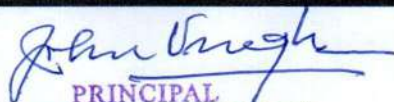


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DEVELOPMENT
IN MEDIEVAL INDIA**

edited by **ALI ATHAR**


PRINCIPAL
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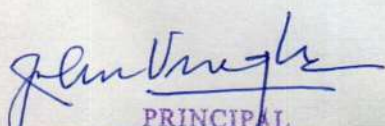
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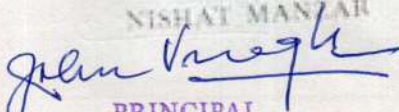
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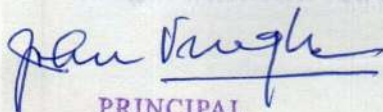
Central Asian Influence on the Mughal State

A Study of Offices and Titles

TASNEEM
SUHRAWARDY

THE ESTABLISHMENT OF the Mughal Empire in the sixteenth century was accompanied by a steady migration of Central Asians to Hindustan¹. Some of them joined the Mughal State and settled in different parts of India, while others after a brief stay returned to Central Asia. The absence of rigid frontiers, along with the rise of Uzbek power encouraged them to move to Hindustan. These migrants came from diverse social backgrounds ranging from political and religious elite to ordinary people like auxiliaries, stonemasons, slaves, artisans, horse keepers, pigeon keepers, and merchants. Their settlement in Hindustan influenced the social, political, and cultural life of both the migrants and the place where they settled down. The existence of many Central Asian terms like *Sardar*, *Bahadur*, *Bawarchi*, *Bawarchikhana*, *Top*, *Topchi*, and *Beg* in Indian languages is a living proof of this.

There are varied views on the impact of Central Asian traditions on the Mughal State, ranging from their continuation to their erosion. Earlier Iqtidar Alam Khan, while critiquing the views of R.P. Tripathi on the strong influence of Turko-Mongol traditions on the Mughal Empire, highlighted the changing composition of the Mughal nobility with particular reference to not only the dilution of Turani group in the court but also their political traditions.² Mansura Haidar in her book entitled *Central Asian Heritage in the Mughal Polity* examined the Central Asian origins of several institutions during Akbar's period without analysing the changes in them.³ Richard Foltz in his book, *Mughal India and Central*


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INDIGENOUS PEOPLE, COSMOPOLITICS AND THE POLITICS OF DEVELOPMENT

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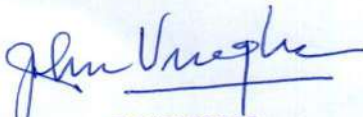
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INDIGENOUS PEOPLE, COSMOPOLITICS AND THE POLITICS OF DEVELOPMENT

KAREN GABRIEL*

P.K. VIJAYAN†

Abstract

Among the many complexities of contemporary India is the steady increase in the numbers, frequency, pervasiveness and intensity, of structural encounters between diverse, even contradictory forces and agencies. These include, among others, caste, communal, linguistic, and ethnic encounters; but perhaps the most fundamental, persistent and pervasive kind of encounter, especially over the last few decades, has been the quadripolar ones between (a) left-wing extremist (LWE) forces, also referred to generically as 'Naxals', 'Naxalites' and/or 'Maoists'; (b) the Indian state; (c) the tribal populations of central and western India, especially in Madhya Pradesh, Jharkhand, Chhattisgarh, Odisha and Maharashtra; and (d) large multinational industrial corporations, of both Indian and foreign origin, seeking to establish operations in these areas. The multivalent, multilayered and often overlapping and intersecting nature of these encounters is one important reason for their characterisation as 'cosmopolitical'. The other is the persistence and pervasiveness of certain specific dynamics of encounter, even in and through this diversity of kinds of encounters. This article addresses some of these issues.

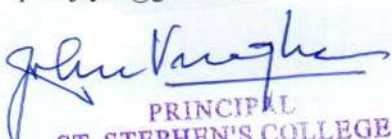
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I. Introduction

Among the many complexities of contemporary India is the steady increase in the numbers, frequency, pervasiveness and intensity of structural encounters between diverse, even contradictory, forces and agencies. These include, among others, caste, communal, linguistic

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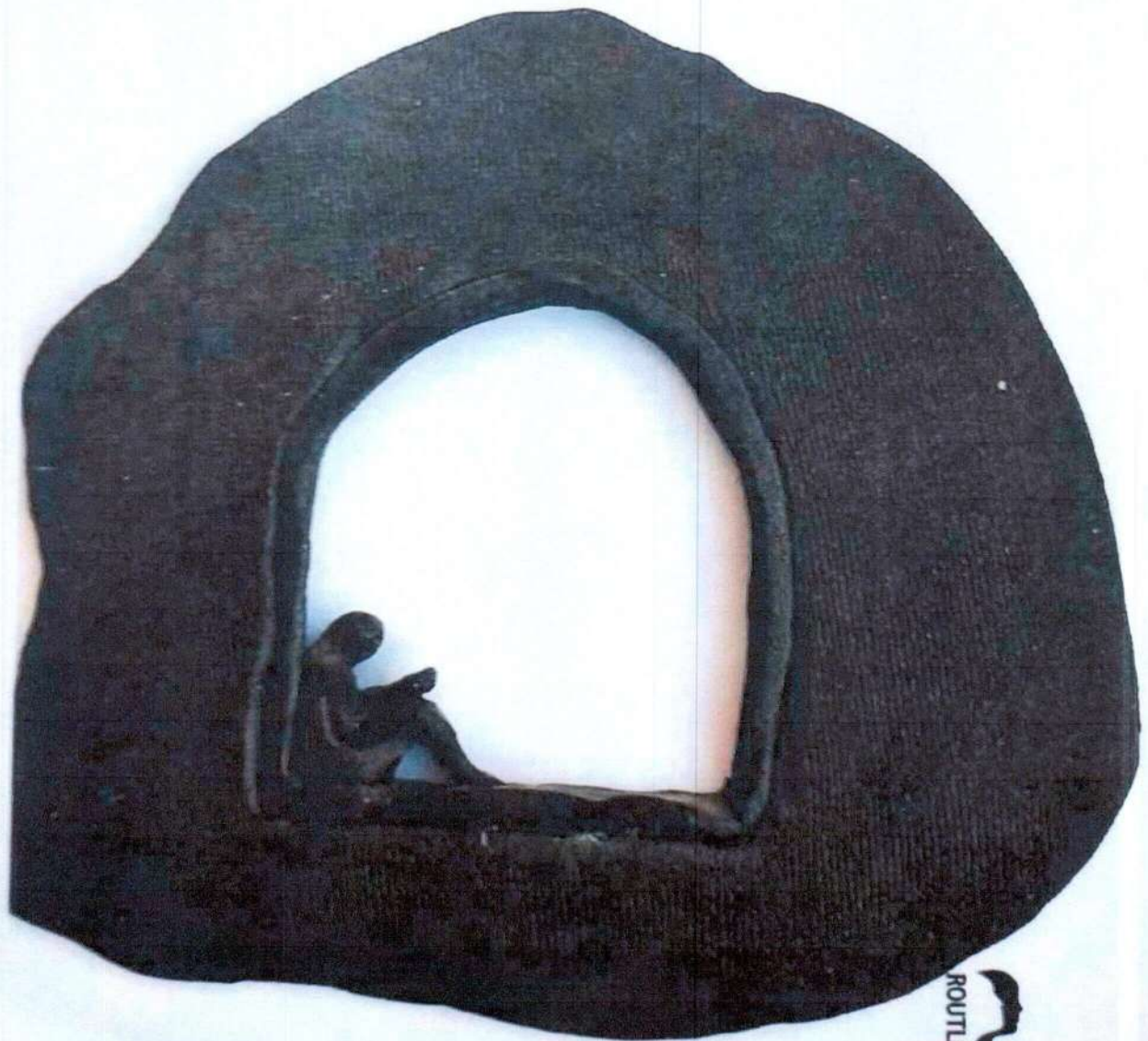

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BHARAT MATA, MELODRAMA AND THE MEDIATION OF THE NATIONAL SUBJECT

Karen Gabriel

Does the beautiful lady of our imagination represent the bare-bodied and bent workers on the fields and factories? Or the small group who have from ages past crushed the masses and exploited them, imposed cruel customs on them and made them even intouchable? We seek to cover truth by the creatures of our imagination and endeavour to escape from reality to a world of dreams.

(Nehru 1936: 431)

The iconic figuration of the Indian nation as a divine, inclusive and pan-national mother has become a now-routine part of literary and popular visual and discursive representations of nation, nationalism and communities. The most recurrent species of these representations may, arguably, be considered as indicative of a dominant imagination of the nation state. This chapter will critically examine specific dominant aspects of some familiar and iconic representations of Bharat Mata that are available in popular culture in order to analyse the politics of these icons and the discursive apparatus that they mobilize and enable. While doing this, it will offer the illustrated argument that the iconic and mythogenic figuring of the nation as Mother India, Bharat Mata, contrary to enduring assumptions about it, is, strictly speaking, not a 'national' or representative one at all. The figure of Bharat Mata is highly exclusive and elite, and its claim to representativeness is in fact a function of its elitism: the elite claim to be the norm. After all, 'India is in the main the peasant and the worker, not beautiful to look at, for poverty is not beautiful' (Nehru 1936: 431). The chapter will argue that the iconography of Bharat Mata typically invisibilizes and marginalizes the vast and highly heterogeneous majority. Powered by symbolism, the Bharat Mata icon renders the social hierarchies that it literally incorporates as influential and as desirable. Furthermore, these are reinforced as normative within dominant notions of community and nation, a move that in turn promotes the social, discursive, cultural and institutional hierarchies of caste, class

religious majoritarianism and orthodox sexual politics. While doing this, the chapter will demonstrate the libidinal investment in this figure, the use of melodrama, and the ways in which notions of desirability and legitimacy grid this argument.

Figuring Bharat Mata and Mother Nation

The figure and figuring of the nation as a woman – whether as the generic mother nation or the specific Mother India/Bharat Mata – have been observed and remarked by scholars of nationalism (Anshias and Yvval-Davis 1989; Balakrishnan 1996; Enloe 1989; Kedourie 1993; Smith 1991). Such figurations have now become a routine part of the discursive apparatus of popular nationalistic discourses and of literary and visual representations of nation, nationalism, national communities or the (idealized) citizen. Quite early on and before independence, Nehru had remarked on the tendency to give 'an anthropomorphic form to a country' (1982, 1936: 431). He went on to say that 'India becomes Bharat Mata, Mother India, a beautiful lady, very old but ever youthful in appearance, sad-eyed and forlorn, cruelly treated by aliens and outsiders, and calling upon her children to protect her' (*ibid.*). Nehru's passing remarks on Bharat Mata were prompted by the fact that '[i]n laps of India, with the body of a woman, often a goddess, mapping its territory, were commonplace among Indian nationalists' (Buzala 1996). In addition to being figured as woman, the nation is also figured as maternal, a 'universal mother', such as 'Gao Matā' (Pinnay 2004: 108), or an anthropomorphic mother (Sarkar 1987; Bagchi 1990; Buzala 1996; Gabriel 2007, 2010; Ramaswamy 2010). While remarking on the European use of a composite of the goddesses of victory, wisdom and beauty to iconize the nation, Neumayer and Scheffner (2008) observe that it is not very clear when the concept of presenting India as a goddess appeared for the first time' (36). Like Hoskote (2000), they go on to remark on Abanindranath Tagore's 1905 painting of Banga Mata (later to become Bharat Mata, Figure 12.1) as an early instance of the representation of India as goddess. The iconocary, sacredness and bounty that accrue to Bharat Mata by virtue of being both mother and goddess determine the figure's capacity for both affect and mythogenesis. That is, this figure is intensely generative of passion and narrative. We will see later how this figure's maternity itself yields a crucial affective dividend that is substantially augmented by the divinity of this figure (Gabriel 2007, 2010): the blessedness of motherhood is compounded by the divinity or blessedness of this figure. An additional frame of this personification: there is a deliberate *id* coincidence between the likeness of the nation and the body of Bharat Mata, and either the body itself or its garments allegorically enclose a territory and population (see Figures 12.2–12.8). Inmate-ately, I will undertake a quick review of some of the influential imaginings of this figure and their implications, which alert us to some crucial ideological and discursive drivers behind its iconic and semiotic signifiers and also to the ways in which notions of desirability and legitimacy grid these.

An early literary enunciation of the motherland – *dispossession* in this case – may be found in Kiran Chandra Bandyopadhyay's 1873 play, *Bharat Mata*. Tanika

Routledge Advances in Feminist Studies and Intersectionality

UNSUSTAINABLE INSTITUTIONS OF MEN

TRANSNATIONAL DISPERSED CENTRES, GENDER
POWER, CONTRADICTIONS

Edited by

Jeff Hearn, Ernesto Vasquez del Aguila and
Marina Hughson



John Vaughn
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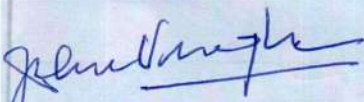
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10 Electronic pornography and the transnational assemblage of sexuality

Karen Gabriel

Introduction

This chapter seeks to examine and analyse the apparently interminable growth in pornographic production and its dispersal of sexuality into exponentially increasing images, clips and films, as well as into remote locations via internet access. It argues that (a) this apparent dispersal is actually an assembling and centring of (certain specific understandings of) sexuality into a single, homogeneous, transnational realm/centre – 'pornography' (or 'porn'). (b) This transnationally available sexual imagery apparently thrives on the diversity of its various pleasures, but strives to conceal, mystify and/or erase the specificities of its processes of production, filming and behind-the-scenes making (unless those are required for pleasure). However, even within a theoretical configuration that attempts to invisibilize sexual economies (and not just the representational ones) and propose the sexual as constituted merely of sexual acts, the economies of sexuality are both manifest and are in fact eroticized to create porn and its desires for power. (c) The local imperatives of the processes of production – when they get exposed, as they sometimes do – contradict the claims to egalitarianism that accompany liberal understandings of transnationalization and therefore interrogate the almost dislocated, unreal quality that porn can have.² (d) Part of this dislocation is caused by technological changes and the ideological and ideational shift away from the material to the cultural. Through these arguments, the chapter aims to show how porn eroticizes, even as it invisibilizes, the institutionalization of (men's) power.

Centres of dispersion, the dispersion of centres, and dispersion as centre

Pornography is among the most controversial socio-economic global developments of modern history and has been a source of concern for governments, non-governmental groups, conservatives and feminist groups alike. It has always been a globally contested zone of socio-cultural and commercial production, especially in the case of image-based (still and moving) porn that requires the filming of human performers. The commercial production of porn is in many ways essentially about filming and watching paid performers,

whether amateur or professional, and the (usually) monetized distribution of this content, for either purchase or use by private and usually male, 'user-consumers'.³ The emergence and spread of internet and mobile technology greatly facilitated action at both ends of the spectrum, production and consumption, and the exponential spread of pornography around the globe. Consequently, pornographic representations have acquired a significant transnational reach and presence, and, furthermore, now solicit the individual, privately and intimately, via the user-consumer's personal computer (PC) or mobile phone.

A particularly crucial factor is the enormously accelerated growth in the information technology (IT) and information communications technology (ICT) sectors, in terms of digitization, technological advances, infrastructure development, scaling down of costs, scaling up of accessibility, as well as in the increasing integration of these technologies into an ever-widening range and variety of socio-economic sectors, functions, services, and activities. From banking, to education, to online marketing, to the web-based organizing and conducting of business, to e-governance, to interactive gaming, to chatting, to acquiring information, to accessing sports, film, television and music, these technologies are becoming increasingly pervasive. Consequently, not only has the production, distribution and use-consumption of porn become almost completely digitized, it has also become, commensurately, increasingly available and accessible.

This increasing presence and prevalence of IT and ICT has another, less easily discernible consequence: it signifies their increasing centrality to everyday activities. That is, not only are these technologies penetrating every social sphere, they are also becoming integral to the very constitution of those spheres. The incremental yet inexorable manner in which these technologies have reorganized everyday life, especially in urban areas, around the world, has received scholarly attention (for example, Konrath n.d., UNCTAD 2011; van Dijk 2013). It is fair to say that, today, globally, the personal, social, professional and administrative lives of most people in urban areas (and increasingly in rural areas too) are substantially reliant on these technologies. This is only likely to spread and intensify, as these technologies get more and more integrated, particularly in and through increasingly sophisticated mobile telephone technology that strives to replicate the functions and functionality of a home PC in the mobile instrument itself. But before exploring the ways in which pornography as a sphere of activity has been affected by this, we will first examine and formulate the understanding of 'centrality'.

Conventionally, the porn business was perceived to be located mainly in the 'West', in major centres of production like Los Angeles (Grudzen and Kerndt 2007; Holmes 2013). Most available statistical evidence continues to suggest that the USA remains the leading producer of audio-visual (AV) porn, while the major traffic to porn sites – which is one index for the volume of the use-consumption of porn⁴ – continues to be mostly from the more economically

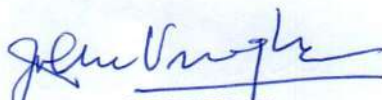
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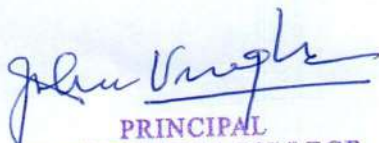
SEX, RAPE, REPRESENTATION

Cultures of sexual violence in contemporary India

Karen Gabriel

Framing the issues

In 2012, impelled by the fatal gang rape of a 23-year-old student, Jyoti Singh in Delhi (also known as the Nirbhaya rape case),¹ Kamlesh Vaswani, an advocate of the Indore High Court, filed a Public Interest Litigation (PIL) petition, which triggered a fresh controversy around pornography in India. The petition argued an explicit link between porn and harm: specifically, gender-based violence, rape and assault and social, cultural and moral degradation. It referred to the growing prevalence of porn in the electronic domain that was based on the fact that the organisation of porn production in India has seen a sea-change, from the professional soft-porn productions of the 1970s, 1980s and 1990s, to the steadily and rapidly increasing volume of professional, semi-professional and amateur porn that began to appear with the spread of digitalisation, the Internet and cheap mobile technology. The petition noted that the volume of porn available worldwide, and the formats and platforms in which it is available, have increased considerably, triggering a dynamic that has impacted most societies, and often adversely. The main prayer of the petition – to “treat watching of porn videos and sharing as non-bailable and cognizable offence” – was accompanied by arguments about the adverse social, cultural and moral effects of porn, especially on minors. On the matter of the ban, the court bench led by Chief Justice of India H.L. Dattu, noted the “hydra-headed” nature of porn but ruled out banning porn, saying that it could not stop adults from exercising their fundamental right to personal liberty to watch it within the privacy of their room. The bench also remarked that it was not desirable to do so. The government concurred with the court, observing that while child pornography must be banned, “we cannot be present in everyone’s bedroom” (Pandey and Ghosh 2015). The PIL’s claim that porn led to sexual assault and violence had its takers and critics and remains an unresolved debate. The arguments favouring porn,


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हमने सुना है,
कि जिनको चुना है,
वो कहने लगे हैं,
कि पृथ्वी मना है!

ROHITH VEMULA
मिर्चारे

JNU तुम संघर्ष करो
हम तुम्हारे साथ हैं
इन्के पास तलवार है,
कलम हमारे साथ है।

#Hokkolorob

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SULTAN

A REPORT: PEOPLE'S TRIBUNAL ON ATTACK ON
EDUCATIONAL INSTITUTIONS IN INDIA

PEOPLE'S COMMISSION ON SHRINKING
DEMOCRATIC SPACE

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John Dingle
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college, it does not matter. Thereby, you have no right to write anything in a newspaper or in the social media. You can't write or speak against the government. You can at best write about culture, etc, and so on. Hence, the creation of a conformist academic community. This has been one of the important agendas.

The Cotton College in Guwahati was established in 1901. It is the oldest college in the north-eastern region and it has been upgraded to a university. This was being debated for the last 6-7 years. The demand was that Cotton College should be upgraded into Cotton University. What the government initially did was that Cotton College was made (degraded?) into a constituent college and established another university, under the name of the Cotton College State University. Cotton College was made a

constituent college under the Cotton College State University. It created huge dissent. Finally, the provision of the constituent college was done away with, and it was made Cotton University. There are apprehension - whether, the university will retain the status of the college or not. Six-seven years of political tussle has already done huge damage to this reputed institution.

The state government of Assam has been proposing that from primary to post-graduate classes, free text books will be provided. This is interesting. Nobody knows, how, at the UG and PG level, single text books will be provided. Nobody knows, who will write these text books. Probably, this will facilitate saffronisation or whatever agenda the government wants to inject into the education system.

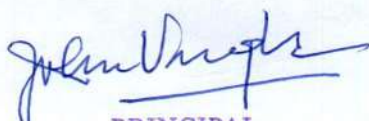
★★

**Karen Gabriel, Associate Professor, Department of English,
St Stephen's College, Delhi University**

'The previous BJP-led NDA regime had already started saffronisation by changing school books and by introducing courses like Purohitya, Karmakand and Jyotirvidya'

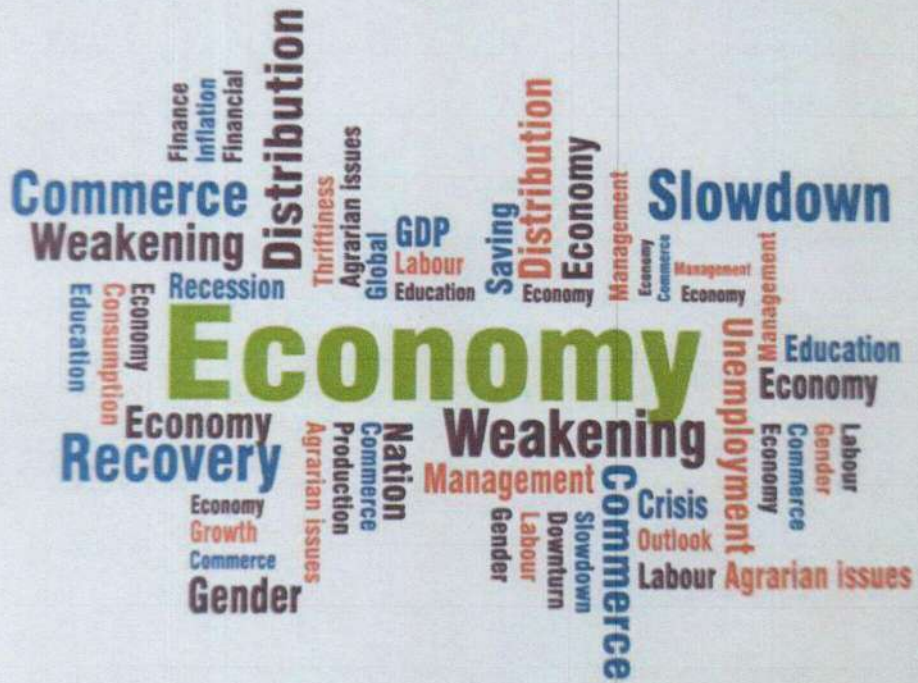
Last year, in the admissions for the current academic year, Delhi University colleges offered a pair of unique, and very telling, 'advantages' to applicants: the first was that students could opt for a Modern Indian Language (MIL - other than Hindi, meaning, one

of either Punjabi, Tamil, Urdu, Telegu or Bengali - the only MILs offered in Delhi University), or for Sanskrit, and thereby claim an additional 10% in their marks. The second was that students could now include courses categorised as 'Vocational Studies' in their best-of-four


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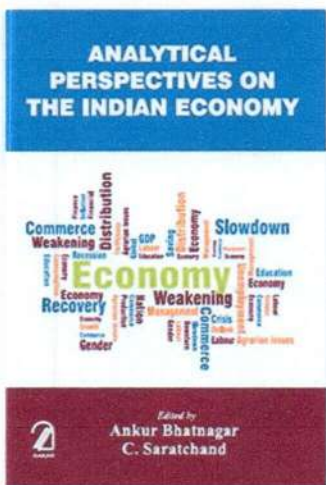
ANALYTICAL PERSPECTIVES ON THE INDIAN ECONOMY



Edited by
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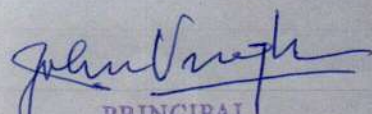
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Comparison of Learning Outcomes in Private and Government Schools (A Pilot Study)

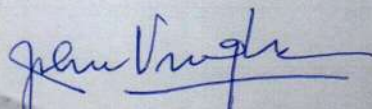
Leema Mohan Paliwal and Poonam Kalra

Introduction

The importance of basic literacy and education in ensuring economic as well as societal well-being cannot be overemphasized. Amartya Sen has repeatedly lamented on the state of primary education in India.

India does have many achievements in the success of a relatively small group of privileged people well trained in higher education and specialised expertise. Yet our educational system remains deeply unjust. Among other bad consequences, the low coverage and low quality of school education in India extracts a heavy price in the pattern of our economic development, Amartya Sen, *Hindu*, 2011.

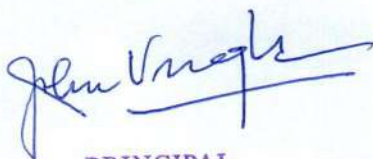
Mincer (1974) is one of the first papers that brought to the forefront the importance of education in harnessing earning premiums¹. Most policy makers in developing countries see education as a necessary requirement to ensure lower levels of poverty, by ensuring higher earnings. However education also contributes in other ways to the well-being of individuals and the society. Education leads to greater labour productivity and labour mobility. Also there are positive interlink ages between health and education. One can also expect a higher level of democracy with primary education. To sum up, education enables people to escape poverty by building "capabilities" (Sen, 1999).


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Note from the Editor

Aditya Pratap Deo

This issue of *Summerhill* has been delayed much beyond its scheduled publication date; and has passed through the desks of several editors before coming to mine. It is thus a somewhat incongruous collection of essays derived from the different phases of its making. But though it lacks a unity of theme, hopefully, it makes up for it with the diversity and vitality of its contributions.

The theme around which its original set of contributions was based was literary criticism: now this section, with some addition, is christened *From the World of Literature*. The first piece – *Do You Understand me?: The Culture of Translation in India* – is by the noted poet and scholar K. Satchidanandan, who offers a brief meditation on the history and state of translation in the Indian subcontinent. First pointing out the unique qualities of the traditions of translation in pre-colonial times, including that of creative re-readings as well as ‘vertical translation’, he moves on to track the changes in translation practices in the colonial and post-colonial periods, and ends with an analysis of the challenges facing this critical art today, especially when translation, as conversation between cultures, is the need of our times.

In *Mystical, Magical, Maverick Mira: The Poetics of Dissent*, Paritosh Chandra Dugar attempts to resurrect a ‘poetics of dissent’ through an exploration of the ‘metaphysics, aesthetics and ethics’ of the extraordinary medieval poet and *bhakta* Mira, with a careful and perceptive reading of her poetry. Dugar takes us on a fascinating journey into Mira’s world, where she boldly reinterprets – in her devotion to Krishna and in transgression of the patriarchal strictures of matrimonial duty – the idea of love. In an imaginative use of the analytic of *rasa* in understanding her poetry, Dugar argues that Mira’s love for her deity, sensual and emotional as it was, helped her invert the normative ‘impure’ into the liberating ‘pure’. At the end, this essay foregrounds Mira’s very life, lived with freedom of conscience, as resistance to power.

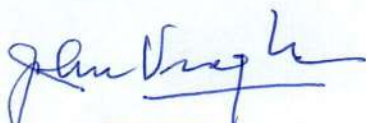
Albeena Shakil’s *Locating the ‘Northeast’: Global, National, Regional and Local Novels of Siddhartha Deb*,

Mamang Dai and Anjum Hasan, as the title suggests, introduces us to the less known but significant English language fiction from the Northeast. Through a study of three novelists, Siddhartha Deb, Mamang Dai and Anjum Hasan, Shakil looks at the themes of identity and belonging, local and global, region and nation, personal and collective, that shape their complex, fragmented and crisis-ridden imaginaries. In our intensely here yet intensely nowhere world, the marginal location of the Northeast, and the multiple alienations that it is suffused with, provide its Anglophone writers with a peculiar if also poignant vantage from which to engage with issues that mark the human condition in general today.

In ‘*Frames of Return: Sādhanā of Vārtā*’, Aditya Chaturvedi attempts an *emic* reading of a Vaishnava text from the *Puṣṭimārga bhakti* tradition which began with Vallabhacharya in the 16th century and has continued in our times. The writer argues that modernist ways of reading texts that were composed in the pre-modern period and are part of living (often oral), non-Western literary traditions, limit our understanding of the true sense contained within. Chaturvedi then creatively uses Aurobindo’s idea of spiritual discipline and practice to decode the ‘secret’ meanings infusing the text in question. We learn that the other-worldly, that which is before and beyond language, is often critical for the practice of language and literature.

In the next section, titled *For Our Times*, in a stand-alone piece *Teacher as Mandala: Faith, Beauty and Knowing in Times of N/Rationalism*, Rizio Yohannan Raj offers us a deeply thought-provoking vision of a world beyond the stultifying order of n/rationalizing regimes, and in the embrace of trans-local, organic ‘unorder’, where ‘true reason’/‘faith’ leads us to the knowledge of the beautiful complex/complex beauty of life and nature, plural and unfettered. In Raj’s view, the critical, creative, libertarian and enlightened leader is the figure who negotiates this passage from death to resurrection.

In *Satire*, we move to Martin Kämpchen’s *Who is in*


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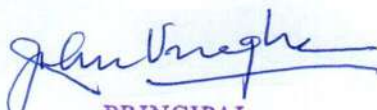
Updated on 3 January 2020

[Smita Gandotra \(/author/smita-gandotra\)](/author/smita-gandotra)

The Lesser Known Life of a Hindi Journal in Colonial Lucknow (/journal/2020/1/book-reviews/lesser-known-life-hindi-journal-colonial-lucknow.html)

Hindi Publishing in Colonial Lucknow: Gender, Genre, and Visuality in the Creation of a Literary 'Canon' by Shobna Nijhawan, *Delhi: Oxford University Press, 2018; pp xviii + 241, ₹1,050.*

On page 29 of Shobna Nijhawan's *Hindi Publishing in Colonial Lucknow: Gender, Genre, and Visuality in the Creation of a Literary 'Canon'* we are made to pause at a black and white photograph of a building in ruins. The closed shutters, the dark gaping archway and the signs of dereliction make the story Nijhawan tells all the more poignant. The photograph contrasts with the bright mustard yellow backdrop of the book cover, used to juxtapose lively images from *Sudha*, a Hindi literary journal. Nijhawan's book chronicles the life of this journal, published by the Ganga Pustak Mala Karyalaya, Lucknow, between the years 1927 and 1942. The photograph of the Karyalaya building is a reminder of the depleted archives and challenging circumstances faced by researchers choosing this domain of inquiry. The cover montage from *Sudha* suggests a dogged persistence at work in pursuing the fast disappearing traces of a robust literary culture.


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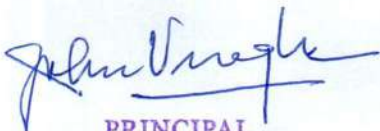
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पंकज कुमार मिश्र

भारतीय व्यक्तित्व युग एवं राष्ट्र की समस्त संवेदनाओं एवं आदर्शों का मार्गदर्शक प्रतिनिधि होता है। उसके स्वयं में न केवल तत्कालीन युग की सारी विविधताओं की चिकित्सा होती है प्रत्युत सारे चिंत्य प्रश्नों के स्वाभाविक समाधान की स्वयंसेवा तथा स्वरागिनी प्रतिध्वनित होती है। यह हर्ष का विषय है कि हिमालय के प्रांगण में क्रिष्णों का प्रथम उपहार देकर हमारा अभिनंदन करने वाली उषा ने सर्वप्रथम हम भारतीयों को ही हार्दिक हार पहनाया। किंतु, इससे भी परम व चरम प्रहर्ष का विषय यह है कि स्पंदन की तरह सर्वत्र समवेत ज्ञानैकचक्षु मंडन को हमारा आमंडन बनाया। उन्हीं मंडन तथा उनकी अद्विगिनी भारती के विषय में प्रचलित कुछ प्रश्नों के उत्तर का अन्वेषण इस आलेख की प्रतिज्ञा है।

मंडन में मनीषियों की श्रद्धा ज्ञानदायिनी संजीवनी की धरा पर अवतारणा के समान है। सद्ज्ञानियों की सिद्ध भारतीय परंपरा में देवत्व से मनुजत्व के धरातल पर अवतार ग्रहण करने वाले लोकातिक्रांतप्रतिभामंडित थे मैथिलमंडन मंडन। वे युगस्रष्टा थे, युगद्रष्टा थे, युगनियामक थे, युगजेता थे और थे इस भू की अस्मिता, स्वत्व, अस्तित्व एवं वर्चस्विता को अपनी स्वरसंजीवनी से पुष्पित एवं पल्लवित करने वाले कुशल मालाकार। एक सहज, सरल, सुबोध एवं स्वाभाविक व्यक्तित्व जिन्होंने अपने विषय में मौन रहना अपने ज्ञान के प्रसारण से कहीं अधिक श्रेयस्कर समझा।

किंतु, चिरकालिक अवसाद यह है, अतीत की आधि यह है, व्यतीत की व्याधि यह है कि अन्वर्थनामा इस महेश्वर्य मंडन का यथार्थबोध या तो तथाकथित विद्वानों को नहीं है और यदि है भी तो उस बोध से अपने को व्यवस्थित नहीं करना चाहते। यह दुर्भाग्य है कि प्रायः तेरह सौ वर्षों से अपने चिंतन से विश्व को पराभूत करने वाले तथा ज्ञानार्थियों को अपने ज्ञान से अभिभूत करने वाले मंडन को हमने तेरहवीं-चौदहवीं शताब्दी में क्षुद्र मानसिकता से लिखी गयी दो-चार पुस्तकों को प्रमाण मान कर अज्ञान के आवरण में डाल दिया। यदि किसी ने इन्हें इस आवरण से निकालने का प्रयास किया भी तो हमने उनको भी अनर्गल प्रलाप समझ लिया। इस प्रकार शास्त्रार्थ विषयक भ्रांति बनी ही रही, उनके पराजय का मिथक, मिथक ही बना रहा, इतिहास ने भारती को अ-भारती बना दिया, शंकर दिग्विजय प्रमाण बन गया, सत्य भ्रांत बन गया, लोकपरंपरा अरुचिकर हो गयी और तो और मंडन मिथकमंडित हो गये।

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Ionic Liquids as Green Solvents

Book - 2020

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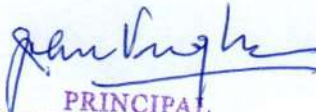
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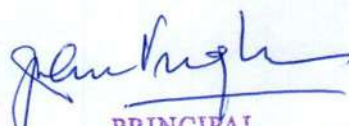
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About the book

Description

Green Sustainable Process for Chemical and Environmental Engineering and Science: Ionic Liquids as Green Solvents discusses the application of ionic liquids as environment-friendly solvents in the extraction, separation and purification of organic and inorganic compounds, as reaction media in biochemical and chemical reactions and catalysis, and in green organic and drug syntheses. It

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Key Features

- Presents ionic liquids as an alternative to conventional solvents

- Covers organic and drug synthesis using ionic liquids as a solvent

- Outlines industrial product development using ionic liquid as a solvent

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CHAPTER 9

Ionic liquid-based membranes for water softening

Satish Kumar, Priya Ranjan Sahoo

Department of Chemistry, St. Stephen's College, University Enclave, Delhi, India


1. Introduction

Increased global human activities (industrial, mining, agriculture, and vehicular) have created serious environmental challenges [1–3]. The polluted environment is a leading cause of a variety of illnesses and diseases to human beings, animals, and plants [4–6]. Air [7, 8], soil [9, 10], and water [11, 12] pollution constitute the three biggest categories of environmental pollution. Among these, water pollution represents a serious problem, which can lead to disasters [13, 14]. The complete purification of water bodies is a challenging task as it requires the search for greener and cleaner alternatives [15–18]. Ionic liquids in the last decade have spawned new dimensions ranging from crystal engineering, to reaction media, to sustainable separation of pollutants [19, 20]. The interesting nature of recyclability has made this area (ionic liquid) more popular among scientists, technologists, and environmentalists [19, 21–23]. Particularly the ionic liquid-based membranes have the unique potential to address fundamental challenges surrounding clean water facilities [24, 25].

1.1 Ionic liquids (ILs)

Ionic liquids are basically stable salts with melting points below 100°C [26]. These usually consist of ions in general, such as large organic cations and small inorganic anions (Fig. 1) [27]. The alkane chains on the organic cation can be engineered efficiently to produce large number of “designer solvents” along with desired physical properties [28]. Moreover, polarity, hydrophilicity, hydrophobicity, conductivity, and viscosity etc. can also be fine-tuned through modification of ionic liquid’s cationic or anionic part.

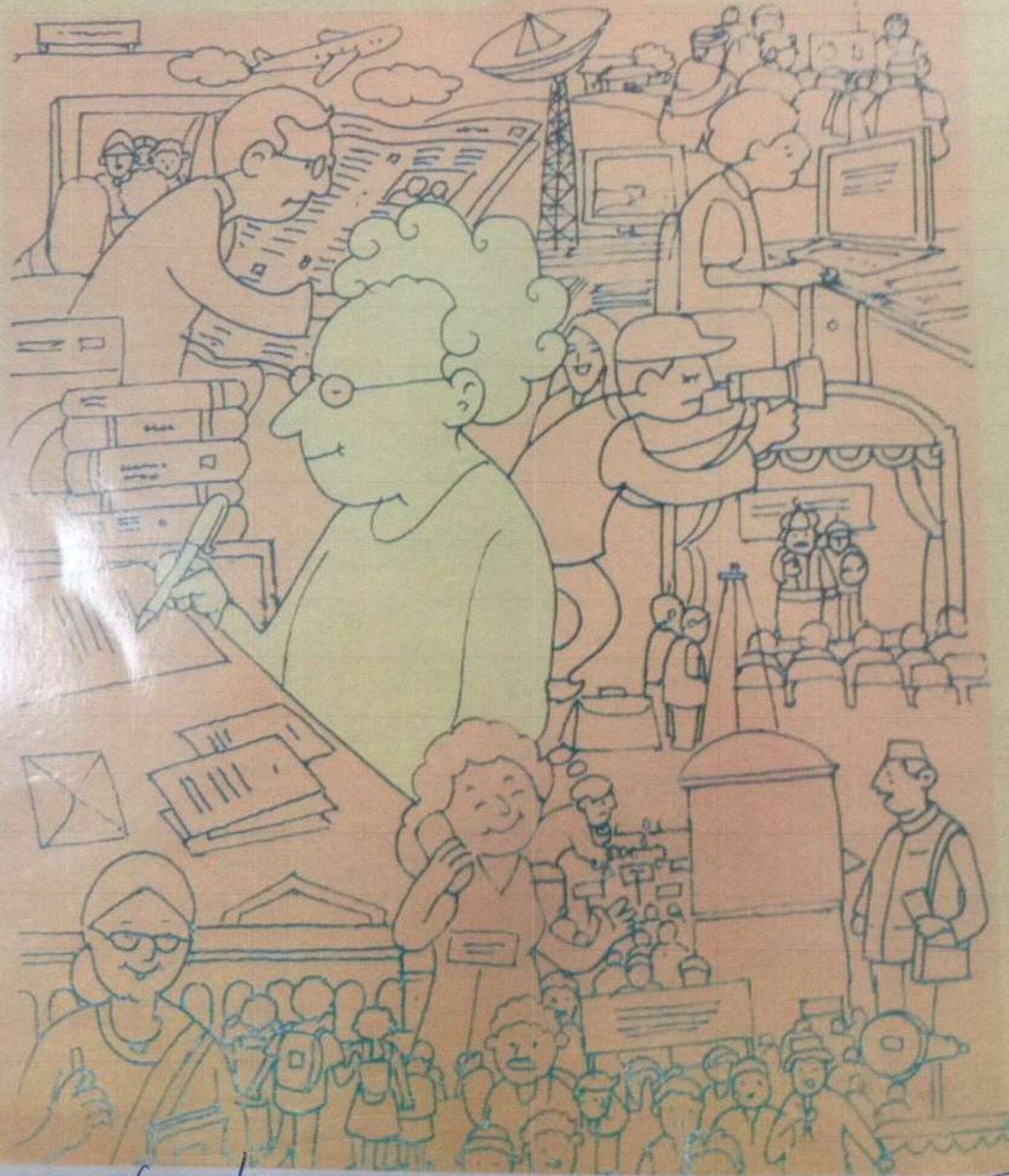
Many features of ionic liquid such as recyclability, low melting point, negligible vapor pressure, nonflammability, enhanced moisture stability, high temperature radiation stability, wide electrochemical potential window, and chemically tunable nature make ILs worthy for replacing common volatile organic solvents [29–33]. Owing to their negligible vapor pressure, ionic liquids are known as “air friendly” and do not release toxic vapors into the atmosphere. Furthermore, ionic liquids containing hydrophobic groups


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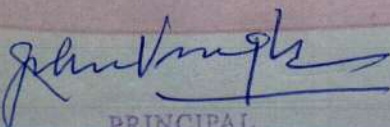
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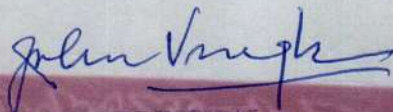
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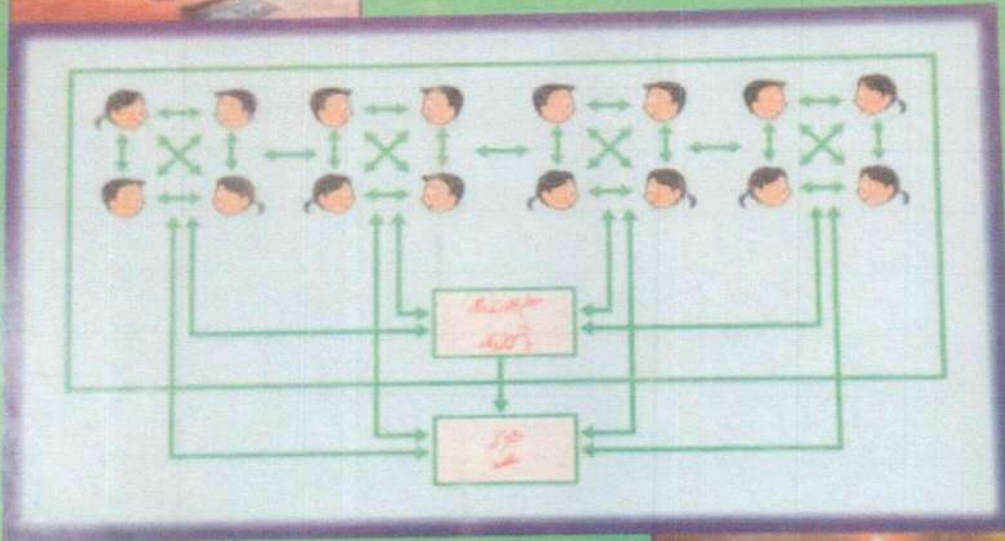


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طبیعیاتی سائنس (PHYSICAL SCIENCE)

حصہ I

درسی کتاب برائے بی ایڈ

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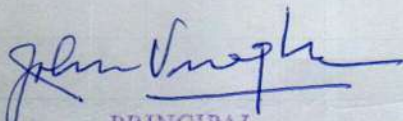
नیشنल कौन्सिल ऑफ एजुकेशनल रिसर्च अँड ट्रेनिंग
NATIONAL COUNCIL OF EDUCATIONAL RESEARCH AND TRAINING

John Varghese

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اس کتاب کو پیش کرنے میں پہلی کیشن ڈپارٹمنٹ، این سی ای آر ٹی کی کوششوں کا بھی ہم اعتراف کرتے ہیں۔
 کونسل مسودے کے اردو ترجمے اور ویننگ کے لیے منعقدہ ورکشاپ کے شرکاء وسیم احمد، بلالہ ہاؤس جامعہ نگر نئی دہلی
 ڈاکٹر جسیم احمد، اسسٹنٹ پروفیسر (اردو) سینٹ اسٹیفن کالج، دہلی یونیورسٹی، دہلی؛ ڈاکٹر جمیل احمد فاروقی، ڈاکٹر کرنی دہلی
 ڈاکٹر جسیم احمد، میجر ٹریننگ انسٹی ٹیوٹ، فیکلٹی آف ایجوکیشن، جامعہ ملیہ اسلامیہ، نئی دہلی؛ شبابت حسین، ڈاکٹر ذاکر حسین میموریل
 سینٹر سینکڈری اسکول، مین روڈ جعفر آباد، دہلی؛ ڈاکٹر خان شاہد وہاب، لکچرار، گورنمنٹ بوائز سینٹر سینکڈری اسکول، نورنگر
 جامعہ نگر، نئی دہلی؛ شاہ سیف اللہ، امجد پارٹمنٹ، ڈاکٹر نگر اوکھلا، نئی دہلی؛ عارف حسن کاظمی، جعفر آباد، دہلی؛ سید ظفر الاسلام
 نور پارٹمنٹ، ابوالفضل انکلیو جامعہ نگر، نئی دہلی؛ ڈاکٹر مظفر حسین (پرنسپل) جامعہ سینٹر سینکڈری اسکول، جامعہ ملیہ اسلامیہ، نئی دہلی
 ڈاکٹر محمد خالد مبشر الظفر، ہیڈ، ڈپارٹمنٹ ٹرانسلیشن مولانا آزاد نیشنل اردو یونیورسٹی، حیدرآباد؛ ڈاکٹر ابو شہیم خان، اسسٹنٹ
 پروفیسر (اردو) ڈپارٹمنٹ ہری سنگھ گوڑ یونیورسٹی، ساگر (ایم. پی.)؛ ولی احمد اسلام آباد کالونی، گلبرگ؛ سلیم شہزاد (سبکدوش)
 اردو ٹیچر، منگوار وارڈ، مالگاؤں؛ ڈاکٹر شمس الہدی، اسسٹنٹ پروفیسر، ڈپارٹمنٹ آف اردو مولانا آزاد نیشنل اردو
 یونیورسٹی، حیدرآباد؛ ڈاکٹر انیس صدیقی، ہیڈ ڈپارٹمنٹ آف اردو، نیشنل پی یو کالج، گلبرگ؛ ڈاکٹر غلام نبی مومن، بھیمان
 ڈاکٹر فیروز عالم، اسسٹنٹ پروفیسر، مولانا آزاد نیشنل اردو یونیورسٹی، حیدرآباد؛ محمد نعمان خان، پروفیسر (سبکدوش)
 پارٹمنٹ پی این بی کالونی، عید گاہ ہل، بھوپال کا بھی شکریہ ادا کرتی ہے۔ بلال احمد مومن، بیہونڈی، ڈاکٹر سید یحییٰ شہید، ایوت محل
 عبد الحمید انصاری، مالگاؤں اور شمع تارہ پور والا (پرنسپل سیف طیب جی گریڈ) ممبئی۔ محمد فاروق انصاری، پروفیسر، ڈپارٹمنٹ
 آف ایجوکیشن ان لینگو ایجز، این سی ای آر ٹی، نئی دہلی، دیوان حکان خاں، پروفیسر پروگرام کوآرڈینیٹر، ڈپارٹمنٹ
 آف ایجوکیشن ان لینگو ایجز، این سی ای آر ٹی، نئی دہلی کے اسمائے گرامی شامل ہیں۔ اس کتاب کی تیاری میں ڈی ٹی پی آپریٹرز
 ریاض احمد، محمد تعمیر حسین، امجد حسین اور شبیر احمد نے اپنی خدمات پیش کیں۔ کونسل ان تمام لوگوں کی بے حد ممنون ہے۔


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حصہ - 2

اُردو زبان کی تدریس

(Pedagogy of Urdu Language - 2)

ابتدائی درجات کے زیر تربیت اساتذہ کے لیے درسی کتاب



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کمیٹی برائے اردو زبان کی تدریس

خصوصی صلاح کار

شمیم حنفی، پروفیسر ایمریشس، جامعہ ملیہ اسلامیہ، نئی دہلی

چیف کوآرڈینیٹر

سندھیانگھ، پروفیسر اور ہیڈ، ڈپارٹمنٹ آف ایجوکیشن ان لینگویجز، این سی ای آر ٹی، نئی دہلی

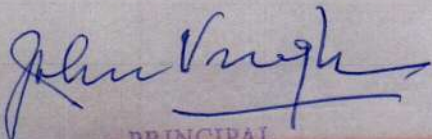
اراکین

آفاق ندیم خان، اسسٹنٹ پروفیسر، کالج آف ٹیچر ایجوکیشن، مولانا آزاد نیشنل اردو یونیورسٹی، بھوپال
جسیم احمد، ایسوسی ایٹ پروفیسر، آئی اے ایس ای، فیکلٹی آف ایجوکیشن، جامعہ ملیہ اسلامیہ، نئی دہلی
رضوان عبدالطیف خان، ہیڈ ماسٹر، ہاشمیہ ہائی اسکول، ممبئی
سید معاذ حسین، معاون مدرس، حلیم مسلم انٹر کالج کانپور، اتر پردیش

شمیم احمد، اسسٹنٹ پروفیسر، شعبہ اردو اور فارسی، سینٹ اسٹیفنز کالج، دہلی یونیورسٹی، دہلی

شیخ کاشفہ انجم، اسسٹنٹ پروفیسر، مراٹھواڑہ کالج آف ایجوکیشن، روضہ باغ، اورنگ آباد، مہاراشٹر
صغیر اختر، ٹی جی ٹی - اردو، مظہر الاسلام سکندری اسکول، دہلی

طلعت عزیز، پروفیسر (رٹائرڈ)، آئی اے ایس ای، فیکلٹی آف ایجوکیشن، جامعہ ملیہ اسلامیہ، نئی دہلی
عبدالصمد خان، پرنسپل، مولانا آزاد اردو ہائی اسکول، تھانہ، مہاراشٹر



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حصہ - 2

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ابتدائی درجات کے زیر تربیت اساتذہ کے لیے درسی کتاب

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شری اروند مارگ، نئی دہلی نے ساگر آفیسٹ پرنٹرز انڈیا،
پرائیویٹ لمیٹڈ-518، ایکولک-III، اڈیوگ کیندر-II، گریٹر
نویڈا، یو پی میں چھپوا کر جلی کیشن ڈویژن سے شائع کیا۔

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ریاضی کی تدریسیات

(Pedagogy of Mathematics)

دو سالہ درسی کتاب برائے بی ایڈ کورس

(Textbook for Two-Year B. Ed. Course)

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اظہار تشکر

کونسل درسی کتاب کی نظر ثانی و رکشاپ کے درج ذیل شرکاء کے گراں قدر اشتراک کا شکریہ کے ساتھ اعتراف کرتی ہے۔
 جیوتی شرما، اسسٹنٹ پروفیسر؛ ایس۔ پی۔ ایم۔ کالج، دہلی یونیورسٹی، دہلی؛ رمندر سنگھ، اسسٹنٹ پروفیسر،
 شعبہ تعلیم، پنجاب یونیورسٹی علاقائی مرکز، بھنڈا، پنجاب؛ ایم۔ ایل۔ جیدکا، ایسوسی ایٹ پروفیسر؛ ڈی۔ ایم۔ کالج آف
 ایجوکیشن، موگا، پنجاب؛ کے۔ گنیشور راؤ پروفیسر، ڈی۔ این۔ آر۔ کالج آف ایجوکیشن؛ بھیم ورن، آندھرا پردیش؛ شر دیورے،
 لکچرر، امریتا اسکول آف ایجوکیشن، بوگاڑی، میسور، کرناٹک؛ جیوتی بورگوین، لکچرر، گورنمنٹ بانی کونٹا کالج آف ٹیچر
 ایجوکیشن، ہسلک نگر، گواہاٹی، آسام؛ پونم بنی وال، اسسٹنٹ پروفیسر، مہاراجہ سورج مل انسٹی ٹیوٹ؛ جی۔ جی۔ ایس۔
 آئی پی یونیورسٹی، دہلی؛ اے۔ آر۔ اگروال ایسوسی ایٹ پروفیسر، ریجنل انسٹی ٹیوٹ آف ایجوکیشن، اجمیر اور وجین کے۔
 اسسٹنٹ پروفیسر، D.T.E.E، این سی ای آر ٹی، نئی دہلی۔

پروفیسر حکم سنگھ ہیڈ، DESM، این سی ای آر ٹی خصوصی شکریے کے مستحق ہیں جنہوں نے اس کتاب کی تیاری کے دوران اپنا
 تعاون دیا۔


کونسل دیک پور، انچارج کمپیوٹرائزیشن، ششی دیوی، کابھی ایڈیٹر، سریندر کمار، محمد اقبال حسن، راکیش کمار اور اجیت کمار،
 ڈی ٹی بی آپریٹر؛ کے۔ ٹی۔ چتر لیکھا اور سوچتر امونتی پروف ریڈر کی کوششوں کا اعتراف کرتی ہے۔

APC کے آفس، DESM کے انتظامیہ، این سی ای آر ٹی کے شعبہ پبلی کیشن اور سکریٹری کے تعاون کا بھی اظہار کرتی ہے۔

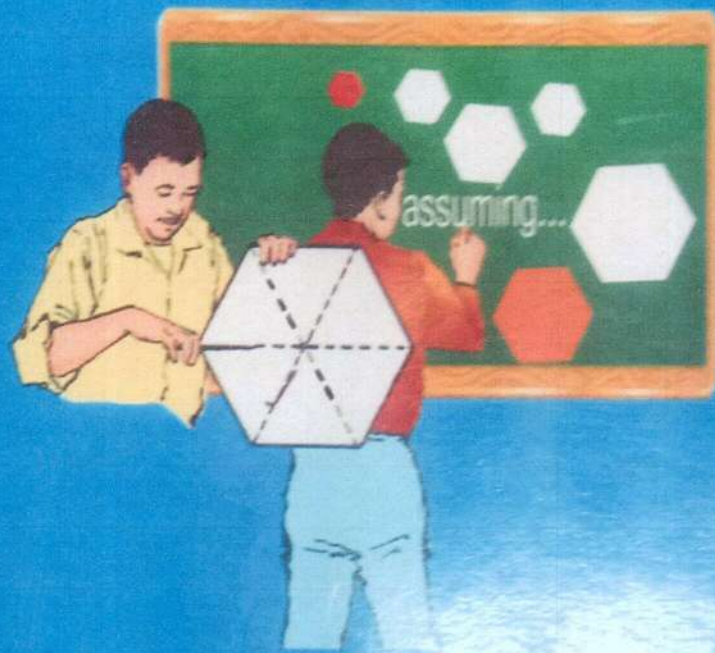
کونسل اردو مسودے کی ترجمہ اور ویننگ کے لیے منعقد و رکشاپ کے شرکاء و سیم احمد، جملہ ہاؤس جامعہ نگر، نئی دہلی؛ ڈاکٹر شمیم احمد،
 اسسٹنٹ پروفیسر (اردو) سینٹ اسٹیفنز کالج، دہلی یونیورسٹی، دہلی؛ ڈاکٹر سہیل احمد فاروقی، ذاکر نگر، نئی دہلی؛ ڈاکٹر جسیم احمد،
 ٹیچر ٹریننگ انسٹی ٹیوٹ، فیکلٹی آف ایجوکیشن، جامعہ ملیہ اسلامیہ، نئی دہلی؛ شباہت حسین، ڈاکٹر ذاکر حسین میموریل سینئر سینڈری اسکول،
 مین روڈ جعفر آباد، دہلی؛ ڈاکٹر خان شاہد وہاب لکچرار، گورنمنٹ بوائے سینئر سینڈری اسکول، نورنگر، جامعہ نگر، نئی دہلی؛ شاہ سیف اللہ،
 امجد پارٹمنٹ، ذاکر نگر اوکھلا، نئی دہلی؛ عارف حسن کاشمی، جعفر آباد، دہلی؛ سید ظفر الاسلام، نور پارٹمنٹ، ابو الفضل انکلیو جامعہ نگر، نئی دہلی؛
 ڈاکٹر مظفر حسین (پرنسپل) جامعہ سینئر سینڈری اسکول، جامعہ ملیہ اسلامیہ، نئی دہلی؛ ڈاکٹر محمد خالد مبشر الظفر، ہیڈ ڈپارٹمنٹ ٹرانسلیشن

(x)

مولانا آزاد نیشنل اردو یونیورسٹی، حیدرآباد؛ ڈاکٹر ابو شہیم خان، اسسٹنٹ پروفیسر (اردو) ڈپارٹمنٹ ہری سنگھ گوڑی یونیورسٹی، ساگر (ایم. پی.)؛ ولی احمد اسلام آباد کالونی، گلبرگہ؛ سلیم شہزاد (ریٹائرڈ) اردو ٹیچر، منگلور، مالے گاؤں؛ ڈاکٹر شمس الہدیٰ، اسسٹنٹ پروفیسر، ڈپارٹمنٹ آف اردو مولانا آزاد نیشنل اردو یونیورسٹی، حیدرآباد؛ ڈاکٹر انیس صدیقی، ہیڈ ڈپارٹمنٹ آف اردو، نیشنل پی یو کالج، گلبرگہ؛ ڈاکٹر غلام نبی مومن، چودھری محلہ، چودھری چوک، کلیان؛ ڈاکٹر فیروز عالم اسسٹنٹ پروفیسر، مولانا آزاد نیشنل اردو یونیورسٹی، حیدرآباد؛ پروفیسر محمد نعمان خاں (ریٹائرڈ)، اپارٹمنٹ پی این بی کالونی، عیدگاہ ہل، بھوپال۔ محمد فاروق انصاری، پروفیسر، ڈپارٹمنٹ آف ایجوکیشن ان لینگویجز، این سی ای آر ٹی، نئی دہلی، دیوان حنان خاں، پروفیسر و پروگرام کو آرڈی نیٹر، ڈپارٹمنٹ آف ایجوکیشن ان لینگویجز، این سی ای آر ٹی، نئی دہلی کے اسمائے گرامی شامل ہیں۔ اس کتاب کی تیاری میں پہلی کیشن ڈویژن سے طیب احمد، اسسٹنٹ ایڈیٹر (کانٹریکچول)، محمد شارب ضیاء، ایڈیٹوریل اسسٹنٹ (کانٹریکچول) اور عالیہ، ایڈیٹوریل اسسٹنٹ (کانٹریکچول) نے ایڈیٹنگ اور پروف ریڈنگ کے فرائض انجام دیے اور ڈی ٹی پی آپریٹرز ریاض احمد، محمد تعمیر حسین، شبیر احمد اور محمد ضیاء الرحمن نے اپنی خدمات پیش کیں۔ کونسل ان تمام لوگوں کی بے حد ممنون ہے۔


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शिक्षण संशोधन



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Questioning Paradigms Constructing Histories



A Festschrift for
ROMILA THAPAR

EDITED BY KUMKUM ROY AND NAINA DAYAL

During the course of a long and distinguished career, historian and public intellectual, Romila Thapar has produced a unique body of work. Her original and path-breaking commentaries and essays on ancient Indian history, along with her incisive writings on culture, society, archaeology, philosophy, classical literature and education have inspired a growing number of historians, scholars, public intellectuals and ordinary people alike. In this Festschrift, Romila Thapar's students and colleagues from across the world celebrate her contributions by applying her methods and insights to a range of historical, philosophical, sociological and cultural questions. *Questioning Paradigms, Constructing Histories* aims to bring Romila Thapar and her pioneering work to the attention of a wider audience.

According to Romila Thapar: '...an enquiry should begin with a question... The question may be something quite simple, the answer to which will further qualify what you are saying. Or it may be a question that gives you the possibility of looking at the event or the person in history from different points of view. And that one question then leads to other questions that reflect these different points of view. So I would say that the fundamental approach to any piece of research or what one is working on grows out of a question.'

The book is divided into five parts—'Political Processes', 'The Symbolic and the Social', 'Historical Consciousness and Reconstructions', 'Looking Beyond India', 'The Past and the Present: Dialogues and Debates'. Each part focuses on a theme that Romila Thapar has worked on and topics that she has returned to time and again. Together, they showcase her exceptional achievements as one among the best historians of our time.

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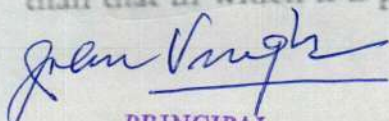
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KUMKUM ROY teaches ancient Indian social history at the Centre for Historical Studies, Jawaharlal Nehru University. Her publications include *The Emergence of Monarchy in North India* (1994) and *The Power of Gender and the Gender of Power* (2010). She is interested in gender, political institutions, histories of marginalized groups as well as in pedagogical issues pertaining to the teaching of history, and has worked with teams involved in the production of school textbooks at the state and national level.



NAINA DAYAL teaches history at St. Stephen's College, University of Delhi. Her research interests include the period c.320 BCE-300 CE, during which the Sanskrit *Ramayana* and *Mahabharata* took shape.

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*As a historian, I am aware
that I too am a part of the historical
process, and that the paradigm
will shift in the future.*

—ROMILA THAPAR



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SŪTAS, NĀSTIKAS AND RETELLING
THE MAHĀBHĀRATA

NAINA DAYAL

I

Romila Thapar has critiqued the representation of Hinduism as tolerant and non-violent. In this paper, I look at the *Mahābhārata* of Vyāsa, a central text of Hinduism, which is about extreme violence at many levels.¹ The *Mahābhārata* took shape during a period when a range of belief systems was competing for followers and patrons.² This paper draws attention to some of the ways (sometimes rather brutal ways) in which the text responds to the religious plurality of its time.³ The *Mahābhārata* calls itself *kārṣṇam vedam*, the Veda of the dark one, Vyāsa,⁴ and the

¹Robert P. Goldman, 'A Garbhāt: Murderous Rage, Collective Punishment and Ultraviolence as Thematic Elements in Vyāsa's *Mahābhārata*', Talk at the Department of History, University of Delhi, 10 January 2018.

²Indeed, Romila Thapar draws attention to competing Buddhist renderings of the stories of the protagonists of the *Mahābhārata*. See Romila Thapar, *The Past Before Us: Historical Traditions of Early North India*, Ranikhet: Permanent Black, 2013, p. 147.

³There are diverse views on dating the *Mahābhārata*. According to the dominant view, the text, as we have it today, reflects several centuries of change and growth. It is believed to date from the mid-first millennium BCE to the early first millennium CE. For a summary of the research on the chronology of the *Mahābhārata*, see for instance, John Brockington, *The Sanskrit Epics*, Leiden: Brill, 1998.

For a different view of the period of composition of the *Mahābhārata*, see Alf Hiltebeitel, *Rethinking the Mahābhārata: A Reader's Guide to the Education of the Dharma King*, New Delhi: Oxford University Press, 2002.

For the wider historical context that the *Mahābhārata* responds to, see for instance, James L. Fitzgerald, 'Mahābhārata', in Sushil Mittal and Gene Thursby, eds., *The Hindu World*, New York and London: Routledge, 2004, pp. 52-74.

⁴L1.205, L56.17. Here and elsewhere, citations are from the Critical Edition of the *Mahābhārata*.

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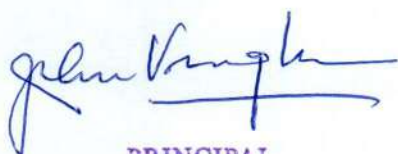
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Modes of Marginalization in Kate Grenville's *The Secret River*: Reading the Politics of Silencing the 'Other'

Apoorva Dimri

But we'll get you all in the end... There's such a bleeding lot of us. He had a quick piercing memory of Butler's Buildings, the coughing and cursing of dozens of men and women pushed in together. He could hear the great machinery of London, the wheel of justice chewing up felons and spitting them out here, boatload after boatload... There won't be no stopping us, he said. Pretty soon there won't be nowhere left for you black buggers. (229)

William Thornhill, the speaker of these lines in Kate Grenville's novel *The Secret River* (2005), serves as a mouthpiece of the colonial mission of silencing the “black buggers” or the racial 'Other' constituted by the Aboriginal people of the colonized land. In doing so, he recognizes the pioneer role of the Emancipists or the pardoned British convicts in the penal colony of Australia in establishing White settlements in the land of the Blacks. Ironically, he also obliquely acknowledges the 'Otherness' associated with the “bleeding lot of us”, that is, the economically exploited and the socio-culturally marginalized people of the Western world, who are trapped in the “wheel of justice” in London only to be released in the other world being taken over by the colonizers. The 'Otherness' associated with the likes of William Thornhill, which can be attributed to their socio-economic position within the borders of the colonizing nation, encourages the reader to question the center-periphery equations of the colonial era by diverting attention to those who inhabit the socio-economic margins at the centre of the colonial empire. This enables the reader to identify various markers of 'Otherness' as well as multiple modes of silencing the 'Other' which operate in the text. However, Thornhill's acknowledgment of the power of the “dozens of men and women” ensnared in the “great machinery of London” to eradicate the “black buggers” from the latter's



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