



SOUVENIR

NATIONAL SEMINAR

ON

HISTORY AND SOCIETY: INTERSECTIONS ACROSS TIME, SPACE AND THOUGHT

(Multidisciplinary)

Approved by DGHE, Panchkula, Haryana

March 13, 2026



Organised By :

Department of History
G.V.M. Girls College, Sonipat

(Affiliated to Maharshi Dayanand University, Rohtak - 124001)





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Co-Convenor: Ms. Kanta, Assistant Professor

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TABLE OF CONTENTS

01 About the Seminar and About the College

06

02 Eminent Speakers

07

03 Messages

08

04 General Schedule of Seminar

16

05 Invited Talks

17

06 Oral Presentations

22

About the Seminar

The Department of History, G.V.M. Girls College, Sonipat organized a National Seminar on the theme “History and Society: Intersections Across Time, Space and Thought” with the objective of exploring the dynamic and evolving relationship between historical processes and social structures. This national seminar seeks to create an intellectual space for historians, sociologists, philosophers, economists, political scientists, geographers, anthropologists, scholars, and students from allied disciplines to reflect on the mutual constitution of History and Society. Through keynote addresses, paper presentations, and interactive discussions, the seminar enriched historical understanding and promoted critical thinking, research orientation, and academic exchange. The successful organization of this national seminar reflected the department’s commitment to academic excellence, research culture, and its role in advancing historical scholarship and social awareness.

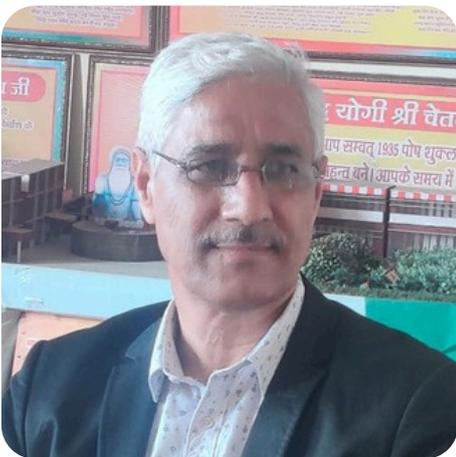
About the College

G.V.M. Girls College, a well-established, prestigious and multi-faculty educational institute, is one of the prominent educational institutions in Northern India, accredited with the prestigious NAAC 'A' Grade. It was founded in 1987 with the mission of empowering girls through quality education and extended community engagement. For decades, the college has stood as a symbol of academic excellence, discipline, and value-based education, consistently contributing to the intellectual and social empowerment of women. At present, more than 3000 students are availing the facility of higher education in the institute. The college is widely respected for its experienced and dedicated faculty, strong academic results, and emphasis on holistic development through co-curricular and extracurricular activities. Alumni of G.V.M. Girls College have successfully established themselves in education, administration, business, science, and social services, further enhancing the institution’s credibility and social standing. The college’s commitment to moral values, cultural heritage, and modern education has earned it the trust of parents and recognition within academic circles.

Eminent Speakers



Prof. (Dr.) S.K. Chahal
Department of History
Kurukshetra University, Kurukshetra
(Formerly Dean, Faculty of Social Sciences
& HOD-History)



Dr. Yashpal Singh
Professor and Head of
Department of History
Baba Mastnath University, Rohtak



Dr. Kirti
Assistant Professor
School of Economics
Shri Mata Vaishno Devi University, Katra
(Jammu and Kashmir)



MESSAGES





Gita Vidya Mandir Girls College, Sonipat

Honoured with 'Potential for Excellence' status by UGC
Accredited Twice with 'A' Grade by NAAC
(Affiliated to Maharshi Dayanand University, Rohtak)



Dr. O.P. Pruthi

President, Governing Body

G.V.M. Girls College, Sonipat

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MESSAGE

Education finds its true meaning when it encourages us to reflect, question and understand the deeper connections that shape our world. This seminar, being organised by The Department of History on '*History and Society: Intersections Across Time, Space and Thought*' is a meaningful step for inviting scholars and students to explore how the past is influencing our present and guiding our future to enrich the events of History.

I am sure that this academic gathering will inspire young minds to think that History is not only a chronological account of events. It is the living narrative of human experiences, ideas, struggles and human achievements.

I sincerely appreciate the Department of History for taking this thoughtful initiative. I extend my best wishes to the organisers, scholars and the participants for the success of this enriching academic endeavour.

(Dr. O.P. Pruthi)

President)

PRESIDENT
GOVERNING BODY
GITA VIDYA MANDIR
GIRLS COLLEGE, SONIPAT



Gita Vidya Mandir Girls College, Sonipat

Honoured with 'Potential for Excellence' status by UGC
Accredited Twice with 'A' Grade by NAAC
(Affiliated to Maharshi Dayanand University, Rohtak)



Dr. Manjula Spah
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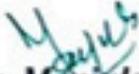
MESSAGE

It gives me profound pleasure to share that the Department of History is organising a seminar on the theme '*History and Society: Intersections Across Time, Space and Thought*'.

History is a collective memory of humanity. It is that silent dialogue between the past and the present that constantly guides human thought towards future. The intersections of time, space and thought remind us that societies have always evolved through dialogues, cultural exchanges and continuous flow of ideas across generations. I am sure that such interactions at this scholarly gathering will nurture the critical thinking of our students.

I wholeheartedly appreciate the initiative of the Department of History in organising the seminar and hope that our young students will explore history with greater sensitivity.

I wish the organizers, participants and contributors all good luck for the success of this seminar.


(Dr. Manjula Spah)
Principal *Principal*
Gita Vidya Mandir
Girls College, Sonipat

Prof. (Dr.) S.K. Chahal

Department of History
Kurukshetra University, Kurukshetra
(Formerly Dean, Faculty of Social
Sciences & HOD–History)



MESSAGE

It gives me great pleasure to extend my warm greetings and best wishes on the occasion of the National Seminar on “History and Society: Intersections Across Time, Space and Thought” being organized by the Department of History, G.V.M. Girls College, Sonipat. I congratulate the organizers for conceptualizing a theme that is both intellectually stimulating and methodologically significant for contemporary historical scholarship.

In recent decades, historical scholarship has increasingly moved beyond traditional political narratives to explore the lived experiences of communities, the dynamics of social relations, and the intellectual traditions that inform societal change. This shift has enriched our understanding of the past by foregrounding the voices, institutions, and cultural practices that constitute the fabric of social life. The theme of this seminar, therefore, offers a meaningful opportunity to reflect upon the multiple ways in which historical processes intersect with social structures across diverse temporal and spatial contexts.

Such academic initiatives are particularly significant in the present intellectual climate, where interdisciplinary dialogue between historians, sociologists, anthropologists, geographers, and scholars from related disciplines is essential for developing a more holistic understanding of the past. By bringing together scholars, researchers, and students, this seminar will undoubtedly provide an important platform for scholarly exchange, critical reflection, and innovative research perspectives.

I also commend G.V.M. Girls College for its continued commitment to academic excellence and its efforts in fostering a vibrant culture of research and intellectual engagement. Institutions that encourage critical inquiry and historical awareness play a vital role in nurturing socially conscious and intellectually responsible citizens.

I sincerely hope that the deliberations of this seminar will generate insightful discussions, stimulate new directions in historical research, and contribute meaningfully to our understanding of the dynamic and evolving relationship between history and society.

I extend my best wishes for the grand success of the seminar.



Dr. Yashpal Singh

Professor and Head of Department of History
Baba Mastnath University, Rohtak



MESSAGE

Respected Dignitaries, Fellow Academicians, and Dear Participants,

It is a profound honor to address you today at this One-Day Multi-disciplinary National Seminar. I extend my deepest gratitude to the Department of History and the entire leadership of G.V.M. Girls College, Sonipat for inviting me to be a part of this intellectually stimulating event. My sincere thanks to Chief Patron Dr. O.P. Pruthi , Principal and Patron Dr. Manjula Spah, Convenor Dr. Himanshi , Co-Convenor Ms. Kanta Devi , and Organizing Secretary Dr. Manita for orchestrating such a well-structured academic gathering. I also want to acknowledge my esteemed fellow speakers and the distinguished members of the National Advisory Committee. Having dedicated over three decades to higher education—as a Professor, a Principal, and a research guide—I have always believed that the true measure of an institution lies in its commitment to continuous learning. It is highly commendable to see G.V.M. Girls College, an institution striving to empower its students since 1987, actively nurturing historical awareness and critical thinking. The theme chosen for today, "History and Society: Intersections Across Time, Space and Thought", is incredibly relevant. We are here to reflect on the mutual constitution of History and Society. To the research scholars, academicians, and students who are presenting their papers today: I urge you to look beyond the dates and events. History is the very foundation upon which our modern social structures, economies, and identities are built. Use this intellectual space to question established narratives and explore new dimensions of our shared past. I am confident that the keynote addresses, paper presentations, and interactive discussions planned for today will deeply enrich our historical understanding. Congratulations once again to the organizing team for their hard work. I wish this national seminar a resounding success.

Thank you.

Dr. Kirti

Assistant Professor

School of Economics, Shri Mata Vaishno Devi
University, Katra (Jammu and Kashmir)

MESSAGE

The exploration of the intricate relationship between historical developments and social structures holds immense significance in the contemporary academic landscape. Understanding how past events, ideas, and institutions have shaped present social realities enables scholars and students to develop deeper analytical perspectives and critical awareness. In an era characterized by rapid change and complex global challenges, such academic engagements are essential for promoting informed dialogue, interdisciplinary research, and a nuanced appreciation of society's evolution over time.

I would like to sincerely commend the Department of History and the entire Organizing Committee for conceptualizing and organizing such a significant academic event. The thoughtful selection of themes, the inclusion of eminent scholars, and the structured academic framework reflect the department's commitment to research excellence and scholarly engagement. Such initiatives greatly contribute to strengthening academic discourse and promoting a vibrant research culture within the institution.

I extend my best wishes for the grand success of the seminar and hope that it fosters enriching discussions, innovative ideas, and fruitful academic collaborations.

A handwritten signature in blue ink, appearing to read 'Kirti'.

Dr. Rakshit

Assistant Professor
University of Delhi



MESSAGE

I would like to express my sincere thanks to the Department of History, G.V.M. Girls College, Sonipat, for the kind invitation to participate in the National Seminar on “History and Society: Intersections Across Time, Space and Thought.” It is truly a pleasure and honour to be part of such a meaningful academic initiative.

Participating in this seminar has been a very enriching experience. Interacting with fellow scholars, faculty members, and enthusiastic students has created a stimulating academic environment where ideas could be shared and perspectives thoughtfully discussed. Such gatherings not only strengthen academic dialogue but also encourage young minds to engage more deeply with the study of history and society.

I sincerely appreciate the efforts of the organizing committee, faculty members, and students for their hard work in organizing this seminar. I extend my best wishes for the success of the event and hope that such academic engagements continue to flourish in the future.

Dr. Himanshi

HOD, Department of History
G.V.M. Girls College, Sonipat



MESSAGE

It gives me immense pleasure to extend my warm greetings on the occasion of the National Seminar on “History and Society: Intersections Across Time, Space and Thought” organized by the Department of History, G.V.M. Girls College, Sonipat. The theme of the seminar is intellectually significant as it highlights the close relationship between historical developments and social change.

History is not merely a record of past events; it is a meaningful inquiry into how societies evolve over time. By examining the intersections of time, space, and thought, scholars are able to understand how social structures, cultural values, and institutions develop and transform across different historical contexts.

The Department of History feels privileged to host such eminent scholars as Prof. S. K. Chahal, Dr. Yashpal Singh, and Dr. Kirti, whose academic presence and valuable insights have enriched the deliberations of this seminar.

I extend my sincere gratitude to all the speakers for their support and valuable contributions, and I wish the seminar great success.

Himanshi

**One Day National Seminar
On
History and Society: Intersections Across Time, Space and Thought
March 13, 2026**

Approved By DGHE, Panchkula (Haryana)

Program Schedule

Time	Programme	Venue
9:00 AM-10:00 AM	Registration	Beside Computer Lab-1 (First-Floor)
10:00 AM-10:30 AM	Formal Inauguration	Gargi Sabhagar
10:30 AM-11:10 AM	Keynote Address (Speaker: Prof. (Dr.) S.K. Chahal) Department of History, Kurukshetra University, Kurukshetra (Formerly Dean, Faculty of Social Sciences & HOD-History)	Gargi Sabhagar
11:10 AM-11:40 AM	Tea Break	Behind the Principal Office
12:00 Noon-12:40 PM	Invited Talk-I (Speaker: Dr. Yashpal Singh) Professor and Head of Department of History Baba Mastnath University, Rohtak	Gargi Sabhagar
01:00 PM-01:30 PM	Invited Talk-II (Speaker: Dr. Kirti) Assistant Professor School of Economics Shri Mata Vaishno Devi University, Katra (Jammu and Kashmir)	Gargi Sabhagar
01:30 PM – 02:00 PM	Lunch	Behind the Principal Office
02:00 PM – 03:00 PM	Paper Presentations	Gargi Sabhagar and Jagrati Hall (Room No. 15)
03:00 PM – 03:30 PM	Vote of Thanks and Tea	Gargi Sabhagar



INVITED TALKS



Continuity and Rupture: Navigating the Socio-Economic Transformations of Colonial and Post-Colonial India

Dr. Yashpal Singh

**Professor and HOD, Department of History
Baba Mastnath University, Rohtak**

ABSTRACT

The overarching theme of this seminar, "History and Society: Intersections Across Time, Space and Thought", invites us to critically examine how historical processes shape the very fabric of human organization. Among the most profound epochs of structural change in the Indian subcontinent is the transition through the colonial period into the post-colonial era. This paper explores the sub-theme of "Colonial and post-colonial transformations of society", arguing that the British colonial apparatus did not merely exploit India economically, but fundamentally reengineered its social structures, land relations, and institutional identities—transformations that the post-colonial state had to subsequently navigate, dismantle, or adapt.

The Colonial Intervention: Economic Rupture and Social Reorganization

Pre-colonial Indian society, while inherently complex and layered, operated largely on localized agrarian economies and deeply embedded, albeit fluid, social hierarchies. The advent of British colonial rule marked a definitive rupture. The imposition of new land revenue systems—such as the Zamindari, Ryotwari, and Mahalwari settlements—did more than maximize imperial revenue; they commodified land. This transformation fundamentally altered social relationships in rural India. The traditional interdependence of village communities was replaced by strict landlord-tenant binaries, leading to the creation of a new class of absentee landlords and driving millions of peasants into systemic indebtedness. This economic shift catalyzed a broader social transformation, where status became increasingly tied to documented land ownership and proximity to the colonial administrative apparatus.

The Dialectics of History and Society: Intersections Across Time, Space and Thought

Prof. S. K. Chahal

Department of History

Kurukshetra University, Kurukshetra

Formerly Fellow, Indian Institute of Advanced Study (IIAS), Shimla

Former Dean, Faculty of Social Sciences, KUK

Former Chairman, Department of History, KUK

ABSTRACT

The relationship between history and society lies at the core of historical inquiry, shaping the ways historians interpret social transformation, cultural processes, and structures of power across time. This keynote paper examines the dynamic intersections between historical processes and social structures through the lens of social history and historiographical traditions in both Western and Indian scholarship. It critically engages with theoretical frameworks developed by Karl Marx, Max Weber, and Antonio Gramsci, while also situating the discussion within the methodological innovations introduced by the Annales School—particularly the works of Fernand Braudel and later generations of Annales historians. The paper further explores how these historiographical developments influenced the emergence of social history and subaltern studies in India. By engaging with the contributions of historians such as D. D. Kosambi, R. S. Sharma, Romila Thapar, Irfan Habib, Ranajit Guha, and Sumit Sarkar, the discussion highlights the evolving debates surrounding the interpretation of Indian history, including the contestations between nationalist historiography and the Cambridge School. Particular emphasis is placed on the historical analysis of caste, social hierarchy, and social reform movements, especially the intellectual and political contributions of Jyotiba Phule and B. R. Ambedkar.

Drawing also upon the author's own research on Phule and nineteenth-century social movements, the paper argues that social history provides a critical methodological framework for understanding the lived experiences of marginalized communities and the complex relationship between ideology, social structures, and historical change. By integrating insights from global historiographical traditions with Indian historical scholarship, the keynote emphasizes the continuing relevance of socially grounded historical analysis in interpreting the past and addressing contemporary debates about identity, inequality, and social transformation.

The Political Economy of Social Transformation: Historical Transitions in Economic Systems

Dr. Kirti

**Assistant Professor, School of Economics
Shri Mata Vaishno Devi University**

ABSTRACT

This study explores the relationship between economic systems and social transformation across historical periods. It argues that economic structures—ranging from agrarian and feudal arrangements to industrial capitalism, socialist planning, welfare-state models, and contemporary globalized markets—have fundamentally shaped social hierarchies, institutional development, and patterns of inequality. Economic systems function not only as mechanisms of resource allocation but also as frameworks that structure power relations, labor organization, and social mobility.

Drawing on classical political economy and sociological thought, including the contributions of Adam Smith, Karl Marx, and Max Weber, the research adopts a comparative historical and institutional approach to examine major economic transitions. Particular attention is given to the shift from feudalism to capitalism, the rise and decline of centrally planned economies, and the impact of globalization and technological change in the late twentieth and early twenty-first centuries. By situating contemporary socio-economic challenges within a long-term historical framework, the study contributes to ongoing debates on inequality, governance, and inclusive development, highlighting how economic transformations continuously redefine social structures and collective identities.

History of Management and Society

Dr. Rakshit

Assistant Professor

University of Delhi

ABSTRACT

The development of management practices has always been closely linked with the evolution of human societies. From ancient civilizations to modern institutions, societies have created systems of organization and administration to manage resources, people, and collective activities. This paper explores the historical relationship between management and society, highlighting how different social contexts shaped the ways in which people organized work, authority, and decision-making.

Historical examples clearly illustrate this connection. The administrative system of the Mauryan Empire under Chandragupta Maurya and the guidance of Chanakya demonstrated sophisticated methods of governance, taxation, and resource management. Similarly, the efficient land-revenue administration during the Mughal period, particularly under Akbar, reflected an organized approach to governance and social regulation. In the modern era, management practices within colonial administration, industrial organizations, and contemporary institutions further reveal how management structures evolve alongside changing social and economic needs.

By examining these historical developments, the study emphasizes that management is not only a technical or organizational practice but also a social process deeply embedded within historical realities. Understanding the history of management therefore helps us appreciate how societies have continuously adapted systems of organization to meet the challenges of different times.



ORAL PRESENTATIONS



Reimagining History Through Time, Space, and Social Interaction

Power, Identity Paper Change

Yashika

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ABSTRACT

This paper interrogates history through time, space, and social interaction lenses. Although theoretical conclusions emerge from empirical observations, they remain provisional, subject to revision based on new evidence. Traditional historiography often privileges elite narratives over marginalized voices, perpetuating power imbalances. By integrating spatial analysis with temporal frameworks, this study reveals how social interactions shape historical trajectories. Methodologically, it employs interdisciplinary approaches, drawing from sociology, geography, and anthropology to unpack identity formation.

Theoretical Framework: Intersectionality theory underpins the analysis, highlighting how power structures intersect with identity markers like class, gender, and ethnicity.

Data Interpretation: Sources include archival documents, oral histories, and spatial mapping. Findings indicate that power dynamics evolve through human-environment interactions.

Identity Change: This manifests in evolving social structures, where marginalized groups negotiate agency within hegemonic frameworks.

Conclusion: Reimagining history necessitates decentering dominant narratives, embracing pluralistic perspectives to foster inclusive societal understanding.

Religious Movements and Social Change in India

Neha

G.V.M. Girls College, Sonipat

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ABSTRACT

This study examines the pivotal role of religious movements as drivers of social transformation in India, tracing their influence from medieval spiritual egalitarianism to modern reformist agendas. Historically, religious movements in India have functioned as powerful platforms for challenging the rigidities of the caste system and advocating for the rights of marginalized groups. The Bhakti and Sufi traditions initiated this shift by prioritizing personal devotion over brahminical ritualism, thereby democratizing access to the divine across class and gender lines. During the 19th-century Indian Renaissance, organizations like the Brahmo Samaj and Arya Samaj leveraged religious discourse to argue for rationalism and the abolition of regressive social practices such as Sati and child marriage.

In the 20th century, this trajectory culminated in radical movements for social justice, most notably Dr. B.R. Ambedkar's conversion to Buddhism, which reframed religious identity as a tool for political and social liberation for the Dalit community. These movements demonstrate that in India, religious evolution is inextricably linked to the pursuit of human dignity and social equity. By blending spiritual revival with secular goals like education and gender equality, religious movements have not only reshaped the internal moral fabric of Indian society but have also provided the foundational values for its modern democratic identity.

Religious Movements and Social Change in India

Monika, Naincy

G.V.M. Girls College, Sonipat

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ABSTRACT

India's history shows a deep connection between religious movements and social change. From ancient times to the modern era, religious reformers have challenged social evils, promoted equality, and shaped moral values. These movements often acted as forces of transformation in a society marked by rigid traditions and inequalities. In ancient India, the rise of Buddhism and Jainism questioned the dominance of ritualism and the caste system. Leaders like Gautama Buddha and Mahavira emphasized non-violence, compassion, and ethical living. Their teachings encouraged social harmony and gave people an alternative spiritual path based on equality and moral conduct rather than birth. During the medieval period, the Bhakti and Sufi movements played a crucial role in social change. Saints such as Kabir, Mirabai, Guru Nanak, and Chaitanya Mahaprabhu preached devotion, love, and equality. They opposed caste discrimination and religious intolerance, stressing that true devotion mattered more than rituals. These movements helped reduce social barriers and promoted unity among different communities.

In the 19th and 20th centuries, religious reform movements became closely linked with social reform. Organizations like the Brahmo Samaj, Arya Samaj, and Ramakrishna Mission worked against practices such as sati, child marriage, and untouchability. Leaders like Raja Ram Mohan Roy and Swami Vivekananda combined religious ideals with modern values like education, rational thinking, and social service. Religious movements also supported India's freedom struggle by inspiring moral courage and social responsibility. Mahatma Gandhi used spiritual principles such as truth and non-violence to mobilize people for social and political change.

In conclusion, religious movements in India have not only shaped spiritual life but also acted as powerful agents of social reform. By challenging injustice and promoting human values, they have contributed significantly to the evolution of Indian society.

History in Public Discourse: Museums, Media and Discourse

Abha

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ABSTRACT

Public discourse on history is shaped not only by academic writing but also by media, museums, and monuments. Media such as newspapers, television, films, and social media play a major role in selecting, interpreting, and popularizing historical narratives, often simplifying or politicizing the past. Museums act as curated spaces where history is displayed through artifacts, exhibitions, and storytelling, influencing how people understand heritage and identity. Monuments and memorials serve as physical symbols of historical memory, honoring certain events or figures while sometimes excluding others. Together, media, museums, and monuments shape collective memory, reflect power relations, and influence public debates about the past. They reveal that history in public discourse is dynamic, contested, and closely connected to present-day social and political concerns.

Space and Memory in Historical Consciousness

Divya

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ABSTRACT

History is not only constructed through written records and events but is also shaped by collective memory and lived spaces. Space plays a crucial role in preserving, interpreting, and transmitting historical memory across generations. This paper seeks to explore the relationship between space and memory in the formation of historical consciousness, highlighting how physical and symbolic spaces influence the way societies remember and understand their past. Historical spaces such as monuments, sacred sites, cities, landscapes, and memorials act as repositories of collective memory. They preserve narratives of power, resistance, faith, and identity, thereby shaping social perceptions of history. Through repeated interaction with these spaces-such as pilgrimages, commemorations, and everyday use-memory is continuously reinforced and reinterpreted within society. These spaces do not merely reflect history but actively participate in the construction of historical meaning.

The paper further examines how memory associated with space is selective and dynamic. Certain histories are emphasized while others are marginalized, reflecting social, political, and cultural priorities of different periods. In this context, historical consciousness is shaped not only by what is remembered but also by what is forgotten or silenced. The transformation of spaces over time-through destruction, reconstruction, or reinterpretation-also alters collective memory and historical understanding.

By analyzing the interaction between space and memory, this study aims to demonstrate how historical consciousness evolves through social engagement with physical environments. The paper emphasizes that understanding history requires attention not only to chronological events but also to the spaces that carry memory and meaning, making space a vital element in the interpretation of the past.

Intersection of Religion, Caste and Gender

Diksha

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ABSTRACT

The intersection of religion, caste and gender plays a crucial role in shaping social identities and power relations in many societies, particularly in South Asia. These three Structures do not function independently rather the overlap reinforce one another to create layered forms of privilege and discrimination. Religious norms often influences caste hierarchies and gender roles, legitimizing social inequality through cultural and moral frameworks. Caste determines access to resources, education, and social mobility, while gender further mediates experiences of inclusion and exclusion within both religious and caste systems. Women are marginalized genders from lower castes frequently experience multiple forms of oppression, including social exclusion, economic deprivation, and restricted agency. An intersectional approach helps in understanding how these combined identities shape lived experience more accurately than single axis analyze. The perspective also highlights the limitation of policies and reforms that address religion, caste or gender in isolation. By examining their intersection, they study emphasizes the need for inclusive social justice frameworks the recognize complex identities and challenge structural inequalities at multiple levels.

Intellectual Traditions and The Shaping of School Thought

Suhani

G.V.M. Girls College, Sonipat

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ABSTRACT

Indian society has been shaped by a long and diverse history of Intellectual traditions that span from ancient times to the contemporary period. Intellectual traditions are long-standing, inter-connected systems of ideas, beliefs, and methods of reasoning passed over time within a culture. They have not only guided philosophical inquiry but have also influenced social structures, moral values, and political thought. This paper examines the evolution of Indian Intellectual traditions and their role in shaping pattern of thought across time. The study begins with Ancient India, where Vedic and Upanishadic philosophies introduced the concepts of Dharma, karma, and Moksha. Buddhism and Jainism sects emphasized ethical conduct, rational thinking, and social equality. During the Medieval period, BHAKTI and SUFI movements emerged powerful social forces, challenging the rigid system, and promoted DEVOTION, HUMANISM, and HARMONY through vernacular expression. Colonial period marked significant shift in Indian thought, as western enlightenment ideas interacted with Indian traditions. Indian thinkers and reformers such as RAJA RAM MOHAN ROY, SWAMI VIVEKANANDA, MAHATAMA GANDHI, and B.R. AMBEDKAR re-interpreted classical system and ideas and demanded modernity.

This paper argues that Indian Intellectual traditions are not static remains of past but dynamic and evolving systems of thought. By tracing the continuity and transformation across historical periods, this study highlights how traditions continue to inform contemporary debates of the world such as SECULARISM, SOCIAL JUSTICE AND DEMOCRATIC IDEAS.

Religious Movements and Social Change in India

Dr. Himanshi, Ms. Kanta

Assistant Professor, G.V.M. Girls College, Sonipat

Email id - dipuhm400@gmail.com

ABSTRACT

Religious movements have played a significant role in shaping social change in India across different historical periods. From the early Bhakti and Sufi traditions to nineteenth-century reform movements and contemporary religious mobilizations, these movements have challenged social hierarchies, questioned orthodox practices, and contributed to the transformation of social values. By emphasizing ideas such as equality, devotion, moral reform, and social justice, religious movements often addressed issues related to caste discrimination, gender inequality, untouchability, and communal harmony. The Bhakti and Sufi movements promoted inclusive spiritual practices that transcended rigid social boundaries, while reformist movements like the Brahma Samaj, Arya Samaj, and Aligarh Movement sought to reconcile religious traditions with modern education and rational thought during the colonial period. In the post-independence era, religious movements have continued to influence social and political life, sometimes acting as forces for social reform and at other times reinforcing identity-based mobilization. This study examines the complex relationship between religious movements and social change in India, highlighting their role as both agents of transformation and continuity within Indian society.

Social Structure and Historical Changes

Neetu

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ABSTRACT

Social structure refers to the organized pattern of social relationships, institutions, norms, and role that shape human interaction within a society. It includes key components such as family, caste, class, religion, economy, political institutions and education. Historical changes plays a crucial role in transforming these social structures over time. Society is not static; it continuously evolves in response to economic developments, political movements, technological innovations and cultural interactions. Throughout history, major events such as Agricultural revolution, Industrial Revolution, colonial expansion, and the rise of modern nation- states have significantly altered social structures. The shift from agrarian to industrial societies led to the decline of the feudal system and the emergence of social classes like the bourgeoisie and the working class. Industrialization changed family structures , gender roles and patterns of urbanization, thereby reshaping social relations.

Political revolutions and reform movements also contributed to historical change by challenging traditional hierarchies and promoting ideas of equality, democracy and human rights. In the contemporary era globalization, technological advancements, and mass media have accelerated social change . These forces have increased social mobility, altered occupational structures and encouraged cultural exchange across societies. At same time, they Haney created new challenges such as social inequality and identity conflicts. Social structures and historical changes are deeply interconnected . Understanding this relationship helped to explain how societies adapt to changing conditions and how historical forces shape social organization over time.

Temples, Mosques, and Monasteries: Religious Architecture as Historical Texts and Social Institutions in India

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ABSTRACT

Religious architecture in India represents one of the most enduring and expressive sources for understanding historical processes, social organisation, and cultural interaction. Temples, mosques, and monasteries are not merely spaces of worship; they function as material texts that record political authority, economic systems, artistic traditions, and collective identities. This research paper examines religious architecture as a historical source, analysing how sacred structures communicate meaning through form, space, symbolism, and patronage. By studying Hindu temples, Islamic mosques, and Buddhist monasteries within their historical contexts, the paper highlights how architecture reflects changing religious ideologies, social hierarchies, and intercultural exchanges. It argues that these monuments served as active social institutions: Centres of learning, economy, governance, and community life , rather than isolated sacred spaces. Through an interdisciplinary approach combining history, art history, archaeology, and textual analysis, the paper emphasizes the importance of religious architecture in reconstructing India's pluralistic past and in fostering a nuanced understanding of history and society.

Intersections of Religion, Caste, and Gender

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ABSTRACT

The intersection of religion, caste, and gender forms a complex framework through which social hierarchies and power relations are produced and sustained in many societies, particularly in South Asia. This paper examines how these three categories do not operate independently but intersect to shape lived experiences, social identities, and patterns of marginalization. Religion often legitimizes caste-based hierarchies through doctrinal interpretations and ritual practices, while caste norms regulate gender roles by defining ideals of purity, honor, and obedience. Gender, in turn, becomes a site where both religious authority and caste power are reinforced and contested. Using an intersectional approach, this study highlights how women and gender minorities from marginalized caste and religious backgrounds face multiple and overlapping forms of discrimination. Their experiences cannot be adequately understood through a single-axis analysis of gender, caste, or religion alone. The paper draws upon sociological and feminist scholarship to analyze how institutional structures, cultural practices, and social norms contribute to unequal access to education, mobility, religious participation, and decision-making power. The study also explores sites of resistance, where marginalized groups challenge dominant religious interpretations and caste patriarchy through reform movements, legal interventions, and grassroots activism. By foregrounding intersectionality, the paper argues for a more inclusive analytical framework that recognizes the interconnected nature of social inequalities. Understanding these intersections is essential for developing equitable social policies and promoting social justice. The paper concludes that addressing inequality requires dismantling the combined structures of religious orthodoxy, caste hierarchy, and gender discrimination rather than treating them as separate issues.

Intersections of Religion, Caste, and Gender

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ABSTRACT

The intersection of religion, caste, and gender reveals how systems of belief and social hierarchy work together to shape power, identity, and inequality. Rather than operating independently, these forces intersect to structure everyday experiences, particularly for marginalized communities. Religion often provides moral frameworks and cultural norms that legitimize social order, while caste and gender hierarchies become embedded within religious traditions and practices. Caste, especially in South Asian contexts, is closely tied to religious ideology, where notions of purity, pollution, and divine order have historically justified social stratification. Gender roles are similarly reinforced through religious narratives that prescribe ideals of femininity and masculinity. When caste and gender intersect, women from lower castes experience compounded forms of discrimination, facing both patriarchal control and caste-based exclusion. Their labor is often devalued, their bodies more heavily policed, and their access to education, resources, and justice severely restricted. Religion can also function as a site of resistance and reform. Marginalized groups have reinterpreted religious texts, adopted alternative spiritual traditions, or mobilized faith-based movements to challenge caste oppression and gender inequality. Reformist movements and feminist theology highlight how religious ideas are not static but contested and reshaped through social struggle.

Religious Movement and Social Change in India

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ABSTRACT

This research paper explores the dynamic relationship between religious movements and the evolution of social structures in the Indian subcontinent. Religious movements have historically acted as powerful catalysts for social change, often challenging existing hierarchies and introducing new intellectual traditions. By examining these intersections across time, space, and thought, the study highlights how faith-based transitions have reshaped the socio-cultural dimensions of Indian society.

The paper focuses on the "Intersections of religion, caste, and gender," analysing how various reformative movements provided an intellectual space for marginalized groups to redefine their social identity. It further investigates the role of "Sacred Geographies" and the historical context of "Temples, Mosques, and Monasteries" in fostering a sense of community and collective memory. Through a multidisciplinary lens, this study connects historical knowledge with sociology and philosophy to reflect on the mutual constitution of History and Society.

The objective is to promote a deep understanding of India's rich cultural heritage and to encourage critical thinking regarding the historical processes that continue to influence public discourse today. Ultimately, the research aims to contribute to the seminar's goal of advancing historical scholarship by demonstrating how religious thought has been a foundational force in the ongoing transformation of Indian society.

Colonial and Post-Colonial Transformation of Society

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ABSTRACT

This paper focuses on Colonial and Post-Colonial Transformations of Society and explains how colonial rule changed societies and how those changes continued even after independence. Colonialism was not only about political control but also about changing social structures, economic systems, education, culture, and traditions. Colonial powers introduced new laws, administrative systems, and economic policies that affected local industries, social classes, and communities. In many places, traditional systems were weakened, and new forms of inequality were created. At the same time, colonial rule also led to the rise of social reform movements and national awareness among people.

After independence, post-colonial societies tried to rebuild their nations. They worked to create democratic governments, improve economic conditions, and revive their cultural identities. However, many challenges remained, such as poverty, inequality, and social divisions that were shaped during the colonial period. Post-colonial societies also began to question colonial ideas and tried to write their own history from their own perspective.

This study shows that history and society are deeply connected. The changes brought during the colonial period still influence societies today. By understanding these transformations, we can better understand present-day social conditions and the lasting impact of colonial rule.

Colonial and Post-Colonial Transformations of Society

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ABSTRACT

The Colonial and Post-Colonial transformations of society represents a significant historical process that reshaped political structures, economic systems, cultural identities and social hierarchies across many regions of the world. During the colonial period, imperial powers imposed new administrative frameworks, introduced modern education systems, reorganized economies to serve global markets, and often disrupted indigenous traditions and local governance. Colonial rule led to the development of new social classes, urbanization, and infrastructural growth, but it also produced inequality, exploitation, cultural domination, and resistance movements among colonized populations. The transition to the post-colonial era marked a shift toward political independence and nation-building. Newly independent states faced the challenge of reconstructing their societies while addressing the legacies of colonialism, such as economic dependency, social divisions, and cultural hybridity. Post-colonial transformations involved efforts to reclaim indigenous identities, revive local traditions, and redefine national narratives. Governments introduced policies aimed at modernization, social reform, and economic development, though many societies struggled with issues like political instability, uneven development, and the persistence of colonial-era institutions. Furthermore, post-colonial theory has critically examined how colonial power dynamics continue to influence language, culture, and knowledge production even after formal independence. The ongoing interaction between global influences and local traditions highlights the complexity of post-colonial societies, where continuity and change coexist. Overall, the colonial and post-colonial transformation of society reflects a multifaceted process shaped by resistance, adaptation, and the quest for cultural and political self-determination.

Colonial and Post-Colonial Transformation of Society

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ABSTRACT

The theme Colonial and Post-Colonial Transformation of Society explores the profound changes brought about by colonial rule and the developments that followed independence. Colonialism was not only a system of political control but also a force that reshaped economic structures, social relations, and cultural identities. In countries like India, British rule introduced new administrative systems, land revenue policies, Western education, and legal frameworks. While these changes contributed to modern infrastructure and political awareness, they also led to economic exploitation, social stratification, and cultural disruption.

The post-colonial period marked an effort to rebuild and redefine national identity. Leaders such as Jawaharlal Nehru emphasized democracy, industrial development, and social justice.

However, newly independent nations faced challenges including poverty, inequality, and the enduring effects of colonial policies. This transformation reflects both continuity and change, shaping contemporary social and political realities.

Social Structures and Intellectual Transformation in Sanskrit Epics: From Tradition to Modern Social Consciousness

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ABSTRACT

Indian society has evolved through a continuous dialogue between deeply rooted traditions and emerging intellectual paradigms. Sanskrit literature, particularly the great epics, functions as a vital historical and cultural source that reflects this dialogue across time. The present paper examines the transformation of social structures and intellectual traditions in Sanskrit epics, with special reference to the Ramayana and the Mahabharata, situating them within a broader historical and social framework.

The epics articulate established social institutions grounded in dharma, duty, kinship, and hierarchical order, which shaped normative social conduct in ancient India. At the same time, these texts reveal moments of ethical questioning, social critique, and intellectual reflection that indicate evolving social consciousness. Themes such as authority, justice, gender relations, moral responsibility, and individual agency emerge as crucial sites where tradition and transformation intersect.

Through a critical reading of selected narratives and discursive episodes, this paper argues that Sanskrit epics were not merely literary or religious texts but dynamic intellectual traditions that actively contributed to the shaping of social thought. The apparent tension between continuity and change within these texts reflects an adaptive social process rather than rigid traditionalism.

The study further highlights the relevance of these intellectual transformations for understanding the foundations of modern social consciousness in India. By examining how social norms were negotiated and reinterpreted within epic literature, the paper underscores the enduring historical significance of Sanskrit epics in interpreting social change, ethical values, and collective memory.

Thus, the paper positions Sanskrit epics as crucial interdisciplinary sources for exploring the intersections of history, society, and thought, offering meaningful insights into the processes of social transformation across time.

Methodology

The study adopts a qualitative, historical-interpretative methodology, employing textual analysis of selected episodes from Sanskrit epics supported by relevant secondary scholarly sources.

Keywords: Sanskrit Epics; Social Structures; Intellectual Traditions; Historical Change; Tradition and Modernity; Social Consciousness

Religious Movement and Social Change in India

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ABSTRACT

This paper explores the relationship between religious movements and social change in India from ancient to modern times. Religion has historically played a central role in shaping Indian society, influencing its social structure, cultural practices, moral values, and everyday life. However, over time, religious practices became rigid and were often associated with social evils such as caste discrimination, untouchability, gender inequality, child marriage, and superstitions. In response to these issues, various religious movements emerged to reform society and revive the true spiritual essence of religion. The study examines early reformist movements such as Buddhism and Jainism, which opposed ritualism and social inequality. It further analyzes the Bhakti and Sufi movements of the medieval period, which emphasized devotion, equality, love, and universal brotherhood. These movements challenged caste hierarchy, reduced religious intolerance, and made spiritual teachings accessible to common people through the use of regional languages. The paper also discusses the religious reform movements of the nineteenth century, including the Brahma Samaj, Arya Samaj, and Ramakrishna Mission. These movements addressed major social problems such as sati, child marriage, and the oppression of women, while promoting education, rational thinking, and social service. By combining religious reform with social activism, they contributed significantly to social awakening and national consciousness during colonial rule. The study concludes that religious movements have been powerful agents of social transformation in India. Despite certain limitations, they played a crucial role in promoting equality, harmony, and progressive values, leaving a lasting impact on Indian society.

Social Structure and Historical Change

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ABSTRACT

Social structure means the organized pattern of relationships and institutions that make up a society. It includes family, education, religion, economy, government, and social class. These parts of society help people understand their roles and responsibilities. For example, in a family, parents and children have different roles. In schools, teachers and students have different duties. Social structure creates order and stability in society. Historical change means the changes that happen in society over time. These changes can be social, political, economic, or cultural. History shows that society is not fixed; it keeps changing. For example, in earlier times, many societies were based on agriculture. Most people were farmers. After the Industrial Revolution, many people started working in factories. This changed the social structure because new social classes developed, such as industrial workers and business owners. Education has also brought historical change. In the past, education was limited to certain groups. Today, education is available to more people, including women and lower social classes. This has helped reduce inequality and improve opportunities. Technology is another important reason for historical change. The invention of the internet and smartphones has changed communication, business, and education. People can now connect globally in seconds. In conclusion, social structure provides stability and organization, while historical change brings development and transformation. Both are connected because when history changes, the social structure also changes. Society grows and improves through this continuous process of change.

स्वामी विवेकानंद का शिक्षा दृष्टिकोण: मानव निर्माण से राष्ट्र निर्माण तक

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सारांश

स्वामी विवेकानंद ने शिक्षा को मात्र पुस्तकीय ज्ञान या डिग्री प्राप्त करने का माध्यम नहीं माना, बल्कि मनुष्य के अंदर निहित दिव्य पूर्णता के प्रकटन प्रकटीकरण का सशक्त साधन बताया। उनकी शिक्षा दर्शन अद्वैतवेदांत पर आधारित है जिसमें शारीरिक, मानसिक, नैतिक और आध्यात्मिक विकास का पूर्ण समन्वय है। यह शोधपत्र उनके मूल विचारों, मनुष्य-मनुष्य निर्माण, शिक्षा, चरित्र निर्माण, जन उत्थान, स्त्रीशक्ति और राष्ट्रीय पुनर्निर्माण का विस्तृत विश्लेषण प्रस्तुत करता है। स्वामी जी ने मैकाले की शिक्षा नीति व अंग्रेजों द्वारा अपनाई जा रही विभिन्न नीतियों की मूल कमी को जान लिया था। उसी नीति की वजह से भारतीय पारंपरिक शिक्षा का वो ढाँचा हम ही खोल रहे थे जो वर्षों की भारतीय सामाजिक व्यवहारिक समझ से हमने अपने लिए तैयार किया था। भारतीयों का स्तर उपनिवेशिक शासन बस उन्हें छोटी-छोटी क्लर्क जैसी नौकरियों में काम करने के लिए उपयोग कर रहे थे। अंग्रेजी राज इसमें भी केवल अपने खर्चों में कमी की भावना रखते थे। स्वामीजी ने इस तथ्य को अच्छे से समझ लिया कि भारतीय जनमानस की मानसिकता पर उपनिवेशिक शासन है भावना भर उन्हें हमेशा के लिए गुलामी में धकेलना चाह रहे हैं। इससे रट्टामार प्रणाली, बेरोजगारी, मानसिक स्वास्थ्य संकट, लहाराश और सामाजिक असमानता ही उत्पन्न हो सकती हैं। इसे स्वामीजी ने अपनी दूरदर्शिता से समझ लिया इसलिए भारतीयों में अपनी पहचान के प्रति आत्मविश्वास सबसे जरूरी था। स्वामीजी ने अठारह सौ तिरानवे के अपने प्रसिद्ध शिकागो धर्मसंसद में दिए भाषण से विश्वभर के सामने भारतीय बंधुत्व की धारणा अवधारणा को रखकर वह आत्मविश्वास भारतीयों को दिया। उनकी शिक्षाएं ही संपूर्ण स्वतंत्रता संग्राम के क्रांतिकारियों के लिए एक नैतिक न्याय की तरह काम करती रहीं। सोध से स्पष्ट होता है कि उनकी मनुष्य निर्माण शिक्षा ही सच्चा राष्ट्रवाद निर्माण कर सकती हैं। इसमें गुरु-शिष्य सम्बन्ध, अनुभव आधारित शिक्षा, योग, दर्शन, मातृभाषा, माध्यम और कोशल विकास जैसे तत्वों पर विशेष जोर ओ विशेष जोर दिया गया। इससे इस योगदान को हम एनईपी 2020 की रूपरेखा का भी आधार मान सकते हैं।

इसी संदर्भ में यह भी स्पष्ट होता है कि स्वामी विवेकानंद का शिक्षा-दर्शन केवल ऐतिहासिक विचार नहीं, बल्कि समकालीन शिक्षा व्यवस्था के लिए एक मार्गदर्शक सिद्धांत के रूप में कार्य करता है। वर्तमान समय में जब शिक्षा को कौशल, नवाचार और समग्र विकास से जोड़ने की आवश्यकता पर बल दिया जा रहा है, तब उनके विचार और भी प्रासंगिक हो उठते हैं। नई शिक्षा नीति 2020 में बहुआयामी विकास, मातृभाषा में शिक्षण, अनुभवात्मक अधिगम तथा नैतिक मूल्यों पर जो जोर दिया गया है, वह कहीं न कहीं स्वामी विवेकानंद की दृष्टि का ही विस्तार प्रतीत होता है। अतः यह कहा जा सकता है कि उनका “मनुष्य निर्माण” पर आधारित शिक्षा मॉडल न केवल अतीत में उपयोगी था, बल्कि वर्तमान और भविष्य के भारत के निर्माण में भी समान रूप से महत्वपूर्ण भूमिका निभा सकता है।

शब्द कुंजी: स्वामी विवेकानंद, शिक्षा दर्शन, वेदांत दर्शन, सर्वांगीण विकास, चरित्र निर्माण, आत्मज्ञान, नैतिक शिक्षा, आध्यात्मिक शिक्षा, व्यावहारिक शिक्षा, एकाग्रता, गुरु-शिष्य परंपरा, भारतीय शिक्षा प्रणाली, सांस्कृतिक मूल्य, राष्ट्रीय विकास, सामाजिक उत्थान, महिला शिक्षा, जनशिक्षा, मानव सेवा, व्यक्तित्व विकास, राष्ट्रीय शिक्षा नीति 2020, कौशल विकास, मूल्य आधारित शिक्षा

Historical Perspectives of Environmental Movements in India

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ABSTRACT

Environmental movements are social or political efforts aimed at conserving natural resources and improving environmental health. These movements, ranging from grassroots initiatives to global campaigns, often focus on sustainable resource management, public policy reform, and ecological, health, and human rights issues. The environmental movements in India has played a crucial role in addressing ecological degradation and advocating for sustainable development. This paper explores the emergence, significance, and impact of key environmental movements, highlighting their role in balancing development with ecological preservation. Beginning with an overview of environmental concerns, the study examines the origins of environmental activism in India and the grassroots movements that have shaped environmental discourse. Landmark movements such as the Chipko Movement, Narmada Bachao Andolan, and Save Silent Valley Movement illustrate the collective resistance against deforestation, dam construction, and industrial exploitation. Education has been instrumental in fostering environmental awareness, mobilizing communities, and influencing policies. Environmental studies in school curricula, grassroots campaigns, and digital platforms have contributed to a growing consciousness about sustainability. Despite these efforts, challenges such as limited rural outreach and insufficient practical engagement persist. The study concludes that while environmental movements have significantly impacted policies and conservation efforts, continued education and advocacy are necessary to ensure long-term ecological sustainability.

Keywords: Environmental Movement, deforestation, sustainable development, environmental education

Echoes of Empire: Hybrid Identities in Colonial and Postcolonial India

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ABSTRACT

This research paper examines the enduring social transformations triggered by British rule and their reverberations in independent India. British colonialism reshaped Indian society through economic exploitation, legal reforms, and cultural impositions, fostering hybrid identities that blended Western education with indigenous traditions. From the 1857 Revolt to Partition in 1947, colonial policies disrupted caste hierarchies, spurred social movements like widow remarriage and sati abolition, and introduced nationalist fervor. Postcolonial India inherited these fractures: Nehruvian secularism clashed with communal tensions, while land reforms and affirmative action redefined class and caste dynamics. Drawing on postcolonial theory—Homi Bhabha’s hybridity and Partha Chatterjee’s nation-building—this paper traces how empire’s “echoes” manifest in urban middle-class aspirations, Dalit assertions, and gendered citizenship. Literature like Rushdie’s *Midnight’s Children* illustrates fractured selves navigating colonial legacies amid globalization. Ultimately, hybrid identities reveal resilience amid rupture, challenging binary narratives of colonizer-colonized. This socio-cultural lens underscores empire’s incomplete erasure, urging nuanced understandings of India’s pluralistic present.

Keywords: Hybrid identities, Postcolonial transformations, Colonial legacies, Social reforms India.

Civilisations Across Time and Space: Growth, Exchange, and Transformation

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ABSTRACT

Civilizations have never grown in isolation; they have been shaped by movement, interaction, and the constant exchange of ideas across time and space. This research explores how processes of growth, exchange, and transformation have defined societies from the early urban centers of Mesopotamia and the Indus Valley Civilization to powerful empires such as the Roman Empire and the Han dynasty. Rather than viewing civilizations as separate and self-contained, this study positions them within networks of connection that fostered both continuity and change. Through trade routes like the Silk Road and maritime exchanges across the Indian Ocean, goods, technologies, religions, and philosophies circulated widely, reshaping economies and cultural identities. Agricultural innovation, urban expansion, state formation, and intellectual exchange acted as engines of growth, while migration, diplomacy, and conquest accelerated transformation. These interactions produced hybrid cultures, new political systems, and evolving social hierarchies that reflected both adaptation and resilience.

Adopting a comparative and interdisciplinary approach, this research demonstrates that civilizational development is best understood as a dynamic process driven by contact and collaboration. By tracing patterns of exchange across regions and eras, the study highlights how interconnected histories challenge narrow, isolated narratives of progress. Ultimately, it argues that growth and transformation emerge not merely from internal advancement but from sustained dialogue between societies, revealing history as a shared and evolving human experience.

Religious Movements and Social Changes in India

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ABSTRACT

In a diverse country like India, religion has not only been a matter of faith but also an important foundation of social life. At different points in history, religious movements have played a significant role in bringing awareness and change to society. During the medieval period, the Bhakti and Sufi movements opposed caste discrimination and social inequality, and they promoted the values of love, equality, and brotherhood. These movements helped common people understand that reaching God did not require belonging to a particular class or religious group. In the nineteenth century, several religious and social reform movements emerged that focused on issues such as the practice of sati, child marriage, and the lack of education for women. These reform efforts encouraged new thinking in society and gave importance to modern education and women's rights. Religious ideas were connected with social reform to improve the overall condition of society. Even after independence, many spiritual and social organizations have emphasized service, moral values, and community development. Although at times religion has also led to differences and conflicts, overall religious movements have contributed to making Indian society more aware and socially responsible. Thus, religious movements in India have played an important role in shaping social change and guiding society towards progress.

Religious Movements and Social Change in India

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ABSTRACT

Religious movements in India have played a significant role in shaping the country's social, cultural, and political development. India's diverse religious traditions have historically generated reformist and revivalist movements that responded to social inequalities, caste hierarchies, gender discrimination, and external political influences. This abstract examines how religious movements functioned as agents of social change from the medieval period to the modern era.

The Bhakti and Sufi movements emphasized devotion, equality, and spiritual accessibility, challenging rigid caste structures and ritualism. By promoting vernacular languages and inclusive spiritual spaces, these movements helped democratize religion and encouraged social cohesion. During the colonial period, organized reform movements such as Brahma Samaj, Arya Samaj, Ramakrishna Mission, and the Aligarh Movement sought to reconcile religious traditions with modern values like rationalism, education, and social reform. These efforts addressed issues such as sati, widow remarriage, female education, caste discrimination, and community upliftment.

Religion also intersected with nationalism during India's freedom struggle, where spiritual principles inspired political mobilization and social reform. In the post-independence period, movements such as the Dalit Buddhist Movement and various tribal religious revitalization efforts continued to challenge social exclusion and assert dignity and equality.

Overall, religious movements in India have significantly contributed to social transformation by questioning entrenched hierarchies, promoting ethical values, expanding educational opportunities, and influencing debates on secularism and identity. Although their impacts have been both progressive and contested, these movements remain central to understanding the dynamic relationship between religion and social change in Indian society.

Cultural and Architectural Synthesis in Mughal India

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ABSTRACT

The Mughal period in India represents a remarkable phase of cultural and architectural synthesis. It explores how Mughal rulers blended Persian, Central Asian and Indian architectural style. Through monuments such as the Taj Mahal, Humayun's Tomb, and Red Fort, the study highlights the fusion of Islamic design elements with indigenous Indian craftsmanship. The paper further examines how this architectural synthesis reflected broader cultural interactions, religious tolerance policies and political ideologies of the Mughal rulers. By analyzing structural features such as dome, arches, minarets, decorative motifs, garden layouts the study demonstrates how Mughal architecture becomes a symbol of imperial power as well as cultural harmony. This aims to understand Mughal architecture not merely as historical monuments but as evidence of India's composite culture and shared heritage.

भारत में सामाजिक और धार्मिक आंदोलन

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सारांश

सामाजिक और धार्मिक क्षेत्र में वर्षों पुरानी मान्यताओं और परम्पराओं को चुनौती दी गई। सती प्रथा, बाल विवाह, पर्दा प्रथा, जाति प्रथा तथा कन्या शिशु हत्या जैसी सामाजिक कुरीतियों को दूर करने के लिए आंदोलन चलाए गए तथा स्त्री शिक्षा और विधवा पुनर्विवाह को बढ़ावा देने के उद्देश्य से जागरूकता अभियान चलाए गए।

भारत में 19वीं-20वीं सदी के सामाजिक-धार्मिक आंदोलनों ने रूढ़िवादिता, सती प्रथा, बाल विवाह और जाति व्यवस्था जैसी सामाजिक बुराइयों को खत्म कर आधुनिक भारतीय समाज की नींव रखी। राजा राम मोहन राय, स्वामी दयानंद सरस्वती और अन्य सुधारकों ने तर्क, शिक्षा, महिला सशक्तिकरण और समानता को बढ़ावा दिया। इन आंदोलनों ने ज्ञान का प्रसार किया और भारतीय राष्ट्रवाद के विकास में महत्वपूर्ण भूमिका निभाई।

भारत में प्रमुख धार्मिक आंदोलन और सामाजिक परिवर्तन के मुख्य बिंदु:

प्रमुख सुधारक और आंदोलन: राजा राम मोहन राय (ब्रह्म समाज), स्वामी दयानंद सरस्वती (आर्य समाज - 'वेदों की ओर लौटो'), ईश्वर चंद्र विद्यासागर (विधवा पुनर्विवाह), और स्वामी विवेकानंद (रामकृष्ण मिशन) ने हिंदू धर्म के भीतर व्याप्त अंधविश्वासों और कुरीतियों के खिलाफ संघर्ष किया।

सामाजिक सुधार: इन आंदोलनों ने बाल विवाह पर रोक, सती प्रथा का उन्मूलन, स्त्री शिक्षा को बढ़ावा और विधवा विवाह का समर्थन करके महिलाओं की स्थिति में सुधार किया।

जाति प्रथा पर प्रहार: आंदोलनकारियों ने जातिगत भेदभाव और अस्पृश्यता का विरोध किया और समानता, स्वतंत्रता व बंधुत्व के मूल्यों को बढ़ावा दिया।

सांस्कृतिक पुन शिक्षा औरजागरण: दयानंद एंग्लो वैदिक (DAV) स्कूलों और अन्य संस्थानों ने आधुनिक शिक्षा के साथ-साथ पारंपरिक शिक्षा (गुरुकुल) को पुनर्जीवित किया।

भक्ति और सूफी आंदोलन का प्रभाव: मध्यकालीन युग में भक्ति आंदोलन ने जातिगत बाधाओं को तोड़ा और प्रेम, समानता व सामुदायिक समरसता के मूल्यों को बढ़ाया।

उद्देश्य: इन सुधार आंदोलनों का मूल उद्देश्य धर्म के नाम पर की जा रही रूढ़िवादी प्रथाओं को समाप्त कर एक तर्कसंगत, मानवीय और समानता पर आधारित समाज का निर्माण करना था।

Climate and Civilization: Environmental Change in Historical Perspective

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ABSTRACT

Climate change remains the most daunting challenge facing the entire human race today. Human societies are visibly feeling its effects, which have far-reaching consequences. While efforts have been made by intergovernmental organisations, regional organisations, nongovernmental organisations, and governments in various countries across the globe, very little success seems to have been achieved thus far. Efforts to mitigate the effects of climate change have taken scientific, technological, and even economic approaches, while the role that the humanities can play, especially history, is often marginalized and remains largely untapped. Researchers geared towards providing probable solutions to the effects of climate change also neglect the phenomenal contributions historical studies can make in all of these efforts. Understanding that the major causative factor of climate change is anthropogenic, this paper explores the relationship between the humanities and climate change by giving a historical analysis of how people's culture and history have influenced their actions and inactions over time, and how their history can be explored to create probable solutions to climate change. Relying on primary and secondary data, this paper advocates for an interdisciplinary approach to climatic studies. The paper revealed that history, if properly harnessed, has a pivotal role to play in the attempt to mitigate climate change through an exploration of historical climatology, learning from past climatic situations, facilitating pragmatic climate policies, and creating awareness, among others.

Keywords: Climate change, Mitigate, History, Humanities and Interdisciplinary.

Intersections of Religion, Caste and Gender

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ABSTRACT

The intersections of religion, caste, and gender form complex layers that significantly shape the Indian social fabric. This abstract examines how religious beliefs, caste hierarchies, and gender norms interact and intersect to perpetuate social inequalities in India. Religion, embedded in Indian society, is not merely a matter of faith but intertwines with caste and gender to reinforce social hierarchies. Caste, gender, religion a forminten of indian incis social stratification. Caste hierarchies are closely linked with religious doctrines that legitimize and perpetuate caste-based discrimination and untouchability. Gender norms within these religious and caste frameworks impose rigid roles and expectations on women, often marginalizing them further within the caste hierarchy. These intersections contribute to the marginalization of lower caste women, who face compounded discrimination due to their caste and gender, severely restricting their access to education, economic opportunities, and social mobility. This abstract aims to highlight how religion, caste, and gender intersect to uphold social hierarchies and sustain inequalities. The analysis aims to provide an understanding of how these intersections maintain socio-cultural exclusion and are resistant to change. By investigating these intersectits, paper seeks to contribute to a deeper understanding of the systemic nature of social exclusion in India and explore paths towards greater equality.

Religious Movements and Social Change in India

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ABSTRACT

Religious movements in India have played a significant role in shaping social structures, cultural identities, and patterns of social change across different historical periods. In ancient and medieval India, religious traditions were closely connected with social organization, influencing caste hierarchies, gender roles, and community life. However, various reform-oriented religious movements emerged to challenge rigid practices and promote ethical and spiritual equality. The Bhakti and Sufi movements during the medieval period emphasized devotion, personal faith, and the idea of equality before God. These movements questioned ritualism, caste discrimination, and religious orthodoxy, encouraging social harmony and unity across communities. Although they did not completely dismantle social hierarchies, they created spaces for marginalized voices and promoted inclusive spiritual practices. In the nineteenth and early twentieth centuries, reform movements such as Brahma Samaj, Arya Samaj, and Aligarh Movement responded to colonial influence and modern ideas. These movements advocated social reforms including women's education, widow remarriage, abolition of sati, and criticism of caste discrimination. Religious reform became closely linked with the growth of nationalism and the demand for social justice. After independence, constitutional values of secularism, equality, and freedom of religion further reshaped the relationship between religion and society. Contemporary religious movements continue to influence debates on identity, social justice, and community rights. Thus, religious movements in India have not only transformed spiritual practices but have also contributed significantly to social reform, cultural change, and the ongoing struggle for equality.

Religious Movements and Social Change in India

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ABSTRACT

Religious movements in India have played a significant role in shaping the country's social, cultural, and political life. From ancient times to the modern period, these movements have not only influenced spiritual beliefs but also brought meaningful social reforms. Early movements like Buddhism and Jainism emerged as reactions against rigid rituals and caste dominance, promoting equality, non-violence, and moral living. They questioned orthodox practices and encouraged a more ethical and inclusive social order. During the medieval period, the Bhakti Movement and Sufism emphasized devotion, love, and unity beyond caste and religious boundaries. Saints and mystics preached in local languages, making religious ideas accessible to common people and challenging social discrimination. These movements helped reduce social divisions and encouraged harmony among different communities. In the modern era, reform organizations such as the Brahma Samaj, Arya Samaj, and the Aligarh Movement addressed social evils like sati, child marriage, illiteracy, and gender inequality. Reformers like Raja Ram Mohan Roy and Sir Syed Ahmad Khan promoted education, rational thinking, and social justice. These movements also contributed to the growth of modern nationalism and political awareness during British rule. Overall, religious movements in India have acted as powerful instruments of social change. By challenging orthodox traditions and promoting equality, education, and moral reform, they have significantly influenced the development of a more progressive and inclusive Indian society.

Colonial and Post-Colonial Transformations of Society

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ABSTRACT

Colonial and post-colonial transformations of society represent one of the most significant processes shaping the modern world. Colonial rule profoundly altered social, political, economic, and cultural structures in colonized regions through systems of domination that prioritized imperial interests. Traditional institutions were reshaped or dismantled as colonial administrations imposed new forms of governance, legal systems, and economic arrangements. Indigenous economies were reoriented toward global capitalist markets, often resulting in land alienation, labor exploitation, and the erosion of self-sufficient local industries. Social hierarchies were also reconfigured, with colonial power reinforcing racial, ethnic, and class divisions to maintain control. Culturally, colonialism introduced Western education, languages, and value systems, producing new social elites while marginalizing indigenous knowledge and traditions. These changes created complex identities marked by both resistance and adaptation. Anti-colonial movements emerged in response to political exclusion, economic exploitation, and cultural subjugation, eventually leading to the dismantling of formal colonial rule in many regions during the twentieth century. The post-colonial period, however, did not signify a complete rupture from the colonial past. Newly independent states inherited administrative frameworks, economic dependencies, and social inequalities rooted in colonial rule. Post-colonial societies faced challenges of nation-building, including the construction of national identities, political stability, and economic development. The persistence of neo-colonial influences—through global trade systems, international institutions, and cultural dominance—continued to shape societal transformations. At the same time, post-colonial societies became sites of cultural revival, intellectual resistance, and social reform. Efforts to reclaim indigenous histories, languages, and traditions played a crucial role in redefining national and social identities. Examining colonial and post-colonial transformations thus reveals both the enduring legacies of imperialism and the dynamic processes through which societies negotiate power, identity, and change in the modern era.

Analysis of Crime against Women in Metropolitan India (2011-2021)

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ABSTRACT

The term 'Metropolitan City' here refers to city having population of 10 lakh (1million) or more. The number of such cities has increased from 35 in the year 2001 to 53 in the year 2011. The population of these 53 mega cities constitutes nearly 13.3% of the country's total population. Data is primarily based on Secondary data available on NCRB. This is a well-known fact that large urban centres are the greatest accumulator of everything such as wealth, infrastructure facilities, and pollution. Therefore, the accumulation of crime in large metropolitan cities should be considered as an extension of the same phenomena. These metropolitan cities contributed 23% of the total incidents (states and union territories) of the violation of the IPC, reported in 2015 (NCRB, 2016).

“Social Structures and Historical Change in Ancient India: An Interdisciplinary Perspective”

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ABSTRACT

The study of social structures forms a crucial foundation for understanding historical change in ancient India. Society in the subcontinent evolved through complex interactions between political authority, religious institutions, economic systems, and intellectual traditions. The present paper examines the nature of social structures in ancient India and analyses the processes through which these structures underwent transformation over time.

Drawing upon literary, historical, and socio-cultural sources, the paper explores key elements such as social hierarchy, kinship patterns, occupational organization, and the role of religious and ethical frameworks in shaping collective life. It highlights how concepts of duty, authority, and social order were historically negotiated rather than rigidly imposed. Periods of stability as well as moments of transition reveal the dynamic nature of Indian society.

The paper further investigates the impact of intellectual traditions—including philosophical debates, ethical discourses, and reformist ideas—on social change. These traditions contributed significantly to questioning established norms and facilitating gradual transformation within social institutions. Rather than viewing ancient Indian society as static, the study emphasizes continuity alongside change as a defining historical characteristic.

By situating social structures within a broader historical context, this paper argues that ancient Indian society demonstrates a sustained capacity for adaptation and reinterpretation. Such an approach helps in understanding the roots of later social developments and provides valuable insights into the long-term processes of social transformation.

Thus, the study contributes to historical discourse by offering an interdisciplinary perspective on social change, highlighting the relevance of social structures in interpreting the intersections of history, society, and thought.

Methodology

The paper adopts a historical-analytical approach, using primary historical and literary sources supported by secondary historiographical studies.

Keywords: Social Structures; Historical Change; Ancient India; Social Institutions; Intellectual Traditions; History and Society

Climatic Catastrophe or Colonial policy failure? Reassessing the Great Famine of 1876-78 in British India

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ABSTRACT

The Great Famine of 1876-78, one of the most catastrophic events of Indian history, claimed millions of lives. The regions that were highly affected were large parts of Madras, Bombay and Mysore. The paper aims at discovering whether the famine was primarily a climatic disaster caused by the El Niño effect or due to the structural and policy failure under the British Raj. From the meteorological data, revenue records, export statistics and administrative correspondence, the study draws and evaluates the climatic anomalies and the political economy of colonial rule. The paper argues that severe drought conditions led to crop failure across the Deccan but such a high mortality rate was neither inevitable nor solely environmentally determined. Grain exports continued during peak scarcity, land revenue demands were inflexibly enforced and relief policies that remained limited and punitive, were shaped by laissez-faire ideology and fiscal conservatism. By integrating environmental history with colonial economic analysis, the paper contends that the great famine was not merely a natural disaster but a socio-ecological catastrophe that was intensified due to colonial governance structures. The crisis reveals how climate variability and market integration interacted with each other to transfer a drought into famine. The study contributes to debates on climate vulnerability, state responsibility, and historical roots of food insecurity in colonial contexts.

Intersections of Religion, Caste and Gender

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ABSTRACT

The intersection of caste, religion and gender refers to how these three social factors combine to shape people's identity, opportunities and experience in society. Instead of acting separately, they often overlap and create multiple layers of advantage or discrimination. Religion plays an important role in shaping social norms, traditions, and rules regarding behavior, marriage and role of men and women. Many religious practices influence expectations about clothing, lifestyle and social participation. Sometimes religion promotes equality and compassion, but in certain situations, religious interpretations have also been used to justify discrimination and unequal treatment. Gender refers to the social and cultural roles, responsibility and expectations assigned to men and women. Many societies, women and gender minorities face equal access to education, property rights, employment opportunities and decision making power. Patriarchal traditions often place women in subordinate positions compared to men. Caste is social system, mainly associated with Indian society, that divides people into different social groups based on birth. Historically, caste determines occupation, social status, and access to resources. Lower caste groups often faced social exclusion, limited educational opportunities, and economic disadvantages. Although legal protection now exist, caste based discrimination still affects many communities.

From Tradition to Schema: The Psychosocial Evolution of Intellectual Currents into Modern Thought Patterns

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ABSTRACT

The evolution of intellectual traditions into modern patterns of thought reflects a complex psychosocial process shaped by culture, history, and cognitive development. This paper examines how traditional belief systems and cultural knowledge gradually transform into cognitive schemas that influence our contemporary thinking and behavior. The study focuses on understanding the relationship between inherited traditions and the formation of structured mental frameworks that guide perception, interpretation, and social interaction. The study also explores how cultural traditions and historical ideas contribute to the development of modern cognitive schemas and how these schemas shape present-day thought patterns and social understanding. The paper also seeks to highlight the psychological processes involved in the internalization and reinterpretation of traditional knowledge across generations. This study uses a qualitative and theoretical approach, employing textual and conceptual analysis of relevant psychological and cultural theories. It draws upon schema theory, psychosocial perspectives, and interdisciplinary insights from psychology, cultural studies, and history. The study argues that modern thought patterns are not entirely new but are deeply rooted in inherited cultural traditions that evolve through psychological interpretation and social interactions. Understanding this transformation provides insight into how collective knowledge shapes individual cognition and contributes to the continuity and adaptation of cultural ideas in contemporary society.

Keywords: cognitive development, schema , perception, internalization, tradition.

Climate and Civilization: Environmental Change in Historical Perspective

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ABSTRACT

Climate has always played an important role in shaping human civilizations. Changes in rainfall, temperature, floods, and droughts have influenced agriculture, settlement patterns, economic life, and social organization. This paper examines the relationship between climate and civilization from a historical perspective, showing how environmental change has affected human societies over time. In early civilizations, favorable climatic conditions supported agriculture and stable settlement. In India, monsoon patterns shaped farming systems, water management, and everyday life. However, periods of climatic change, such as prolonged droughts or shifts in river systems, created serious challenges. These environmental stresses often resulted in food shortages, migration, and social instability. The paper also discusses the medieval and colonial periods, when climate-related problems were made worse by human actions. Deforestation, expansion of agriculture, and colonial economic policies increased environmental pressure. Recurrent famines during the colonial period were not only caused by natural factors but were also influenced by administrative decisions and economic exploitation. In the post-colonial period, rapid industrialization and development further increased vulnerability to climate-related problems. This study argues that climate change is not only a modern concern but has deep historical roots. By understanding the historical relationship between climate and civilization, we can better understand present environmental challenges and the need for more sustainable approaches in the future.

Religious Movements and Social Changes in India

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ABSTRACT

Religious movements in India have played a crucial role in shaping the social, cultural, and moral structure of society throughout history. These movements emerged at different periods to reform religious practices and address social evils such as caste discrimination, untouchability, child marriage, gender inequality, and superstition. Ancient movements like Buddhism founded by Gautama Buddha and Jainism led by Mahavira emphasized equality, non-violence, and moral living, challenging the rigid caste system and ritualistic practices. During the medieval period, the Bhakti and Sufi movements promoted devotion to one God, unity, love, and brotherhood. Saints like Kabir and Guru Nanak rejected caste divisions and emphasized equality and spiritual devotion. These movements helped reduce social divisions and promoted harmony among different communities. In modern India, reform movements such as the Brahmo Samaj founded by Raja Ram Mohan Roy and the Arya Samaj established by Swami Dayanand Saraswati worked to eliminate social evils and promote education, especially for women. Reformers also emphasized rational thinking, social justice, and modernization of Indian society. These religious reform movements brought significant social changes, including the abolition of harmful practices like sati, promotion of women's education, reduction in caste discrimination, and encouragement of equality and social justice. They also contributed to the development of modern education and created awareness about individual rights and social responsibilities. Overall, religious movements in India acted as powerful forces of social transformation. They not only reformed religious beliefs and practices but also helped in building a more equal, progressive, and united society. These movements also played an important role in creating social awareness and contributed to the emergence of modern India.

Religious Movements and Social Changes in India

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ABSTRACT

Indian religions movements have played a foundational role in shaping patterns of social change from the 19th century to the present. Far from being confined to ritual or belief, these movements intervened actively in domains such as caste hierarchy, gender relations, education, nationalism, labour ethics and political mobilisation. The objectives of reform movements throughout history has been to challenge rigidity, superstition and unfairness. The religious, social, cultural and political milieu of the region was significantly altered as a result of these reforms efforts, which encompasses the Bhakti and Sufi traditions as well as the institutional initiatives of Arya Samaj, Brahmo Samaj, Ramakrishna Mission, Satyashodhak Samaj and Lokniti. The purpose of this paper is to offer justification for the study of social and religious reform movements by focusing on the nature, functioning and effect of these initiatives. Some of the significant personalities that are explored in this book include saints, poets, reformers and institutions. The methods are analysed and their contributions are rated. The findings make it abundantly obvious that these movements were multi-faceted processes that transformed the identity of North India and provided the framework for present nationalism. This is evident in light of the consequences.

Universal Religion and its Role in Promoting Global Peace in the 21st Century

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ABSTRACT

The idea of Universal Religion and how it can help to promote global peace in the twenty-first century. The concept was clearly explained in modern India by Swami Vivekananda. It is based on the belief that all human beings are spiritually connected and that all religions share common truths. Universal Religion does not try to remove differences between religions or make everyone follow one faith. Instead, it teaches respect, understanding, and acceptance of different religious paths. Today's world is facing many problems such as religious extremism, identity politics, cultural divisions, and conflicts between nations. Religion is sometimes used to create division rather than unity. In this situation, the idea of Universal Religion offers a positive alternative. It encourages dialogue instead of rigid beliefs, cooperation instead of conflict, and shared moral values instead of competition between religions.

The twenty-first century has seen rapid globalization, which has connected people more than ever before. At the same time, religious tensions and misunderstandings have also increased. Universal Religion suggests that lasting peace cannot be achieved only through political agreements or economic development. True peace must come from inner change, moral values, and mutual respect. Based on the Vedantic idea of "unity in diversity," it promotes interfaith dialogue, human unity, and equality among religions. This paper argues that Universal Religion can provide a helpful moral framework for building global peace. It can reduce prejudice, encourage understanding between cultures, and strengthen the idea of global citizenship. However, it also discusses the difficulties of applying these ideas in diverse and politically sensitive societies. In conclusion, while Universal Religion cannot solve all problems, it offers a hopeful vision for creating a more peaceful and harmonious world in the twenty-first century.

Religious Movement and Social Change in India

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ABSTRACT

Religious movements in India have played a significant role in shaping social change throughout history. From ancient times to the modern period, various reform movements emerged to challenge rigid social structures, promote equality, and inspire moral values. One of the earliest examples was the rise of Buddhism under Gautama Buddha and Jainism under Mahavira in the 6th century BCE. These movements opposed ritualism and caste discrimination, emphasizing non-violence, compassion, and equality. During the medieval period, the Bhakti and Sufi movements contributed significantly to social harmony. Saints like Kabir and Guru Nanak preached devotion to one God and rejected caste barriers and religious intolerance. Similarly, Sufi saints promoted love, peace, and brotherhood, helping to bridge the gap between Hindus and Muslims. In the 19th and 20th centuries, reform movements further accelerated social transformation. Leaders such as Raja Ram Mohan Roy, founder of the Brahma Samaj, worked against practices like sati and child marriage. Swami Dayanand Saraswati established the Arya Samaj to promote education and social equality. These movements supported women's rights, education, and the upliftment of marginalized communities.

The Economic System and Social Transformation from Harappan Civilization to 1200 A.D.

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ABSTRACT

This research paper explores the evolutionary change of economic structures and their role in social transformation in the area of Indian subcontinent, from the Harappan Civilization to 1200 A.D. by the study of archaeological evidence and textual records, this paper identifies the pivotal shifts from proto historic urbanism to the agriculture based feudal structures of the early medieval period.

The Harappan economy was defined by a highly sophisticated surplus based system, characterized by standardized weights and measures, extensive long-distance maritime trade with Mesopotamia and other contemporary civilizations. Socially, this facilitated a proto state structure with a distinct division of labour. Socially, the Harappan Civilization is a matriarchal society. Harappan Civilization is rich in archaeological sources of information like coins, inscriptions, and monuments. After the destruction of Harappan civilization Aryans were found during and after the vedic period. Decline of urban centres, the economy shifted toward pastoralism and eventually settled agriculture with the introduction of iron in 600 B.C. This economic shift underpinned the transition from egalitarian tribal units Janas to complex, stratified caste based societies Varnas. There are majorly four varnas introduced during vedic age. After this period, The rise of the Mahajanapadas and the Mauryan Empire era we saw the introduction of metallic currency in coin form and state regulated trade routes. Buddhism and Jainism religion was introduced in this era and they make a huge impact on traditional social rules.

The post Gupta period marked a significant shift toward a decentralized, land-centric economy. The practice of granting land to Brahmins and secular officials called the Agrahara system led to the subinfeudation of the peasantry and a decline in urban centers. Gupta's are the first who introduced the silver coin.

This research paper includes the transition from the trade oriented Harappan cities to the land locked hierarchies of 1200 A.D. reflects a cycle of urbanization, de urbanization, and the village economy. This economic evolution laid the foundational social structures including the introduction of the caste system specifically during vedic period and the regionalization of political power. This paper also includes information and facts regarding the Economic system and currency coins of different rulers during this period.

Intersections of Religion, Caste and Gender

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ABSTRACT

The intersection of religion, caste, and gender refers to the way these three social structures interact to shape people's identities, opportunities and life experiences. Instead of operating separately, they overlap and reinforce one another, often producing complex forms of privilege and discrimination. Religion provides moral codes, customs, and institutional practices that influence gender roles and caste hierarchies. In many societies, religious texts and traditions have historically justified patriarchal norms, defining women's roles primarily within the family and limiting their access to education, property, and public life. At the same time, religion can also serve as a source of resistance and reform, inspiring movements for gender equality and social justice. Caste, particularly in the South Asian context, is a rigid system of social stratification based on birth. It determines social status, occupation, marriage patterns, and access to resources. When caste intersects with gender, women from lower castes often face "double discrimination" - oppression due to both caste status and gender. They may experience economic exploitation, social exclusion, and higher vulnerability to violence compared to upper-caste women. Upper-caste women, while relatively privileged in caste terms, may still face strict controls over mobility, sexuality, and autonomy to preserve caste purity. The intersection becomes even more complex when religion shapes caste practices differently across communities. For example, patriarchal norms exist across religions, but their expressions vary through customs like marriage rules, inheritance laws, dress codes, and religious participation. Minority religious women may also face marginalization both within their communities and in wider society. Understanding this intersectional framework highlights that gender inequality cannot be addressed in isolation. Policies and social reforms must consider how caste and religion compound disadvantages. An intersectional approach therefore promotes more inclusive justice by recognizing diverse experiences and targeting the most marginalized groups.

Intersections of Religion, Caste and Gender

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ABSTRACT

The intersections of religion, caste, and gender has historically shaped social hierarchies and power structures in Indian Society These three dimensions are deeply interconnected and influence social identity, access to resources, and opportunities for mobility Religious beliefs and practices have often been used to legitimize Caste-based divisions, while gender roles have been defined within both religious and caste frameworks. As a result, women, especially those belonging to marginalized castes, have experienced multiple layers of discrimination and disillusion. This study examines how these overlapping structures have functioned in different historical periods and how they continue to impact contemporary social realities. It also highlights the role of social outcome movements, education, legal interventions, and feminist activism in challenging these inequalities. By analyzing historical narratives and current developments, the paper aims to explore the possibilities of Social transformation and inclusion Understanding the intersection of religion, caste, and gender is essential for promoting pr equality, social justice, and democratic values in modern India.

Intersections of Religion, Caste, and Gender: A Historical Analysis of Social Inequality and Change in India

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ABSTRACT

The social realities of religion, caste, and gender in India have never existed in isolation; rather, they have historically intersected to shape systems of hierarchy, identity, and power. In early Indian society, these structures emerged within specific social and material circumstances where religion provided moral legitimacy, caste regulated social roles and occupations, and gender norms reinforced patriarchal authority. Within their historical context, these arrangements were widely accepted as natural and necessary for maintaining social order and stability. Over time, shifting economic conditions, political transformations, and intellectual interventions began to challenge these interconnected hierarchies. Religious reform movements, particularly during the medieval period, questioned rigid caste divisions and emphasized spiritual equality, while also revealing their limitations in addressing gender inequality. The colonial period further altered these intersections through new legal frameworks, modern education, and administrative control, simultaneously weakening traditional authority and producing new forms of social exclusion. Social reformers and nationalist thinkers critically engaged with caste oppression, religious orthodoxy, and women's subordination, bringing these issues into public discourse. In the post-independence era, constitutional principles of equality, secularism, and social justice marked a significant shift toward dismantling historical discrimination. Progressive developments such as legal safeguards, affirmative action, and increased access to education contributed positively to social transformation. However, the persistence of caste prejudice, religious polarization, and gender-based discrimination reveals how historical structures adapt rather than disappear. This paper argues that contemporary social inequalities are the outcome of a long historical process in which religion, caste, and gender continuously intersected and reshaped one another. Understanding these intersections historically is essential for critically engaging with present social realities and envisioning a more inclusive and equitable society.

Sacred Geographies: Historical Perspectives on Pilgrimage Sites in India

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ABSTRACT

This study explores the historical dynamics of pilgrimage sites in India, examining how sacred geographies are constructed, contested, and transformed over time. India's diverse religious landscapes are dotted with sites of pilgrimage that hold profound spiritual significance for various communities. Through a historical lens, this research investigates the interplay between devotion, power, and spatiality at key pilgrimage centers. Focusing on select sites, it uncovers the processes of sacralization, the role of patronage, and the impact of colonialism and modernity on these sacred spaces. The study also highlights how pilgrimage practices shape social identities and cultural traditions. By analyzing historical narratives, architectural developments, and ritual practices, this work reveals the complex and often contested nature of sacred geographies in India.

Keywords: Pilgrimage, Sacred Spaces, India, Historical Perspectives, Cultural Heritage.

Intersections of Religion, Caste and Gender

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ABSTRACT

The intersections of religion, caste, and gender shape complex systems of identity, power, and inequality in many societies, particularly in South Asia. These social categories do not operate independently; rather, they overlap and reinforce one another, producing layered experiences of privilege and marginalization. Religion often provides moral and cultural frameworks that influence social norms, including those related to caste hierarchy and gender roles. Caste, as a hereditary system of social stratification, structures access to resources, opportunities, and social mobility, while gender determines expectations, rights, and bodily autonomy within both religious and caste-based communities. Women and gender minorities located at lower caste positions frequently experience multiple forms of discrimination simultaneously. For example, patriarchal interpretations of religious texts may legitimize restrictive gender norms, while caste-based practices may limit education, employment, and social participation. This intersection creates unique vulnerabilities, including exposure to violence, economic dependency, and social exclusion. At the same time, dominant caste women may experience gender oppression differently, shaped by relative caste privilege but constrained by religious and patriarchal expectations. Understanding these intersections requires moving beyond single-axis analyses of oppression. Intersectional frameworks highlight how power operates through interconnected systems rather than isolated categories. They also emphasize agency and resistance, as marginalized communities reinterpret religious traditions, challenge caste hierarchies, and advocate for gender justice. By examining religion, caste, and gender together, scholars and activists can better address structural inequalities and promote more inclusive social transformation grounded in dignity, equality, and human rights.

Climate and Civilization: Environmental Change in Historical Perspective

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ABSTRACT

The history of human civilization is inextricably linked to the shifts in Earth's climate. This paper explores the "Climate and Civilization" nexus, examining how environmental changes have served as both catalysts for innovation and drivers of societal collapse throughout history. By analyzing the intersections across time and space, this research investigates how ancient and medieval societies adapted their social structures to meet the challenges of ecological instability. The study focuses on the "Historical Geography of India," mapping civilizational landscapes and identifying how fluctuations in monsoon patterns or river courses dictated the rise and fall of urban centers. It further examines "Environmental and Ecological Histories" to understand the long-term impact of human interaction with natural resources. The objective is to reflect on the mutual constitution of History and Society, providing a space for scholars to consider how memory of past environmental crises shapes our current historical consciousness. By integrating historical knowledge with geography and economics, the paper highlights that climate is not merely a backdrop to human history but a dynamic participant in the shaping of social thought and regional development. Ultimately, this research promotes critical thinking regarding our "Sacred Geographies" and the preservation of "Monuments" within a changing environment, encouraging a deeper appreciation for India's rich culture.

Colonial and Post-Colonial Transformation of Society

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ABSTRACT

The colonial and post-colonial periods brought profound transformations in Indian society. British colonial rule reshaped political authority, economic structures, and social institution, leaving a deep and lasting impact. Through administrative reforms, introduction of Western education, modern legal systems, railways, and new land revenue policies, the colonial state altered traditional patterns of governance and social relations. Western education led to the emergence of a new middle class that became instrumental in social and political reform movements. Reformers challenged practices such as sati, child marriage, and caste discrimination, thereby initiating debates on social justice and modernity. However, colonial economic policies also resulted in deindustrialization, agrarian distress, and economic exploitation, widening social inequalities. The restructuring of land relations under systems like Zamindari further changed rural society. With independence in 1947, India entered a new phase of transformation. The adoption of the Constitution established democratic governance, secularism, equality before law, and fundamental rights. Policies such as land reforms; affirmative action, expansion of educations, and Industrialization aimed to address historical injustices and promote social mobility. The abolition of untouchability and legal reforms supporting women's rights marked significant progress. Despite these changes, colonial legacies continued to influence administrative systems, economic patterns, and social hierarchies. Thus, the transition from colonial to post-colonial society presents both continuity and change. It reflects India's effort to reconstruct its identity, overcome inherited Inequalities, and build a modern democratic nation.

Intersection of Religion, Caste and Gender

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ABSTRACT

One of the unique features of Indian society is the prevalence of the caste system which originated thousands of years back to demarcate the people engaged in different occupations or jobs. Initially it was not much rigid but gradually people belonging to upper castes for their own selfish means to maintain their monopoly made this arrangement hereditary and started treating people of lower castes disgracefully. For preservation of this system, people started controlling their women to prevent inter-caste marriages and the concept of endogamy came up. This robbed away many types of freedom from women. For women belonging to lower castes, this situation is worse as they are doubly subjugated on the basis of caste as well as gender. Men belonging to their own caste treat them as secondary beings. This paper throws light on this intersection. How intersection of these two kinds of inequalities place them at the lowest position in Indian society. Dr. B.R. Ambedkar rises as their leader who all his life worked for empowerment of downtrodden sections of society. He argues that education is the primary tool for evading these differences among people. He further emphasizes to adopt the concept of exogamy to break the backbone of Indian caste system and to immediately leave a religion or culture which legitimizes such a system of inequality among people of the same land.

Keywords: Hindu religion, caste system, gender, subjugation, endogamy, Dalits, Dalit feminism, intersectionality.

From Field to Decision-Making: Gender, Agrarian Structures, and Social Transformation in Western Uttar Pradesh

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ABSTRACT

This paper examines the changing role of women in agriculture in Western Uttar Pradesh, focusing on their journey from being field laborers to active participants in household and community decision-making. Agriculture has historically been the backbone of rural society in this region, yet women's contributions have often remained invisible and undervalued. While women have always worked in sowing, harvesting, dairy management, and household-based agricultural activities, their role in ownership, financial control, and policy decisions has traditionally been limited. Using a historical and socio-economic perspective, this study explores how agrarian structures, caste hierarchies, land ownership patterns, and social norms have shaped women's participation in agriculture over time. It also analyzes how post-independence land reforms, the Green Revolution, self-help groups (SHGs), microfinance initiatives, and government welfare schemes have gradually opened new spaces for women's agency. The paper argues that women's empowerment in Western Uttar Pradesh is not only an economic issue but also a social transformation. As women gain access to education, credit, and collective organizations, they are increasingly participating in farm-related decisions, family financial planning, and local governance institutions. However, structural inequalities based on gender and caste still limit full empowerment. By connecting gender, agrarian history, and social change, this study contributes to broader discussions on economic systems and social transformation in regional contexts. It highlights how rural women are reshaping traditional power structures, moving from invisible laborers in the fields to emerging decision-makers within their households and communities.

Intersections of Religion, Caste and Gender

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ABSTRACT

This paper examines the intersections of religion, caste, and gender and how these three social structures together influence the lives of individuals in society. In India, religion and caste play an important role in shaping social identity, and when combined with gender, they create different levels of privilege and discrimination. These identities do not work separately; rather, they overlap and affect people in complex ways. The study mainly focuses on women from marginalized castes and minority religious communities. Such women often face double or triple discrimination because of their caste, religion, and gender. Religious traditions and caste systems sometimes support patriarchal values, which limit women's freedom, education, economic independence, and participation in decision-making. At the same time, religion can also provide emotional strength, social support, and a platform for raising voices against injustice. This paper highlights how caste-based patriarchy operates differently across religious communities and how social norms control women's roles and behavior. It also discusses the role of the Indian Constitution and social reform movements in promoting equality and protecting the rights of marginalized groups. However, despite legal protections, social inequalities still continue in many forms.

Religious Movements and Social Change in India

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ABSTRACT

Religious movements in India have historically functioned as powerful agents of social transformation, reshaping cultural practices, social hierarchies, and political consciousness. From the devotional egalitarianism of the Bhakti Movement and the inclusive spiritual ethos of the Sufi Movement to nineteenth-century reform initiatives such as the Brahmo Samaj and Arya Samaj, religious reform has intersected significantly with issues of caste inequality, gender discrimination, education, and social justice. These movements challenged rigid orthodoxies, questioned ritualistic dominance, and promoted ethical, spiritual, and social renewal.

This paper examines the complex relationship between religious movements and social change in India across pre-colonial, colonial, and postcolonial contexts. It analyzes how spiritual doctrines were mobilized to resist social exclusion, promote reform legislation, encourage women's empowerment, and inspire nationalist sentiment. At the same time, the study critically evaluates instances where religious mobilization reinforced identity boundaries and social stratification.

Using a historical and sociological framework, the research highlights how religious leaders and reformers reinterpreted sacred texts and traditions to respond to emerging socio-political realities. The paper argues that religious movements in India cannot be understood solely as theological phenomena; rather, they function as dynamic social institutions that influence public discourse, collective identity, and state policy. Ultimately, the study demonstrates that religion in India has been both a catalyst for progressive social change and a site of contestation, continuing to shape the evolving landscape of modern Indian society.

Religious Movements and Social Change in India

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ABSTRACT

Religious movements have played an important role in shaping social change in India. Throughout history, these movements emerged as responses to social problems, rigid traditions, and inequalities present in society. Reformers used religion as a medium to promote new ideas, challenge social evils, and encourage a more just and progressive society. During the nineteenth and twentieth centuries, several important religious reform movements took place in India. One of the earliest movements was the Brahmo Samaj, established by Raja Ram Mohan Roy in 1828. This movement opposed harmful practices such as sati, child marriage, and caste discrimination. It promoted women's education, widow remarriage, and the idea of monotheism. Another significant reform movement was the Arya Samaj, founded by Swami Dayananda Saraswati in 1875. Arya Samaj encouraged people to return to the teachings of the Vedas and strongly opposed social evils like untouchability and blind faith. Similarly, the Ramakrishna Mission, founded by Swami Vivekananda, emphasized spiritual development along with social service. It focused on education, healthcare, and helping the poor. Other movements such as the Aligarh Movement led by Sir Syed Ahmad Khan worked to modernize Muslim society and promote scientific education.

Forests, Rivers, and People: An Ecological Reading of Indian History

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ABSTRACT

Environmental and ecological histories help us understand the close relationship between humans and nature over time. Instead of seeing nature as only a background to historical events, this approach shows how land, forests, rivers, and climate have shaped human life and society. In India, where people have depended on nature for survival for centuries, this relationship has played a major role in historical development. This paper examines the changing interaction between humans and the environment in Indian history from ancient times to the present. In early periods, people adapted their lives to natural conditions through agriculture, water management, and settlement patterns. During the medieval period, the expansion of farming and increased use of land and forests led to important ecological changes. These changes became more serious during the colonial period, when British policies such as forest laws, commercial agriculture, and revenue systems disrupted traditional practices and disturbed the balance between people and nature. Such policies also contributed to environmental damage and recurring famines. The paper also discusses the post-colonial period, when rapid development and industrial growth created new environmental challenges. At the same time, people began to resist environmental destruction through various movements aimed at protecting nature and local livelihoods. This study shows that environmental problems are not only modern issues but have deep historical roots. By highlighting the experiences of ordinary people, environmental and ecological histories help us better understand present environmental concerns and encourage more sustainable thinking for the future.

Keywords: Environmental History, Ecological History, Human–Nature Relationship, Indian History

Society and Culture in Ancient Vaishali: A Historical Study of Amrapali

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ABSTRACT

The paper explores the socio-cultural landscape of ancient Vaishali through the life and historical memory of Amrapali. Vaishali, known as one of the prominent urban centres of ancient India and associated with early republican traditions, played a significant role in the cultural and social development of the region. Within this context, the figure of Amrapali emerges as an important cultural personality whose life reflects the complexities of social institutions, artistic traditions, and public life in ancient Vaishali. This paper examines the cultural environment in which Amrapali lived, particularly the institution of the nagarvadhu (royal courtesan), which held a unique position within the social structure of the city. By analysing literary and historical narratives, the study seeks to understand how Amrapali's story reflects broader aspects of urban culture, social values, and the dynamics of public life in Vaishali. The paper also briefly considers her association with Gautama Buddha, which highlights the interaction between evolving religious movements and the existing social order of the time. Through a historical and cultural perspective, this study aims to demonstrate how the narrative of Amrapali provides valuable insight into the social life, cultural practices, and intellectual environment of ancient Vaishali.

Keywords: Amrapali, Vaishali, Ancient Indian Society, Cultural History, Gautama Buddha

Reformation and its Legacy

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ABSTRACT

The aim of the research paper is to study the origin and development of the Reformation in Europe in the 16th century. The major trends of Reformation in Germany, France and England are analyzed with respect to their causes of origin and their aftereffects. The different paradigms like religion, social, political, economical and literary aspects are kept in view to understand the Reformation movement. Furthermore, the legacy of Reformation is analyzed on the basis of the Reformation movements in the specific regions of Europe. Lastly, an overview is given which summarizes the entire study of the research paper.

In the early sixteenth century a great crisis shook Western Christianity and changed the medieval unity of the faith and universal authority of the Church. This was the Reformation, a complex and deep rooted movement in its origins, and had a varied and far reaching scope. It slighted, or at least called into question virtually every existing ecclesiastical institution. Almost incidentally it unleashed a whole new set of political forces, which transformed the face of Europe. The Reformation in the conventional sense implies the schism or break within the Roman Catholic Church that functioned under the Pope in Europe for centuries and the creation of a separate Protestant Christianity. But this process is multi-faceted as it led to the creation of several radical and moderate folds within Christianity such as Lutherans, Calvinists, Puritans, Anabaptists, Anglicans, Presbyterians and also the efforts of some Catholics to reform the church through the counter-reformation

Notions which dominated the society earlier were of, 'an externally predetermined heavenly and earthly hierarchy'. However, these were being challenged and questioned during Reformation and there was greater social and economic mobility by the rise of capitalism. There was a movement towards political centralization and concentration of power. The Reformation gave birth to Protestantism, which destroyed the hierarchical chain linking God and man by confronting man directly with God, denying the need for any intermediary.

According to V.H.H. Green, the Reformation occurred in the second and third decade of the sixteenth century because a certain set of circumstances created a situation which made its outbreak both possible and probable. The reformers were reacting to the widespread dissatisfaction with the church, which was based on their dissatisfaction with the church as an institution and a desire for a simple and more satisfying personal religion, which could have catered to their everyday needs and understanding. The fourteenth century 'heretics'

John Wycliffe and John Hus had vehemently criticized the clergy, the sins of the papacy, and the moral decline of the church. Erasmus spoke out frequently against the excesses of the church, but remained a Catholic. However, there was a series of factors that added to the causes which led to the Reformation as an entire movement.

History in Public Discourse: Museums, Media and Monuments

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ABSTRACT

History in public discourse is shaped not only by academic research but by institutions and cultural forms that bring the past into everyday public life. This paper examines how museums, media, and monuments in contemporary India construct historical understanding, and how these representations intersect with questions of identity, memory, and political meaning. The evolving narrative strategies of institutions such as the Partition Museum demonstrate a shift toward incorporating personal testimonies and community memory, thereby expanding the scope of national history beyond official state narratives. In the realm of media, films like Article 15 and web-based historical documentaries illustrate how cinema and digital platforms reinterpret social histories, often foregrounding caste, gender, and regional inequalities that were previously marginalised in mainstream accounts. Monuments, too, play a powerful symbolic role: the National War Memorial reflects a reconfiguration of public commemoration in postcolonial India, while international debates surrounding the Rhodes Must Fall movement reveal how memorial landscapes can become arenas for contesting colonial legacies. The paper argues that these sites do not simply transmit historical facts; they frame and prioritize certain narratives over others, responding to present-day cultural and political contexts. By analyzing how history is curated, dramatized, and monumentalized, the study highlights the dynamic relationship between memory and power in public life. Understanding this process is essential for developing a more critical and inclusive engagement with the past in democratic societies.

Urban and Cultural Development during the Reign of Akbar: A Study of Fatehpur Sikri

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ABSTRACT

This paper, Urban and Cultural Development during the Reign of Akbar: A Study of Fatehpur Sikri, examines the emergence of Fatehpur Sikri as an important political, urban, and cultural centre during the reign of Akbar in the sixteenth century. Built as the imperial capital of the Mughal Empire for a brief period, Fatehpur Sikri represents a remarkable example of planned urban development and architectural innovation in medieval India. The city reflects Akbar's vision of imperial authority as well as his interest in cultural synthesis and administrative organization. The study explores the urban planning of Fatehpur Sikri, including its palaces, administrative buildings, religious spaces, and residential areas, which together illustrate the sophisticated design and functionality of the Mughal capital. Special attention is given to the architectural style of the city, which combines Persian, Central Asian, and indigenous Indian elements, thereby reflecting the cultural interactions that characterized the Mughal court. By examining the development of Fatehpur Sikri within its historical context, this paper seeks to highlight how the city functioned not only as a seat of political power but also as a vibrant centre of cultural and intellectual activity.

Keywords: Akbar, Fatehpur Sikri, Mughal Architecture, Urban Development, Mughal Culture.

Colonial Encounter and Cultural Conflict in ‘A Passage to India’ by E.M. Forster

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ABSTRACT

‘A Passage to India’ by E.M. Forster portrays the colonial encounter on the complex relation between British Empire and India during the british rule. Forster presents the both overt and subtle conflict, racial prejudice, cultural misunderstanding, entrenched power hierarchies, political domination, racial and psychological tensions in the early twentieth century British India. The main characters are Dr. Aziz, Cyril Fielding, and Adela Quested, Forster, exposes the fragile nature of friendship under the shadow of imperial power, where political hierarchies create an atmosphere of suspicion, alienation and personal relationships are deeply influenced by the structures of empire, resulting in mistrust, misinterpretation, and emotional distance. The Marabar Caves episode serves as a central metaphor for the collapse of meaning and the disintegration of mutual trust, symbolizing the breakdown of communication and the inability of of emotional connection between East and West. Forster not only critiques the injustices of colonialism but also underscores the universal human longing for connection, which remains thwarted by the rigid boundaries of cultural identity and imperial dominance. ‘A Passage to India’ is a significant work for studying the cultural conflicts happens in colonial encounters. Forster’s narrative offers an informative perspective on the human consequences of colonialism. The novel highlights how identity becomes contested in a politically charged environment and how cultural boundaries, reinforced by systemic inequality, hinder genuine understanding.

Environmental and Ecological Histories

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ABSTRACT

Environmental and ecological histories examine the dynamic relationships between human societies and the natural world over time. This field of study within Environmental History explores how human activities—such as agriculture, industrialization, urbanization, and resource extraction—have transformed landscapes, ecosystems, and biodiversity. It also investigates how environmental factors like climate, geography, and natural disasters have influenced social, economic, and political developments in different regions. Scholars often draw on insights from disciplines such as Ecology, Geography, and Anthropology to understand long-term interactions between humans and nature. Key themes include deforestation, water management, wildlife conservation, climate change, and the impact of colonial expansion on natural resources. Environmental and ecological histories also highlight traditional ecological knowledge and sustainable practices developed by indigenous communities. By tracing historical patterns of environmental change, this field helps explain current ecological challenges and informs strategies for sustainable development and conservation. Ultimately, environmental and ecological histories emphasize that human history and natural history are deeply interconnected, shaping the past, present, and future of the planet.

Keywords: Environmental Changes, Ecological Changes.

धार्मिक आंदोलन और सामाजिक परिवर्तन: आधुनिक भारतीय इतिहास में भूमिका

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सारांश

आधुनिक भारतीय इतिहास में धार्मिक आंदोलनों ने सामाजिक परिवर्तन में महत्वपूर्ण भूमिका निभाई। 19वीं और 20वीं शताब्दी के दौरान भारत में कई सामाजिक और धार्मिक सुधार आंदोलनों का उदय हुआ, जिनका उद्देश्य समाज में फैली कुुरीतियों को समाप्त करना और लोगों में जागरूकता लाना था। उस समय भारतीय समाज जाति प्रथा, बाल विवाह, सती प्रथा, महिला शिक्षा की कमी और अंधविश्वास जैसी समस्याओं से प्रभावित था। इन समस्याओं के समाधान के लिए कई समाज सुधारकों ने धार्मिक आधार पर सुधार आंदोलन शुरू किए।

इस शोध पत्र में ब्रह्म समाज, आर्य समाज, रामकृष्ण मिशन और अलीगढ़ आंदोलन जैसे प्रमुख धार्मिक सुधार आंदोलनों का अध्ययन किया गया है तथा यह समझने का प्रयास किया गया है कि इन आंदोलनों ने भारतीय समाज में सामाजिक परिवर्तन कैसे लाया।

प्रमुख शब्द: धार्मिक सुधार आंदोलन, सामाजिक परिवर्तन, आधुनिक भारतीय इतिहास, ब्रह्म समाज, आर्य समाज, रामकृष्ण मिशन, अलीगढ़ आंदोलन, समाज सुधार, महिला शिक्षा।

Social Structures and Historical Change - Intersections Across Time, Space, and Thought

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ABSTRACT

Social structures—comprising institutions, hierarchies, cultural norms, and systems of power—both shape and are shaped by historical change. Across time and space, transformations in political authority, economic organization, and collective thought have redefined the foundations of societies. From feudal systems to industrial capitalism, and from colonial empires to modern nation-states, shifts in material conditions and ideological frameworks have continuously restructured social relations. Historical moments such as the and the illustrate how economic pressures and philosophical ideas—liberalism, equality, and technological progress—intersected to challenge entrenched hierarchies. These transformations were not uniform; they unfolded differently across regions, shaped by local cultures, resources, and global connections. Colonial encounters, migration, and trade further reveal how spatial interactions influenced social stratification and identity formation. At the level of thought, intellectual movements such as the and modern social theory questioned traditional authority and inspired new visions of citizenship, rights, and social justice. The dynamic interplay between ideas and material realities underscores that social structures are neither static nor inevitable. Rather, they are historically contingent and continuously renegotiated. By examining intersections across time, space, and thought, this theme highlights the reciprocal relationship between structure and agency. Individuals and communities operate within inherited systems, yet through resistance, adaptation, and innovation, they become agents of change. Understanding these patterns provides critical insight into contemporary social challenges, revealing how past transformations inform present inequalities and future possibilities.

The Triad of Marginality

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ABSTRACT

This research paper investigates the complex intersectionality of religion, caste, and gender, focusing on how these three structural forces converge to shape the socio-economic and political realities of marginalized communities in South Asia. Moving beyond a singular analytical lens, this study adopts an intersectional framework to demonstrate that the experiences of individuals—particularly Dalit and minority women—are not merely the sum of their identities but are defined by a unique, integrated system of discrimination.

Research Methodology and Objectives

Utilizing a multi-disciplinary approach that combines socio-legal analysis with subaltern feminist theory, the paper examines the following core dynamics:

Scriptural and Social Sanction: How religious interpretations are frequently weaponized to uphold caste endogamy and gendered restrictions, maintaining "purity" through the control of female bodies.

Structural Violence: The disproportionate vulnerability of lower-caste women to systemic violence, where caste-based impunity often shields perpetrators within religious or local hierarchies.

Economic Disparity: An analysis of the "triple burden," where religious identity and caste status restrict access to education and capital, while gendered labor norms relegate these individuals to the lowest tiers of the informal economy.

Findings and Conclusions

The study finds that current legislative and developmental interventions often operate in silos, failing to address the "blind spots" created by these overlapping identities. For instance, gender-focused policies frequently overlook the specific barriers faced by Dalit women, while caste-based affirmative action may inadvertently benefit men within those groups more than women.

The paper concludes that true social emancipation requires a polycentric approach to justice. It calls for a shift in the human rights discourse—one that prioritizes the agency of those positioned at the nexus of these hierarchies to dismantle the entrenched structures of Brahminical patriarchy and religious orthodoxy.

Keywords: Intersectionality, Dalit Feminism, Brahminical Patriarchy, Religious Personal Law, Social Stratification.

Dietary Intake and its Association with Body Composition and Functional Strength among Women

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ABSTRACT

Background: Nutrition is a fundamental determinant of health and functional capacity across the lifespan, particularly among women who experience physiological changes related to growth, reproduction, and aging. Adequate dietary intake is essential for maintaining healthy body composition and supporting functional strength required for daily activities. Inadequate intake of energy, protein, and micronutrients may result in unfavorable body composition, reduced muscle strength, and impaired functional performance, increasing the risk of fatigue and long-term health complications.

Objective: The present study aimed to examine the association between dietary intake, body composition, and functional strength among women.

Methodology: A cross-sectional study was conducted on adult women. Dietary intake was assessed using a 24-hour dietary recall method. Body composition was evaluated using Body Mass Index (BMI), while functional strength was measured through standardized tests such as handgrip strength and the sit-to-stand test. Appropriate statistical tools were applied to analyze the relationship between dietary intake and selected variables.

Results: The findings indicated that women with adequate energy and protein intake demonstrated healthier body composition and higher levels of functional strength. A positive association was observed between protein intake and functional strength, whereas imbalanced dietary intake was associated with unfavorable body composition.

Conclusion: The study concludes that dietary intake plays a significant role in influencing body composition and functional strength among women. Promoting balanced nutrition through dietary awareness and intervention strategies may help improve functional health and overall well-being.

Keywords: Dietary Intake, Nutrition, Body Composition, Functional Strength, Women

Temples, Mosques, and Monastery: Religious Architecture and Historical Texts

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ABSTRACT

Religious architecture—encompassing temples, mosques, and monasteries—stands at the intersection of faith, power, culture, and artistic expression. Across civilizations, sacred structures have embodied theological principles while reflecting the historical contexts in which they emerged. From the axial geometry and sculptural programs of Hindu temples such as the Brihadeeswarar Temple to the soaring domes and minarets of mosques like the Sultan Ahmed Mosque, and the contemplative seclusion of monastic complexes such as Mont Saint-Michel, sacred architecture materializes religious cosmologies in stone, brick, and timber.

Temples in South and Southeast Asia often symbolize the cosmic mountain, integrating intricate iconography and ritual pathways that guide devotees from the earthly to the divine. Their development was closely tied to royal patronage, economic networks, and urban growth, revealing how spiritual authority and political power were mutually reinforcing. Mosques, emerging in the 7th century with the rise of Islam, prioritize congregational space oriented toward Mecca, emphasizing unity, geometry, and calligraphy. Their architectural forms evolved across regions—from hypostyle halls to centralized domed plans—demonstrating adaptation to local materials, climates, and artistic traditions while maintaining core liturgical functions.

Monasteries, central to Buddhist and Christian traditions, served not only as spiritual retreats but also as centers of learning, manuscript production, and agricultural management. Their layouts—cloisters, courtyards, and communal cells—reflect disciplined communal life and withdrawal from worldly concerns, even as many became influential political and economic institutions.

By situating these religious structures within their historical contexts—imperial expansion, trade routes, technological innovation, and cultural exchange—this study highlights how sacred architecture operates both as a theological statement and as a social document. Temples, mosques, and monasteries thus reveal the dynamic interplay between belief systems and the material worlds that sustain them, offering enduring insight into humanity's quest to shape space in the image of the sacred.

The Impact of Panchayat-Level Women's Reservation on MNREGA Employment in Haryana

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ABSTRACT

Women's participation in the workforce remains low in many parts of rural India, despite the presence of government employment programs such as the Mahatma Gandhi National Rural Employment Guarantee Act (MNREGA). One important policy aimed at improving women's status is the reservation of seats for women in panchayat-level local governance. In Haryana, the share of reserved positions for women in panchayats was increased from 33 percent to 50 percent in the year 2020. This change was expected to strengthen women's leadership at the grassroots level and improve their access to welfare and employment schemes. This study examines whether the increase in women's reservation at the panchayat level has had an impact on female labour force participation under MNREGA in Haryana. The main focus is on understanding whether greater representation of women in local decision-making bodies leads to higher participation of women in MNREGA work. The study uses data from MNREGA records at the panchayat and district levels and looks at indicators such as the number of women workers and the share of women in total workdays generated under the scheme. The findings of the study suggest that panchayats with higher women's reservation show better participation of women in MNREGA employment. Increased representation of women leaders appears to improve awareness about the scheme, reduce barriers to participation, and encourage more women to seek work under MNREGA. Female leaders may also be more responsive to the needs of women workers and help ensure smoother implementation of the program. Overall, the study highlights that political empowerment through reservation can play an important role in improving women's economic participation. Strengthening women's representation in local governance can therefore contribute to more inclusive development and better employment outcomes for women in rural areas.

Religious Movement and Social Change in India

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ABSTRACT

Religious movements have played a decisive role in shaping the social, cultural, and moral fabric of Indian society from ancient times to the modern period. India, being a land of deep spiritual traditions and diverse belief systems, has witnessed numerous religious reform movements that responded to social inequalities, rigid customs, and moral decline. These movements were not merely spiritual in nature; they were also powerful agents of social change that questioned established hierarchies, challenged oppressive practices, and promoted values such as equality, justice, and human dignity. From the early challenges posed by Buddhism and Jainism to Brahmanical orthodoxy, to the medieval Bhakti and Sufi movements that emphasized devotion and social harmony, and finally to the modern reform movements of the nineteenth and twentieth centuries, religion has remained closely intertwined with social transformation in India.

The emergence of religious movements often coincided with periods of social crisis, political instability, or economic change. These movements addressed issues such as caste discrimination, untouchability, gender inequality, superstition, ritualism, and social stagnation. Leaders and saints like Buddha, Mahavira, Kabir, Guru Nanak, Chaitanya, Raja Ram Mohan Roy, Swami Dayanand Saraswati, and Swami Vivekananda used religious idioms to communicate messages of reform to the masses. Their teachings helped bridge social divisions and inspired collective efforts toward social regeneration.

In the colonial period, religious reform movements assumed an added significance as they interacted with Western ideas of rationalism, humanism, and individual rights. Organizations such as the Brahmo Samaj, Arya Samaj, and Ramakrishna Mission sought to reinterpret Indian religious traditions in a modern context while simultaneously resisting cultural domination by colonial rulers. Thus, religious movements became instruments of both social reform and national awakening.

This paper examines the major religious movements in Indian history and analyzes their contribution to social change. It argues that religious movements in India have consistently functioned as dynamic forces that reshaped social norms, challenged injustice, and promoted ethical values.

History in Public Discourse: Museums, Media, and Monuments

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ABSTRACT

History in public Discourse plays a decisive role in shaping collective memory, identity, and citizenship. Museums, mass media, and monuments translate academic knowledge into publicly accessible narratives, thereby influencing how communities understand the past. In recent years, contests over representation, erasure, and political appropriation have intensified, making it essential to examine how these sites construct historical meaning and how audiences respond to them.

Previous scholarship on heritage and memory politics has shown that public narratives are shaped by ideology and institutional authority. Yet, much of this work relies primarily on textual reading of exhibitions or speeches and rarely combines them with systematic audience data or cross-platform comparison.

This study addresses that gap through a mixed-method design. The research analyzed 12 museums, 25 monuments, and 180 media items (television programs, news reports, and digital posts) produced between 2014 and 2024. Fieldwork included surveys of 420 visitors, along with interviews with 18 curators and media professionals. Discourse analysis and visual semiotics were used to examine representation patterns, while quantitative coding measured the frequency of themes such as nationalism, gender inclusion, and minority presence. Archival and policy documents further traced how official narratives are authorized and circulated.

The findings indicate that nearly 68% of representations privilege political elites, while marginalized communities appear in less than 20% of displays. However, interactive and digital formats show greater narrative diversity and encourage participatory reinterpretation. The study demonstrates that public History is negotiated rather than passively consumed. By interpreting institutional production with audience reception, the research contributes a more democratic framework for understanding the politics of memory and offers practical insights for curators, educators, and cultural policymakers.

Colonial Modernity and the Unfinished Project of Social Transformation in Post-Colonial India

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ABSTRACT

Colonialism in India was not merely a political conquest; it was a profound reordering of society that penetrated institutions, identities, and everyday life. This paper critically examines how colonial rule restructured social hierarchies, economic systems, legal frameworks, and intellectual paradigms, and how these transformations continued to shape post-colonial India in complex and often contradictory ways. Rather than viewing 1947 as a moment of complete rupture, the study interrogates the continuities embedded within structures of governance, bureaucracy, education, and law that survived the transfer of power. Colonial modernity introduced codified legal systems, centralized administration, commercialized agriculture, and Western education, redefining caste relations, gender roles, and economic dependencies. Reform movements and nationalist politics attempted to reclaim agency, yet they often operated within conceptual frameworks shaped by colonial epistemologies. Independence promised transformation through constitutional democracy, social justice, land reforms, and planned development; however, deeply entrenched hierarchies of caste, class, and gender persisted, revealing the layered nature of social change. This paper argues that post-colonial India embodies an “unfinished project” of transformation—where resistance and continuity coexist. The persistence of colonial administrative cultures, socio-economic disparities, and identity politics suggests that decolonization is not a singular historical event but an ongoing process. By situating colonial and post-colonial transitions within broader debates on power, knowledge, and social restructuring, the study offers a critical re-reading of how historical processes continue to shape contemporary inequalities. Ultimately, it calls for a more reflective engagement with history to understand not only how societies transform, but why certain structures endure despite political freedom.

Keywords: Colonial Modernity; Post-Colonial Transformation; Social Hierarchies; Institutional Continuity; Decolonization; Nation-Building; Caste and Class; Historical Change.

The Evolution of Women's Position within Social Structures: A Historical Perspective

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ABSTRACT

The position of women within social structures has undergone significant transformation across different historical periods, reflecting broader social, economic, political, and cultural changes. This paper examines the evolution of women's status within social structures from a historical perspective, focusing on the ways institutional arrangements, cultural norms, and power relations have shaped and reshaped women's roles and opportunities. Social structures such as family, religion, education, economy, and political systems have historically influenced women's access to resources, decision-making authority, and social mobility. In traditional societies, women's roles were largely confined to domestic responsibilities, with limited participation in public life. These roles were reinforced by patriarchal norms and institutional practices that restricted women's autonomy and reinforced gender inequality. However, over time, major historical developments—including industrialisation, social reform movements, educational expansion, and political democratisation—contributed to gradual changes in women's social position. These processes enabled women to gain increased access to education, employment, and political participation, thereby challenging traditional gender hierarchies.

The paper adopts a historical and sociological approach to analyse how social structures both constrained and enabled women's agency across different periods. It also explores the interaction between structural forces and women's collective actions, such as reform movements and feminist struggles, in shaping social change. While significant progress has been achieved, structural inequalities and gender-based disparities continue to persist in various forms. This study highlights that the evolution of women's position is neither linear nor simple, but complex, shaped by continuity and change within social structures. Understanding this historical transformation is essential for analysing contemporary gender relations and addressing ongoing challenges to gender equality. The paper contributes to a deeper understanding of the relationship between social structures and gender, emphasising the importance of structural reform and social awareness in promoting women's empowerment and social justice.

Intersections of Caste, Gender and Religion in Medieval India: A Socio-Historical Analysis

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ABSTRACT

History and society are closely connected to the systems of caste, gender, and religion that have influenced Indian civilisation for decades. Medieval India is an essential era in which social ranks were not only solidified but also challenged by religious movements, political organisations, and cultural activities. The paper analyses the intersections of caste, gender and religion in medieval Indian society, emphasising how social identities were created, negotiated and changed. The caste system was an overarching system of organisation of social life, governing occupation, status, and access to resources. At the same time, the gender roles were defined by the patriarchal norms, which limited the mobility of women, their education, and their personal lives. Religions (both Brahmanical and Islamic) served an influential role in justifying social inequalities, but were also sites of opposition. It reiterated, for example, the Bhakti and Sufi movements, which involved defiance of ritual orthodoxy and the honouring of spiritual equality, as well as spaces for marginalised groups and women. In this paper, we shall argue, through the analysis of literary sources, religious texts, and historical accounts, that medieval society was neither stagnant nor unilaterally oppressive; instead, it was characterised by negotiation between authority and resistance. The paper discusses how social reform movements reinterpret religious teachings to challenge the exclusivity of caste and gender inequality. This paper places caste and gender in religious and political contexts and, through this, contributes to the interdisciplinary debate on how the past influences long-standing social orders. This knowledge of intersections reveals how social hierarchies in modern India are both sustained and changed.

Keywords: Caste Hierarchy; Gender Relations; Religious Movements; Medieval India; Social Transformation

Climate and Civilization: Environmental Change and the Transformation of Settlements in North India (1200–1900 CE)

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ABSTRACT

This paper examines the relationship between environmental change and the transformation of human settlements in North India between 1200 and 1900 CE. While political and economic factors have traditionally dominated historical analysis, the role of climate variability, river shifts, drought cycles, and ecological transformations remains comparatively underexplored. This study argues that environmental dynamics significantly influenced patterns of migration, urban growth, agrarian restructuring, and the rise and decline of regional centers. Focusing on climatic fluctuations during the Medieval Warm Period's transition and the Little Ice Age, the research highlights how irregular monsoons, river course changes (particularly in the Indo-Gangetic plains), and forest depletion reshaped settlement geography. Case studies from selected regions demonstrate how communities adapted through irrigation innovations, crop diversification, and shifts in trade networks. The paper also explores how state policies under the Delhi Sultanate, Mughal administration, and later colonial governance interacted with environmental pressures, influencing resilience or vulnerability. By integrating historical records, environmental data, and geographical analysis, this research seeks to bridge the gap between environmental history and socio-political historiography. The study emphasizes that civilizations are not merely shaped by rulers and wars, but also by ecological forces that redefine human possibilities. Understanding these historical interactions offers valuable insights into present-day climate challenges and sustainable planning. Thus, the paper situates environmental change at the center of historical transformation, demonstrating that climate has been a silent yet powerful architect of civilization in North India.

Reservation, Representation, and Judicial Reform: Intersections of Caste, Gender, and Constitutional Change in Contemporary India

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ABSTRACT

The Indian Constitution has historically functioned as a transformative instrument aimed at reconciling social diversity with democratic ideals. In contemporary India, debates surrounding reservation, representation, and judicial reform have brought renewed attention to the evolving relationship between constitutional change and social transformation. This paper examines the intersections of caste, gender, and institutional reform through a critical historical and socio-political analysis of recent constitutional developments, with particular emphasis on the shifting frameworks of affirmative action, democratic representation, and judicial restructuring.

By situating contemporary constitutional amendments within the broader trajectory of India's post-colonial constitutional evolution, the study explores how constitutional reforms reflect changing conceptions of equality, justice, and representation. The expansion of reservation policies beyond traditional caste-based criteria signals an emerging discourse around economic justice, while initiatives aimed at enhancing women's political representation highlight ongoing struggles for gender inclusion within democratic institutions. At the same time, debates surrounding judicial reform reveal tensions between institutional accountability and the preservation of judicial independence, underscoring the complex balance between democratic responsiveness and constitutional safeguards.

Adopting an interdisciplinary approach that integrates historical analysis, constitutional theory, and socio-political critique, the paper argues that constitutional change must be understood not merely as a legal process but as a reflection of broader societal negotiations over power, identity, and inclusion. These developments illustrate how constitutionalism in India continues to evolve through the dynamic interaction between historical legacies and contemporary demands for social justice. By framing constitutional amendments within the wider context of historical transformation and public discourse, this study contributes to ongoing scholarly discussions on how law mediates social change and shapes the evolving contours of democracy in modern India.

“Empires Build Roads, But Also Ruptured Roots”: Colonial and Post-Colonial Transformation of Society

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ABSTRACT

Colonialism was not only about one country ruling another; it changed the whole structure of society. When countries like Britain ruled places such as India and Nigeria, they brought major changes in politics, economy, education, and culture. This abstract explains how society changed during colonial rule and how it continued to change after independence. During the colonial period, traditional systems were replaced by new laws and administrative structures. In India, the British introduced land revenue systems like the Zamindari system, which affected farmers and increased poverty in many areas. Local industries and handicrafts declined because British goods were promoted in the market. In Nigeria, colonial rulers created boundaries without considering ethnic and cultural differences, which later caused political conflicts. Although railways, schools, and modern education were introduced, these mainly helped the colonial rulers in controlling resources and trade. The main objective of this study is to understand how colonial changes continued to influence society even after independence. Using a historical method and secondary sources, this study compares colonial policies with post-colonial developments. The findings show that after independence, countries tried to rebuild their identity and economy. For example, after 1947, India adopted democracy and planned economic development. Nigeria adopted a federal system to manage diversity. However, problems like poverty, inequality, and political instability remained connected to colonial policies. In conclusion, colonialism deeply transformed societies, and its effects did not end with independence. Post-colonial nations are still working to overcome colonial legacies while building strong and independent societies.

Keywords: Colonialism, Post-Colonialism, Structural Change, Identity Formation, Economic Development, Neo-colonialism.

Partition and the Reconfiguration of Society in Sonipat: Demographic Change, Settlement of Refugees, and Social Transformation (1947-1965)

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ABSTRACT

In August 1947, India gained independence and was partitioned into India having Hindu majority and Pakistan having Muslim majority. The partition brought about a remarkable change in the society and demography of North India, significantly affecting the areas around Delhi including Sonipat. The present research examines how the large-scale migration of people restructured the society of Sonipat and brought about demographic change. It also studies the settlement of refugees and social transformation. There was a significant demographic reconstitution as a result of influx of Hindu and Sikh refugees from Pakistan and emigration of Muslims from India. This paper explores the settlement pattern of refugees, redistribution of property and agricultural land, and the emergence of new residential areas and markets in Sonipat. It further investigates the way in which entrepreneurial initiatives by refugees played a key role in the expansion of trade and industry, slowly reshaping Sonipat from a predominantly agrarian settlement into a semi-urban centre. Apart from examining material reconstruction, the study analyzes changes in caste structures, inter-community relationships and local political engagement. It further highlights the memory, traumatic experience and social integration which influenced the formation of collective identity in the post-colonial times. By positioning Sonipat within the wider historiography of Partition and post-colonial transformation, this research claims that Partition was not simply an episode of displacement but a critical moment that reconfigured the social geography and institutional framework of the district. This study enriches the regional history by highlighting how national cataclysms were experienced and handled at the local level, showing that the post-colonial society in Sonipat was deeply shaped by the enduring legacies of Partition.

Environment and Ecological Histories

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ABSTRACT

The study of environmental and ecological histories explores how human societies and the natural world have shaped one another over time. Rather than treating nature as a passive backdrop to human events, environmental history recognizes landscapes, climates, plants, animals, and diseases as active forces influencing political, economic, and cultural change. From the rise of early agricultural civilizations along rivers such as the Nile, Tigris, and Indus, humans have depended on and modified ecosystems. Forests were cleared for farming, wetlands drained for settlement, and wildlife domesticated for food and labor. These transformations enabled population growth and technological development, but they also altered soil fertility, water cycles, and biodiversity. The collapse of some ancient societies has been linked to deforestation, erosion, and climate shifts, showing that environmental limits have always mattered. The industrial era marked a dramatic turning point. The large-scale use of coal, oil, and gas fueled economic expansion but intensified pollution and greenhouse gas emissions. Cities expanded rapidly, often with little regard for sanitation or air quality. Ecological history examines how industrialization reshaped landscapes through mining, railways, dams, and global trade networks. It also studies how environmental inequalities emerged, with marginalized communities frequently bearing the heaviest burdens of contamination and resource depletion. In the twentieth and twenty-first centuries, awareness of environmental degradation gave rise to conservation movements and global agreements aimed at protecting ecosystems. Climate change, biodiversity loss, and ocean pollution have become defining challenges of our time. Ecological history helps us understand that these crises are not sudden accidents but the result of long-term patterns of consumption, colonization, and technological growth. Ultimately, environmental and ecological histories remind us that humanity is embedded within nature, not separate from it. By learning how past societies interacted with their environments—successfully and unsuccessfully—we gain insight into building more sustainable and equitable futures for the planet.

A Watershed and Development of Land use using GIS System

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ABSTRACT

A watershed is a section of land that is clearly defined by its physical boundaries and water discharge. It is a geographical area where the watershed is drained by a river or reservoir among other places and the hydrological circumstances are such that water becomes concentrated there. The term “watershed” refers to a complex of soils, landforms, flora and land uses within a topographic border or a water divide. It's commonplace to use the terms “watershed”, “catchment” and “basins” interchangeably. They are well known as desirable units for developing and carrying out initiatives. A watershed is the perfect organizational unit for the sustainable management of natural resources.

Purpose of attaining sustainable development a watershed is the perfect unit for managing natural resources like land and water as well as for reducing the effects of natural disasters. If correctly combined with geomorphology and geology the morphometric assessment helps to develop a first hydrological diagnosis in order to forecast approximately how a watershed would behave. The physiographic features of the drainage basin such as size, shape, slope drainage density and size stream length etc. can influence the hydrological response of a river basin. So in order to gain a fundamental understanding of watershed dynamics, morphometric examination of a watershed is a crucial initial step.

The appraisal of river basins, the prioritization of watersheds for soil and water conservation and the micromanagement of natural resources all benefit greatly from the quantitative examination of morphometric features. The main factors affecting how flowing water ecosystems function at the basin scale are geology relief and climate. Morphometric descriptors are relatively straightforward ways to compare basin characteristics, explain basin processes and provide a better knowledge of the geological and geomorphic history of a drainage basin.

Keywords: Watershed, Drainage, River, Morphometric, Geographical

South Indian Temple Architecture

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ABSTRACT

Temple architecture in South India developed over centuries as a result of changing religious practices, artistic traditions, and political patronage. Rulers and dynasties played a major role in shaping this architectural tradition, leaving behind temples that still stand as symbols of their power and devotion. By studying these temples, we can better understand the historical context in which they were built and the society that created them.

South Indian temple architecture, often known as the Dravidian style, developed between the 6th and 16th centuries under the patronage of powerful dynasties such as the Pallava Dynasty, Chola Dynasty, Pandya Dynasty, and the rulers of the Vijayanagara Empire. Early examples were rock-cut temples built during the reign of Narasimhavarman I at sites like Mahabalipuram. Later, the Chola ruler Rajaraja I constructed grand stone temples such as the Brihadeeswara Temple, known for its towering vimana and detailed sculptures. Temples served not only religious purposes but also functioned as centers of education, art, and economic activity. Large water tanks, engraved walls not only served the purpose of decoration but also provided holy baths and safety during attacks by intruders. However, some temple complexes faced damage during invasions such as the southern campaigns of Malik Kafur in the early 14th century. Despite these disruptions, many temples were restored and expanded by Vijayanagara rulers, who added large gopurams and reinforced temple-centered urban life.

In conclusion, temple architecture in South India reflects the region's rich cultural, religious, and political history. Despite periods of invasion and conflict, many of these structures have survived and continue to be important historical landmarks. Their massive gopurams, detailed carvings, and carefully planned layouts show the high level of skill achieved by ancient craftsmen and architects. Many of these grand structures stand tall and add feather to the cap in India's UNESCO list of Heritage Sites like the Great Living Chola Temples.

Religious Movements and Social Change in India

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ABSTRACT

Religious movements in India have played a major role in shaping social change throughout history. These movements emerged as responses to social inequalities, rigid traditions, and the need for moral and spiritual reform. Many reformers used religion as a tool to challenge practices such as caste discrimination, gender inequality, superstition, and social injustice. By promoting new interpretations of religious teachings, they encouraged people to adopt more rational, humane, and progressive values. During the nineteenth and early twentieth centuries, several reform movements emerged that aimed to modernize Indian society while preserving its spiritual heritage. Leaders such as Raja Ram Mohan Roy, Swami Dayanand Saraswati, and Swami Vivekananda emphasized social equality, education, and moral upliftment. Organizations like the Brahmo Samaj and Arya Samaj worked to eliminate social evils such as sati, child marriage, and untouchability, while promoting women's education and social justice. These movements also contributed to the development of modern ideas such as human rights, freedom, and national identity. Reformers encouraged people to question blind faith and adopt scientific thinking. At the same time, they revived interest in ancient Indian philosophy and spiritual traditions, creating a balance between tradition and modernity. Religious reform movements also helped unite different sections of society and played an indirect role in strengthening the Indian nationalist movement. In addition, these movements provided opportunities for marginalized communities to demand equality and dignity. Many reformers spoke against caste discrimination and supported social reforms that aimed to create a more inclusive society. As a result, religious movements became an important force for social transformation. In conclusion, religious movements in India were not only spiritual initiatives but also powerful agents of social reform. They significantly influenced social values, promoted equality, and contributed to the modernization and progress of Indian society.

History in Public Discourse: Museums, Media and Monuments

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ABSTRACT

History in public discourse plays a vital role in shaping collective memory, national identity, and social value. Public institutions such as the British museum, media platforms like BBC, and national monuments such as India gate function as a powerful site where historical narratives are constructed, interpreted, and communicated to the public. The spaces do not merely present facts; interpretation of the past, often reflecting political, cultural , and ideological influence. In contemporary society, where digital media increasingly mediates historical understanding, it becomes essential to examine how museums, media and monuments contribute to public perception of history and how inclusive, accurate, and representative these narratives are. Previous research has examined museums as sites of memory and analyzed media representation of historical events. Scholars have also studied monuments as symbols of national identity and political power. However, earlier studies largely relied on qualitative case studies and textual analysis, often focusing on single institutions or regions. The limitation of such methods lies in their restricted scope and lack of comparative, data-driven analysis across different platforms. Therefore, there is a need for interdisciplinary research that combines qualitative interpretation with quantitative data to understand how history circulated in multiple public domains simultaneously. This study employs a mixed – method approach, combining content analysis of 50 museums exhibitions, 200 media articles and broadcasts, and 30 national monuments across three countries. Data were collected through field visits, digital archives, audience surveys (n =500) , and social media analytics. The research utilizes thematic coding, discourse analysis, and statistical correlation techniques to examine patterns of representation and audience reception. The findings reveal that public history narrative often emphasizes nationalism and selective memory, while marginalized voices remain underrepresented. Media platforms amplify certain interpretations , influencing public opinion more strongly than static monuments. The study highlights the need for inclusive curatorial practice and responsible media farming. Its significance lies in offering a comparative, data-informed framework for understanding how history functions in public discourse and how it shapes democratic engagement and cultural identity.

Intersections of Religion, Caste and Gender in Indian Society

Payal

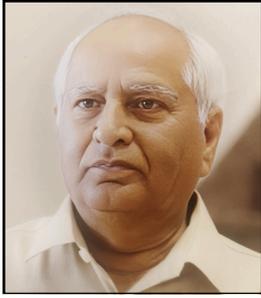
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ABSTRACT

The social structure of India has historically been shaped by the interrelationship of religion, caste, and gender. These three elements function not as isolated systems but as interconnected frameworks that influence social hierarchy, identity formation, and power relations. The concept of intersectionality helps in understanding how these social categories interact and create complex forms of discrimination and privilege within society. Religion has played a significant role in legitimizing caste hierarchies and gender roles through religious texts, customs, and social practices. The caste system historically determined an individual's social status, occupation, and access to resources, while gender norms further regulated the roles and rights of men and women within different caste groups. Women belonging to marginalized castes often faced multiple layers of discrimination based on both caste and gender. Historical examples demonstrate how religious traditions and social institutions reinforced these inequalities. Practices such as restrictions on education, limitations on mobility, and exclusion from religious spaces reflected the combined effects of caste and gender hierarchies. Reform movements in the nineteenth and twentieth centuries, including those led by social reformers and anti-caste activists, attempted to challenge these oppressive structures and advocate for equality and social justice. In contemporary India, despite constitutional guarantees of equality, the intersections of religion, caste, and gender continue to influence social experiences, particularly for marginalized communities. This paper aims to examine how these intersecting identities have historically shaped social inequalities and how they continue to affect access to rights, opportunities, and representation. Understanding the intersection of religion, caste, and gender is essential for analyzing the broader dynamics of power and inequality in Indian society and for promoting more inclusive and equitable social structures.

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**People without the
knowledge of their
past history, origin
and culture is like
a tree without
roots.**

