



A Study of Academic Stress of Senior Secondary School Students in Relation to Locale and Type of School

Suman¹, Dr. Amisha Singh²

¹Research Scholar, Department of Education, Kurukshetra University, Kurukshetra
²Professor, Institute of Teacher Training and Research, Kurukshetra University, Kurukshetra

ABSTRACT

The main objective of this study is to find out the difference in the academic stress of senior secondary school students in relation to locale (rural and urban) and type of school (government and private). The method used for the study was Descriptive Survey Method. A sample of 350 senior secondary school students from various schools of Fatehabad district of Haryana was selected on the basis of stratified random sampling technique. Scale for Assessing Academic Stress (SAAS) by Uday K. Sinha has been used for measuring the level of academic stress of senior secondary school students. The statistical techniques employed in the present study were mean, standard deviation and t-test. Results revealed that there is no significant difference in the academic stress of senior secondary school students in relation to locale. Urban senior secondary school students have more academic stress in comparison to their counterparts. A significant difference is found in the academic stress of senior secondary school students in relation to type of school. Senior secondary school students studying in government schools have more academic stress in contrast to private senior secondary school students.

Key words: Academic Stress, Locale, Type of school and Senior Secondary school students.

INTRODUCTION

"It is a cultural truism that stress is associated with impairment of health & the negative emotional experiences associated with stress are detrimental to quality of life and sense of well being (Sinha, 2000). Out of number of stress faced by adolescents & young adults, academic stress emerges as significant mental health problems in recent years (Rangaswamy, 1995). Information load, high expectations, academic burden or pressure, unrealistic ambitions, limited opportunities, high competitiveness are some of the important sources of stress which create tension, fear & anxiety. Poor academic performance, diminished peer popularity, depression, attention difficulties, somatic complaints, substance abuse are commonly observed problems among the victims of academic stress without being aware of how to cope with them (Sinha, 2000; Rangaswamy, 1995; Brackney & Karabenick, 1995). Hence, management of academic stress becomes essential in the process of producing quality human resources for the nation."

Academic stress is a cognitive force from being exposed to new learning state, adjusting with new social setting etc. Students can feel stress related to every academic task as well as with the learning setting also. It may bear towards lack of attentiveness, delaying tactics, low academic achievement, lower level of intrinsic motivation, poor study habits, low achievement motivation, delayed academic assessments etc. Academic stress can become more injurious over time. Some amount of academic stress is required to motivate the students to do work more effectively. But increase amount of academic stress for a long time will have harmful effects on the physical and mental health and academic achievement of the students.

Objective of the Study

1. To compare the mean scores of academic stress of rural and urban senior secondary school students.
2. To compare the mean scores of academic stress of government and private senior secondary school students.

Hypotheses of the Study

1. There is no statistical significant difference in mean scores of academic stress of rural and urban senior secondary school students.
2. There is no statistical significant difference in mean scores of academic stress of government and private senior secondary school students.

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ORIGINAL ARTICLE

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Characterization of starter cultures and nutritional properties of *Pediococcus acidilactici* NCDC 252: A potential probiotic of dairy origin

Poonam Bansal¹ | Raman Kumar² | Suman Dhanda²

¹Department of Biotechnology, Maharaja Gopabandhu Institute of Technology, Bhubaneswar, Odisha, India
²Department of Biochemistry, Kurukshetra University, Kurukshetra, India

Correspondence: Suman Dhanda, Department of Biochemistry, Kurukshetra University, Kurukshetra 136119, Haryana, India. Email: dhandasuman999@gmail.com

Funding Information: Department of Science and Technology, New Delhi

Abstract
NCDC 252, a potential probiotic, was studied for starter properties. It exhibited proteolytic activity in cow, buffalo, and goat milk and acidified skim milk and cheese by lowering their pH. It survived heat treatment and also in the presence of salt and ethanol. This suggests its fermentation ability for dairy products and beverages. The presence of genes for heavy metal tolerance and vitamins' biosynthesis in its genome suggests its ability for heavy metal detoxification and de novo vitamin synthesis, respectively. HPLC studies confirmed vitamin B12 production. These studies suggest NCDC 252 to be a potential starter culture that can be used for food fortification.

Practical applications
NCDC 252 possessed α -glucosidase activity. α -glucosidase hydrolyses disaccharides to glucose. The utilization of otherwise indigestible oligosaccharides by humans is an important antibiotic attribute. It also exhibited high proteolytic activity and rapid rate with osteolytic activity. It is a new starter for the

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ORIGINAL ARTICLE

In silico molecular docking of SARS-CoV-2 surface proteins with microbial non-ribosomal peptides: identification of potential drugs

Poonam Bansal¹ | Raman Kumar¹ | Jasbir Singh¹ | Suman Dhanda¹

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Abstract
Outbreak of COVID-19 by SARS-CoV-2 infection caused severe acute respiratory syndrome that has been declared a public health emergency of international concern. To control infections, there is urgent need to develop an effective therapeutic strategy. COVID-19 viral spike glycoprotein and proteases play major role in viral entry and mediating virus replication and spread and thus can serve as potential antiviral drug target. Being highly specific, efficacious and safe, peptides hold their place in therapeutics. In present study, molecular docking of 21 pharmacologically active non-ribosomal peptides (NRPs) from marine microbes with SARS-CoV-2 spike glycoprotein and papain such as pepsinase was done. Dactinomycin, Tyrocidine A and Gramicidin S showed highest binding interaction with target proteins. The binding affinity of Dactinomycin and Gramicidin S docked with SARS-CoV-2 spike glycoprotein was -12.4 kcal/mol and -11.4 kcal/mol, respectively. This suggested their potential to destabilize SARS spike protein binding with human host ACE2 receptor and thus hindering viral entry to the cells. Binding affinity of Tyrocidine A and Gramicidin S with SARS-CoV-2 papain-like protease was -13.1 kcal/mol and -11.4 kcal/mol, respectively which might be inhibited COVID-19 by acting on the protease. Gramicidin S showed same binding affinity for both target proteins and thus expected to be most potent. Based on the binding energy score, it was suggested that these pharmacologically active NRPs are potential molecules to be tested against SARS-CoV-2 and used to

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SOCIAL ATTITUDE OF PEOPLE TOWARDS AGED PARENTS THEMSELVES HAVING ONLY MARRIED DAUGHTER(S) IN HARYANA

Dr. Vijender Singh

Assistant Professor, Dept. Of Sociology, Kurukshetra University, Kurukshetra, Haryana (India)
Email: vijenderbazard@kuk.ac.in

Ms. Sonam

Ph.D. Research Scholar, Dept. Of Sociology, Kurukshetra University, Kurukshetra, Haryana (India),
Email: sanskar.kroriwal94@gmail.com

“Young India is not only growing, it is greying also”

Abstract: Attempting a new dimension in gerontology, this research endeavor focused upon a special class of old age persons who have no son, despite have only married daughters as their child (ren). These parents have similar socio-economic, physical problems like others but they don't have anybody to care of them. At the same time, in Indian context, there are some social stigmas associated with such parents. This study has been done with the objective to understand the social attitude towards the old age parents having only married daughter(s) as their ward(S). This study has been done in Jind district of Haryana state of India. Total 146 respondents were selected through purposive sampling both from rural and urban areas. It is found that majority of the old age person having married daughter(S) living their life independently, however get required help from close kin and neighbors. Some social stigmas still prevails regarding attitude towards parents of only daughter. Nearest kin take care of them in greed of their property, simultaneously; they perform different customs and rituals for the daughters of these old age parents due to non-availability of real brothers.

Keywords: Social Attitude, Reflexivity, Parent's having Daughter(s), Old age parents, Gerontology

Introduction:

Everyone wants to live happy and comfortable life in old age. For the fulfillment of facilities, person makes economic progress and builds social relations. Any person has certain special needs whose fulfillment through different social institution. In India, elderly people are cared by informal institution such as family, especially cared by children especially son and grandson. But the truth is that many couples who have only daughter(s) as their children. Then the situation becomes worrisome. According to Indian culture and norm, it is not considered honorable to have daughter(s) only. In India after marriage girls live with their husbands. It is cultural trait that parents even can't drink water at daughter's house because the bride's parents' status is considered low. In India, there are 943 girls (census 2011) behind 1,000 boys i.e. even in modern India sex ratio is still skewed due to emphasis on having a son behind which there are different reasons such as social, economic protection in old age etc. The status of parents with only daughter(s) is considered low in the Indian society because of lack of son. There are many social causes behind this, such as having a family tradition (vans-prampra). In the context, this research endeavor is an effort to explore the reflexivity of the old age parent's having married daughter(s) and social attitude towards them.

Review of related literature: It is important to review the related literature to understand the research problem adequately many studies has been focusing the problems of old age persons but there is lack of studies having their focus on the old age persons having only married daughters as their ward.

**RELATION BETWEEN EDUCATION AND PRACTICES ADOPTED BY MOTHERS
REGARDING BREASTFEEDING IN HARYANA.**

Dr. Vandana Kumari Assistant Professor Deptt. of Sociology Kurukshetra University Kurukshetra

Infancy is the foundation period of an adult therefore during infancy due rapid growth period there is a need for special care regarding their diet. So, infants are dependent on mother's milk. Despite all the advantages of breastfeeding social factors, faulty health care practices, economic and commercial promotion have caused a serious decline in breastfeeding. It is thus important that successful promotion of exclusive breastfeeding is encouraged. Infant gets the best possible start in life and enjoys three fundamentals of adequate and sound nutrition food + health + care. A breastfed human milk is unique and superior to all other milk, contain adequate calories and provides the right kind of proteins, fat, vitamins, water, enzymes, minerals and lactose in the amount essential for the baby. Keeping in view the importance of breastfeeding, the aim of the study to find out the "Relation between Education and practices adopted by mothers regarding Breastfeeding in Haryana "

keywords: Breastfeeding ,Education ,Practices ,mothers ,Infants

"Education is the most important factors to explore such human abilities which effectively and efficiently contribute in economic development of a country. Education is a systematic process through which a child or an adult acquires knowledge, experiences, skill and sound attitude. The goal of education is to make an individual perfect and every society give importance to education because it is panacea for all evils. It is the key to solve to various problems in life". (John Paranki male 2012) Literacy and level of education are "basic indicators of the level of development achieved by a society. Higher level of education and literacy lead to greater awareness and also contribute in improvement of economic and social condition. According to census (2011) Haryana Ranks 15th position in India with 76.64% literacy rate. As compared to economic status, the low level of literacy is associated with prejudices against female, less educational facilities and low study of women. In 2011, the literacy rate is 85.38% while female literacy rate is 66.77% with differential of 18.61%. The inequality in literacy by sex is the outcome of traditional prejudices against female education. Women position in society is still far from satisfactory. Many social and religious taboos may hinder them to participate in mixed groups and their pussy domestic schedules may limit the time and opportunities to participate in literacy programmes". (Census of India, 2011). There is also a direct impact of education on our knowledge, attitudes and practices as well as the society." Breastfeeding is rewarding experience for both mother and baby. Breastfeeding is a learned skill for both mother and baby. Research indicates that many women have lack of knowledge, awareness about breastfeeding. Social practices and beliefs is also a barrier in breastfeeding. Breastfeeding is the fundamental right of the child.

Singh and Kaur (1990)⁴⁶ studied 100 Lady Teachers at Ferozpur Punjab. They found that the most of the lady teachers believed that breastfeeding bounding is better with breastfeeding. 96% mothers are of the view that composition of breast milk was best for the newborn. While 4% preferred commercial powder milk because its composition is best and suitable to the infant's need. They found that maximum number of Teacher 61% felt that honey was the most appropriate as the first feed. **Devdas (1999)**⁷⁶ research majority of the mothers started breastfeeding with six hours of birth although 70% of them also received plain water as a pre-lacteal food. It was found that the mothers of high socio economic status who delivered in nursing homes fed colostrums whereas those from weaker socio economical section initiated breast feeding only after 12-18 hours after discarding colostrums most of the mothers feed their babies of demands. The high socio- economic status and education level of mothers negatively related with the duration of breast feeding.

TRADITIONAL TRENDS REGARDING BREASTFEEDING IN HARYANA:

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Magnetoresponse biocomposite hydrogels comprising gelatin and valine based magnetic ionic liquid surfactant as controlled release nanocarrier for drug delivery†

[Akshay Kulkarni](#)^{a,b}, [Sanjay Sharma](#)^c, [Kuldeep Singh](#)^{a,b} and [Arvind Kumar](#)^{a,b}

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Abstract

The utilization of biopolymer hydrogels has been challenging due to the lack of controllability, actuation, and quick-response properties. Herein, we report a strategic ipensive biocomposite hydrogels by

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WOMEN AS AGENCY OF BREAKING STEREOTYPES AND TRADITION : *MISTRESS*
BY ANITA NAIR

Garima Ph.D. Research Scholar Department Of English Kurukshetra Unuiversity, Kurukshetra

Introduction :-

Women make an important part of family, community and society yet they are treated as 'other' in them. They are not treated on par with men but as some entity who has to depend on man with no freedom and choice of its own. According to Manu, the oldest law maker, "Girls are supposed to be in the custody of their father, when they are children, women must be under the custody of their husband when married and under the custody of her son as widows. In no circumstances is she allowed to assert herself independently". Since centuries they have been stereotyped as calm, polite, meek, submissive, accommodating and nurturing, someone whose role is to serve men. A girl is brainwashed from childhood to imbibe those qualities to follow the will of nature and heaven. In the words of Simone de Beauvoir "legislators, priests, philosophers, writers and scientists have striven to show that the subordinate position of woman is willed in heaven and advantageous on earth" (xxii). A woman is forced to follow her stereotyped role in society and she is rather made to be subservient to man than was born. Gradually with the passage of time women started to break these stereotypes and started asserting themselves as ones who are independent and no longer meek, submissive, polite and at last who can raise voice and fight for their rights.

This paper traces the journey of and breaking stereotypes by two women Radha and Sadiya, the protagonists of the novel *Mistress* by Anita Nair.

Radha, the protagonist of *Mistress*, is a thirty two years old woman who is not satisfied with her married life and her husband Shyam. She is a woman who has broken the stereotypes of woman as being meek, submissive, accommodating, polite and compromising. Radha is a woman who can speak her mind, assert her rights and break all the traditions made for women living in society. She is a kind of woman who had been a rebel from the start as she had, as an adolescent, sneaked out of "all girls boarding school for a wind- in- the- hair bike ride with a boy" (112) and also smoked grass and necked in movie theatres. Her rebellion didn't stop there but took the next step when she, at the age of twenty-two, developed a relationship with a much older man having a wife and three children. Radha knew that she was breaking the norms and traditions of the society as it is immoral in Indian society to have an intimate relationship before marriage that too with a married and older man. But she was "flattered by his attention and charmed by his conversation" (111) and hence let herself yield to him and named this feeling as love. Radha again broke the stereotype that women are caring for their children when she ruthlessly aborted the fruit of her affair with that man because she knew that their affair would lead nowhere. She emerged as a woman totally opposite to the stereotyped, one who does not have a affair before or after her marriage and one who must not have abortion on her own, by doing the totally opposite.

Radha's father getting a whiff of her relationship fixes her marriage with Shyam who wouldn't have been a desirable match otherwise. Radha having no other option gets married with Shyam but after marriage also she maintain her boldness by confessing "I am not a virgin,.... I want you to know that I have had sex" (122) on their first night. Even though Shyam loves her but Radha finds it hard to continue her marital life. She is complete opposite to the stereotypical image of woman as polite, tolerating and accommodating in marriage by openly criticising Shyam and not taking interest in their marriage. For her Shyam isn't just a sham but also uncouth boor. She openly insults Shyam when she says "Allow that! You are a snob, a bloody fucking snob!" (72). Radha herself admits that she doesn't show any real interest in Shyam's pursuits because she "doesn't care enough" (61). This image of Radha is in total contrast with the traditional image of woman for whom her husband and marriage are supposed to be everything. She becomes a rule breaker by allowing herself to be indifferent to her husband and marriage, "don't care,.... My marriage is dead. And Shyam means nothing me" (207).

Scientifically speaking woman is same as man except she can bear children. But if we, through the medium of literature, look back into the past, come across certain qualities which make woman a real woman. If a female does not possess certain qualities which are imbibed in her from birth, she is not considered a real woman. A real or proper woman is supposed to be meek, submissive, calm, gentle and family oriented whose only goal in life should be to please her husband, rear children and remain fully devoted to the family. She is the "other" who when tries to stand on the same footing as the "subject" (man) meets a severe criticism from all the sides even from her kind also. Women, fettered by customs and traditions and qualities that make them proper women; destitute of their rights; tired of discriminatory behavior, strive for a change, change that metamorphosizes them into the "new women". According to Oxford Dictionary, a new woman is the one who challenges or rejects the traditional roles of wife mother or home maker, and advocates independence for women and equality with men. The journey from being a woman to new woman was not easy one and in fact, the journey is still going on. The paper through the characters in novels - *The Immigrant* by Manju Kapur and *Ladies couple* by Anita Nair - traces the journey of this transformation from a woman to new woman.

The Immigrant is the tale of an immigrant couple laced with concept of new woman. Nina, an unmarried woman, soon to be thirty, is a lecturer at Miranda College, Delhi. She is just like every other woman who wants to get married and then have children because her mother and society expects her to do so. At the same time, she is different from women of her age as she understands the importance of education "and would not exchange the life of the mind for any humdrum marriage" (*The Immigrant* 3). She is a person who stands in between woman and new woman. Things start to take a turn after she marries Ananda Sharma, an immigrant to Canada, and immigrates to Canada herself. What she wants is gratification, physical as well as mental, in her married life, a sense of belonging in a far away country where her husband is her only anchor. She, initially, has no other purpose than to produce a child, a child that would cement her relationship with Ananda. But her husband's problem of premature ejaculation becomes a hurdle in the process and by the time problem is solved she is no longer keen on the child as it was not wise "to lose yourself in a child, just because you had nothing to do, and these were the expectations with which you had been brought up" (*The Immigrant* 224). Haunted by loneliness in a foreign country coupled with little emotional support from her husband leads Nina to introspect what she wants to do not what she is expected to do. The plans for a baby take back seat and Nina wants to become independent first (financially of her husband). Initially, Nina wanted to have a security in her married life by having a baby but now security depended neither "on fertility" nor "a husband's sexuality" (*The Immigrant* 224). The first step she takes to achieve her goal is to take admission in two year Library Science course, a crucial step which alters her life completely and makes her, in a real sense, new woman. Nina, tired of mechanical sex life with her husband, tries to find happiness outside, in Anton, her classmate. After her transgression with Anton she "for the first time" has "a sense of her own self, entirely separate from other people, autonomous, independent" (*The Immigrant* 260). She, like any other citizen of North America, begins to regard "good sex" as her "inalienable right" (*The Immigrant* 260). She becomes aware of her individuality, her rights as a human being to pursue her fulfillment, her happiness which she couldn't get in her married life. Indian girls are taught about sacredness of bond of marriage right from the birth but Nina transcends above all the teachings and embraces the totally opposite concept of open marriage, "open marriage, of no bonds but the voluntary, of no living according to the rules of others. Her life was her own; she didn't owe anybody any explanations" (*The Immigrant* 270).



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Dr. Aarti Sheokand Chairperson Department of Music & Dance Kurukshetra University,
Kurukshetra

मानव की प्रवृत्ति सदैव नवीन चिन्तन की ओर रही है वर्तमान परिस्थितियों और सूफियों के इतिवृत्तों में आयी हुई ये अनुवाशिक चर्चाएं ही संगीतज्ञों के इतिहास का मेरूदण्ड बन सकती है। इस दिशा में सर्वांगीण प्रयत्न सामूहिक रूप से ही सम्भव है। किसी एक व्यक्ति के वश की बात नहीं। भक्तिपरक संगीत को ईश्वर प्राप्ति का साधन वाली चिश्ती परम्परा के लेखकों ने भी विभिन्न खानकाहों से सम्बन्धित कव्वालों का इतिहास नहीं लिखा और न जाने क्यों इस पवित्र कार्य के लिए किसी सूफी सन ने भी अपने किसी शिष्य को प्रेरणा नहीं दी।

भारतीय संगीत का यह सौभाग्य था कि नवी शती ई. में शेख जुनेद बगदादी ने ईश्वरीय प्रेम में मग्न होकर गाना, बजाना, नाचना और भाव विहल होना आवश्यक बताया। इसी शताब्दी में सलमान पारसी ने ईश्वर को प्रेम या भक्ति का वशवर्ती बताया। फलतः बारहवीं शताब्दी ई. के अन्त में शेख मुईनुद्दीन चिश्ती अजमेरी जैसे सूफी प्रचारक ने भारतीय कीर्तन-पद्धति को निरखा, परखा और भारतीय बोली में गीतों की रचना करके भारतीय श्रोताओं के समक्ष भारतीय धुनों में प्रस्तुत किया। शेख निजामुद्दीन चिश्ती के निर्देशन में अमीर खुसरो ने सूफी संगीत को भारतीय जनता के हृदय के अत्यन्त निकट ला दिया। वे पूर्णरूपेण भारतीय थे और उन्हें अपने भारतीय होने पर गर्व था। भले ही वे भारतीय संगीत शास्त्र से प्रगाढ़ रूप में परिचित नहीं थे। परन्तु वे भारत की आत्मा से सुपरिचित थे। सूफी संगीत भारतीय संस्कृति एवं समाज का एक अभिन्न अंग उस समय बना जब हिन्दू और मुस्लिम कलाकारों की कला में सामंजस्य की भावना उत्पन्न हुई। इतिहास जानता है कि मुस्लिम लोग एवं संस्कृति भारतीय समाज में जब आई तो इसने यहां पर अनेक परिवर्तन किए। इसी परिवर्तन का परिणाम है कि आज भारत में अनेक गायन शैलियां प्रचार में हैं जिनका निर्माण इन दोनों संस्कृतियों के संसर्ग से हुआ है।

आचार्य बृहस्पति ने अपने विचार प्रकट करते हुए कहा कि 'मुस्लिम सूफी उस युग में यहाँ आ गये थे, जिस युग में किसी मुस्लिम आक्रान्ता का पैर भारत भूमि पर न पड़ा था'।¹ ये लोग एक प्रकार से वे लोग थे, जिन्होंने यहाँ आकर भारतीयों के आचार-विचार को समझा, भारतीय भाषाओं का परिचय प्राप्त किया। संगीत की तीनों विधाओं में मानव की इस प्रवृत्ति ने अभूतपूर्व परिवर्तन एवं संवर्धन किए, जिसके फलस्वरूप कई नयी गीत शैलियाँ अस्तित्व में आईं; वाद्यों में आवश्यकता की दृष्टि से परिवर्धन-परिवर्तन किया गया। जहाँ तक संगीत में प्रमाण के निश्चित अनुपात में होने का प्रश्न है, शास्त्रीय रागधारी में आलाप-जोड़ के उपरान्त स्थायी, अन्तरा की उठान, तान या तोड़ो आदि का विस्तार पकड़, लयकारी राग की बढ़त आदि का यथेष्ट अनुपात से ध्यान रखा जाता है, तभी इस कला में निखार आता है। सूफी संगीत में भी कई प्रकार के परिवर्तन एवं संवर्धन हुए जिसके कारण आज सूफी संगीत भारतीय समाज का एक अभिन्न अंग बन चुका है।

सूफी संगीत में नवीन प्रयोग

भारतीय इतिहास में मध्ययुग केवल भोग विलास के लिए ही नहीं अपितु विविध कलाओं के विकास के लिए भी प्रसिद्ध है। जिस प्रकार ईरानी एवं भारतीय शैलियों के मेल से एक नवीन शैली का विकास हुआ, उसी प्रकार संगीत के क्षेत्र में भी ईरानी एवं हिन्दुस्तानी संगीत के मिश्रण से अनेक रागों एवं वाद्यों का विकास हुआ। इससे पहले भारतीय संगीत में वस्तुरूपक जैसे संस्कृत प्रबंधों का गायन किया जाता था। प्राकृत एवं अपभ्रंश भाषाओं में गीति दोहा जैसी प्राकृत गीतियां गाई जाती थी। मार्गी में परमात्मा से संबन्धित गीत गाए जाते थे और देशी में दैनिक जीवन के सुख दुखों को प्रस्तुत करने वाले गीतों का समावेश था।

नवीन रागों का प्रयोग

मध्यकाल की अनेक संस्कृतियों एवं धार्मिक परम्पराओं में सूफी परम्परा अत्यन्त महत्वपूर्ण थी। यह परम्परा आठवीं-नौवीं शताब्दी से विकसित होने लगी थी और मध्यकाल तक आते-आते अपने उत्कर्ष पर थी। इस परम्परा ने भारतीय संस्कृति, साहित्य तथा विशेषतः यहाँ के संगीत को बहुत प्रभावित किया। ये लोग अपनी बातों को भारतीय रंग में रंगकर इस प्रकार कहते कि भोले-भाले अशिक्षित भारतीय उनको अपना मुक्तिदाता और उद्धारक मानने लगे।² मुल्तान के प्रसिद्ध सूफी शेख बहादुद्दीन जकरिया मुल्तानी संगीत के विद्वान थे जिन्होंने मुल्तानी, श्री राग का अविष्कार किया। आचार्य बृहस्पति जी के अनुसार, खिलजी के युग में ही अमीर खुसरो ने भारतीय रागों का वर्गीकरण किया। हिन्दी में जो गेय रचनाएं मिलती हैं या लिखी गई हैं उन्हें भारतीय धुनों में गायन किया। इन सबके अलावा वृंदावनी सारंगी, गौड सारंग, मेवाड, टंक, मारवा, बंगाल भैरव, एमन, सिंध, भैरवी आदि नवीन राग

