

**KASTURI**  
**The Fragrance of Knowledge**



Dr.KALPANA ANAND

# KASTURI

The Fragrance of Knowledge

2022-2023

1<sup>ST</sup> Edition



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***Cover page***

Dr. Kalpana Anand

# **PREFACE**

Greetings from KASTURI!

A publication, that seeks to explore the intricacies of the human experience through the lenses of sociology. It brings together a diverse range of voices and perspectives to explore the most pressing social issues of our time. Delve through our Articles, Book reviews, Paintings, Thinker's Perspectives and Poetry, we aim to foster a deep and nuanced understanding of the world around us, and to inspire critical reflection and engagement with the complex issues that shape our societies.

In the article section our contributors offer thought-provoking insights. It covers some topics of contemporary significance such as child malnutrition, the importance of going vegan, online education, marital rape & gender advantages which provides insights of them in a general frame of reference. Our book review section is an essential resource for anyone interested in sociology and related fields, providing expert analysis and critique of the latest publications. The students also choose to write their perspectives upon a number of books covering their topic of interest such as migration, Dalit politics, caste, cyber crime against women, the scene of covid-19, social change & women empowerment. This section covers the first hand reviews of some brilliant books selected by the students. Our painting section is the heart of the magazine; we showcase the incredible talents of our featured artists exploring the ways in which they use color, form, and texture to capture the complexity and beauty of the social world. By their art, we are amazed to see the world in new and transformative ways. In the Thinker's Perspective section, it features contributions from leading sociologists and social scientists theories, which is offering readers a glimpse into the

intellectual debates and conversations that animate the discipline. Finally, we close with the Poetry section that showcases the power and beauty of language that illuminates our poets to engage with it, in a new and meaningful ways.

Together our all five sections offer a rich and diverse exploration of the social world. We invite you to join us in exploring the fascinating terrain of our magazine. We hope that this magazine will inspire you.

## **ACKNOWLEDGEMENT**

It gives us immense pleasure to present you the very first edition of our magazine of Department of Sociology, Vasant Kanya Mahavidyalaya, “**KASTURI: Fragrance of Knowledge**”, we would like to extend our heartfelt thanks to all those who have made this possible.

First of all we want to thank the almighty God for giving us the strength and courage to complete this E-magazine successfully. We express our deep appreciation to our manager Smt. Uma Bhattacharya for providing us with valuable insights and motivation. We would like to thank our respected principal Prof. Rachna Srivastava for her continuous support in promoting and encouraging our creative endeavor. It is a matter of great pride for us to have the opportunity to showcase our creative and talents through this platform.

We extend our heartfelt thanks to the editorial team for their insights, creative inputs, and tireless efforts in reviewing, editing and finalizing the content.

We also convey our appreciation to our faculty members of Department of Sociology (VKM) Dr. Kalpana Anand (HOD), Dr. Akhilesh Kr. Rai, Dr. Anuradha Bapuly and Ms. Simran Seth, who have provided the students with the opportunity to showcase their creativity and develop their writing skills through this E-magazine.

We are grateful to the students of Department of Sociology, who have contributed their articles, poetry, paintings, book review and thinker’s perspective to make this E-magazine a vibrant and dynamic in every sense. Their enthusiasm and passion for writing have been instrumental in shaping the contents of this magazine.

We would also like to acknowledge the support and encouragement of the college administration, which has provided

the necessary infrastructure and resource for the successful completion of this magazine.

Last but not the least, we thank our readers, who have shown their interest and appreciation for our endeavors and we hope that this E-magazine will continue to be a source of inspiration and knowledge to all.

## *MANAGER'S NOTE*



I strongly feel that education is a blend of excellence and creativity. I am extremely delighted and would like to extend my heartfelt appreciation to the Department of Sociology, especially to our motivating and inspiring faculties and fabulous students, for spreading the essence of knowledge in the society in various forms. I feel extremely glad for the initiative: "Kasturi: The fragrance of Knowledge" a magazine published by the Department of sociology under the ocean shell reflecting on various contemporary social issues. I wish all the very best to all the contributors of Kasturi including the mentors, editorial committee, and all the participants for their present and future endeavours.

*- Smt. Uma Bhattacharya*



## *PRINCIPAL'S NOTE*

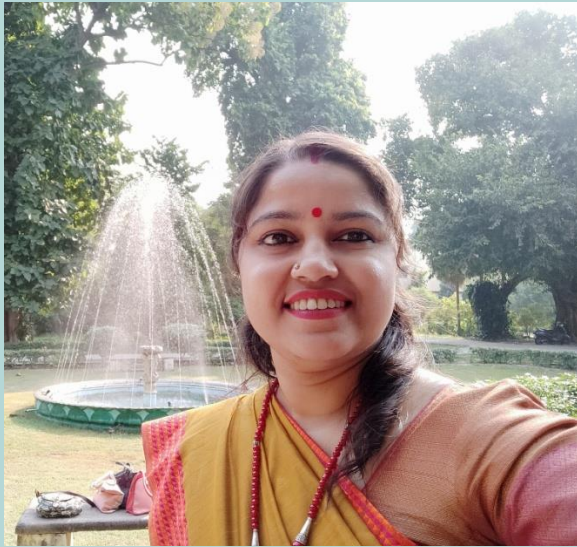


Life is as good as your mindset.” Our perspective in life absolutely determines our reality. A glass half full or half empty is how you perceive. You can choose to view life as a course of problems to overcome, challenges, and experiences to learn from. In these times of complex changes, sociology provides frameworks and tools to analyse how human actions and beliefs interact with larger social structures and provide models for envisioning and enacting positive change. Kasturi brings together leaders and innovators to explore the alarming challenges occurring in our social environment and to showcase transformative research initiatives that shape our world.

Best wishes to the entire team of Kasturi, including professors, core members, and all the contributors for their ventures.

*-Prof. Rachna Srivastava*

## *MENTOR'S NOTE*



Dear Students and Faculty

It is with great pride and enthusiasm that I welcome you to the 1<sup>st</sup> edition of “KASTURI: THE FRAGRANCE OF KNOWLEDGE” an essential and encouraging step taken by the DEPARTMENT OF SOCIOLOGY and OCEAN SHELL (A SOCIO-CULTURAL ACADEMIC FORUM of DEPT. of SOCIOLOGY). This magazine serves as a testament to the growth of our social environment, capturing its ethos and unfolding the imagination and aspirations of the social world.

I convey my heartfelt gratitude to our dedicated professors, core members, and supporting team for their invaluable contributions in making this edition a reality. Your hard work, passion, and commitment are the driving forces behind our department's success.

Kasturi not only showcases the innovative projects and collaborative initiatives of our students and faculty but also highlights the incredible achievements and groundbreaking research that define our community. From pioneering studies in sociology to our active involvement in society, we have much to celebrate.

As we look ahead, I am excited about the opportunities that lie before us. We will continue to foster an environment of excellence, inclusivity, and curiosity, encouraging our students to push the boundaries of knowledge and our faculty to pursue innovative teaching and research.

Thank you for your continued commitment and dedication to our department. Together, we will continue to achieve great things.

Warm regards,

*Dr. Kalpana Anand*

Head of department  
Sociology

## *EDITOR'S NOTE*



We are pleased to share this very first issue of “KASTURI: THE FRAGRANCE OF KNOWLEDGE” for the year 2023.

I give all credits to our Department of Sociology for this wonderful initiative, which provides a great platform for students to unleash their inner creativity and talent. This new assignment of mine as Editor-in-Chief was really exhilarating and thanks to my team who rises to the occasion with flying colors and made this possible.

On behalf of the Editorial Board and the Editorial Team of our magazine, I would like to take this opportunity to thank the authors, patrons and readers and wishing you a wonderful and prosperous year ahead. I assure all our readers that our constant endeavors are aimed at enhancing the visibility, impact, editorial cycle time and the overall quality of our magazine. We hope that this E-magazine helps in broadening the spectrum of sociology among our readers and students. Hope it will be of interest to all!

*Miss Ankita Singh*

M.A. Final Year (2022-2023)

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# ARTICLES





# Child Malnutrition

Malnutrition is found to be a leading killer throughout the world, with under nutrition in the developing world. Malnutrition is the cause of more than half of all child deaths worldwide.

According to World Health Organization (WHO), “Malnutrition in all its forms, includes under nutrition (wasting, stunting, underweight) inadequate vitamins or minerals, overweight, obesity and resulting diet- related non communicable diseases”. The term malnutrition addresses 3 broad group of conditions: -

- i. Under nutrition
- ii. Micro nutrient related malnutrition
- iii. Overweight

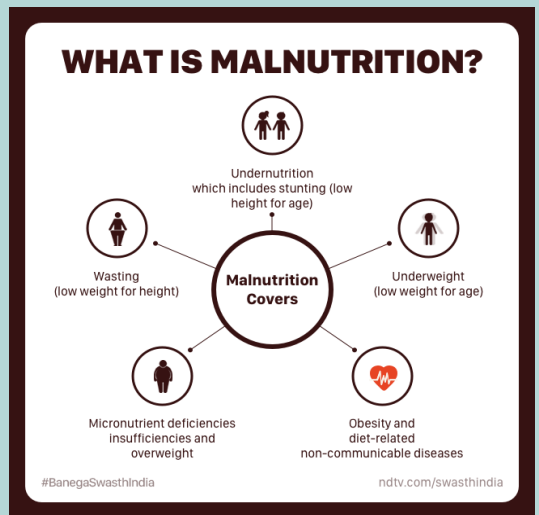
Malnutrition also has been defined as “a pathological state resulting from a relative or absolute deficiency or excess of one or more essential nutrients”.

Due to deficiency of protein and calories, two types of disease caused: -

**i. Marasmus** – Marasmus is severe malnutrition caused by deficiency of both protein and Calories. It can be life threatening if not diagnosed at an early stage.

**ii. Kwashiorkor** - Kwashiorkor occurs in people who have a severe protein deficiency.

According to WHO, globally in 2020, 149 million children under five were estimated to be stunted, 45 million estimated to be wasted and 3.9 million were overweight or obese. Around 45% of deaths among children under 5 years of age are linked to under nutrition. These mostly occur in low- and middle-income



countries. At the same time, in these same countries, rate of childhood obesity and obesity are rising. The development, economic, social and medical impacts of the global burden of malnutrition are serious and lasting for individuals and their families and, for communities and for countries.

### • **India's silent Emergency Malnutrition**

Child malnutrition is a chronic problem and a long-standing challenge for the public administration of India. World Bank data indicates that India has one of the world's highest demographics of children suffering from malnutrition, said to be double that of Sub-Saharan Africa.

Nobel prize-winning economist *Angus Deaton* says:

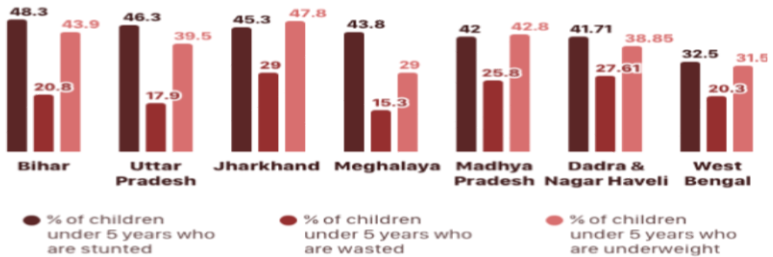
**“Malnutrition in India is not just related to calorie intake, but India's dependence on a carbohydrate-based diet with low protein and fat content. Inadequate sanitation also increases in infection-borne deficiencies in nutrients”.**



Every year one million children under five die due

to malnutrition related causes in India, according to **UNICEF**. The **Global Hunger Index (GHI)**, (2022), which is calculated on the basis of total undernourishment of the population, child stunting, wasting and child mortality- places India at the 107 spots among 121 countries. India has been leveled "seriously". In fact, India's malnutrition problem is even worse than its neighboring countries like Sri Lanka, Bangladesh, Nepal and China.

## THE CRISIS OF MALNUTRITION IN INDIA



Source: NFHS 4 (20015-16)

#BaneqaSwasthIndia

ndtv.com/swasthIndia

### • Cause of Malnutrition in India

Malnutrition in India also persists because of the age-old patterns of social and economic exclusion.

- Over 40% of Children from SC and ST classes are stunted.
- Close to 40 % of children from OBCs are stunted.

The report shows the poorest sections of society caught in a vicious cycle of poverty and malnutrition which is passed on from generation to generation.

Malnutrition is a medical and social disorder rooted in poverty and discrimination. Effects of malnutrition in early childhood can be devastating and permanent.

### Ecology of under nutrition

- Poverty food
- Feeding habits
- Infection

### Social-cultural factors

- Inequitable distribution of food
- Poor quality of having Sanitation and water supply
- Large families Studies reveal that India loses up to 4% of its gross domestic product (GDP) and up to 8% of its productivity due to child malnutrition.

## • Measures taken to tackle Malnutrition

- i. Poshan Abhiyan
- ii. Integrated Child Development Services (ICDS)
- iii. Matritva Sahyog Yojana
- iv. Pradhan Mantri – Matru Vandana Yojana
- v. Mid-Day Meal Scheme
- vi. National Food Security Mission
- vii. National Nutrition Mission

□ In April 2016, the United National General Assembly adopted a resolution proclaiming the UN Decade of Actions on Nutrition from 2016 to 2025.

□ The Sustainable Development goal (SD goal 2: Zero hunger) aims to end all forms of hunger and malnutrition by 2030.

## • Short coming in implementation

□ Lack of coordination between various ministries affects the programmed implementation.

□ The scheme also suffers from under- utilization of allocated funds. The 2020 comptroller and Auditor general of India audit of ICDS revealed that out of Rs 1,042 Cr allocated; only Rs 908 Cr was actually disbursed to the state government.

□ Lack of real time monitoring, sustainability and accountability also impact on the implementation of programs.

□ Anganwadis are key to the distribution of services to mothers and children. But mostly states including Bihar and Odisha, which have large vulnerable populations, are struggling to setup functioning Anganwadis and recruit staff.

## • Suggestions

□ The targeting efficiency of all food safety nets should be improved, especially that of Targeted Public Distribution System (TPDS) to ensure that the poorest are included.

□ Child feeding practices should be improved in the country, especially at the critical ages when solid foods are introduced to the diet.

- All the major welfare programs need to be gender sensitive
- Child malnutrition in India is a complex problem that requires a systematic overhaul of the public administration and Service delivery system as well as engagement from the community.
- There is also a need to address gaps and inefficiencies in the present setup through public awareness, Community engagement and empowerment while such an intervention would assist the community in realizing their rights and entitlements. There is an urgent need to invest in the infrastructure of Integrated Child Development Service (ICDS) and the Anganwadi Centers as well as improving their coverage.

**HIMADRI VATS**

B.A. 2<sup>nd</sup> Year

# PROSTITUTION IN INDIA

## • Basic terms

**Brothel:** A place where people pay to have sex with prostitutes.

**Pimp:** A man who controls prostitutes and arranges clients for them, taking a percentage of their earnings in return.

**Prostitute:** A person, especially, a woman, who earns money by having sex with people.

**Prostitution:** The practice of engaging in relatively indiscriminate sexual activity, in general with someone who is not a spouse or a friend, in exchange for immediate payment in money or other valuables.

## • Definition of Prostitution

Prostitution is the practice or business where people take part in sexual activity in exchange for money and a person who is engaged in this field is referred to as a prostitute. Prostitution happens in an assortment of structures, and its lawful status changes from nation to nation and also from locale to area within a nation, extending from being an upheld or unenforced wrongdoing, to unregulated, to a directed profession. It is one part of the sex business, alongside pornography, or any other sexual entertainment. Brothels are foundations explicitly devoted to prostitution. The situation of prostitution and the law changes generally around the world, reflecting contrasting conclusions. Some view prostitution as a type of abuse of or savagery against women, and kids that assists to a new crime of human trafficking.

## • Are men also working as sex workers

Earlier only females were seen as prostitutes and males were their clients but now in the 21<sup>st</sup> century male, female and transgender, all are working in this profession. According to a BBC report, the numbers of male prostitutes in India are rising at a great pace. It also states that when there are no female clients, they sell sex to male clients. Male prostitutes are called *gigolo*.

## • History of Prostitution

### What is Devadasi?

A Prostitute aka *Tawaif* is a woman who for her daily sustenance has turned to sell her own body as a ware for others pleasure whereas prostitution is the practice of sexual service in return for money. Prostitution is considered to be one of the oldest professions and dates back to the ancient Babylon's. According to Indian history, the earlier versions of prostitutes were known as “Devadasi” who used to contribute their whole life to the devotion of Lord Krishna.



Some religious beliefs explain that the Devadasis consider the Gods their husbands and thus cannot marry other mortal men. The same was later called “Nagar Vadhu's” or the “Brides of the town” and were called upon by the royals and the rich to dance and sing. To name a few, *Amrapali*-the state courtesan and Buddhist disciple came to be known as “Vaishali ki Nagarvadhu”.

### The Beginning

Prostitution does not deserve or allude to the negative connotation that it has been conferred to by the society. Women started selling their bodies for the greed of money and the proximity to the British Empire. Female folk entertainers often sell their bodies for a living. The *Kanjar* are an ancient group of entertainers who sell their body across South and South-east Asia.

During the late 16th and 17th century, when certain parts of India were a colony under the Portuguese, Japanese women were captured and brought to India as sex slaves. Another example of the increased use of women as sex workers can be during the

Company Rule in India. The military established brothels (Current red-light areas of Mumbai) for its troops across many parts of India. Rural women and girls were employed by these brothels and were paid by the military directly.

### **The Downfall**

These dancers started performing their art in front of the British officers who got attracted to them and thus the culture of one-night stands started. The Britishers started calling these dancers for sexual pleasures and this paved the way for Prostitution in a country like India. During British rule, the movement of Devadasi into prostitution led to the decline of temple dances.



### **• Types of Prostitution**

At least 25 types of sex work were identified according to worksite, principal mode of soliciting clients, or sexual practices. These types of work are often grouped under the headings of “direct” and “indirect” prostitution, with the later group less likely to be perceived or to perceive themselves as sex workers. In general, policing sex work can change its typology and location, but its prevalence is rarely affected. The public health implications of sex work vary widely.

#### **i. Direct Forms of Prostitutions:-**

**Street:** Clients solicited on the street, park, or other public places. They are often used in areas where there are no publicly operated prostitution facilities, or in areas where people are not economically well-off. Serviced on side streets, vehicles, or in short stay premises.

**Brothel:** Premises explicitly dedicated to providing sex. Better



security than the street. Often it is licensed by authorities.

**Escort:** Clients contact sex workers by phone or via hotel staff. It includes most covert form of sex work. It is relatively expensive because of low client turnover. Service provided at client's home or hotel room.

**Private:** Client contacts sex worker by phone. Similar to escorts except services provided in sex worker's premises. A variant in London and other big cities is 'flat' prostitution--- high-cost services in rented, serviced, inner city units.

**Club, pub, bar, karaoke bar, dance hall:** Clients solicited in alcohol vending venues and serviced on site or elsewhere.

**Other all-male venues:** Clients solicited in all-male venues such as barbershops, bathhouses, saunas, and mining camps are serviced on site or elsewhere.

**Door knock or hotel:** Unattached males are approached in their hotel rooms or boarding houses.

**Transport (ships, truck, train):** Sex workers may board vehicles to service the crew or passengers or pick up clients at stations and terminals.

**Other methods of solicitation:** Through various media including notice board and newspaper advertisements, 'sex worker catalogs' with mobile phone numbers, the internet via virtual brothels, etc. Services are delivered mostly in brothels and other indoor venues.

*ii. Indirect Forms of Prostitution:-*

**Lap dancing:** A recent development involving erotic dancing at close quarters without sexual contact.

**Massage parlor:** Premises ostensibly dedicated to providing massage, but a range of sexual services may be provided. In South East Asia similar arrangements may apply in barbershops.

**Traveling entertainers:** Actors, dancers, and others involved in entertainment may also provide sexual services.

**Beer girls:** Young women hired by major companies to promote and sell products in bars and clubs. Sexual services sold to supplement income.

**Individual arrangements:** The single mothers who may have sex with her landlord in place of rent or older sex workers who only deal with a small number of regular clients, by appointment and 'Kept' women or men Concubine. The number of possible arrangements is vast.

## • Causes of Prostitution

The causes of prostitution are multi-dimensional. The major ones are as follows;

### i. Economic Causes:

It is one of the causes of prostitution which includes other factors such as-

**Poverty:** Poor women are normally illiterate and lack gainful employment. In such a situation, a woman may prostitute herself in order to live well and give first-class education to her children.

**Under-age employment:** Many females who work in hotels, industry, and shop at an immature age, are easily misled by lust-seekers and therefore end up in prostitution.

### ii. Social Causes:

The social causes are extremely important factors in encouraging and promoting prostitution and they include,

**Family causes:** when the parents leave their daughter due to family troubles, they receive no love and their activities are not monitored. If anyone shows love to an unloved girl, then she offers all of herself to that person and hence may end in prostitution.

**Marital factors:** When the marriage breaks or becomes a widow, she is forbidden to remarry in much Hindu society. But in order to fulfill their physical needs, she is likely to self-abuse, seduce the young, etc. But as these are poor substitutes for real sex, they may choose to become prostitutes.

**Illegitimate Motherhood:** When society knows the woman has an illegitimate child, then nobody wants to marry them but everybody wants to enjoy them sexually. Desperately such women prefer to become regular prostitutes.

### iii. **Biological Factors:**

The person born with defective sex organs or overactive glands may feel compelled to seek sexual gratification in a bizarre manner and therefore engage in prostitution.

### iv. **Religious and Cultural Factors:**

In some parts of the world including Nepal, India, there has been religious sanction to prostitution may not be directly but indirectly. For e.g., the Deuki pratha, in which the family offers one daughter to the temple where, apparently, she is supposed to serve gods with total dedication. But in actual practice, they lived the life of prostitutes. Another example is the Badi pratha in the Mid-Western region of Nepal.

### • **Legal aspects of Prostitution in India**

*The Immoral Traffic Prevention Act, 1956* is the main legislation drafted in view of prostitution in India. **Section 3 (17)** imposes imprisonment for two to three years with fine for keeping a brothel or allowing premises to be used as brothels. **Section 5(18)** imposes three to seven years of imprisonment with fine for procuring a person for the purpose of prostitution without their consent. **Section 7** of the statute prohibits prostitution in or near a public place. In the case of *Smt. Afjal vs. State of U.P. (19)*, the accused ran a brothel and detained minor girls for prostitution. The accused was found guilty under the provisions of the act, and the minor girls were rescued.

**Section 366 Clause (A) of the IPC (20)** talks about the procurement of a minor girl for illicit sexual intercourse and prescribes punishment for the same. **Clause (B)** of the same talks about the importation of a girl from an alien country for the purpose of prostitution. In the case of *Fateh Chand vs. State of Haryana (21)*, a man was booked under section 366 for procuring a minor girl for prostitution. **Section 372(22) and 373(23) of the IPC** prohibit the selling or disposing of a minor girl knowing that such a girl will be roped into prostitution, and buying or hiring of a minor girl to

force her into prostitution respectively.

## • Famous brothels in India

Indian sex workers are by and large in the business due to situations beyond their control. India also lays claim to having some of the world's largest red-light districts, quite a few of them in fact.

### 1. Sonagachi, Kolkata

With the regrettable title of Asia's largest red-light area, Sonagachi is a world in itself. It's inhabited by more than 11,000 sex workers. Watch the Oscar winning documentary, *BORN IN BROTHELS*, to know about the lives of children born to prostitute here.

### 2. Kamathipura, Mumbai

India's second largest red-light district houses a staggering number of sex workers, most of who live in squalor. The area also has a small beedi rolling industry that is run by women. In the '80s, gangsters like Haji Mastan and Dawood Ibrahim frequently visited Kamathipuram.

### 3. Budhwar Peth, Pune

Apparently it is the third largest red area in India with around 5000 commercial sex workers. The area is also a hub of electronic goods and books.

### 4. Meergunj, Allahabad

This red-light district has a notorious reputation for illegal trafficking and forced prostitution. It's also pretty dangerous for visitors, which is kind of obvious considering the place sounds shady as hell.

### 5. G.B. Road, Delhi

Another large red-light area, this place is known for the hundreds of brothels along the streets. There are markets for machinery and vehicle parts on the ground floors and kothas or brothels above them strange.

### 6. Chaturbujsthan, Muzaffarpur

This old temple area has existed side by side with brothels since

ancient times. Seems strange, but when you think about the high social space concubines occupied in the old days, it all starts to make sense.

### **7. Itwari, Nagpur**

The area in Itwari known as Ganga Jamuna is a hotspot of sex workers, along with other criminal activity.

### **8. Shivdaspur, Varanasi**

This red-light village is another leftover of the ancient times that lost its sheen a while back. It sits on the edge of Varanasi city and is known for the cheap brothels being run from homes in the village.

## **• Conclusion and Suggestions**

Prostitution is one profession that has been considered shameful by the society, while prostitutes are considered impure and shameless individuals. In India, laws related to prostitution are inadequate and have no clear approach. Due to this, there is an utmost necessity of regulation for such activities. Since sex work will still continue to exist, even after imposing strict laws, it is better to have regulations rather than banning the act completely. Prostitution is a profession that also brings along violence and exploitation in certain cases. However, for some individuals, it may help in running a family. Additionally, the people must be sensitized with respect to problems relating to women so that they do not commit such inhumane atrocities against them, which is where the key concern persists. Considering these aspects, the researcher feels that prostitution should be legalized with a regulatory body overlooking the practice and concludes by saying that legalizing and regulating prostitution ensures protection of sex workers and children, and their rights.

**SAUMYA SINGH, SHAMBHAVI SINGH**

M.A. Previous Year

## WHY GO VEGAN???

**For the animals:** preventing the exploitation of animals is not only reason for becoming vegan, but for many at my remains the key factor in their decision to go vegan and stay vegan. Having emotional attachments with animals may form part of the reason, while many believe that sentient creatures have a right to life and freedom.

**For good health:** well-planned vegan diets follow healthy eating guidelines and contain all the nutrients that our body needs. Both the **British deictic Association and American Academy of nutrition and deictic** recognize that they are suitable for every age and stage of life. Some research has linked that there are certain health benefits to vegan diets with lower blood pressure and cholesterol, and lower rate of heart diseases, type 2 diabetes and some types of cancer. Going vegan is a great opportunity to learn more about nutrition and cooking and improve your diet.



**For the environment:** one of the effective things that an individual can do to lower their carbon footprints is to avoid all animal products. This goes way beyond the problem of cow flatulence and air pollution.

### • **The Truth of Dairy**

#### **An endless cycle abuses**

Cows are broken into submission and artificially inseminated so that they will keep producing milk. Although this practice should be performed by trained professionals, most cows are repeatedly

inseminated by "barefoot healers" who ignore the basic hygienic standards and use equipment that has not been sterilized, exposing cows to infection and diseases.

Most of a cow's day is spent confined to a narrow filthy stall. Cows are injected with *Oxytocin*- an illegal drug that causes them to produce unnaturally large quantities of milk and suffer severe stomach cramps as they were in labor. Cows are impregnated repeatedly. They grieve for every calf day delivery who is ripped away after birth. Cows often develop *metastasis*- an infection of the udders- from rough handling and rumen acidosis from unwholesome food. **PETA** India's recent undercover investigation of several dairy farms revealed shocking cruelty to cows and buffaloes. *Tabelas*- animal factories with no provisions for healthcare or animal welfare are steadily replacing small family farms. Buffaloes in Delhi's main Dairy facility stand knee-deep in the knee- deep in foul smelling excrement, suffering from skin infection, food diseases etc. In Mumbai, calves are tightly threaded on short ropes in order to prevent them from reaching their mothers, but in struggle to get free, they often get entangled in the rope and strangle themselves. One dairy owner reported that half the calves die shortly after birth.

#### **Other abuses include -**

Workers cake buffaloes to make them stand injured animals were hit with sticks and pulled by their tails.

Animals covered in their own faces.

Animals lived among heaps of garbage while drinking filthy water.

#### **Cruelty of chicken farming**

According to news reports, in September downpour in Telangana caused the death of 40,000 chickens and "losses" only mentioned with the relation of farmers as chicken don't have life. This kind of lack of concern is a sad truth. India is the world's third largest egg producing country, a status achieved through the proliferation of "factory farms" where intensive farming methods seek to maximize production of animals at the cost of animal's well-being.

In egg farms, birds are confined into wired enclosures called "**battery cages**". They are usually arranged in rows, one upon another, these cages are tiny as iPads. Birds are starved for days and even they can't spread their wings and turn around on wire floors causing painful injuries. The cramped confines result in the hens lying above their own waste which almost never gets cleaned. This is the daily life for 220 million hens across India who spend their short life span of 1 to 2 years in horrific manner. When birds give up, they are forced to lay eggs; they are carried upside down by their legs to slaughter. Chicken are social animals; they interact using a diverse array of 19 different vocalizations. Even the mothers talk to their babies before they hatch. They are even known to be able to tell time and recognize other members of their flocks as well as human faces, yet in factory farms the basic interaction between mother and young is denied to these birds as little chicks are hatched by thousands in industrial- sized incubators. The abhorrent manner in which these interesting social, smart birds are treated is not morally reprehensible, but is also illegal as per the prevention of cruelty to animals' act 1960, Its different sections talk about different doings, and yet birds continue suffering in cruel cages.

**“All the arguments to prove man superiority cannot chat at this hard fact in suffering the animals are our equals”- Peter singer.**

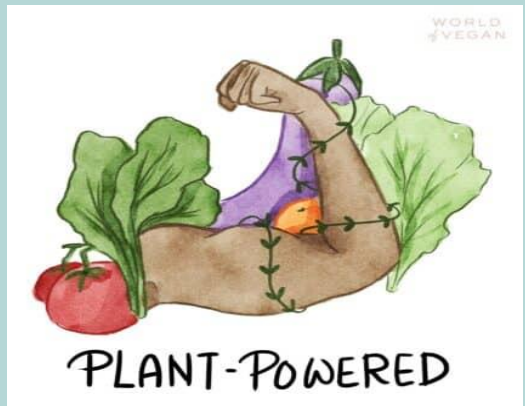
### **• Animals are not Ours to Wear**

When we talk about animals most of us would be horrified if we saw animals being boiled, roasted or skinned alive. And most of us would find it abhorrent to kill the butterflies. However, in silk production everyday millions, if not billions of innocent silkworms and silk moths are killed only to cater to a vain fashion. How does it happen?



For silk garments, for 1m of fabric, 3,000 to 15,000 silkworms are boiled alive. The silk production process starts with the female silk moth laying eggs and being crushed and ground to pieces immediately after producing eggs to check for diseases. Remember that the Silk has to be purest, never mind if the creatures who originated the material have to be brutalized to death. The mail silkworms are dumped in garbage cans and are also chopped into pieces in grinders. The silkworm feeds on Mulberry leaves and laboratory spins a cocoon after revolving thousands of times for just one cocoon and silkworm stay inside undergoing metamorphosis to become a silk moth that would eventually emerge from the structure of the sunny world outside. But for this natural magic to happen the emergent silkworm has to be pierced his way through the cocoon making a hole in the process and cutting through the silk strands. This is too much for us, is it not?

So, the cocoon is thrown in boiling water and the silkworm dies an agonizing death so the fine an intact silk thread can be unwoven intact. Of course, there are other methods of killing silkworms and cocoons: piercing them, baking them, and electrocuting them. And people think "it is only a worm."



Of course, there are other methods of killing silkworms and cocoons: piercing them, baking them, and electrocuting them. And people think "it is only a worm."

#### • 14 Things the Leather Industry Doesn't Want You to See

1. Things the leather industry doesn't want to do are every year, the global leather industry slaughters more than a billion animals.
2. If you are wearing leather, it probably came from China or India.  
In China, there are no penalties for abusing animals on farms.
3. Along with cattle, other animals including sheep, dogs, and cats

are killed for skin in China. Dogs and cats' leather is often intentionally mislabeled, so you could be wearing dog leather and not even know it.

4. In India, animal fare is no better. India's animal- protection laws are also rarely enforced.
5. In India cows are forced to march for days without food or water- to their own deaths.
6. Cattle who collapse from exhaustion have their tail broken or chili peppers rubbed into their eyes in order to force them to keep mooing.
7. There's virtually no way to tell where leather came even if the product says that it was made in Italy or the U.S., the raw materials probably came from India or China.
8. Turning skin into leather uses dangerous chemicals, including mineral salts, formaldehyde and coal-tar derivatives, without this process, the leather that your shoes are made of would rot off your feet.
9. The Centers for Disease Control and Prevention found that the incidence of leukemia among residents near a tannery in Kentucky was five times greater than the US average.
10. US leather often comes from cows.
11. Cows are subjected to cruel practices such as castration and branding.
12. All animals who are used for leather have to face the slaughter house.
13. Cows are extremely intelligent animals who develop complex relationships. They can perform difficult tasks and even mourn for the deaths of their friends...But the leather industry allows none of that.

### • **Suggestions**

The plight of animals- be it farm animals, companion animals, marine or wildlife animals- is one of the foremost reasons why many people around the world choose to have a vegan diet. As people who care about the animals of the earth, we believe that like

humans, animals have rights and deserve to have their best interest taken into consideration regardless of whether they are useful to humans or not. Animals are not ours to use for food, clothing, entertainment, experimentations or any other reason. By switching to a plant-based diet, human societies will be able to alleviate the needless suffering and death of countless animals, the irreplaceable damage done to the earth like air and water pollution, the erosion of lands, waste of precious energy and deforestation. Raising the animals and eating meat leaves behind an environment those generations to come will be forced to pay.

"The greatness of a nation and its moral progress can be judged by the way its animals are treated" Gandhi spiritual leader.

Adopting a plant-based diet is one of the most important and effective acts anyone can take to make this world a better place because it is better for the environment, saves energy and precious resources, good for the spirit, good for the body, better for the world. There are many alternatives for milk (cow or buffalo) like coconut milk, almond milk, soya milk etc. Do not buy leather and choose affordable and durable Faux "leather" instead avoid using silk, go for Artificial silk and many more.

**DIKSHA TRIPATHI**

B.A. 2<sup>nd</sup> year

# **“OPPORTUNITIES AND CHALLENGES OF ONLINE EDUCATION IN PRESENT SCENARIO”**

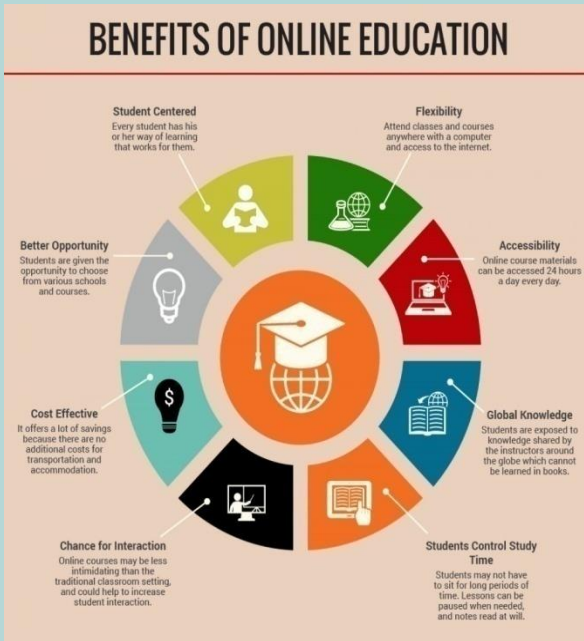
Well, before giving any thoughts of mine regarding this topic, I would like to start my writing with a famous saying of a very eminent person **NELSON MANDELA**, he said “**EDUCATION IS THE MOST POWERFUL WEAPON WHICH YOU CAN USE TO CHANGE THE WORLD.**”

Education is the root of a person’s personality development, so it must continue in any means be it virtual or be it face to face via Institutions. Even a few months back when the whole World was fighting against the pandemic, the deadly **CORONAVIRUS, COVID-19**, and almost the whole country was under strict lockdown on those days, the Educational Institutions were closed due to the rapid increase of covid-19 patients, in such Pandemic outbreak, Online Education is the only option to reach to all the students without fail, so that the students do not lack behind even under severe circumstances. Now for the Pandemic, the whole Education System cannot be on a break or on a gap for about 6 months or even more because we cannot predict what is going to happen next in the future. So, in that case Online Education is the only way out to cope up with the syllabus and the important lesson works. Not only this, but I also feel that proper communication is extremely important between teachers and a student at every point of life.

There are always some pros and cons to everything or to every path we choose in life. From my point of view this system has both sides.

Organizing sessions online or online classes has become a trend now, even when the pandemic situation is completely normal. We clearly see that there has been a rapid increase of the online Educational platforms after the pandemic. So, by looking at the

graph we can picture that Online Education is at a rising trend now. Online Education is now preferred by every individual because we the students are unable to make it for classes in a traditional brick and mortar kind in any Educational Institution. Online Education provides a wide way of flexibility among the



students because we get freedom and aren't tied down to a fixed schedule. Online classes give us an opportunity over how We will delegate our time towards Our different projects. Also, all the information that we need will be safely stored in an Online database.

This includes live discussion documents, materials and emails. This means that if there's ever anything that needs to be clarified, we will be able to access these documents fast, saving valuable time. It also provides individual attention and has significant positive sides.

Any aspect that has opportunities will certainly face some challenges. Online Education is definitely not an exception. In villages or in a few families where two square meals a day is a big thought, smart phones are luxury and personal internet service is a way for thought. As there is no face-to-face interaction, there is an intense requirement of self-discipline because Educational Institutions not only give formal education but also build up one's character.

Lastly, I tried to cover the main points in my writing and came to a conclusion that in this present scenario Online Education is a big platform and should be promoted because it saves time but it cannot co-equal the traditional classroom-based education.

**ADRIJA RAYCHAUDHARY**

M.A. Final Year

## “Euthanasia: Dignified End-of-Life”

Medical technological developments and intellectual innovations in the early 20<sup>th</sup> century had led to providing human beings greater control over their life processes. Powerful and effective ways of preventing and curing diseases has increased human lifespan however did not guarantee a better quality of life. These developments or innovations has also promoted the idea of a rational, active individual making the right choices and taking responsibility for them, even to control end-of-life decisions including euthanasia.

The concept of Euthanasia has been a controversial topic since its inception. The word ‘*Euthanasia*’ is derived from Greek, ‘*Eu*’ meaning ‘good’ or ‘well’ and ‘*thanatos*’ meaning ‘death’, put together it means ‘good death’ or ‘dying well’. It was first used by the English philosopher **Francis Bacon**, who supported that **"the role of medicine is to restore health and alleviate pain, not only when relief can lead to cure, but also when medicine may provide a peaceful and easy death"**. Euthanasia may be defined as an action in which a person is intentionally killed or allowed to die because it is believed that the individual would be better off



dead, as the hastening of death of a patient to prevent further sufferings. For example in the case of an Irreversible coma, or the vegetative state or the brain-dead state where there are no chances of revival. It is also termed as Mercy killing or

assisted suicide, as it is seen as mercy for terminally ill patients or suicide affected by the assistance of another person, especially the taking of lethal drugs provided by a doctor for the purpose by a patient with a terminal illness or incurable condition.

There are mainly three forms of euthanasia. First one is **Voluntary Euthanasia**, when it is requested by the person, personally to end one's life in a painless manner. For example, a patient ailing with untreatable diseases requests to cut his/her life support. It is carried out in favor of the patient's will or at patient's consent. It is legal in Belgium, Columbia, Netherland and Canada. Second is **Involuntary Euthanasia**, when euthanasia is performed on the person without asking for his/her consent. This is against the patient's will. It is illegal in all countries. It is as good as killing someone purposely or murder. Last is **Non voluntary euthanasia**, when the person is not able to indicate (or is unconscious) whether or not he/she wants to undergo euthanasia. Simply put, when the concerned person's consent is unavailable. For example, in the case of adults who have permanently lost consciousness or infants who are dealing with an irreversible disease. It is illegal in all the countries.

There are two ways to conduct euthanasia First one is **Active Euthanasia**, actively performing the act of Euthanasia. For example, withdrawal of life support systems, administering a lethal injection, consumption of a deadly drink of drugs or poison etc. Hence, those activities which immediately facilitated that lead to a person's death. Later one is **Passive euthanasia**, passively and not actively facilitating a person's death. For example, with holding necessary treatments, medicines, etc. .

-So we have 6 different kinds of Euthanasia-

	<u>Voluntary Euthanasia</u>	<u>Involuntary Euthanasia</u>	<u>Non-voluntary Euthanasia</u>
<u>Active Euthanasia</u>	1.Voluntary active euthanasia (Belgium, Canada, Colombia, Luxembourg, the Netherlands, New Zealand, Spain, etc.)	3.Involuntary active euthanasia	5.non-voluntary active euthanasia
<u>Passive Euthanasia</u>	2.Voluntary passive euthanasia (USA, Brazil, India, etc.)	4.Involuntary passive euthanasia	6.Non-voluntary passive euthanasia



All These 6 ways face the moral question; is it morally or ethically permissible? It is important to note that voluntary passive euthanasia is generally, morally and legally permissible across the globe.

#### • **Moral Arguments Against Euthanasia-**

i) The first objection to the sanctity of life. The sanctity of life is usually based on religious beliefs. According to religions like Christianity, Judaism, etc., life is a sacred gift from God. Therefore, all lives are worth preserving, since all lives contain the sacred essence of God. In other words, God lives in all

ii) The second objection is that one should not oppose suffering. Therefore, euthanasia should not be allowed as a person has to bear the pain and not avoid it as it is part of God's plan or is how God intended it for him/her. In short, it is a religious belief that suffering ultimately brings us closer to God.

iii) The third one is teleological in nature. Ethical theorists say that euthanasia can become legal and acceptable in any situation, even when it is morally undesirable.

iv) The fourth objection is that science is progressing every day, there are new drugs, new technologies for tools. So if euthanasia is allowed, death will remove the chances of those diseases to be treated, which could have been treated if people were kept alive.

#### • **Moral Arguments in Favor of Euthanasia-**

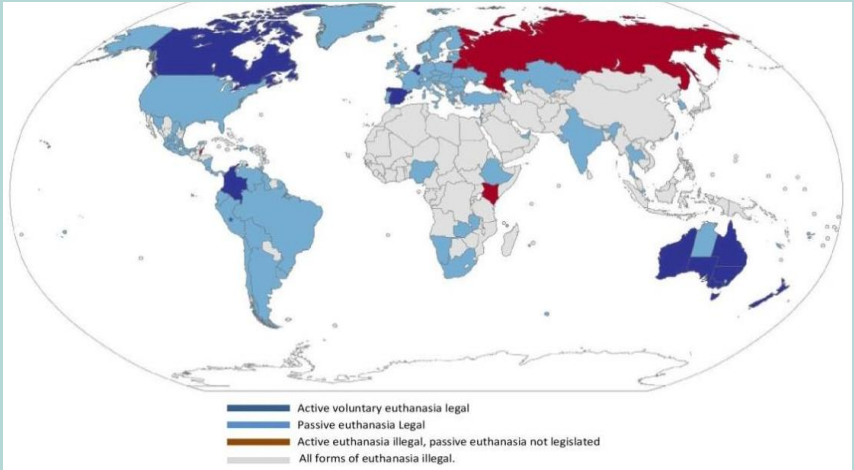
i) The first pro-euthanasia argument is quality of life. It stated that life is actually less preferable than death. So when the quality of human life is so dreadful, people must be able to make their own decisions.

ii) For some it's a financial burden to provide for an ailing patient. The expenses like, hospital bills, medicine bills, etc. are too costly which is spent on a dying person who is in a vegetative, irrecoverable state.

iii) The third is the argument from personal autonomy. It says that

each person has a right, autonomy towards his life and life conditions. So, if a person autonomously chooses to die, then we should respect their autonomy.

Current status of euthanasia around the world:



### ● Euthanasia in India

The social, cultural and legal acceptability of Euthanasia or death with dignity has been a topic for open public discussions. In India, for example, there has always been cultural acceptance of the idea of self-administered death couched in spiritual practices such as *Moksha*. Such notions related to the body and purposes of human life have been included in the Hindu and Jain scriptures. Singh (2008) discusses in a specific case study of *Kashi Labh Mukti Bhawan, Banaras* which houses a large number of old and ill people. Here the rituals of dying are facilitated within the *religio-cultural matrix of Hinduism that constructs death as a migration from one life to another mediated by the mortal death*. The practice of “*Sallekhana*” or “*Samadhi-marana*”, in Jain community, that entails the practice of facing death voluntarily at the end of one's life through fasting is considered among the as ultimate route to *Moksha* The decision to end life must then be understood in such cultural notions about life and death.

In 2018, the Supreme Court of India's landmark judgment on the *Aruna Shanbaug case* opens the doors to debates on the legality of right to dignified death suggesting decriminalization of attempt to suicide. The court laid down guidelines for 'living will' made by terminally ill patients who beforehand know about their chances of slipping into a permanent vegetative state. The court specifically stated that the rights of a patient, in such cases, would not fall out of the purview of Article 21 (right to life and liberty) of the Indian Constitution.

Recently, "*Expert patient*", "*Patient empowerment*", "*Active patients*" are the new catch phrases in healthcare literature. This implies that the patient, rather than being a passive and submissive recipient of the doctors' orders, now is an empowered and informed person endowed with several rights vis-a-vis the doctors to protect his/her own interests. Chief among these rights is the patient's right to select a line of treatment, refuse treatment altogether or seek active intervention to end life and die with dignity. The analysis revealed that dignified dying is an experience that includes the themes of going in peace, maintaining bodily integrity, and dying on their own terms.

**ANKITA SINGH**  
M.A. Final Year

# MARITAL RAPE

## • What is marital rape?

The term marital rape also referred to as spousal rape refer to unwanted intercourse by a man on his wife obtained by force, threat of force or physical violence or when she is enabling to give consent.

The word unwanted intercourse refers to all sorts of penetrations (whether anal, vaginal or oral) perpetrated **against her will or without her consent**.

In India, the definition of rape under **section 375 of Indian penal code** does not include marital rape as a criminal offence.

**Exception 2 section 375:**This section provides that **sexual intercourse by a man without his wife** (provided that wife is over the age of 18) would not amount of the offence of rape. This is based on the premise that all sets within marriage are consensual (**perpetual consent**). This exemption allows a marital right to a husband who can with **legal sanction exercise his right to consensual or non-consensual sex** with his wife.



Marital rape only covered under the **definition of domestic violence** which is defined under the protection of women from Domestic Violence Act, 2005. The domestic violence act is a **civil law** and it **only provides for civil remedies** to the wife.

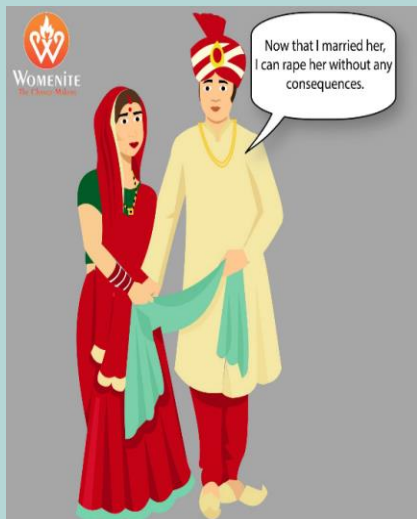
Under **Section 376-A in the IPC, 1860**, rape of judicially separated wife was criminalized. Nonetheless, **the Justice Verma committee** was constituted in 2012 strongly recommended that the

exception under the IPC be removed.

## • What is the magnitude of marital rape in India?

In a survey conducted by International Centre for Research on Women (2011) nearly 20% of Indian men have, reportedly, at least once carried out sexual violence against a female partner.

In another study of **National Health and Family Survey (NFHS4)** in 2015-16, 5.6% Women have been reported victims



under the category of "Physically forced her to have sexual intercourse with husbands even when she did not want to".

The recently released NFHS -5 report has forced that 30% woman between the ages 18 and 49 have experienced sexual violence in their lifetime. But even amongst 6% women who have admitted to sexual assault, over 80% women have said the

perpetrator is their husband. so marital sexual violence is widely prevalent.

The marital rape immunity is known to several post- colonial common law countries. However, Australia (1981), Canada (1983), and South Africa (1993) have enacted laws that criminalize marital rape. Similarly, in 2003 marital rape was outlawed by legislation in the UK. 150 countries had criminalized marital rape by 2019.

## • Prominent cases associated with marital rape-

**Exception two of Section 375** is also under challenge before the Gujarat High Court on the ground that it undermines consent of a woman based on her marital status.

Similarly, the Karnataka HC has recently allowed **the framing of**

**marital rape charges** against man despite the exemption in law.

**Example:**

- i. Independent Thought v. Union of India (2011) case
- ii. Nimesh Bhai Bharat Bhai Desai vs. State of Gujarat (2017)

● **Current scenario:**

- Marital Rape has been impeached in more than 100 countries but, unfortunately, India is one of the only 36 countries where marital rape is still not criminalized.
- In 2013, the UN committee on Elimination of discrimination against women (CEDAW) recommended that the Indian government should criminalized marital rape.
- The JS Verma committee set up in the aftermath by protest over the December 16, 20 12 gang rape case had also recommended the same.
- As per NCRB report, in India a woman is raped every 16 minutes, and every 4 minutes, the experience cruelty at the hand of her in laws.
- National family health survey shows that sexual violence is most often committed by individual with whom women have an intimate relationship.
- The 2019-21 NFHS report shows that among ever- married women aged 18 to 49 who have ever experienced sexual violence, 83% report their current husband and 13% report a former husband as perpetrators.

● **Arguments against criminalizing marital rape:**

- **Threat to institution of marriage:** Criminalization of marital rape is often viewed as a threat to the institution of marriage in which both the spouses have conjugal right over each other.
- **Conjugal right:** section 9 of the Hindu marriage act: gives either is spouse in a marriage the legal right to "restitution of conjugal right" But, recognition of conjugal right to have sex with his spouse does not give a license to rape.

- Misuse of the law is big reason why several individual, jurist and even men's right activists have raised alarm over the criminalization of marital rape according to some activists, as huge as 85% of dowry cases turns out to be false and India cannot deal with another failed catastrophic law that will amount to "legal terrorism".
- Burden of proof: the burden of proof is a hugely complex issue that has prevented marital rape to be criminalized. In the case of marital rape, one has to consider that intercourse is a part of any marriage. Now if marital rape itself is criminalized.
- Gender Neutrality: Arguments to make the definition of 'rape' gender- neutral have been put forward on many occasions, and the same argument is put forward in the case of marital rape too. Even if the exception of IPC section 375 is removed or criminal provisions are added to the domestic violence act, husband will not be able to use those

### • **Arguments in favor of criminalization of Marital Rape:**

- **Problems with domestic violence act:** There are two problems with this act due to which it is considered inadequate to deal with cases of Marital Rapes:
  - a) While the term "**sexual abuse**" is mentioned, the act doesn't explicitly define "**Rape**" as is defined in **section 375 of the IPC**.
  - b) The domestic violence act has been deemed as a "**civil law**" by the courts and thus the accused can get away without any jail term.
- **Against the individual right of the married woman (Article 14 and 21):**
  - a) A married woman should have the same rights over her body as an unmarried woman does.
  - b) The marital exception violates equality before law as well as deprived women of the two trigger a prosecution for non-consensual sex.

c)It also violates the Protection of Human Right Act ,1993; and Convention on Elimination of All Forms of Discrimination Against Women.

- **Post rape Trauma:** Victims of marital rape undergo same trauma as in case of rape by strangers. Studies show that rape victims either married or unmarried, undergo PTSD (posttraumatic stress disorder).

- **Rape not ground for divorce:** As marital rape is not a ground for a divorce in any personal laws and even the special marriage act ,1954, it cannot be used as a ground for divorce and cruelty against the husband Thus, the women remain helpless and keeps suffering in silence.

- **Absence of consent is a core ingredient of rape:** the right to withdraw consent at any given point in time form the core of the women's right to life and liberty which encompasses her right to protect her physical and mental being.

- **Threat to sexual autonomy:** it discriminates among women based on their marital status and robs them of sexual agency and autonomy.

- **Flawed Assumption of marriage:**

a)Consent in perpetuity: it is an assumption that when a couple gets married, the woman gives consent in perpetuity to her husband.

b)The assumption also is that the woman cannot simply retract the consent that she gave her husband at the time or marriage.

c)The expectation of sex: The other logic is that there is a reasonable expectation of sex in a marriage and therefore, the wife is obligated to fulfill that expectation of the husband.

- **Governed by 162-year-old law:** IPC Section 375.

## ● **Way Forward:**

Whether the legislative route is more appropriate in making marital rape a criminal offence is a matter of detail. What is important is



that sexual violence has no place in society, and the institution of marriage is no expectation.

- What constitutes marital rape and marital non-rape need to be defined precisely before a view on its criminalization is taken. Defining Marital rape would call for a broad consensus of society.
- The awareness among the people of society with stringent, accountable and well implemented laws shall be a boon to the victim and help to cure the deeply rooted sexism, patriarchal structure, asymmetrical relation within a marriage and in real sense provide justice and development of the suppressed.
- Every landmark law has been a game changer within a society that got accepted with time. From abolition of sati to legalizing LGBT; the obligation of the Government is to fulfill the objectives of the constitution of India to protect its citizens by providing them a safe home ensuing welfare and justice.

**NISHA PAL**

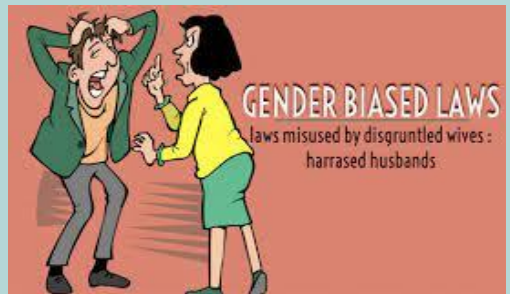
M.A. Previous Year

## **THE GENDER ADVANTAGE: Women who misuse it and Men who bear it...**

"To be born a Man in India is a crime and to marry an Indian girl is a heinous crime. And this is because of anti-men laws in the name of laws to protect women." Is it an issue with your EGO or your SPIRIT? India regularly gets hauled over the coals for its shabby treatment of women but never gave a thought about women harassing a man.

Men are also victims of domestic violence and sexual assault, but state institution and society in general take such violence less seriously because of the prevailing attitudes towards men, such as the belief that men are fearless, sustain greater pain and are more capable of self defense.

The Dowry Prevention Law (Section 498A/406 of IPC) is one of the most misused provisions of law in India and yet no modifications seem to have been made in it over the years. This section was enacted to protect the dignity of a woman has become a widely misused weapon by them and is used to harass and



blackmail their husband and his family. Once an FIR is filed under 498A/406(IPC) it becomes a stooge in the hands of the police to harass the husband and all his relatives named in the FIR without any intrinsic worth or preliminary investigation. This provision further diminishes all chances of an amicable reconciliation between the couple. The prolonged trials further add bitterness to the already strained relationship between the families.

There have been ample cases where this law has been misused. Women use this law as a weapon to extort money out of their husbands at the time of divorce. Small incidents of little

consequence are exaggerated in a large number of complaints. According to a survey conducted by fight against Misuse of Dowry has been revealed that 98% of the cases filed under section 498A are false.

The Supreme Court said that, in district one or more Family Welfare Committees be constituted by the District Legal Service Authorities preferably comprising three members. Every complaint under section 498A received by the police or the Magistrate be referred to and looked into by such a committee. Till the report of the committee is received, no arrest should normally be affected.

After discussing all this, I would like to conclude that it is an accepted academic stand that sexism is systemic and structural, and that it involves the subordination of one group as a whole by another group which enjoys power and advantage in the system.

The Locus of Sexism is primarily in the system of framework, not in the particular act. Sexism against women or girls is still a more severe problem in most parts of the world. The most prominent example of sexism can be Rape. According to the Indian Penal Code, rape is a non bail able offence and is gender specific, which means a man for boy can be arrested if a girl files a case of rape against him, without even investigating the matter of truth. I don't say that every case being filed is false but 2 out of 10 cases are false, and the two false cases are examples of misuse of law.

Another example of Sexism against men include male disadvantage in terms of child custody in divorce, paternity leave and the shorter life expectancy of men as compared to women. There are instances when the law is abused to harass or even victimize individuals.

No law should be misused by anyone. And allegation by the women is not enough to make an arrest. The police must investigate the matter and then register a complaint, under the section they deem fit.

In a landmark judgment, the honorable Supreme Court had said that women are spreading legal terrorism in India. More than 66%

of respondents to a recent survey say laws for protection of women are being misused. The survey was conducted by a group of St Xavier's College students aimed to look at The Social Discrimination of Men. The purpose of the survey was to find the issues that men face like discrimination, harassment and so on. The basic idea was to promote awareness about men who are often seen as promoting patriarchy in society. A total of 58.95% of the respondents said that men were threatened by laws for protecting women.

It is the patriarchal system itself which places the extra responsibilities on the male, and it may be the price that same men are paying for their overall advantages in the society. However, one must agree that the overall greater severity of the first sexism (sexism against women) does not imply that the second sexism (sexism against men) should be denied, ignored or tolerated. If using the rights given by the Indian constitution for threatening somebody and still being safe is women's right then I don't think we women deserve these laws?

Women rights are given for protection and these days women are used as a shield to make the victim sound as their culprit. Men have started sharing their agony, torture and harassment by women/spouse. Is time to recognize their problem as a social and public health issue and develop appropriate strategies and interventions? They are no longer stronger than women. They need help in crisis and family violence: particularly violence can be saved or helped through appropriate interventions such as recognition of violence against men by women as a public health issue, helping for the male victims of violence and education, awareness and legal safeguards.

Kindly understand that gender equality is a human issue.

**PAYAL SINGH**

B.A. 3rd Year

# WOMEN MENSTRUATION

Menstruation is a natural process that every girl has to face. The onset of menstruation is one of the most important process through which the physiological changes occurs among the girls during the adolescence age. This indicates the physiological maturity in girls. It becomes a part of life of every girl until menopause.

Since, it's a very natural process but yet menstruation is surrounded by a lot of myths and misconceptions for women. It is considered as a taboo in rural areas. Menstruation is commonly called as “period” or “menses”. It is the monthly shedding of the lining of the endo-uterine wall of the uterus. But, due the myth and unawareness, it is considered as impure. It has become a custom in the rural society that menstruation is impure which is absolutely wrong. Many cultures hold on to different beliefs and retain community-defined restrictions for menstruating women. There are many evil practices which are associated with restrictions on works, food, bathing, touching, and also they are not allowed to involve in the religious practices during menstruation.



Menstruation and menstrual practices still face many social, cultural, and religious restrictions which are the big obstacle in the way of menstrual hygiene managements. In rural areas, girls are not much aware and prepared about menstruation so they face several difficulties at home, schools, and colleges etc.

To make the women aware about the hygiene-related practices during menstruation is very important as it may increase the vulnerability to Reproductive Tract Infections (RTI). Poor menstrual hygiene is one of the major reasons of RTI. Several girls are even not aware of the sanitary pads. Due to this unawareness, most of the adolescent girls use ashes, dirty rags, old clothes etc.

during their periods which is very harmful for their health. By using these dirty clothes and rags they are becoming prone to several diseases. Many girls sometimes become childless in the early ages and some even lose their life also due to the poor menstrual hygiene. It has become a serious problem of the society which must need everyone's attention.

At some places, the girls during their menses are not allowed to live in the same room and they are given a separate room to live. The major problem is that most of the people are unaware about the menstruation.

In most of the cases, women herself don't want to tell anyone that they are suffering from menstruation. They herself consider it as impure. They use dirty clothes instead of sanitary pads which is a major reason for the vaginal infections and diseases. Sometimes, the women in spite of knowing about the sanitary pads, they are not able to purchase it due to its high cost.

One major issue prevailing in the rural area is that women believe that to die-up with disease is better than to live with shame. Due to this, they do not share their personal problems with anyone and continuously become prone to various fatal diseases.

Most of the girls are shy of menstruation although it is a very natural process and every girl has to go through it. Then why people don't understand it and made this a taboo.

*“Everywhere the same word is heard i.e.; shame, shame and shame. Stay hold up in the well of shame! Hold on to this shame and fall in the drain of diseases.”*

It's a matter of thinking that the girls who are educated and literate, they are also shy to discuss on such topics due to society's culture and tradition. They know everything yet they don't take any step. So, we have to make ever girl aware so that they can easily discuss and share their problems and save themselves from the fatal diseases. Despite of awareness to some girls about the readymade sanitary pads, they do not use them due to the high-cost and shyness in purchasing it from a men-running shop.

The men consider menstruation essential to make a woman complete but only half of the married men understands it and take



fiber, sea sponges etc.

- There should be a proper family support so that the girls can easily share their problems with their family members.
- The education related to the reproductive health should be provided for promotion of menstrual hygiene.
- The cost of the sanitary pads should be made affordable.
- Make the adolescent girls aware about the menstruation by arranging a seminar at school and college level, especially in girl's and women's college.

**Conclusion:**

There is a clear need to provide information to young women on these subjects in such a way that are acceptable to their parents, schools and the larger community and allow them to raise their own concerns. Education on menstruation should be provided to every woman for her good physical, mental as well as reproductive health. Actually, *“Menstruation is not impure; it is so auspicious because this only brings the squeal of baby in the home...”*

**PRAKRITI SINGH**

B.A. 2<sup>nd</sup> Year



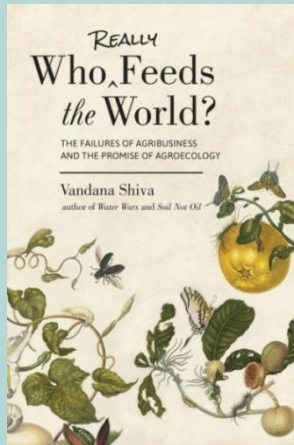


BOOK  
REVIEW



# Who Really Feeds the world?

By Vandana Shiva



Publisher: North Atlantic Books, 2016

Language: English

Paperback: 192 Pages

Chapters: 9

## **Abridgment:**

- **‘Who Really Feeds the World?’** : The failures of Agribusiness and the promise of Agroecology’ book conveys the clear message that "ecological and just alternatives have become an absolute necessity" and that "industrial globalized agriculture driven by greed and profits" gravely threatens the welfare of Earth and all of its inhabitants.
- Author's "agroecological" manifesto identifies a number of distressing social and environmental trends that are caused by industrialized agricultural practices, such as the prevalence of malnutrition and food-based diseases, the serious endangerment of pollinators like bees, pollution of the Earth's water and atmosphere by industrial farms, the eviction and impoverishment of small-scale farmers, and the privatization of seeds.
- Author argues that "when women control the food system, everyone gets their fair share to eat," and issues warnings about

the prevalence of genetically modified monocultures that endanger the biodiversity required to sustain a healthy planet.

- It approaches the current food crisis in a fruitfully interdisciplinary way and charts a shaky path toward "a food and agricultural system that is at peace with the Earth."
- Let's talk about ---Why is the agribusiness model so prevalent if it is so harmful to the globe, as she clearly asserted? Why are there so many people who reject agroecology if it is superior?

### **Evaluation:**

- Are you a feminist, in your opinion? An environmentalist? Do you enjoy gardening, buying, planting, or eating food? What about the prosecution of extremely wealthy corporations for their part in the mass murder of millions?
- Who Really Feeds the World by Vandana Shiva is a must-read for you if you responded "Yes!" or even "Maybe?" to any of these questions. It examines the failures of agribusiness and the promise of agroecology. Who is accountable for feeding our planet and failing to feed it? Is one of the most important questions Vandana Shiva addresses in her inspiring book?
- Within the first eight chapters of her book, the author provides a direct response to the main query. The title headings are quite catchy, straightforward phrases. Each chapter focuses on a single claim that is supported by a case study, statistical analysis, witness testimony, first person accounts, and historical analysis. Picture of chapters.

### **Positive Evaluation:**

- Each chapter alternates between describing the shortcomings of agribusiness today and describing the possible advantages of switching to agroecological farming practices.
- This text will be enjoyable for anyone who appreciates Shiva's work or ecological action in general, but it might not be as helpful for others.
- While educating individuals who are not familiar with current global ecological challenges, this book doesn't significantly advance the conversation.

- The significance of taking back control of redefining food as nourishment as opposed to commodity—cannot be emphasized enough.
- Vandana Shiva recognizes the shortcomings of the present system and outlines them clearly. Possibly no one could be better.
- The author makes the case for a radical rethink of our relationship with food and the environment in contrast to the prevalent, greedy paradigm of industrial agriculture.
- There's little in the way of meanings; it's clear that she wants to paint agribusiness as being at war with the environment and the life that depends on it. The author outlines several instances where agribusiness has harmed the diversity of life on Earth and may ultimately cause severe harm to the planet's food sources to validate this claim.

**Negative Evaluation:**

- The author's defence of agroecology suffers from an insufficient analysis of its opponent, but the broader analysis of the issue is sound. Regarding food sovereignty, this is great.
- The question is asked here is: - Future of the Food is democracy or dictatorship.
- Why is the agribusiness model so prevalent if it is so harmful to the globe, as Author clearly asserted? Why are there so many people who reject agroecology if it is superior? ..... Book doesn't give the answer of these questions.

**Epilogue:**

- Dr. Shiva (author) is aware of the magnitude of the crisis she is describing, but when she suggests agroecological solutions, her analysis frequently falls short of the whole scope of the problem.

**NAMRATA MISHRA**

M.A. Final Year

# Strangers at Our Door

By Zygmunt Bauman



Publisher: Polity; 1st edition (29<sup>th</sup> April 2016)

Language: English

Paperback: 117 pages

Chapters: 6

**Strangers at Our Door** is a sociological work of **Zygmunt Bauman**, whose central proposition is current crisis in today's world, the crisis of mass migration and disruption, offers an opportunity to show solidarity and express common humanity for all. In this book he focuses on the topic of the refugee crisis. Describing the current situation, he analyzes the origins and consequences of the panic surrounding it and shows how politicians take advantage of people's fear. The book explores what is happening in the context of the immigration crisis, how the whole picture of this phenomenon is created, what influences media coverage of the issue and shapes people's opinions of immigration and people are afraid to enter our territory. It makes people think about the causes and consequences of rejection and bigotry. We need to be aware of the structural changes

immigration can bring, and try to focus on its positive effects rather than just looking at its negatives.

This book was published in 2016, one year after the biggest immigration crisis in Europe, in response to the flow of migrants in the continent. The book is short and easy to read. It contains no heavy sociological concepts or arguments. The book consists of six chapters without an introduction or preface. Each chapter is self-contained rather than linked, but has a common thread that supports the main ideas the authors want to develop. The book also invites careful consideration to events unfolding in the contemporary world, with particular attention to Europe and other countries, citing many examples and works of others as evidence. On the contrary, Bauman sometimes quotes newspapers, television programs and polls. It brings reader a smooth reading experience. Writing such a book and discussing moral panic and public fear makes it important. This is an optimistic study that calls people to recognize the structural changes and social transformations of the times we live in. The book's only weakness is its failure to portray the tragedy of today's immigration crisis. This is an anti-racist, anti-capitalist book. Bauman confronts reality and shows, for example, how the French National Front is gaining votes and keeping pace with those at the bottom of society under the reins of globalization. Bauman argues that alternative priorities, social investment, inclusion and solidarity must be established to create a society without disenfranchisement.

The book's potential reader can be academic world or general public. For both group of potential reader, this book can create inspiration, sociological perspective and awareness on migration issues. This book is useful for students belongs to any stream, teachers, professors, Sociologist, Political Scientist, Economist, human rights activist and non government organization and even for Policy makers and governmental organizations and for everyone who wants to create an insight about real world beyond our imaginations.

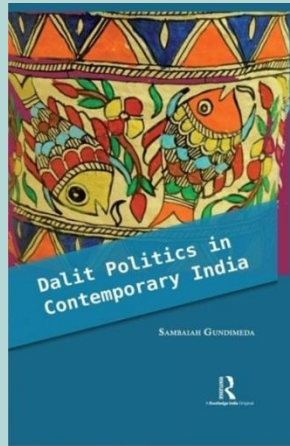
Bauman concludes by emphasizing the importance of integration and related national practices and how they shape people's perceptions of immigrants and refugees. The first thing to do here is to "accept" what is happening to immigrants, that they are trying to escape, that they are human beings acting on basic survival instincts and to know more about them. We should remove all kinds of labels, assumptions, and fears about them. This seems to be the only way to start looking for win-win solutions in the integration process. Ignoring their existence will only lead to more inhumane practices and will lead to harsher realities with unpleasant consequences. Therefore, more active communication and close contact with refugees, and efforts to understand and support them, and ultimately to find common ground are useful integration tools. Bauman also concedes that it is not an easy process. The conclusion he arrived at was that instead of focusing on barriers, we should build bridges and try to find solutions that bring the two sides closer together.

**ANKITA SINGH**

M.A. Final Year

# Dalit Politics in Contemporary India

By Sambaiah Gundimedda



Publisher: Routledge, October 2015

Language: English

Paperback: 330 pages

Chapters: 6

The book serves as an asset to trace the trajectory of the Dalit movement past 20th century in India. Nevertheless, one of the shortcomings of the book is that while it touches on the issue of withdrawal of Muslim loyalties resulting in BSP's sudden failure in the 2012 elections, it does not reach inside enough to investigate the psychology of the 'Muslim vote' to understand why Muslim vote were drawn out from the Party. Therefore, the book ceases to generate a critical examination of the matter.

The absence of such a socio-psychological analysis from Gundimedda's book in the case of the Muslim body Politic reflects the book's limitation in critically examining BSP's social activity.

In analyzing the drawbacks of Dalit Politics, the Scholar calls to our attention the euphemism (indirect word for one considered to be too harsh) of chamcha Politics as observed by Kanshiram in the



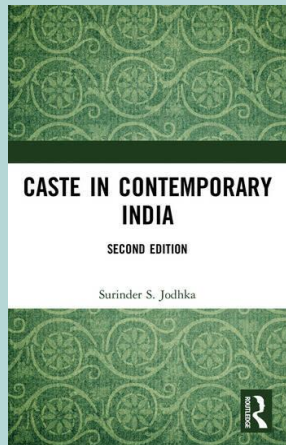
Republican Party of India (RPI), and the 'dependent politics' of the Dalits in AP, both of which inhibited Bahujans to lead an independent and autonomous Political and social movement. The book through its lucid and resilient language empowers Bahujans students with a sense of pride. Gundimeda's account becomes an enterprise that offers Bahujans and their struggle an identity and visibility in history.

This book becomes a resource for reflexivity in learning and examining Dalit Politics among Bahujans Scholars, and activists alike. It was the capturing of Political power in UP and the dissemination of education in AP by the Christian missionaries and the colonial government that became a source of change for the social conditions of the Dalits. Both mediums were advocated by Ambedkar if the change was about to take place Gundimeda's exhaustive exploration which is inclusive of the microanalysis of changing caste relations in UP and AP overcomes the limitations of past scholarship on the subject that was Primarily focused on the macro analysis of electoral politics or caste associations in India.

**SHREYA RAJ**  
M.A. Final Year

# **Caste in Contemporary India**

By **Surinder K. Jodhka**



Publisher: Routledge, July 2017

Language: English

Paperback: 270 pages

Chapters: 7

Here, Professor Jodhka wanted to say that caste idea should have changed with certain situations in the society but it didn't change. The caste system is a vast concept & has many dimensions. The topic or question of caste cannot be separated from the argument in everyday politics and social life. In context to caste, Surinder Jodhka speaks about Hindu Religious Texts and also he talks about the social order of caste. He clearly mentioned when caste was identified as a prominent picture and in which time period. Caste hierarchy worked or functioned independently all throughout. Author states about his assumptions that caste will eventually disappear with unfolding of various developments.

Surinder Jodhka insists on the importance of the way the 'caste question' is framed since it heavily influences the kind of data

collected and therefore also the results obtained. As stated in an introduction on caste he published a couple of years earlier, ‘the meaning and experience of caste changes, depending upon whose experience of caste is given priority’. Precisely because viewing caste as a tradition, or as a form of power—as was usually the case until the 1990’s—silences the many discriminations emanating from this social structure, Jodhka emphasizes the relevancy, not to say the necessity, of generalizing the conceptualization of caste within the framework of prejudice and discrimination, i.e. to look at caste ‘as a system that institutionalizes humiliation as a social and cultural practice’

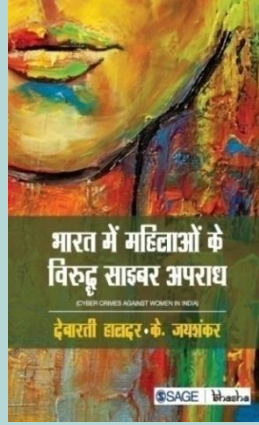
Jodhka concludes the book by contending for a view of caste analogous to treatments of race and ethnicity. He argues that the Jajmani system has vanished and the ideological basis of caste has been weakened yet caste identities are still connected with economic and social inequalities (as is amply illustrated in the case studies). Overall, he argues that the central attribute of caste in contemporary India is that it creates and reproduces discrimination. This is a very useful book that reflects on the general question of how caste might be theorized and makes available new empirical material on the experience of Dalits in north and northwest India. After completion of 7 chapters, the common thread does not appear clearly. Despite Jodhka’s efforts to formulate it, a solid binder is missing. Overarching section titles do not suffice to bring coherence.

**ADRIJA RAYCHAUDHURY**

M.A. Final Year

# भारत में महिलाओं के विरुद्ध साइबर अपराध

देबारती हालदर, जयशंकर के.



Publisher: Sage Bhasha

Genre: Social Science

Pages: 272

प्रस्तुत पुस्तक 'भारत में महिलाओं के विरुद्ध साइबर अपराध, किशोर युवतियों और महिलाओं को लक्ष्य करने वाले ऑनलाइन अपराधों पर आधारित सामाजिक - कानूनी शोध के क्षेत्र में महत्वपूर्ण पुस्तक है। यह पुस्तक बताती है कि आज के साइबर जगत में किस प्रकार युवतियाँ और महिलाएं ट्रोलिंग, ऑनलाइन, ग्रूमिंग, निजता परअतिक्रमण, डराने, धमकाने, अश्लील साहित्य तथा वीडियो, यौनिक मानहानि, स्फूर्फिंग आदि की आसानी से शिकार हो जाती है। इस पुस्तक में लेखकों ने देश में चलने वाली विभिन्न उग्र बहसों को भी सम्बोधित किया है जैसे महिलाओं की साइबर अपराध से सुरक्षा कैसे की जा सकती है, इनकी रोकथाम के लिए तथा कानूनी सहायता के रूप में कौन-कौन से कदम उठाए जा सकते हैं। और साइबर कानून कितने उपयोगी और सुलभ है।

**नेहा शुक्ला**

एम.ए. फाइनल ईयर

# जाति व्यवस्था की नई समीक्षा

(पवित्र से अपवित्र की ओर)

हीरा सिंह



Publisher: SAGE Bhasha (January 1, 2019)

Language: Hindi

प्रस्तुत पुस्तक जाति व्यवस्था की नई समीक्षा ( पवित्र से अपवित्र की ओर ) की समीक्षा करने पर निम्न महत्वपूर्ण तथ्य निकल कर सामने आते है। इस पुस्तक में जाति व्यवस्था के अर्थिक, राजनीतिक और वैचारिक घटकों के पारस्परिक टकराव का परिक्षण करती है :-

- i. इस पुस्तक में लेखक ने लुइस इयूमान्ट की महत्वपूर्ण रचना "होमो हायरार्किकस" जो जाति प्रणाली पर सिद्धान्त प्रदान करने का दावा करती है।
- ii. इसमें जाति व्यवस्था की जड़े वास्तव में भूमि अधिकार तथा राजनीतिक सत्ता के अधिक्रम में निहित है, जिसे धार्मिक और धर्मरिन्पेक्ष विचारधारा का समर्थन प्राप्त है।
- iii. मुख्यधारा के समाजशास्त्री आनुष्ठानिक एकरूपता पर ध्यान केन्द्रित करते है और जाति के अंदर उपस्थित असमानता पर ध्यान नहीं देते है ,जाति संरचना आंतरिक रूप से एक जैसी दिखाई पड़ती हैं। परन्तु लेखक आर्थिक

और राजनीतिक अधिक्रम में जाति की जड़ों की दर्शा कर उसके अंदर उपस्थित अंतरों पर प्रकाश डालते हैं।

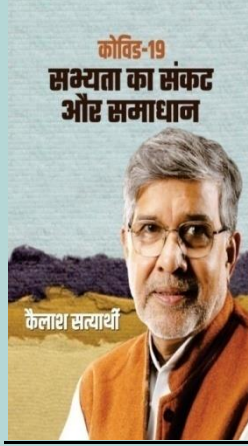
- iv. लेखक ऐतिहासिक नृजातीय साक्ष्यों को आधार बनाकर तर्क देते हैं कि हिंदुत्व ने जाति का निर्माण नहीं किया है और बिना जाति का हिन्दुत्व कोई आदर्श लोक नहीं है।

**आकांक्षा पल्लवी**

एम.ए. फाइनेल ईयर

# 'कोविड-19 सभ्यता का संकट और समाधान'

कैलाश सत्यार्थी



Publisher : Prabhat Prakashan (20 January 2021)

Language : Hindi

Hardcover : 128 pages

प्रस्तुत पुस्तक 'कोविड-19 सभ्यता का संकट और समाधान' की समीक्षा करने पर निम्न महत्वपूर्ण तथ्य निकल कर सामने आते हैं, इस पुस्तक के कोविड-19 के सभ्यता का संकट और उसके समाधान पर विशेष रूप में प्रकाश डाला है-

1. इस पुस्तक के प्रथम अध्याय में कोविड- 19 महामारी कैसे फैली और उससे सभ्यता का संकट कैसे उत्पन्न हुआ इसकी चर्चा करते हैं।
2. इस पुस्तक में कोविड-19 को केवल स्वास्थ्य का संकट या आर्थिक संकट के रूप में नहीं देखा जाता बल्कि इसे सभ्यता संकट के रूप में प्रस्तुत किया है।
3. इस पुस्तक में सभ्यता के संकट पर अधिक बल देने कारण शिक्षा, रोजगार, गरीबी, महँगाई तथा स्वास्थ्य आदि महत्वपूर्ण सामाजिक विषयों पर कम बल दिया गया ।

4. इस पुस्तक के दूसरे अध्याय में कोविड-19 के संकट के समाधान में करुणा, कृतज्ञता, उत्तरदायित्व और सहिष्णुता की बात कही गई है, लेकिन प्रत्येक व्यक्ति का व्यक्तित्व अलग-अलग होता है और इस समाधान को प्रत्येक व्यक्ति अपने अन्दर आत्मसात नहीं कर सकता है।

अन्ततः यह पुस्तक कोविड-19 सभ्यता का संकट तथा समाधान एक महत्वपूर्ण दस्तावेज है इस पुस्तक में कोविड- 19 महामारी के समाधान में करुणा, कृतज्ञता, उत्तरदायित्व और सहिष्णुता की बात कहीं गई है जो सामाजिक ढाँचे और मजबूत करेगी। यह पुस्तक कुछ कमियों के बावजूद बहुत महत्वपूर्ण है।

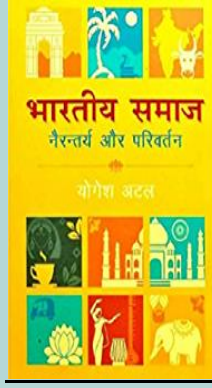
**रुखसार बानो**

एम.ए. फाइनल ईयर



# भारतीय समाज निरंतर एवं परिवर्तन

योगेश अटल



Publisher: Pearson

Language: Hindi

Edition: January, 2016

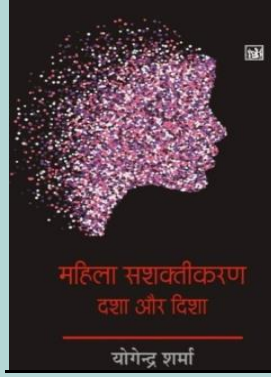
प्रस्तुत पुस्तक के प्रत्येक अध्याय में लेखक ने समाज के विभिन्न पहलुओं में हुए परिवर्तन निरंतरता आदि के विभिन्न आयामों को समेटते हुए बहुत ही अच्छे प्रवाह के साथ बताया है। भारतीय समाज विविध तत्वों से मिलकर बना हुआ है, जिसका इतिहास विस्तृत है, जिसके किसी ना किसी पहलू में संघर्ष होता रहा है। विभिन्न समस्याओं व उनके समाधान को लेखक ने बताने का प्रयास किया है। भारतीय समाज में हुए परिवर्तन के बाद भी अपनी संस्कृति और सभ्यता मानवता के लिए भारत विश्व प्रसिद्ध है। यहां वर्ग जाति व्यवस्था आदि का भी वर्णन किया गया है व होने वाले परिवर्तन व विकास को बताया है सभी स्थितियों के बारे में उनके संघर्ष व विकास को अटल जी ने बड़े सहज भाव से दर्शाया है। उन्होंने नवीन डेटा का उपयोग करके सामाजिक परिवर्तन को समझाने की कोशिश की है। अतः भारतीय समाज में परिवर्तन, विकास व निरंतरता अनवरत चलता रहेगा।

**अंकिता कुशवाहा**

एम.ए. फाइनल ईयर

# महिला सशक्तिकरण दशा और दिशा

योगेन्द्र शर्मा



Publisher: Lokbharti Prakashan;( 2018)

Language: Hindi

Hardcover: 175 pages

प्रस्तुत महिला सशक्तिकरण दशा और दिशा की समीक्षा करने पर निम्न महत्वपूर्ण तथ्य निकलकर सामने आते हैं। इस पुस्तक में महिलाओं की सुरक्षा शिक्षा अधिकार आदि पर विशेष रूप से प्रकाश डाला गया है। भ्रूण हत्या, लैंगिक असमानता, घरेलू हिंसा, एसिड अटैक, दहेज प्रताड़ना और यौन उत्पीड़न बदस्तूर जारी है। तलाकशुदा, परित्यक्ता और विधवाओं के समक्ष विभिन्न चुनौतियां हैं साथ ही बाल विवाह की प्रथा भी समाप्त नहीं हो पाई है।

शिक्षा और स्वास्थ्य के विकास से महिलाओं के प्रति भेदभाव के व्यवहार और मनोवृत्ति का त्याग कर जन सहयोग तथा उनमें जागृति उत्पन्न करके कल्याणकारी योजनाओं के प्रभावी क्रियान्वयन से निश्चित ही महिलाओं की स्थिति बेहतर होगी तथा सशक्तिकरण का मार्ग प्रशस्त होगा। इस पुस्तक में महिलाओं के अधिकार एवं महिलाओं के विरुद्ध होने वाले अपराध के विषय में चर्चा की गई है।

**शालिनी उपाध्याय**

एम.ए. फाइनल ईयर



# PANTING & POSTERS



## PAINTING- 01



A movie which has been on an unexpected rise since its release, Kantara by Rishab Shetty has crossed even films like RRR and K.G.F chapter 2 to become one of the highest-rated Imdb films ever.

The movie has so many messages -

First it shows deep roots in our cultural milieu- Buta kola, also referred to as daiva kola, is a ritual dance performance prevalent among the Hindus of Tulu Nadu and parts of Kasargod in northern Kerala, India. The dance is highly stylized and performed as part of 'Bhootaradhana' or worship of the local deities worshipped by the Tulu speaking population. It has influenced Yakshagana folk theatre. Buta kola is closely related to Theyyam of neighbouring Malayalam-speaking populations. According to Tulu mythology, a wild boar perished in Lord Shiva's pleasure garden. The young boar's offspring was adopted by Goddess Parvati. The young boar became destructive as he grew older and began destroying the plants and trees in Lord Shiva's garden. Lord Shiva became upset by this and decided to kill him. Goddess Parvati, however, defended the boar and asked her husband to pardon him. So instead of killing him, Lord Shiva banished the boar to earth and tasked him with protecting the people of earth. This particular became a Bhoota (divine spirit) known as Panjurli.

Second, it also shows caste untouchability - In the movie, the way the relationship between the landlord and Adivasis is described is based on caste untouchability. It is shown that the characters who belong to the Adivasi community are not allowed to enter the landlord's house.

They used to sit outside and discuss the stuff. They cannot share dining with upper-caste people. When the leading character that is Shiva (Rishab Shetty) entered the landlord's house, he forcefully took food with him (landlord) to the same dining table, when he left the house, it was sanctified by sprinkling Gau Mutra (cow urine).

Thirdly, it shows caste politics-When Shiva's father, a Kola ritual performer also known as Bhoota, disappears mysteriously in the forest, after a fight with a feudal landlord who demanded the land to be given to the tribal community, he antagonizes a DFO named

Murali confusing him as their usurper. Trapped by the feudal lord, Shiva picks up fights with Murali, who thinks the former is a smuggler who uses native culture to loot the forest wealth. Shiva's brother, Guruva, who doesn't want to support the feudal lord in grabbing land granted to the natives, gets killed. Shiva is forced to fight with Murali, when he is caught in this crossfire. Finally, both Shiva and Murali join hands to fight against the deep-rooted feudalism in coastal Karnataka. Then held a war in the village, in the end daiva panjurli comes to the rescue of villagers and shiva meets his father in the woods and they both vanishes away!

**-ARUNIMA MODANWAL**  
B.A. 3<sup>rd</sup> Year

## PAINTING- 02

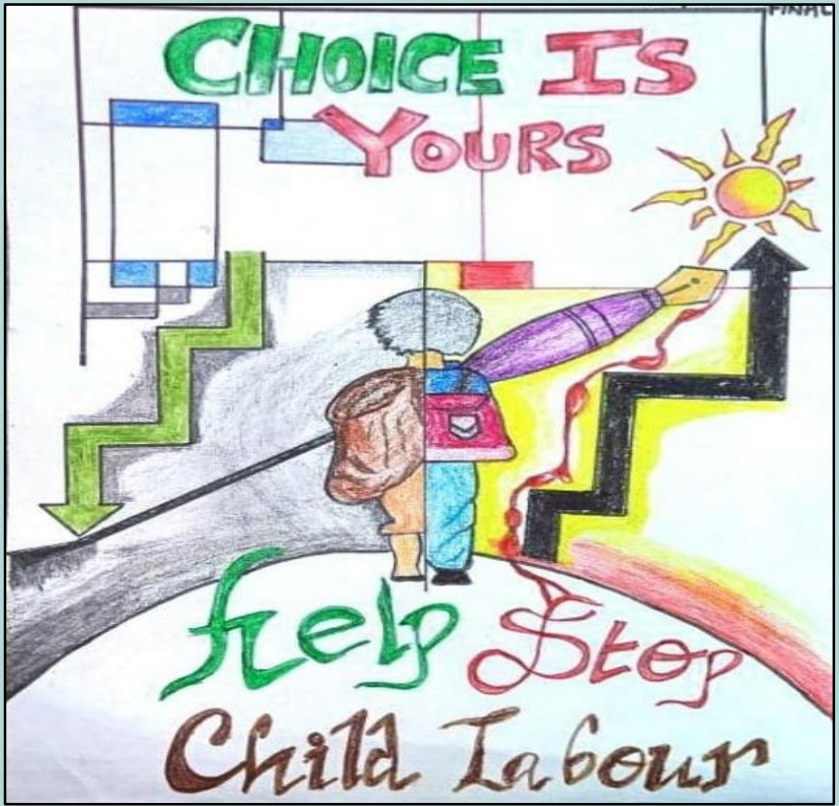


This painting represents the different agents of socialization where there is a child surrounded by their peer group, parents, religion, and cultural influences, all of which shape their identity and understanding of the world. It highlights the complexity and importance of the socialization process that contribute to the development and in shaping who we are as individuals.

**-POOJA KHANNA**

M.A. Final year

## PAINTING- 03

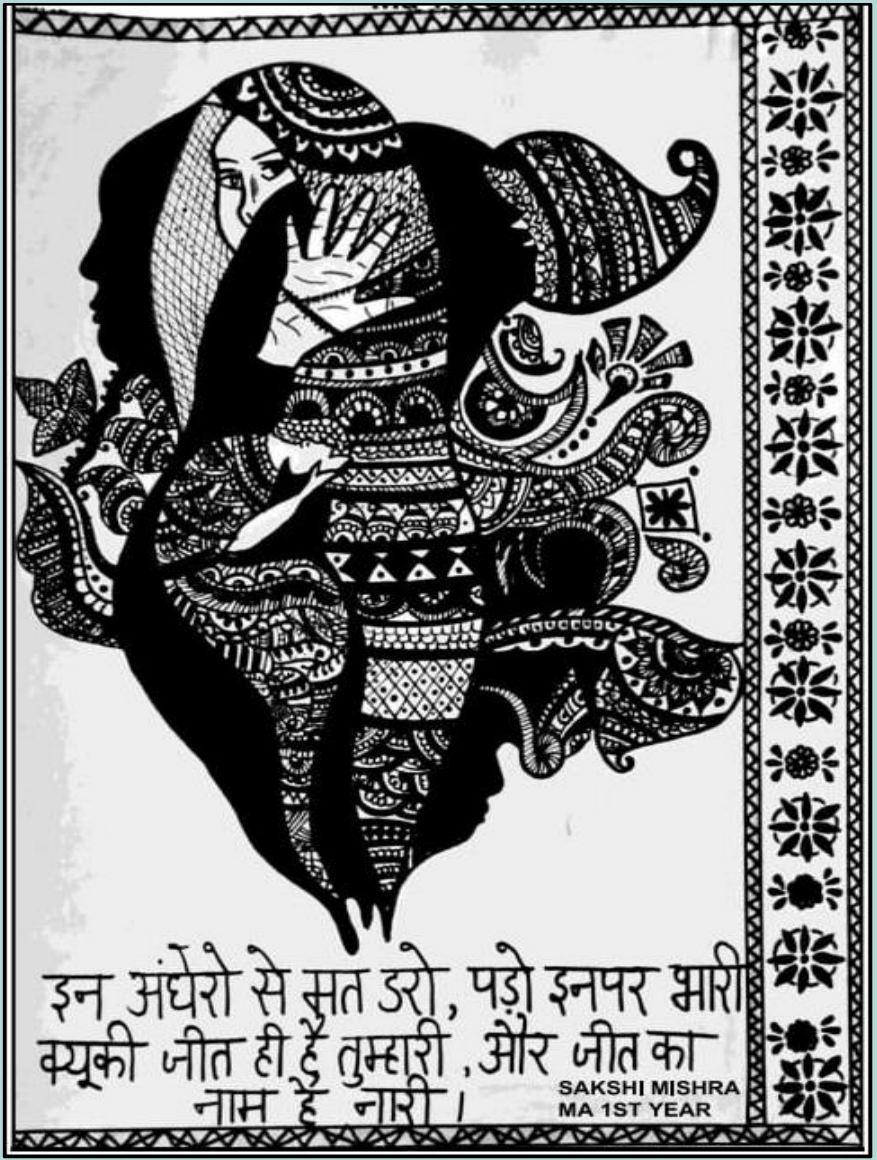


This painting signifies one of the major issues of our country that prevails shamelessly even after a number of laws have been made against it. Yes, it is "child labor". This painting shows two sides of the future of a child, one is the darker side doing child labor which leads to the downfall of a child and the other one is the brighter side which could be achieved by providing education to these children. "Child Labor" snatches away all the rights of a child to live a happy and innocent childhood. Children are the future of our country. We all should take a pledge to raise our voices and take each and every possible measure to stop this at our levels.

**SHREYA RAJ**  
M.A. Final Year



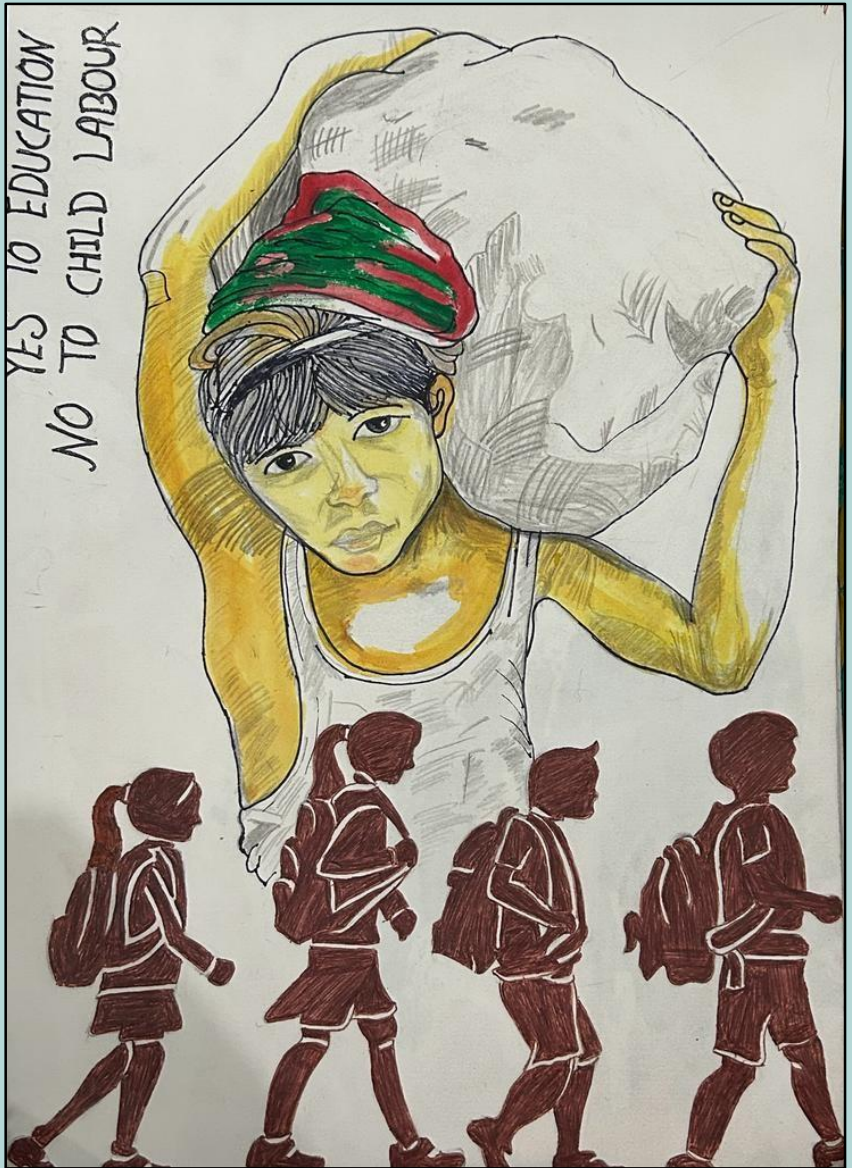
PAINTING-03



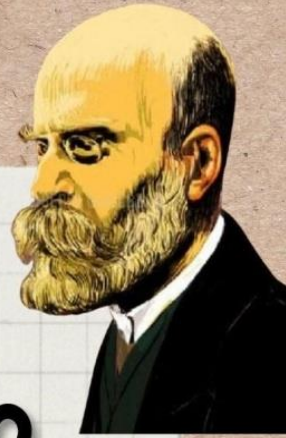
**SAKSHI MISHRA**

M.A. Previous Year

**PAINTING-04**



**SUMAN YADAV**  
M.A. Previous Year



# THINKER'S PERSPECTIVE



## DRAMATURGY

### ERVING GOFFMAN



## INTRODUCTION

Erving Goffman, considered by some, “the most influential American sociologist of the twentieth century” was a Canadian-born American sociologist, socio-psychologist, and writer. Goffman was the 73<sup>rd</sup> president of the American Sociological Association. His best known contribution to social theory is his study of symbolic interaction. This took the form of dramaturgical analysis, beginning with his *The Presentation of Self in Everyday Life*. His major areas of study included the *Sociology of Everyday Life*, *Social Interaction*, the *Social Construction of self*, social organization (*framing*) of experience, and particular elements of social life such as *total institutions* and *stigmas*. Though Goffman is often associated with the symbolic interaction school of sociological thought, he did not see himself as a representative of it. As Fine and Manning said “he does not easily fit within a specific school of sociological thought”. His ideas are also “difficult to reduce to a number of key themes”.

## **PERSPECTIVE:**

The perspective of Dramaturgy by Erving Goffman was introduced, in 1959, in his book “the presentation of Self in Everyday Life”. He took his perspective from theatre, which he used as a metaphor to represent how people behave in society and represent themselves. Dramaturgy argues that the presentation of oneself through role is a way of engaging with society. As the actors who are playing roles, exchange dialogue while interact with one another, they are being directed by the norms and values. To stay stick to the direction the actors constantly engage in what is called ‘impression management’, that is manage others impressions of them by successfully portraying themselves onstage, or in public. Most of the time, people seek to meet society’s expectations, but the dramaturgical frame applies even in cases of rebellion. Goffman noticed this habit of human and developed the idea of front stage. He defines as “that part of the individual’s performance which regularly functions in a general and fixed fashion we define the situation for those who observe the performance. Front, the, is the expressive equipment of a standard kind internationally or unwittingly employed by the individual during his performance”.

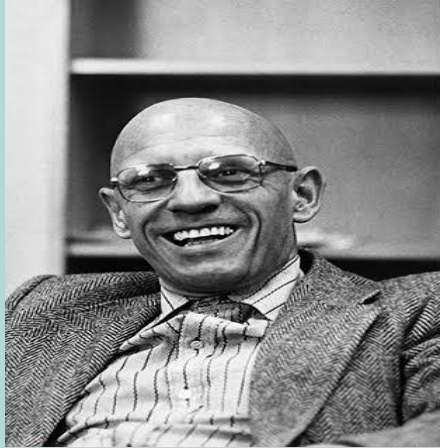
For example, a doctor in a hospital is likely to perform one way in front of patients but might be, much more casual in the chamber alone. It is likely that he or she does things in the chamber alone that might seem unseemly in front of patients.

**IPSITA SARKAR**

M.A. Final Year

# SURVEILLANCE

## MICHEL FOUCAULT



### **INTRODUCTION**

Michel Foucault (1926–1984) was one of the most famous thinkers of the late 20th century, achieving celebrity-like status before his untimely death in 1984. He was a major figure in two successive waves of 20th century French thought—the structuralist wave of the 1960s and then the poststructuralist wave. By the time of his untimely death, some considered Michel Foucault to be France's most famous living intellectual. He has had strong influence not only in philosophy but also in a wide range of humanistic and social scientific disciplines.

He is remembered for his method of using Historical research to illuminate changes in discourse over time, and the evolving relationships between discourses, knowledge, institutions, and power. Foucault's work inspired sociologists in subfields including Sociology of knowledge; gender, sexuality and queer theory; critical theory; deviance and crime; and the sociology of education. His most well known works include *Discipline and punish*, *The History of sexuality*, and *The Archaeology of knowledge*.

### **PERSPECTIVE**

Foucault was interested in power and social change. In particular,

he studied how these played out as France shifted from a monarchy to democracy via the French revolution.

He believed that we have tended to oversimplify this transition by viewing it as an ongoing and inevitable attainment of “freedom” and “reason”. This, he said, had caused us to misunderstand the way that power operates in modern societies.

For instance, even though the new form of government no longer relied on torture, and public hangings as punishments, it still sought to control people’s bodies — by focusing on their minds.

In his 1975 book **Discipline and Punish**, Foucault argued that French society had reconfigured punishment through the new “humane” practices of “discipline” and “surveillance”, used in new institutions such as prisons, the mental asylums, schools, workhouses and factories.

These institutions produced obedient citizens who comply with social norms, not simply under threat of corporal punishment, but as a result of their behavior being constantly sculpted to ensure they fully internalize the dominant beliefs and values.

- In Foucault’s view, new “disciplinary” sciences (for instance, criminology, psychiatry, education) aimed to make all “deviance” visible, and thus correctable, in a way that was impossible in the previous social order. The **panoptican surveillance** envisioned by Jeremy Bentham, depicted in the form of an all powerful, all seeing government by George Orwell in 1984, and later analyzed by Michel Foucault (1975) is increasingly realized in the form of technology used to monitor our every move.
- Foucault argued that knowledge and power are intimately bound up. So much so, that that he coined the term “power/knowledge” to point out that one is not separate from the other.
- This Surveillance was imagined as a form of constant monitoring in which the observation posts are decentralized and the observed is never communicated with directly.
- Today, digital security cameras capture our movements.

Observers can track us through our cell phones, and police forces around the world use facial recognition software. This can include observation from a distance by means of electronic equipment, such as closed circuit television (CCTV), or interception of electronic transmitted information, such as internet traffic.

- This reflects a change in how power is exercised in society; we have moved away from what Foucault called “sovereign power”- which is controlled through the threat of force, to “disciplinary power”- which is control through the monitoring and surveillance of populations.
- Sovereign power was typical of the period before the 18<sup>th</sup> century when the monarch had power over people and their bodies, and thus inflicting punishment directly on the body was the means of asserting control.
- Disciplinary power (surveillance) is now everywhere and everyone is subjected to it the most obvious examples are the use of CCTV public spaces; but disciplinary power is also at work in schools through the use of electronic registers and reports; we can see it in workplaces through the use of performance monitoring; and we can even see it in our personal lives both pregnancy and childhood are highly monitored by health care professionals and social workers for example, and most of us accept this as normal.

Thomas Mathiesen (1997) argues that control through surveillance has developed beyond Foucault’s panoptican model. The panoptican allows the few to monitor the many, but today the media increasingly allow the many to monitor the few. With the recent explosion in surveillance cameras as well the role of “big data” we have now well and truly entered the surveillance society. Foucault’s insights on this topic continue to be explored by scholars across the social sciences and humanities.

**SHREYA RAJ**

M.A. Final Year



# POSITIVISM

## AUGUSTE COMTE



Auguste Comte (1798-1857) was a French philosopher, who is considered to be the father of sociology and the founder of positivism. He was born in Montpellier, France. He was deeply influenced by the French Revolution and its ideals of rationality, order, and progress.

### **MAJOR WORKS**

- "*The Course of Positive Philosophy*" (1830-1842): This was Comte's most important work, in which he outlined his ideas about the nature of science and society. He argued that the study of society should be based on the same principles of objectivity and empirical evidence as the natural sciences, and proposed the use of scientific methods and quantitative analysis to understand and explain social phenomena.
- "*System of Positive Polity*" (1851-1854): In this work, Comte proposed a vision for a new social and political order based on the principles of positivism. He proposed the creation of a

positivist "religion of humanity" as a replacement for traditional religious beliefs.

- "*A General View of Positivism*" (1848): In this work, Comte provides an overview of his philosophy of positivism. He discusses the importance of scientific observation and experimentation, the limitations of traditional metaphysics and the need for a new positive philosophy, and the role of positivism in understanding and improving society.
- "*Positive Politics*" (1851): In this work, Comte outlined his ideas for a new social and political order based on positivism. He proposed a system of government based on the principles of rationality, order, and progress, and discussed the importance of education and social reform in achieving this goal.
- "*The Catechism of Positive Religion*" (1852): In this work, Comte proposed a new positivist "religion of humanity" as a replacement for traditional religious beliefs. He outlined the principles of this new religion and discussed its potential role in promoting social unity and progress.

These are the major works of August Comte, although he wrote many other texts, articles and essays throughout his career. His ideas had a significant influence on the development of sociology and other social sciences, and his positivism is still widely used in these fields today.

## **POSITIVISM**

Auguste Comte, the founder of positivism, was a 19th century French philosopher who believed that the only valid source of knowledge is through scientific observation and experimentation. He argued that the study of society should be based on the same principles of objectivity and empirical evidence as the natural sciences. Comte's positivism had a significant influence on the development of sociology, and his ideas are still relevant today in the field of social research. Positivism is a philosophy that emphasizes the use of scientific methods to understand and explain

social phenomena. It holds that social phenomena can be studied objectively and that the best way to understand them is through the use of quantitative methods, such as surveys and statistical analysis. Positivism is still widely used in the social sciences, particularly in fields such as sociology, economics, and political science. Researchers in these fields often use quantitative methods to study social phenomena, and they often rely on statistical analysis to draw conclusions about their findings.

However, positivism has also been criticized for its limitations. Some argue that it is not always possible to study social phenomena objectively and that the use of quantitative methods can be limiting. Additionally, positivism has been criticized for its neglect of the subjective experience of individuals and its focus on aggregate data.

Despite these criticisms, positivism remains an important perspective in the social sciences. Its emphasis on the use of scientific methods and quantitative analysis has led to a greater understanding of social phenomena and has helped to improve our ability to predict and explain social behavior.

### **CURRENT USAGE**

- One of the main ways in which positivism is used in the social sciences is in survey research. Surveys are a common method of collecting data in the social sciences and are often used to study a wide range of social phenomena, from political attitudes to consumer behavior. Surveys are designed to be objective, and the data they collect is analyzed using statistical methods, which allows researchers to draw conclusions about the population as a whole.
- Positivism is also used in experimental research, which is a method of studying cause and effect relationships. Researchers use experiments to manipulate variables and observe the effects on a specific outcome. They use this method to test hypotheses, and they use statistical analysis to draw conclusions.

- Additionally, positivism is also used in quantitative content *analysis*, which is a research method used to analyze text and other forms of communication. It is a valuable tool to understand how people talk, write and express their views on a particular topic.

**POOJA KHANNA**

M.A. Final Year

# KINSHIP ORGANIZATION IN INDIA

## IRAWATI KARVE



Irawati Karve (15 December 1905 – 11 August 1970) was regarded as first female sociologist and anthropologist in India. She was also an educationalist and writer from Maharashtra, India. She was a student of G.S.Ghurye, father of Indian Sociology.

Irawati Karve was born in Burman to a wealthy Chitpavan Brahmin family and was named after the great and sacred Burmese river, Irrawaddy. She grew up in Pune.

### **EDUCATIONAL QUALIFICATION:**

1926	Bachelor of Arts, Fergusson College	Major-Philosophy
1928	Masters of Arts, Bombay University	Major-Sociology Under the guidance of, G.S.Ghurye Thesis on the subject of her own caste titled The Chitpavan Brahmins — an Ethnic Study.
1930	D.Phil, University of Berlin, Germany	Major-Anthropology Under the guidance of Eugene Fischer on the Normal Asymmetry of the Human Skull and Bones.

## **CAREER:**

- Karve joined the Deccan College Post-graduate and Research Institute of Pune as Head of the Department of Sociology and Anthropology.
- She founded the department of anthropology at what was then Poona University (now the University of Pune).
- She presided over the Anthropology Division of the National Science Congress held in New Delhi in 1947.
- She also held the post of the Vice-Chancellor of SNDT University for a few years.

## **MAJOR WORKS**

- *Kinship Organization in India* (Deccan College, 1953), a study of various social institutions in India.
- *Hindu Society — an interpretation* (Deccan College, 1961), a study of Hindu society based on data which Karve had collected in her field trips, and her study of pertinent texts in Hindi, Marathi, Sanskrit, Pali and Prakrit. In the book, she discussed the pre-Aryan existence of the caste system in Hinduism, and traced its development to its present form.
- *Maharashtra — Land and People* (1968) - describes various social institutions and rituals in Maharashtra.
- *Yuganta: the End of an Epoch*, a study of the main characters of the Mahabharata treats them as historical figures and uses their attitudes and behavior to gain an understanding of the times in which they lived. Karve wrote the book first in Marathi, and later translated it into English. The book won the 1967 *Sahitya Academy* Award for best book in Marathi.
- **Paripur**ti (in Marathi)
- **Bhovara** (in Marathi)
- **Amachi Samskruti** (in Marathi)
- **Samskruti** (in Marathi)

## **CENTRAL IDEAS**

Karve focused on,

- Hindu Society
- Caste system
- Kinship organization in Indian
- Mythology (Mahabharat)

## **KINSHIP ORGANIZATION IN INDIA**

Irawati Karve's study on the Kinship Organization in India revolutionized and simplified future research on the subject. She used language patterns and geographical divisions to find out more about the variations in kinship structures across the expanse of the country.

Irawati Karve (1953) undertakes a comparative analysis of four cultural zones with a view to trace out something like a regional pattern of social behavior.

Karve's comparative study takes the following points into consideration:

1. Lists of kinship terms in Indian languages
2. Their linguistic contexts and corresponding behavior and attitudes,
3. Rules of descent and inheritance,
4. Patterns of marriage and family, and
5. Difference between the Sanskritic north and the Dravidian south.

Karve mapped kinship patterns in India on to linguistic zones to come up with the following variations:

- (i) Indo-European or Sanskritic organization in the Northern zone;
  - (ii) Dravidian kinship in the southern zone;
  - (iii) A central zone of mixed patterns (e.g. found in Maharashtra); and
  - (iv) Mundari kinship systems in the east.
- Northern India: Kinship is mostly determined based on blood and

relatives that are related by marriage. Kinship is characterized by territoriality, ancestry, shared taboos, and marriage to individuals from outside groups.

- Central India: Kinships include shared languages related to Sanskrit.
- Southern India: Kinship groups do not distinguish between the family a person was born into and those who are related by marriage. The southern portion of India has both matrilineal and patrilineal kinship groups.
- Eastern India has a blend of kinship patterns with some organized according to linguistics paired with matrilineal and patrilineal lines.

### **PERSPECTIVE**

Karve uses **INDOLOGICAL** perspective a lot in her study.

Indology is known as the science of Indian Society. The Indological perspective claims to understand Indian Society through the concepts, theories and frameworks that are closely associated with Indian Civilization. It made a claim that Indian Society is unique in structure, function and dynamics and cannot be associated with the European Society. Indology relies on book view and culture and denounces rigorous empirical investigation.

Indology is both an approach to study the Indian Society and also an independent discipline with Indian Society as subject matter. In both the form Indology consists of studying language, beliefs, ideas, customs, taboos, codes, institutions, rituals, ceremonies and other related components of culture.

**MANSI MAURYA**

M.A. Final Year



## भीमराव अंबेडकर

### अस्पृश्यो के पिता



#### परिचय-

- **वास्तविक नाम:** भीमराव सकपाल
- **जन्म** -14 अप्रैल 1891 में इंदौर के महु गांव में हुआ था।
- **पिता:** रामजी सकपाल जो ब्रिटिश आर्मी में सूबेदार थे।
- **शिक्षा:** 1907 में मैट्रिक की परीक्षा उत्तीर्ण की तथा यह महार जाति के पहले ऐसे व्यक्ति थे जिन्होंने एल्फिस्टोन (Elphiston) कॉलेज में दाखिला ली थी और सबसे ज्यादा शिक्षित थे।
- 1915 में कोलंबिया विश्वविद्यालय से M.A. किया। इनका प्रथम थीसिस जिसका नाम था **Ancient Indian commerce** और दूसरा थीसिस '**National divided of India -A historic and Analytical study**'।
- 1916 में लंदन स्कूल ऑफ़ इकोनॉमिक्स में प्रवेश लिया। इनके पीएचडी का विषय '**The problem of Rupee**' था।
- 1923 में अंबेडकर ने वकालत की शुरु की तथा दलितों के उत्थान का कार्य प्रारंभ किया।
- 1930 में '**All Indian depressed class association**' के अध्यक्ष बने।
- 1927 में बहुत सारे सत्याग्रह चलाएं जैसे कि महार सत्याग्रह, स्टिल नो वाटर फॉर दलित और 25 दिसंबर को इन्होंने मनुस्मृति को जलाया, उस दिन

**मनुस्मृति दिवस** मनाया जाता है।

- 3 अगस्त 1949, ईस्वी को भारत सरकार के विधि मंत्री का पद भार संभाला।
- 1955 में भारतीय बुद्ध सभा का निर्माण किया।
- 1935 में नासिक कॉन्फ्रेंस में 'would not die a Hindu'

**रचनाएँ -**

1. The untouchables: who are they?
2. Who were the Shudras?
3. State and Minorities
4. Emancipation of the Untouchables
5. Annihilation of Caste

डॉक्टर भीमराव अंबेडकर जी जिन परिस्थितियों में से गुजरे थे, वह विष के ऐसे कड़वे घूंट थे जिन्होंने उन्हें झकझोर दिया था अर्थात् अपमानित किया था। संपूर्ण हरिजन या अस्पृश्य जाति के शताब्दियों से भारतीय समाज जो अन्याय करता आया था, उससे भी बहुत ही दुखी और चिंतित थे। अंबेडकर जी ने दलित बौद्ध आंदोलन को प्रेरित किया और अछूतों से सामाजिक भेदभाव के विरुद्ध अभियान चलाया था।

**भीमराव अंबेडकर जी के विचार**

1. **जाति व्यवस्था;** इनके विचार का सबसे महत्वपूर्ण हिस्सा है। उन्होंने अपने जीवन में स्वयं भेदभाव की सामना की जाति व्यवस्था पर उन्होंने दो बातें कहे सबसे पहला की अस्पृश्य स्थिति को हिंदू समाज में सही करना चाहिए। दूसरा हिंदू समाज से अस्पृश्य को अलग करके जैसे कि separate electorate, separate Dalit party आदि को प्रोत्साहन देना चाहिए जहां पर उनके साथ कोई भी भेदभाव ना हो सके।

2. **जाति की उत्पत्ति;** उनका मानना था कि जाति का मुख्य लक्षण, **अंतरवैवाहिकता** था। बहुत सी सामाजिक बुराइयां जैसे सती प्रथा, बाल विवाह व विधवाओं पर प्रतिबंध आदि सभी जाति व्यवस्था के ही परिणाम थे। जब

ब्राम्हणों ने अपने आपको सीमा बंद किया तो जाति व्यवस्था जन्मी। अंबेडकर जी ने दैवी सिद्धांत की कटु आलोचना की थी।

3. *Who were untouchables: the origin*; अंबेडकर जी ने अपनी पुस्तक **the untouchables: who were they and why they became untouchables?** में उन्होंने बताया है कि अस्पृश्य कहां से आए हैं और कौन हैं। इन्होंने ब्रोकन मैन(Broken man) का विचार दिया है। ये वे लोग थे जो जनजाति युद्ध में हार जाते हैं और यह बुद्ध से प्रभावित रहते हैं जो बाद में वह बुद्ध धर्म में परिवर्तित हो जाते हैं। अंबेडकर जी का विश्वास था कि अगर *अस्पृश्य लोगो को अपनी स्थिति में सुधार करना है तो उन्हें अपने संघर्ष में स्वयं सहयोग करना होगा।*

4. **Annihilation of caste**; अंबेडकर जी ने जाति व्यवस्था को समाप्त करने की बात अपनी पुस्तक **Annihilation of Caste** में दिया है। अंबेडकर जी ने बताया है कि श्रम विभाजन के आधार पर जो जाति व्यवस्था को बताया गया है, वह एक गलत धारणा है। प्रत्येक जाति मिश्रित race बन गया है। अर्थात् कोई भी जाति पूरी तरीके से शुद्ध अशुद्ध नहीं है। यह कहते हैं कि हिंदू धर्म के लिए जाति व्यवस्था एक धब्बा बनकर रह गया है क्योंकि इसने पब्लिक स्पीरिट ,चैरिटी को समाप्त कर दिया है,अपनी जाति के प्रति जिम्मेदार बन गई है और जाति के आधार पर निरीक्षण किया जाता है। नैतिकता का कोई मूल्य नहीं रह गया है। जाति व्यवस्था को समाज से समाप्त करने के लिए उन्होंने कहा कि अंतर्विवाह को बढ़ावा दिया। धार्मिक धारणाओं को खत्म करना होगा, धार्मिक ग्रंथ को खत्म किया जाए जो जाति व्यवस्था में भेदभाव लाते हैं।

4. **संविधान**; 15 अगस्त 1947 के बाद कांग्रेस सरकार ने अंबेडकर जी को भारत का प्रथम विधि मंत्री बनाया है इसलिए इन्हें **भारतीय संविधान का पिता** भी कहा जाता है तथा उन्हें ड्राफ्टिंग कमिटी का चेयरमैन बनाया जाता है। वे मानते थे कि सरकार संवैधानिक हो और संविधान आधारभूत तथा पवित्र दस्तावेज के रूप में समझा जाए। भारतीय संविधान के निर्माण के क्षेत्र में डॉक्टर भीमराव अंबेडकर जी का सबसे महत्वपूर्ण योगदान मूल अधिकार, शक्तिशाली केंद्र

सरकार और अल्पसंख्यक की सुरक्षा के क्षेत्र में था। लेकिन भीमराव अंबेडकर जी एक बात कहते हैं कि चाहे मुझे ही भारतीय संविधान का पिता ही क्यों न कहा जाए मैं उसको जला देना चाहता हूँ क्योंकि इसमें ना तो अल्पसंख्यक के अधिकार की बात की गई है और ना ही इसमें समय समय पर संशोधन किया जाता है।

**5. धर्म परिवर्तन;** अंबेडकर जी ने जीवन भर हिंदू वाद के दार्शनिक आधार को सुधारने का प्रयास किया। काफी सावधानी पूर्वक विचार करने के बाद उन्होंने बौद्धवाद को अपनाया। बौद्धवाद में उनके धर्म परिवर्तन का मतलब था-मानवतावाद पर आधारित धर्म में उनकी आस्था बौद्धवाद अपनाने के बाद अस्पृश्य अपने लिए एक नई पहचान बना पाने के योग्य होंगे।

**6. अस्पृश्य के नियम कानून;** सरकार का कर्तव्य है कि वह अस्पृश्य लोगों का कल्याण करें और उन्हें आरक्षण दें जिससे कि उनके स्थिति में सुधार हो सके। ऐसे लोगों (अस्पृश्यों) को मरे हुए पशुओं और जानवरों को जलाना बंद कर देना चाहिए। इन्हें शिक्षा ग्रहण करना चाहिए क्योंकि शिक्षा ग्रहण करने से इनकी निम्न भावना को खत्म करेगी और आत्मविश्वास लाई थी।

## **निष्कर्ष**

अंबेडकर जी हमेशा स्वतंत्रता समानता भातृत्वा की बातें करते रहे। इन्होंने सबसे बड़ा योगदान और स्त्रियों की स्थिति को सुधारने में दिया है। इस प्रकार अंबेडकर जी के अस्पृश्यता उन्मूलन कार्यक्रम में सामाजिक स्तर पर शिक्षा, भौतिक स्तर पर आजीविका के नए तरीके, राजनीतिक स्तर पर राजनीतिक संगठन और आध्यात्मिक स्तर पर धर्म परिवर्तन आदि शामिल थे। इनके जातीय प्रभुत्व और वर्ग शोषण से स्वतंत्र एक समाज के लिए संघर्ष किया। इसलिए जब तक समाज में शोषण के यह दो यंत्र -जाति तथा वर्ग विद्यमान रहेंगे तब तक इनके खिलाफ लड़ने के लिए अंबेडकर जी के विचारों की प्रासंगिकता बनी रहेगी।

**रोली सिंह**

बी.ए. तृतीय वर्ष

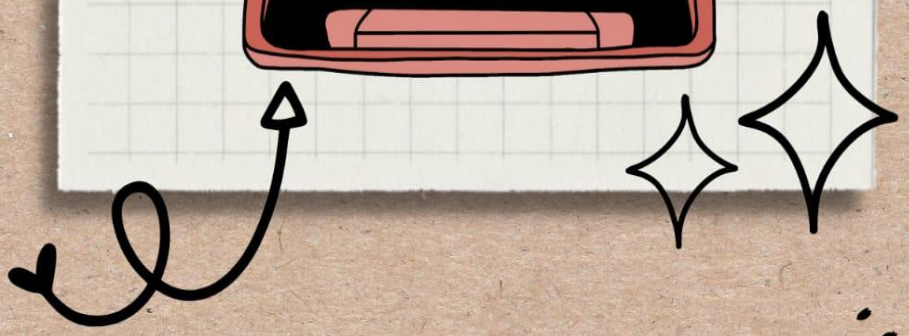
Poem  
Mama hand lala  
Lala lala lala  
Mama hand lala  
Lala lala lala  
Lala lala lala  
Lala lala lala  
Lala lala lala



# POETRY



~ Write your own story



# Education

Education; a popular word,  
In modern era;  
Which teaches a man, a great lesson,  
To come out easily of every situation;  
Now, it's becoming more qualitative,  
Making a nation more attentive;  
Giving the generation, a new spirit,  
Trying to wake, the sleepy morning.  
Searching for the best education of child;  
Parents are struggling over the worldwide.  
But, one thing to know;  
Education doesn't means:  
Only going through the books day and night,  
But it's all about to learn and fight;  
With every problems coming in life.  
But now a higher education is like;  
To cost an arm and a leg; for right,  
Performing the hard work, all the times;  
Definitely will make the future bright.  
In the world; full of struggles,  
Pull your socks up;  
And come with shine,  
To get up the colors:  
Sparkling and flying.

**PRAKRITI SINGH**  
B.A. 2<sup>nd</sup> Year

## Jajmani system

Jajmani system, an ancient tradition,  
A way of life, long ago,  
A system of mutual dependency,  
A bond that hard to let go.  
A system of exchange,  
Of services and goods,  
A system of mutual range,  
And a sense of neighborhood.  
A system of caste and class,  
A rigid divide,  
A system that perpetuates,  
Inequality, inside.  
But it also a system,  
Of community and harmony,  
A system thats rooted in,  
Tradition and history.  
But times have changed,  
And the system is breaking,  
But the bond of community,  
Is still worth undertaking.  
Let us strive for a society,  
Where mutual dependency thrives,  
Where community and harmony,  
Are the foundation of our lives.

**POOJA KHANNA**  
MA Final Year

# Dream

I Dream a World

I dream a world where,  
No other man will scorn  
Where love will bless the earth  
And peace its path adorn.

I dream a world where,  
All will know sweet freedom's way  
Where greed no longer saps the soul  
Nor avarice blights our day.

I dream a world,  
Where black or white  
Whatever race you are  
Will share the bounties of the world  
And every man is free.  
Where wretchedness will hang its head  
And joy, like a pearl  
Attends the needs of all mankind  
Of such I dream My World!

**SRISHTI TIWARI**

**B.A. 2<sup>nd</sup> year**



## ये कश्मीर हमारा है

धधक उठी फिर ज्वालायें कि कश्मीर हमारा है!  
धधक उठा फिर से झंडा ये अभिन्न अंग हमारा है!  
ये अभिमान हमारा है,  
छुपी बंधुता सामने आयी  
फिर उठी निगाहे उस विवेकी पर जो रच रहा नापाक सहारा है,  
धधक उठी फिर वो लड़ी कि राष्ट्र से प्यारा मितवा हमारा है,  
धधक उठी फिर ज्वालाएं कि कश्मीर हमारा है  
लम्हें की खता जो सदियों तक बनाई  
कि कश्मीर पर नियंत्रण तुम्हारा है  
आज फिर कसक उठी वो ज्वालाएं कि पाक कश्मीर भी हमारा है,  
आमंत्रित किया विश्व पटल पर कैसे इस मुद्दे पर सर्वदा प्रबल तुम्हारा  
है  
याद रखना धधक रही है फिर से जननी कि कश्मीर हमारा है!  
वो ज्ञान देते हैं कि ये मुद्दा हमारा है,  
वो अब तक अबोध बनें हैं, ये तो सर्वदा हमारा है।  
लौह के विलय को प्रलय बनाया फिर दोहराया आतंक राज,  
अकाल पड़ी इस मातृभूमि पर जब कहा ये स्वर्ग 370 से मारा हैं,  
धधक उठी फिर वो ज्वालाएं कि कश्मीर अंग हमारा ही है!  
वो आदर्श छबि के नारे लगाते फिर सौगात लगाते नारा है,  
कि कश्मीर पर प्रबल धारा 35a भी से भी हमने सवारा है!

शिवांगी पांडेय  
बी.ए.तृतीय वर्ष

## विवाद

आज के इस समय में  
ये भी विवाद हो जाता है  
तु इस घर का कुल दीपक  
सबमें अवल तुमको रहना है  
पिता कामान, समाज का सम्मान  
बड़ो का आदर, छोटो से प्यार भी तुम्हे करना है  
आज के इस समय में  
ये भी विवाद हो जाता है

न होगी सरकारी नौकरी  
तो तेरा क्या होगा  
इनही तानो से वो  
घबराता सा चला जाता है  
आज के इस समय मे  
ये भी विवाद हो जाता है।

सबकी आशाओं के तले  
वह दबता सा चला जाता है  
खुदकी, खुदसे, खुदमें ही खांमी सी दिख जाती है  
आज के इस समय में  
ये भी विवाद हो जाता है।

क्योंकि वो नर है  
वही गलत रह जाता है  
लाख बताओ इस दुनिया को  
कोई समझ न पाता है  
आज के इस समय में  
ये भी विवाद हो जाता है।

ऋचा

बी.ए. द्वितीय वर्ष

## नन्हे कदम

ये लकड़ी की काठी की उम्र में

क्या क्या करवा रहे हो

उनके अधिकार से अंजान रख

सडको पर भटक रहे हो

नन्हे कदमों को

अंधियारे में ले जा रहे हो

क्यों क से ज तक पढ़ने की उम्र में

उन्हें फर्क करना सिखा रहे हो

क्यों उनके हाथों में

गुब्बारे पकड़ा रहे हो

रोटी और पैसे के लिए

इनसे बेचवा रहे हो

क्यों नहीं बताते तुम इनको

पढाई का महत्व

क्यु इनके उज्ज्वल भविष्य को

इनही के हाथों मिटा रहे हो

छोटी सी उम्र में

बड़े तजुरबे दिला रहे हो

पेट की भुख तले

सैकड़ों हुनर को दबा रहे हो

इन नन्हे हाथों में

वो जादूई किताब रख दो न

कर लेंगे खुद से खुद का हिसाब

हाथों में कलम की धार रख दो न

दीपिका कुमारी

## भ्रष्टाचार

भैया, प्योर भ्रष्टाचारी है हम।

भगवान हमे तभी याद आते हैं, जब मन्नत मांगनी होती है।

रोज पूजा तो फिल्मस्टार्स की ही करते है हम।

चढ़ावा मंदिरो मे कम, नेताओं और अफसर को ही चढ़ाते है हम।

दहेज देना पाप है, यू.पि.एस.सी. के एग्जाम मे लिखकर अधिकारी बन जाते, पर जब लेने की बारी आती है,

तो गिफ्ट है बता कर इठलाते है हम।

भैया, प्योर भ्रष्टाचारी है हम।

नवरात्रि के नौ दिन कन्या पूजन करते है जहाँ,

वही दसवे दिन न्यूज़, अखबार

बलात्कार की खबरो से भरा पाते है हम।

व्यक्ति पूजा बड़ी शान से करते है,

पर राष्ट्र पूजा को क्यों, सांप्रदायिक बताते है हम।

जंतर मंतर पर दामिनी और निर्भया को न्याय,

दिलाने के लिए आंदोलन करते है,

पर बहन बेटियों को कराटे की शिक्षा देने के बारे

मे क्यों नही सोच पाते है हम।

लाल किले से महिला सशक्तिकरण की बात

बड़ी आसानी से कर जाते है,

और उसी दिन बिलकिस बानो की अपराधियों को

रिहाकर उसे मिठाई खिला जशन भी मनाते है हम।

भैया प्योर भ्रष्टाचारी, है हम।

आतंकवादियों की मानवाधिकार की चिंता रहती है हमे,  
सैनिकों के भी होते हैं मानवाधिकार,  
ये अक्सर भूल जाते हैं हम।  
भैया, शादी तो दूसरे धर्म वालों से कर सकते हैं, पर  
वन्दे मातरम् बोलने वक्त धर्म की आड़ में छिप जाते हैं हम।  
खुद को देशभक्त कहने में शरमाते हैं,  
पर खुदको सेक्युलर है बता कर घमंड से फूल भी जाते हैं हम।  
व्हाट्सएप्प और फेसबुक पर बड़ी बड़ी बातें करते हैं,  
पर जब करने की आती है बरी  
तो भीड़ में कहीं गुम हो जाते हैं हम।  
भैया प्योर भ्रष्टाचारी है हम।

योग को सांप्रदायिक बताते,  
पर भोग को सेक्युलर ही पाते हम।  
लड़ते रहते हैं, मंदिर मस्जिद के नाम पर,  
मजदूरी की चादर ओढ़ सो जाता है, हमारा भारत।  
स्टेटस और पैसों को पाते हैं ईमान पर भारी हम,  
तभी तो ऐसे वैसे नहीं  
भैया, प्योर भ्रष्टाचारी है हम।

**सिमरन कुमारी**  
बी.ए.तृतीय वर्ष



## DEPARTMENT OF SOCIOLOGY

