



GOLOS

“Giving Voice to Thoughts”



‘शिक्षित बेटी-सुरक्षित बेटी’

Department of Foreign Languages Bhagat Phool Singh Mahila Vishwavidyalaya, Khanpur Kalan NEWSLETTER

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About Golos

The bi-annual Newsletter of the Department of Foreign Languages (DoFL) is published and is distributed among students, faculty members and administrators at Bhagat Phool Singh Mahila Vishwavidyalaya (BPSMV). It is also available on DoFL page of BPSMV Website www.bpswomenuniversity.ac.in. The word “GOLOS” (Voice) is derived from an Old Russian word glasses. Literally, it means being able to speak openly and loud. The main vision of Golos is to provide a platform for the creative writing skills of the students. The aim of Golos is to bring update from DoFL on regular basis. Updates will include past events; report and analysis and forthcoming events, news related to admissions, job placement careers. ■

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We take great pleasure in presenting the much-awaited second issue of Golos, “Giving Voice to Thoughts”, the newsletter of the Department of Foreign Languages. This issue is shaped around a burning topic of our times: women and culture. Gathering from

our dear students the write-ups and submissions produced during various occasions organized by the Department of Foreign Languages – besides the conventional and general activities performed at different times of this past year and half – we realized a few things. These young minds had penned insightful thoughts, having developed a certain critical perspective. More importantly, they had projected it through their creative writing. This is precisely what we have always encouraged them to come up with through the literary extra-curricular activities of the Department,

namely, *Festum Lingua e Literatio*, *Res Inductio*, etc. We have always chosen the names of these activities from an antique language, as three foreign languages from three different countries – including one of Eurasian origin – coexist under the banner of Foreign Language, as well as the guidance of our Chairperson and the focused orientation of our Honourable Vice-Chancellor.

This issue looks at women through the prism of culture to unravel the cocoon of tradition and taboos observed by society. It tries to look at women afresh like the “devi”, the goddess glowing with her own prowess without undermining the other gender; nor does she abase herself the other way, by falling at the feet of the mother figure like a profane being.

Though the compilation of the creative outpourings has been done with care, any inaptness or error can be conveyed for reconciliation and further improvement.

We hope that the second issue of Golos will interest many other students to express their views on a specific theme, bearing in mind its pertinence and topicality. ■

VC's Message

Prof. (Dr.) Sushma Yadava, VC, BPSMV



Bhagat Phool Singh Mahila Vishwavidyalaya (BPSMV) is committed to empower women through qualitative and affordable job oriented education. The rich past enables today's BPSMV to juxtapose tradition with modernity. The University draws its inspiration and strength from the ancient value based educational principles enshrined in Vedic texts and discourses. We sincerely intend to

realize the vision of our forefathers of making India great and strengthen the idea of Beti Bachao Beti Padhao. Education being the key to women empowerment, we are committed to evolve BPSMV as one of the premier universities of India and our students as global cultured ambassadors! I congratulate the department and wish them the very best for future! ■



Registrar's Message

Dr. Kiran Kamboj
Registrar

I appreciate the effort of the department of Foreign Languages in bringing out GOLOS which is in true sense giving shape the thoughtful voice of the students and staff of the university.

Faculty Corner



Besides other extraordinary happenings of the 21st century, the concern for empowerment of women globally has come to be the key concern of the world community. The socio-cultural tenets and practices of a society vis-à-vis women are indicators of its progress and prosperity. In fact women are the torchbearers and cultural ambassadors of a society. Since culture is an

evolutionary dynamic process, its correspondence with women and their concerns needs to be critically studies and represented. The Golos with 'women and culture' as its theme is an attempt to position women and culture in the contemporary context of modernity. ■

Dr. Ravi Bhushan
Chairperson, DoFL

Women Empowerment Discourse and Women University



Women empowerment is the central theme of the vision statement our university. Our universities' vision is "to make a profound difference in the lives of women by empowering them to attain their full potential through the pursuit of knowledge, acquisition of skills, development of character and self esteem and recognition of their rights and responsibilities" (Vision statement, BPS Women University). At the core of the empowerment discourse lays one's ability to take informed decisions and implement them for the wellbeing of oneself and others. This ability to acquire informed decisions and to implement them depends upon the critical and creative thinking capacity of the individual. Therefore if the women empowerment is to happen, the university or universities should become or provide a liberal, free and safe place for divergent views and perspectives which in turn function as the cradle for critical and creative thinking among students community. Current trend of projecting and promoting majoritarian patriarchal

dominant ideology as the panacea for all the problems present a grave threat to the empowerment vision of the university, takes away the free space for divergent views and in the long run dis-empowers and deprives the students who are taking admission to the university. As a consequence more helpless and powerless women are created and perpetuated by such women universities where the majoritarian patriarchal ideology dominates. In order to enhance creative and critical thinking among the students, the universities need an ideological balance in their activities so that students are exposed to more and more divergent views. A university that prioritizes and promotes critical and creative thinking will create world leaders, national leaders and community leaders who will function as public intellectuals by articulating the socio-political issues and leading the communities and nations towards the common wellbeing. A university that propagates and promotes the dominant majoritarian perspectives will create a subservient and slave generation who are never capable of raising critical questions but will remain as loyal vote bank for ruling majority.

Dr. Mathachan K J
Assistant Professor of German



'Festium Literatio, 2019'

Woman as Carrier of Culture



A culture is formed and formulated by men and women both. Therefore, an equal amount of contribution is generally expected to form a culture. We may say an equal participation of both the gender would help to portray a healthy manifestation of various properties of a culture. But the present scenario or the situations around us do not seem to represent the above-mentioned equal contribution. Such situation like disparity in equal contribution may have been experienced in the farthest past and there probably started the concept of exchanging human beings in the form of marriage. It is to bring a heterogeneity to the culture and another essential cause was the procreation. Here, the term culture does not denote the social behaviour of a community at large but talks about a very small unit of the society and that is a family that contributes to any given culture. Although, the word 'culture' is mentioned here, only a fragmented property from this term has been taken into consideration to discuss. Through the ritual of marriage, a woman enters a group where the 'culture' or the ideas, the customs and the social behaviour are not exactly the same or is different from her own. We all know that different groups may have different cultures. As the woman made to stay in this different culture, so, she has to adjust herself and this process of self-adjustment happens in two ways – on one side, she imbibes a huge amount of the social behaviour in trend and on the other side, at the same time, she also inculcates a few of the best practices, as per her understanding, of her own community or culture. The process may be tough and quasi impossible but it is how it was going on and the majority of the society at large or the common people never thought about the mental condition or the stress of the woman entering to a particular house so to speak a different group of people who do not belong to her own group and among these new group of people, she is expected to behave “normally” or as it is accepted in that group. This condition of being an alien that almost every woman goes through at some point of her life can be compared with the metaphorical use of the word 'diaspora'.

Dr. Sudipta Sil
Assistant Professor of French

Women and Cultural Challenges



Today's Indian woman has come a long way fighting many sociocultural barriers. Evil practices like “Sati Pratha” and “Child Marriages” have already seen their end. The abolition of such practices was a significant turning point in Indian history. The contemporary evil practices like “Female Foeticide, restrictions on “Widow Remarriage”, “Dowry”, and “Gender inequalities” etc. are still awaiting its last breath to recreate the history. The current social evils turned out to be very difficult and stubborn to completely root out of Indian society. In this scenario, education comes to rescue and becomes the only tool to fight against all such practices.

“Family” The smallest unit of Indian society serves as the flag bearer of “Indian culture.” The term “Culture” has a broad sense and includes all human phenomena. There are particular practices that do no good rather harm and threaten a bright future. But one thing not to be forgotten is “change” which is indispensable, as it is said, “change is the law of nature”, what is today is different from what it was yesterday. The unfair past practices call for modification and in turn will change the social scenario.

Woman -who is half of the total population has equal rights as of their counterpart. Certain cultural practices make this equality a distant dream. It acts as a threat to development and conflicts with women's empowerment. The change should come from the family first. The cultural norms which treat women as subordinate and the weaker one should be uprooted. Equal opportunities to both male and female in every stratum of life serve as a key to eradicate issues related to women. The empowered women of India are not a one-day miracle but a struggle of generations, challenging the cultural norms. The new generation of women is prepared for a better tomorrow, fighting to educate oneself and educated to fight against every evil practice.

Ms. Vidushi Sharma
Assistant Professor of Russian

Students' Creative Corner

WHO ELSE CAN?

We are the daughters, the mothers, the friends,
the wives
We are the donors of life,
We are the queens of house
Why not kings?
And why not boss in office?
Who else follow the rules as we do?
Who else could be the nature?
A creator? a transformer?
Having to bleed every month
We have the ability to keep...
A new life within us...
Who else can?
The numerous roles played...
by us in society
Who else can?
We are thrown back ...
You thought ----
We are useless?
We do work... simply work...
But when it changes into miracle
Who knows?
We are not inferior to be women
We are who we are
Proud of our ability
Our works...
Our deeds...
Undreamt of
YOU the patriarchy

Sheeba
(Diploma in Foreign Language Teaching, French)

SOCIAL CHANGE AND UPLIFTMENT

Through empowering women Leadership:

From her strictly predestined household activities to be able to establish herself among the fiercely powerful and influential personalities on the planet ... The status of women has greatly evolved through the ages.

The world we are experiencing today is dramatically different from the world our parents and our grandparent's generations. Just to point out the fact that the time when they were younger was actually not a long ago.

First of all, if a global equality between the two genders is to be discussed, it has to be done with a lot of care. The degree of this equality undergoes great variations depending on the design of the world considered as well as the society, religion and many other societal factors that influence the unequal gender roles of modern society.

Empowerment is the process that creates power among individuals over their own lives, society and communities. People are empowered when they are able to access the opportunities available to them without any limitations and restrictions. Empowerment includes the action of raising the status of women through education, raising awareness, literacy and training women. Empowerment is all about equipping and allowing women to make life-determining decisions through the differences existing in society.

Alternatively, it is the process for women to redefine gender roles that allows them to acquire the ability. There are several principles defining women's empowerment such as for one to be empowered, they must come from a position of disempowerment. They must acquire empowerment themselves rather than have it given to them by an external party empowerment is a process not a product.

Women empowerment has become a significant topic of discussion in development and economics. It can also point at the approaches regarding other privileged

gender in a particular political or social context. Women's economic empowerment refers to the ability of women to enjoy their right, income and their own time and to be benefitted from the resources, assets etc., as well as their ability to manage risk and improve their economic status and well being.

After women gained suffrage in Soviet Russia in 1917 on 8th March. About 1967, the feminist movement adopted the day to celebrate women's day and thereby it was considered as the international women's Day. By celebrating this particular day, we are highlighting the importance of achieving equality for women and girls not simply because it is a matter of fundamental human rights, but because the progress in many others areas depends on it. This much talked about equality has many dimensions such as –

- Countries with more gender equality have better economic growth.
- Peace agreements that include women are more durable.
- Parliaments with more women enact more legislation on key social issues such as health, education, anti-discrimination and child supports.

The evidence of these steps taken is clear:

- Equality for women also means progress for all. This simple truth must be the key idea as we work to accelerate progress towards the millennium development goals by next year's deadline and craft an agenda for the years to come.
- The world has to achieve equality in primary education between girls and boys, but only a few countries figuring on the world map could have achieved that target at all levels of educations. In this matter, it is pertinent to mention that poverty is a major barrier to secondary education especially among elderly girls.
- Globally, 40 out of every 100 wage-earning jobs in the non-agricultural sectors were held by women in 2011. This is a significant improvement since 1990.



Still, in many countries, gender inequality persists and women continue to face discrimination in accessing education, work, economic assets and participation in government. For ex: in every developing region, women tend to hold less secure jobs than men, with fewer social benefits. It is noted that women are largely relegated to more vulnerable forms of employment.

Education and its Impact on Women's Health:

Over the last 100 years, completion of primary, secondary and tertiary educations has increased dramatically around the world for women and girls. Studies show that when women are given equal access to education, significant health benefits follow. Some examples are the decreased fertility rates, increased birth spacing, timely and appropriate adherence, reduced tobacco and alcohol consumption rates and for women with secondary school and above, fewer experiences with sexual and gender based violence. Social and legal reforms have also helped to realize women's right over the past century. Reforms such as laws and policies on property rights, equal pay, sexual and other forms of gender based violence and access to safe abortion have improved women's health status and reduced inequalities.

In the early part of the last century's women's health was solely understood in the context of the reproductive roles of motherhood through women's health researches, and activists broadened the definition to address other health issues of women and girls of all ages and structural factors of disadvantages at gender are important determinants of health that need to be addressed. It is at that time of the century that new technologies such as mammography, PAP tests; moreover, visual inspection with acetic acid (VIA) and bone densitometry have contributed to the prevention of osteoporosis, breast and cervical cancer. Introduction to such screening programmes contribute to early identification, access to treatment and leads to longer, healthier life for many women and girls.

It shows in data analysis that breast and cervical cancer are among the top ten leading causes of death for women aged between 20 to 59 years and this represented 223000 deaths in the year 2004 alone around the globe.

Agents of Social Change:

Women have been forging social change in many ways over the last 100 years from national suffrage and feminist movements to international declarations and resolutions. Women all over the world have secured freedom, right, voice and justice for themselves. These efforts contributed to several international resolutions that hold governments and organizations responsible and

accountable to achieving and prioritizing women's health and gender equality in their health and development plans.

Earlier, women's life expectancy was much lower than today because they often died in childbirth or due to pregnancy-related complications. Already in 2011, life expectancy was higher for women than men in most countries still more needs to be done in developing countries.

➤ **Economic Empowerment:** - Economic empowerment allows women to have financial independence both within the households and in communities. It enables them to participate more freely in taking household decisions particularly regarding health and education. An analysis of 75 countries, correlating women's empowerment and several health indications revealed that the higher women's empowerment results in better health indicators such as infant mortality rate, total mortality, infants with low birth-weight. It improved the life expectancy for both women and men as well during the 20th century. There was a dramatic shift in health care delivery through the admission of women into paid health professions such as midwifery, nursing and medicine. Over 75% of the paid health workforce is female with significant benefits to their socio-economic status and the quality of care is also provided.

Women as Decision Marker:

- Years ago, women had little say regarding health and now the government policies in that matter are better structured or managed along with the women and keeping women in view.
- Over the decades, women have become more involved in those decision making processes that affect their lives. Whether it is through voting, participation in village health council, taking actively part in a patient's rights through health professional association or civil society organization, by leading ministries of health or women, around the world, she has brought a significant change in political landscape; she has contributed to sustainable developments. The world has witnessed the outcomes and only now it started raising issues of importance to women's health.
- A report of United Nation says that "women constitute half of the world population, perform nearly two thirds of work hours, receive one tenth of the world's income and own less than even one hundredth percent of world's property.
- Women empowerment is giving power to women. It is making women better off. It enables a greater degree of self-confidence and sense of independence among women. Let us march toward it.

Arti

(Diploma in Foreign Language Teaching, German)

नर-नारी या नारी-नर

एक प्रश्न सुलझाने को रचा ये कविता चित्र
कहूँ नर-नारी या नारी-नर, ये प्रश्न बड़ा विचित्र।
किसकी महत्ता अधिक ये कैसे बतलाया जाये
तय हुआ कि दोनों को कोर्ट में बुलवाया जाये।।

भेजा बुलावा दोनों को, अब एक नई समस्या आ पड़ी,
नारी और नर दोनों ही लेट पहुंचे कुल दो घड़ी।
पूछा जज साहब ने डांटकर, क्यों आप लेट आये ?
प्रश्न सुन नारी की आँखों में आंसू भर आये।
बोली जज साहब हाथ दो और काम अनेक।
बर्तन, चौका, कपड़े, बच्चे, बुजुर्ग, और दिन बस एक,
ऊपर से बाहरी काम भी मेरे हिस्से आ पड़ा
बिजली बिल, ट्यूशन मैम से बात भी करने जाना पड़ा,
फिर ननद जी की एनिवर्सरी याद आई।
बस इन्ही चक्करों में लेट हो गई।
इतना करती हूँ, पर प्रशंसा के दो बोल नहीं पाती हूँ।
कितनी भी योग्य हूँ, नारी हूँ ... नर के पीछे ही आती हूँ।।
जज साहब मुझे और बोला आप भी फरमाइये,
लेट आने का कारण तो बताइये !
नर बोला श्रीमान जी, ये ठीक कह रही है,
निश्चित ही सबकुछ यही कर रहीं हैं।।

जीवन निभाने में हाथ बटाता हूँ
सृष्टि चक्र बनाने में भी साथ देता हूँ
बताइये मैं क्या गलत कर रहा हूँ
अभी बेटी को कॉलेज से और माँ को डॉक्टर के पास से लाया हूँ
बस इसलिए थोड़ा लेट आया हूँ।

सच तो यह है बाकि सब किस्से है
नारी का आदर व सुरक्षा आज भी मेरे हिस्से है।

दोनों के तर्क थे एक दूसरे पर भारी
अब थी जज साहब के चकराने की बारी
फाइनली जज साहब ने फैसला सुनाया
इस प्रश्न का हल नहीं पाया।

न नारी कम है, न नर कम है, दोनों सृष्टि के दो पाएँ
न किसी एक से काम चलें, गर दूजा ध्वस्त हो जाए
सच यह है नर-नारी का अंतर समाप्त नहीं हो सकता
नर-नारी कहो या नारी-नर
दोनों की अपनी - अपनी महत्ता।।

समैन्था सोनी

(Advanced Diploma of Proficiency, फ्रेंच)

करें। पढ़ना-लिखना, हिसाब-किताब करना लड़कों का काम है।
लड़कियाँ तो सिर्फ घर के व खेत के काम करती हैं।” वह मन आशा
व सपने लिए अपनी माँ के पास जाती है लेकिन उसकी माँ उसे डांट
देती है व कहती है “किसी के आगे आवाज नहीं उठानी। ... जो कहा
जाए वही करना है।”

कुछ सालों बाद महिमा का विवाह कर दिया गया। विवाह के कुछ
साल पश्चात ही महिमा क पति का देहांत हो गया। महिमा व उसकी
बेटी बेसहारा हो गए। उसके पति की दुकान को भी ताला लगा दिया
गया क्योंकि हिसाब-किताब करने वाला कोई नहीं था। ससुराल में
सब ने महिमा और उसके बेटी की जिम्मेदारी लेने से मना कर दिया।
वह अपने पिता के पास गई तो उसके भाई और नयी नवेली भाभी ने
भी बोल दिया - “हम तेरी जिम्मेदारी नहीं ले सकते।” बेसहारा हुए
महिमा अपने पिता की आँखों में आँखें डालकर पूछा “पिताजी क्या
आज आपको अपने सवालों के जवाब मिल गए? आप हमेशा पूछते थे
लड़की पढ़-लिखकर क्या करेगी? उसे कोई हिसाब-किताब थोड़ी करना
है!” आँखों में आंसू, चेहरे पर उदासी और पछतावा लिए खड़े पिताजी
से महिमा कहती है कि “यदि आज मैं साक्षर होती तो मुझे किसी पर
भी निर्भर न रहना पड़ता।”

महिमा यह जान चुकी थी अब पछतावे से कुछ नहीं बदलेगा। वह
अपनी बेटी को इन सब कठिनाइयों का सामना नहीं करने दे सकती
थी। इस वक्त उसे पता चलता है कि उसी के गांव में बाकि और गांव
की तरह औरतों को शिक्षित किया जा रहा है। वह भी पंचायत जा
कर उस संस्था के बारे में जानकारी लेने मात्र उसका हिस्सा बन जाती
है। फिर वह खेती के साथ - साथ पढ़ाई करके साक्षर तो बन जाती
है पर उसके सपने को साकार बनाने के लिए वह खेती करने के कड़ी
मेहनत के बावजूद अपनी बेटी को साक्षर बनाती है। कुछ समय बाद
जब उसकी बेटी के सामने शहर से बड़ी रकम कमाने का मौका आया
तो गांव में कई बच्चों चमकी बुखार का शिकार बन गए थे। वह अपने
ही गांव में रुक जाती है और पंचायत प्रधान से मुलाकात कर उपाय
के तौर पर अपनी सहायता देने का वादा करती है। तब लोगों को पता
चलता है कि महिमा की बेटी डॉक्टर बन चुकी है। वह गाँवों में रहकर
बच्चों का इलाज करती है। कई गांव वासियों को एहसास हो जाता है
कि वे गलत थे जो अपनी बेटियों को साक्षर बनने से रोकते थे। आज
एक बेटी ने ही उनके बच्चों की जान बचाई है। वे महिमा को बधाई
देते हुए वादा करते हैं कि वे भी अपनी बेटियों को सिर्फ साक्षर ही
नहीं, बल्कि उनके सपने सच करने में भी मदद करेंगे। बेटियों को भी
बेटों की तरह सभी हक देंगे क्योंकि बेटा और बेटी दोनों ही समाज
को आगे बढ़ाने में सहायता करते हैं।

मुस्कान

(Diploma in Foreign Language Teaching, रशियन)

समाज और नारी के सपने

आँखों में चमक और सपने लिए हुए महिमा एक गांव में रहती थी।
जहाँ लड़कियों को बचपन से सिखाया जाता था कि वे कभी पुरुषों
के विरुद्ध नहीं बोलेंगी। हमेशा अपनी आँखों और आवाज को नीचे
रखेगी। जो उन्हें बताया जाएगा वही करना होगा। अपने दुपट्टे को
हमेशा चेहरे पर ही रखना है। जब भी वह अपने भाई को स्कूल जाते
देखती तो अपने पिता जी से कहती “मुझे भी पढ़ना है। मुझे भी स्कूल
जाना है।” उसे कहा जाता था “अपनी माँ के साथ उनकी सहायता

हरियाणा के सन्दर्भ में महिला सशक्तिकरण

इतिहास के पन्नों में से लिया जाए तो 4500 साल पहले हड़प्पन
सभ्यता के लोग आज के हरियाणा में आ कर रहने लगे थे। बाद में
मध्य एशिया के आर्य लोग वहाँ से पलायन कर के भारत के आज के
हरियाणा क्षेत्र पर रहने लगे। यहाँ पर रहने की एक कारन था इस क्षेत्र
की प्रभावशाली नदियाँ और उसके साथ बहने वाली नदियाँ। आज भी
यहाँ के लोगों की बाहरी विशेषताएँ उनकी तेज आवाज, गेहुँआ रंग

और लम्बी कद-काठी को माना जाता है। यहाँ के लोग अपने समृद्ध सांस्कृतिक विरासत तथा लोकगीतों के लिए जाने जाते हैं। इन लोगों का जीवन यापन सदियों पुराना है और वे अपनी परम्पराओं व रीति रिवाजों का सख्ती से पालन करते हैं। लोगों की संस्कृति उनके मौसमी व धार्मिक त्योहारों से प्रभावित करता है। हरियाणा में नृत्यकला लोगों की कला का आधार बनके उन्हें प्रभावित करते हैं, इसे ज्यादातर लोगों द्वारा सभी कलाओं की माँ के रूप में भी संदर्भित किया जाता है। वे नृत्य को अपनी शारीरिक और भावनात्मक ऊर्जा को व्यक्त करने का एक तरीका मानते हैं, बल्कि वे यह भी मानते हैं कि मनोरंजन के रूप में नृत्य कलाकारों की चिंताओं और तनाव को दूर करने का एक स्रोत है। नृत्य के अलावा, लोगों द्वारा आनंदित कला का सारंग रूप, नाटक और गीत भी है।

यहाँ बोली जानेवाली कुछ मुख्य भाषाओं में हिंदी, पंजाबी, उर्दू और अंग्रेजी भी शामिल है। लेकिन इस प्रदेश में ये सारी भाषाएँ बोलने का तरीका उल्लेखनीय है। हरियाणवी, बंगारू या जाटू के रूप में कुछ बोली यहाँ लोकप्रिय है। यह बोलियाँ सायद कच्चा है पर मिट्टी के हास्य और सीधेपन से भरी हुई है। देर से राजधानी दिल्ली की हरियाणा से निकटता के कारण शहरीकरण का बहुत कुछ अभास सांस्कृतिक पहलुओं पर एक संशोधित परिप्रेक्ष्य की तरह दिखाई देता है।

जब शादी की बात आती है तो एक ही गोत्र के लड़के और लड़की को शादी करने की अनुमति नहीं दी जाती, उन दोनों को भाई और बहन माना जाता है। शादी एक समुदाय के भीतर ही होनी चाहिए। यदि विवाह एक ही जात के भीतर नहीं होता है, तो यह लड़के और लड़की के परिवार के लिए एक महान अपमान माना जाता है और कभी स्वीकार नहीं किया जाता है। लड़के और लड़की को गोत्र के प्रतिबन्ध के अनुसार विवाह की योग्य होने पर भी उसी गांव के भीतर विवाह की अनुमति नहीं है। इस रिवाज का पालन करके यहाँ के लोग तस्लीय शुद्धता बनाये रखने में सक्षम होते हैं और समुदाय के भीतर सीमित होने का यह कारक अच्छे स्वास्थ्य को बढ़ावा देने और शारीरिक अधःपतन को रोकने में मदद करता है। हरियाणा के लोग करवा या विधवा विवाह को बढ़ावा नहीं देते हैं जो समुदाय के बीच एक बहुत बड़ा दायित्व है।

महिलाओं की स्थिति किसी भी संस्कृति व किसी भी समाज की सौंदर्य, नैतिक और अध्यात्मिक प्राप्ति को दर्शाती है। आर्थिक रूप से विकसित राज्य होने के बावजूद हरियाणा में महिलाओं की स्थिति दयनीय है। लिंगानुपात के मामले में बात की जाए तो 2011 की जनगणना में प्रति हजार पुरुषों पर 877 महिलाएँ पाई गईं। काम के लिहाज से 2011 में 50.4% पुरुषों कि तुलना में केवल 17.8% महिलाएँ काम कर रही थीं। साक्षरता दर की तुलना में भी महिलाएँ (66.77%) पुरुषों (85.38%) से पीछे हैं।

सशक्तिकरण एक बहुआयामी प्रक्रिया है जो महिलाओं के सभी समूह को जीवन के सभी क्षेत्र में अपनी पूर्ण पहचान और शक्ति का एहसास कराने में सक्षम बनाना चाहता है। इस प्रक्रिया के दौरान महिलाओं की ज्ञान और संसाधनों तक पहुंच बनती है, निर्णय लेने में इतनी सयत्तता बनती है कि वे अधिक से अधिक सक्षम हो सकें। आम तौर पर महिला सशक्तिकरण एक ऐसे वातावरण के रूप में परिभाषित किया जाता है जहाँ महिलाएँ खुद और साथ ही समाज के लिए निर्णय लेने के लिए स्वतंत्र महसूस करती हैं। संसार भर में जैसे महिला सशक्तिकरण को माना जाता है वैसे ही अगर इस प्रदेश की महिलाएँ भी खुद अपने फैसलें ले सकें और हमारे यह समाज और उससे भी

पहले अपने परिवार के बहुत से निजी दायरों को तोड़कर अपने जीवन में आगे बढ़ सकें।

इस जगह पर यह कहना जरूरी है कि महिला समाज का अभिन्न अंग है। वे किसी देश की सामाजिक, आर्थिक और राजनीतिक नियति निर्धारण करने में महत्वपूर्ण भूमिका निभाती हैं। कुछ सकारात्मक करने की तीव्र इच्छा उद्यमी महिलाओं की एक अंतर्निर्मित गुणवत्ता है जो परिवार और सामाजिक जीवन दोनों में मूल्यों को जोड़ने में सक्षम है। स्वामी विवेकानंद ने ठीक ही कहा है,

“किसी राष्ट्र की प्रगति के लिए सबसे अच्छा थर्मामीटर तथा उसका उपचार है महिलाएं।”

महिला सशक्तिकरण का अर्थ है उनको अधिक जागरूक व्यक्तियों के रूप में विकसित करना, वो व्यक्ति बनाना जो राजनीतिक रूप से सक्रिय, आर्थिक रूप से उत्पादक और स्वतंत्र है और उन्हें प्रभावित करते हैं ऐसे मामलों में बुद्धिमान चर्चा करने में सक्षम हों।

आज भी हरियाणा के बहुत से स्थानों पर औरतों को बहुत से सामाजिक प्रतिबन्धों से बाँध दिया जाता है। उनको पुरुषों के समान काम करने नहीं दिया जाता है। उन्हें परिवार की देखभाल और घर से न निकलने की हिदायत दी जाती है। इस स्थिति के प्रतिकारस्वरूप बाकी राज्य की तरह यहाँ भी महिलाओं के सर्वसम्पन्न विकास हेतु भिन्न योजनाओं के द्वार खुले हुए हैं, नए विकल्प तैयार हो रहे हैं। सर्वोपरि, भोजन, पानी, घर, शिक्षा, स्वास्थ्य, सुविधाएँ, शिशु पालन, प्राकृतिक संसाधन, बैंकिंग सुविधाएँ, कानूनी हक तथा प्रतिभाओं के विकास हेतु पर्याप्त रचनात्मक अवसर प्राप्त कराए जा रहे हैं।

भविष्य में महिलाओं की इस अधूरी आवादी को मजबूत किए बिना इस हरियाणा के विकास को पूर्ण विकास नहीं माना जाएगा। इस प्रदेश को विकसित होने के लिए यह आवश्यक है कि सरकार, पुरुष और स्वयं महिलाओं की सहायता द्वारा इस महिला सशक्तिकरण को बढ़ावा दिया जाए। आज महिला सशक्तिकरण की आवश्यकता इसलिए हुई क्योंकि प्राचीनकाल से ही भारत में पुरुष प्रधान समाज ने न सिर्फ लैंगिक असमानता को बरकरार रखा है, अपितु महिलाओं के साथ समाज में चल रहे गलत और पुरानी प्रथाओं को भी नए रीति-रिवाजों और परम्पराओं में ढाल दिया है। पुनः, भिन्न-भिन्न धर्मों में भी यह देखा गया है कि महिलाओं को एक ऐसा भिन्न स्थान दिया गया है जो की लोगों की आँखों में पर्दे के रूप में विराज कर रहा है और वर्षों पुराने आदर्श के रूप में महिलाओं के ही विरुद्ध गलत रीतियों को जारी रखने में सहायता करता है।

आज के समय में आवश्यकता है कि देश की ये आधी आवादी यानि महिलाओं को प्रत्येक क्षेत्र में सशक्त किया जाए क्योंकि यही हमारा विकास का आधार बनेंगी। पिछले कुछ सालों में हरियाणा में महिलाओं के विरुद्ध होने वाले लैंगिक असमानता और बुरी प्रथाओं को हटाने के लिए सरकार द्वारा बहुत सारे संवैधानिक और कानूनी अधिकार न केवल बनाए गए, उन्हें लागू भी किया गया है। ऐसे बड़े विषयों को सुलझाने के लिए आजकल महिलाओं सहित बहुत सारे स्वयं सेवी समूह और एनजीओ आदि इस दिशा में अपने प्रयास कर रहे हैं।

यहाँ, इस समाज में सच में महिला सशक्तिकरण लाने के लिए महिलाओं के विरुद्ध बुरी प्रथाओं के मुख्य कारणों को समझना और उन पुरानी सोच को बदलने के लिए संवैधानिक तथा कानूनी प्रावधानों के साथ साथ युवाओं को जागरूक करना होगा।

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