



ज्ञान-विज्ञान विमुक्तये

प्रो. रजनीश जैन
सचिव

Prof. Rajnish Jain
Secretary



सत्यमेव जयते

विश्वविद्यालय अनुदान आयोग
University Grants Commission

(शिक्षा मंत्रालय, भारत सरकार)
(Ministry of Education, Govt. of India)

बहादुरशाह जफर मार्ग, नई दिल्ली-110002
Bahadur Shah Zafar Marg, New Delhi-110002

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F.No. 1-8/2016(CPP-II)

27th March, 2021

PUBLIC NOTICE

Sub: Continuance of the UGC Schemes up to 31.03.2022

In continuation to the Public Notice of even number dated 27th October, 2020, and in view of the decision taken by the Commission in its meeting held on 18th February, 2021, it is informed to all concerned that the UGC Schemes mentioned in the Annexure have been extended up to 31.03.2022.

(Rajnish Jain)

ANNEXURE

UGC Schemes proposed for Continuation

S. No.	Name of the scheme	Remarks
1.	Massive Open Online Courses (MOOCs) : SWAYAM	
2.	Establishment of Centres in Universities for Study of Social Exclusion And Inclusive Policy	
3.	Women's Studies in Higher Educational Institutions	
4.	Equal Opportunity Cell (Coaching Schemes for SC/ST/OBC (Non-Creamy Layer) & Minority Students for Universities and Colleges)	(i) Remedial Coaching for SC/ST/OBC (non-creamy layer) & Minority Community Students (ii) Coaching Classes for Entry into Services for SC/ST/OBC (Non Creamy Layer) And Minority Community Students (iii) Coaching For National Eligibility Test or State Eligibility Test for SC/ST/OBC (Non-Creamy Layer) & Minority Community Students
5.	Schemes for Persons with Disability in Universities and Colleges	(i) Teacher Preparation in Special Education (TEPSE) (ii) Higher Education for Persons with Special Needs (HEPSN) (iii) Visually - Challenged Teachers
6.	UGC Research Awards for Faculty	i. BSR Faculty Fellowship ii. Emeritus Fellowship iii. Research Award iv. Mid-career Award v. Startup grant
7.	UGC Fellowships for Post-Doctoral Researchers	i. Dr. DS Kothari Post-Doctoral Fellowship ii. Dr. S Radhakrishnan Post-Doctoral Fellowship iii. Post-Doctoral Fellowship for SC/ST iv. Post-Doctoral Fellowship for Women
8.	UGC Fellowships for Doctoral students	i. National Eligibility Test - Junior Research Fellowship (NET-JRF) ii. Swami Vivekananda Fellowship for Single Girl Child
9.	UGC Scholarships for Post-Graduate Students	i. PG Indira Gandhi Scholarship for Single girl Child ii. PG scholarship for University Rank Holders iii. PG scholarship for SC/ST students to pursue Professional courses iv. PG scholarship for GATE qualified students for ME/M.Tech

10.	UGC Scholarships for Under-Graduate Students (Ishaan Uday Special Scholarship scheme for NER)	
11.	Networking Resource Centers	
12.	Maulana Azad National Fellowship for Minority Students	
13.	National Fellowship for Students with Disabilities	
14.	National Fellowship for SC Candidate	
15.	National Fellowship for Other Backward Classes	
16.	Autonomous Colleges	
17.	National Skills Qualification Framework	(i) Community Colleges in Universities and Colleges (ii) Introduction of Bachelor of Vocational (B.Voc) Programme in Universities and Colleges (iii) Deen Dayal Upadhyay Centers for Knowledge Acquisition and Up-gradation of Skilled Human Abilities and Livelihood (KAUSHAL) in Universities and Colleges (DeenDayal Upadhyay Kaushal Kendras)
18.	UGC Chairs in Universities	
19.	Human Resource Development Centre	
20.	Swachh Bharat-Swasth Bharat Abhiyan	
21.	Establishment of Centre for Fostering Social Responsibility and Community Engagement in University	
22.	Establishment/Up-gradation of Hindi Departments.	
23.	Scheme for Seminar / Symposia / Conference for Colleges	
24.	Travel Grant for College Teachers	
25.	Epoch Making Social Thinkers of India	
26.	STRIDE (Scheme for Trans-disciplinary Research for India's Developing Economy)	
27.	E-content Development project, Submission of Assistance from UGC under NME-ICT	
28.	Funding Support to Universities for the Study and Research in Indigenous and Endangered Languages of India	
29.	Consortium for Academic and Research Ethics (CARE)	
30.	Special Assistance Programme	To continue only up to the approved period of their tenure (in each case) by UGC
31.	Centre with Potential for Excellence in a Particular Area (CPEPA)	To continue only up to the approved period of their tenure (in each case) by UGC
32.	Colleges with Potential for Excellence/College of Excellence	To continue only up to the approved period of their tenure (in each case) by UGC



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(Ministry of Education, Govt. of India)
35, फिरोज़ शाह मार्ग, नई दिल्ली-110001
35 Feroz Shah Marg, New Delhi-110001



No. F. 4-172/2013 (NFE)

I.D.

NFE-0580

Subject: Settlement of UGC Accounts - reg.

Name of Scheme: Epoch Making Social Thinkers of India – Indira Gandhi studies Centre.

Plan Period: XII

Name of the Institution /Department: Shanti Devi Arya Mahila college Dinangar, Dist.Gurdaspur State:
Punjab

This is to certify that on the basis of documents submitted by the College/Institute/University the account may be treated as finalized.

This being issued by the UGC is subject to reconciliation of the facts/figures submitted by the college in case, any irregularity is noticed at later stage, immediate action will be taken to get refund/adjustment or any other action as deemed fit.

Un Devi
24/01/2023
(Section Officer)

Chauhan
24/01/2023
(Under Secretary)

Chauhan
24/01/23
(Joint Secretary)

डॉ. जी.एस. चौहान / Dr. G.S. CHAUHAN
संयुक्त सचिव / Joint Secretary
विश्वविद्यालय अनुदान आयोग
University Grants Commission
शिक्षा मंत्रालय, भारत सरकार
Ministry of Education, Govt. of India
नई दिल्ली-110 002 / New Delhi-110 002

OPPO Reno7 Pro 5G



UNIVERSITY GRANTS COMMISSION
35, FERoze SHAH ROAD,
NEW DELHI-110 001

No. F.6-1/2012 (NFE)

May, 2013

30 MAY 2013

The Principal,
Shanti Devi Arya Mahila College,
Dinanagar, Dist. Gurdaspur-143 531
(Punjab)

Subject : Establishment of Indira Gandhi Studies Centre at Shanti Devi Arya Mahila College, Dinanagar, Dist. Gurdaspur-143 531 (Punjab) under the scheme of Epoch Making Social Thinkers of India during XII Plan period (2013-14 to 2016-17) - regarding.

Sir/Madam,

I am directed to refer to your proposal considered in the UGC office in the month of February, 2013 on the above subject and to convey the approval of the University Grants Commission for establishment of Indira Gandhi Studies Centre at your College during the XII Plan period (2013-14 to 2016-17) with the following financial inputs:-

I. Non-Recurring

i)	Equipments (Audio-visual aids, computer etc.) (Once at the time of the establishment of the Centre)	Rs.2,00,000/-
	Total	Rs.2,00,000/-

II. Recurring grant P.A.

i)	Books & Journals	Rs.50,000/-
ii)	Seminars/Workshops/Courses Lectures series	Rs.1,00,000/-
iii)	Honorarium to visiting faculty (Rs.1,000/- for outstation and Rs.500/- for local faculty)	Rs.50,000/-
iv)	Hiring Services including one research associate	Rs.50,000/-
v)	Programme Cost (including field action, preparation of research Proposals, TA/DA etc. including meeting of Advisory Committee)	Rs.50,000/-
vi)	Contingency	Rs.50,000/-
	Total	Rs.3,50,000/-

Contd....



University Grants Commission
35, Feroze Shah Road
New Delhi-110001

July, 2010

17 JUL 2010

No.F 6-1/2004 (NFE-II)

The Principal,
 Shanti Devi Arya Mahila College,
 Dinanagar Distt. Gurdaspur-143 531 (Punjab)

Subject: Establishment of Dr. Ambedkar Studies Centre in Shanti Devi Arya Mahila College, Dinanagar Distt. Gurdaspur-143 531 (Punjab) under the scheme of Epoch Making Social Thinkers of India during XI Plan Period (2010-11 to 2011-12) – regarding.

Sir,
 I am directed to refer to your presentation made in the UGC office on the above subject and to convey the approval of the University Grants Commission for establishment of a new Dr. Ambedkar Studies Centre in Shanti Devi Arya Mahila College, Dinanagar Distt. Gurdaspur-143 531 (Punjab) during the XI Plan Period (2010-11 to 2011-12) with the following financial inputs:-

Non-Recurring

Equipment. (Audio-visual aids, computer etc. (once at the time of the establishment of the centre.	-	Rs.3,00,000
Total	-	Rs.3,00,000

Remuneri

Recurring

Books & Journals,	-	Rs.50000
Seminars/Workshops/Courses Lectures series	-	Rs.1,00,000
Honorarium to visiting faculty (Rs.1,000/- for outstation and Rs.500/- for local faculty)	-	Rs.2,50,000
Hiring Services including one research associate	-	Rs.1,50,000
Programme Cost (including field action, preparation of research Proposals, TA/DA etc. including meeting of Advisory Committee)	-	Rs.1,50,000
Contingency	-	Rs.50000
Total	-	Rs.7,50,000
Grand Total	-	Rs.10,50,000

The grants will be paid on the terms and conditions as laid down in the XI Plan guidelines governing the scheme, you are requested to send acceptance of terms and conditions as laid down in the XI Plan guidelines of the scheme.

MS
Ambedkar
Chairman

Yours faithfully,

AL
 (Archana Thakur)
 Deputy Secretary



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35 Feroz Shah Marg, New Delhi-110001



सत्यमेव जयते

(U.F. 2-205/2010(NFE-II))

I.D.

NFE-0381

Subject: Settlement of UGC Accounts - reg

Name of Scheme: Epoch Making Social Thinkers of India - Dr. Ambedkar Studies Centre

Plan Period: XI Plan

Name of the Institution /Department: Shanti Devi Arya Mahila College, Dinanagar, Dist. Gurdaspur -
143 531 (Punjab)

State: Punjab

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W. M. Rani
19/2/23
(Section Officer)

Paul
13/02/2023
(Under Secretary)

Paul
20/02/23
PS

Dr. G.S. Chauhan
24/02/23
(Joint Secretary)

डॉ. जी.एस. चौहान / Dr. G.S. CHAUHAN
संयुक्त सचिव / Joint Secretary
विश्वविद्यालय अनुदान आयोग
University Grants Commission
शिक्षा मंत्रालय, भारत सरकार
Ministry of Education, Govt. of India
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Details of utilization of amount sanctioned by UGC
For
Ambedkar Studies centre
Under the scheme of
Epoch Making Social Thinker of India

Year (2014-15)

Total Amount Utilized 2,76,600/-

Activities	Amount Utilized
Purchase of Books	10,000/-
Seminar	1,11,000/-
Extension Lectures	12,000/-
Inter-College essay Writing Competition	
10,000/-	
Inter-College Quiz Competition	10,000/-
Inter-College Debate and Paper reading Competition	4600/-
Social Activities	35,000/-
<u>Hiring Services of Research Fellow</u>	<u>84,000/-</u>
<u>Total</u>	<u>2,76,600/-</u>

Year (2015-16)

Total Amount Utilized 2,35,600/-

Activities	Amount Utilized
Purchase of Books	15,000/-
Seminar	65,000/-
Extension Lectures	10,000/-
Inter-College essay Writing Competition	10,000/-
Inter-College Quiz Competition	12,000/-
Inter-College Debate and Paper reading Competition	4600/-
Social Activities	35,000/-
<u>Hiring Services of Research Fellow</u>	<u>84,000/-</u>
<u>Total</u> 2,35,600	

Year (2016-17)

Total Amount Utilized 2,91,200/-

Activities	Amount Utilized
Purchase of Books	15,000/-
Publication of Books-	40,000/-
Seminar	76,000/-
Extension Lectures	10,000/-
Inter-College essay Writing Competition	10,000/-
Inter-College Quiz Competition	12,000/-
Inter-College Debate and Paper reading Competition	9200/-
Social Activities	35,000/-

Hiring Services of Research Fellow

84,000/-

Total 2,91,200/-

VARIOUS COMMITTEES & MEMBERS: (Proposed)

A. Advisory Committee:

- | | | |
|----|---|------------------------------|
| 1. | Mrs. Ratna Sharma | Principal, SDAM college, DNN |
| 2. | Dr. Anjna Malhotra, Director In charge,
Dr. Ambedkar Studies Centre, | Member Secretary |
| 3. | Dr. Maneeta Kahlon | Member |
| 4. | Dr. Parabjit Kaur | Member |
| 5. | Mrs. Sunita Verma | Member |
| 6. | Dr. Reena Talwar | Member |
| 7. | Mrs.Sangeeta Puri | Member |
| 8. | Dr. Kulwinder kaur | Member |
| 9. | Mrs. Jyoti saini | Member |

B. Purchase Committee:

- | | | |
|----|--------------------|--------|
| 1. | Mrs. Neenu | Member |
| 2. | Mrs. Parveen Saini | Member |
| 3. | Mrs. Deepak Jyoti | Member |
| 4. | Mrs. Sangeeta puri | Member |

C. Research & Publication Committee:

- | | | |
|----|--------------------|--------|
| 1. | Dr. Maneeta Kahlon | Member |
|----|--------------------|--------|

- | | | |
|----|--------------------|--------|
| 2. | Dr. Parabjit Kaur | Member |
| 3. | Mrs. Sunita Verma | Member |
| 4. | Dr. Anjna Malhotra | Member |

C. Programme Committee:

- | | | |
|----|--------------------|--------|
| 1. | Dr. Reena Talwar | Member |
| 2. | Mrs.Sangeeta Puri | Member |
| 3. | Dr. Kulwinder kaur | Member |
| 4. | Dr. Sushma Gupta | Member |

Report of the activities

The Ambedkar studies centre was established in our college with specific aim of generating consciousness amongst teachers, students and the people of vicinity about the ideas and values cherished by one of the strongest pillar of nation-building Baba Sahib Dr. Bhim Rao Ambedkar. Establishing a centre in the remote area, which is surrounded by 104 villages, attains greater importance and scope. This centre is working in true spirit to create awareness among people about the ideology of our great lawgiver dr. Ambedkar. Since inception the centre has been active along multiple dimensions with the avowed purpose of spreading consciousness among people. in the multifold efforts the centre from time to time, has been organizing a variety of programmes, such as Chetna Rallies for establishing social, Political and economic justice which is the core value of Baba Sahib's ideology, celebration of Birth/death anniversery of Babasahib, organizing Seminars, extension lectures, interface programmes, organizing blood donation camps, inter as well as intra college quiz, essay writing, debates, poetical recitations competitions etc to spread ideology of Dr. Ambedkar. Centre has been collecting the original books of Dr. Ambedkar for good research. Centre published three edited books on Dr. Ambedkar.

SEMINARS

- 1. National Seminar on Relevance of the ideology of Dr. Ambedkar in Indian Political System**

Dr. Emanuel Nahar Political Science Department from PU Chandigarh, Dr. Kamla Sandhu Political Science Department from Pu Chd., Dr. Rajesh Kumar from Social sciences department, GNDU, Amritsar, Dr. Viney Kapur, Law department, GNDU Amritsar, Dr. J.S.Sekhon from Pol. Science department Amritsar, Dr. Satnam Singh from Political Science department, GNDU Amritsar, Dr. Kuldeep Singh from Pol. Science department Amritsar, Dr. Rakesh Mohan, Principal, GND college, NIARI, Dr. Gurmeet Kaur, Principal, RRMK Arya College, Pathankot, Dr. Viney Kumar from DAV College, Dasuya, Dr. S.S. Narang from Guru Granth Sahib University Patiala, Dr. Lalit Kumar, BUC college, Batala, Dr. NeeraJ Kumar, BUC college, Batala Major Sonath, Ambedkar Mission, Gurdaspur were present to enlighten all with the working of our political system under the great impact of Dr. Ambedkar.

The programme started the lamp lightening and saraswati vandana.

Dr. Emanuel Nahar, the Key-note speaker, stated that throughout his life Dr. B. R. Ambedkar known as Baba Sahib, struggled to establish a new social order based on liberty, equality, fraternity and justice. For him social democracy was essential for the success of political democracy committed to provide distributive justice and dignity to humanity at large. In fact Dr. Ambedkar can be understood in the sacrifice he made for the upliftment of the downtrodden, untouchables and poorest of the poor in the nation. His social philosophy, personality and ideology were deeply influenced by Gautam Budh, Sant Kabir, Mahatama Jyotiba Phulle and Karl Marx (in limited sense) . Dr Ambedkar held a very strong view that the left out tasks which Mahatama Jyotiba Phulle started should be completed. In addition to these influences he was impressed by Western Countries' system of development and radical changes happening in those societies. That is why he supported the ideas of- liberty, equality and brotherhood. Dr Bhimrao Ambedkar wanted to build future Indian society based upon these human values. On the other hand he was deeply influenced by Buddhism due to its humanitarian and egalitarian perspective. That's why he preferred Buddhist Philosophy than Marxism as far as the alternative to Hinduism in practically providing the dignified equality, self respect, to the untouchables. Simultaneously he was aware of the modern developments at international level in the field of fundamental human / social values and human rights

Dr. Viney Kapur in her inaugural speech stated that there is no doubt that injustice exists as a social fact in all most all of the countries of the world including India. At present one of the contemporary issues is that injustice and caste discrimination. Ambedkar's concept of justice generated from the French Revolution of 1789. His perspective of social justice is based on social democracy which consists of three concept of justice namely liberty, equality and fraternity. Ambedkar was very much clear in his thoughts about the need of social justice in India long time back. So while addressing the constituent assembly he said that the third thing they must do was not to be content with mere political democracy. We must make out political democracy a social democracy as well. Political democracy cannot last unless there lies at the base of it social democracy. What does social democracy mean? It means a way of life, which recognizes liberty, equality and fraternity as the principles of life. These principles of liberty, equality and fraternity are not to be treated as separated items in a trinity. In fact, these three are not only conceptually interlinked, but primordial existential requirements of just social order and were originated from France revolution.

Dr. S.S. Narang in his presidential remarks Ideologically, one can place Ambedkar in the leftist traditions, though not in its traditional forms. He was one of the few people in modern India who had developed a home-grown genre of Marxism and for Ambedkar this stood in comparison with

the ideology of Buddhism - a peculiar, yet profound blend that is characteristic of an Indian philosopher. In his essay titled "Buddha or Karl Marx", Ambedkar compared the common ideals of Buddha and Marx and submitted an ultimate analysis that socialism can only be sustained if it walks on the path laid out by the Buddha. According to him, Buddhism was "an ultimate aid to sustain Communism when force is withdrawn" and so he criticised Lenin because he failed to deliver 'liberty and fraternity' in the pursuit of equality. He declared that: "Equality will be of no value without fraternity or liberty. It seems that the three can coexist only if one follows the way of the Buddha. Communism can give one but not all."

1st technical session

Dr. Kuldeep Singh presided the 1st technical session after high tea. Dr. Kamla Sandhu, Dr. Rakesh Mohan, Dr. Viney Sharma, Dr. Lalit, Dr. Gurmeet kaur and paper presenters presented their views on concerned theme.

Dr. Kamla Sandhu in her paper stated that Dr. Ambedkar was a great economist, a political thinker, a social reformer and above all a religious philosopher. He wrote more than fifty books and pamphlets, most of them being of topical interest. His two books of most lasting value are 'Annihilation of Caste' and 'The Buddha and His Dhamma'. The first one gives an analysis of Caste System, our greatest social scourge which is the single most important reason of the exploitation of the Dalits and their dispiritedness and also prescribes a way out for us. It is a classical thesis on social/political/economic stratification and racism practiced by the Higher Castes of Hindu Society towards the untouchables and the Aborigines of India. It creates abhorrence in our mind for the Hindu values of life and exhorts us to find an alternative philosophy of life and a 2 separate social system. The second book meets the above requirements and gives us Buddhism as a way of life in place of Hinduism.

Dr. Rakesh Mohan in his paper told that Ambedkar preferred industrialization within the mixed economy position, he combined land reforms and industrialization to solve the problems of the depressed economy and the poor people in his writings the brought to gather four issues production function of agriculture land reforms, the importance of industrialisation, the backward and forward effects of industrialisation method through capital intensive industries preferred by him since that model adopted since 1950 s' has increased unemployment of masses as it could not absorb the surplus labour from agriculture as assumed by Ambedkar. Gandhi is right in his view to go in for village industries, to solve the problem of masses in terms of goods and employment and income, what is worth nothing about Ambedkar is his refreshing approach to industrialization of India and on in-depth analysis and its problems is rarely attempted by anybody without sufficient an expert in the field.

Dr. Viney in his paper discussed Dr Ambedkar visit in Punjab. Six decades after adopting the Constitution that guarantees equal rights to all citizens of India, many of the anxieties forcefully and insightfully articulated by Dr Ambedkar remain as significant as ever. How can people, divided into several thousands of castes, be a nation, he wondered? It was clear to him that India at the time of Independence was not as yet a nation in the social and psychological sense of the word. The underpinning of such an integrated society is the ideal of fraternity, which he defined as a sense of "common brotherhood of all Indians" giving unity and solidarity to social life.

Dr. Lalit Kumar in presented his views and said that Ambedkar had recognized the importance of the right to vote. In 1919, he had been asked to give evidence before the South borough committee, which was looking into designing representative institutions for (what was then) the Indian Dominion. 2nd technical session

Dr. Kuldeep singh in his presidential remarks concluded the views of all paper presenters.

Dr. J. S. Sekhon presided the 2nd technical session after lunch.

Dr. Satnam Deol, Major Somnath, Dr. Neeraj kumar, Dr. Anjna Malhotra, Mrs. Randeep Dhoot and paper presenters presented their views.

Dr. Satnam Deol told that Ambedkar observed that "the right of representation and the right to hold office under the State are the two most important rights that make up citizenship". He then went on to address the argument that the franchise granted to the "Untouchables" should be restricted because of their degraded status in society.

Major Somnath stated that the various laws that seek to protect the SCs and STs from exploitation do espouse high ideals. Both the Centre and state governments earmark in their budgets relatively impressive funds for various welfare and development programmes. Constitutionally guaranteed reservation for education and employment has no doubt made a mark. But the social and economic justice that is due to the Dalits and tribals is still elusive as vouched by empirical facts as well as statistics.

Dr. Neeraj kumar expressed his views on socialist aspect of the ideology of Dr. Ambedkar. He believes in establishing just society.

Dr. Anjna discussed her views on Dr. Ambedkar was not in favour of demarcation of india on linguistic basis. We are Indian first and Indian last.

Mrs. Randeep Dhoot in her paper discussed contribution of Dr. Ambedkar in the growth of Indian constitution.

Dr. Sekhon in his presidential remarks told that the ideology of Dr. Ambedkar is doubly relevant today when india is facing many threats from inside and outside of the country.

2. National Seminar on Aurtan di Taraki Vich Dr. Ambedkar Di Den

Dr. Manju Malhotra, History Department, PU. Chandigarh, Dr. Rajni Malhotra, Dean Law Department, VIPS, New Delhi, Dr. S. Parbakar, Joint Secretary, Lok Sabha, Mrs. Sunita Ohri, Member of Mahila Samiti, Dinanagar, Dr. Upma Mahajan Principal, Sumitra Devi School,

Dinanagar, Dr. Ratan Singh, Law department, GNDU, Amritsar, Mrs. Meenu from R.R. Bawa, DAV College, Batala, Dr. Nirmal Singh, GNDU Amritsar, Major Somnath, President, Ambedkar Mission Gurdaspur were the resource persons of the seminar.

The seminar was started with lightening of lamp and saraswati vandana.

Dr. Manju Malhotra in her Key-note Address Ambedkar proved, himself to be a genius and was known as a great thinker, philosopher, revolutionary, jurist – par excellence, prolific writer, social activist and critic and strode like a colossus in the Indian sociopolitical scene unto his death, his thoughts never received adequate attention in the generality of Indian society just because he was born as an untouchable. However, the contemporary social realities warrant close examination of the wide range of his topics, the width of his vision, the depth of his analysis, and the rationality of his outlook and there essential humanity of his suggestions for practical action. Hence, for Indian women's movement Ambedkar provides a powerful source of inspiration to formulate a feminist political agenda which simultaneously addresses the issues of class, caste and gender in the contemporary sociopolitical set up, which still keeps conservative and reactionary values in many respects, particularly on gender relations. The writings and Speeches of Ambedkar show what values India should develop and how they would modernize its social and political institutions. Ambedkar saw women as the victims of the oppressive, caste- based and rigid hierarchical social system.

Dr. Ratan Singh in his ingural address Dr. Ambedkar championed the cause of women as well as the miserable plight of Schedule Castes and Scheduled Tribes throughout his career. He discussed a number of problems of Indian women and sought for their solutions in Bombay Legislative Council, in the Viceroy's Assembly as the chairman of the Drafting Committee and also in the Parliament as the first Law Minister of Independent India. Dr. Ambedkar was sworn in as nominated members of the Bombay Legislative Council on 18th Feb., 1927. He advised Indians to participate in the world war on behalf of the British Government. His arguments on the Maternity Benefit Bill and on Birth Critical were quite relevant to recognize the dignity of women. He vehemently supported the Maternity Bill.

Dr. S. Parbhakar in his presidential remarks Ambedkar's perception of women's question, emphasized their right to education, equal treatment with men, right to property and involvement in the political process resembled the global feminists demand. The vision of Dr. Ambedkar about women is explicitly depicted in Indian Constitution. Dr. Ambedkar tried an adequate inclusion of women's right in the political vocabulary and constitution of India. Dr. Ambedkar extensively studied the position of women and had thrown light on denial of rights to her. He stated that the consequences of purdah system on Muslim women were that it deprived her of mental and moral nourishment. Dr. Ambedkar wanted to free women from inhumane customs, rituals and superstitions and made the way for their liberation. He started involving women in the struggle, for eradication of caste systems and for upliftment of the underprivileged sections.

1st technical session was presided by Dr. Rajni Malhotra

Mrs. Meenu stated that Dr. Babasaheb Ambedkar the principal architect of the Indian constitution and as an emancipator of the poor and deprived. He was not only crusader against the caste system

and a valiant fighter for the cause of the down trodden but also an elder statesman and a National Leader. Dr. Babasaheb was the beacon of light for the millions of depressed, oppressed and exploited people of India. Dr. Babasaheb's mission in his life was to challenge the ideological foundation of graded system of caste hierarchy that denied equality, freedom and human dignity to woman in Hindu Society, but his drown documents as the living documents i.e. Indian constitution brings the equality by the rule of law in this nation.

Dr. Upma Mahajan in her paper gave closer and analytical insights into the thoughts of Dr. Babasaheb so as to appreciate his ideological basis of political, economic and social justice towards empowerment of the women in Indian Society. he is known for his contribution to the liberation of Dalit women, his contribution to the liberation of women from all the communities is not known and not talked about. He was the first researcher to document to the atrocious effect of the caste system on the so-called women from the higher castes. He theorised the plights of the women from the so-called higher caste in the formation of the caste system.

Dr. Parbjit Kaur in ancient India, women enjoyed a very high position but gradually their position degenerated into merely objects of pleasure meant to serve certain purpose. They lost their individual identity and even their basic human right. Empowerment is a multi-faceted, multi-dimensional and multi-layered concept. Women's empowerment is a process in which women gain greater share of control over resources material, human and intellectual like knowledge, information, ideas and financial resources like money - and access to money and control over decision-making in the home, community, society end nation, and to gain 'power'.

Dr. Kulwinder Kaur in her paper discussed His contribution was great in the field of women's empowerment who advocated for the liberation of women and gender equality in India. If there any persons worked for women's liberation in India, they were none other than Buddha, Dr. Babasaheb Ambedkar, EV. Ramasamy Periyar and Jyotirao Phule. Without Dr. Babasaheb Ambedkar, at least whatever so changes the position of Women today in India would be only question mark. There were many leaders fought for the women's Rights in India. Most of them were failed in their action. But Dr. Babasaheb Ambedkar was the only person who changed the effort via Law.

Dr. Rajni Malhotra in her presidential remarks stated that Dr. Ambedkar was a direction pole for all women regardless of their caste, color, religion or creed. Pandit Nehru rightly said that Dr. Babasaheb Ambedkar was a symbol of revolt against all oppressive features of Hindu society". Dr. Ambedkar realized the importance of women in reconstruction and transformation of society. Without changing the attitude of society towards women and weaker section of society, India cannot attain the goal of social justice. Presentably we have enormous laws and legislations but still women are suffering with same pain. Rape cases are on increase. During Jaat agitation women suffered a lot. Domestic violence, female feticide, sexual abuse, denial of rights and diverse type of social and psychological tortures women are facing every day. No doubt women are now coming out and raising their voice against all discriminations. In globalized society women are doing well in all fields. Women are doctors, engineers, pilots, politicians, CEOs, and what not but this number is very less. By adopting Dr. Ambedkar's method of Organize, Agitate and Educate only women empowerment is possible. "organization is meaningless without the accompaniment of women.

2nd Technical Session was presided by Swami Sadanand Ji, president, SDAM College, Dinanagar

Mrs. Sunita Ohri stated that although Dr. Babasaheb Ambedkar could not succeed in getting passed the full Hindu Code Bill, he successfully laid the foundation of equality for the women of India in all spheres of life. Due to Dr. Babasaheb Ambedkar efforts the women are now holding high positions in all fields including Engineering, Medical, Army, Air Force, Navy, Police, Administration, Politics etc.,

Dr. Nirmal Singh stated that Dr. Ambedkar wanted women should be given equal right along with men. On these, he reformed many like Self-respect marriages, Widow-remarriage, Abolition of Child marriages. However rape, violence against women, gender discrimination, physical abuse are all problems that face more by women in India now-a-days.

Dr. Lalit stated that Dr. Babasaheb Ambedkar who fight for equal rights for women and for their voting rights. Today Our constitution granted voting rights to all Indian women as a right because of him. But before Independent India, it is not easy task for everyone 'right to vote' even men also. Mostly the Right to vote was given only to those the rich, the landed and the tax payers. Some people may claim Montagu–Chelmsford Reforms granted votes to Women. But it was under condition (like man) to some women in province only not for whole part in India.

Major Somnath stated “We shall see better days soon and our progress will be greatly accelerated if male education is persuaded side by side with female education. Dr. Babasaheb spent his life for the betterment of women even involved in bad practices and professionals like prostitutions. The greatest example of it was seen in Kamathipura. There was a person named David who was the mediator working in brothel. He left his profession persuaded by the thoughts and teachings of Dr. Babasaheb Ambedkar.

Dr. Anjna Malhotra and Dr. Reena Talwar also shared their views

swami Sadanand ji in his presidential remarks stated that Education is fruit-less without educated women, and Agitation is incomplete without the strength of women Dr. Ambedkar believed that only education can ensure consciousness and that it will result in the socio-economic political upliftment of women. He advocated women right to get education and to empower herself. He advised women in India to live hygienically, to remain away from all evils, to educate their children, to safeguard their children against developing any kind of inferiority complex, to make their children ambitious, and not to marry in haste or in a hurry. His vision is bearing fruits today. But still special measures need to be taken to make take full advantage of these constitutional provisions and dream of Dr. Ambedkar to be fulfilled.

3. Dr. Ambedkar Studies Centre organized National seminar on the **Dr. Ambedkar and Buddha** on October 2016. Dr. Manoj, controller examination, GNDU, Dr. Viney Kapur RTI Commissioner, Chd. Dr. Emanuel Nahar, Dr. Kamla Sandhu from Punjab University, Chd, Dr. Rajesh Kumar, Dr. Kuldeep Singh, Dr. Harmeet Singh, from GNDU, Dr. Lalit BUC Batala, Dr. Kamal Kishore, Government College, Gurdaspur, Dr. Viney DAV College, Dasuya, Dr. Nirmal Singh, from Doaba College, Jalandhar, and paper presenters from different institutions presented their views in this seminar.

Seminar was started with lightening of lamp and saraswati vandana.

Dr. Viney Kapur in her Key-Note address discussed the various aspects which led Dr. Ambedkar to convert his religion. Buddhism is essentially an ethical religion. Its fiber is ethics and without ethics this religion is nothing. Ethics is to be followed to make mundane life happy. Buddha did not believe in otherworldliness nor in god or soul. For him a man lives in the present and present is all the more important. Fruits of present deeds are enjoyed in the present life. Future is uncertain. Past is no more. So people should live in present and they must seek happiness in the present. Good deeds or skilful acts result in happiness. Unskillful acts bring unhappiness. Every man desires happiness and if happiness depends upon skilful acts, man should avoid doing unskillful things.

Dr. Emanuel Nahar in his inugural speech stated that The buddha and his dhamma ,a treatise on buddha's life and buddhism , was the last work of indian statesman and scholar dr.b.r.ambedkar .the book is treated as a holy text by indian buddhists and specially a way of living and thinking for ambedkarites. For many of the literate it is the sole buddhist text they own or have read .for the illiterates it is one they hear ,read aloud to them in village and city slums , bearing in their eyes the authority of sacred scripturesdr.ambedkar in contrast to all other scholars of buddhist literature who gave more importance to the religious, philosophical aspects, dr. Ambedkar emphatically put forward its socio-political importance. His approach to buddhism is social and ethical rather than philosophical and metaphysical (mystical)

Dr. Manoj in his presidential remarks Dr.Ambedkar discards the traditional "Four-sights theory of the Buddha's Parivraja or renunciation .The traditional explanation is not plausible and does not appeal to reason .He doubt whether they form part of the original gospel , or are they a later a accretion by the monks ? or intrusion of Brahminism ? And therefore he propagate the theory based on the dispute relating to the Rohini river-water as the probable cause ,instead. There are several places , he has given evidence of his rationalistic approach. It is for the first time he made distinction between Dharma and Dhamma

1st technical session was presided by Dr. Kuldeep Singh presided the session after high tea.

Dr. Kamla stressed that an essentially a religious man, Dr. Ambedkar contemplated on a religion which would give his people faith which was based not on superstition but on rationality. Disillusioned and having suffered discrimination to the highest degree, dr. Ambedkar was keen on pulling his people out of this den which had tormented his people for ages. The constitution of india was there to safeguard political and social rights of his people - he had made ample arrangement for this, yet he thought man survived on faith, i.e. Religious faith, and for this he needed a religion, which would fulfill this need of his people. But he carefully studied and scrutinized all religions of the world and his infallible choice was of course, the ancient religion of india, buddhism

Dr. Kamal kishore stated that Ambedkar wanted to reduce religion to cultural identity was really to empty religion of its real significance. His task then was to rescue religion from self-proclaimed religionists, who had reduced religion to merely a set of cultural markers and practices, and return to religion the two critical dimensions of philosophy and theology. This was the third important aspect of Ambedkar's rethinking of religion that we must turn to. In his text *Philosophy of Hinduism*, Ambedkar said that religion was constitutive of the human condition because it dealt with elemental questions of life such as of birth and death, nourishment and disease. But to say that religion is part of human ontology does not at all mean that religion is basically the same in all places and at all times.

Dr. Viney in his paper explained that Dr. Ambedkar's is not the standard story of secularization, but a more complex story of change in the relationship between politics and religion. It is not as if religion becomes irrelevant to politics in modern times. Rather because of the change in the nature of religion and in the nature of human-god relationship, in modernity, religious belonging and political belonging no longer have a straightforward relationship. They come together in complicated ways, and sometimes even compete with each other. Religion continues to have a role in public life but in terms of very different normative principles

Dr. Kuldeep in his presidential remarks Ambedkar was a traditionalist in the conventional sense (though he did take tradition quite seriously, both as an object of critique and as a source of new ideas, as proven by his lifelong engagement with Sanskrit and Pali texts). This was because, as Ambedkar said in his 1950 essay *Buddha and the Future of his Religion*, "the new world needs a religion far more than the old world did". That is, morality as religion is particularly the need of modernity.

2nd Technical session was presided by Dr. Rajesh after lunch.

Dr. Harmeet Singh stated that Dr. Ambedkar became the follower of Bhuddism because the greatest social principle of buddhism is equality among men and women. Buddha had followers from all castes and he taught his newly found religion to all his disciples, making no discrimination

on the basis of castes. Castes lost their identity when people joined his sangha, just as rivers lose their identity when they join the ocean.

Dr. Nirmal singh stated that According to Ambedkar, the philosophy of religion involves the determination of three dimensions, the first being religion to mean theology, both of which deal with the highest meta-physical abstractions and divine revelations. The second dimension of the philosophy of religion is to know the ideal scheme for which a religion stands and justifies it. The third dimension of the philosophy of religion is to adopt the criterion for judging the value of the ideal scheme of divine governance.

Dr. Lalit told the audience that Ambedkar's conversion to Buddhism was not impulsive. It was as much an endorsement of a new way of life for the country's Dalit community, as it was a total rejection of Hinduism and the oppression it came to characterise for people of the so-called 'lower castes'. Declaring that he was born a Hindu, but would not die as one, at a small conference held in Yeola, Nashik, Ambedkar had already quit Hinduism in 1935.

Dr. Rajesh in his presidential remarks stated that Dr. B.R. Ambedkar was a great National Leader who made an outstanding contribution towards making of the constitution of India. Dr. Ambedkar was a religious man but did not want hypocrisy in the name of religion. To him religion was morality and it should effect the life of each individual his character, actions, reactions likes and dislikes. He experienced the bitterness of caste system in Hindus & criticized it. He renounced Hinduism and embraced Buddhism as a religious solution to the problems of untouchables. Dr. Ambedkar rejected Islam, Sikhism and Christianity and preferred Buddhism because of two reasons. Firstly, Buddhism has its roots in the Indian soil and Secondly, it is the religion of ethics, morality and learning which has no place for caste system. Dr. Ambedkar laid down 22 vows for the people who wanted conversion to Buddhism.

4. National seminar on "Impact of Dr. Ambedkar's Thoughts on Present India" on 25th April 2017

Dr. RipuSudan singh, Political Science Department, Babasahib Ambedkar University, Luknow, Dr. Manju Malhotra, history department, PU. Chd., Dr. Harmeet Singh, Pol. Science Department, GNDU, Amritsar, Dr. Arun Mehra, Director PTU Jalandhar, Dr. Baljeet Singh, Jammu university, Jammu, Dr. Neelam Sethi, Principal, SD College, Gurdaspur, Dr. Amandeep Kaur, Law Department, Regional Campus, Gurdaspur, Dr. Shamsheer Singh, Law Department, Khalsa College, Amritsar, Dr. Neeraj Kumar, BUC college, Batala enlightened the students and teachers.

The seminar was started with lightening of lamp and saraswati vandana.

Dr. Ripu Sudan Singh in his Key-note address stated that ‘Rights are protected not by law but by the social and moral conscience of society. If social conscience is such that it is prepared to recognize the rights which law chooses to enact, rights will be safe and secure. But if the fundamental rights are opposed by the community, no law, no parliament, no judiciary can guarantee them in the real sense of the word.’ Dr. B.R. Ambedkar, one of the chief architects of modern India, and whose name is justice, particularly social justice, personified, consistently advocated for a just society based on the cardinal principles of liberty, equality and fraternity, the sure signs of a modern and, most importantly, humane society. But the graded inequality Indian society has been suffering from does not really allow even the conception of a modern and democratic society, not to speak of a humane society based on moral foundations

Dr. Manju malhotra in her Inaugural address said that the connection which made Ambedkar find condition of woman is pathetic was that of suppression which he himself suffered because he was born to Mahar’s family. His painful story of being talented but not accepted by the society and system, simply because of his caste, was the starting point of his struggle which disturbed him throughout his life. His analysis of caste brought about startling facts about how women were part of continuity of this system which is derogatory and denies them rights and make them suffer because of it. He observed about the numerical sexual disparity in marriage.

Swami Sadanad ji in his presidential remarks stated that As India was heading to become a republic, Dr. Ambedkar, in line with his usual intellectually sound reminders, pointedly cautioned us about the contradictory life we were to experience with political democracy on the one hand and the deeply hierarchical social life on the other. It is the question of bringing about social democracy in the undemocratic Hindu social order, in which, as Ambedkar said, ‘the first shall never become the last [and] the last shall never become the first,’ with which he engaged himself throughout his public career as an activist intellectual.

1st Technical session after high tea was presided by Dr. Baljeet Singh

Dr. Harmeet Singh throws light on constitutional aspect of Dr. Ambedkar’s ideology. On 29th August, 1947 passing one resolution the Constituent Assembly appointed a ‘Drafting Committee’ with the seven members including Dr. Ambedkar for preparing a draft of the Constitution of the independent India. It is said when drafting of the Constitution of India was embarked upon, Pandit Nehru and Sardar Vallabhbhai Patel thought of inviting and consulting Sir Guor Jennings, as internationally known constitutional expert of those times. When approached for advice in the matter Gandhiji is reported to have told them why they should be looking for foreign experts when they had the right within India an outstanding legal and constitutional expert in Dr. Ambedkar who ought to be entrusted with the role which they badly need as he so richly and rightly deserved. The Law Minister Dr. Ambedkar was appointed the Chairman of the Drafting Committee.

Dr. Neelam sethi stated that A pragmatist to the core, Ambedkar believed that in the absence of economic and social justice political independence would not bring about their social solidarity or, national integration. He advocated the abolition of privileges on the basis of caste or status and vigorously fought for the liberty and dignity of the individual. It the same time, he was equally force-full in his advocacy of the unity of the nation. Ambedkar sought to achieve their objectives through the constitution of India by incorporating in it liberty, equality and fraternity.

Dr. Amandeep Kaur stated that the contribution of Dr. Ambedkar in Indian Democracy is not to be forgotten. As a chairman of the Constitutional Committee he gave a shape to our country of a complete Sovereign, Democratic and Republic based on adult franchise. Baba Saheb Ambedkar's name will be written in golden letters in the history of India as a creator of social justice. This fact is doubtless. He was not only the man of age and builder of the Constitution but also the creator of social justice and betterment of the downtrodden. He was one of the few sons in the History of India that he can be said to the gift of Indian freedom movement.

Dr. Baljeet Singh in his presidential remarks stated that Caste governs Indians' life in all aspects. 'An Indian cannot eat or marry with an Indian simply because he or she does not belong to his or her caste. An Indian cannot touch an Indian because he or she does not belong to his or her caste. Go and enter politics and you can see caste reflected therein. How does an Indian vote in election?' Dr. Ambedkar explained the all pervasive presence and power of caste. And such a state of affair frustrates the spirit of political democracy. We have been witnessing the negative energy of caste; each caste functioning as an insular nation.

2nd technical session was presided by Dr. Arun Kumar.

Dr. Shamsher Singh presented his views on constitutionalism india. The Constitution is a dynamic document it should grow with the growth of the nation and should suit the changing needs and circumstance. So Dr. Ambedkar urged the necessity of amendment. "The Draft Constitution has eliminated the elaborate and difficult procedures such as a decision by a convention or a referendum. The power of amendment lies with the legislatures, Central and Provincial ..."

Dr. Neeraj stated that Sixty eight years after adopting the Constitution that guarantees equal rights to all citizens of India, many of the anxieties forcefully and insightfully articulated by Dr Ambedkar remain as significant as ever. How can people, divided into several thousands of castes, be a nation, he wondered? It was clear to him that India at the time of Independence was not as yet a nation in the social and psychological sense of the word. The underpinning of such an integrated society is the ideal of fraternity, which he defined as a sense of "common brotherhood of all Indians" giving unity and solidarity to social life.

Dr. Anjna Malhotra Stated that Dr Ambedkar represents something unavoidably central in our times, that is the rise of groups who have been downtrodden everywhere— the racially discriminated and economically exploited — who claim justice and common humanity in the age of equality and rationalism to which Dr Ambedkar tirelessly pointed.

EXTENSION LECTURE

Year 2014-15

1. Dr. Ambedkar Studies Centre organized an extension lecture on 21 July 2014 on “constitutionalism in india” in **which Professor Dr. Rattan Singh, Law department, Guru Nanak Dev University** cleared the doubts of the students and said that Dr. Ambedkar was the great intellectual. with his clear insight and wide experience, he gave direction to newly independent India. At the first step he was honoured as the member of the Constituent Assembly. At the second step he was honoured as the first ‘Law Minister’ of the independent India and at the third step he was honoured as the chairman of the ‘Drafting Committee’. Because of his bright characteristics, as his deep and vast study, tremendous knowledge, amazing command of an English language, expertness in explaining the subject and ideal patriotism, he had got these pleasant honours. Dr. Ambedkar was a great supporter of integral India. he was in firm support of equality of states with upper hand of center. He strongly believed that political independence cannot assure either social solidarity or national integration in the absence of social justice. Being a democratic socialist, he propagated that fundamental rights have little meaning to people in the absence of social democracy. in social democracy everyone should have his/her own share in the national cake of resources.
2. Dr. Ambedkar Studies Centre organized an extension lecture on 9th October, 2014 on Indian economy and Dr. Ambedkar in **which Dr. Rajesh Kumar of Political Science Department, GNDU, Amritsar** said that Bharat Ratna Dr. B.R. Ambedkar was independent India’s first Cabinet Law Minister and he was the Chairman of the Constitution Drafting Committee, charged by the National Assembly to write India's Constitution. Eventually earning law degrees and multiple doctorates for his study and research in law, economics and political science from Columbia University and the London School of Economics, Dr. Ambedkar gained a reputation as a scholar and practiced law for a few years, later campaigning by publishing journals advocating political rights and social freedom for India's so-called untouchables.. His contribution is wide spread and he always stood for values and principles. Dr. Ambedkar was posthumously awarded the Bharatratna, India's highest civilian award, in 1990. Acknowledging the significant contribution of Bharatratna

Dr. B.R. Ambedkar, various organizations/ Universities have incorporated his vision and run various activities in supporting and realization of his writings and vision.

3. Dr. Ambedkar Studies Centre organized an extension lecture on **“Dr. Ambedkar and women empowerment”** in which Dr. Madhulika from History Department, Jammu University 8 March 2015 shared his view that It is a fact that Babasaheb Dr. Ambedkar did not propound any specific definition or theory of “Social Justice” per se. His thoughts are eloquently portrayed in his writings and speeches published posthumously. On the basis of these we can easily argue that The connection which made Ambedkar find condition of woman is pathetic was that of suppression which he himself suffered because he was born to Mahar’s family. His painful story of being talented but not accepted by the society and system, simply because of his caste, was the starting point of his struggle which disturbed him throughout his life. His analysis of caste brought about startling facts about how women were part of continuity of this system which is derogatory and denies them rights and make them suffer because of it. He observed about the numerical sexual disparity in marriage. He stated that the problem of caste, then, ultimately resolves itself into one of repairing the disparity between marriageable units of two sexes within it. Meaning that whenever a man or woman becomes a surplus or widow or widower respectively, their existence was seen as a menace. To regulate this numerical disparity, the method practiced in the mechanism of caste present three singular uxorial customs. This is why and how Dr. Ambedkar formed women as part of his analysis of caste system and this is why he advocated that society must be based on reason. The atrocious traditions of the society must be shuddered.

Year 2015-16

1. Dr. Ambedkar Studies Centre organized an extension lecture on 25 July 2015 on Dr. Ambedkar's agricultural policy in which Dr. Emanuel Nahar from department of Pol. Science, PU, Chandigarh elaborated Dr. Ambedkar's Agricultural Policy. Dr. Ambedkar was a strong proponent of land reforms, and for a prominent role for the state in economic development. Dr. Ambedkar stressed the need for thoroughgoing land reforms, noting that smallness or largeness of an agricultural holding is not determined by its physical extent alone but by the intensity of cultivation as reflected in the amounts of productive investment made on the land and the amounts of all other inputs used including labour. While defining the ideal land holding, his stand point was

consumption and not production. Dr. Ambedkar argued that the solution to the agrarian question "lies not in increasing the size of farms, but in having intensive cultivation that is employing more capital and more labour on the farms such as we have." He was deeply concerned with the emphasis on small fragmented and uneconomic holdings as the primary reason for decline of agriculture development. He deliberately looked at increasing the productivity of land, as the economic and non-economic nature of land, in his view, is not dependent on its size but on productivity, applied inputs etc.

2. Dr. Ambedkar Studies Centre organized an extension lecture of Dr. Kuldeep Singh on Dr. Ambedkar's ideology and present dalit politics on 8 Dec. 2015. he cleared the doubts of students regarding reservation policy of present time. according to him political parties of india are misusing the ideas of Dr. Ambedkar for securing their petty interests. Dr. Ambedkar was the Massiha of downtroddens not only of dalits but present scenario presented Ambedkar as only the leader of dalits which is not a healthy sign. governments should work for common masses not for this or that group. india can only achieve the role of global leader if we imply the ideas of our great freedom fighters in true spirit.

3. Dr. Ambedkar Studies Centre organized an extension lecture on 2 February 2016 on "Hindu Code Bill and **Dr. Ambedkar in which** Dr. Rajni Malhotra Dhingra from Law Department VIPS, New Delhi stated that Dr. Ambedkar with his endless efforts and great thinking included Article 15(3) and Article 51 (A) to provide equal status to women. Apart from this, drafting of the Hindu Code Bill was the invertable corollary of his firm commitment to women's equality, which he had established in the Indian Constitution. Being India's first law minister, he took the most favorable task of changing the whole structure of Hindu society. The Hindu Code Bill put Hindu men and women on an equal footing in different matters. It introduced monogamy. It granted real rights to property to women. It enabled the Hindu women to adopt a child as an individual. Though this bill made considerable changes in prevailing Hindu law, Dr. Ambedkar was not satisfied. In his own words, "this is in no sense a revolutionary measure; this is not even a radical measure." He felt that still, there is need to do more for bringing women at par with men. He was aware of the fact that law can bring change in society, but law alone is not sufficient, so he put emphasis on need to educate people. Any legislation will be meaningful only if society receives it in its proper spirit. It is, therefore, the change of attitude, which makes laws more effective and the conditions of women more humane.

Year 2016-17

1. Dr. Ambedkar Studies Centre organized an extension lecture on 8th August 2016 on Dalit Literature in which Dr. Gowher from English department of Lovely Professional university shared his views that Ambedkar was not only the father of Indian Constitution; he was a great freedom fighter, political leader, philosopher, thinker, writer, economist, editor, and a revivalist for Buddhism in India. The first Prime Minister, Jawaharlal Nehru had said; “Dr. Baba Saheb Ambedkar was a symbol of revolt against all oppressive features of the Hindu society. His western education and deep understanding of the western philosophies helped him to evolve as a visionary who had developed clear ideas for the emancipation of the Dalits and women in India.” Credit goes to Dr. B.R. Ambedkar for Dalit literature began to appear in early sixties as a part of the movement. The magazines like Janata, Prabuddha Bharat, Muknayak of Dr. Ambedkar published some stories and poems of untouchables during 1940 to 1950 particularly the short stories of Marathi writer Bandhu Madhav focusing on the real life of the oppressed.
2. Dr. Ambedkar Studies Centre organized an extension lecture on 24th January 2017 in which Dr. J.S.Sekhon from Political science Department shared his views on the pathetic situation of dalits in present india. india badly need inclusive policy to implement but due to certain ulterior motives governments are fail to include every stata of society in the mainstream. Indian society is undergoing a sea change and there is a tremendous socioeconomic transformation taking place within it, but it has also given rise to a kind of mechanism which discriminate its people on the basis of identity, accepts oppression and exploitation of certain sections of society. Hence, caste and caste based discrimination continues to be a reality. The doctrine of inequality is the core and heart of the caste system. Supported by philosophical elements, it constructs the moral, social and legal foundations of Hindu society. The role played by Dr. B.R.Ambedkar for the upliftment of the marginalized section cannot be forgotten by Indian history.
3. Dr. Ambedkar Studies Centre organized an extension lecture on 17 April 2017 in which Dr. Viney Kumar Sharma Director, Ambedkar Studies Centre, from DAV College, Dasuya shared his views on Dr. Ambedkar’s efforts to uplift women. Dr. Ambedkar followed the path of Mahatama Jyotiba Phule who led him to the weakest among the weakest. Right from the days of Mook Nayak and Bahishkrit Bharat oppression of women remained a

major plank of Dr. Ambedkar's movement. He involved women in all his social struggles. Dr. Ambedkar's concern found expression in January 1928 when women association was founded in Bombay with his wife Ramabai. Women slowly started participation in various activities of this organization. Such as women took active part in Depressed Class's Conference in Nagpur in 1930 and also many women were present at committee meetings of the organization. When Dr. Ambedkar returned after attending Round Table Conference, many women gathered to welcome him. Approximately 25000 women attended All India Dalit Mahila Conference in 1942. In 'Mahad Sayyagraha' women participated in large number.

YEAR 2014-15

Inter College Competition

Inter College Quiz Competition was organized by Dr. Ambedkar Studies Centre on Constitution of India. 15 teams from Punjab participated in this quiz. 1st prize was given to the team of SD College, Gurdaspur, 2nd place was secured by DAV College, Dasuya and 3rd place by host college. Cash Prizes of Rs. 3100, Rs. 2500 and Rs. 2000 was given to the winners respectively.

Inter College Essay Writing Competition was organized by Dr. Ambedkar Studies Centre in which 2 entries from 10 colleges were sent. Dr. J. S. Sekhon and Dr. S. S. Narang of Pol. Science Department, Amritsar scrutinize the essay and declared Janpreet Kaur of host college first, Sukhwant Singh from Guru Nanak College, Batala second, Rohit Sharma of SL Bawa DAV College Batala third. Cash Prizes of Rs. 3100, Rs. 2500 and Rs. 2000 was given to the winners respectively.

Intra College Debate and paper reading Competition

Intra College Debate and paper reading competition was organized by Dr. Ambedkar Studies Centre on Dr. Ambedkar: Massiha of Downtroddens. Students of UG and PG classes participated in this. 1st prize was given to the Isha Mahajan of +2, 2nd place was secured by Shivani of M.A. Pol.Sci, and 3rd place by Priti Saini B.A. II. Cash Prizes of Rs. 2100, Rs. 1500 and Rs. 1000 was given to the winners respectively.

Inter College Competitions Year 2015-16

Inter College Quiz Competition was organized by Dr. Ambedkar Studies Centre on Constitution of India. 12 teams from Punjab participated in this quiz. 1st prize was given to the team of SSIMT, Dinanagar, 2nd place was secured by DAV College, Dasuya and 3rd place by AB College, Pathankot. Cash Prizes of Rs. 3100, Rs. 2500 and Rs. 2000 was given to the winners respectively.

Inter College Essay Writing Competition was organized by Dr. Ambedkar Studies Centre in which 2 entries from 10 colleges were sent. Dr. J. S. Sekhon Pol. Science Department, Amritsar and Dr. Manju Malhotra from PU Chandigarh scrutinize the essay and declared Mahesh Kumar of SPN college Mukerian first, Sunita Devi of SDAM College, Dinanagar second, Surubhi Pathania from GND regional Campus, Gurdaspur third. Cash Prizes of Rs. 3100, Rs. 2500 and Rs. 2000 was given to the winners respectively.

Intra College Debate and Paper reading Competition

Intra College Debate and paper reading competition was organized by Dr. Ambedkar Studies Centre on Dr. Ambedkar: Massiha of Downtroddens. Students of UG and PG classes participated in this. 1st prize was given to the Supriya Thakur of B.Com, 2nd place was secured by reena Sharma of BCA and Vijyaluxmi of +1 Arts stood 3rd

Inter College Competition YEAR 2016-17

it was decided by the programme committee to not to give prize to the host college to encourage out station participants.

Inter College Quiz Competition was organized by Dr. Ambedkar Studies Centre on Constitution of India. 20 teams from Punjab participated in this quiz. 1st prize was given to the team of SD College, Chandigarh, 2nd place was secured by DAV College, Jalandhar and 3rd place by Khalsa College, Amritsar. Cash Prizes of Rs. 3100, Rs. 2500 and Rs. 2000 was given to the winners respectively.

Inter College Essay Writing Competition was organized by Dr. Ambedkar Studies Centre in which 2 entries from 10 colleges were sent. Dr. Rajesh Kumar and Dr. Satnam Deol of Pol. Science Department, Amritsar scrutinize the essay and declared Jashanpreet Kaur of Dashmesh College, Mukerian got first, Khushwant Singh Randhawa from Hindu College, Amritsar got second, Government College, Hoshiarpur got third Prize. Cash Prizes of Rs. 3100, Rs. 2500 and Rs. 2000 was given to the winners respectively.

Intra College Debate and Slogan Writing Competition

Intra College Debate was organized by Dr. Ambedkar Studies Centre on Dr. Ambedkar: Massiha of Downtroddens. Students of UG and PG classes participated in this. 1st prize was given to the Saloni Mahajan of +1, 2nd place was secured by Manpreet Kaur of M.A. Hindi, and 3rd place by Anu Bala B.Sc. II. Cash Prizes of Rs. 2100, Rs. 1500 and Rs. 1000 was given to the winners respectively.

in slogan writing competition 1st prize was given to the Salochana devi of M.A. Pol. Science, 2nd place was secured by Sukhwinder Kaur of M.Sc (CS) and 3rd place by Anu Bala B.Sc. III. Cash Prizes of Rs. 2100, Rs. 1500 and Rs. 1000 was given to the winners respectively.

Social Activities

As this is the duty of every individual to contribute in the betterment of society, SDAM College is playing a lead role in shaping and enhancing the growth of vicinity. under Dr. Ambedkar studies centre college has been organized Blood Donation camp, Rally to Address social issues, oath taking ceremony for national integration, flag day celebration etc. as every year activity. with this centre is committed to spread the ideology of Dr. Ambedkar. Centre distributed utensils to Dalit women, financial aid to fatherless girl-child, financial aid for downtroddens at the time of admissions. centre also provide literature regarding Dr. Ambedkar to the youth in collaboration with Ambedkar Mission, Gurdaspur.



Shanti Devi Arya Mahila College

Dinanagar

“ College with Potential for Excellence ”
(STATUS CONFERRED BY UGC)

UNIVERSITY GRANT COMMISSION

UTILIZATION CERTIFICATE

(Recurring & Non-recurring grants 2013-2014)

Certified that an amount of Rs.3,50,000/- (Rupees Three Lakh & Fifty Thousand Only) sanctioned to Shanti Devi Arya Mahila College, Dinanagar, Dist.Gurdaspur (Punjab) by the University Grants Commission vide their letter No.F.4-172/2013 (NFE) Dated 30-3-2013 towards establishment of Indira Gandhi Studies Centre during 12th Plan (2013-14) has been utilized Rs.3,61,893/- for the purpose for which it was sanctioned and in accordance with the term and conditions as laid down by the commission.

If as a result of check or audit objection, some irregularity is noticed at a later stage, action will be taken to refund to regularize the objection amount.



Shanti Devi Arya Mahila College

Dinanagar

“ College with Potential for Excellence ”
(STATUS CONFERRED BY UGC)

UNIVERSITY GRANT COMMISSION

STATEMENT OF INCOME & EXPENDITURE FOR THE YEAR 2013-2014

Audited statement of income & expenditure in respect of Shanti DevI Arya Mahila College, Dinanagar, Dist.Gurdaspur (Punjab) approved by the UGC, vide letter No. F.4-172/2013 (NFE) Dated 30-3-2013.

(Recurring grant 2013-2014)

UGC Grants Sanctioned	Grants received	Excess Expenses incurred by the Management (College for loan)	Expenditure	Total Expenditure
3,50,000/-	1,75,000/-	1,86,893/-	Books & Journals	50,791/-
			Seminar/Workshop/Courses Lecturer Series	1,10,000/-
			Honorarium to Visiting Faculty	50,103/-
			Hiring Services including one research associate	50,543/-
			Program Cost	50,013/-
			Contingency	50,443/-
Total	1,75,000/-	1,86,893/-	Total	3,61,893/-



Shanti Devi Arya Mahila College

Dinanagar

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UNIVERSITY GRANT COMMISSION

UTILIZATION CERTIFICATE

(Non-recurring grants 2013-2014)

Certified that an amount of Rs.2,00,000/- (Rupees Two Lakh Only) sanctioned to Shanti Devi Arya Mahila College, Dinanagar, Dist.Gurdaspur (Punjab) by the University Grants Commission vide their letter No.F.4-172/2013 (NFE) Dated 30-3-2013 towards establishment of Indira Gandhi Studies Centre during 12th Plan (2013-14) has been utilized Rs.2,33,130/- for the purpose for which it was sanctioned and in accordance with the term and conditions as laid down by the commission.

If as a result of check or audit objection, some irregularity is noticed at a later stage, action will be taken to refund to regularize the objection amount.



Shanti Devi Arya Mahila College

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UNIVERSITY GRANT COMMISSION

STATEMENT OF INCOME & EXPENDITURE FOR THE YEAR 2013-2014

Audited statement of income & expenditure in respect of Shanti Devi Arya Mahila College, Dinanagar, Dist.Gurdaspur (Punjab) approved by the UGC, vide letter No. F.4-172/2013 (NFE) Dated 30-3-2013.

(Non-recurring (2013-2014))

UGC Grants Sanctioned	Grants received	Excess Expenses incurred by the Management (College for loan)	Expenditure	Total Expenditure
2,00,000/-	0.00	2,33,130/-	Branded Desktop, Acer/Intel Dual Core/3 GB Ram/640 GB Laptop HP Dell desktop Intel DC 12 GB Ram/320 GB HDD/15.6 Screen with Bag Epson DMP Printer NP-AV Antivirus Cannon Laser Printer UPS, 700 VA Odyssey	2,33,130/-
Total	0.00	2,33,130/-	Total	2,33,130/-



Shanti Devi Arya Mahila College

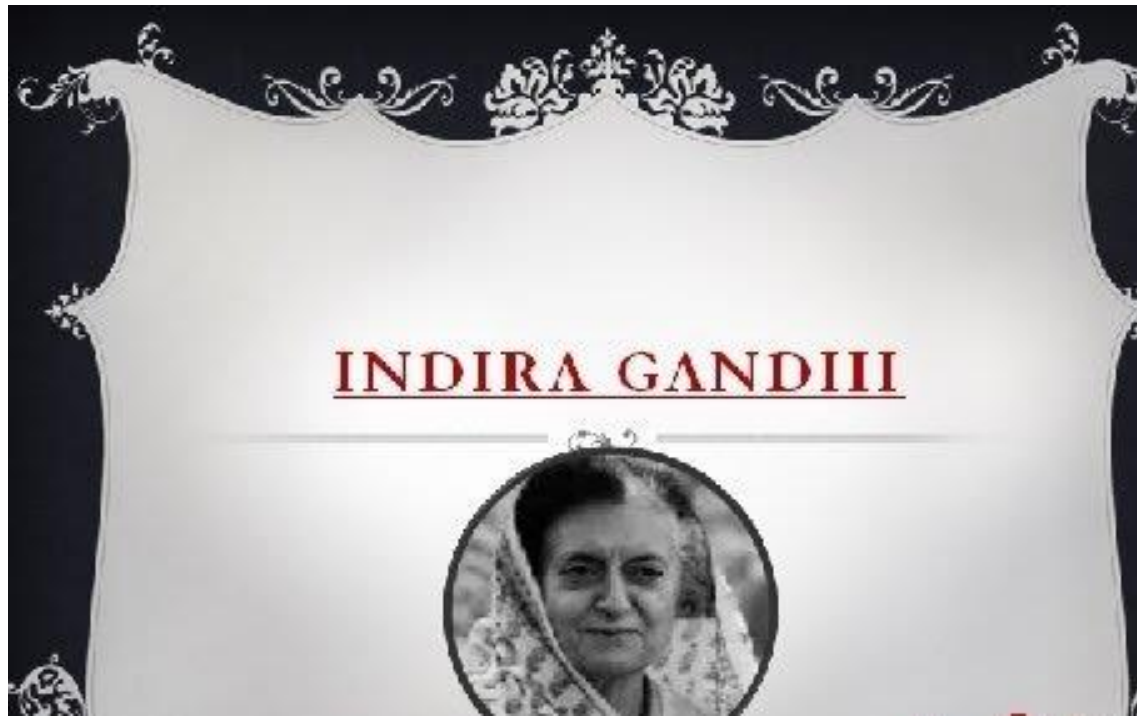
Dinanagar

“ College with Potential for Excellence ”

(STATUS CONFERRED BY UGC)

UGC Scheme: Indira Gandhi Study & Research Center

Annual Report- 2013-2014



Introduction

Indira Gandhi was an Indian politician and the only female Prime Minister of the country. Born in the famous Nehru family, she was perhaps destined for an illustrious political career. She served as Prime Minister from 1966 to 1977 and from 1980 until her assassination in 1984. As Prime Minister, Indira was known for centralization of power and political ruthlessness. Her political career was littered with controversies as well as allegations of highhandedness, corruption and nepotism. She clamped a state of emergency in India from 1975 to 1977. She was also criticized for carrying out the Operation Blue-Star in Punjab that eventually scripted her assassination on 31 October 1984. Indira Gandhi left behind her a lasting political legacy and her family became one of the most prominent political names in India.

Shanti Devi Arya Mahila College, Dinanagar (Potential for Excellence by UGC, Re-Accredited 'A' Grade by NAAC and Star College status conferred by DBT) is a post graduate Multi faculty

only women college in this border backward area with more than 3000 students, 92 teachers and 45 members of the non-teaching staff. This shrine of knowledge has expanded and developed enviously since its very inception and has carved a niche for itself in the educational circles. Endeavoring to stay abreast with the demands of contemporary world of education, the institution has to its credit 45 undergraduate and post graduate courses, including degrees and diplomas and 13 UGC sponsored career oriented courses along two B.Voc courses. Dinanagar is surrounded by 106 villages having 50% of female population and 50% SC BC classes, and is acknowledged as under privileged legislative reserve constituency for SC candidate. The college combines a commitment to teaching excellence with extensive sports and cultural opportunities. The academic and cultural activities are focused around inculcating a strong sense of commitment to nationalist i.e social and aesthetic values. Seminars, workshops, conferences and exhibitions are a regular feature of its UG / PG Departments. The institution is making every possible effort to uplift the poor and down-trodden section of the area by educating their women folk and encouraging them to realize their potential to face mind - boggling situations of the globalized world. College has justified the faith and trust of its founder patrons by synchronizing ethnicity with modernity. It takes pride in inculcating the spirit of self-confidence, perseverance and analytical thinking in the students besides fulfilling the aim of providing excellent facilities for learning and achieving scholastic heights. Quality education is its motto and excellence, its goal.

The college has splendid and aesthetically designed building in an area of 1,50,000 sq. feet. There is separate Science, Commerce, Arts, IT, Bio-Technology block, Edifice of 30 Labs, Hi-tech Seminar hall, AC Auditorium, Indoor stadium. Gymnasium hall. Smart Class Rooms. Language lab. Multimedia labs with latest gadgets. The College has a Computerized library with 24000 volumes for UG and PG students, Sports complex, Computer centre. PG block, Administrative block. Shardanand Hall and Triple Storey Women hostel built in green, clean and serene environment are the facilities available for students alongwith fleet of buses for students' convenience who hail from far off villages. More to it, 24 hrs. power supply and internet facility with Wi-Fi is there in the campus. The campus is also under surveillance of CCTV cameras. Public address systems, Sound system, Solar Heating system, Water coolers with purifiers are installed in all Blocks. Digital boards, Lease line are too the facilities given to all considering them as the dire needs. We have been continuously striving to achieve the noble goals in the field of higher education. The college is recognized by 2F and 12 B. The college provides opportunity to the

students from the underprivileged strata of the society and gave them a chance for upliftment and a better future. The College has established Indira Gandhi Study Centre funded by U.G.C. in year 2013-14. College has purchased books & journals as well as arranges lecturer's series of following resource person on various topics throughout year.

VARIOUS COMMITTEES & MEMBERS:

Advisory Committee:

- | | | |
|----|---------------------|---|
| 1. | Mrs. Ratna Sharma | Principal, SDAM college, DNN |
| 2. | Dr. Anjna Malhotra, | Director,
Dr. Ambedkar Studies Centre. |
| 3. | Dr. ManeetaKahlon | Member |
| 4. | Dr. Parabjit Kaur | Member |
| 5. | Mrs. Sunita Verma | Member |
| 6. | Dr. Reena Talwar | Member |
| 7. | Mrs.SangeetaPuri | Member |
| 8. | Dr. Kulwinderkaur | Member |
| 9. | Mrs. Jyoti saini | Member |

B. Purchase Committee:

- | | | |
|----|--------------------|--------|
| 1. | Mrs. Neenu | Member |
| 2. | Mrs. Parveen Saini | Member |
| 3. | Mrs. Deepak Jyoti | Member |
| 4. | Mrs. Sangeeta puri | Member |

C. Research & Publication Committee:

1.	Dr. ManeetaKahlon	Member
2.	Dr. Parabjit Kaur	Member
3.	Mrs. Sunita Verma	Member
4.	Dr. Anjna Malhotra	Member

C. Programme Committee:

1.	Dr. Reena Talwar	Member
2.	Mrs.SangeetaPuri	Member
3.	Dr. Kulwinderkaur	Member
4.	Dr. Sushma Gupta	Member

Aim of SDAM College, Dinanagar

Aim of SDAM College, Dinanagar is “To develop an inclusive and inspirational learning centre that sits in the heart of a collaborative learning community where all talents and achievements are equally valued.”

Spiritual Development

The College seeks to:

- Provide opportunities for all students to assess the place and significance of humanity, facilitating the development of faith by which to live.
- Provide opportunities for students to develop firm convictions by helping them to understand the moral and spiritual conditions of modern society,.

Academic Development

The College aims to:

- Provide all students access to high quality education necessary to enable the completion of school education to Year 12 or its vocational equivalent and that provides clear and recognized pathways to employment and further education and training.
- Meet the learning outcomes of educationally disadvantaged students with appropriate learning support programmes
- Develop the intellectual potential of young people so that every student will achieve her best.
- Develop academic integrity, respect for truth, openness to reality, the opportunity to demonstrate initiative and develop creativity and other scholarly virtues.

Physical Development

The College aims to:

- Develop the physical capability of each student to the optimum level;
- Provide a comprehensive range of recreational and sporting activities which will develop skills and interests to enable students to make optimum use of available leisure time during their school and effective later adult life; and
- Develop a positive attitude to fitness, hygiene, health and maintenance of physical well-being by providing experiences that enable students to choose behaviours which promote a healthy lifestyle.
- Make informed rational decisions as to their involvement in skilful physical activities; and develop, through the rigorous demands of sport and physical training, discipline, confidence, fairness and other positive character traits necessary in the pursuit of excellence.

Social and Emotional Development

The College aims to develop the individuality of each student as a unique person gifted by God by providing opportunities to:

- Develop in students feelings of sensitivity, appreciation of beauty and goodness, compassion and service to others;
- Make informed rational decisions as to their involvement in skilful physical activities; and
- Create in students an awareness of the need for discipline to create an atmosphere of love and understanding,
- Develop a comprehensive co-curricular program which will contribute to the personal development of each student by providing opportunities to promote meaningful social relationships to enhance in students the development of self-confidence, optimism and self-esteem.
- Assist students to achieve their full potential using their God-given talents, skills and abilities in order to:

- Respond to the current and emerging economic and social needs of the nation
- Provide appropriate vocational education and training programs as part of their senior Middle & Senior studies to achieve effectively the transition from school to work and participate in programs of vocational learning during the compulsory years

Promote a close relationship with the local community by:

- Promoting the active role of parents in the education of their children and to provide a high correlation between home and school values.
- Fostering genuine human relationships among students, staff, parents and other community members associated with the College.
- Promoting citizenship and responsibility by encouraging students to be actively involved in their community activities.

We start working by holding an essay writing Competition. Response of students for that activity was very affirmative .after that we had arranged a lectures series we had Invited Some Devoted and Well manner lecturers from outside and few lecturers of our college. We had taken street plays in nearby our town. The subject of that plays was *panchayat Raj, Gram Swchhata, Nehru and Green Revolution, Women Empowerment etc...*

Chetna internship programme

Two days workshop to empower women of vicinity was organized by the centre. In this programme women were trained by Mrs. Sangeeta Malhotra, Mrs. Jyoti Saini of Inner Wheel Club.



Essay Writing Competition

Every year the centre has conducted Essay writing competition on the Philosophy of Indira Gandhi. Winner students were honored by chief guest in annual prize distribution ceremony. Later on these selected essays are published in the annual Magazine entitled '*Pioneer*'.



3. Exhibition and poster Presentation Competition

An Exhibition and poster Presentation Competition was arranged in the month of 13th Feb.2014. Near about seventeen students participated in it. They prepared posters on the life

of Indira Gandhi as well as many historical events in which Indira Gandhi had crucial participation.



4. Field Visit Programmes Conducted

Students of Indira Gandhi Studies Centre visited Indira Gandhi Memorial museum and Library, New Delhi.



5. ***Two days Sarvoday youth camp:-***Indira Gandhi Study Center Organized two day Sarvoday youth camp with the aim to inculcate strength and confidence among girls. As our college is Women College, Indira Gandhi Studies Centre organized self-defence classes in this camp.



6. Inter College Quiz Competition

Inter College Quiz Competition was organized by Indira Gandhi Studies Centre on Constitution of India. 15 teams from Punjab participated in this quiz. 1st prize was given to the team of SD College, Gurdaspur, 2nd place was secured by DAV College, Dasuya and 3rd place by host college. Cash Prizes of Rs. 5100, Rs. 3500 and Rs. 2000 were given to the winners respectively.



7. Intra College Debate and paper reading Competition

Intra College Debate and paper reading competition was organized by Indira Gandhi Studies Centre on the role of Indira Gandhi in constitutional growth. Students of UG and PG classes participated in this. 1st prize was given to the Isha Mahajan of +2, 2nd place was secured by Shivani of M.A. Pol.Sci, and 3rd place by Priti Saini B.A. II. Cash Prizes of Rs. 3100, Rs. 2100 and Rs. 1500 were given to the winners respectively.



Meditation Camp and Self Introspection Programme :-

Our Indira Gandhi Studies centre of college organized one day Meditation Camp on the occasion of Yoga Day. Our college students and Teaching staff meditated self- introspection for peace, love and prosperity in life.



Blood Group Determination Camp :-

Indira Gandhi Studies Center of college organized Blood Group Determination Camp in presence of Dr. Bajwa and Dr. Sunil Mahajan, he checked the Blood Group and HB level of poor students and people belong to weaker section on this occasion.



Blood Donation Camp

Blood Donation activity to save lives is the routine activity of our Study Centre. Indira Gandhi Studies Centre along with NSS, NCC and Red Cross organized Blood Donation Camp on 15 October. 200 Students and 35 teachers of our college donated blood.



Tree Plantation By the Centre to Protect Environment

It is the ethical as well as fundamental duty of every individual to contribute in the protection of our mother earth. Indira Gandhi Studies Centre planted 150 Saplings in the near vicinity and Govt. Schools of Dinanagar



Celebration of Flag Day

Indira Gandhi Studies Centre under the direction of Principal Madam celebrated Flag Day on 7th December, 2016. 200 students of Indira Gandhi Club participated in this celebration.





Extension Lectures

1. Extension lecturers were arranged on the thoughts of Indira Gandhi since establishment of Indira Gandhi studies Centre on the occasion of birth anniversary of Indira Gandhi. The lectures were on the life and thoughts of Indira Gandhi. Dr. Madhulika of Jammu University had delivered lectures on the life of Indira Gandhi.



2. Dr. Rajesh Kumar had delivered lecture on Indira Gandhi's Foreign Policy. He stated that Indira Gandhi's foreign policy illustrates realist theory in being more attuned to power relations and pragmatic solutions than to moral principles or liberal institutions. Throughout her two tenures in office she manoeuvred successfully to an improved status, especially when dealing with the Bangladesh crisis. Had Mrs Gandhi been a 'hard realist' she might have effectively curtailed Pakistan's capacity to make mischief. She could have used India's regional dominance to build a South Asian community and formulate a strategy for the adjacent Persian Gulf. She did not do so, and her domestic policy blunders led to her downfall in 1977. On her return to power she did not disrupt India's beneficial ties with the Soviet Union, tried to mend relations with China, and took steps to strengthen India's ties with the United States.



Two Days Inter- National Seminar on Mahila Sashktikaran

Dr.Kamla Sandhu Political Science Department from PU Chd., Dr. Rajesh Kumar from Social sciences department, GNDU, Amritsar, Mrs.Namita Gupta, social worker, Dr.Harsimrat from Pol. Science department Amritsar, Dr.SatnamKaur from Punjabi department, GNDU Amritsar, Dr. Kuldeep Singh from Pol. Science department Amritsar, Dr. Rakesh Mohan, Principal, GND college, Niari, Dr. Gurmeet Kaur, Principal, RRMK Arya College, Pathankot, Dr.Viney Kumar from DAV College, Dasuya, Dr. Lalit Kumar, BUC college, Batala, Dr.Savita Malhotra, BUC college, Batala were present to enlighten all with the ideology of our first and only women Prime Minister Indira Gandhi.

The Programme started with lamp lightening and Saraswati Vandana.

Dr. Rajesh Kumar in his inagruual speech stated that once our late Prime Minister A. B. Vajpayee called Indira as Maa Durga. Indira Gandhi launched several progressive schemes, Indira Gandhi is credited with supporting India's nuclear weapons program which helped establish India as a formidable force. She is also known for boosting the Green Revolution, a program which enabled India to not only become self-sufficient to a large extent in terms of food supply, but also established India's presence as a major food exporter.

Dr.Kamla Sandhu in her Key-Note address stated that Indira Gandhi is the icon of women empowerment to many contemporary feminists. This nation had leaders like Indira Gandhi. She got

the better of many stalwart male leaders of her time. She stated that An ancient Sanskrit saying says, woman is the home and the home is the basis of society. It is as we build our homes that we can build our country. If the home is inadequate -- either inadequate in material goods and necessities or inadequate in the sort of friendly, loving atmosphere that every child needs to grow and develop -- then that country cannot have harm any and no country which does not have harmony can grow in any direction at all.





Swami Sadanand ji in his presidential remarks stated that the status of women in India has been subject to many great changes over the past few millennia. From equal status with men in ancient times through the low points of the medieval period, to the promotion of equal rights by many reformers, the history of women in India has been eventful. In modern India, women have adorned high offices in India including that of the President, Prime minister, Speaker of the Lok Sabha, Leader of Opposition, etc. The current President of India is a woman. In fact its credit goes to Indira Gandhi. She involved women in Political Participation.

1st technical session was presided by Dr.Kuldeep Singh

Dr. Rakesh Mohan, Principal, GND college, Niari, Dr. Gurmeet Kaur, Principal, RRMK Arya College, Pathankot, Dr.Viney Kumar from DAV College, Dasuya, Dr. Lalit Kumar, BUC college, Batala present their views in this session. Dr. Rakesh Mohan stated that Indira Gandhi was an emancipator of the women. She was the national leader who act as the beacon of light for the millions of depressed, oppressed and exploited women of India. Mission of her life was to challenge the ideological foundation of conservative system that denied equality, freedom and human dignity to woman in Hindu Society.

Dr.Gurmeet Kaur in her paper gave closer and analytical insights into the thoughts of Indira Gandhiso as to appreciate her ideological basis of political, economic and social justice towards empowerment of the women in Indian Society. She is known for his contribution to the liberation

of women, her contribution to the liberation of women from all the communities is not known and not talked about.

Dr. Parajit Kaur said that in ancient India, women enjoyed a very high position but gradually their position degenerated into merely objects of pleasure meant to serve certain purpose. They lost their individual identity and even their basic human rights. Empowerment is a multi-faceted, multi-dimensional and multi-layered concept. Women empowerment is a process in which women gain greater share of control over resources material, human and intellectual like knowledge, information, ideas and financial resources like money - and access to money and control over decision-making in the home, community, society and nation, and to gain 'power'.

Dr. Kulwinder Kaur in her paper discussed that contribution of Indira Gandhi was great in the field of women's empowerment who advocated for the liberation of women and gender equality in India. There were many leaders who fought for the women's Rights in India. Most of them failed in their action. But Indira Gandhi was the only person who changed the effort and with her hard work and dedication, she captured the most influential post of India.

Dr. Kuldeep Singh in his presidential remarks stated that Indira Gandhi was a direction pole for all women regardless of their caste, color, religion or creed. She realized the importance of women in reconstruction and transformation of society. Without changing the attitude of society towards women and weaker section of society, India cannot attain the goal of social justice. Presentably we have enormous laws and legislations but still women are suffering with same pain. Rape cases are on increase. During Jaat agitation women suffered a lot. Domestic violence, female feticide, sexual abuse, denial of rights and diverse type of social and psychological tortures women are facing every day.

2nd Technical Session was presided by Mrs. Namita

Mrs. Sunita Ohri stated that Indira Gandhi was the big supporter of women education. Women should be given equal right along with men. On these, she reformed many like Self-respect marriages. However rape, violence against women, gender discrimination, physical abuse are all problems that are faced more by women in India now-a-days.

Dr. Lalit stated that Indira Gandhi supported equal rights for women and for their voting rights. Today, Our constitution granted voting rights to all Indian women. But before Independent India, it is not easy task for everyone 'right to vote' even men also. Mostly the Right to vote was given only to those the rich, the landed and the tax payers. Some people may claim Montagu-Chelmsford Reforms granted votes to Women. But it was under condition (like man) to some women in province only not for whole part in India.

Mrs. Namita in her Presidential remarks stated that we shall see better days soon and our progress will be greatly accelerated if male education is persuaded side by side with female education. Indira Gandhi spent her life for the betterment of women.

Dr. Anjna Malhotra stated that Education is fruitless without educated women, and Agitation is incomplete without the strength of women. Indira Gandhi believed that only education can ensure consciousness and that it will result in the socio-economic political upliftment of women. She advocated women right to get education and to empower herself. Her vision is bearing fruits today. But still special measures need to be taken to make take full advantage of these dreams of Indira Gandhi to be fulfilled.



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UTILIZATION CERTIFICATE

Recurring Grant 2014-2015

Certified that an amount of Rs.3,50,000/- (Rupees Three Lakh & Fifty Thousand Only) sanctioned to Shanti Devi Arya Mahila College, Dinanagar, Dist.Gurdaspur (Punjab) by the University Grants Commission vide their letter No.F.4-172/2013 (NFE) Dated 30-3-2013 towards establishment of Indira Gandhi Studies Centre during 12th Plan (2014-15) has been utilized Rs.3,86,553/- for the purpose for which it was sanctioned and in accordance with the term and conditions as laid down by the commission.

If as a result of check or audit objection, some irregularity is noticed at a later stage, action will be taken to refund to regularize the objection amount.



Shanti Devi Arya Mahila College

Dinanagar

“ College with Potential for Excellence ”

(STATUS CONFERRED BY UGC)

UNIVERSITY GRANT COMMISSION

STATEMENT OF INCOME & EXPENDITURE FOR THE YEAR 2014-2015

Audited statement of income & expenditure in respect of Shanti Devi Arya Mahila College, Dinanagar, Dist.Gurdaspur (Punjab) approved by the UGC, vide letter No. F.4-172/2013 (NFE) Dated 30-3-2013.

(Recurring grant 2014-2015)

UGC Grants Sanctioned	Grants received	Excess Expenses incurred by the Management (College for loan)	Expenditure	Total Expenditure
3,50,000/-	0.00	3,86,553.00	Books & Journals	57,403.00

			Seminar/Workshop/Courses Lecturer Series	75,200.00
			Honorarium to Visiting Faculty	75,001.00
			Hiring Services including one research associate	52,534.00
			Program Cost	75,000.00
			Contingency	51,415.00
Total	0.00	3,86,553.00	Total	3,86,553.00



Shanti Debi Arya Mahila College

Dinanagar

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UGC Scheme: Indira Gandhi Study & Research Center

Annual Report- 2014-2015



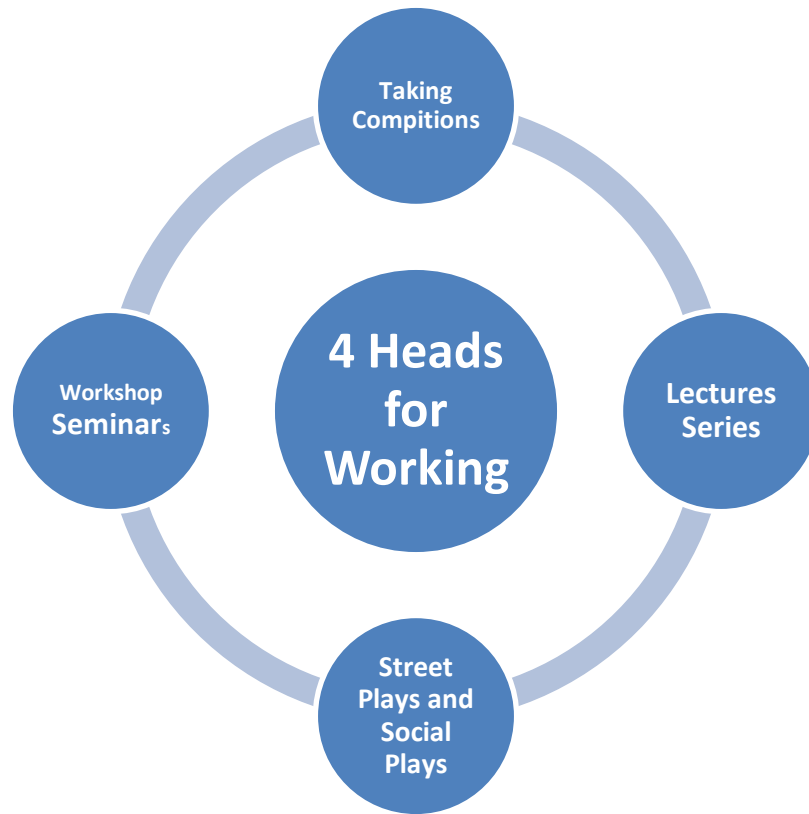
Indira Gandhi was born Indira Nehru on 19 November, 1917, in Allahabad to Kamala and Jawaharlal Nehru. Indira's father, Jawaharlal was a well-educated lawyer and an active member of the Indian Independence Movement. She passed her Metric from Pune University and went to Shantiniketan in West Bengal. She later went on to study in Switzerland and Oxford University in London. Indira then stayed for a few months in Switzerland with her ailing mother. In 1936, after her mother, Kamala Nehru succumbed to tuberculosis, she returned to India. At the time of Kamala's death, Jawaharlal Nehru, was languishing in Indian jails.

Shanti Devi Arya Mahila College, Dinanagar (Potential for Excellence by UGC, Re-Accredited 'A' Grade by NAAC and Star College status conferred by DBT) is a post graduate Multi faculty only women college in this border backward area with more than 3000 students, 92 teachers and 45 members of the non-teaching staff. This shrine of knowledge has expanded and developed enviously since its very inception and has carved a niche for itself in the educational circles. Endeavoring to stay abreast with the demands of contemporary world of education, the institution has to its credit 45 undergraduate and post graduate courses, including degrees and diplomas and 13 UGC sponsored career oriented courses along two B.Voc courses. Dinanagar is surrounded by 106 villages having 50% of female population and 50% SC BC classes, and is acknowledged as under privileged legislative reserve constituency for SC candidate. The college combines a commitment to teaching excellence with extensive sports and cultural opportunities. The academic and cultural activities are focused around inculcating a strong sense of commitment to nationalist

i.e social and aesthetic values. Seminars, workshops, conferences and exhibitions are a regular feature of its UG / PG Departments. The institution is making every possible effort to uplift the poor and down-trodden section of the area by educating their women folk and encouraging them to realize their potential to face mind - boggling situations of the globalized world. College has Justified the faith and trust of its founder patrons by synchronizing ethnicity with modernity. It takes pride in inculcating the spirit of self-confidence, perseverance and analytical thinking in the students besides fulfilling the aim of providing excellent facilities for learning and achieving scholastic heights Quality education is its motto and excellence, its goal.

The college has splendid and aesthetically designed building in an area of 1,50,000 sq. feet. There is separate Science, Commerce, Arts, IT, Bio-Technology block, Edifice of 30 Labs, Hi-tech Seminar hall, AC Auditorium, Indoor stadium. Gymnasium hall. Smart Class Rooms. Language lab. Multimedia labs with latest gadgets. The College has a Computerized library with 24000 volumes for UG and PG students, Sports complex, Computer centre. PG block, Administrative block. Shardanand Hall and Triple Storey Women hostel built in green, clean and serene environment are the facilities available for students along with fleet of buses for students' convenience who hail from far off villages. More to it, 24 hrs. power supply and internet facility with Wi-Fi is there in the campus. The campus is also under surveillance of CCTV cameras. Public address system, Sound system, Solar Heating system, Water coolers with purifiers are installed in all Blocks. Digital boards. Lease line are too the facilities given to all considering them as the dire needs. We have been continuously striving to achieve the noble goals in the field of higher education. The college is recognized by 2F and 12 B. The college provides opportunity to the students from the underprivileged strata of the society and gave them a chance for upliftment and a better future. The College has established Indira Gandhi Study Centre funded by U.G.C. in year 2013-14. College has purchased books & journals as well as arrange lecturer's series of following resource person on various topics throughout year.

In the year 2014-2015 UGC had sanctioned Indira Gandhi Study & Research Centre to our college .we had start working under Guidance Principal Mrs. Nirmal Pandhi and co-ordinator Dr.Anjna Malhotra. We had a Separate meeting For this work and made a creative plan Like a model we had decided to work Under 4 Head on 7 kind of Issues .



We celebrated many days and events related with Indira Gandhi's Thoughts and Philosophy which are useful to strengthen social environment.

1. Essay Writing Competition

Every year the centre has conducted Essay writing competition on the Philosophy of Indira Gandhi. Winner students were honored by chief guest in annual prize distribution ceremony. Later on these selected essays are published in the annual Magazine entitled '*Nikasi*'.



2. Inter-college poster making competition

This Competition was arranged in the month of 03rd March.2015. Near about seventeen students participated in it. They prepared posters on the life of Indira Gandhi as well as many historical events in which Indira Gandhi had crucial participation.



3. Inter College Quiz Competition

15 colleges from Gurdaspur and Pathankot District participated in quiz based on Indira Gandhi. Winners were honoured by Principal Mrs. Ratna Sharma.



4. Field Visit Programmes Conducted

In collaboration with 1 Pb.Girls Bn. NCC, students of Indira Gandhi club visited Wagha Border Amritsar.



5. Two days Sarvodaya youth camp:-Indira Gandhi Study Center Organized two day Sarvodaya youth camp in collaboration with NCC of our college. Cooking classes were organized in this camp. Students depict social evils by playing a Play on widow remarriage. poster making, sports competitions, dance, debate etc. were organized by the club to develop social skills in the students.





6. Meditation Camp and Self Introspection Programme :-

Our Indira Gandhi study centre of college is organized one day Meditation Camp on the occasion of Indira Gandhi Jayanti 19 Nov, 2014 in our college campus. At this time residents of Dinanagar were participated in this camp. Our college students and Teaching staff meditated self-introspection for peace, love and property in life.



7. Health Check-up Camp :-

On 1st March, 2015 our Indira Gandhi Study Center of college is organized health Check-up Camp in presence of team of doctors of Civil Hospital, Gurdaspur, they checked the general health of all the students, teaching staff as well as non-teaching staff on this occasion.



Blood Group Determination Camp :-



- 8. *Extension Lectures*** Dr. Harmeet Singh of GNDU, Amritsar had delivered his lecture on Green Revolution generated by Indira Gandhi. He stated that Indira Gandhi made the Green Revolution a key government top priority and in addition to the new hybrid seeds, started state subsidies, the provision of electrical power, water, fertilisers and credit to farmers. Agricultural income was not taxable. The outcome was that India managed to become self-sufficient in food — a heartfelt aim for Indira after American President Johnson's erratic and condition-laden food aid. Go through all the explicit necessary information regarding the milestones from Indira's life that imprinted the beginning of a great India



National level Seminar on Indira Gandhi Thoughts On 23th to 24 March 2016 Indira Gandhi study center organized National Seminar on Foreign Policy of India During Indira Gandhi Regime

Dr. Manoj Kumar, Chemistry Dept., GNDU, Amritsar, Dr. Baljeet Singh, Political Science Department, Jammu University, Jammu, Dr. Manju Malhotra, history department, PU. Chandigarh., Dr. Nirmal Singh, Pol. Science Department, GNDU, Amritsar, Dr. Arun Mehra, Director PTU Jalandhar, Dr. Madhulika, Jammu university, Jammu, Dr. Harjeet Singh, Social Sciences Department, Regional Campus, Gurdaspur, Dr. Shamsher Singh, Law Department, Khalsa College, Amritsar, Dr. Lalit, Dr. Neeraj Kumar, BUC college, Batala enlightened the students and teachers.

The seminar began with lightening of lamp and saraswativandana.

Dr. Baljeet Singh in his Key-note address stated that Indira Gandhi's foreign policy illustrates realist theory in being more attuned to power relations and pragmatic solutions than to moral principles or liberal institutions. Throughout her two tenures in office she manoeuvred successfully to an improved status, especially when dealing with the Bangladesh crisis. Had Mrs Gandhi been a 'hard realist' she might have effectively curtailed Pakistan's capacity to make mischief. She could have used India's regional dominance to build a South Asian community and formulate a strategy for the adjacent Persian Gulf. She did not do so, and her domestic policy blunders led to her downfall in 1977. On her return to power she did not disrupt India's beneficial ties with the Soviet Union, tried to mend relations with China, and took steps to strengthen India's ties with the United States. She hosted several high-level international conferences but her domestic political blunders, as in Punjab, ultimately cost her life.

Dr. Manju malhotra in her Inaugural address said that that in early 1971, disputed elections in Pakistan led the then East Pakistan to declare independence as Bangladesh. Repression and violence by the Pakistani army led 10 million refugees to cross border in to India over the coming months. Finally in December 1971, Gandhi directly intervened in the conflict to liberate Bangladesh. India emerged victorious in the resulting conflict to become the dominant power of South Asia. India had signed a treaty with the Soviet Union promising mutual assistance in the case of war, while Pakistan received active support from the United States during the conflict. U.S. President Nixon disliked Gandhi personally, referring to her as a "witch" and "clever fox" in his private communication. India's new hegemonic position as articulated under the "Indira Doctrine" led to attempts to bring the Himalayan states under the Indian sphere of influence. Nepal and Bhutan remained aligned with India, while in 1975, after years of building up support, Gandhi incorporated Sikkim into India.

Dr. Manoj Kumar in his presidential address stated that Indira's regime was a landmark period for India's foreign policy resulting into India's establishment as regional power in South Asia. Some of the major successes in her foreign policy include creation of Bangladesh (1971) and the assertion of dominance of Indian power in South Asia; normalisation of relations with Pakistan via Shimla Agreement (1972); improving relations with China; boundary and sea zone pacts with Sri Lanka (1974 and Bangladesh 1974 by solving Berubari union issue); friendship with Iran; merger of Sikkim as 22nd state of Indian Union (1975); sturdy nuclear policy and nuclear test. However, she did not meet with desired success in her pro-Arab policy, antagonism of ASEAN and snubbed an important power Japan during her period.





First Technical Session - Dr. Parbhakar presided the first technical session.

Dr. Rajni Malhotra stated that the relationship between India and the Soviet Union deepened during Gandhi's rule. The main reason was the perceived bias of United States and China, the rivals of USSR, towards Pakistan. The support of the Soviets with arms supplies and casting of veto at United Nations helped in winning and consolidating the victory over Pakistan in the 1971 Bangladesh liberation war. Prior to the war Indira signed a treaty of friendship with the Soviets. The Soviets were not happy with the 1974 nuclear test conducted by India but did not support further action because of the ensuing Cold War with the United States. Indira was not happy with the Soviet invasion of Afghanistan but once again calculations involving relations with Pakistan and China kept from criticizing the Soviet Union harshly. The Soviets became the main arms supplier during the Indira years by offering cheap credit and transactions in rupees rather than in dollars. The easy trade deals also applied to non-military goods. Under Indira by the early 1980s the Soviets became the largest trading partner of India.

DR. Meenu stated that India's pro-Arab policy had mixed success. Establishment of close ties with the socialist and secular regimes to some extent neutralized Pakistani propaganda against

India. However, the India- Pakistan war 1971 put the Arab and Muslim states of the Middle East in a dilemma as the war was fought by two states both friendly to the Arabs. The progressive Arab regimes in Egypt and Syria chose to remain neutral, while the conservative pro-American Arab monarchies in Jordan Kuwait and UAE openly supported Pakistan. Egypt's stance was met with dismay by the Indians, who had come to expect close co-operation with the Baathist regimes. The 1971 war temporarily became a stumbling block in growing Indo- Iran relations. Although Iran had earlier characterized the Indo-Pakistani war in 1965 as Indian aggression, the Shah had launched an effort at rapprochement with India in 1969 as part of his effort to secure support for a larger Iranian role in the Persian Gulf.

Dr. Harjeet Singh stated that however, in 1966, Prime Minister Indira Gandhi, Shastri's successor, decided to seek a nuclear guarantee from the great powers. This effort proved to be quite fruitless. In the aftermath of this failure, Prime Minister Gandhi authorized India's Subterranean Nuclear Explosions Project (SNEP) which culminated in India's first nuclear test of May 1974. Under Indira Gandhi, India's foreign policy sought to sustain two competing visions of world order. On the one hand, India still supported the cause of decolonization and continued to lead the charge on behalf of the weaker states in the international system. On the other hand, it also came to accept the importance of defense preparedness and increasingly overcame its reservations about the use of force in international politics. Not surprisingly, when faced with several million refugees from East Pakistan as a consequence of the outbreak of a civil war, the country quickly forged a careful politico-diplomatic strategy to break up Pakistan.

Dr. Shamsher Singh Stated that Nehru perceived India's security interests through a wider frame of operation. He sought to accommodate competing international interests—among China, the great powers, and other Asian states—to create a peaceful regional order. The radical shift under Gandhi that prioritized Indian interests in the subcontinent, displayed an inclination toward balance-of-power politics, and a greater willingness to use coercive tactics and force. However, this did not represent a clean break from past approaches.

Second Technical Session

Dr. Madhulika presided over the second technical session.

Dr. Seema from Khalsa College, Amritsar stated that The prime minister's control and reliance on personal advisers in the Office of the Prime Minister was particularly strong under the tenures of Indira Gandhi. She made all major foreign policy decisions himself after consulting with his advisers and then entrusted the conduct of international affairs to senior members of the Indian Foreign Service.

Dr. Anjna Malhotra stated that India, which she has ruled, with only a brief interruption, for 14 years. Non-alignment in the world of the '80s is at best a circumambulatory aphrodisiac divinely

subsidized to provoke the developing nations into a rising birth rate of golden dreams and purple expectations. Mrs Gandhi expected not only to keep the movement "on the right track", but to coax out of a darkly intransigent world a harvest of economic and political crops which the 'landlords' of the North are not prepared to yield, nor are the 'peasants' of the South willing to wrest from their clasp.

Dr. Reena Talwar in her lecture stated that Indira Gandhi travelled widely in India and all over the world. Smt. Gandhi also visited neighbours like Afghanistan, Bangladesh, Bhutan, Burma, China, Nepal and Sri Lanka. She paid official visits to countries like France, German Democratic Republic, Federal Republic of Germany, Guyana, Hungary, Iran, Iraq and Italy. Smt. Gandhi was one to visit majority of the countries like Algeria, Argentina, Australia, Austria Belgium, Brazil, Bulgaria, Canada, Chile, Czechoslovakia, Bolivia and Egypt. She paid visits to many European, American and Asian nationals like Indonesia, Japan, Jamaica, Kenya, Malaysia, Mauritius, Mexico, Netherlands, New Zealand, Nigeria, Oman, Poland, Romania, Singapore, Switzerland, Syria, Sweden, Tanzania, Thailand, Trinidad and Tobago, U.A.E., the United Kingdom, U.S.A., U.S.S.R., Uruguay, Venezuela, Yugoslavia, Zambia and Zimbabwe. She also marked her presence in the United Nations Headquarters.

Dr. Madhulka Indira Gandhi inherited Nehru's mantle and was credited with carrying out the Nehru legacy in foreign affairs. Following Nehru's traditions, she championed the cause of international peace, disarmament, anti-colonialism and anti-racialism. She used the platforms of the Commonwealth, NAM and UN effectively. She not only preserved the rich heritage of Nehru but made her own contribution. She took certain decisions keeping in view the prevalent circumstances that resulted in raising the stature of India at the international level. Under her dynamic stewardship India's voice was heard with respect in various international organisations and forums. Indira Gandhi had no articulated world vision but had learned from her great father to identify India's national interest with independent decision-making in international affairs, economic development at home and the exclusion of India and its neighbourhood in Southern Asia from either of superpower's sphere of influence. Her policies were pragmatic, her dealings with foreign leaders unsentimental. Her pride, her sensitivity to equal treatment, her political skills in overcoming adversity—all helped to keep her government from succumbing to American or Soviet pressures on specific issues. She had a clear-cut perception of India's strategic and national interests. She knew that in international relations power counted more than personal influence and that the strategic interests of a nation were far more important than moral principles.



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UGC Grants Sanctioned	Grants received	Excess Expenses incurred by the Management (College for loan)	Expenditure	Total Expenditure
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UGC Scheme: Indira Gandhi Study & Research Center

Annual Report- 2015-2016

Indira Gandhi, the first and the only female Prime Minister of India, was born on 19th November 1917. She was the daughter of Jawaharlal Nehru, the first Prime Minister of India, and Kamala Nehru.

As a child of a freedom fighter she was also involved in India's freedom struggle. She organized the Vanar Sena of boys and girls who used to help in the circulation of messages and banned publications of the members of the Congress Committee. She joined Shantiniketan and later went to Oxford. While in Europe she met Feroze Gandhi, a Parsee Congress activist. They got married in 1942. She had two sons: Rajiv Gandhi and Sanjay Gandhi.

After the independence of India, Indira Gandhi continued her work for the cause of India. She organized various relief camps, provided medical care to refugees. She started taking part in Indian politics and became her father's confidante and secretary. She managed the election campaigns of Jawaharlal Nehru and her husband Feroze Gandhi, during the election of 1951. She was elected as the president of Indian National Congress in 1959 and 1960. After the death of her father Jawaharlal Nehru, she contested the elections and joined the government of Lal Bahadur Shastri, as a Minister of Information and Broadcasting. After the death of Lal Bahadur Shastri, with the backing of the Syndicate she won in a vote of the Congress Parliamentary Committee and became the fifth and the first female Prime Minister of India on 19th January 1966.

Indira Gandhi imposed emergency in 1975. It was believed that the emergency provision of the Indian Constitution was used by her to grant herself extraordinary power. The period lasted for nineteen months. In the subsequent elections in 1977, Indira Gandhi lost her seat. The government formed by the Janata Party could not complete its term and in 1980 mid-term elections were held. In these the Congress came to power and Indira Gandhi again became the Prime Minister of India. She was awarded the Lenin Peace Prize for 1983-84. In 1984 she ordered the launch of Operation Blue Star. Under this, the army was sent to the Golden Temple, the holiest Sikh shrine, as the government of India believed that the temple complex was being used as a sanctuary for criminals such as Jarnail Singh Bhindranwale. As a result of the army's attack on Golden Temple many civilians were also killed. This infuriated many Sikhs and on 31st October 1984, Indira Gandhi was assassinated by two of her Sikh bodyguards.

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Endeavouring to stay abreast with the demands of contemporary world of education, the institution has to its credit 45 undergraduate and post graduate courses, including degrees and diplomas and 13 UGC sponsored career oriented courses along two B.Voc courses. Dinanagar is surrounded by 106 villages having 50% of female population and 50% SC BC classes, and is acknowledged as under privileged legislative reserve constituency for SC candidate. The college combines a commitment to teaching excellence with extensive sports and cultural opportunities.

The academic and cultural activities are focused around inculcating a strong sense of commitment to nationalist i.e social and aesthetic values. Seminars, workshops, conferences and exhibitions are a regular feature of its UG / PG Departments. The institution is making every possible effort to uplift the poor and down-trodden section of the area by educating their women folk and encouraging them to realize their potential to face mind - boggling situations of the globalized world. College has Justified the faith and trust of its founder patrons by synchronizing ethnicity with modernity. It takes pride in inculcating the spirit of self-confidence, perseverance and analytical thinking in the students besides fulfilling the aim of providing excellent facilities for learning and achieving scholastic heights Quality education is its motto and excellence, its goal.

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Language lab. Multimedia labs with latest gadgets. The College has a Computerized library with 24000 volumes for UG and PG students, Sports complex, Computer centre. PG block, Administrative block. Shardanand Hall and Triple Storey Women hostel built in green, clean and serene environment are the facilities available for students along with fleet of buses for students' convenience who hail from far off

villages. More to it, 24 hrs. power supply and internet facility with Wi-Fi is there in the campus. The campus is also under surveillance of CCTV cameras. Public address system, Sound system, Solar Heating system, Water coolers with purifiers are installed in all Blocks. Digital boards. Lease line are too the facilities given to all considering them as the dire needs. We have been continuously striving to achieve the noble goals in the field of higher education. The college is recognized by 2F and 12 B. The college provides opportunity to the students from the underprivileged strata of the society and gave them a chance for upliftment and a better future. The College has established Indira Gandhi Study Centre funded by U.G.C. in year 2013-14. College has purchased books & journals as well as arrange lecturer's series of following resource person on various topics throughout year.

Essay Writing Competition

Every year the centre has conducted Essay writing competition on the Philosophy of Indira Gandhi. Winner students were honored by chief guest in annual prize distribution ceremony. Later on these selected essays are published in the annual Magazine entitled Nikasi.



Extension Lectures

1. Extension lecturers were arranged on the thoughts of Indira Gandhi since establishment of Indira Gandhi studies Centre on the occasion of birth anniversary of Indira Gandhi. Dr. Kamal Kishore of Government College, Gurdaspur had shared his views on Indira Gandhi's foreign policy with the students of Indira Gandhi Studies Centre. He stated that When she became PM in 1966, world was bipolar. She had to face an intimidating global

environment in which New Delhi occupied a relatively low position among regional powers. In 1962, the US and USSR had narrowly avoided nuclear conflict during the Cuban Missile Crisis. A hotline had been established between the two powers to enable instant communication between top decision makers in the two countries. Indira's regime was a landmark period for India's foreign policy resulting into India's establishment as regional power in South Asia. Some of the major successes in her foreign policy include creation of Bangladesh (1971) and the assertion of dominance of Indian power in South Asia; normalization of relations with Pakistan via Shimla Agreement (1972); improving relations with China; boundary and sea zone pacts with Sri Lanka (1974 & 1976); with Indonesia (1974) and Bangladesh (1974 by solving Berubari union issue); friendship with Iran; merger of Sikkim as 22nd state of Indian Union (1975); sturdy nuclear policy and nuclear test. However, she did not meet with desired success in her pro-Arab policy, antagonism of ASEAN and snubbed an important power.



Food and Health (one day's Camp.)

To develop the basic understanding regarding the concept of health one day camp was organized by Indira Gandhi Studies Centre. In this camp local Civil Hospital Doctors, members of Inner Wheel Club and environmentalists shared their experiences with the students. Dr. Mahajan told students that health does not mean by only physical health, it include our social, psychological and spiritual aspects also.



Mrs. Sangeeta Malhotra stated that Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity." In 1986, the WHO clarified that health is "**A resource for everyday life, not the objective of living. Health is a positive concept emphasizing social and personal resources, as well as physical capacities.**" This means that health is a resource to support an individual's function in wider society. A healthful lifestyle provides the means to lead a full life. Health is the ability of a body to adapt to new threats and infirmities. modern science has dramatically increased human awareness of diseases and we must be aware about all the invention of modern science.



One Day Workshop on Indira Gandhi

Study Center Organized two day workshop on women empowerment. Mrs. Sunita Verma, Dr. Reena Talwar and Dr. Anjna Malhotra from SDAM College, Dr. Neeru from Doaba College, Jalandhar, Members of Inner Wheel Club participated in this workshop.





Eye Check-up Camp :-

On 3rd Jan, 2016 our Indira Gandhi Study Centre of college is organized Eye Check-up Camp in presence of Dr. Harkrishan Singh ,he checked the eyes of all the students teaching staff as were as non-teaching staff on this occasion.



Extension Lecture

Extension lecturers were arranged on the thoughts of Indira Gandhi since establishment of Indira Gandhi studies Centre on the occasion of birth anniversary of Indira Gandhi. The lectures were on the life and thoughts of Indira Gandhi. Dr. Kuldeep Singh had delivered lectures on the India- Soviet Sangh relation during Indira Gandhi period. The relationship between India and the Soviet Union deepened during Gandhi's rule. The main reason was the perceived bias of United States and China, the rivals of USSR, towards Pakistan. The support of the Soviets with arms supplies and casting of veto at United Nations helped in winning and consolidating the victory over Pakistan in the 1971 Bangladesh liberation war. Prior to the war Indira signed a treaty of friendship with the Soviets. The Soviets were not happy with the 1974 nuclear test conducted by India but did not support further action because of the ensuing Cold War with the United States. Indira was not happy with the Soviet invasion of Afghanistan but once again calculations involving relations with Pakistan and China kept from criticizing the Soviet Union harshly. The Soviets became the main arms supplier during the Indira years by offering cheap credit and transactions in rupees rather than in dollars. The easy trade deals also applied to non-military goods. Under Indira by the early 1980s the Soviets became the largest trading partner of India.



National level Seminar on Nuclear Policy of India during Indira Gandhi Period

DR. Kuldeep Singh, Political Science Dept., GNDU, Amritsar, Dr. Vandana Bhalla, Chemistry Department, GNDU, Amritsar, Dr. Rajni Malhotra, Dean Law Department, VIPS, New Delhi, Dr. S. Parbakar, Joint Secretary, Lok Sabha, Dr. Rattan Singh, Law department, GNDU, Amritsar, Mrs. Ritu Puri from S.L. Bawa, DAV College, Batala, Dr. Satnam Singh, GNDU Amritsar, DR. Brijesh Kumar from DAV College, Jalandhar were the resource persons of the seminar.

The seminar was started with lightening of lamp and saraswati vandana.



Dr. Kuldeep Singh in his Key-note address stated that our first Prime Minister Sh. Jawahar Lal Nehru once said that we must develop this atomic energy quite apart from war – indeed I think we must develop it for the purpose of using it for peaceful purposes. ... Of course, if we are compelled as a nation to use it for other purposes, possibly no pious sentiments of any of us will stop the nation from using it that way. In 1967, Indira Gandhi became the prime minister and work on the nuclear programme resumed with renewed vigour. Homi Baba, a chemical engineer, played a significant role in the development of weapon-grade plutonium while Ramanna designed and manufactured the whole nuclear device. The first nuclear bomb project did not employ more than 75 scientists because of its sensitivity. On 7 September 1972 Prime Minister Indira Gandhi gave verbal authorization to the scientists at the Bhabha Atomic Research Centre (BARC) to manufacture the nuclear device.²³⁴

In keeping with the great secrecy involved in India's efforts to develop and test its first nuclear explosive device, the project employed no more than 72 scientists and engineers working on it in the period from 1967 to 1974.

Dr. Vandana in her inaugural speech stated India is a nuclear weapon state. This is a reality that can not be denied. It is not a conferment that we seek, nor is it a status for others to grant. It is an endowment to the nation by our scientists and engineers. It is India's due, the right of one-sixth of humankind. Our strengthened capability adds to our sense of responsibility; the responsibly and obligation of power. India, mindful of its international obligations, shall not use these weapons to commit aggression or to mount threats against any country; these are weapons of self defense and to ensure that in turn; India is also not subjected to nuclear threats or coercion. India remains committed to the basic tenet of our foreign polity a conviction that global elimination of nuclear weapons will enhance its security as well as that of the rest of the world.

Dr. Parbhakar in his presidential remarks stated that India's nuclear policy has evolved gradually rather than dramatically. This is unlikely to change. Indian leaders and the political and administrative system are cautious and risk-averse. And India faces no existential insecurities and is indeed a fairly confident and secure state that dominates its region. Thus, there is little domestic political or international reasons to expect rapid changes in India's nuclear policy. But just as it is cautious in advancing its nuclear weapons arsenal, it will also be cautious in advancing on the nuclear arms control and disarmament agenda. India is unlikely to sign either the CTBT or the FMCT, should they be presented to New Delhi in the next couple of years. On the other hand, India is also unlikely to stage more nuclear tests or hugely increase its nuclear arsenal. Over the next decade, India should be expected to gradually increase the size of its arsenal and make it more robust and reliable, with some 6000 kilometer plus range ballistic missiles and possibly one or two submarines capable of firing long-range ballistic missiles. India has sought BMDs for over a decade. Though it is possible that India might buy a BMD system or develop one indigenously, it is unlikely that such systems will be deployed in the next few years. India can also be expected to campaign vigorously for nuclear disarmament. New Delhi can also be expected to continue to worry about the negation of its conventional military deterrent, but it is unlikely that it will find a solution to this puzzle either in the immediate future.

First Technical Session

Dr. Rattan Singh presided this session.

Dr. Ritu stated that India has had an uncomfortable relationship with nuclear weapons. From the early days of independence, Indian leaders, especially Jawaharlal Nehru, took a very public and very vocal stand against nuclear weapons. But Nehru, a modernist, was also convinced that nuclear technology had a role to play in national development. To a lesser degree, he also thought that nuclear weapons technology might have a role to play in national defence if efforts at nuclear disarmament should fail. These somewhat contradictory strands are still visible today, as they have been through much of the last six decades of Indian nuclear policy.

Dr. Gurnam Kaur stated that The US-India nuclear deal was essential to India because India's traditional approach towards nuclear cooperation had reached a dead-end. Traditionally, India sought international nuclear cooperation, even while maintaining a nuclear weapons program, by agreeing to partial

safeguards on nuclear imports. This strategy allowed India to supplement its domestic nuclear power capability with international cooperation, as long as there were willing international partners. However, when the rules of international nuclear commerce changed from partial safeguards (safeguards only on the specific imported item) to full-scope safeguards (safeguards on the entire nuclear program as a condition for any nuclear commerce), India was faced with the choice of either giving up its nuclear weapons program, or giving up on international nuclear commerce.

Dr. Brijesh Kumar stated that India squared this circle of both opposing the NPT and opposing nuclear proliferation by taking the position that though each country should be free to decide on how to meet its security needs, states that did sign the NPT had an obligation to live up to their commitments. Thus, on both North Korea and Iran, India's position has been to argue that because these countries voluntarily accepted the NPT, they have an obligation to live up to their treaty commitments. India's response to the threat of nuclear proliferation was to take an active part in nuclear disarmament diplomacy, seeing the elimination of nuclear weapons as both a way of dealing with the threat of proliferation as also a way of avoiding the unpleasant decision about building its own nuclear weapons. India also was at the forefront in pressing that all commitments in the NPT be honored, including the Article 6 obligation towards nuclear disarmament, rather than focusing only on the spread of nuclear weapons to non-nuclear states.

Second Technical session

This session was presided by Dr. Satnam Singh.

Dr. Anjna Malhotra presented her views on historical journey of nuclear India and stated that India's nuclear development had been influenced by multiple factors. The Bhabha-Nehru period that moved to use nuclear energy for industrial growth and economic prosperity, to achieve technological and scientific self-sufficiency, the aspiration to transform India into a great state. India thought of using nuclear energy for military purposes after 1960's and an impetus provided by the Chinese nuclear test in 1964 that Indira Gandhi, Prime Minister of India adopted a „nuclear option“ strategy which eventually culminated into the India's first nuclear test in 1974 (Pokhran I) code named "Smiling Buddha". India's rejection of NPT and CTBT as discriminatory in nature prompted it go overtly nuclear. India's nuclear development changed from covert to overt in 1998 and nuclear tests were status driven rather than threat driven. It was in the minds of Indian scientists and bureaucrats to develop India as a nuclear power and was dreaming of becoming big science after Independence. India pursued a policy of nuclear ambiguity before 1998. India conducted five nuclear tests in May 1998 and stands on no-first-use policy (NFU) and nuclear deterrent.

Dr. Maneeta Kahlon stated that India has taken too long to come to terms with the nuclear revolution and its impact on world affairs. However, the technology underlying the atomic revolution is 50 years old, and a continuing obsession with it will prevent India from making crucial investments and policy decisions on the new revolution in military affairs. The dramatic advances in information and communication technologies and their application to warfare will increasingly determine the locus of military power in the coming century. Worship of the old nuclear gods and the reluctance to pay attention to the impact of (information technology) on the conduct of future wars will put India back in the position of global irrelevance with or without nuclear weapons... Nuclear weapons are certainly important.

Dr. Harnam Kaur, SD College, Pathankot stated that Owing to the nuclear tests; India's recognition around the world increased. India became the first nuclear powered country without signing the Non-Proliferation Treaty (NPT). After the nuclear tests, the world community had imposed many

restrictions on India. India had explained to the world community that India is a responsible country and its nuclear warheads are just to secure the sovereignty and boundaries of the country not to invade any country.



Shanti Devi Arya Mahila College

Dinanagar

“ College with Potential for Excellence ”

(STATUS CONFERRED BY UGC)

UNIVERSITY GRANT COMMISSION

UTILIZATION CERTIFICATE

Recurring Grant 2016-2017

Certified that an amount of Rs.3,50,000/- (Rupees Three Lakh & Fifty Thousand Only) sanctioned to Shanti Devi Arya Mahila College, Dinanagar, Dist.Gurdaspur (Punjab) by the University Grants Commission vide their letter No.F.4-172/2013 (NFE) Dated 30-3-2013 towards establishment of Indira Gandhi Studies Centre during XII Plan (2016-17) has been utilized Rs.3,79,356/- for the purpose for which it was sanctioned and in accordance with the term and conditions as laid down by the commission.

If as a result of check or audit objection, some irregularity is noticed at a later stage, action will be taken to refund to regularize the objection amount.



Shanti Devi Arya Mahila College

Dinanagar

“ College with Potential for Excellence ”

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UNIVERSITY GRANT COMMISSION

STATEMENT OF INCOME & EXPENDITURE FOR THE YEAR 2016-2017

Audited statement of income & expenditure in respect of Shanti Devi Arya Mahila College, Dinanagar, Dist.Gurdaspur (Punjab) approved by the UGC, vide letter No. F.4-172/2013 (NFE) Dated 30-3-2013.

(Recurring grant 2016-2017)

UGC Grants Sanctioned	Grants received	Excess Expenses incurred by the Management (College for loan)	Expenditure	Total Expenditure
3,50,000/-	0.00	3,79,356.00	Books & Journals	50,401.00
			Seminar/Workshop/Courses Lecturer Series	75,203.00
			Honorarium to Visiting Faculty	75,031.00
			Hiring Services including one research associate	52,034.00
			Program Cost	75,300.00
			Contingency	51,215.00
Total	0.00	3,79,356.00	Total	3,79,356.00



Shanti Devi Arya Mahila College

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(STATUS CONFERRED BY UGC)

UGC Scheme: Indira Gandhi Study & Research Center

Annual Report- 2016-2017



Indira Gandhi was India's third prime minister, serving from 1966 until 1984, when her life ended in assassination. She was the daughter of Jawaharlal Nehru, India's first prime minister.

Synopsis

Indira Gandhi was born on November 19, 1917, in Allahabad, India. The lone child of Jawaharlal Nehru, India's first prime minister, she ascended to the position after his death in the mid-1960s. Gandhi survived party in-fighting, emerging as a popular leader thanks in part to efforts to revitalize the farming industry. Ousted from power in 1977, Gandhi was reelected prime minister in 1980, and served in the role until her assassination in 1984.

Early Life

The only child of Jawaharlal Nehru, the first prime minister of independent India, Indira Gandhi was born on November 19, 1917. A stubborn and highly intelligent young woman, she attended schools in India, Switzerland and England, including Somerville College, Oxford.

With her father among the leaders of the Indian independence movement, Gandhi weathered his absences when he was imprisoned. Additionally, she endured the loss of her mother to tuberculosis in 1936. She found comfort with a family friend, Feroze Gandhi, but their relationship was a controversial one due to his Parsi heritage. Eventually the couple earned Nehru's approval, and they married in 1942.

After Nehru was named India's first prime minister in 1947, Gandhi became something of her father's hostess, learning to navigate complex relationships of diplomacy with some of the great leaders of the world.

Political Rise

Gandhi joined the Congress Party's working committee in 1955, and four years later she was elected the party's president. Following the death of her father in 1964, she was appointed to Rajya Sabha, the upper level of Indian parliament, and was named minister of information and broadcasting. When her father's successor, Lal Bahadur Shastri, died abruptly in 1966, she ascended to the post of prime minister.

Seemingly on shaky ground following the Congress Party's narrow win in the 1967 election, Gandhi surprised her father's old colleagues with her resilience. In 1969, after she acted unilaterally to nationalize the country's banks, Congress Party elders sought to oust her from her role. Instead, Gandhi rallied a new faction of the party with her populist stance, and cemented her hold on power with a decisive parliamentary victory in 1971.

War and Domestic Successes

That year, India was drawn into a bloody conflict between East and West Pakistan, with some 10 million Pakistanis seeking refuge in India. Following the surrender of Pakistani forces in December, Gandhi invited Pakistani President Zulfikar Ali Bhutto to the city of Simla for a summit. The two leaders signed the Simla Agreement, agreeing to resolve territorial disputes in a peaceful fashion and paving the way for recognition of the independent nation of Bangladesh.

During this time, India was achieving tangible success through advancements of the Green Revolution. Addressing the chronic food shortages had that mainly affected the poor Sikh farmers of the Punjab region, Gandhi spurred growth through the introduction of high-yield seeds and irrigation, eventually producing a surplus of grains. Additionally, the prime minister led her country into the nuclear age with the detonation of an underground device in 1974.

Shanti Devi Arya Mahila College, Dinanagar (Potential for Excellence by UGC, Re-Accredited 'A' Grade by NAAC and Star College status conferred by DBT) is a post graduate Multi faculty only women college in this border backward area with more than 3000 students, 92 teachers and 45 members of the non-teaching staff. This shrine of knowledge has expanded and developed enviously since its very inception and has carved a niche for itself in the educational circles. Endeavoring to stay abreast with the demands of contemporary world of education, the institution has to its credit 45 undergraduate and post graduate courses, including degrees and diplomas and 13 UGC sponsored career oriented courses along two B.Voc courses. Dinanagar is surrounded by 106 villages having 50% of female population and 50% SC BC classes, and is acknowledged as under privileged legislative reserve constituency for SC candidate. The college combines a commitment to teaching excellence with extensive sports and cultural opportunities. The academic and cultural activities are focused around inculcating a strong sense of commitment to nationalist i.e social and aesthetic values. Seminars, workshops, conferences and exhibitions are a regular feature of its UG / PG Departments. The institution is making every possible effort to uplift the poor and down-trodden section of the area by educating their women folk and encouraging them to realize their potential to face mind - boggling situations of the globalized world. College has Justified the faith and trust of its founder patrons by synchronizing ethnicity with modernity. It takes pride in inculcating the spirit of self-confidence, perseverance and analytical thinking in the students besides fulfilling the aim of providing excellent facilities for learning and achieving scholastic heights Quality education is its motto and excellence, its goal.

The college has splendid and aesthetically designed building in an area of 1,50,000 sq. feet. There is separate Science, Commerce, Arts, IT, Bio-Technology block, Edifice of 30 Labs, Hi-tech Seminar hall, AC Auditorium, Indoor stadium. Gymnasium hall. Smart Class Rooms. Language lab. Multimedia labs with latest gadgets. The College has a Computerized library with 24000 volumes for UG and PG students, Sports complex, Computer centre. PG block, Administrative block. Shardanand Hall and Triple Storey Women hostel built in green, clean and serene environment are the facilities available for students alongwith fleet of buses for students' convenience who hail from far off villages. More to it, 24 hrs. power supply and internet facility with Wi-Fi is there in the campus. The campus is also under surveillance of CCTV cameras. Public address system, Sound system, Solar Heating system, Water coolers with purifiers are installed in all Blocks. Digital boards. Lease line are too the facilities given to all considering them as the dire needs. We have been continuously striving to achieve the noble goals in the field of higher education. The college is recognized by 2F and 12 B. The college provides opportunity to the students from the underprivileged strata of the society and gave them a chance for upliftment and

a better future. The College has established Indira Gandhi Study Centre funded by U.G.C. in year 2013-14. College has purchased books & journals as well as arrange lecturer's series of following resource person on various topics throughout year.

1. Essay Writing Competition

Every year the centre has conducted Essay writing competition on the Philosophy of Indira Gandhi. Winner students were honored by chief guest in annual prize distribution ceremony. Later on these selected essays are published in the annual Magazine entitled '*Parth*'.



2. Exhibition and poster Presentation Competition

An Exhibition and poster Presentation Competition was arranged in the month of 13th Feb.2017. Near about seventeen students participated in it. They prepared posters on the life of Indira Gandhi as well as many historical events in which Indira Gandhi had crucial participation.



3. Oath Taking against violence



4. Meditation Camp and Self Introspection Programme :-

Our Indira Gandhi study centre of college is organized one day Meditation Camp on the occasion of Indira Gandhi Jaynti Oct. 2016 in our college campus. At this time 500 participants were participated in this camp.



Organized for Indira Gandhi Jaynti Blood Check-up Camp



Organized Cleanliness Campaign:-

Indira Gandhi Study Center is organized an oath of cleanliness campaign in our college for students, teachers and all staff members of the college. By cleaning our environment, home, office and working places we should also clean our self physique and mind. Cleaned India was the dream of our beloved Indira Gandhi ji.



Celebration of Voters' Day

Indira Gandhi Studies Centre celebrated voters' day to create awareness among youth to use their most powerful right that is right to vote in constructive manner. Poster making competition was organized on this occasions by the centre. Principal Mrs. Ratna Sharma honoured the winners.



Extension Lecture

Dr. Jagroop Singh Sekhon of Political Science Department of GNDU Amritsar delivered lecture on Indira's Nuclear Policy. He stated that Indira Gandhi built upon the foundations laid by Jawaharlal Nehru to convert India into a growing nuclear power. India conducted its first "peaceful nuclear experiment" as she described it on May 18, 1974, building up the country's capability without anyone finding out. Without this the nuclear tests of May 1998 would not have been possible and India's achievements in nuclear science, technology and energy would have been far from strong and self-reliant. Yet, like her father, she was a firm believer in the use of nuclear energy for peaceful purposes.



I.

National level Seminar on Indira Gandhi Thoughts

On 23th August 2016 our Indira Gandhi study centre organized One Day National Seminar on Contribution of Indira Gandhi's Ideology in present scenario



Our Indira Gandhi Study Center has been organized one day National seminar on “Indira Gandhi Thoughts & Importance in today life,” on 3rd July 2016 in our college.

DR. Mujib-ur-rehman, Dept. of Political Science, Jamia Malia University, Delhi, Dr. Sudhir, Dept. of Pol. Science, JNU, Delhi Dr. Parminder Singh, Chemistry Department, GNDU, Amritsar, Dr. Rajni Dhingra, VIPS, New Delhi, Dr. Gurjeet Singh, Law department, GNDU, Amritsar, Mrs. Ramandeep Kaur from Guru Nanak College, Batala, Dr. Satnam Deol, GNDU Amritsar, DR. Dinesh Arora from DAV College, Jalandhar were the resource persons of the seminar.

The seminar was started with lightening of lamp and saraswati vandana.

Dr. Mujib in his Key-note address stated that Indira Priyadarshani Gandhi was born on November 19, 1917 in Allahabad, the home to seven out of fourteen Indian Prime Ministers. Patriotism of her parents observed during the Indian independence struggle motivated young Indira to become a gifted political figure in the years to come. She was further inspired when she received her primary education at the Shanthi Nikethan which was a world renowned educational institute led by the Nobel Laureate Rabindranath Tagore. She received her secondary education at the Somerville College, Oxford, being one of the Oxford University's famous South Asian graduates such as Benazir Bhutto, Solomon Dias Bandaranaike and Manmohan Singh. Young Indira started her political career in 1938, when she joined the Indian National Congress which is one of the major political parties in India, currently led by her daughter-in-law, Sonia Gandhi.

She was elected four times as the Prime Minister of the state becoming the world's longest serving woman Prime Minister from 1966 to 1984, a distinction she holds to this day. During her days as the Prime Minister, displaying extraordinary political skills and tenacity, she developed strong international relations with several countries including the Soviet Union and China. Furthermore, Indira earned high reputation globally, with India launching its first satellite into space and testing of nuclear devices. Ending her political career of 46 years, Prime Minister Gandhi was assassinated in the lawn of her house on the October 31, 1984 by two of her own Sikh bodyguards. It is widely believed that her disputes with the Sikhs, provoked them to claim avenge on her for the massive attack against the holy Sikh shrine, the "Golden Temple", four months prior to her assassination.

Dr. Sudhir Singh in his inaugural speech stated that while she was well-known for her charisma and communication skills, many saw her leadership as the reason behind the damage to India's economy during her years of public service. She is also viewed to have done little to alleviate problems of hunger, sanitation, religious conflict, and caste that blighted the country. As a leader, she was immeasurably strong-willed, and used questionable means to consolidate her power by implementing state of emergency, imprisoning opponents, and violently cracking down on adversaries, to name just a few of the ways in which she ruthlessly fought her corner. It couldn't have been easy to lead the world's most populous democracy of 700 million people and, despite her often unorthodox means of leadership – keeping in mind her parents fought for democracy and freedom – it seemed an insurmountable challenge to combat the extreme levels of poverty and religious divisions that existed during her time as Prime Minister.

Dr. Gurjeet Singh in his presidential remarks stated that Indira Gandhi provided the political leadership for bringing about the Green Revolution and, later, the White Revolution. India's middle class loves to hate politicians and to celebrate technocrats. However, V Krishnamurthy, MS Swaminathan, Verghese Kurien and E Sreedharan would not be names that stand for outstanding achievement, if they did not have the political mandate to do what they did, and if the

political leadership of the day had not backed them to the hilt. Indira Gandhi added the word secular to the Constitution. Yet, communal violence broke out often, during her rule. Her highhandedness in Kashmir played no small role in mainstreaming alienation. She could not forestall the Assam agitation, and her politics fanned Sikh radicalism, which finally took her life. India is the globalising world in microcosm, with its myriad identities, faiths, languages, ethnicities, political ideologies and hostile neighbours.

First Technical Session

This session was presided by Parminder Singh

Dr. Savita Malhotra stated that in the exploration of leadership, there are fewer more complex leaders than Gandhi – a woman who is often mistaken as being related to Mahatma Gandhi, but who is, like her namesake, an iconic figure in India's colourful history. Indira Gandhi served as Prime Minister of India from Jan 24, 1966 until March 24, 1977, and then again from Jan 14, 1980 until Oct 31, 1984. Her assassination came at the hands of her two Sikh bodyguards, in retaliation for her Operation Blue Star, where she ordered Indian Army troops to attack the Golden Temple – the Sikhs' holiest place of worship – in an effort to assert her control.

Dr. Satnam Deol stated that Indira Gandhi gained enormous popularity for introducing successful programs that transformed India into a country self-sufficient in food grains— an achievement known as the Green Revolution. In 1971, she threw her support behind the Bengali movement to separate East from West Pakistan, providing refuge for the ten million Pakistani civilians who fled to India in order to escape the marauding Pakistan army and eventually offering troops and arms. India's decisive victory over Pakistan in December led to the creation of Bangladesh, for which Gandhi was posthumously awarded Bangladesh's highest state honor 40 years later.

Dr. RamanDeep stated that she was a woman of courage and admired people with fighting spirit, people who triumphed over handicaps. For instance, Helen Keller and Douglas Bader. In her childhood, her father was a source of inspiration to her. The letters Pt Nehru wrote to Indira Priyadarshini became a part of "Glimpses of World History". Anand Bhawan, Allahabad, was next only to Gandhiji's Ashram as the headquarters of the freedom struggle. Here she came into contact with the great men and women of the time. When she was only 12, she mobilized the children to help liberate the country.

Second Technical Session

This session was presided by Dr. Satnam Deol.

Dr. Paramjit Kaur Stated that During her rule, India was facing a major agrarian crisis, we were unable to produce the amount of food necessary to feed millions of Indians. Until 1969, the United States was a major ally during this period by exporting food and providing developmental aid to India. However, when President Johnson came to power, he changed the system and reduced the aid delivered to us. This drop in food aid prompted Indira Gandhi to adopt Norman Borlaugh's Green Revolution ideology. Agriculture soon shifted to a more modern methodology, we adopted the use of High Yielding Variety seeds, used pesticides & fertilisers and started using tractors & irrigation facilities to modernise technology. As a result of this modernising & scientific approach, India finally became food surplus state and no longer relied on foreign aid to feed itself. It was Indira Gandhi's determination and grit that brought India out of this tumultuous period.

Dr. Anjna Malhotra Stated that Indira Gandhi's contribution to world peace and disarmament were visible in her steely protests against the flawed NPT (non-proliferation treaty). Though she was in agreement with the treaty's basic objective, she could not agree to two categories of states: one privileged class that possessed nuclear weapons and unrestricted access to nuclear materials for whatever purpose they deemed fit, and a vast number of other countries who would be denied access to the peaceful use of nuclear materials to generate electricity and remove poverty in their countries. She did not agree to this discrimination and refused to sign the NPT, which is the policy of the nation to date. The first nuclear explosion at Pokhran in 1974 brought sanctions against India. Trade restrictions and stoppage of economic assistance did not deter her.

Dr. Poonam Mahajan stated that in 1964 she became Minister of Information and Broadcasting in the Lal Bahadur Shastri Government. She helped make radios inexpensive and created a family planning program. In 1966 after Shastri's sudden death, Indira became Indian Prime Minister. Her adversaries believed her to be easily manipulated, but she won the election in 1967 and again in 1971 - becoming the first woman ever elected to lead a democracy. In 1971 she was at her peak popularity, gaining victory in the war with Pakistan. She gained the backing of the middle class, despite implementing a very unpopular voluntary sterilization program. Following allegations of rigged elections (later declared "clean" by the Supreme Court), Indira declared a state of emergency, and limited personal freedom "for the good of India". Voted out in 1977, she made a comeback in 1980. In an attempt to crush the Sikh secessionist movement, she authorised the storming of the Golden Temple in Amritsar in 1984.

