

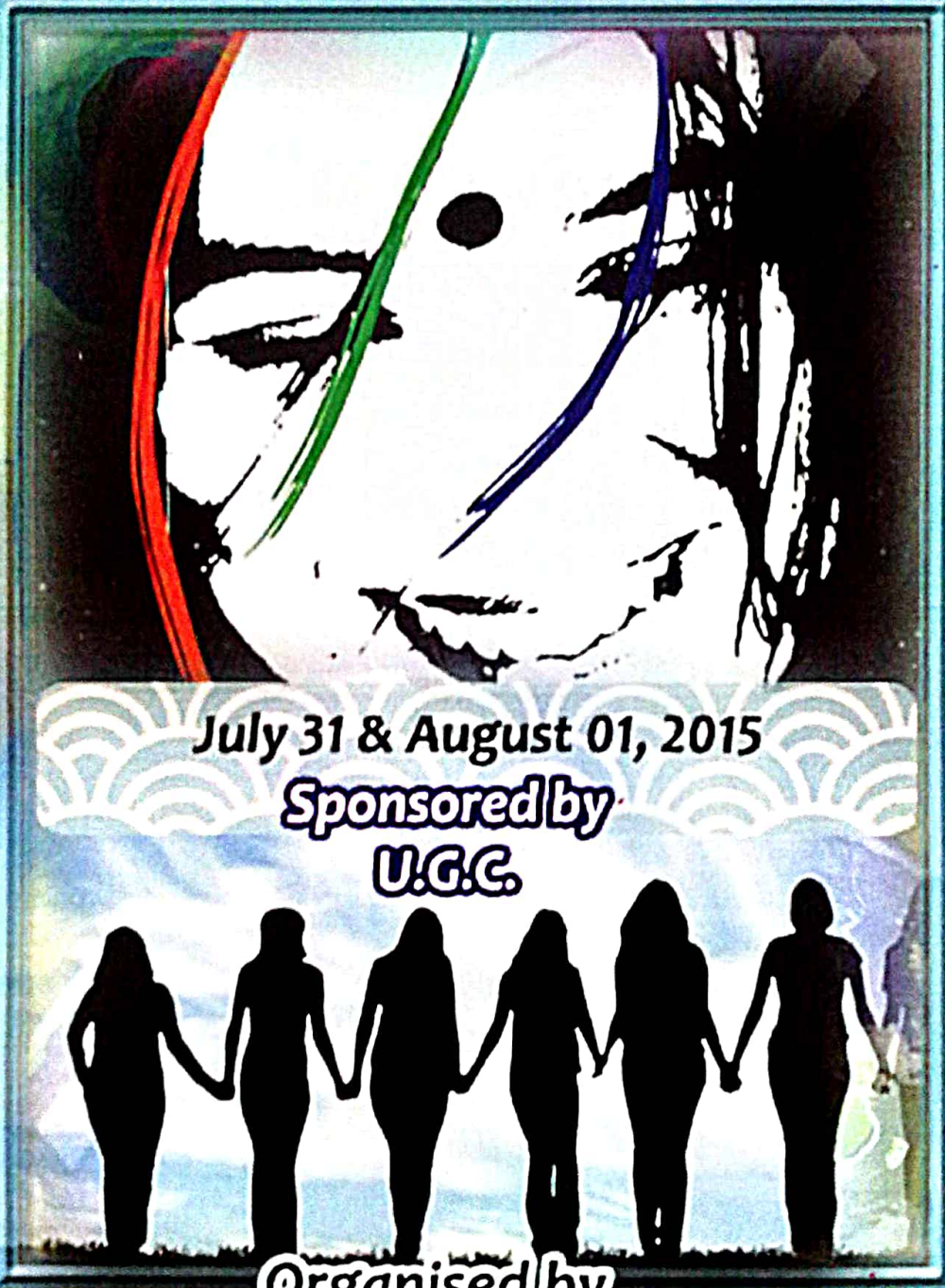


National Seminar



on

"Women, Society and State : A historical perspective"



July 31 & August 01, 2015

Sponsored by
U.G.C.

Organised by

Department of History

Guru Nanak College, Dhanbad

(NAAC accredited Grade B)

A Sikh Minority Degree College

Affiliated to V.B.U. Hazaribag

MESSAGE



सत्यमेव जयते

Smt. Droupadi Murmu
GOVERNOR OF JHARKHAND



Raj Bhawan
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MESSAGE

I am happy to know that Department of History, Guru Nanak College, Dhanbad is going to organize a U.G.C. sponsor national seminar on "**Women, society and State: a historical perspective**" from 31st March to 1st August, 2015.

I hope that this seminar will provide opportunities to the scholars, teachers and the students to express their ideas and vision.

My good wishes for the successful of this seminar and publication of souvenir.


(Droupadi Murmu)

MESSAGE

Dr. Neera Yadav
Minister
Human Resource Development Department
Jharkhand, Ranchi



Office : MDI Building,
Dhurwa, Ranchi- 4
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Ref. :358.....

Date : 21.07.2015

MESSAGE

It is heartening to note that Department of history Guru Nanak college, Dhanbad is going to organise a two-day U.G.C. Sponsored national seminar on **“Women, Society and State: a historical perspective”** Academic institutions have a serious social responsibility, Organizing seminars on such issues of contemporary significance is part of that social responsibility.

I hope scholars, teachers and intellectuals will participate in big number from various parts of the country. This seminar will surely provide them a great opportunity to express their vision and ideas. I am sure this seminar will reach such conclusions as would be treated as milestone for future initiatives on women's studies.

I wish the organisers all the best, and the Seminar a great success.


(Dr. Neera Yadav)

MESSAGE

राज सिन्हा

सदस्य

झारखण्ड विधान सभा,
राँची।



आवास

21, ओल्ड डॉक्टर्स कॉलोनी
जगजीवन नगर, धनबाद
9431122272 (मोबाईल)

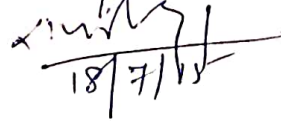
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शुभकामना संदेश

बड़े ही हर्ष और गर्व का विषय है कि गुरु नानक महाविद्यालय, धनबाद में राष्ट्रीय स्तर का सेमिनार 31 जुलाई और 1 अगस्त 2015 को हो रहा है। इस सेमिनार का विषय बहुत ही गंभीर, रोचक और प्रासंगिक है। दो दिनों तक चलने वाले इस सेमिनार में बुद्धिजीवियों द्वारा जितने भी विषय आयेंगे, वे सभी सामाजिक उत्थान में ऐतिहासिक साबित होंगे। उसका व्यापक और साकारात्मक प्रभाव समाज पर पड़ेगा। गुरु नानक महाविद्यालय प्रारम्भ से ही राष्ट्र के नव निर्माण में, राष्ट्र के उत्थान में अपनी भूमिका महत्वपूर्ण ढंग से निभा रही है। शैक्षणिक गतिविधियों के अलावा खेल-कुद, सांस्कृतिक गतिविधियों, पर्यावरण संरक्षण के कार्य, विद्यार्थियों के चहूमुखी विकास में अपनी महत्वपूर्ण भूमिका निभा रही है। आजतक जितने भी आयोजन गुरु नानक महाविद्यालय, धनबाद द्वारा किया गया सभी आयोजनों ने स्वर्णिम सफलता हासिल की। मैं अपनी तरफ से गुरु नानक महाविद्यालय के आदरणीय प्रबंधन, श्रद्धेय प्राचार्य, सम्मानित शिक्षकगण, प्यारे छात्र-छात्राओं तथा इस सेमिनार में शामिल होने वाले सभी बुद्धिजीवियों के सफल, मंगल, सुखमय और समृद्ध जीवन की कामना करता हूँ तथा सबों को शुभकामना देता हूँ।

शुभकामनाओं सहित


18/7/15

MESSAGE



VINOBA BHAVE UNIVERSITY HAZARIBAG - 825 301

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Ref. No. VBU/VC/2578/2015

Date 13/07/2015



MESSAGE

I am happy to know that Guru Nanak College, Dhanbad, is organizing a U.G.C. Sponsored Two-Day National Seminar on "*Women, Society and State: A Historical Perspective*" on 31st July and 1st August 2015.

The status and position of women in society are the best way to understand a civilization, its progress and its shortcomings. In case of India, women have come a long way from women sages and scholars in the Vedic period to women in the armed forces, I.T. sector, politics and other significant areas while balancing their role as a daughter, wife and mother. While all these are positive developments, crime against women and dowry deaths are rampant. The seminar, I wish, will emphasize the evolution, development & empowerment of women in India from a historical point of view and create awareness of the same in society.

My best compliments and good wishes to all the delegates and academicians who are participating in the seminar. I personally congratulate the Principal, members of the Organizing Committee and all other persons who are actively engaged in making the seminar a grand success.

13-07-2015
(Gurdeep Singh)
Vice-Chancellor

MESSAGE



VINOBA BHAVE UNIVERSITY
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Prof. (Dr.) Manoranjan Prasad Sinha
PRO-VICE-CHANCELLOR

Ref. No. VBU/PVC/...2569.../15

Date : 13.07.2015

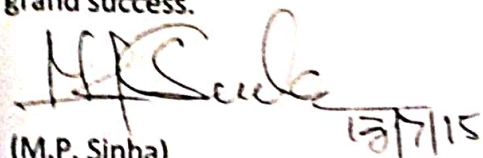
MESSAGE



It is a matter of great pleasure that Guru Nanak College, Dhanbad is going to organize a UGC Sponsored two-day National Seminar on "Women, Society and State : a historical perspective"(31st July to 01st August 2015). Women are the base of development of the society by playing various roles. The plight of women in present day society needs to be looked upon seriously though there are reasons to believe that women had enjoyed very respectable position in Indian Society in past.

Seminar is the best place to exchange the ideas and ignite the thought on the issue. Organizing a National Seminar on such a relevant and important topic shows the academic height of the College and the organizers. Hope the Seminar will be very useful for all the participant and new ideas will emerge out of it.

On this occasion I congratulate all the participants, members of the organizing committee and all the staff members of the College. I wish the National Seminar a grand success.


(M.P. Sinha)
Pro-Vice-Chancellor

MESSAGE

*Dr. S. K. Sinha
Registrar
Vinoba Bhave University
Hazaribag*



MESSAGE

It is undeniably a great pleasure to know that the Department of History, Guru Nanak College, Dhanbad is organizing a National Seminar on " Women, Society and State : a historical perspective" on 31st July - 1st August 2015.

From time immemorial, there was a high regards for women and women have been considered as Goddess Laxmi. It is said that God resides where women are worshiped. The status of women witnessed a steady dip during the medieval period due to Muslim influence. In modern India, women held very high positions in administration, academics, judiciary, medical, science and technology, politics and other fields. But in contrast, they are being killed in womb, burnt alive for dowry and harassed physically and mentally in many ways.

I expect this seminar will serve an ideal platform for detailed discussion and deliberations on the women related issues. I take this occasion to accolade the academic and administrative staff of Guru Nanak College and express my best wishes for the success of the seminar.

S. K. Sinha

MESSAGE



Joginder Singh Johal
President
Guru Nanak College
Dhanbad

Message

It is indeed very heartening to know that the college has organized a two-day U.G.C. sponsored national Seminar on a very important issue: "Women, Society and State: a historical perspective" on 31st July and 1st August 2015.

I understand, many scholars and academicians from different universities and academic institutions will participate in the Seminar, and will deliberate on the subject. I hope, some tangible conclusions would be arrived at.

I wish the seminar all success. I am sure, the delegates will enjoy their brief stay at Guru Nanak College.

(Joginder Singh Johal)

MESSAGE



Diljaun Singh Grewal
Secretary
Guru Nanak College
Dhanbad

Message

I am happy that the department of history of our College has decided to organize a national Seminar on "Women, Society and State: a historical perspective" on 31st July and 1st August 2015.

The Seminar has been sponsored by the U.G.C.

May distinguished scholars have consented to be in the Seminar either as resource persons or delegates.

I hope the Seminar will arrive at some valuable conclusions and declarations on the subject.

I believe the Seminar will be organized properly and the delegates and resource persons will feel happy being in our midst. I wish the organisers every success.

(Diljaun Singh Grewal)

MESSAGE

WOMEN, SOCIETY AND STATE : FROM HISTORICAL PERSPECTIVE



(Sardar R. S. Chahal)
Vice-President
Guru Nanak College
Dhanbad

Of a woman are we conceived,
Of a woman are we born,
To a woman are we betrothed and married,
It is a woman who keeps the race going,
Another companion is sought when the life-partner dies,
Through a woman are established social ties.
Why should we consider woman cursed and condemned,
When from woman are born leaders and rulers.
From woman alone is born a woman,
Without woman there can be no human birth.
Without woman, O Nanak, only the True One exists.
Be it man or be it woman,
Only those who sing His glory
Are blessed and radiant with His Beauty,
In His Presence and with His grace

They appear with a radiant face. Guru Nanak, Raag Asaa Mehal 1, Page 473 Sri Guru Granth Sahib.

History is strewn with examples of women displaying qualities par excellence. The story of Joan of Arc, 1412 AD-1431 AD, is a story of valor, determination and genius. Florence Nightingale 1820 AD-1910 AD was a pioneer in nursing. Her writings in 1860 AD sparked worldwide health care reforms.

Maharana Pratap, epitome of leadership qualities was mentored by his mother. Napoleon Bonaparte rightly said 'Give me good mothers I will give you a good nation' Razia Sultana, first woman ruler of India 1236 AD-1240 AD was wise, talented, brave, an excellent administrator and a great warrior. Bravery of Rani Lakshmi Bai in the battle field matched that of men. The sacrifice of Mata Gujri in the Sikh history is unparalleled and unique wife of a martyr, mother of martyr, the grandmother of martyrs and herself a martyr.

Nature has never been impartial in endowing qualities to men and women. Patriarchal society adopted by the Aryans enacted laws that subjugated women and considered them desecrated. However, in the south the females are respected, maybe because of the effects of the Dravidian culture that recognizes quality between men and women. As a result the literacy rate and the sex ratio is higher in the south in comparison to North(India).

Sikh gurus broke the shackles of women by admitting them into the congregation without any restrictions or reservations and encouraged educating women. They condemned purdah system, female infanticide, Sati-pratha and encouraged widow re-marriage. Khalsa initiation ceremony is

MESSAGE

open to men and women alike, a woman being just worthy, the Sikh soldiers did not exercise proprietary rights over women captured in battle.

Women's suffrage was a long battle which gained momentum after the two World Wars. The Islamic countries still limit women's freedom. Saudi women do not have voting rights. Women struggling even for education are subject to cruelty in the regimes adhering to fanaticism.

In modern days in spite of U N Charter of Human Rights and the provisions of constitution of India women are still a vulnerable group. 33% reservation in the local bodies, national Commission for Empowerment of Women is initiatives of Empowering Women. In Spite of such legislations there are frequent incidents of domestic violence and sexual harassment of women in the work places. Sex ratio in Census of 2011 is 940 marginally higher than 933 in Censes of 2001 is not dismal. The male-female literacy gap has to reduce still further. Health, education, economic participation as deterrents to women empowerment can be addressed with relevant policies but total change in the mind set of entire humanity is required. Poverty and unemployment are cause of female abuse violence and trafficking. It is strange where Mother Goddess, Shakti, demolisher of demonic forces, is worshipped, females are tortured. The role of women in family, community and society is prominent and important which requires recognition to build confidence and self-esteem in them.

Last, I convey my best wishes to the organisers, and participants who are coming to our college from various esteemed institutions.

I wish the Seminar a grand success.

MESSAGE



M. L. Das,
Rekhayan,
Cemetery Road,
HAZARIBAG.

A MESSAGE (and beyond!)

It gives me a great pleasure indeed to learn that the Department of History at Guru Nanak College, Dhanbad, is going to organise, under the aegis of the University Grants Commission, New Delhi, - a two-day seminar on "WOMEN, SOCIETY AND THE STATE : HISTORICAL PERSPECTIVES", on July 31 st and August 1 st, 2015.

I was, initially, a little intrigued to think whether Guru Nanak College was performing on behalf of the S. S. L. N. T. Mahila Mahavidyalya of Dhanbad, where one expected women's studies to develop with a flourish as a part of women's liberation movement. But soon did the wisdom dawn upon me that without male support, perhaps, women's march towards emancipation would not succeed. Facts echo that the bill for women's reservation of one-third seats in the Parliament and State Legislatures could not be passed over so many years despite the presence of Smt. Sonia Gandhi, Sushma Swaraj, Brinda Karat, Uma Bharati, Mayawati and so many women leaders of great stature. It remains a fact that women's studies and movements have also the support of men.

The topic of the seminar, no doubt, is well-chosen. But as I feel, addition of a word would make the canvas of discussion broader : add "politics" between "society" and "state"- making it "Women's Society, Politics and the State : Historical perspectives".

Society in general, mostly patriarchal, has been inimical to women's dynamics towards 'power' : keeping women as commodities, denying them equality to men, denying them the right to vote, depriving them, for long, the light of education and knowledge. The idea of women as purveyors of change may appear unfamiliar to cultural - historians because the contributory role of women has not been written down. Therefore, women's march "to power" inched forward through education and politics. Keeping or breaking the shackles of, too many strings of convention, religion and dogma and moving towards "power" was possible only via the bridge of politics. So, I wonder, whether "Women, Society, Politics and the State : Historical perspectives" would make discussions more fulsome. Historians would know better.

Notwithstanding the fact that the Hindu pantheon has an over-awing presence of powerful goddesses- Durga, Kali, Lakshmi, Saraswati and others in the shape of Mother and protectress, symbols of cosmic power and bliss, women in our society, as elsewhere in the world, have had no respectable positions. Learned historians participating in this seminar may kindly correct me, if I be wrong. Commenting on the position of women in England, in 1470, the famous British historian G.M. Trevelyan, in his History of England, writes, (I quote)

" Wife beating was a recognised right of man and was practised without shame by high as

MESSAGE

well as low ... Similarly, the daughter who refused to marry the gentleman of her parents' choice was liable to be locked up, beaten and flung about the room, without any shock being inflicted on public opinion. Marriage was not an affair of personal affection, but of family avarice, particularly in "the chivalrous upper classes ... " Betrothal often took place while one or both the parties was in the cradle and marriage when they were scarcely out of nurses' charge".

(ENGLISH SOCIAL HISTORY, Penguin, 1944)

The shadows of such status of women have lingered on. Not only the historians, but the literary men and women, students, students of literature, also captured such pictures and feelings. [That is why I say that this seminar should not have been only for people of History (authors, teachers, and students) but should have been opened for students of literature and politics also.] Virginia Woolf, the famous English novelist, in "A Room of One's Own" writes, "Women have served all these centuries as looking glasses; possessing the magic and delicious power of reflecting the figure of a man at twice its natural size." (A Room of One's Own, 1929)

Its has been so all the world over. And the shadow lingers. A 1980 UN Report on women recorded:

"Women constitute half the world's population, perform nearly two thirds of its work-hours, receive one tenth of the world's income and own less than one hundredth(1%) of the world's property."

There has been, down the years, efforts to free women from the atrocious bondages of male-dominated societies; movements to free them from the shackles, honouring them with equal status. The women's liberation movement, started in America in the 1960's, was a major step towards correcting this imbalance and establishing the rights of a women as a human being. Genuine feminism is a movement for human growth through equal rights and opportunities. Its aim is to free women from the morass of ignorance, isolation and vulnerability and make them feel concerned, in betty Friedan's words "with the larger problem of the society as a whole."

The status of women has been changing since the liberation movement erupted in 1960's in America. Yet it cannot be said that her condition has improved much. Her image is constantly changing, often to suit the changing needs of man.

Women and their images are moulded, reshaped and re-oriented by man for man. In this context what is her position in realms of power that run a country or the blocks of countries? There have been Margaret Thatcher, Indira Gandhi, Benazir Bhutto, Chancellor Markell and others, still the question hovers around the search for female identity in a male-dominated society: who is she? What fate of the world would be if power be in a woman's hand? Let the scholars dwell on this theme once again!

And, again, there are Draconian pictures. One shudders to see that in the 21st century,

MESSAGE

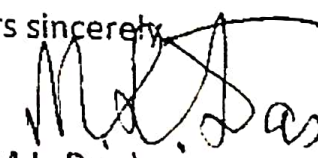
despite well-knit societies of a globalised civilisation, despite Sunita William's heroic readiness to lead human flight to Mars, the wheel has started going anticlockwise in many countries and continents. Women are being forced to go into the dark-dungeons only to serve their male masters : no freedom to life, entertainment, pleasure, education - no nothing. Malala survived but hundreds and thousands are being tortured, raped, killed if they seek freedom like men or equality with men. This in the twenty first century !

Let the scholars attending this seminar rack their brains and discuss the women liberation in the perspective of the new defiled powers of women's repression also. You cannot ignore this. I have every hope that the two-day seminar with the colorful gathering of erudite historians drawn from all over the country would make the proceedings not only interesting but also profitable. I also hope the organisers would publish the papers and reports for the benefit of students and teachers.

I congratulate you, Purnendu Shekhar jee, for organising the seminar, which I pray and wish to have a grand success.

with kind regards,

Yours sincerely,


(M.L. Das)

GURU NANAK COLLEGE, DHANBAD

U.G.C. Sponsored two-day national seminar on
"Women, Society and State: a historical perspective"
on Friday 31st July and Saturday 1st August 2015.

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- b) Sardar R. S. Chahal-Vice-President, Guru Nanak College, Dhanbad
- c) Sardar Diljaun Singh Grewal-Secretary, Guru Nanak College, Dhanbad

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10. **Technical Committee**
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 - d) Sri Sadhan Kumar Mishra

From Editors' Desk



In a country like India, a woman is regarded as a Devi; someone who is a nurturer, a protector and the harbinger of life. She fulfils her role as a daughter, a wife, a daughter in law, a mother, throughout her life. But what is a 'woman' as a woman'. She is denied her personal space; "a room of one's own", as Virginia Woolf would say. She is shoved with the responsibilities and all her life is spent catering to her family members.

In the ancient India, men and women shared the same space. Lord Shiva is also known as 'Ardhanarishvara', that is half man and half woman. With the passage of time gender took over the idea of sex. Gender is subjective, as sociologists might say. The big question is why there is a need to empower women? What we need is to liberate them from the socio-cultural shackles of the society. But by empowering them, we again reduce them to the level of objects, because we empower a motor, not a woman.

There is a certain kind of progress seen in the condition of women in our country. They share equal space with the other men, whether it is a field work or a desk job; but the status quo still reflects the situation wherein redundant customs like Sati and dowry exist.

Therefore, steps have to be taken, in order to provide women a certain kind of space that could set them liberated. Women emancipation, is not a mere phrase, it is a huge step that we as a society need to take.

As Susan B. Anthony would say, "Every woman should have a purse of her own."

Editorial Board

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academic institutions. Perhaps no one can deny that women have come a long way during the last more than six decades of our independence. Many of them have made excellent personal achievements in almost every walk of life. They have occupied high positions of authority in politics, in academic administration and police, in private and public enterprise. And most of them are rated very highly for their distinguished performance. This only goes to further buttress the fact that given a chance, they cannot only rub their shoulders with men but can show greater excellence.

I have firmly believed that 'empowering women' can be achieved through 'educating women'. Education has been a great leveller in resolving some of the serious social contradictions in our society during the last few decades. After attaining financial independence has also surely given women a sense of self-worth and emancipated them.

But on the other hand, this is also equally true that crime against women has been on the rise. I believe this is a serious issue to be deliberated upon by eminent thinkers and scholars. What should be the role of the society and the State? We all know that mere legislation has not been able to resolve any of the social issues. What would be the roadmap for making women safe in our society?

I seem to agree with late Dr. Kalam that we need to improve the quality of our three people: fathers, mothers and teachers. Only they can rid the society of its evils.

I am sure the learned scholars will find some answer to our questions.

I wish them all a very happy sojourn at Dhanbad, and in our college.

Gender Equality in Early India: Myth or Reality

Dr. O. P. Jaiswal

Gender studies in Early India have taken a new orientation in recent times, but in the past gender studies mainly confined to 'Status of Women', dealing with a limited set of concerns such as property rights, marriage-age, widowhood, prostitution, women's participation in rituals of Brahmanical order. The best example of this type of study is reflected in the well-researched monograph of Dr. A. S. Altekar, highlighting women within the household as daughters, wife and mother and in other capacities but failed to satisfactorily answer the fundamental question of women's subordination and the structure which is responsible for subordination. Subordination of women is a common feature of almost all stages of history, and is prevalent in large parts of the world, the extent and form of that subordination has been conditioned by the social and cultural environment in which women have been placed.

Connections between caste, class and the state in a highly stratified and close structure are very much visible in the Brahmanical texts of early India. The structure that came into existence has shaped the ideology of the upper castes and continues to hold the belief and practices even to-day. It is interesting to note that a fundamental Principle of Hindu Social organisation is to construct a closed structure to present land, women and ritual quality within the control of the state, as the honour and respectability of men is protected and preserved through their women. There is strong relationship between female purity and purity of caste and role of state in order to maintain the whole structure of Hindu Social organisation. Contrary to this if there is Pratiloma marriage between women of higher caste and men of lower caste, the whole social organisation is threatened, in that case the male of lower caste must be killed, sanctioned by the state. When women are corrupted, it is lost. To prevent such contingency, women subordination was institutionalised in the Brahmanical law code and enforced by the power of the state. Women were controlled under the influence of ideology, economic dependency of the male head of the family, class privileges and veneration bestowed upon dependent women and usually the use of force when required.

When we analyse the above problem historically we find that in prehistoric cultures women's roles in production and in reproduction was regarded as valuable, it is displayed in the study of cave paintings at Bhim-Betka (M.P., 5000 B.C.) In

the paintings it is depicted that women were engaged in gathering wild produce and in hunting small game using baskets and small combined their roles as mothers with their activities as gatherers during the gathering stage of society. The paintings include those of women with a basket across her shoulder with two children in it and she also carries an animal on her back.

Thus women were the equal partner in hunting, gathering and production; they enjoyed equal status. As regards their position in Harappan Civilisation, nothing complete has been analysed. However, the existence of numerous goddess icons and the bronze statue of the dancing girl could be interpreted as a continued importance of women's special relationship with reproduction. There is no enough evidence to indicate whether the women were under control by certain categories of women. Mesopotamian evidence suggests that women were under control of the community or clans that similar control might have been in the Harappan culture also.

When class society emerged the order changed abruptly. As is evident in the Vedic and Post Vedic literature. In early Vedic society continuing relationship between the Aryans and the Indigenous tribes was a common feature. In the Aryans succeeding as conquerors enslaved women of the subjugated tribes, a large group of their women more frequently referred to as Dasas than to the Rigvedic evidence is extremely significant as it reflects an essential stratification within women of the conquering Aryans and women of subjugated tribes. Their status and place in the society were very different. As regard the Dasas, they were called Dana (Gift). There are references that the King gifted Dasas to Brahmins as Dana.

With the emergence of agriculture, things changed. The post Vedic literature shows the two fold development of ideology. Aryan women were being marginalised in terms of their original roles in the sacrifice. Their roles in the productive activities were also changing. Agriculture became the major source of food and production shifted to the fields and Aryan women's role restricted to the household. The earliest references to the need to guard women is found in the Satpath Brahman. The Satpath Brahman states that the divine Raja Varuna seizes the women of adulterous nature. It appears that the kingship or the state was already associated with the control of women and was an instrument through which their subjugation was achieved.

During the period of second urbanisation (800 B.C. to 600 B.C.) was marked by the emergence of caste and class division. The Brahman was a force to be reckoned with and patrilineal succession was very well established and this

National Seminar on "Women, Society and the State: a historical perspective"

31st July 2015:

The Inaugural Ceremony

- 10:00 AM The house will be brought to order.
ill be brought to order.
Chairperson: **Sardar J. S. Johal**, President, Guru Nanak College,
Dhanbad
- 10:05 AM Lighting of the ceremonial lamp by the Chief Guest and dignitaries
- 10:10 AM Presentation of bouquet & badges to the guests
- 10:15 AM Welcome song by Students
- 10:25 AM Welcome Speech by the Principal
- 10:30 AM Introduction of the Seminar theme by The Organizing Secretary
Dr. Ranjana Das
- 10:40 AM Key-note address by Dr. Pramodanand Das, H.O.D., History Patna
University.
- 11:00 AM Address by the Guest of Honour by Dr. O. P. Jayswal
- 11:15 AM Release of the Souvenir by the Chief Guest and other dignitaries.
- 11:20 AM Address by the Chief Guest; Prof. Gurdeep Singh, V.C. VBU, Hazaribag
- 11:35 AM Presentation of mementoes.
- 11:45 AM Vote of thanks by Dr. Munishwar Prasad, H.O.D., History
Tea break for 15 minutes

Academic Session I

(Rapporteur Prof. Santosh Kumar)

(Sub-theme: Women's Status in the society during ancient and medieval India)

Chairperson: **Dr. SusheelRajgarhia**, H.O.D., Pol. Sc., St. Xavier's College, Ranchi

Co-chairperson:

Presentation by:

- 12:00 PM Mr. Abhishek Sinha
- 12:10 PM Mr. NitinNeeraj
- 12:20 PM Ms. Menka Sinha
- 12:30 PM Prof. Neeta Ojha
- 12:40 PM Ms Vinita Kumari
- 12:50 PM Ms. SangitaKumari
- 01:00 PM Prof. Mousumi Banerjee
- 01:10 PM Question hour
- 1:20 PM Presidential address:

LUNNCH BREAK (1:35 PM to 2:20 PM)

Academic Session II

(Rapporteur Prof. Neeta Ojha)

(Sub-theme: Women's Standing in the society in pre-independence India)

Chairperson: **Dr. MinuCharan**

Co-chairperson:

Presentation by:

- 2:20 PM Dr. SangitaNath
- 2:30 PM Dr. Tapti Chakraborty
- 2:40 PM Prof. Arvind Kumar
- 2:50 PM Mr. Sanjay Kumar Baouri

3:00 PM Mr. Ravi Kant Prasad
3:10 PM Ms. Sunita Kumari
3:20 PM Mr. Santosh Kumar
3:30 PM Question hour
3:40 PM Presidential address:

TEA BREAK (3:55 PM to 4:10 PM)

Academic Session III (Rapporteur Prof. Pushpa Tewari)

(Sub-theme: Various social movements for women's emancipation)

Chairperson: Dr. Pramodanand Das

Co-chairperson:

Presentation by:
04:10 PM Prof. Daljit Singh
04:20 PM Prof. Veena Kumari
04:30 PM Miss Pooja Verma
04:40 PM Mr. Sunny Kumar Mehta
04:50 PM Prof. Anita
05:00 PM Question hour
05:10 PM Presidential address:

The day ends

1st August 2015:

10:10 AM A talk by Dr. O. P. Jaiswal

Pre Lunch Session

Academic Session IV (Rapporteur Prof. Santosh Kumar)

Sub-theme: Legal initiative/remedies for women's empowerment.

Women's empowerment vis-à-vis financial independence

Status report on women's position in Jharkhand

Chairperson: Dr. Rita Verma

Co-chairperson:

Presentation by:
10:40 AM Mrs. Daljit Kaur
10:50 AM Dr. Pramila Choudhary
11:00 AM Dr. Sarita Madesia
11:10 AM Prof. Pushpa Tewari
11:20 AM Prof. K. Bandhopadhyay
11:30 AM Prof. Kumed Ranja Jha
11:40 AM Dr. Sudha Pandeya
11:50 AM Prof. Amardeep Gorai
12:00 Noon Sri Indrajit Parasad Singh
12:10 PM Question hour
12:20 PM Presidential address:

LUNNCH BREAK (12:35 PM to 1:20 PM)

Valedictory Session

Chairperson: Sardar R. S. Chahal, Vice President, Guru Nanak College, Dhanbad

Chief Guest: Dr. Prof. M. P. Sinha, Pro V.C., VBU Hazaribag.

01:25 PM Report of the Seminar: Prof. Santosh Kumar

01:40 PM Speech by Dr. Prof. M. P. Sinha, Pro V.C., VBU Hazaribag.

02:00 PM Presidential address by Sardar R. S. Chahal

Vote of Thanks: by Dr. Sanjay Prasad



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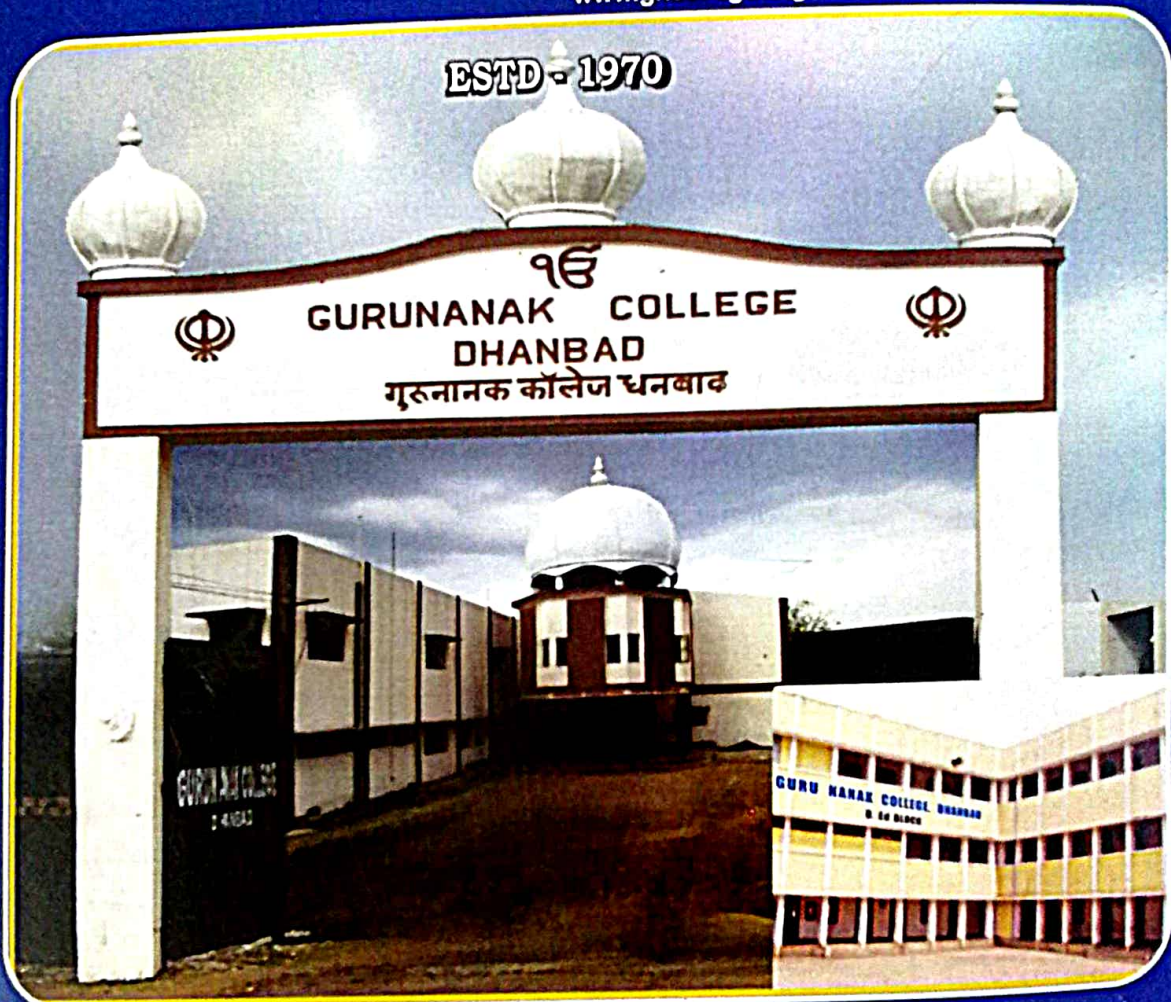
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