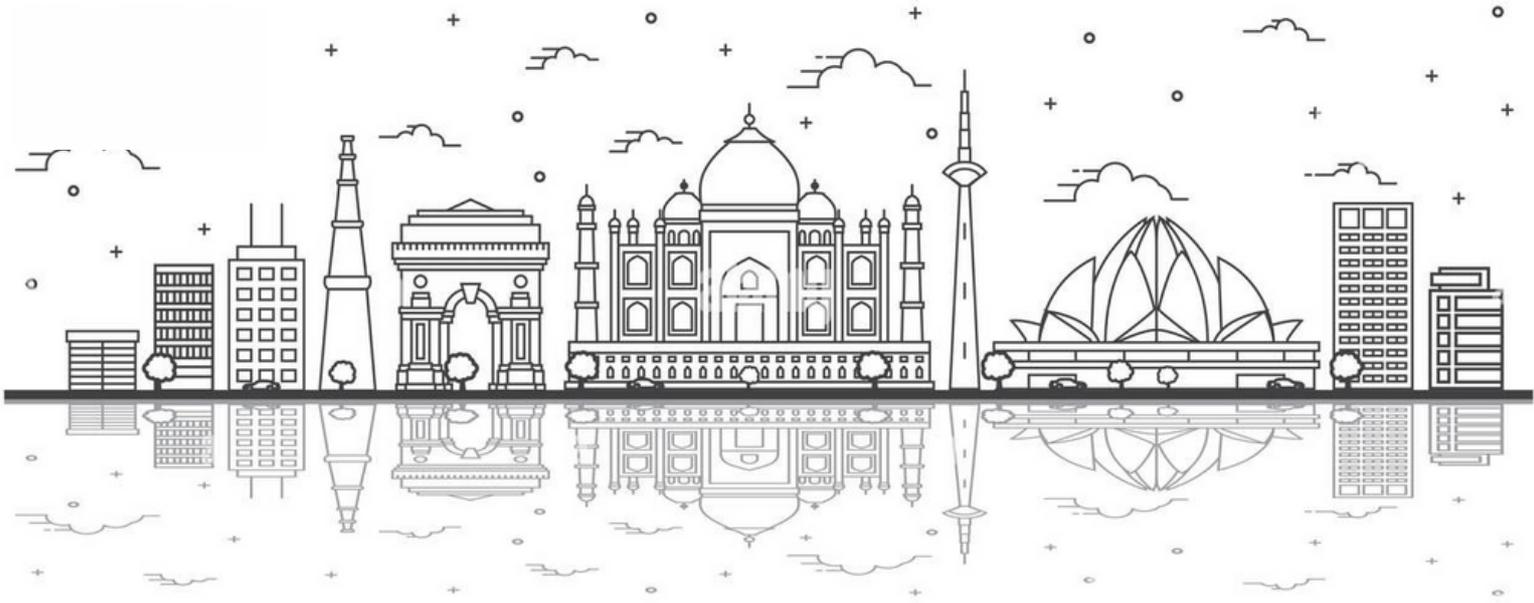




DHAROHAR NEWSLETTER

DEPARTMENT OF HISTORY, KALINDI COLLEGE



EDITOR

Ms. Adity Chowdhury
(Assistant Professor)

CO-EDITOR

Dr. Om Prakash
(Assistant Professor)

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PRINCIPAL'S DESK



PROF. MEENA CHARANDA

WHAT IS PAST IS PROLOGUE...

At the very outset,

I would like to congratulate History Department for its departmental E-Newsletter. Kalindi College, affiliated to University of Delhi, is one of the most esteemed institutions, imparting education to empower the minds and soul of the students. It's NAAC accredited A+ College. Since 1967, Kalindi College is relentlessly moving forward to fulfill its commitment for providing education to the students hailing from different strata of the society. It gives me immense pleasure to see your contributions in the E-Newsletter and also makes me proud of having you as students. You are the mirrors in which we see our reflections in various manifestations. With these words I wish you success in your future endeavours.

TEACHER IN-CHARGE 'S NOTE



DR. RINI PUNDIR
(TIC)
(Associate Professor)

HISTORY IS THE VERSION OF PAST EVENTS THAT PEOPLE HAVE DECIDED TO AGREE UPON...

With this note, I feel ecstatic to announce the completion of Volume III, of the Department E-Newsletter, titled Dharohar. As the Teacher in Charge, it is a momentous occasion for me along with my colleagues to see the E-Newsletter in its final shape.

With a long cherished deep desire to encourage our students to give best to their potential. I am grateful to our esteemed Principal, Prof. Anula Maurya, for guiding us in each and every steps. She is an epitome of inspiration and her support motivates us to strive towards betterment of students. Like last year, this year also both the faculty and students have continued to contribute thought provoking articles, poems, short stories etc, which will keep the readers engaged for years to come. This E-Newsletter also depicts various departmental events / activities organized keeping overall academic grooming of the students in mind.

LETTER FROM THE EDITOR



Ms. ADITY CHOWDHURY

You Study the past and you would define the future Confucius

One of the most fascinating aspect about history is its unpredictable nature. It is full unsolved conundrum; yet it's capricious nature has generated great deal of frustration before it leaps to new vistas. Admittedly it often proffers thought provoking ideas; thus, providing us with answers for to many questions.

I am delighted to present to you momentous souvenir 'Dharohar.'

Dharohar, is not just a magazine, it is an illuminating chronicle, which showcases literary talents of our students. It also revels in capturing exhilarating flashbacks of some of the events organized under the aegis of it.

I extend my heartfelt and genuine gratitude to our Principal, Prof Anula Maurya and Teacher incharge, Dr. Rini Pundir for their constant encouragement and kind support.

See you next year with the belief that the content of Dharohar will be consistently holistic and enthralling.

Happy Reading!

CO-EDITOR'S NOTE (HINDI)



DR. OM PRAKASH

It was my privilege to be a part of E-newsletter "Dharohar". I firmly believe in positive manifestations of the students who have contributed in the making of this chronicle. I am forever indebted to Dr. Rini Pundir for giving me an opportunity to work along with the students. Her constant encouragement have motivated me and my students to accomplish this task and also, beholden to my team of students who are involved in the final shape of this E- newsletter.

Dharohar History Society Faculty



Dr. GARIMA PRAKASH
CONVENOR



Dr. KRISHNA KUMARI
CO-CONVENOR



Dr. RINI PUNDIR
TEACHER IN-CHARGE



Miss. ADITY CHOWDHURY
EDITOR



Dr. OM PRAKASH
CO-EDITOR

Dharohar History Society Faculty

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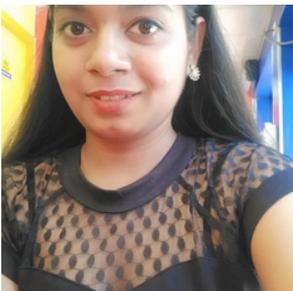
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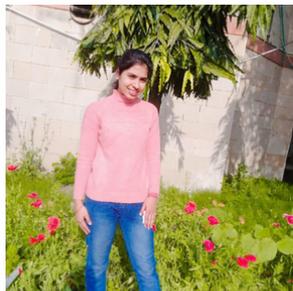
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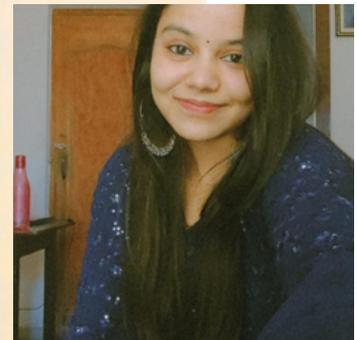
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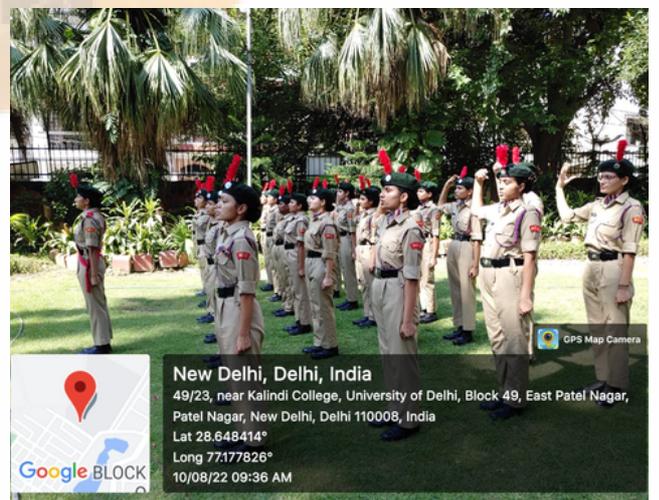
VASUNDHARA - EARTH DAY CELEBRATION

Earth Day celebration was organized by the Dharohar Society, Department of History on 22nd April 2022. The theme of the inter college competition was 'Invest in Our Planet'. Our patron Prof. Naina Hasija conveyed her best wishes for the competition. Under the guidance of Dr. Garima Prakash and Dr. Rini Pundir, the event was organized in a smooth manner. Mrs. Hiteshita Adiya Sharma and Dr. Shanuja Beri graced the occasion as the Judges of events. Different kinds of competitions were held during the celebration, (I) Slogan Writing, (II) Crack the Garbage and (III) Paper Presentation. Students had participated from various colleges in the competitions. Prizes and E-Certificates were distributed to the winners.



INDEPENDENCE DAY CELEBRATION

Flag hoisting ceremony of 76th India's Independence was celebrated with joie de vivre. Like previous year, flag hoisting ceremony was organized by the history department and was celebrated on August 10, 2022. The chief guest invited for this occasion was Professor Umesh Ashok Kadam, former Chairperson in the center for Historical studies, JNU and currently he is the member secretary, ICHR. The function started with national anthem and parody of other songs related to freedom struggle. The event was compered by Dr. Krishna Kumari, Asistant Professor, department of history. Once flag was unflured the comperer had invited Prof. Naina Hasija, Principal, Kalindi college to say a few words in connection with the occasions. In her speech she paid homage to freedom fighters and their contributions made in the making of India. Concomitant, she mentioned proudly of the centenary of University of Delhi and 75th of Amrit Mahotsav. Apropos, Dr Krishna requested our chief guest, Prof. Kadam to address the gathering.



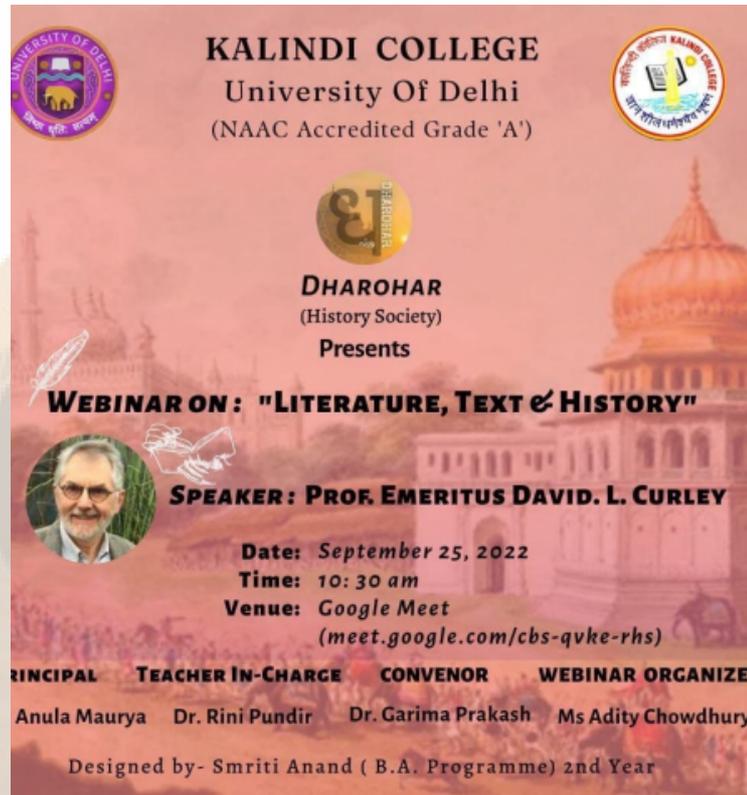
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Orientation of Batch (2022- 2026)



The Department of History had officially conducted an official orientation programme that is 'Know your Department' on November 2nd ,2022, for the current batch mentioned above. The orientation was attended by parents and their wards. It began with the introduction of college by the Teacher In-charge, Dr. Rini Pundir. The Professors also provided the freshers with the knowledge of academic importance along with the behavioural conducts within the premises of college.

Webinar with Prof. David Curley



The poster is for a webinar titled "LITERATURE, TEXT & HISTORY" presented by Dharoohar (History Society) at Kalindi College, University of Delhi. It features a portrait of Prof. Emeritus David L. Curley and lists the date, time, and venue. The poster also lists the roles and names of the organizing staff: Principal Anula Maurya, Teacher in-Charge Dr. Rini Pundir, Convenor Dr. Garima Prakash, and Webinar Organizer Ms. Aditya Chowdhury. The background of the poster shows a traditional Indian building with a dome.

KALINDI COLLEGE
University Of Delhi
(NAAC Accredited Grade 'A')

DHAROHAR
(History Society)
Presents

WEBINAR ON: "LITERATURE, TEXT & HISTORY"

SPEAKER: PROF. EMERITUS DAVID. L. CURLEY

Date: September 25, 2022
Time: 10: 30 am
Venue: Google Meet
(meet.google.com/cbs-qvke-rhs)

PRINCIPAL **TEACHER IN-CHARGE** **CONVENOR** **WEBINAR ORGANIZER**
Anula Maurya Dr. Rini Pundir Dr. Garima Prakash Ms Aditya Chowdhury

Designed by- Smriti Anand (B.A. Programme) 2nd Year

Dharohar, the History Society of Kalindi College had organized one-day international webinar on 'Literature, Text and History', on September 25, 2022, at 10:30 A.M. The chief guest for the event was Professor Emeritus David. L. Curley. He was welcomed by Ms. Shweta and Ms. Smriti, both student of B.A. Programme having History as their major disciplines. Professor Curley is known for his exemplary work in the field of vernacular literature of Medieval and Early Modern Bengal. His book titled 'Poetry and History: Bengali Mongolkabyo and Social Change in Precolonial Bengal', is a genre of narrative literature analyzing societal configuration. Apart from this, he has many publications to be issued that are of academic importance. He received many accolades for his scholarly endeavours.

Tri Colour Competition

The History Department , under the flagman ship of Dharohar had organized 'Tricolour Competition ', on January 24, 2023, to celebrate Republic Day. The whole event was organised at TRI block of Kalindi College .

Republic day is a national festival of India which is commemorated India's independence from the age old shackle of colonial subjugation on January 26 every year. India became republic and it gave the message of solidarity,liberty, equality, fraternity,etc to all the people of India.



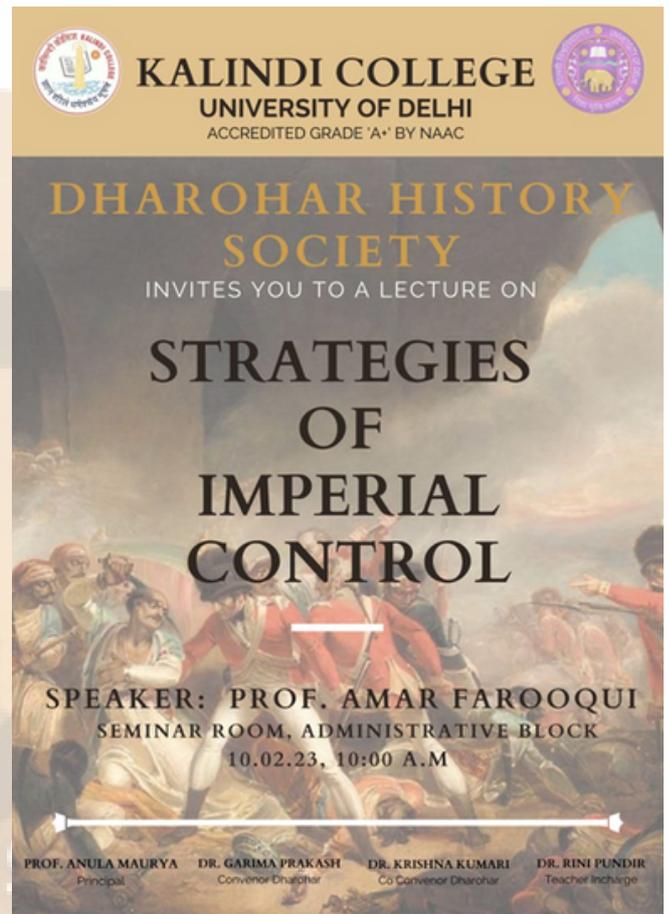
To celebrate this occasion the History Department had organized painting competition to encourage the feeling of patriotism among students. In the competition, the students were allowed only to use the flag colour. The chosen theme was intended to make use of :

“ never let us forget
never let us be shy
let’s make the flag of
the nation fly very high.”

The competition was judged and supervised by the faculty members, Dr. Rini Pundir , Dr Garima Prakash and Dr Krishna Kumari . After this event, two smaller endeavours, hair braiding and face painting were held. The entire event revealed the enthusiasm and happiness of the students when they had painted the national flag on their faces. The students worked creatively and promoted their artistic excellence.

One Day Talk with Prof. Amar Farooqui

The event commenced with the welcome of Prof. Amar Farooqui by a 3rd-year student who introduced Mr Amar Farooqui and his career throughout his life. The teacher in charge of the History Department gave him a shawl by showcasing honour. Co-convener, Dr. Krishna Kumari gifted Sir with a planter to express gratitude. Prof. Farooqui started his lecture with a pleasant introduction to colonial control. He covered British Indian History till 1857. He started to discuss about the East India Company and its fetish for control over an elongated period of time. Students were the main audience who surely had found the lecture thought provoking and knowledgeable. From the start of 1600 heralded the establishment of the East India Company and their viciated policies till 1857. The lecture was based on the details on maritime trade and commerce.



The lecture was for 2 hours and it was filled with historical evidences which were found to be informative. He talked about East India Company and its endless avarice by introducing policies on economic settlement to which jeopardized Mughal's economy and their inheritance. This resulted widespread devastation and the quotidian life of people got affected. By the end of the workshop, the queries of students were answered by Prof. Amar Farooqui. Last but not the least, it was an eloquent lecture for both the students and the teachers. Students had a proper learning session and they enjoyed it. The curtain down was done by Dr. Rini Pundir. She expressed her gratitude to the speaker for giving glimpses of an era of colonial subjugation and intrusion of Europe based on quaint ideology of 'Colonialism, Capitalism and Imperialism.'

PRISMATIC VIEW OF ISLAMICATION IN MEDIEVAL BENGALI LITERATURE

Ms. Adity Chowdhury
Assitant Professor
History Department

ABSTRACT:

Aziz Ahmad's article on Epic and Counter-Epic, is one of its kind to describe the feelings of both prolific medieval Islamic scholars and marauders when they came into the contact with autochthonous people in Al-Hind. This article will explore processual development of Islamication in Bengali Literature during Medieval era and how it has been contextualized in both Kabya and Chaitanya Charitamrit.

Keywords : Islamication, epic, counter-epic, jihad, kabya, chaitanya charitamrit, tarikh, futuh, jahan-suz, heresy

Most interesting article of Aziz Ahmad's on 'Epic and Counter-Epic,' is first among his many articles, which contextualizes the medieval mindset of the Islamic era in India. Quite eloquently scribed the notion of 'Pious Obligation,' in both Tarikh and Futuh literatures of Persian and Arabic History writings towards their Prophetic religion. As a matter of fact, some of the medieval political thinkers continued to reiterate through their chronicles the importance of Islamication using coercive means, in case voluntary conversion did not happen. Such incidents are found in Futuh literatures in abundance where domination of Islam is cited over infidels while Arab expansion was going on at its pinnacle.

As we resurrect our medieval past the look for syncretism in saracenic architectures in Al-Hind seems incongruous in Mamluq-at-i-Sultanante-i Hind. Not only Ilbari dynasty lacked artistic interaction but rulers after Ilbari expressed similar attributes in their consecration. The most sought after ideology that have acquired historical contentiousness are destruction and appropriation of objects---images, or temples, which they very fondly described as 'but khana', by medieval rulers, often in the contest of conquest. Such actions are very often designated as 'loot' or 'iconoclasm,' have more often been represented as form of theft or as part of political manoeuvrings. Very much part of a larger project to annihilate a culture through desecration of its sacerdotal bearings. It is because of this activity historian's confrontation with modern notion of architectural heritage expressing anxieties and resting on faith rather than critical understanding. Richard Davis opines that display of architectural assemblages talks about victory, overlordship and legitimacy. In juxtapose with it he talks about wartime looting of objects and their relocation in new environment. He also feels religious colouring of forcible expropriation of material culture represented new societal and political configurations in guise of 'Neo faith.' This centrality of Islamic vandalism in medieval India lies in the normative directives within orthopraxis Islam, which calls for demolition of sacred places or destruction of objects embodying idolatry and pantheistic principals. Believed it to be sacrosanct the Turkish warrior elites staked their claims to legitimacy by publicly claiming the lands of the vanquished along with their acts of desecration of sites and Islamication of local populace. In other words the rise of Turkish Islamism begun with the sack of Ghazna, the eponymous Dar-al Khialfa of Ghazvanid dynasty. This dramatic event earned the Turkish chief with the sobriquet Jahan-suz or World Burner. Like many upstart nobles whose origin remained in obscurity rose to prove themselves as purveyors of Sunni orthodoxy. Many master narrator have described Ghurid's military aggrandizement towards India as champions of faith and bolstering Islamic growth. Panegyricism was in currency when Muizz-al Din's role was defined as sultan-i ghazi (the sultan of the holy warriors) and depicting his Indian campaigns as the army of Islam (lashkar-i Islam) and army of infidels or unbelief (lashkar-i kuffar). As a matter of fact Ghurid Sultans in their endeavour to portray themselves as upholder of Islam or as champions of Sunni orthodoxy, Sultan Ghiyas-u'd Din described himself as 'victor over the unbelievers and heretics (qahir al-kafara wa'l-mulhidin), enshrining common connection between the suppression of heresy and the chastisement of unbelievers.

On the construction of architecture in medieval India, scholars like Habib and Nizami, Aziz Ahmad and others have coined the word ephemeral in the context of military aggressiveness of Ghurid and his parvenu Bandagan. Ideologically speaking, the Turkish dispensation continued to rule as representative of Khalifa even after the decimation of Muizz-al Din. In the midst of political upheaval interaction at close quarter happened with the indigenous. The impact of such can be felt in saracenic architecture. It leaves no doubt that sultans of Dihli contributed in their own way in construction of palaces, mosques and some of them were de novo. On the other hand, Marshall Hodgson believed except in literatures and art, in no other aesthetic field cultural encounter reflected. Though the word 'syncretic' is a modern parlance, however, it is liberally used by Hodgson while describing gunpowder empire. Keeping Akbar's era in mind he felt 'Interconfessional Islamicate Culture', is most apt and in currency then era. Traversing through the ballast of vernacular sources, inclusive of oral transmissions and written documents, of Medieval Bengal has, to some extent solved the conundrum of cultural syncretism. This pseudo-ideological clash gets cleared when we read Persian literary accoutrements. Besides, circumbulating court and its cosmopolis, Sadr-u's Sudur Minhaj-u's Siraj Juzjani in his traditional master narrative Tabaqat-i-Nasiri, has provided an insightful incident of Islamic vandalism in Al-Hind. This encounter had cataclysmic impact upon local populace of Bengal. Apparently most of the histories of the medieval past often seemed arcane and remote as their narratives focused on the importance of Islamization. However, Juzjani's narrative has drawn our attention to widespread devastation and desecration of Buddhist monastery of Nalanda and bloodshed, pillage and massacre of Buddhist monks in 1204 A.D., by Muhammad Bakhtiyar, a freeman of Sultan of Ghur, named Muizz-al Din Muhammad bin Sam. This work of Minhaj is significant in the wake of Islamic dissemination and seemingly, no other historians of both Sultanate and Mughal eras have ever raised the issues of Islamic vandalism. Warring of Muhammad Bakhtiyar in Al-Hind remained elusive in the writings of master traditional writers. Similar mindset is noticed among the historians of champagne disposition. Very few of them have touched upon Islamic subjugation of Bengal under Turkish hegemony. Characteristic of Muhammad Bakhtiyar as portrayed in Minhaj's book leaves no confusion that he was a parvenu who was lusting after material possessions of Al-Hind. Since, his overlord Sultan Muizz-al Din decided not to award him with Iqta it became paramount for Bakhtiyar to show his valour in war. Vernacular literatures of medieval Bengal have embossed this incident as the devolution of Sena dynasty and their feebleness. The result of Muhammad Bakhtiyar's coup in 1204 A.D., had brought subtle changes in both the agrarian and cultural frontiers of Bengal. It is also noteworthy that the conquered of Bengal, Islamic political thought had already been evolved from universal Arab caliphate to political centralization in which role of a ruler as representative of God was elucidated. Attempts were made to demarcate political and religious wilayat. For manshur and other politico-religious matters state was completely depended upon Caliphate (Khalifa), successor to the Prophetic lineage.

Amid-st political coup d'etat, changes happening in the societal configuration through Persianization.

What emerged here was a unitary statecraft with ruler at the apex along with revised theory of kingship in syncopation with parvenu nobility. One must not forget that this was a period showing struggle to reconcile the caliphal state with the reality of disparate Turkish groups that had seized control over most of the regions in the world. The revised power created frictions between caliphate and state, justified de facto separation betwixt them. Certainly, Muhammad Bakhtiyar inherited Persian ideals of kingship, which had influenced majority of the Turkish invaders and this ideology of monarchical absolutism was not the only vision inherited by Muhammad Bakhtiyar and his contemporaries. By the thirteenth century enormous written documents, lore, oral and other spiritual dossiers were penned. Authority in those books showed them paralleled, and sometimes opposed. Ghazali, one of the most sought after philosopher of medieval times urged that reigning monarch must include caliph's name in Jamiat or public prayers (khutba in congregational prayers) and on his minted coins (sikka). In other words, the authority of the Sultan rested not on an divine legitimacy or ethnic inheritance but his ability to maintain state security and public order. This passage highlights the basic nomenclature of Persian cosmopolis as it revealed the conqueror ought to follow proper instruments of political legitimacy, reciting khutba in Friday sermons, minting coins and raising monuments. In other words raising buildings using desecrated temples was an attestation of change in the politics .

Militarily, Muhammad Bakhtiyar's conquest was an assailment, his cavalry managed to overwhelm local population unaccustomed to violence. This aggression continued for an year. To commemorate his victory Muhammad Bakhtiyar had struck coins in the name of his overlord in Dihli, Sultan Muizzal-Din on which he used Sanskrit word 'Gauda Vijaya'. Another most pertinent example of Islamic rule in Bengal was the construction of a minar of Chhota Pandua towards the end of the thirteenth century. The purpose was to call the faithful for prayers. Looking at its height and form suggest that it was built to serve political purpose of announcing victory over vanquished people. Even one of the earliest surviving mosques in Bengal convey foreign hegemony transplanted to the delta. In the first quarter of the fourteenth century Ala-u'd Din Khilji was described in subtlety about his contribution in Islamication. Khusraw, in Ashiqui openly highlights about the imbalance in the relationship between victors and vanquished. Similarly his magnum opus, Khazain-u'l Futuh instantiates the invasion of Sultan again Chittor. In the context of latter he firmly believed in the Islamic victory over Chittor. He further narrate show khilat or gifts of honour was proffered by the sultan who had embraced Islam through the process of Islamication. This incident is not alone in medieval past.

Plenitude of incidents can be discerned in vernacular sources. For example in Chaitnya Charitamrit, Chaitnya has openly shown castigating Qazi for Islamicating local populace. It would not be wrong to assume that the Chaitnya movement came into existence as Hindu bulwark against Islamication. Noteworthy is the commentary of Chaitnya as to how forcible expropriation in syncopation with coercive conversion was in vogue during fourteenth and fifteenth centuries. Kabya literature may have showcased intervention of divine benediction whenever raids carried out by the Turks or Mughals. However, the outcome was to encourage 'Persianization of Indigenous Culture,' in Medieval Bengal. Sources of both Dihli Sultanate and Mughals conveyed tendentiousness of Bengal and its effort to retain its independence. This led to widespread chasm and frictions between State and Bengal, which resulted into continuous invasions. Thus, it broadly encapsulated an era of diffidence in eighteenth century in tandem with proliferation of caste, race and ethnicity.

दिल्ली के सात ऐतिहासिक नगर

- डॉ नूतन पांडेय
इतिहास विभाग

[Assistant Professor]

"इक रोज़ अपनी रूह से पूछा, के दिल्ली क्या है, तो यूं जवाब में कह गई, ये दुनिया मानो जिस्म है और दिल्ली उसकी जान" ~ मिर्ज़ा असदुल्लाह खान ग़ालिब

आज दिल्ली हमारे देश की राजधानी है, यहाँ कई शासकों ने इस शहर को अपने शासन का राजनीतिक केंद्र बनाया और पूरे भारत पर शासन किया। यमुना नदी के तट पर स्थित इस शहर का एक प्राचीन ऐतिहासिक महत्व रहा है। दिल्ली शहर भारत के इतिहास का प्रतीक है, जहाँ कई शासकों की कहानियाँ हैं, इस शहर ने अनगिनत संस्कृतियों को देखा है और इसके बावजूद आज भी अपनी खुद की एक पहचान बनाये हुए है। दिल्ली का प्रारम्भिक इतिहास हमें हिंदू महा ग्रंथ महाभारत में मिलता है। इतिहासकारों के अनुसार दिल्ली में सात शहर हैं जो अलग अलग राजवंशों के किलों के आस पास स्थापित हुई हैं, इन किलों के अवशेष आज भी हमें दिल्ली के अनेक जगहों पर देखने को मिलते हैं।

दिल्ली के सात शहर

दिल्ली के ऐतिहासिक सफ़र की लंबी कहानी १०६० ईसा पूर्व से शुरू होती है जब तोमर राजवंश के राजा अनंगपाल तोमर ने अपनी राजधानी लाल कोट में स्थान्तरित किए। अभिलेखित तथ्य के अनुसार यही से दिल्ली में किला बनाने की शुरुआत हुई। यही लालकोट आगे चल कर दिल्ली का पहला शहर बना।

१- लालकोट और किला राय पिथौरा-

तोमर राजवंश की जानकारी हमें शिलालेखों और सिक्कों में मिलती है, इन स्रोतों से पता चलता है कि तोमर राजवंश कि शुरुआत गुर्जर प्रतिहार शासन के अंदर जागीरदारों या सामंतों के रूप में हुई। शिलालेखों के अनुसार ३६ राजपूत राजवंशों में से तोमर एक राजवंश था और दिल्ली में पहली बार सुरक्षा की दृष्टि से एक किला बनाया गया था जिसे लालकोट का नाम दिया गया।

११७९ में तोमरो को शाकम्भरी के जहामनवाज़ ने अपदस्थ किया और ११७९ में दिल्ली के राजा पृथ्वी राज चौहान तृतीय राजा बने, उन्होंने लालकोट किले का विस्तार किया और यही दिल्ली का पहला शहर बना १६वीं शताब्दी में मुगल इतिहासकार अबुल फजल ने इस किला को क़िला राय पिथौरा का नाम दिया। इस क़िले के शहर के अवशेष कुतुब मीनार के प्रांगण के आस पास देखा जा सकता है। कहा जाता है कि तोमरो और चौहानों के शासन के दौरान कुतुब प्रांगण में २७ हिंदू मंदिर थे जो उनके समय के वास्तुकला के उत्कृष्ट नमूने थे। दिल्ली के पहले शहर की झलक आज भी साकेत, महरौली, किशनगढ़, वसंतकुंज क्षेत्र में देखी जा सकती है जो दिल्ली का सदन क्षेत्र है।

११९२ में शिहाबुद्दीन उर्फ मुइजुद्दीन मुहम्मद गौरी ने तराइन के द्वितीय युद्ध में पृथ्वी राज चौहान को पराजित किया और इसके बाद चौहान वंश का अंत हो गया। १२०६ में शिहाबुद्दीन उर्फ मुइजुद्दीन मुहम्मद गौरी की मृत्यु के बाद गुलाम वंश के शासक कुतुबुद्दीन ऐबक ने गुलाम वंश को स्थापित किया और यहीं से इस्लाम के नियम और दिल्ली सल्तनत की शुरुआत हुई। सुल्तान ऐबक ने कुव्वत - उल मोस्क को बनवाया, जो दिल्ली का पहला मस्जिद था कुतुबुद्दीन ऐबक ने कुतुब मीनार की नींव रखी जिसको उसके उत्तराधिकारी इल्तुतमिश और आगे के शासकों द्वारा पूरा किया गया, उस समय दिल्ली सल्तनत का शक्तिशाली शासन का केंद्र महरौली रही। दिल्ली शहर पर गुलाम वंश का शासन ११२० तक रहा और १२९० में एक कोर्ट नोबेल जलालुद्दीन फ़िरोज़ खिलजी ने दिल्ली की सत्ता पर कब्ज़ा कर लिया और उसने खिलजी वंश की स्थापना की। खिलजी वंश के शासन के दौरान दिल्ली के दूसरे शहर की स्थापना की गई जिसका नाम सिरी रखा गया।

२- सिरी

खिलजी वंश पर छह शासकों ने शासन किया, इनमें से सबसे प्रसिद्ध शासक अलाउद्दीन खिलजी ने १३०३ में एक नई राजधानी सिरी का निर्माण कराया। मंगोलों के पूर्व और पश्चिम से लगातार आक्रमण से बचाने के लिये अल्लाउद्दीन ने इस किला को बनवाया था, जिसे दिल्ली के दूसरे शहर के नाम से जाना जाता है, उसके शासन के दौरान ये ही किला शक्तिशाली शहर के रूप में जानी जाती थी आज ये सिरीफोर्ट नई दिल्ली का हिस्सा है। यह किला कुतुब मीनार के पूरब और पश्चिम में पाँच किलोमीटर की दूरी पर बनवाया गया है, इस शहर को अंडाकार के आकार में बनाया गया था।

१३१६ में अचानक अलाउद्दीन की मृत्यु हो जाने से निर्माण कार्य अधूरा रह गया, उसके बाद इस किले को सूर वंश के शासक शेरशाह सूरी ने १५४० से १५४५ के बीच नष्ट कर दिया, अपनी खुद का शहर बनाने के लिए इसे नष्ट किया गया। ग्यासुद्दीन के शासन के दौरान दिल्ली के तीसरे शहर का निर्माण हुआ, जिसका नाम तुगलकाबाद रखा गया।

२- तुगलका बाद

ग्यासुद्दीन ने १३२१ में एक किले का निर्माण कराया जिसे आज तुगलकाबाद का किला कहा जाता है, जिसका निर्माण भी मंगोल आक्रमण से बचने के लिए किया गया था, इस शहर को बनाना ग्यासुद्दीन तुगलक का एक सपना था और इस किले को बनवाने लिए उनके अंदर इतना जुनून था की उन्होंने प्रसिद्ध सूफी संत निजामुद्दीन औलिया के द्वारा बनाई जा रही बावली का निर्माण रुकवा दिया जिसके कारण सूफी संत ने उन्हें श्राप दिया, और दोनों की ये कहानी एक दंत कथा बन गई हैं।

ग्यासुद्दीन का समाधि दिल्ली के तुगलकाबाद में स्थित है और उस समय के स्थापत्य का जीता जागता उदाहरण है। तुगलकाबाद १३२७ में नष्ट कर दिया गया। माना जाता है कि पानी की कमी और निजामुद्दीन औलिया के श्राप के कारण इस शहर को नष्ट कर दिया गया था। १३२४ में ग्यासुद्दीन तुगलक की मृत्यु के बाद उसके बेटे मुहम्मदबिन तुगलक सिंहासन पर बैठे। मुहम्मद इन तुगलक ने दिल्ली के चौथे शहर जहाँपनाह का निर्माण किया।

४- जहाँपनाह

मुहम्मदबिन तुगलक के समय भी मंगोल आक्रमण खत्म नहीं हुए थे और इसी समस्या से निपटने के लिये उसने जहपनाह शहर का निर्माण करवाया, यह शहर १३२६- २७ में बनाया गया था। आज के समय इस शहर के अवशेष सिरी और कुतुब मीनार के आस पास देखा जा सकता है। इब्न बतूता के अनुसार उस समय कुतुब परिसर अर्बन क्षेत्र था और सिरी एक सैनिक परिसर था।

इस किले की कुछ महत्वपूर्ण भवन जैसे, बेगमपुर मस्जिद, विजयामण्डल हैं। मुहम्मदबिन तुगलक ने सात साल शासन किया उसके बाद उसने अपनी राजधानी दौलताबाद में स्थान्तरित किया, उनका यह कदम इतिहास में निंदनीय है, १३३४ में पुनः अपनी राजधानी दिल्ली स्थापित किया। यह शहर भी मंगोल आक्रमण से बचाने के लिये बनाया गया था। १३५१ में फ़िरोज़शाह तुगलक दिल्ली के सिंहासन पर बैठा, फ़िरोज़शाह तुगलक ने दिल्ली के पाँचवे शहर को स्थापित किया, इस शहर को फिरोजाबाद का नाम दिया गया।

५- फिरोजाबाद

फिरोजशाह तुगलक ने फिरोजाबाद शहर का निर्माण कराया जिसे हम फिरोजशाह कोटला के नाम से जानते हैं। खिड़की मस्जिद, चौसठ खंभा, बेगमपुर मस्जिद, बाराखंभा कुछ ऐसी भवन हैं जो इस काल में बनवाई गईं। फिरोजशाह तुगलक के काल में दिल्ली को बहुत वैभव और प्रसिद्धी मिली। इस शहर में बाबरी मस्जिद सबसे बड़ा मस्जिद है, जहाँ आज भी नमाज पढ़ा जाता है।

१३९८ में जब तैमूर ने दिल्ली पर आक्रमण किया तो बताया जाता है कि इस मस्जिद से वह इतना प्रभावित हुआ था इसका हुबहू नकल करके समरकंद में बनवाया। तैमूर के आक्रमण ने तुगलक वंश का नाश कर दिया। तुगलक वंश के बाद लोदी वंश आया जिसका समय काल १४४१ में शुरू हुआ लोदी वंश के अंतिम शासक इब्राहिम लोदी थे। १५२६ में तराइन के युद्ध में मुगल शासक बाबर ने इब्राहिम लोदी को पराजित किया, और यहीं से दिल्ली के इतिहास में एक नये दौर की शुरुआत हुई। बाबर ने तराइन के युद्ध में दिल्ली को जीत लिया था परंतु उसकी सत्ता की कुर्सी आगरा थी।

बाबर की मृत्यु के बाद १५३३ में उसके बेटे हुमायूँ ने सिंहासन सँभाला, इसी वर्ष हुमायूँ ने एक निर्माण कार्य दिल्ली में शुरू कराया जिसका दीनपनाह नाम रखा, हुमायूँ के सामने दो तरह का डर था, पहला बाहरी शक्तियों का जिसमें बिहार के शासक शेरशाह सूरी और गुजरात के शासक बहादुर शाह लगातार अपना साम्राज्य बढ़ा रहे थे, दूसरा आंतरिक डर था, जहां उनके भाईयों के बीच उत्तराधिकार के लिए गुटबंदी चल रही थी इन्हीं कारणों के कारण इस शहर का निर्माण पूरा नहीं हो पाया। शेरशाह सूरी ने मुगल बादशाह को १५४० में पराजित किया और सुर साम्राज्य की स्थापना की, शेरशाह सूरी ने दीनपनाह के निर्माण कार्य को पूरा कराया और इसका नाम शेरगढ़ रखा, आज इसे हम पुराना क़िला के नाम से जानते हैं। शेरशाह के द्वारा बनाया गया यह क़िला दिल्ली का छठा शहर कहलाया।

६- शेरगढ़ - और पुराना किला

अबुलफाजल के अनुसार हुमायूँ ने इस क़िले का निर्माण प्राचीन इंद्रप्रस्थ के अवशेषों पर कराया था, १५४० में हुमायूँ के पराजय के बाद शेरशाह सूरी ने इसमें कई परिवर्तन किए, उसने इसकी दीवारों को मजबूत बनाने का काम भी कराया।

शेरशाह की मृत्यु के बाद भी इस क़िले के विभिन्न शासकों ने अपने हिसाब से निर्माण कराते आये हैं।

हुमायूँ १५५५ में दुबारा दिल्ली के तख्त पर बैठा तब इसने दुबारा से इसके निर्माण कार्य को पूरा करवाया। यहीं वह जगह है जहां से हुमायूँ की गिर कर मृत्यु हुई। जैसा कि हम जानते हैं कि मुगलों की शक्ति का केंद्र आगरा थी और यह सिलसिला बाबर से जहागीर तक चलता रहा, १६३९ में शाहजहाँ ने मुगल शासन की राजधानी आगरा से दिल्ली स्थान्तरित की और दिल्ली में एक शहर बनाया जिसको शाहजहानाबाद का नाम दिया गया, जिसे दिल्ली की सातवे शहर के नाम से जाना जाता है, जिसे आज पुरानी दिल्ली के नाम से जानते हैं।

७- शाहजहानाबाद और पुरानी दिल्ली

इस शहर का निर्माण १६४८ में पूरा हुआ। और इस समय से १८५७ तक मुगल शासन के अंत होने तक यही शासन की राजधानी बनी रही, जब ब्रिटिश राज ने भारत पर अपने उपनिवेश स्थापित किए। इस शहर में मुगलों ने कई महल और किले बनवाये जिनमें सबसे महत्वपूर्ण लालकिला और चाँदनी चौक हैं। यहाँ कुछ दरवाजे और दीवारें आज भी खड़े मिलते हैं। दिल्ली गेट के अलावा लाहौर गेट किले में मुख्य प्रवेशद्वार थे, कुछ और महत्वपूर्ण गेट थे जैसे- कश्मीरी गेट कलकत्ता गेट, मोरी गेट, अजमेरी गेट।

शाहजहानाबाद धर्म निरपेक्षता एक जीता जागता उदाहरण भी है। नादिरशाह ने १७३९ में दिल्ली पर आक्रमण किया और मुगलों के सारी संपत्ति के साथ साथ शाहजहाँ का मयूर सिंहासन कोह - आई - नूर और दरिया -ए - नूर हीरे और आर्ट के अच्छी तस्वीरें भी लूट लिए। इसके बाद १७६७ में अफ़गानिस्तान के अहमदशाह अब्दाली ने भारत पर कई बार आक्रमण और यहाँ के शहरों को बर्बाद किया। इसप्रकार दिल्ली में १८०३ तक दंगों और आक्रमण का सिलसिला जारी रहा।

१७५२ से १८०३ के बीच दिल्ली पर मराठों का अप्रत्यक्ष शासन था, १८०३ में पापड़गंज के युद्ध में अंगरेजों ने मराठों को हराया। १८५७ के प्रथम स्वतंत्रता संग्राम के बाद ब्रिटिश ने भारत में ब्रिटिश शासन की नींव रखी, यह वह समय था जब मुगल साम्राज्य का पतन हो चुका था और बहादुर शाह ज़फ़र एक मात्र नाम का शासक रह गये थे। १९११ में ब्रिटेन ने दिल्ली में अपनी राजधानी स्थापित की और दिल्ली को लुटियंस दिल्ली में परिवर्तित कर दिया जो आज के नई दिल्ली में स्थित है। यह शहर शाहजहानाबाद के दक्षिण पश्चिम में स्थित है और ये ही शहर भारत सरकार के शासन का केन्द्र बना।

आज दिल्ली को आठवें शहर का शहर भी कहा जाता है। महाभारत काल से लेकर आज की दिल्ली को जो हम देख रहे हैं इस शहर ने कई उतार चढ़ाव देखे हैं, यहाँ कई शासक बने, शासन किए और कई आक्रमणकारी आये और शहर को लूटा, रास्ते में आने वाली हर चीज को ध्वस्त किया लेकिन फिर भी इस शहर ने अपनी पहचान को नहीं खोया है और आज भी अपने अस्तित्व को बनाये हुए है।

History of Ukraine and Russia Conflict

By – Shreyasee Singh
B.A History Honours

After the cold war, the recent threat on Europe's peace and security has been implied after the invasion on Ukraine by Russia. Russia and Ukraine have shared a troubled past that stretches all the way back to the 10th century. Both Russia and Ukraine share the same cultural roots. With a course of time, both the countries developed different cultural and political identities. On February 21, 2022, Russian president Vladimir Putin gave a bizarre and at times unhinged speech laying out a long list of grievances as justification for the "special military operation" announced the following day. While these grievances included the long-simmering dispute over the expansion of the North Atlantic Treaty Organization (NATO) and the shape of the post-Cold War security structure in Europe, the speech centred on a much more fundamental issue: the legitimacy[authority] of Ukrainian identity and statehood as well. The corollary to that view is the claim that distinct Ukrainian and Belarusian identities are the product of foreign manipulation and that, today, in the world with varying economic and political structural disguise, the West is following in the footsteps of Russia's imperial rivals in using Ukraine (and Belarus) as part of an "anti-Russia project." While Kyiv has resisted Moscow's attempts to impose its supremacy over Ukraine, the latter has always insisted that Ukraine has always been a part of Russia. However, despite the animosity between the two nations, Ukraine was part of the Soviet Union for over seven decades. In the last twenty years, there have been repeated instances of Kyiv accusing Moscow of meddling in its affairs. To have a better understanding we must trace the history of the troubled relationship between the two nations, starting from 10th century onwards. The Origin of the modern nations of Russia, Ukraine and Belarus all claim their cultural ancestry to Kievan Rus -- a mediaeval principality that was located in the Kievan Rus' region [a state in east and north Europe from 9th to 13th centuries]. Until the invasion by Mongols, Kyiv was the capital of Rus from the 9th century until 1240. Moscow then became the capital of the principality of Muscovy and, later, the Russian Empire.

In 1569, the city of Kiev became part of the Polish-Lithuanian Commonwealth. At that time there were two super powers in Europe, the Kingdom of Sweden and the Tsardom of Russia. Imperial Russia annexed Ukraine in 1783 in a large bloodless event. The Ukrainian Cossacks, who had been semi-independent since the early seventeenth century, were eager to join the Russian Empire, and the tsar was happy to have them. In the 19th century, the Russian Empire started to suppress Ukrainian culture and language. This was done in an attempt to assimilate Ukrainians into Russian culture. On November 2, 1917 Ukraine claimed independence after years of sufferings. In the Soviet-Ukrainian War (1917-1921), the Ukrainian Bolsheviks defeated the national government in Kyiv and established the Ukrainian Soviet Socialist Republic (SSR). Ukraine SSR then joined hands with Russia to become the founding member of the Soviet Union in 1922. After this, Ukraine became the bread basket of Russia as it had rich soil and was conducive to agriculture. In return, Ukraine industrialised in Russia. In the years 1932-33, Ukraine faced famine which was basically constructed by Russia and gradually this led to the demonstration. In 1954, Soviet leader Nikita Khrushchev handed over Crimea to Ukraine SSR. This move effectively transferred power over the strategically important region from Russia to Ukraine SSR. The transfer was part of Khrushchev's vision for a politically unified Soviet Union. It marked the culmination of centuries of conflict and competition between Russia and Ukraine over the territory.

In the beginning of the 1990s, there was massive support within Ukraine to defect from the Soviet Union. A referendum took place later that year and 90% of people chose independence. The independence was from the pre-soviet era and this era ended after the cold war. Leonid Makarovich Kravchuk was sworn in as the first president of independent Ukraine in 1991. He served till 1994. Following the dissolution of the Soviet Union, Ukraine inherited a large stockpile of nuclear weapons. The stockpile was third-largest in the world along with technology to design and produce more weapons. In the year 1994, Ukraine decided to destroy all the armaments and joined NPT [non-proliferation treaty].

A series of political protests took place in Ukraine in 2004, in response to the elections of Viktor Yanukovich, who also had the support of Russian President Vladimir Putin. The protesters claimed that the result of the elections was held by the authorities in favour of Yanukovich.

The results weren't justified and a revolt ordered. In the re-election, Viktor Yushchenko won by securing 52% of the votes. This is known as Orange Revolution. On November 2013, Viktor Yuschenko refused to sign EU Association Agreement and got closer with Russia. This gave a uprising to the Euromaidan protests which claimed over power of government with corruption and violation of human rights in Ukraine. After this revolt, the government of Ukraine was overthrown. This led to various events like grabbing of Crimea by Russian masked troops in February, 2014.

With the above-mentioned conflicts, in 2021, Ukraine gets invaded by Russia despite the warning of western countries. On February 2022, the Russian president Vladimir Putin ordered the Russian troops to enter Ukraine.

It is a fact that Russia was one of the super power blocs in pre- and post-cold war era. But one cannot deny it being a super power in the 21st century as well. Even after the dismantling of USSR, Russia emerged as a economic and political power centre. According to many readers and common people, the main reason behind the anguish is the spread of North Atlantic Treaty Organisation in European countries to a far extent. Even Ukraine wants to join NATO in order to strengthen its power in all the aspects. With Russia being on the east side of Ukraine it emerged as target to accomplish for the Russian troops.

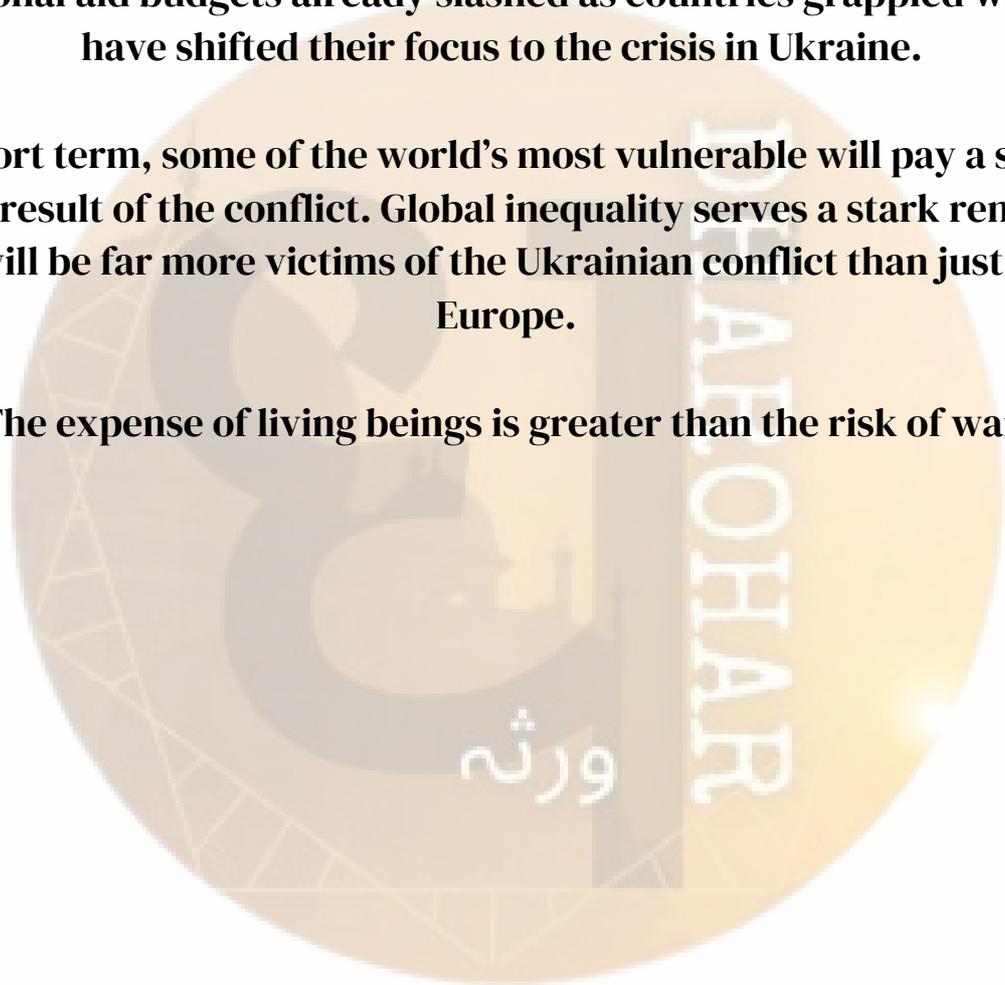
If we look at the various featuring effects of the Ukraine and Russian conflict in the year of 2022, there is slow degradation of world economy. It also has an impact on the crude oil all over the world as Russia is the third-biggest oil producer in the world. They produce approximately 13% share of worldwide crude oil production. After Russia attacked Ukraine, the cost of crude oil raised to levels near USD100 and is relied upon to hit even USD115 in the midst of tight worldwide supplies.

The events in Ukraine could not have come at a worse time for a number of countries already experiencing a perfect storm of the impacts of the ongoing conflict, the economic fallout of COVID-19 and a number of environmental issues. When Russia invaded Ukraine on the 24th February 2022, the global financial markets braced for a shock. The conflict in Ukraine has led to what United Nations General Secretary António Guterres describes as a 'triple food, energy and financial crisis.'

In some regions this crisis is occurring in the context of devastating ecological degradation. The Sahel Region of Africa covers 10 countries, 6 of which are classified as ecological hotspots and are suffering from a combination of rapid population growth, food risk and water risk. Economic shocks and rises in commodity prices are stripping these countries of their ability to mitigate the threats they are already facing, and weakening their capacity to navigate future crises. Many of these countries are grappling with their own conflicts and internal instability which further contributes to resource degradation, and the current approach from the international community is unlikely to alleviate these pressures. As countries rush to bolster defence spending, many international aid budgets already slashed as countries grappled with COVID, have shifted their focus to the crisis in Ukraine.

In the short term, some of the world's most vulnerable will pay a significant price as a result of the conflict. Global inequality serves a stark reminder that there will be far more victims of the Ukrainian conflict than just those in Europe.

The expense of living beings is greater than the risk of war!



LA MARTINIERE COLLEGE

A PALACE TURNED INTO A SCHOOL

By – Smriti Narang
B.A History Honours



La Martiniere College is a school that stands strong in the city of Nawabs and Kebabs, Lucknow. Initially, La martiniere was not a school but a palace built by Major-general Claude Martin. He was not only the founder of this school but Mr.

Claude Martin was born in Lyon, France in 1735, and was the son of a cooper. After the Siege of Pondicherry, he could foresee the end of French hopes in India and threw in his lot with the English. It was a sound choice as undeterred by early setbacks and by his numerous skills and qualities, Martin rose to the rank of Major-General and amassed a vast fortune. Claude Martin was indeed a remarkable man. Besides his abilities as a soldier, he was much else. He was an outstanding surveyor, an indigo farmer, a self-taught architect, and a hot-air balloonist. While in Oudh, he attracted the attention of Asaf-ud-daula, the Nawab-Vizir. Being devoid of political ambition, Claude Martin became a close confidante of the Nawab-Vizir and a power behind the scenes. He spent the remainder of his life in Lucknow whereby a mixture of skill, hard work, and good fortune, he became the richest European in Lucknow. During the twenty-four years that he spent at Lucknow, his genius bloomed. He was in charge of the state arsenal, the site on which Raj Bhawan stands today. He also manufactured cannons, ammunition, bells, and coins.

A self-taught architect, he designed and constructed several outstanding buildings, some of which, including the Chattar Manzil and Bibiapur Kothi can still be seen in Lucknow. Perhaps the grandest of all the buildings designed by him is “Constantia”, which is now over 200 years old. Historians believe that the name “Constantia” was derived from Martin’s motto “Labore et Constantia” (work and constancy), which is engraved over one of the balconies of the building. Of all European voyagers in India, Claude Martin is extraordinary in that he left the greater part of his wealth to a variety of charities. Being almost entirely self-educated, he realized the value of formalized education and set aside a vast portion of his estate for the founding of schools at Calcutta, Lucknow, and Lyon (France), the city of his birth. All these schools are flourishing, training the youth of today to become educated, well-organized, and useful citizens. Thousands who have passed through these schools have cause to be grateful for Claude Martin’s generosity. The mansion, Constantia was designed by Claude Martin. Since he died (13th September 1800) a bachelor and had no heir Mr. Claude Martin left all his properties under charity. However, he did make a will that specified that all his properties should be converted into educational institutions. And that his body would have to be “buried after it was embalmed”. This grave would lie in the basement of his Lucknow home – Constantia. All his properties became the La Martiniere School. In Lucknow, it was primarily the Boys’ school which opened in the year 1845 (though the construction of Constantia was completed in 1802) with John Newmarch as the first principal. Thus, the mansion became a school. The school even owns the exclusive British Battle Honors. During the revolt of 1857, the students helped the British with various chores like becoming messengers, taking care of the sick and injured, and even gathering food. The campus was restored and the school was back by 1859. For this reason, not only did the students receive a medal of Honors for their service but La martiniere was also given the right to display a British regiment flag with its coat of Honors. In 1869, the La Martiniere Girls' School was founded and in 1871 it moved to its present location in the compound of Khurshid Manzil. The boys' school has a Chapel, a Hindu Temple, and a Mosque on its campus and has remained a non-denominational school since its inception. The Economist has described its Constantia building as "perhaps the best-preserved colonial building in Lucknow".

The building is constructed in an unusual mix of styles. The rooms are decorated in bas-reliefs, arabesques, and other Italian-styled ornamentation.

The eighteenth-century English potter Josiah Wedgwood was said to be responsible for the plaster of Paris plaques decorating the library and the chapel. The building has been described as, "part Enlightenment mansion, part Nawabi fantasy, and part Gothic colonial barracks. Its disguise mixes Georgian colonnades with the loopholes and towers of a medieval castle; above, Palladian arcades rise to Mughal copulas. The school has also been the setting for a number of Bollywood movies including, Gadar, Always Kabhi Kabhi, and Gunjan Saxena. The school also got featured in Vogue Magazine, September 2022 edition. The La Martiniere school is no less than the Hogwarts school, in comparison to its magnificent architecture and beauty.

VIVE LA MARTINIERE



“REPRESENTATION OF WOMEN'S IN INDIAN CINEMA”

BY SAVITA SASWATI
HISTORY HONOURS

Cinema in simple words is a motion picture depicting us the crude reality of society in an altered pictorial way. Cinema is one of the most popular sources of entertainment worldwide as movies provide a psychological comfort, an escape from the daily grinds of life and creates an aura of a different life based on the fictional characters. Movies nowadays are not just a source of entertainment or recreation but more of an art, it is a process of constructing, selecting images, places, ideas to present gender, age, ethnicity, nationality, and regional identity and events to an audience. Cinema plays a key role in moulding of opinions as it has shaped and expressed the changing scenarios of the modern world to an extent. Indian film industry which is popularly known as Bollywood has been here since decades producing thousands of films. The Indian film industry has come a long way from its inception, from the plain sailing black and white movies to some cult classics then to a long period of romcoms and most recently to biopics, alongside this the participation and representation of women in films has also changed, from being the 'damsel in distress' to being the 'badass heroine' the roles given to female protagonists are finally looking up. But what hasn't changed is the portrayal of female characters through a patriarchal lens. The society and the world we live in are changing and the changes are reflected in cinema as well. In the initial years of Indian cinema which is considered as the Golden Era, portraits the picture of more idealistic society rather than realistic. Most of the films were based around the theme of overcoming class and gender inequality. The general prejudice was there but there are some standout films of that era. For instance, Mother India celebrates the idea of women being the nation's pillar of strength. The decade succeeding this one represents the female protagonists as either a simple homely girl who was just a love interest of her male counterpart, who'll later become a dutiful wife of him or an illiterate, humble mother who is a widower (or a martyr's wife) who works hard day and night to feed and educate her children and later on the 'hero' grows up and avenges his father's death. Mithun Chakraborty's films are a major example of this kind of storyline.

Globalization, western culture and shifting social trends have all had a significant influence on how movies were made, like the costume, location, etc. But in reality, the heroines were primarily westernized in terms of dressing, as more skin show was making the film commercially more viable but the sexism and skewed representation of women still persisted. This new era of cinema brought stalking and eve-teasing in the name of romance and normalized the female protagonist's physical boundaries being violated and the hero creeping around the heroine until she accepts his love proposal. Stalking has been glorified in innumerable songs. The very famous song 'Akeli na bazaar Jaya karo' from the movie Major Saab shows a guy harassing a woman by touching and hugging her without her consent and singing to her that she should not go to the market alone as she will attract the attention of shady men (he is exactly being the kind of guy he is warning her about). Various other undesirable situations are represented which bullies the women in the movie, for instance, eve-teasing, using nude photos of female characters as a tool to blackmail them, sexual Favours compelled out of a woman, cheating being as something casual (when done by a male protagonist), portrayal of women as the vamp, etc. Item songs had also made a place which objectified women in really ugly ways and subjected them as an eye-candy bait to pull the crowd. Songs such as, 'Tip tip barsa paani', 'tu cheez badi hai mast', 'Sheila ki Jawani', 'Fevicol se', 'Dilbar', etc. don't really add anything substantial to the story but are there to commercialize the money on larger scale in this patriarchal society.

Movies like Biwi number 1 have a problematic storyline as the husband who has cheated on his wife is not sorry for his act and does not own up to it or even tries to get back with her. Instead, his wife and her friend concoct circumstances so that the new woman comes across as an incapable mother and an irresponsible human. Efforts were being made from the wife and her friend's side so that the man who has cheated his wife could return home. The saddest part is that these problematic movies which represent women through a distorted frame are amongst the superhits. Judaai is yet another celebrated movie which depicts both the female characters very poorly, at first, we see a wife who is avaricious and who so easily agrees to trade her husband for a sum of 2 crore rupees with another woman who is well educated and rich yet falls for a married guy in her uncle's company. As the storyline progresses the picture of women are depicted through a wrapped lens with absurd jokes and age-old ideologies set for women.

With these trends coming forward, we enter another age where representation of women as gold diggers was common and bold characters of women were either slut shamed or portrayed as haughty and bossy. This era also instigated the romcoms, which made preposterous jokes on serious issues such as body shaming, racism, differences in physical appearances based on geographical location, etc. Aside from using queer characters for comic relief, these films frequently portrayed trans women as predatory Sexmids. Blockbuster movies like *Ladla* and *Dil* were based on these loose concepts. Even in recent times, various movies such as *Main Tera Hero*, *Action Jackson*, *Bol Baachan*, etc. are made with the male gaze. Movies like *Tere Naam* and *Kabir Singh* show us misogynist, abusive relationships set up as passionate romantic movies. The female leads in these movies are mere decorative pieces who don't have any gravitas.

As there is good and bad in everything, so was it in Indian cinema. We have some very strong and beautifully written and depicted women-centric movies, and many of them were quite ahead of their time. Meenakshi Seshadri's *Damini*, about a real-life female superhero who stood for what is right even when society turned against her, is an example. Long before even the discussion of LGBTQ+ stories was a part of mainstream cinema, Deepa Mehta gifted us *Fire*, a film based on same-sex relationships. Another one is a classic by Gauri Shinde, *English Vinglish*, in which she has turned a housewife into the hero of a comedy-drama in a wholly unexpected manner, whilst throwing light on how the women of the house are generally treated in most desi households. *Nil Battey Sannata* is a beautiful story about the exploration of the mother-daughter bond. Biopics like *Mary Kom*, *Gunjan Saxena*, and *Neerja* bring light to the stories of these determined, courageous women. And a number of other movies like *Raazi*, *Margarita with A Straw*, *Dor*, *NH10*, *Kahaani*, *Thappad*, *Queen*, *Dangal*, etc. bring out different stories of different women from across the country, and these woman-centric films do not focus on women's issues alone but mirror the role of society as well. With the changing times, women in cinema have evolved, but it still is not enough, as women-centric films still do not get the same amount of love and acclaim as a male-starring movie does, and movies with a social message don't become blockbuster like Bollywood's clichéd rom-coms do. But now that we are aware of the enormous influence that movies have on our society, we (as directors, producers, actors, writers, and audience) might as well ensure that women are given the Respect, they deserve on the screen so that the same might, in turn, get translated into real life.

G20 SUMMIT 2022

By Syeda Zoaida
BA hons History

G20 was formed during the financial crisis that swept through southwest Asian economies in the late 1990's. The group of 20 is the premier forum for international economic cooperation. It plays an important role in shaping and strengthening global architecture and governance on all major international economic issues. This year the G20 leaders met for a two-day summit from 15th to 16th of November hosted by the Indonesian G20 presidency in Bali under the theme 'Recover Together , Recover Stronger'. The outcomes of the summit includes :

A declaration deploring Russia's aggression in Ukraine "in the strongest terms" and demanding its unconditional withdrawal.

The G20 economies agreed in their declaration to pace interest rate rises carefully to avoid spillovers and warned of increased volatility in currency moves, a sea change from last year's focus on mending scars of the Covid-19 pandemic.

The leaders promised to take coordinated action to address food security challenge and applauded the Black Sea grains initiative.

G20 leaders agreed to pursue efforts to limit the global temperature increase to 1.5 degrees Celsius

Leaders recognized the importance of digital transformation in reaching the sustainable development goals. They encouraged international collaboration to further develop digital skills and digital literacy to harness the positive impacts of digital transformation, especially for women and people in vulnerable situations.

Leaders also expressed their continuous commitment to promoting a healthy and sustainable recovery which builds towards achieving and sustaining universal health coverage. Leaders welcomed the establishment of new financial intermediary fund for pandemic prevention, preparedness and response hosted by the World Bank. They reaffirmed their commitment to strengthen global health governance, with the leading and coordination role of World Health Organization and support from other international organizations.

In a historic moment , India formally assumed the G20 presidency from Indonesia on 1st December 2022. During its term, India will hold more than 200 meetings across some 50 cities involving ministers, officials and civil society, leading to a marquee summit in September 2023. The summit will be attended by around 30 heads of states and government, from G20 members and invited countries. Indonesian president Joko Widodo handed over the G20 presidency to Prime Minister Narendra Modi, who said taking over the presidency of the grouping is a matter of pride for every citizen in India. "Today, we do not need to fight our survival- our era need not be one of war. Indeed, it must not be one," Modi said in a declaration published in Indian newspapers to mark the start of the G20 presidency.

“ Today, the greatest challenge we face- climate change, terrorism, and pandemics – can be solved not by fighting each other, but only by acting together.” Modi, in the Thursday declaration, said india would aim to depoliticise the global supply of food, fertilizers and medical products, so that geo- political tensions do not lead to global disruptions. G20 members agreed at last month’s summit to pursue efforts to limit the rise of global temperatures to 1.5 celsius, including speeding up efforts to phase down unabated use of coal. India, the world’s second-biggest consumer of coal, said it would prioritise a phased transition to cleaner fuels and the slashing of household consumption to achieve net zero emissions by 2070 to meet its decarbonization pledge.

“ Our G20 priorities will be shaped in consultation with not just our G20 partners, but also fellow- travellers in the global south, whose voice often goes unheard,” Modi said. “ We will encourage an honest conversation among the most powerful countries- on mitigating risks posed by weapons of mass destruction and enhancing global security.”

What does G20 mean for india and Modi?

The timing of the summit, ahead of India’s general election due in 2024, could help bolster Modi’s already growing reputation at home as a leader of international stature.

Still, the current complex geopolitical and economic situation will make it a challenge for India and Modi to shape the international response to multiple crises. This is a moment for India to transition from being a “rule-taker to being a rule-maker”, said Rajiv Bhatia and Manjeet Kripalani of Indian think-tank Gateway House.

“ The country has not invested much in multilateral rule-making institutions like the G20, but it is never too late to start.”

CENTRE VS JUDICIARY

BY SHREYASEE SINGH
HISTORY HONOURS

The ongoing debate upon the collegium system of the judiciary to appoint judges is being questioned by the government of India [basically centre]. For the layman, it is important to describe what collegium is and how it works. A collegium system is basically a group of judges which usually recommends the names of advocates and judges to the centre regarding their transfer from high courts and supreme court. The Third Judges Case,1998 formed the system where the chief justice of India along with 4 higher judges in the Supreme Court are supposed to make recommendations for the appointment of judges in high courts and the Supreme court itself.

Now the query is why there is a conflict between the centre and judiciary regarding this. Basically centre wants a governmental representative in the collegium of judges when they recommend the names of eligible people for being judges as well as for transfers. Contradicting the centre, the Supreme court issued a say by promoting the independence of the judiciary which can be considered a part of the basic structure of the constitution of India along with the separation of powers listed in it. Current Law Minister Kiren Rijuju and Vice president Jagdeep Dhankar aforementioned that they believe that the centre being a part of the appointment of judges could lead to a proper and capable system where there will be a high ratio of diversity within the judiciary and the process of checks and balances could be properly handled.

I believe that the independence of the judiciary is important as the diversity of people in it. It is really not obvious to mention that there is a very less number of people who get appointed as a judge of the high court who doesn't have a hierarchical family in it. There always had been exams for the appointment of judges on the district level but why not for the higher levels such as high courts and supreme court? It seems unfair for people with merit to be at lower levels than those who have familiar people within the system. The involvement of the Centre can also be seen in two ways.

Firstly, it would help in keeping a check and balance in the judiciary as there would be a way out of it to maybe guide it as well to make it see the other point of view. Secondly, people believe that if the government really gets involved in the appointment of judges then it would affect the independence of the judiciary. But my question is that by only one representative who is just there to provide different opinions how does it really affect the independence of one such strong judicial system which stood tall and confident in all these years?

In another view, I believe that there must be a public view as well in order to appoint the judge of a particular territory. It must not be through representation but by a vote. Judiciary stands for people and works for them so people must know what they are getting for justice when they see a judge in front of them.

For the betterment of the judicial system, there must be an exam which selects the judges for prevailing courts of different states and their high courts and similar should go with the supreme court. This will ensure the independence of the judiciary as well. Being a person, a human being comes with lots of responsibilities and it is impossible for one to not be biased when it comes to choosing their family and friends. This is the reason why judges are not allowed to sit and verify the conflict where there is any familial face in the context. Then why there must be a panel of judges who always recommend the names of the person who are supposed to be appointed as judges or maybe transferred?

The only concern of a system should be to ensure what's best for people in justice as well as in welfare.

LIFE OF WOMEN IN THE MEDIEVAL PERIOD

BY DEEPIKA SINHA
BA [P] HISTORY+ESB

While the popular imagination of the Middle Ages may be dominated by images of knights, castles, and battles, the reality of life during this period was much more complex and varied. Women played a crucial role in shaping the societies and cultures of the medieval period, and their stories are often overlooked or underrepresented in traditional histories.

Women in the Middle Ages faced many challenges and restrictions, particularly in terms of political and economic power. However, they also found ways to assert their agency and exercise influence in a variety of ways. Many women, for example, became skilled artisans, merchants, or healers, and some even rose to positions of authority as rulers or religious leaders.

Some notable examples of powerful women in the Middle Ages include Eleanor of Aquitaine, who was queen consort of France and later of England; Hildegard of Bingen, a German abbess and mystic who was renowned for her music and writings; and Joan of Arc, a French peasant who led her country's armies to victory against the English.

By exploring the experiences and achievements of women in the Middle Ages, we gain a more complete understanding of this complex and fascinating period of history. During this time period, there were a lot of significant developments in various areas of human society and culture. As you mentioned, the construction of grand cathedrals was a major architectural achievement, and the Crusades were significant military and religious campaigns. The bubonic plague, also known as the Black Death, had a devastating impact on the population of Europe, but it also led to some social and economic changes. As for the role of women, it's true that they faced many challenges and restrictions during the Middle Ages, but they still managed to play important roles in various aspects of society. In literature, for example, women like Christine de Pizan and Hildegard of Bingen made notable contributions. Women also played important roles in agriculture and family life, as they were often responsible for tasks like planting and harvesting crops, raising livestock, and managing households. Overall, the Middle Ages was a period of significant transformation and progress, despite the many challenges and obstacles that people faced. It's a fascinating time to study and learn about!

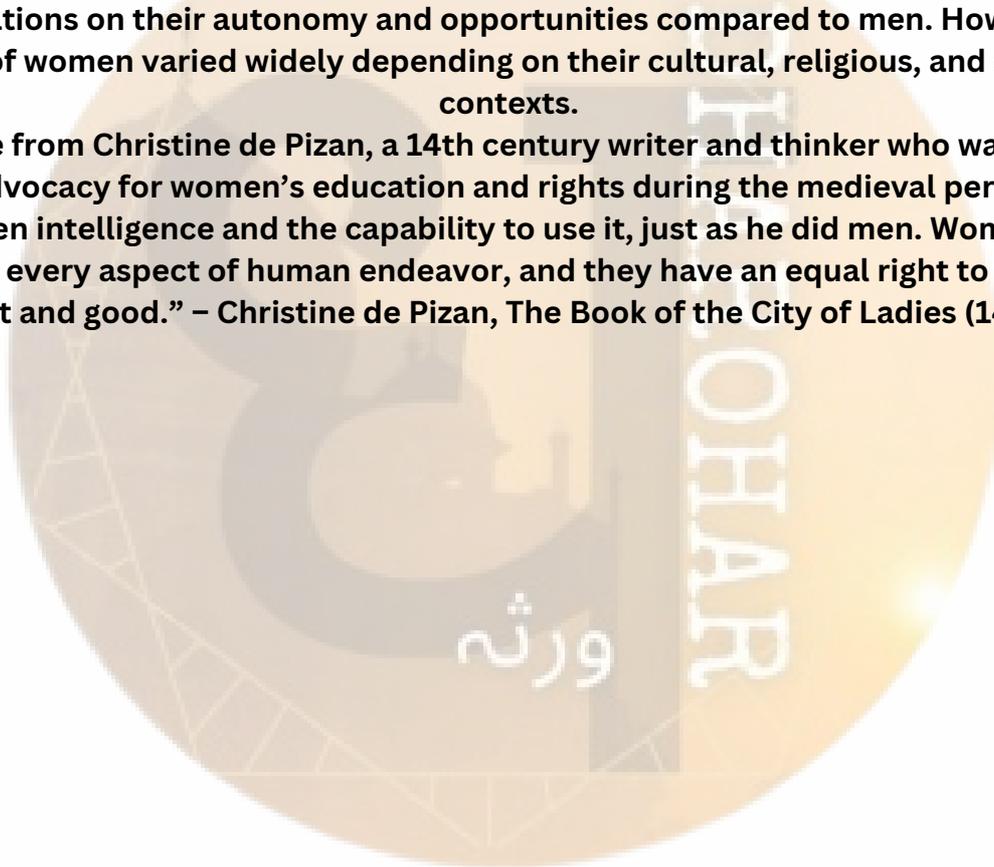
The position and life of women in medieval India varied depending on several factors such as region, religion, and social status. However, there were some general trends and practices that were prevalent across the country during that time. In general, women's social status in medieval India was lower than that of men, and their roles were largely limited to domestic duties such as managing the household, raising children, and cooking. They were expected to be obedient to their husbands and fathers, and were often subject to strict rules and restrictions. In many parts of medieval India, child marriage was prevalent, and girls were often married off at a very young age, sometimes even before they had reached puberty. This meant that they had to leave their families and move in with their husbands' families, where they were expected to perform their duties as wives and mothers. Widows also faced a difficult situation in medieval India.

They were often expected to live a life of seclusion and were forbidden from remarrying. Many widows were left destitute and had to depend on the charity of others to survive. However, it is also important to note that there were some women who managed to break free from these restrictions and achieve positions of power and influence. Some examples of such women include the queens and empresses who ruled certain parts of medieval India, and women who were respected for their knowledge and expertise in fields such as medicine, literature, and philosophy.

Overall, the life of women in medieval India was characterized by restrictions and limitations, but there were also some examples of women who were able to defy societal expectations and achieve success in their chosen fields.

Women's lives in other parts of the world during the medieval period were also subject to similar patriarchal restrictions. However, in some areas of Europe, women were able to participate in certain professions and even inherit property. In some African societies, women held positions of power and authority. In general, women across the world during the medieval period faced significant limitations on their autonomy and opportunities compared to men. However, the specific experiences of women varied widely depending on their cultural, religious, and socioeconomic contexts.

Here's a quote from Christine de Pizan, a 14th century writer and thinker who was known for her advocacy for women's education and rights during the medieval period:
"God gave women intelligence and the capability to use it, just as he did men. Women have the right to participate in every aspect of human endeavor, and they have an equal right to everything that is just and good." – Christine de Pizan, *The Book of the City of Ladies* (1405)



GANDHI PEACE AND EDUCATION

BY VEDIKA RATHI

“By education, I mean all-around drawing out of the best in child and man-body mind and spirit. Literacy is not the end of education, not even the beginning. It is one of the means whereby men and women can be educated. Literacy in itself is no education.”- Gandhi .

His philosophy of education is a harmonious blending of Idealism, Naturalism and Pragmatism. Idealism is the base of Gandhi's philosophy whereas Naturalism and Pragmatism are the helpers in translating that philosophy into practice. Therefore he is known as practical- idealist. His nation was "...education for life, education through life, and education throughout life." This definition of Mahatma Gandhi would comprise everything that can be conceived under education. In the present paper an attempt has been made to discuss about the Gandhi's Educational thought which were influenced by his philosophy of life. Mohandas Karamchand Gandhi was a utopian; he tried to bring 'the Kingdom of God on the earth (Ram Rajya) where truth and non-violence would be guiding principles. His utopianism arose out of his love for humanity. "Gandhi was humanist, shall we say from the first moment of his self consciousness." He firmly believed that the goodness of the individual formed the constituent part of the goodness of the society. Like John Ruskin, he considered 'man' is the most important to bring a peaceful and harmonious society. He says, "The individual is the one supreme consideration." "Man is neither mere intellect, nor the gross animal body, nor the heart or soul alone. A proper and harmonious combination of all the three is required for making of the whole man and constitutes the true economics of education." His concept of political system is closely connected with education.

In a good political system, there must be the element of goodness necessarily present in every man. There is the need of a proper education system to the individuals in order to bring out such element of goodness. He talks about education is more comprehensive than that of the literal meaning. He says, "By education I mean an all round drawing out of the best in child and man-body mind and spirit. Literacy is not the end of education not even the beginning. It is one of the means whereby man and women can be educated. Literacy in itself is no education."

He thought that education is closely associated with the socio-economic development of the society. He took up scheme for basic education in which vocational training or work experience is the utmost important. It is due to the fact that it stimulates the human mind for creative thinking or dignity of manual labour. He thought that such creative thinking should be taken up from primary to higher level education. His view on basic education is greatly influenced by his philosophy of satya (truth), ahimsa (non-violence), firm belief in God, dignity of labour. The Kothari Commission also followed Gandhi's ideal of vocational training in education. This commission says, "We recommend that work experience should be introduced as an integral part of all India education-general or vocational. We define work experience as participation in productive work in school, in the home, in a workshop, on a farm, in a factory or in any other productive situation." This commission re-emphasizes the Gandhian principle of learning by doing in the modern education. The main aim of education is the development of human personality. He expanded fourfold personality in the individual that is body, mind, heart and spirit. True education stimulates the spiritual, intellectual and physical strength of the individual. His view on education of heart which brings the idea of sympathy, fellowship and deep feelings of love. The aim of education is not only to produce good individual but also one must understand one's own responsibilities in which one lives. It is closely related to Hindu concept of varnashram dharma. One who understood his or her responsibilities would lead to the spirit of social consciousness and social mindedness. Then, all the activities of such persons will have a social content as well as co-operation to others. He talks about education in terms of discipline. It is regarded as one of the most important parts and parcels of education. Without discipline, the sound education system is impossible. It is a quality that one's self can lead to the regulation of one's intellectual, moral, spiritual and social behaviour. It is stated that the goal of education consists of character-building. Such character-building requires the moral, intellectual and social behaviour under all circumstances i.e., strength of personality, the virtue of compassion, kindness, fair-mindedness and the spirit of dedication. Gandhi strongly holds that education is not end in itself but it is the most powerful weapon which creates all persons of genuine characters. There is degeneration of education when the qualities of truthfulness, firmness, tolerance are absence from it. True education is life process which helps in cultivating the spirit of co-operation, tolerance, public spirit and a sense of responsibility. All these qualities are considered as disciplines for the development of human personality. Such disciplines can create the harmonious balance between the individuals and social aim of education. His principle of 'learning by doing' tries to stimulate the individual's mind to think creatively, independently and critically. His great emphasis on work-culture to the students from the primary stage to higher stage is to enable the students to start producing from the time he started his training. So, his primary information of basic education is Head, Heart and Hand rather than Reading, Writing and Arithmetic.

Gandhi also maintains that education is essential for the attainment of the goal of peace. It can be attained only through morality and ethics. According to Gandhi, education is the realization of the best in man - body, soul and spirit. He maintained that education must be based on ethics and morality. Ethics and morality are integral to Gandhi's life. All his thoughts, actions and speeches are based on these two concepts. From the ethical perspective, education may be considered as a means of attainment of salvation. It helps to the path of the complete peace. Peace is the absence of violence and hostile thought. As a daily practitioner of non-violence, Gandhi right from his earlier stage considered that non-violence is an indivisible, important and essential part of education. We cannot be separated education from ethics, morality and spiritualism. For this purpose Gandhi has given some rules for all students so as to ensure that morality and righteousness always be considered as an essential part of their education. Regarding this, such rules can make to right thinking, self-control, service to the society, respect to others and constant awareness for their duties and responsibilities. Today, the world is suffering from immense crisis from many sides. Crimes, conflict, hatred and distrust between one community and another, hunger, unemployment, poverty and literacy, paucity of resources and pollution of environment, deforestation and desertification, swelling number of migrants and refugees, ethnic and sub-national violence, terrorism, drug trafficking, AIDS etc., all these altogether make a grave danger to peace. The present day crisis is greater than the crisis that occurred during the time of Gandhi. The world is now full of violence. With the advancement of science and technology human being has invented many new technologies which are very helpful in our life. In some other ways, some selfish people who used it as a weapon for gaining his desire wish and pleasures. An action done under the motives of selfishness is a kind of violence. Purity of means is an essential condition of realizing good ends. If a good end is to be attained, it is also essential that the means adopted for the realization of the end is also good. He says, "if one takes care of the means, the end will take care of itself." End and means are the two important concepts in Gandhian philosophy which play very important implication for his doctrine of truth and non-violence. His principle of aparigraha is one of the most important to bring simple and peaceful living, co-operation with one another. However, in our present day society we are facing so many conflicts. One of them is based on our knowledge which has been separated from work-ethics. Knowledge is separated in thought, in life as well as in market values by faulty psychology, faulty sociology and faulty economics respectively. Education plays an important role which helps to equip individuals with the skills and attitudes that are necessary in order to adapt in changing situations and to add the creative spirit in the task of social change. 'Work and knowledge should go together' is the Gandhian principle of education. The educational systems try to develop the individual soul and mind, courage and self-reliance, cultivate the highest intellectual, scientific, moral and ethical accomplishments. Gandhi's concept of education is of quite significance in the contemporary situation. His philosophical concept of education is entirely based on the development of human personality, to maintain the discipline, to create the manual work with learning and to develop the culture of the peace. He was a great educationist and an individualist par excellence. He knew that education is the most important means in the society which can be used as an instrument of socio-economic progress, material advancement, political evolution and moral development of an individual. Gandhi's whole philosophy and work was based on ethics and morality. His concept of education is also founded on ethics and morality. It may be said that his concept of education has full of religious ideas. His idea of religion is different from common concept. His concept of religion is 'service of humanity'. For the spirit of religions he propounded 'Nai Talim' or 'basic education'. This new education system, Archarya Kriplani says, '...is the coping stone of Gandhi's social and political edifice'. His philosophical thought on education is highly pedestal that creates the socioeconomic development of the society

We can draw a conclusion that his concept of education is not only the eradication of illiteracy but learning by doing. He preaches the doctrine of simple living and high thinking. His education system are greatly emphasizing the culture of peace, sincere work, dedication of the cause of the nation, social minded, friendliness, right feelings, economic advancement, physical improvement and socio-cultural progress. It is based on work-centre education which can provide the necessary economic self-sufficiency and self-reliance. The present times crisis both at the levels of global and national once again has made our self aware of the immense importance and relevance of Gandhian philosophy. It is true that unlike other theoreticians, he did not theorized the social issues and presented them in a sound methodological framework. Yet, his ideas on education are very much in tune with the needs of the present generation. Peace today has become a rare and priced commodity. As Gandhi has said, that it is in the minds of the grown-ups we need to see the problems and it is in the minds of the children we need to sow the seeds of solution to such problems. Educating the children regarding peace, non-violence and most importantly mutual respect towards each other is very important. Needless to say, Gandhi's Basic education engrained such thinking.

Thus, Gandhi emphasized on value education as it is necessary for moral development of individual whereas peace education is vital for humankind as a whole. His idea of peace education can be seen in his interpretation of religious education though he was critical of it many a times.

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MAHATAMA GANDHI : PEACE AND EDUCATION

BY MAANYA CHHIBBER
BA [P] HISTORY+ POL SCIENCE

Mahatma Gandhi, India's political and spiritual leader; a social reformer, a brilliant leader of the non-violent Indian rebellion against British colonial rule in the first half of the 20th century and one of the most evolved minds in the world – went on a pilgrimage to Non-violence and taught the world how to conquer your fears and emerge a strong winner.

Gandhi's philosophy of Education: "Every home is a university, and the parents are the teachers." Mahatma Gandhi had his own idea of how education could bring peace. From time to time, he through his numerous articles about education emphasized on how education reveals a person's inner capacity, which continuously guides him at various levels. Human development relies heavily on the entire process, which influences the mind, character, and physical strength. Evidently, education is the foundation for man's holistic development; It's a way for him to grow as a person. In addition, it is the procedure that contributes to a life with meaning. This procedure also consists of all constructive and welfarist conditions that might be necessary for the purpose. Gandhi believed that mothers should be educated so that they could effectively educate their children. He emphasized women's education because the country's development depends on women. Education is critical to the effectiveness of both strategies. To that end, education must go beyond the preservation of information and become a celebration of awareness. This is best facilitated through peace education. Gandhiji created the Indian education system through the patronage of New Education. One of the most significant perspectives on the subject for us today is the education concept of Gandhi. Man should be capable, efficient, and self-reliant, according to this idea. As a result, achieving true education will be open to him. In addition, Gandhi's perspective on education has the potential to play a crucial role in establishing peace on both a national and international scale.

Gandhi's philosophy of Peace: "If we are to teach real peace in this world, and we are to carry on a real war against war, we shall have to begin with the children." Mahatma Gandhi Like education, peace is an active and dynamic state in which there is a call to move forward despite the absence of dispute, conflict, or war. In a peaceful state, new benefits are anticipated. It is the way to move forward without fear or confusion.

Education of children in peace, non-violence and above all mutual respect is very important. Gandhi's teachings on peace culminate a desire for a situation free of conflicts and struggles and harmony in daily human practices on both the individual and social levels. This phenomenon generally entails peace on an international scale and denotes the absence of conflict or war between nations.

Human values play an important role in Gandhi's theory of peace. Non-violence (ahimsa) is a way of life rather than a tactic, and along with the search for truth (Satyagraha) makes the difference between passive submission to injustice and active struggle against it. This battle requires compassion and self-criticism as it excludes both physical violence and images of the enemy. He didn't regard peace as a final state, but as an ongoing revolutionary process in which, ends and means are inseparable.

According to ancient philosophical thought, peace is not a static state. Peace is not the status quo. Peaceful conditions provide a way for one to progress in a tension-free atmosphere. Healthy coexistence is sought for the benefit of the people in a state of peace. Therefore, the state of peace is dynamic in nature. It fills people with enthusiasm and inspires them to keep moving forward.

Humanity is going through a very difficult time. Violence and terrorism have become buzzwords in international politics. People around the world live in constant fear and anxiety.

We need to build a culture of non-violence among children and young people by actively ensuring that we (and they) do not support war toys, violent games, media, books, stories, etc. but instead we should encourage a culture of resistance...injustice. We must instill a common responsibility in our people.

Gandhi's concept of peace is broad. For him, peace came from a way of life. Peace is therefore closely linked to justice, development and the environment. He believed that all humans are part of God, interdependent and interrelated. When one wins non-violently, all mankind wins with him and vice versa. For Gandhi, non-violence was not a practical weapon. It was a psychic weapon, and he used it successfully in the mundane dimension. He made it clear that it is not the weapon of the weak and cowardly. It takes more courage and moral strength to apply this principle.

Improving the human condition at the micro and macro levels requires teaching, research and training in conflict studies and this falls very well within the confines of academia.

Gandhi's ideas about peace are universally recognized. The name Gandhi is synonymous with peace and non-violence and his contribution to humanity is unparalleled.

Conclusion:

Non-violence was one of the main aspects of Gandhi's educational philosophy. He proposed to include concepts of cooperation and non-violence in children to instill better moral values, making them strong pillars of a peaceful, secular and progressive society.

Hence, it will be appropriate to assert that peace and education are intertwined. They complement one another because they both contribute to the growth and well-being of every human being on this planet.

SOCIO-ECONOMIC STATUS OF TRANSGENDER

BY KHUSHI KANAUIA
BA HISTORY HONOURS

“Every human being is born with something known as sex and it depends upon you, how you recognize and discover it.” Since ancient times Indian society has recognized only two genders i.e. male and female and the community which do not fall within these two categories remained the neglected part of the society. But over time, there rose a need to give such areas of people a separate identity. They are the ones who are hardly researched, scorned, abused and callously ignored in our society. It is crucial to determine the gender to which one person belongs as it is inherent to their right to dignity and self-determination. In this writing, we will come across the harassment suffered by the transgender community by police officials and the public. The sectors in which they are neglected. There are various rights recognized by the court and various directions given by it to the government, the separate gender identity given to this community having listed out the causes, we list out the possible solutions that can be adopted to make their lives better and provide them with basic human rights that our constitution guarantees to all its citizens. The Constitution of India is a trust with destiny and a preamble which has lucent solemnity in the words ‘justice, social, political and economic’. When India got independence, it was decided that every citizen will get a life full of dignity along with equality and development in all spheres of life. A happy family is living a life filled with dignity. But for a host of people, it remained a dream. People belonging to the LGBTQ community. Especially those people who belong to transgender identity. They are called by several names such as hijras, kinnars (eunuchs), Jogtas, Aradhis sakhi, etc. They are covered under the larger group of LGBTQ: Lesbian, Gay, Bisexual, Transgender, and Queer. Firstly, the question arises that who are transgenders? Transgenders are persons who have a different Gender identity than what they have at their birth. It means that they are the persons whose gender varies from the gender which was assigned to them during their birth. They are a genderqueer person with an intersex variation. The person whose genitals get intimate does not only fall within the term transgender but the persons whose gender identity, behaviour or expression differs from the trait expected at their birth time. The transgender identities that fall under this category are transgender female, transgender male, male to female, female to male and cross-dressers i.e who wear the dress of another gender. ‘Transgender’, as the name suggests, does not include sexual orientation and instead pertains to gender identity or gender expression. Thus, their gender identity differs from their sexual orientation and the generally accepted stereotypical gender norms of society. Transgender persons had been part of Indian society for centuries. There was historical evidence of recognition of “third sex” or persons not confirmed to male or female gender in near the beginning writings of ancient India. The concept of “tritiyaprakriti” or “napumsaka” had been an integral part of Hindu mythology, folklore, epic and early Vedic and Puranic literature. The term “napumsaka” had been used to denote the absence of procreative ability, presented by signifying differences between masculine and female markers. Thus, some of the early texts extensively dealt with issues of sexuality and the idea of third gender which was an established thought therein. The Jain text even mentions the concept of “psychological sex”, which emphasized the psychological make-up of an individual, distinct from their sexual characteristics.

One story of Ramayana also depicts the mention of transgender in the society of the ancient past. Lord Rama, who was leaving in the forest upon being banished from the kingdom for 14 years, turns around to his followers and asks all the 'men and women' to return to the city. Among his followers, the hijras alone did feel bound by this direction and decided to stay with him. Impressed with their loyalty, Rama sanctioned them the power to confer blessings on people on auspicious occasions like childbirth and marriage, and also at inaugural functions, it was supposed to set the stage for the custom of badhai in which hijras sing, dance and confer blessings.

Another mention of Aravan, the son of Arjuna and Nagakanya in Mahabharata, offer to be sacrificed to Goddess Kali to ensure the victory of the Pandavas in the Kurukshetra war, the only condition that he made was to spend the last night of his life in marriage. Since no woman was willing to marry one who was doomed to be killed, Krishna assumes the form of a beautiful woman called Mohini and married him. The Hijras of Tamil Nadu considered Aravan their progenitor and call themselves Aravanis. During the glorious period of the Mughals, Hijras played a famous role in the royal courts of the Islamic world, particularly in the Ottoman empires and the Mughal rule in Medieval India. They rose to well-known positions as political advisors, administrators, generals as well as guardians of the harems. Hijras were considered clever, trustworthy and fiercely loyal and had free access to all spaces and sections of the population, thereby playing a crucial role in the politics of empire-building in the Mughal era. The Hijras also occupied high positions in the Islamic religious institutions, especially in guarding the holy places of Mecca and Medina the person of trust, they were able to influence state decisions and also received a large amount of money to have been closest to kings and queens. Thus, hijra frequently states the role of their status in that period.

At the beginning of the British period in the Indian subcontinent, hijra used to accept protections and benefits from some Indian states through entry into the hijra community. Furthermore, the benefits incorporated the provision of land, rights of food and a smaller amount of money from agricultural households in an exact area which were ultimately removed through British legislation because the land was not inherited through blood relations.

Through the onset of colonial rule from the 18th century onwards, the situation changed drastically. Accounts of early European travellers showed that they were repulsed by the sight of Hijras and could not comprehend why they were given so much respect in the royal courts and other institutions. In the second half of the 19th century, the British colonial administration vigorously sought to criminalize the hijra community and deny them civil rights. Hijras were considered to be separate castes or tribes in different parts of India by the colonial administration. The Criminal Tribes Act, of 1871, included all hijra who was concerned with kidnapping and castrating children and dressed like women to dance in public places. The punishment for such activities was up to two years imprisonment and a fine or both. This pre-partition history influences the vulnerable circumstances of hijra in this contemporary world.

We have been living in a society where a larger section of people who are living amongst us has been deprived of basic rights. Equal treatment has been denied to them. Many injustices have been performed by us towards them. But the change started when the people recognized their fight. When their rights are well recognized by the courts and the government. The changed things were the initial step now further we need to look forward to future changes. There is still a long path to travel. It can be seen that a lot of the people seem to be satisfied with the striking off Section 377. Many of them have opined that transgenders have received all their rights but in reality, a lot of work still needs to be done to bring equality. Depriving a happy life with the reason that it is hurting religious sentiments of orthodox groups, is unfair on behalf of such people who do so. It can be seen trans persons have played a vital role in saving girls' children. They have protected the girls from trafficking then why can't we protect them by giving them equal rights and a life full of dignity. If they are serving their nation then the nation too must serve them by recognizing their rights as well as identity.

TAJ MAHAL

BY KHUSHI PAL
BA HISTORY HONOURS

The origin of the notion that the Taj Mahal is a sort of love poem may perhaps be traced back to the official accounts of the early years of Shah Jahan's long reign (1625-1658), written by the court historians Muhammad Amin Qazwini and Abd al Hamid-Lahori. Shah Jahan had been emperor of only 3 years when Mumtaz mahal his wife died after the birth of their 14 child, Mumtaz mahal was temporarily buried in the garden of Zainabad, An emperor Shah Jahan began the work on what would emerge as one of the greatest memorials ever constructed. He took the inspiration from a verse from the imperial goldsmith and poet Bibadal Khan who chose a site for the construction of Taj Mahal on the banks of Yamuna river at Agra. Shah Jahan called the Mausoleum a "monument of sorrow". It is the silent and majestic beauty of mausoleum itself that seems to furnish irrefutable proof of the nobility and affection of Shah jahan towards his wife. Never, before or since has such an extravagant memorial been built by man for women. The mausoleum is the iconic part of the Taj Mahal, but it makes up only a portion of the complex. The entire complex occupies 66.2 acres (0.27 square km) while the preserved complex takes up just under 42 acres (169 square km). The names of the architects are not known but several architect have worked on it of those, Ustad Ahmad Lahori and Mir Abdul Karim are two most often mentioned. The Taj is situated on a raised platform at the southern end of four quartered garden, Taj complex has been designed on a grid pattern. The construction of the 42 acres (17-hectare) complex spanned 22 years. Its is one of the most outstanding complex of Mughal architecture.

The complex has five major structural components- The main entrance, gardens, the Masjid, the rest house and the central mausoleum. Taj mahal has four amazing pillars on its corner. Lots of decorative grasses, trees and fountain which enhance the beauty. It is believed that over 1,000 elephants were used to transport building materials. Taj mahal is planned on the pattern of Humayun's Tomb. Its style is same as Timurid style. The interior is just as beautiful as exterior with its walls and ceiling adorned with intricate carving and painting. Inside, The Taj Mahal is made upon a series of intricate chambers, decorated with Islamic calligraphy and intricate geometric design. Amanat Khan was appointed as a calligrapher of Taj Mahal in 1632. His calligraphic designs were transferred on to the surface of Taj Mahal sometimes around the end of 1633 or beginning of 1634. As every monument has certain decorative aspects Taj mahal also consist it for example: The decorative device envisaged for Taj Mahal give a prominent place to the play of light on the marble surface of the structure. On the lower portions of the structures there are carved panels and above these panels are a series of floral motifs. There are flowers like roses, tulips and narcissus which have been used in Persian mystic poetry to described the features of beloved. The beauty of the Taj mahal is undeniable and it's no wonder why its draw tourists from all around the world, its beauty are not only in physical appearance but also in its spiritual and philosophical meaning. It is a symbol of love and devotion between two people and reminder of the beauty of life.

The Taj Mahal complex was designated a UNESCO world heritage site in 1983. Over the centuries, the Taj mahal has been subject to neglect and decay. Due to Air pollution automobiles, industry and factories The white Taj marbles have reacted, leaving yellow tinged surfaces. India's Supreme Court ordered a number of anti-pollution measures to protect the building from deterioration.

Furthermore, The Taj mahal architecture was influenced by a variety of architectural tradition including India, Turkish and Persian, To summarize Taj mahal is a magnificent marble monument that was by in 17th century by fugal emperor. The tag mahal is one of the most iconic structures in the world and has been appreciated by millions of people of all ages and backgrounds. We still enjoy the beauty of era through the artistry of the Taj mahal, which has stood the test of time. As millions of people continued to visit each year conservation is also essential to preserve its beauty for generations to follow.

Overcoming The Fear of Choosing Your Dream Career

BY RISHONA
BA HISTORY HONOURS

Being someone who is studying history for their undergraduate is a backbreaker. And no, I am not saying this because it is a tough subject. History, being a subject of humanities is not appreciated by everyone. I somehow managed to ignore everything and chose what I wanted to pursue but most of the students are unable to overcome the fear of choosing their dream career. Why do students prefer to choose certain career options which may not align with their dream? Is it just because they feel those choices are safe? Or is it because they grew up in an environment where they weren't exposed to many career options? A recent survey shows that in India, career choices are driven more by the lure of getting jobs and not by the skill set an individual has. Either way, they are held back from pursuing their passions due to fears, some of them which may be legitimate while most aren't. Let's understand some of these fears better:

1. Being judged by family and friends: What will people think? This is one of the most nagging questions students face when they opt for unconventional career choices. Aligning themselves away from a secure career path often seems crazy. And people around you can make it even more difficult by making it seem like you're making a mistake. That often stems from their lack of awareness of these career paths or even an ignorance of the opportunities available today. However, one should always strongly consider what really brings joy and happiness to them when deciding what path to take, and not get swayed by external influences.

2. Not finding a job in your chosen field: This is a more legitimate concern. Often unconventional careers have very few opportunities and demand for certain jobs have been declining rapidly. However, demand shouldn't be the sole criteria for choosing a career. One should research well about annual openings and organisations which hire regularly for jobs in your chosen field. Chances of securing your dream job are much higher when you are well researched and prepared for the requirements of these jobs. Talking to industry experts and learning how one can up-skill will greatly increase your chances of landing that dream job.

3. Fear of failure: This should never hold one back from pursuing their dream career. Failure can mean different things to different people. However, if they keep pursuing their goals, even if they change overtime, it shouldn't be considered as failure. Often when one starts their career journey, it is very easy to get overwhelmed due to lack of experience. In many professions, there are steep learning curves where the key to success is just constant practice and persistence. One shouldn't let irrational fears hold them back from pursuing the right career for them. What will your life look like in ten or twenty years if you actually make your dream career a reality? Now imagine your dream life in ten years. It doesn't matter if your dream involves working in an office for a company you are passionate about, traveling throughout the world to meet with potential clients, or running a small online business from home, while taking care of your family. What's important is that it's your dream life, that it has meaning for you. When you get a very clear image of a compelling future, you can use that image to make a wise decision, and invest your energy in following through with it. Deciding what you want to do is always the first step toward creating positive changes that will lead to a better life

POETRY CORNER

मेरा वतन: भारत

BY SHATAKSHI
BA HISTORY HONOURS

"हम भारतवर्ष हैं, हमने कभी किसी पर आगे से हमला नहीं बोला
न कभी किसी की पीठ में छुरा घोंपा
पर इससे हमारी काबिलियत और हौसलों पर शक मत करना
क्यूँकि वक्त आने पर हमने दुश्मन को शक करने लायक नहीं छोड़ा
यूँ तो बड़ी अलबेली धरती है हमारी
कदम-कदम पर सुनाती कहानी है
जहाँ एक छोर पर राणा प्रताप तो दूसरे पर झाँसी की रानी हैं
अपने दौर में अंग्रेज़ों ने हम पर खूब करी थी मनमानी
आज़ाद हिंदुस्तान का सपना आँखों में लिए हमने कभी हार न मानी
गोलियाँ सीने में लिए मर गए हम, लाठियों की मार में दब गए हम
पर आखिरकार अपनी आज़ादी हासिल कर ही डाली
आज आज़ाद भारत में साँस लेते हैं हम, उनकी मेहेरबानी
“इंक्रलाब जिंदाबाद” भगत सिंह की ज़ुबानी
सरहद पर जवान हैं दिन-रात ताकि यह ज़मीन सदा रहे हमारी
हम सब में भी तो एक जवान है, हम है हिंदुस्तानी
जिस भारत को बेकार कहकर ठुकरा देता था यह ज़माना
आज उसी भारत ने मंगलयान और वैक्सीन तक बना डाली
धर्म, धर्म तो जैसे भारत का दूसरा नाम है
गुरु नानक, बुद्ध, महावीर से लेकर यही के तो भगवान राम हैं
वर्षों बाद भी आबाद रहे यह हिंदुस्तान
वर्षों बाद भी खूब नारे लगे “मेरा भारत महान”

मन का आलम

BY URVASHI KUMARI
BA HISTORY HONOURS

कहता हैयह मन.....
जिंदगानी के इस तराजू पर
आधा-आधा सफर गम और खुशी को तौलती चलूँ
टेढ़ी-मेढ़ी सड़क सी जिंदगी मऽ
मऽपिहए सी चलती चलूँ॥
ऀकना चाहती हूँकहीं किनारे पर
और लेना चाहती हूँचैन की साँस
मगर डर लगता है,
कहीं पिछड़ ना जाऊँ, कहीं गिर ना जाऊँ
और तेजी से भागते इस वक्त के धागे मऽ उलझ न जाऊँ
मन कहता जा रहा हैऀक जा एक पल
और भूल जा आने वाला कल
ज़ी ले हर पल, हर खुशी, हर गम ।
मऽमन की नादिनयं से परेशान थी
और अब मन की ही आज़ादी से अनजान हूँ
मन कहता हैधपू हो तो छतरी लगाकर
बिरश मऽ नाचकर, कोई धनु गनगुनाकर
बस ढूँढ़ लूं खुशियां, बस ढूँढ़ लूं खुशियां ॥
एक मऽकानु चलूं वक्त को रोक कर इस जमाने से ।
ढूँढ़ लूं खुशियाँजिंदगी के खजाने से
अंधेरे से निकलकर उजाले मऽ
खुशी का घूँट पी लूं जादुई ँयाले मे ॥
कभी कहता हैचाहत के हैसब रिऀते
हँसते-हँसतिनभाती चल, हँसते-हँसतिनभाती चल ।
और कभी कहता हैखु
दगजर् हैसारा आलम
तूमेरे आलम मऽ जिया कर, तूमन के आलम मऽ जिया कर ॥

सरदार वल्लभभाई पटेल

BY NANDINI JHA
BA HISTORY HONOURS

करते हैं हम बात भारत के एक स्वतंत्रता सेनानी की ।
बचपन में था ठाना जिसने भारत को स्वतंत्र बनाने की ।
बड़े हुए तो मेहनत करके बैररस्टर की जिग्री पाई थी ।
अपने अच्छे कामों से लोकजियता इन्होंने बनाई थी ।
जसर्फ अंग्रियों से आदी पाने की इन्होंने नहीं ठानी थी ।
“इनको तो भारत की एकता साथ में लानी थी ॥”
अंग्रियों ने की हर एक को जि भारत को जमटाने की ।
ति-ते भी की यिना नए-नए दि बनाने की ।
ऐसा होता तो भारत मां कोई टुकड़ों में बट गिनी थी ।
लेजकन इस संकट में काम आई सरदार की बुद्धिमानी थी ।
“क्योंजक इनको तो भारत की एकता साथ में लानी थी ॥”
ऐसे लोगों के सामने कहां चली अंग्रियों की मनमानी थी ।
देनी पडी आदी दि की 11 सालों पहले हजथयाई थी ।
जर् भारत के स्वतंत्र होने की खुजियाँ सब ने मनाई थी ।
दि के गृह मंत्रालय की जिम्मेदारी इन्होंने ही उठाई थी ।

“जर् एक जदन पूरे भारत में मायूसी छाई थी क्जक सरदार ने हम सब से ली जवदाई थी ॥”

लड़की!

BY AKRITI SINGH

जरा देखों इस काज़ल को कितना गहरा है
जैसे समुद्र का धरातल
कैसे बिखरा हैं उसकी आखों में
जैसे सियाही गिर गया हो कागज़ पर
ज़रा उसके होठों की लाली को देखों
कितना खुबसूरत रंगा है
जैसे गुलाब का गहरा लाल रंगा
जरा देखो उसकी आँखों को, कितनी बेसब्र है,
मानो पूछ रहा हो की
लड़की होकर लड़की दिखने में क्या हर्ज है?

COVID 19

BY ANUSHKA TIWARI
BA HISTORY HONOURS

A year filled with joy , a year welcoming another , got derailed by a submicroscopic infectious agent . For the first time in human history a series of lockdown followed by an emotion of intense trepidation.

This unprecedented pandemic took the entire world by surprise .The dreadful virus shut the mankind inside .

Then the government took a call , asked everyone to give it a halt .

‘Quarantine’ , ‘ social distancing ‘ , ‘ sanitizers’ and’ masks’ became utmost important for the mass.

Neither the doctors nor the scientists could bring out the essential correctives .

Amidst this came a positive news , mother earth rejuvenated from gloom .

Stars were glimmering , the day was bright , the air was fresh and water besides .

Humans realized their mistakes . Since, their lives were at stake .

Soon the situation was a bit tackled , but the virus did not falter.

This time it was way more brave , the world faced it's second wave .

Deaths turning into lakhs because the oxygen was scarce .

Neither the living could make it to the hospital nor the fatalities to the crematoriums .

None of the places had vacancy , many lives were lost in this dismantling .

There came transitional procedure , now the job drive became essential .

Inoculation was the prime agenda .

But oh! The wretches ! hoarding and black marketing was more uppermost for them .

On the other hand the real heroes apart from the doctors and the health workers showed up .

The public transport started converting into a hearse .

This penultimate phase is not easy to be held .

Every now and then it questions us ‘ are we living in the apocalyptic era ‘? Waiting for the third wave and the world to end .

But they say pandemic arrives in every hundred years and the world comes back to normal .

That's the only hope we live in . But what about them who lost their loved ones ?
Tranquillity should sustain .

The only coping mechanism we stick to is ‘ this too shall pass .’

LET'S THINK

BY CHHAVI RANA
BA [P] HISTORY= POL SCIENCE

Think, oh my friends, think!

Cleanliness is a virtue,

But alas, the ones preaching this are few.

Mahatma Gandhi, we idolize,

But then, why is it not his dreams we visualize?

A clean world is what we all want

But then, why does the thought of cleaning one, haunt?

Think, oh my fellow Indians, think!

The youth is advancing in technology,

But then, why is it forgetting the true national ideology.

What is the shame in holding a broom and cleaning the nation,

**Why are we continuously failing on mother India's
expectation?**

For ages we have let our responsibilities sleep,

We need to wake it up or its we who will have to weep.

Why do we need a person to lead,

Let's lead our souls for this good deed.

DISCLAIMER

Every care has been taken to verify the authenticity of the contexts of this prospectus.



