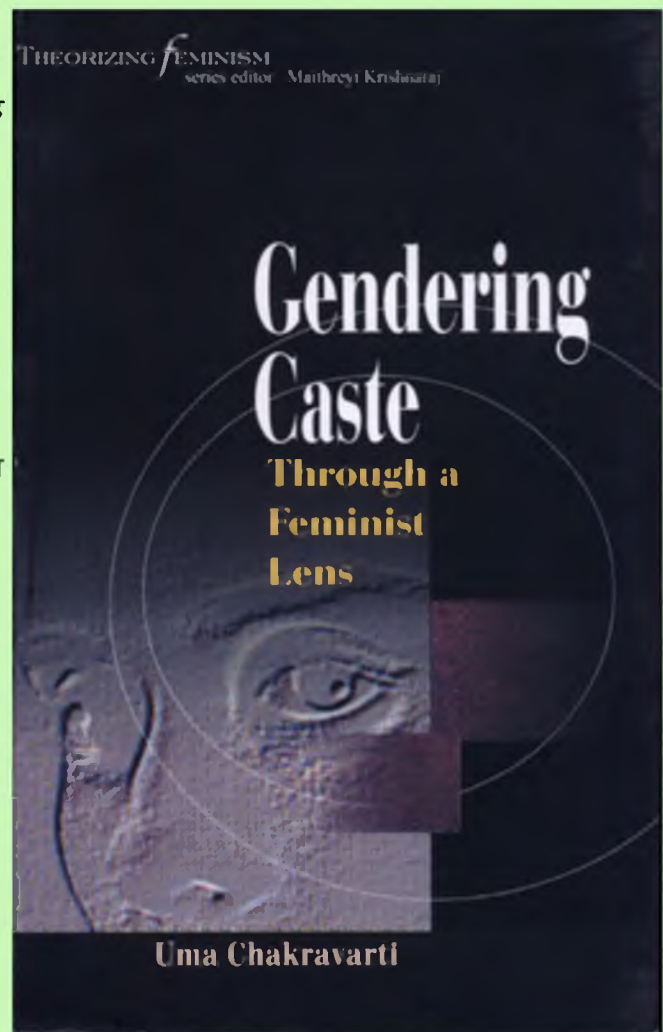
संक्षिप्त में कहा जाये तो प्राचीन भारत में लिंग और जाति के वर्चस्वशाली प्रतिमान गठने में महिलाओं कि सहभागिता भी रही । उन्होंने इस ब्राह्मणवादी पितृसत्ता के प्रति अपनी रजामंदी दी ।

उमा चक्रवर्ती अपने अगले अध्याय में पितृसत्तात्मक आचार विचार कि विवधताओं का वर्णन करती है । वे विधवाओं कि स्थिति को दर्शाती हैं । जहाँ उची जाति कि विधवाओं कि स्थिति सामाजिक , विलगाव के रूप में दर्शाती हैं तथा पतिव्रता स्त्री के सती होने कि चर्चा करती हैं । वहीं दूसरी ओर निम्न वर्ण कि विधवा महिला पुनःविवाह कर सकती थी । वे बताती हैं कि दलित स्त्रियाँ अपेक्षाकृत कम शोषित होती थी । कारण था कि न तो उन्हें पवित्र बने रहने का निर्वाह करना पड़ता था व् ना ही वे अपने पतियों को पूज्य मानने के लिए बाध्य थीं । लेकिन इसका अर्थ ये नही था कि निम्न वर्ण कि स्त्रियों को अपनी जातियों में मौजूद पितृसत्ता का सामना नही करना पड़ता था ।

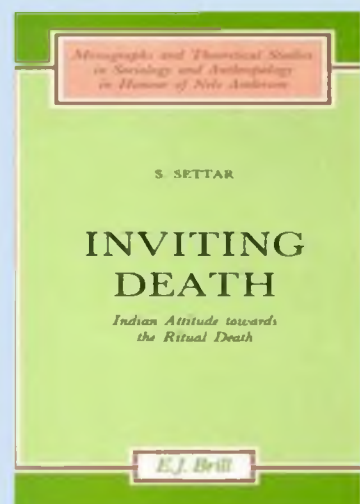
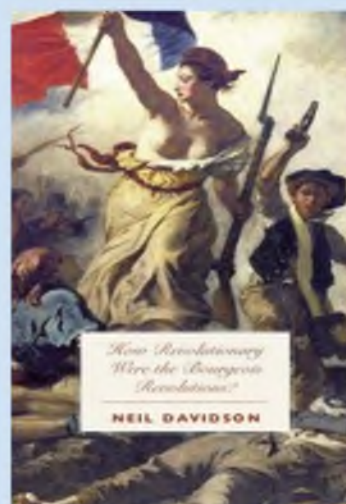
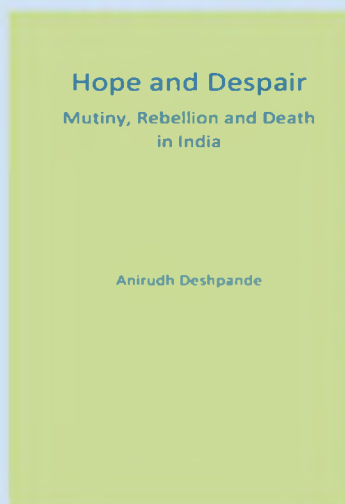
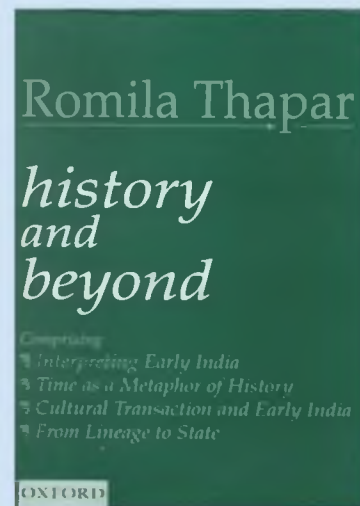
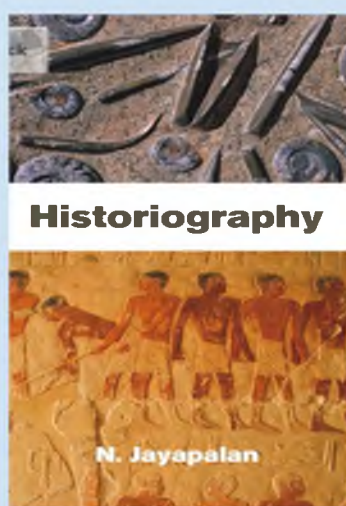
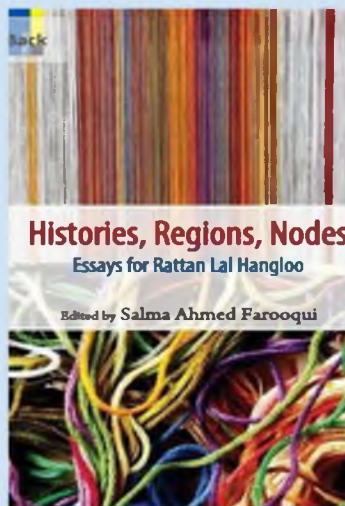
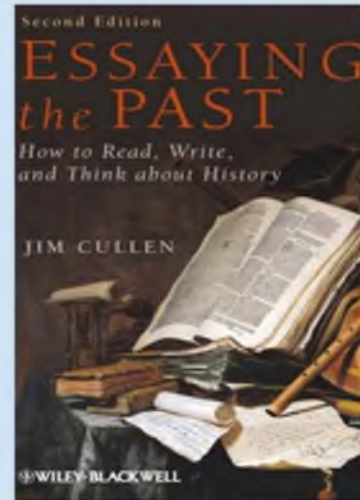
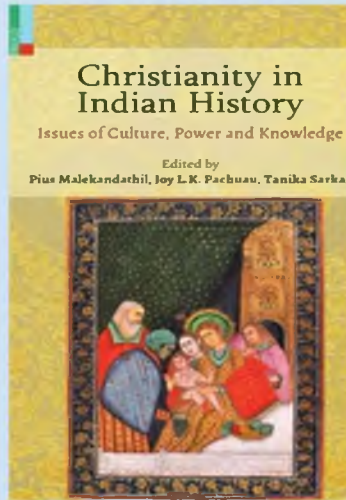
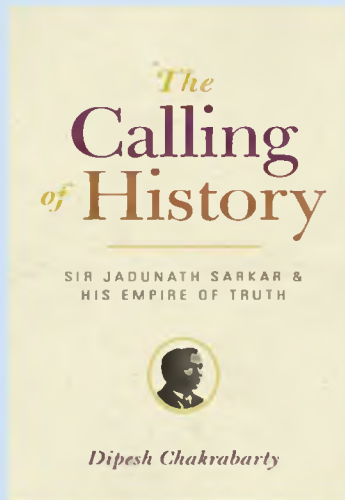
उमा चक्रवर्ती देवदासियों व् उनकी सामाजिक स्थिति का वर्णन भी करती है और साथ ही साथ किस प्रकार का उनका शोषण होता था उसके विषय में भी जानकारी देती हैं ।

वे कहती हैं कि ऐसा नही था कि जाति और लिंग पर आधारित उस स्तरीकरण कि आलोचना नही की गई थी । असमानता व् पितृसत्तात्मक ढांचे को चुनौतियाँ भी मिल रही थी । इसका उल्लेख वे ‘सेतकेतु जातक’ व् ‘पुत्राःदासी’ की कथा के आधार पर करती हैं। वे बताती हैं कि जाति व्यवस्था को भक्ति आन्दोलन ने भी बड़ी चुनौती दी । स्त्रियाँ भक्ति से जुडने के बावजूद भी पितृसत्तात्मक और जाति समर्थों कि बंदिशों से छुटकारा नही पा सकीं । वे सजातीय विवाह , स्त्री धर्म व् नियंत्रण से जुडी ही रहीं ।

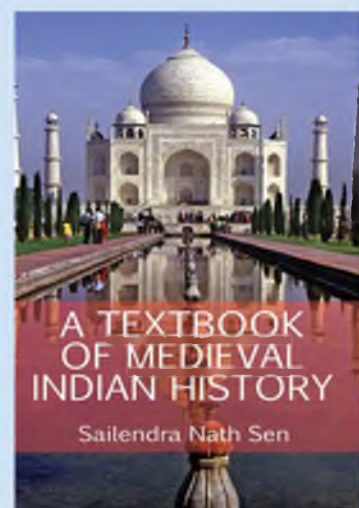
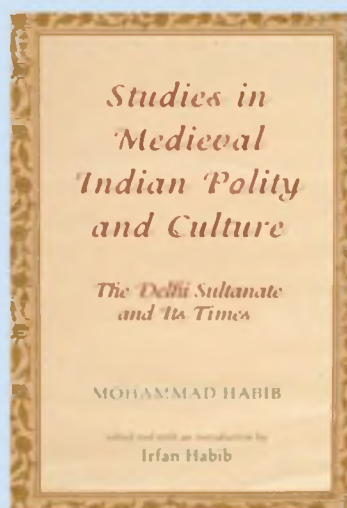
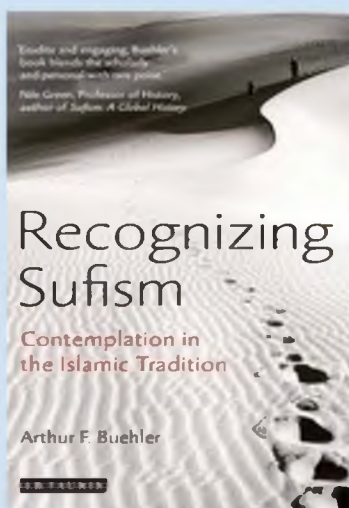
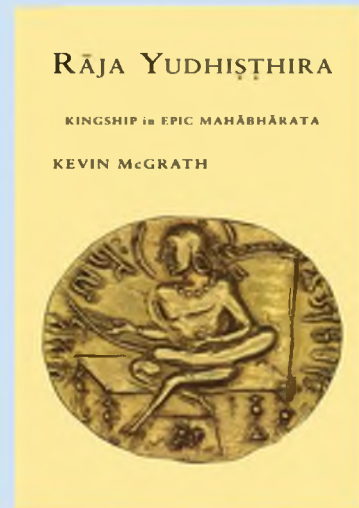
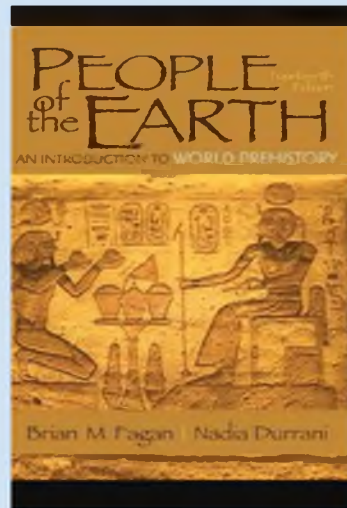
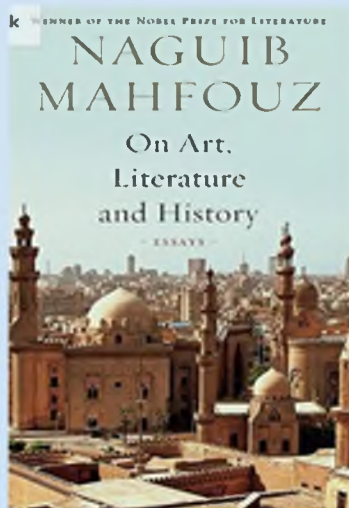
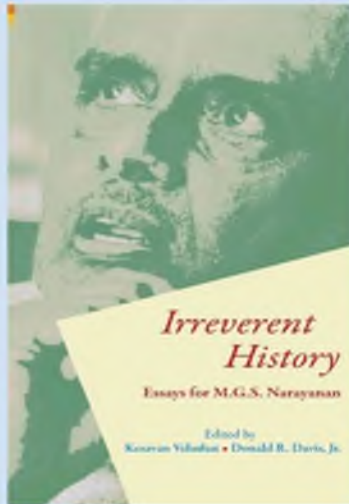
संक्षिप्त में इस लेख के माध्यम से प्राचीन भारत में जाति व् लिंग की स्थिति का पता चलता है । यह भी ज्ञात होता है कि वर्चस्वशाली ब्राह्मणों ने कई कायदे ऐसे बनाए जिसके कारण स्त्री व् जाति दोनों ही अधीनस्थ हो गए । महिलाओं पर कई प्रकार के नियंत्रण एक पितृसत्तात्मक ब्राह्मणवादी ढाँचे को दर्शाता है ।



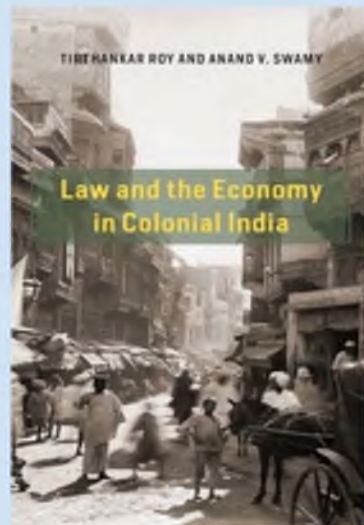
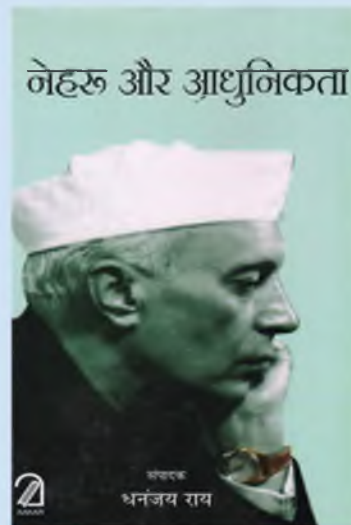
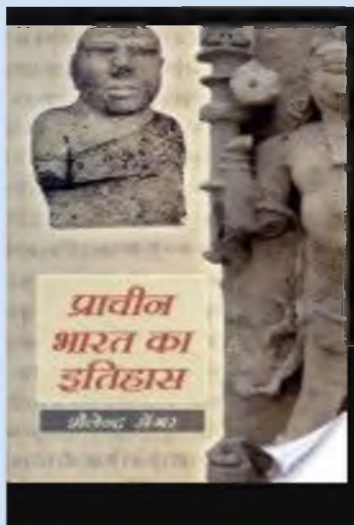
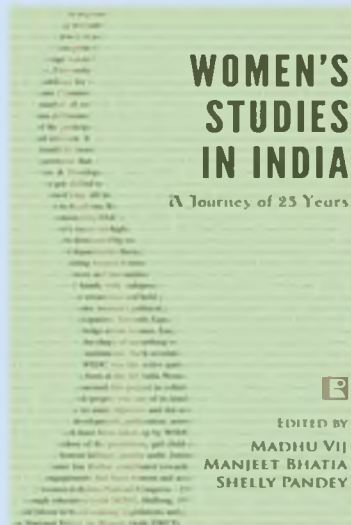
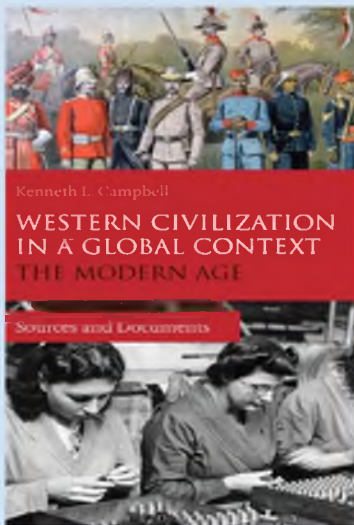
NEW ARRIVALS



NEW ARRIVALS



NEW ARRIVALS



TOPPERS (2016-2017)

S.NO.	NAME	ROLL NUMBER	PERCENTAGE/CGPA	POSITION
IIIrd Yr				
1.	HAILEY GUPTA	14044218001	71.31%	FIRST
2.	G. DEVI	14044218025	63.72%	SECOND
3.	MANIKA SHARMA	14044218010	62%	THIRD
IIInd Yr				
1.	PRIYANKA GUPTA	15044518007	7.07 CGPA	FIRST
2.	SWATI CHAUDHARY	15044518012	7.04 CGPA	SECOND
3.	VAISHNAVI	15044518042	7.04 CGPA	SECOND
4.	KAVITA SHARMA	15044518037	6.96 CGPA	THIRD
Ist Yr				
1.	VISHWA PREETI	16044518013	7.59 CGPA	FIRST
2.	KUMARI KRITI PRIYA	16044518026	6.86 CGPA	SECOND
3.	AKSHITA	16044518004	6.73 CGPA	THIRD



Academic Calendar

21st July 2017	Orientation
25th August 2107	History Quiz to Commorate 75th year A Quit India Movement
15th September 2017	Talk on Sufism (Alternative Narrative– Qakandars an antinomian Sufi Chat) by Dr. Kumkum Sirivastav, Dr. Sumel. S. Sidhu
11th October 2017	Visit to National Museum
8th November 2017	Visit to Taj Mahal

Quiz Answers

- 1) b 2) d 3) c 4) a 5) c
- 6) a 7) a 8) a 9) d 10) b
- 11) b 12) a 13) b 14) a 15) a
- 16) c 17) d 18) a 19) b 20) a
- 21) c 22) d 23) b 24) b 25) a

