

**R.K.S.D. (PG) COLLEGE KAITHAL**  
**Detail of Student Assistantship Scholarship**  
**2020-2021**

Sr. No.	Name	Class	Roll No	Amount
English 1	SANTOSH	MA II	3186220004	10000
Maths 2	MOHIT KUMAR	BA I	3185310411	10000
English 3	SONIA	MA I	220198152023	10000
Sanskrit 4	NANCY	BA III	2304020157	10000
Sanskrit 5	ANKITA	BA III	3185320096	10000

24/11/22  
Jain

*(Signature)*  
Principal  
R.K.S.D. (P.G.) College  
KAITHAL  
*(Signature)*

To  
The Principal  
R.K. S. D. (Pb) College,  
Kaithal



Subject: Application for Research Assistantship  
for the year 2020-21.

Respected Sir,

With due respect, I would like to state that I am a student of M.A English (Final year) at your prestigious College. My father is a labourer and our financial conditions are not stable.

Sir, I am a member of Library Committee at your College. The members of Library Committee organized various activities in which I actively participated and won many positions. Similarly, whenever my worthy teachers gave us various tasks like Power Point Presentations, Poster Depiction, Penal Discussion and Assignments, I participated in these tasks actively and honestly and completed these within stipulated time. I am a UGC NET aspirant but I can not afford finances. I want to apply for Research Assistantship for the year 2020-21. I assure you that I will accomplish the task within stipulated time. I never get any scholarships, so please give me the task.

Yours Sincerely

Santosh Rani

M.A English (Final Year)

3186220004

of any kind from the college.

Research Assistantship  
for

Year 2020-2021

Submitted by: Santosh

MA, Eng (Previous)

Class:

Topic: <sup>Movie</sup> ~~Book~~ Review

The Last Colour: A Study of Indian Society

## "The Last Color", A Study of Indian Society

Nominated for Oscar, "The Last Color" is an Indian feature film by renowned Chef, Producer and director Vikas Khanna. Vikas Khanna (born 14 November, 1971) was born in Amritsar, India. Khanna graduated from Welcogroup Graduate School of hotel administration a constituent of Manipal Academy of higher Education in 1991. Khanna also received an honorary doctorate at GD Goenka University as a recognition for his outstanding work in culinary at Philanthropy, and his global reach as a chef. He has also studied at Culinary Institute of America and New York University.

While in India, Khanna worked for the Taj Hotels, Oberoi Group, Welcom Group and Leela Group of Hotels. In 2011, Khanna hosted the second season of "Master Chef India". Khanna has produced a documentary series named "Holy Kitchens", which explores the bond between faith and food. His another documentary "Kitchens of Gratitude" was featured at Marche du Film at the 69th Cannes Film Festival.

Published by Bloomsbury Publishing, Vikas Khanna's "The Last Color" is a book about the daily struggles for survival in the ancient city of Banaras. It is based on his personal experiences. Khanna observed the bad circumstances of widows, transgenders, street children and the patriarchal set up in India and clubbed all these incidents in one book, "The Last Color". After that Vikas Khanna adapted the story from the same book and made a film with the same title, "The Last Color". This directional debut was released on 4 January, 2012. The shooting of this movie has been done in Varanasi. Varanasi, a holy place on the banks of the holy river Ganga, is known as the "city of widows" because it gives shelter to about 38,000 widows. Through the microcosm of Varanasi, Mr. Khanna attempts to depict the hard, miserable and isolated life style and taboos related to a widow across India. Not only this, he also throws light on the exploitation of transgender and discrimination related to street children.

The plot of the film is mainly based on the judgement of Supreme Court in 2012, according to which now widows also have the right to play Holi. After this judgement Holi, the festival of colors, became a symbol of equality, rebirth and empowerment of widows. Widows played Holi for the first time in 2013, and the colors of this Holi filled many colors in their isolated and depressed lives.

The film starts in 2013 and gets a flashback of 24 years. The major characters in the movie are: Noor (Neena Gupta), Anarkali (Rudrani Chettri), and Chotti (Aqsa Siddiqui). It is a poignant story of love, promises and friendship. Noor is a 70-year-old widow and was ostracized from the Society after the death of her husband. Following all the traditional beliefs associated with widows' life, she leads a completely meaningless life in a Widow Ashram in Varanasi. Like other widows, Noor wears a white saree, chants the name of Lord throughout the day, sleeps on the floor and doesn't eat anything other than "Bhaat" (rice). After meeting Chotti, a 9-year-old girl, happiness comes in Noor's life and she starts enjoying Chotti's company. Chotti is an orphan and earns her livelihood by walking on rope and selling flowers. She wants to enroll in school after earning 300 rs. in 4 months because she yearns to become a police officer. Though, Chotti lives on the streets, she has Anarkali, a transwoman, as her friend and mentor. Anarkali also plays an important role in the film as through her character we came to know about the mental and physical exploitation of transgender community in India.

The first time when Noor meets Chotti, she doesn't like her. But when they meet later, a strong bond is established between them. The events of Noor's life begin to unfold when she finds an emotional attachment with Chotti. From Noor's conversation with Chotti we learned that Noor's grandfather loved her most and gave her that name because when Noor was born she had a glow like Kohinoor on her face. Her grandfather wanted her to be educated but her other family members didn't agree. Her grandfather had given her a book of Tagore which she couldn't read but always kept with her. She was then married to an old man who died shortly after the marriage and now she has to lead the life of a widow and follow the Orthodox customs of the society. All these customs made her life uninteresting but now when she met Chotti, a

prostitute. A similar practice is found in South India. Here, widowed women are not allowed to "wear blouses with sarees". Even the Sakanda Purana, a Hindu text describes widows as more inauspicious than all other inauspicious things.

According to United Nations, India is a home to almost 42 million of the world's 115 Million poor widows. It is the the 10% of the the country's female population. Majority of the window population lives in India's Holy cities Varanasi and Vrindavan. Varanasi or Kashi, a holy city situated on the bank of holy river Ganga in Uttar Pradesh, has an estimate of more than 38,000 widows. Whereas Vrindavan, which is situated on the bank of the holy river Yamuna, where Lord Krishna spent his childhood, has an estimate of more than 20,000 widows. Both the cities are also known as the "city of widows". The widows have come in these cities from different parts of India.

Do you know why so many widows come and leave in these cities? There are various reasons for it: widows are not treated well in the society, widows are forced to marry their brothers-in-law if they don't do this they are afraid of being exploited sexually, after getting ownership of the property daughters-in-law and sons of widows throw them out of the house or they take their mothers on the pretext of showing the Ghats of Vrindavan and Varanasi and leave them there. Whereas some widows deliberately go there so that they can die while worshipping God there.

They live in holy cities but it doesn't mean that their life is completely smooth and comfortable. They have to face many challenges in their everyday life to make arrangements for their food. They get food through alms collection, begging and singing bhajans. Their routine life is very hard. Widows of every age wakes up at 4 a.m. to take a bath and goes barefoot to the temple so that they can get 3 rupees in the morning and 3 rupees in the evening for singing hymns for 4 hours there.

Child marriage and lack of education of girls are some of the major reasons for their worse conditions. Child marriage was prevalent and widely practiced in India a few decades ago. Most of the widows in these Holy cities are such who were married to an older men in their childhood and after some time of marriage their husband dies. Thus at a very young age they had to bear the traumas of Widowhood. Remarriage was prohibited in many cultures and if a widow dared to remarry she had to lose the right on her first husband property and her children.

As our social structure is patriarchal, people prefer to spend their money on the education of a boy rather than a girl. This kind of mind set up also becomes a cause of trouble in a Widow's life. When a Window's family throws her out of the house, being uneducated she doesn't have a single skill to become self-reliant by doing some work on her own. Therefore she has to wander in the streets of Vrindavan and to beg. Most of the widows are so financially weak that they cannot afford a room on rent therefore they sleep on the paths without any security. But the widows who live in rented accommodation have to live in tiny, dirty and unhygienic conditions. Their condition is so pathetic that they are afraid of getting sick because if they will fall ill then who will pay their medical charges and how will they get food in that situation. This widows have no hope for life, they have come to these holy places only to die and get salvation. As widows are not given any importance in this society, after death most of the widows do not get cremated well. Some years ago, the situation of Widows was so bad that after death, a Widow's body was cut into pieces, tied in a sack and thrown into the river.

The condition of young widows is even worse. As per 2011 census, over 21 lakh women in the age group 15-29 were widowed. People try to take advantage of their situation after being evicted from the house. When a Hindu Tamil widow wears the red pottu and flowers in her hair, she is accused of "sexually exciting man". With rise in poverty, the risk of being manipulated into prostitution get higher. These young Widows need to be given education so that they can go on to become teachers, lawyers, civil servants, journalists, engineers and so on.

Things have to change, if not socially then we can try to do it personally. At first the government was completely ignored about the widows. In 2017, the Supreme Court has taken

It shows the mentality of women. Nayana has an apathetic attitude to life. She wants a son not because she expects any help from him in her old age, but because she doesn't want her daughter to suffer to some drunkards hands as she herself has suffered. Nayana says to Jaya,

"why give birth to a girl, bahanji, who will only suffer because of man all her life? "

Are social setup is so rigid that a woman considers herself minor and doesn't want to bring a daughter in this world. Throughout the movie Raja's wife endures the beatings of her husband silently. But in the final part of the film, Raja's wife expresses her inner disappointment and in a fit of rage tells Raja that she intentionally doesn't bath in Iolark Kund, a sacred Kund in Varanasi where people bathe out of desire to have a child, because she never wanted a male child as she would never want another Raja who is corrupt and doesn't respect any women. The last example I want to give from the novel is of Vinita mami who is a staunch follower of patriarchy and keeps telling Jaya that

" a husband is like a sheltering tree without the tree you are dangerously unprotected and vulnerable."

Deshpande deliberately uses these kind of lines in the novel because as we all know literature is the mirror of society and depict the reality of society whether it is good or bad. These kind of things were prevalent in our Indian society at Deshpande's time and even today also these things can be seen easily in India. Our social setup is so highly male dominated that women are considered inferior and men enjoys the high position in the society. As a result, women want to have male child and also want their daughter in law to give birth to a male child. If they fail in this then women are treated badly by their husbands and in-laws. Although, the society is changing day by day but still there are some backward places in India where women are treated harshly because of their widowhood or inability to give birth to a male child.

### **" Transgenders situation in India "**

The movie, "The last color" also throws light on the neglected lives of transgender people and the exploitation and suffering they face in their lives. It is said that blessings of eunuchs are like the blessings of God and the curses of eunuchs are like the curses of God but do you know how many problems they have to face in their daily lives. We all are created by God while making us, when God didn't discriminate who are men, women and eunuchs then who are we to question the creation of God. Undoubtedly, India is developing and the number of educated people in India has increased significantly. But still there are many educated people in our society who are clinging to the orthodox belief related to transgenders.

Transgender or "Hijra", which is the third gender in our society, belongs to the LGBTTIAP community. The LGBTTIAP acronym stands for lesbian, Gay, Bisexual, Transgender, Queer, Intersex, Asexual and Pensexual. "Lesbian" stands for a woman who is primarily attracted to another woman. "Gay" stands for a man who is primary attracted to men. "Bisexual" is an individual attracted to people of their own and opposite gender. Further, transgender is a person whose gender identity differs from their assigned sex at birth. Transgender can be both 'transman' and 'transwoman'. Then "Transexual" is an outdated term that originated in the medical and psychological communities for people who have permanently changed their gender identity through surgery and hormones. Moreover, the term "Queer" stands for the whole LGBTQ+ community. "Intersex" is an individual whose sexual anatomy or chromosomes do not fit with the traditional marker of 'female' and 'male'. "Asexual" is an

It is said that if you want to make yourself powerful then you must be educated. Transgenders are left on the streets since birth, they are not treated well, in such a situation how to educate themselves and get jobs to be self reliant. Many companies are now coming up with different job openings for transgender, even the government reserves seats for the third gender community. Notwithstanding these people have to face a lot of discrimination in their workplace. After reading different sources I learnt that these companies hire transgenders but within a week more than half of the people actually left that job. This is because people hate them and pressure them to behave like them naturally. What is normal for them is abnormal for a transgender and what is normal for a transgender is abnormal for them. Similarly, in a case when a transgender was appointed as the School Principal she also left and then the reason she gave there was that people were not supportive towards her because she was an effeminate. Apart from this, transgenders are given jobs only for company's promotion and market value which is absolutely bizarre. It is very disappointing to say that transgender exploitation and discrimination is rampant everywhere and people do it in different ways.

It is not that the government is not aware of the exploitation of the transgender community, the government has passed many laws for their rights. In 2014, Supreme Court gave them the status of "third gender". The judgement also attributed to them socially and economically backward status, thus entitling them to reservation under the other backward classes (OBC) quota. Transgender Persons Bill, 2019 passed by Rajya Sabha has several terms and conditions regarding the prohibition of discrimination against transgender people. The following are the rights of the transgender community given by the law: no School, College and University can deny admission to a transgender child, equality in employment opportunities, entry in public places, opportunity to hold public or private office, transgender people can get the transgender ID from the District Magistrate which contains details about their gender. Transgender can undergo "Sexual Reassignment Surgery"(SRS), a surgical procedure to change genital organs from one gender to other. About 1,564 respondents undergoe this process. Further, if someone is found guilty of sexual exploitation of a transgender, then there is a provision of imprisonment of two years for him. If a transgender wants to join the police force or Army then he can.

There are approximated 4,80,000 transgender people in India. Notwithstanding all these laws and rules, even today, eunuchs are being exploited in our country. We can't force anybody to follow rules, we can't force someone to like transgenders, we can't force any corporations to hire them and not to harass them. Transgender people are not aliens, they will not harm us they have not done anything wrong. The damage has happened with them only so we must try to repair and heal it.

If we can accept so many languages and cultures why can't we accept one more gender. They breath same air and eat same food. Things have to change and it is not an individual's but everyone's duty. Thus, if we watch the movie carefully then we come to know that this film is like a Manifesto for the rights of widows, transgenders and women in our society. This is what I feel about the film. Thank you.

*Santosh Rani*

Santosh Rani

M.A English(Final Year)

3186220004

(2020-21)

*Santosh Rani*

## Student-Assistantship Report (2020-21)

Name : Santosh Rani

Class : M.A English (Final Year)

Roll No : 3186220004

Mobile no : 8607451780

Village/Town: Kaithal

Father's occupation: Laborer

Email Address: santosh3186220004@rksdcollege.ac.in

1. What was the process through which you were selected as student-assistant?

I have been an active student during my post graduation. I participated in almost all the activities organized by my teachers be it poster making competition, power point presentation, panel discussion or any quiz. I was also a member of the library committee and was also engaged in various activities in connection with the committee. So when I came to know about this student assistantship I applied for it and got selected. Now I have completed this task under the guidance of my worthy teachers Dr. Geeta Goyal and Dr. Seema Gupta.

2. How much amount did you get?

I got 10,000 rs. for this Student Assistantship.

3. For what purpose did you use the scholarship money?

I want to become a Professor of English. Due to our limited financial means I cannot afford expensive books and other content related to UGC NET exam so I want to use this amount for my NET preparation.

4. In which activities did you participate as student-assistant?

This is the first time I participated as a student assistant. But during my Masters I took part in various activities which were similar to this. For instance, when I was in the second semester of my Masters, my worthy teacher, Dr. Geeta Goyal, organized a Film View Review activity. In this activity we have to watch the movie and then analyze it and then we have to prepare a report on it. Moreover, once the Library Committee of my College organized an activity about the Great Personalities. In that activity also I prepared a report on the biography of Dr. Abdul Kalam.



5. With whom did you get associated as student-assistant? Name the teacher/teachers.

\*Dr. Seema Gupta

\*Dr. Geeta Goyal

(Associate Professors at R.K.S.D.(P.G) College, Kaithal)

6. How were you benefitted by your association with your teachers?

My association with Dr. Geeta Goel Ma'am is life changing. There are such positive vibes in her that automatically gave me a different kind of motivation to do my tasks. Similarly, Seema ma'am also inspired me the most. Her method of teaching and her explanation of difficult concepts of Phonetics and clauses are so sweet and gentle that I have never found these things difficult. In their company I taught many things and participated in many activities. It is because of their efforts that today I am able to write a research paper.

7. What are your future plans?

(a) Want to pursue higher studies, please specify the reason.

Yes, I want to do PhD in my subject. But as I don't have any financial source I can't afford it but I will do it after getting JRF or after having my job as an Assistant Professor.

(b) Want to go for competitive exams, please specify the reason

Yes, now I focus on NET JRF only.

8. Did you get any insight or idea about the research process during this process?

Yes, I got acquainted with many aspects of research while doing this process. Like: data collection, data analysis, report writing, sampling, report overview, resampling, final report etc.

- I collected my research data through secondary sources like Books, different websites and after watching many interviews on you tube.
- I then analyzed my knowledge of what I got from these different sources.
- After a deep introspection I started writing down my thoughts and prepared a report. Then I sampled my data and removed what I thought was useless.
- Thereafter I overviewed my report and after several evaluations I finally prepared my final report.

In this way I gained knowledge about the process of research and it is no less than any real research for me.

9. How was your overall experience?

This experience is unforgettable for me. I gained a wealth of knowledge through this process. It boosted my morale and taught me a strategy on how to complete my research during my PhD.

*Santosh Rani*

Signature

Santosh Rani

M.A English

(Final Year)

3186220004

## Student-Assistantship Report (2020-21)

Maths

Name Mohit Kumar

Email Address kumarmohitbishnoi786@gmail.com

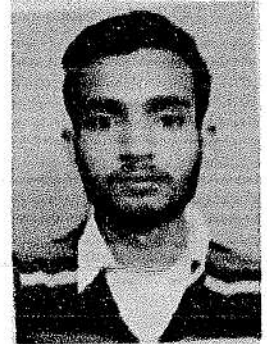
Class B.A. 3<sup>rd</sup> year

Roll No 3185310411

Mobile no 72065-61813

Name of the village/town V.P.O. Bir Bangra

Father's occupation Labreur.



1. What was the process through which you were selected as student-assistant?

I was given a project in Mathematics. I was selected in the project Making.

2. How much amount did you get?

₹ 10,000

3. For what purpose did you use the scholarship money?

I want to use the scholarship for study purpose.  
I want to go in research.

4. In which activities did you participate as student-assistant?

In all activities of Mathematics Department actively.

5. With whom did you get associated as student-assistant? Name the teacher teachers

Dr. S.S. Mehla, Dr. Sanjay Garg.

6. How were you benefitted by your association with your teachers?

My teachers supported me as well as motivated. I learnt a lot of things by my association with my teachers.

7. What are your future plans?

(a) Want to pursue higher studies, please specify the reason

Yes. I want to pursue Phd in Mathematics from IIT. I want to go for research.

(b) Want to go for competitive exams, please specify the reason

No.

8. Did you get any insight or idea about the research process during this process?

I made a project on Applications of Differential eq<sup>n</sup>. In this, I take help from Internet, and my teacher Dr. Sanjay Gang

9. How was your overall experience?

My experience was very good & I got a lot of knowledge from this process.

Branch Name: PNB Rayaund.

A/c no. 00512043000075

IFSC Code PUNB0005110

Name - Mohit Kumar

Mohit  
Signature

Recommended

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02/12/21

Allowed student-  
assistantship  
of Rs 10,000/-

SICAP  
8/12/21

**R.K.S.D.(P.G.)College**

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Affiliated to Kurukshetra University, Kurukshetra

**Morning Session: 2019-2022**



**MOHIT KUMAR**

BA - 1st  
3185310411



*Principal*

**Father Name : RAJPAL**

**Mother Name : SUMAN DEVI**

**Address : VPO DIR**

**BANGRA, KAITHAL, PIN  
CODE 136027**

**Phone No : 9306431813**

**Date Of Birth : 05/10/2000**

**Aadhar No : 694005060555**

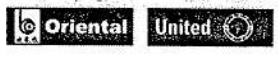
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**Website : rksdcollege.com  
E-mail : rksdcollegakl@vsnl.com**

*Mohit*



पासबुक में प्रयुक्त शब्द-संक्षेप  
ABBREVIATIONS USED IN THE PASS BOOK

पीछे से लाया गया	पी./ला.	इंटरसोल	आईएसओ
Brought Forward	B/F	Interest	ISO
आगे से लाया गया	अ/ले. जा.	व्याज	व्याज
Carrier Over	C/O	Interest	Interest
नकद	नकद	अवाक डाक अन्तरण	आई.एम.टी.
Cash	Cash	Inward Mail/Transfer	IMT
चेक	चेक	स्थानीय चेक/मांग ड्राफ्ट	एल.डी.डी.
Cheque	Cheque	Local Cheque/Demand Draft	L.D.D.
समाशोधन	स.शो.	राष्ट्रीय इलेक्ट्रॉनिक निधि अन्तरण	एनईएफटी
Clearing	Clg.	National Electronic Fund Transfer	NEFT
कमीशन	कमी.	बहरी, बैंक/बिल	ओ.बी.डी.
Commission	Com.	Outstation Cheque/Bill	O.B.C.
बट्टा	बट्टा	बाहरी चेक/खरीदे गए बिल	डीडी
Discount	Disc.	Outstation Cheques/Bills Purchased	DD
लामांश पत्र	ला. पत्र	तत्काल सकल निपटान	आरटीजीएस
Dividend Warrant	D/W	Real Time Gross Settlement	RTGS
ड्राफ्ट	ड्रा.	वापसी	वापसी
इलेक्ट्रॉनिक समाशोधन सेवा	ईसीएस	अंतरण	अं
Electronic Clearing Services	ECS	Transfer	Tr.
प्रासंगिक प्रचार	प्रा.प्र.		
Incidental Charges	I/C		

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 Account Open Date: 04-02-2019  
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 HARYANA INDIA Pin: 136044  
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*Mohit*

NCE



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Student Assistantship  
2020-2021

DATE:  
PAGE:



To

The Principal  
R.K.S.D.(P.G.) College, Kaithal

Subject: Application for Research Assistantship for the  
year 2020-21

Sir

It is to state that I am pursuing my post graduation M.A English (Prev.) from R.K.S.D.(P.G.) College, Kaithal. I am very good at studies and I always enthusiastically participate in each and every activity. My father has passed away last year and now I have no source of income in my house. My mother is also a housewife and we can't afford the expense on my higher studies. I want to apply for Research Assistantship for the year 2020-21.

If selected, I will accomplish the project which will be assigned to me. I am in need of this scholarship. I have not got any type of scholarship from the college. Kindly consider my name.

Thank you so much

Yours sincerely

Senia Panchal

M.A. English (Prev.)

220198152023 (Mosnang)



## Student-Assistantship Report (2020-21)

Name: Sonia

Email Address: soniasingh6121996@gmail.com

Class: MA English (P)

Roll No: 220198152023

Mobile no. : 8930832075

Name of the village/town: Kaithal

Father's occupation: deceased

1. What was the process through which you were selected as student-assistant?

Because I am good in academics and participate in every college activities and competition.

2. How much amount did you get?

Ten thousand

3. For what purpose did you use the scholarship money?

I will invest the entire money on my further studies and preparation for UGC- NET ( English) exam.

4. In which activities did you participate as student-assistant?

I prepared book review on two great personalities of India. First on Lal Bahadur Shastri and the other on Raja Ram Mohun Roy.

5. With whom did you get associated as student-assistant? Name the teacher/teachers.

: Dr. Seema Gupta and Dr. Geeta Goyal

6. How were you benefitted by your association with your teachers?

My teachers were my mentor and they really helped me to making this assistantship student research work successful which was assigned to me

7. What are your plans?

(a) Want to pursue higher studies, please specify the reason

To take complete knowledge of my subject and advance the understanding of the research area that I am interested in. I want to teach at university level.

(b) Want to go for competitive exams, please specify the reason

*Seema*

Yes, to get a government job to make my future safe and secure.

8. Did you get any insight or idea about the research process during this process?

Yes, book review writing make me a good reader and increase my knowledge of vocabulary and critical analyzing that will help me in my further research paper.

9. How was your overall experience?

This research work was new for me and a good experience, it enhance my skill of learning, reading writing and critical analyzing. It helps me to improve my typical skill and basic knowledge about Word File like what fonts we should use and which size of word we should write. My overall experience was really amazing and beneficial.

*Sonia*  
Signature

Name: Sonia

Class - MA English Final

Roll No: 220198152023

Ph No: ~~893~~ 9466096392

8930932075

Allowed to be disbursed

The student association of Rsgroup

*Sonia*  
30/11/2021

Sonia

Bank Details

Account No- 189301 0009966

MS. SONIA D/o SUKHDEV SINGH

IFSC Code: PUNB0189320

Bank Name :- Punjab National Bank

MICR Code: 136024160

Scans

## Student-Assistantship Report (2020-21)

Name: Sonia

Email Address: soniasingh6121996@gmail.com

Class: MA English (P)

Roll No: 220198152023

Mobile no. : 8930832075

Name of the village/town: Kaithal

Father's occupation: deceased

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7. What are your plans?

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To take complete knowledge of my subject and advance the understanding of the research area that I am interested in. I want to teach at university level.

(b) Want to go for competitive exams, please specify the reason

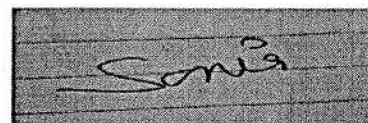
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8. Did you get any insight or idea about the research process during this process?

Yes, book review writing make me a good reader and increase my knowledge of vocabulary and critical analyzing that will help me in my further research paper.

9. How was your overall experience?

This research work was new for me and a good experience, it enhance my skill of learning, reading writing and critical analyzing. It helps me to improve my typical skill and basic knowledge about Word File like what fonts we should use and which size of word we should write. My overall experience was really amazing and beneficial.

A rectangular box containing a handwritten signature in black ink on a light background. The signature is cursive and appears to read 'Sonia'.

Signature

RESEARCH  
ASSISTANTSHIP  
FOR THE  
YEAR 2020-2021

**R.K.S.D ( P.G ) College, Kaithal**

**Submitted To : Dr. Seema Gupta ,**

**Dr. Geeta Goyal**

**Presented By : Sonia**

**Class : MA English (Previous)**

**Roll No: 220198152023**

**Topic: Book Reviews**

- 1. Lal Bahadur Shastri- A Life of Truth in Politics**
- 2. Raja Ram Mohun Roy- India's Great Social Reformer**

(2020-21)  
By Sonia  
English

## Book Review on *Raja Ram Mohun Roy- India's Great Social Reformer*

*Raja Ram Mohun Roy-India's Great Social Reformer*, the book has been written by a renowned author Jamuna Nag. She is a frequent contributor to various journals in India and Abroad. She has written extensively on Raja Ram Mohun Roy and other eminent Indian personalities in English and Bengali language. This book, therefore, is not intended to be a critical commentary. She tried to narrate the story of Ram Mohun for those to whom he has receded in the historical past. She steered clear of controversies surrounding Ram Mohun and her objective was to portray the man and underline his message, which she believes of continued relevance to India and the world.

“ Drive away the trivial fears of

the countryman, O Lord.

The dread of social

persecution- The rulers

oppression; the fear of Death.” Rabindranath Tagore

Raja Ram Mohun Roy, son of Ramkanto Roy was born on 22 May 1772 at Radhanagar (Bengal). He was a heretic Brahmin. Ramkanto was ambitious about his son's education. In his childhood, Ram Mohun studied Persian in his village in addition to undergoing a course in Bengali and Sanskrit. But the elementary village education was not satisfying to the young boy. Ramkanto realized that his son was exceptionally mature for his age. Moreover, he had a remarkable memory. The child was so full of curiosity and keenness that he was sent to Patna for further studies in Persian and Arabic. He was given a solid foundation in the Koran by learned maulevis of the rational school of thought. Teachers with a liberal outlook made an extraordinary impact on the child.

The scholar in Patna had obviously initiated him into the study of Arabic translations from Euclid and Aristotle. Ram Mohun was fascinated by the mystic poetry and philosophy of the Persian surfs. He returned from Patna with a positive learning towards Monotheism. He spoke against idolatry and refused to worship the family deity. He looked down upon Child-Marriage with contempt. At the age of sixteen, Ram Mohun's ideas were taking more concrete shape. He wrote an essay on Idolatry and



Superstitions prevailing in Hindu society. His mother and father were deeply hurt by this action. His father said that he would rather not see the face of his son who does not bow down to his deity. His father angrily commented and rebuked Ram Mohun Roy and said: "I can not live under the same roof with a son who is disrespectful to my religion." The rift between the father and son increased so rapidly that Ram Mohun had to leave for a short period of time. At about this time, Ram Mohun Roy took up a job in the Revenue Department of the East India Company. He was 22 years old when he started studying English. He laid stress on inductive reasoning and was against theories and vague generalizations. In analyzing the thesis presented in *A Gift To Monotheist*, he came to the following conclusion:

- Ram Mohun realized the Truth about the one Supreme Being.
- He gained a rational approach to religious experiences and religion.
- He emphasized the necessity of a comparative study of religion.

He was attracted by the political liberalism prevailing in Europe at that time. He becomes deeply involved in his Campaign against the Satee and other social malpractices. Ram Mohun's publications drew attention at home and abroad. A good number of scholars were struck by his intellectual ability, especially by his command of logic. His works had churned the critic's mind. He was now destined to faith in the angry philosophers. He raised the question regarding the method of conversation adopted by the Christian Missionaries.

Ram Mohun on several occasions rowed around the burning Ghats to stop the mourners from forcing the widows to be a Satee. He was ignored in most cases, but he was adamant. He even organized groups of men to be present at the cremations to persuade the mourners to save the widow's life. The abolition of Satee becomes his mission for which he started agitating from 1812 onwards. He realized that at the root of this inhuman custom lay deep ignorance, a closed mind and a selfish interest to destroy the widows who were considered burdens on the society.

In his own words he says: " So far Pandits have been infatuated in attempting to make people believe that a rope may remain unconsumed amidst a flaming fire; Men of sense may now judge the truth of the reason to which you ascribe the practice of string down widows, All people in the world are not blind."

Ram Mohun realized the deprivation of the widows. He studied the religious laws and felt so intensely about the Satee that he roamed around the burning Ghats and tried to persuade the

mourners to spare the widows. Even personal attractive could not crush his sprit. He look up the cause with a heart drenched with human compassion and after several appeals, the anti-sattee campaign aroused public sympathy, including the foreigners. Meanwhile, the membership of Atmiya Sabha increased rapidly and a larger number of liberal citizens voted against Sattee. Ram Mohun continued to write against Sattee in the process used, the press as an effective organ of propaganda. Bengal in spite of its educational progress and partial enlightenment was one of the provinces groaning under the curse of Sattee, Child-Murder and Polygamy.

Polygamy was a common practice; a man had the right to marry many number of wives. A woman on the other hand has to marry only one and was obliged to die together with his husband. Or else if she survived, her life would be one of drudgery. He attacked the Brahmins who treated their wives like cattle, and seldom remember how many wives they had. He remarks, " In times of want, the wife works like a slave; In times of affluence the husband takes another wife, and enjoys all pleasures; very often the wife is beaten up, discarded, accused of disloyalty, all because the husband feels, that he has the rights to do so." He felt that no respect was shown to the women, whether wife or sister or daughter or mother; neither the old nor the young. After all this, women were tied down to the pyre to burn like a piece of dead and dried up firewood.

Brahmo Samaj as a pioneer organization played its vital but modest role which had become the main stream of progress; philosophers and organizations in the south, in Maharashtra, in Shimla and New Delhi have a similar programmer of propagating liberal thoughts, spiritual studies and philanthropy. Gradually, the country was awakening from deep slumber and revolutionary change in the society which inspired many more students of The Hindu college who continued up fight for many more specific changes. Ram mohun played the role of the path finder.

Universalism was upheld by the poet Rabindranath Tagore through literature and sermons. Both Debendranath and Rabindranath were inspired by Ram Mohun and his thoughts. Ram Mohun emerged as a leader of a stature and an uncompromising crusader against the existing social ills.

Moreover, we find that Ram Mohun's contributions in the field of Education, Religion, and Culture are of momentous significance. He strongly believed in the universality of God. He therefore started the Brahmo Samaj Movement with the twin objective of propagating the idea of one God and of cleansing Hinduism of religious malpractices. The impact of his personality and teachings on contemporary India is of fundamental and far-reaching significance.

In short, in the intimate biography of Raja Ram Mohun Roy; the author explains clearly the message of Ram Mohun and reveals many reasons that motivated him to advocate the modernization of India. India is again in need of Ram Mohun's message.

"The unknown messenger takes me too far away to the shoreless ocean to give my salutation there so, the mind whispers, I am going." Rabindranath Tagore

## Book Review on *Lal Bahadur Shastri – A Life of Truth In Politics*

C.P. Srivastava, formerly of the Indian Administrative Service, served as Shastri's private secretary when the latter was in the central cabinet as Minister for Transport and Communication, and then for Commerce and Industry. In 1964 he joined Prime Minister Shastri's secretariat as an aide. After Shastri's death, he served as Chairman and Managing Director of the Shipping Corporation of India and was awarded Padma Bhushan in 1972. In 1974 he was elected Secretary-General of the International Maritime Organization, United Nations, London, for a four-year term. He was unanimously re-elected for three further terms. On retirement he was designated as Secretary-General Emeritus, the only Indian to have been so honored by the United Nations. He was also the founding Chancellor Emeritus of the World Maritime University, conceived and established by him in 1983 under the auspices of the International Maritime Organization. For his outstanding achievements, the Queen of England conferred a knighthood (KCMG) upon him by the Kings of Sweden, Norway, and Spain, and by the President of Germany, Poland, Portugal, Brazil, Argentina, Egypt, and other countries.

Shri Lal Bahadur Shastri is a name synonymous with truth and humility, not just in India but in the entire world. And this fact cannot be emphasized more clearly as done by C.P. Srivastava in his book *Lal Bahadur Shastri- A Life of Truth In Politics*. The status that Shastriji has achieved during his long and illustrious association with Indian Politics, and more particularly in a short stint of nineteen months as the Prime Minister of India, has been brought out remarkably by the author. This book covers Shastriji's upbringing in Uttar Pradesh from the time he was born on October 2, 1904, with Mahatma Gandhi, the Father of the Nation. He came from a family that valued education. His father was a school teacher and his mother was the daughter of headmaster. India was governed by the British in those years and as a young man, Shastri was attracted to the Indian National Congress which was spearheading the national movement.

We see how Lal Bahadur Shastri departed from the scene much before the country could truly benefit from his full potential. During his nineteen months as PM, one got many glimpses of his unique style of leadership. Much of these months were spent on settling down and dealing with one crisis after another. It was truly in the last few months when the hostilities with Pakistan reached their peak and Shastriji demonstrated the courage of the conviction to launch an offensive against Pakistan to fight

back its belligerence, that the nation finally acknowledged the power of his leadership. Yet, he left, just as the nation was becoming truly aware of his capacities. He coined the slogan, "Jai Jawan, Jai Kissan."

The Tashkent declaration could well have been a turning point. As Ayub Khan himself conceded, if Shastri had lived, the prospects for establishing a lasting peace between the two countries would have been much brighter. Even as Shastri prepared for the Tashkent meeting, he saw a moment to bring peace and stability to the region. On the morning of the signing of the Tashkent Agreement, he did confide to his advisers that the accord he was due to sign would help India preserve her soul as a votary of peace and strengthen its commitment to the ideals of Gandhi. We see how Shastriji would be remembered as a people's person who dealt with all individuals with trust, tact, and transparency. The trust quotient that Shastri evoked was extremely high. One would not come across examples of his letting down a colleague. His mentors reposed implicit faith in him as did his peers and followers.

This was on display at all those moments when he was given organizational responsibilities in the Congress Party, be it at the district level in Allahabad, at the state level in UP, or finally at the national level. Trust was a crucial factor that helped him resolve ticklish problems and made him the most sought-after negotiator, whom Nehru implicitly depended upon. Shastriji was also known for his tact in dealing with people and their problems. This explains why he had no enemies. He often disarmed his critics with the sincerity of his intentions. Shastri had that very positive approach even when disagreeing with someone's perspective. He has this special skill of saying no in an acceptable and dignified way, which left the other party with little choice but to accept Shastri's standpoint with grace and humility.

C.P. Srivastava confirmed that Shastriji's second legacy was a leadership style that was rooted in cooperation, consensus and consultation. In any position he held, Shastri sought the cooperation of all those involved in the organizational or decision-making process. Shastri had skill to listen to diverse viewpoints; weigh the possible options and then arrive at a decision.

A third legacy for which Shastri will always be remembered was his unwavering commitment to ensuring equality, fighting against all forms of injustice and waging a war against corruption. This commitment was seen not merely in what he said but in his actions too. Shastri was known to treat all those who came to meet him with courtesy and respect. Everyone was given a patient hearing and no one left without being able to voice their concerns. Law and order for him was not merely about enforcing the authority of the government but of understanding the challenges of the people. As railway

minister at the centre, he focused attention on improving the conditions and facilities for passengers travelling in the third class. He ultimately convinced his department to create only two classes in the railways.

As industry and commerce minister, he focused attention on the agro and rural industries. As the PM, he drew the attention of the Planning Commission to agriculture. He felt that the food crisis was on account of the consistent neglect of this sector in the years after Independence. Shastri raised objections when friends and associates indulged in caste discriminations. On several occasions he refused to partake of meals at functions if those belonging to the Dalit community were discriminated against. His sense of gender Justice was evident in his decision soon after Independence, as the transport minister of UP, to introduce female bus conductors in government buses. His many speeches as PM made frequent references to fight against social injustice and the need to end caste-based discrimination.

The author wonders whether Shastriji had a premonition of his death as ' he wrote a couplet by the celebrated and venerated Urdu poet Saqib Lakhnavi on a piece of paper' on the morning of 10<sup>th</sup> January.

Zamana bare shauq se sun raha tha

Hameen so gaya dastaan kahte kahte.

Although he was a cabinet minister for many years during the 1950s and assumed the PM post in 1964. At the time of his death, he left behind no money, no house, and no land. His material legacy was an old car that he had bought on instalments from the government on which the loan was standing at the time of his death.

The readers, in all probabilities, may ignore the fact that the author adamantly refused to showcase any shortcomings that Shastriji had. In C.P Srivastava's own words, he was "advised to disclose Mr. Shastri's deficiencies alongside his achievements. I am afraid I could not discover any".

The book examines his handling of politics, economics with ease, his tact, and diplomacy and how he could be firm without being distasteful. All in all, he was truly a great son of India. It was indeed unfortunate that his life was cut short to sixty one.

I would recommend Mr. Srivastava's book to all who like politics and Indian history. Here's an opportunity to study one of India's tallest figures up close. The reader would be compelled to read the book, down to the last sentence, in a sitting.

**Student-Assistantship Report (2020-21)**

Name ... Nancy .....  
Email Address... 2001 dhimannancy@gmail.com.  
Class... B.A. final  
Roll No... 2304020157  
Mobile no. 8570860732  
Name of the village/town... Kaithal  
Father's occupation ... Labourer .....

1. What was the process through which you were selected as student-assistant?

Through screening I was selected as student-assistant.

2. How much amount did you get?

10,000 Rs.

3. For what purpose did you use the scholarship money?

I will use the scholarship money for further studies and for preaching Sanskrit language in my District.

4. In which activities did you participate as student-assistant?

I was participating in many activities like Sanskrit writer quiz, Sanskrit S. Chaka Uchhaaran, Sanskrit Bhashan Peratiyagita, poster making etc.

5. With whom did you get associated as student-assistant? Name the teacher/teachers.

My Sanskrit teacher Dr. Vinay Singh.

6. How were you benefitted by your association with your teachers?



## Student-Assistantship Report (2020-21)

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Email Address.... 2001 dhimannancy@gmail.com.

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5. With whom did you get associated as student-assistant? Name the teacher/teachers.

My Sanskrit teacher Dr. Vinay Singh.

6. How were you benefitted by your association with your teachers?

They guide me time to time. With the help of my teacher I can speak fluent Sanskrit. I was get 95 percent marks in Sanskrit language. They also help me what to choose as a topic for assignment.

7. What are your future plans?

(a) Want to pursue higher studies, please specify the reason

Yes, I want to go for higher studies because I want to become a teacher in a language.

(b) Want to go for competitive exams, please specify the reason

Yes, I also preparing for competitive exams to making my career.

8. Did you get any insight or idea about the research process during this process?

During this process I was making a survey to know about how many student study Sanskrit language in my District. I also made an assignment on Sanskrit literature. In this process I learned a lot of new things like how human being & nature are related each other.

9. How was your overall experience?

My overall experience was good. I proud to my college, my teachers and Sanskrit language also.

Nancy  
Signature

Date - 9-10-2021

आर० के० एस० डी० (पी० जी०) कॉलेज  
कैथल

नाम - जैवनी

कक्षा - रेजनालक तृतीय वर्ष

अनुक्रमांक - 2304020157

क्षेत्र - 2020-2021

मैरा स्कूल, मैरी संस्कृत

स्कूल का नाम :- राजकीय वरिष्ठ माध्यमिक विद्यालय  
पट्टी अफगान, कैथल।

कक्षा - नौवीं

सत्र -> 2018-2019

बच्चों की संख्या

57

अध्यापक का नाम  
शमशेर सिंह

सत्र -> 2019-2020

14

शमशेर सिंह

सत्र -> 2020-2021

38

शमशेर सिंह

# कक्षा - दसवीं

सत्र → 2018-2019

बच्चों की संख्या

51

अध्यापक का नाम

शमशेर सिंह

सत्र → 2019-2020

26

शमशेर सिंह

सत्र → 2020-2021

11

शमशेर सिंह

# कक्षा - ग्यारहवीं

सत्र → 2018-2019

30

शमशेर सिंह

सत्र → 2019-2020

18

शमशेर सिंह

सत्र → 2020-2021

17

शमशेर सिंह

# कक्षा - बारहवीं

सत्र → २०१८-२०१९

बच्चों की संख्याएँ

15

अध्यापक का नाम

शमशेर सिंह

सत्र → २०१९-२०२०

२७

शमशेर सिंह

सत्र → २०२०-२०२१

१९

शमशेर सिंह

विद्यालय में किए गए क्रियाकलाप :-

१. हर वर्ष विद्यालय स्तर पर गीता जयन्ती के उपलक्ष्य में प्रतियोगिता करवाई जाती है। इन प्रतियोगिताओं में विद्यार्थियों को प्रथम, द्वितीय व तृतीय स्थान प्रदान किया जाता है।
२. संस्कृत के उत्थान व प्रगति के लिए समय-समय पर छात्र-छात्राओं को प्रोत्साहित भी किया जाता है।
३. वाहटसरूप के माध्यम से गीता प्रश्नोत्तरी भी छात्र-छात्राओं तक भेजी जाती है।

स्कूल का नाम :- राजकीय वरिष्ठ माध्यमिक  
विद्यालय, कैथल

कक्षा - नौवीं

सत्र -> 2019-2020

बच्चों की संख्या :-

32

अध्यापक का नाम

पुष्पा रानी

सत्र -> 2020-2021

37

पुष्पा रानी

कक्षा - दसवीं

सत्र - 2020-2021

बच्चों की संख्या

67

अध्यापक का नाम

पुष्पा रानी

विद्यालय में संस्कृत विषय में होने वाली गतिविधियाँ

1. विद्यालय में हर वर्ष गीता जयंती के उपलक्ष्य पर गीता प्रश्नोत्तरी प्रतियोगिता करवाई जाती है जिसमें विद्यार्थी बड़े-चढ़कर भाग लेते हैं।
2. विद्यालय में शैलीकाँच्चारण प्रतियोगिता भी करवाई जाती है।
3. संस्कृत भाषा के उत्थान व प्रगति के लिए विद्यार्थियों को समय-श पर प्रोत्साहित भी किया जाता है।

अध्यापक का नाम -  
पूष्पाशमी

फोन नं० - 9896837447



**Student-Assistantship Report (2020-21)**

Name .... ANKITA .....

Email Address.. ankitamostra@gmail.com

Class... B.A... final Year

Roll No.. 31.8.5.32.0096

Mobile no. 70.8.2.5.18.718

Name of the village/town.... Kultaran (Kaithal)

Father's occupation .... Farmer.....

1. What was the process through which you were selected as student-assistant?

I... were... selected... as... student... assistant... because... I... scored... 99... Marks... in... Sanskrit... in... B.A... First... Sem... I... haven... get... any... scholarship... From... the... college.

2. How much amount did you get?

.....  
 .....

3. For what purpose did you use the scholarship money?

I... use... the... scholarship... money... for... higher...  
 ..... Studies.

.....  
 .....

4. In which activities did you participate as student-assistant?

I... participate... in... W.S.D... poster... making... competitions...  
 and... poetry... competition... and... many... other...  
 ..... Sanskrit... competition... also.

5. With whom did you get associated as student-assistant? Name the teacher/teachers.

I... get... associated... as... student... -... assistant... with... Dr. Vinay...  
 ..... Singhal.

6. How were you benefitted by your association with your teachers?

## Student-Assistantship Report (2020-21)

Name .... ANKITA.....

Email Address... ankitamostra@gmail.com

Class... B.A. final Year

Roll No... 31.8.5.32.0096

Mobile no. 70.8.2.518.718

Name of the village/town.... Kultaran (Kaithal)

Father's occupation .... Farmer.....

1. What was the process through which you were selected as student-assistant?

I were selected as student assistant because I scored 99 Marks in Sanskrit in B.A. First Sem. I haven't get any scholarship From the college.

2. How much amount did you get?

.....

3. For what purpose did you use the scholarship money?

I use the scholarship money for higher studies.

4. In which activities did you participate as student-assistant?

I participate in W.S.D poster making competition and poetry competition and many other sanskrit competition also.

5. With whom did you get associated as student-assistant? Name the teacher/teachers.

I get associated as student-assistant with Dr. Vinay Singhal.

6. How were you benefitted by your association with your teachers?

I learnt so many things, too much experience and I can tell the people about the importance of Sanskrit language and can try to improve the position of Sanskrit language.

7. What are your future plans?

(a) Want to pursue higher studies, please specify the reason

Yes, I want to pursue my higher studies in Sanskrit language and I want to become research the importance of Sanskrit.

(b) Want to go for competitive exams, please specify the reason

Yes, I want to go for competitive exams also.

8. Did you get any insight or idea about the research process during this process?

I visited four schools in my district. I saw the worst situation of Sanskrit language at secondary level. I will try to do my best for make the better condition of Sanskrit language.

9. How was your overall experience?

My overall experience was very excellent. I learnt many things and also enjoyed my visits in different schools.

Ankita  
Signature

सेवा में

प्रधानचार्य महोदय  
आर० के० एस० डी० महाविद्यालय  
कैथल।

विषय - छात्रवृत्ति हेतु

सविनय निवेदन यह है कि संस्कृत विषय के विद्यार्थियों को छात्रवृत्ति मिलने की सूचना प्राप्त हुई है। मुझे महाविद्यालय में अन्य किसी भी प्रकार की छात्रवृत्ति नहीं मिल रही है। बी० ए० प्रथम सेमेस्टर में संस्कृत में मेरे 99 अंक हैं, और द्वितीय सेमेस्टर में 86 अंक हैं। मेरी द्वितीय वर्ष की परीक्षा भी बहुत अच्छी हुई है। मैं इस छात्रवृत्ति को प्राप्त करने की इच्छुक हूँ। संस्कृत विभाग द्वारा दी गई सभी शर्तों को मैं पूरा करती हूँ और आगे भी करती रहूँगी। कृपया ये छात्रवृत्ति प्रदान करके मुझे अनुमोदित करें।

धन्यवाद।

नाम - अंकिता

वर्ष - द्वितीय वर्ष

अनुक्रमांक - 3185320096

मोबाइल नं० - 7082518718

इमेल आईडी - ankitamostva@gmail.com

## Student-Assistantship Report (2020-21)

Name .... ANKITA.....

Email Address... ankitamostra@gmail.com

Class... B.A... final Year

Roll No.. 31.8.5.32. 0096

Mobile no. 70.82.518.718

Name of the village/town... Kultaran (Kaithal)

Father's occupation .... Farmer.....

1. What was the process through which you were selected as student-assistant?

I were selected as student assistant because I scored 99 Marks in Sanskrit in B.A First Sem. I haven't get any scholarship From the college.

2. How much amount did you get?

.....

3. For what purpose did you use the scholarship money?

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7. What are your future plans?

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Yes, I want to pursue my higher studies in Sanskrit language and I want to become research the importance of compititional Sanskrit.

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Yes, I want to go for competitive exams also.

8. Did you get any insight or idea about the research process during this process?

I visited four schools in my district. I saw the worst situation of Sanskrit language at secondary level. I will try to do my best for make the better condition of Sanskrit language.

9. How was your overall experience?

My overall experience was very excellent. I learnt many things and also enjoyed my visits in different schools.

Ankita  
Signature

अरिता मंग  
न नं./ PAN No.:

2. ड्राइविंग लायसेंस नं./ Drive

3. ब्लड ग्रुप / Blood Group :

4. आपात स्थिति में सम्पर्क

नाम/Name :

दूरभाष/Tel. No. :

मोबा. नं./ Mobile No. :



contact

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5. क्रेडिट कार्ड नं./ Credit Card No. :

6. डेबिट कार्ड नं./ Debit Card No. :

7. बीमा पॉलिसी नं./ कब तक वैध

Insurance Policy No. / Valid upto:

8. पासपोर्ट नं./ Passport No. :

9. ई-मेल का पता / E-mail address :

उपयोगी सुझाव/ Useful Tips :

1. नमूना सुविधा का प्रयोग करें / Utilise nomination facility.
2. पासबुक को नियमित रूप से अद्यतन करवाएं. / Get pass-book updated regularly.
3. जहां कहीं संभव हो स्थायी अनुदेश जारी करें / Issue standing instructions wherever possible.
4. पासबुक में कहीं भी अपने हस्ताक्षर न करें. / Do not put signature anywhere on passbook.
5. पासबुक को न मोड़ें. यदि पासबुक खो जाती है या खराब हो जाती तो व्यक्तियों द्वारा रु. 56/- और अन्यो द्वारा रु. 111/- का भुगतान करने के पश्चात् अद्यतन शेष के साथ ड्यूप्लिकेट पासबुक जारी की जायेगी. Do not fold the passbook. If a passbook is lost or spoiled, a duplicate passbook will be given with latest balance after payment of Rs. 56/- by Individual and Rs. 111/- by non-Individual.
6. हम आपके सुझावों का स्वागत करते हैं. / We welcome your suggestions.
7. किसी भी प्रकार की कठिनाई के मामले में शाखा प्रबंधक से सम्पर्क करें. / Contact branch manager in case of difficulties.

MISS ANKITA BY MISS SA  
DSC/6/2011

01/10774

# Bank of Baroda

BRANCH ADDRESS : KATHAL, HARYANA

RK PLAZA, 1311/4, PARK

OPP-SHAHEKHAL, DARGAH,

KATHAL

Pin : 136027

email : kaitha@banko

Tel : 01746-229878/22

IFSC Code : BARBOKAITHA MICR Code : 13

Account No :  
Name :

09820108010774  
MISS ANKITA BY MISS SA

शाखा प्रबंधक/BRANCH MANAGER

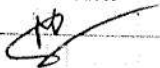


**Fee Receipt**

**R.K.S.D. COLLEGE, KAITHAL**

Receipt No. 1451      Dated 01-October-2021  
Name of the Student ANKITA  
S/D/O JASMER  
Class BA III  
College Roll No 3185320096  
University Regn. No 19-RK-460  
University Roll No. 191061954

Up To April

Particulars	Amount
COLLEGE DUES	5110
KUK. DEV. FEE	400
TUITION FEE	0
UNIVERSITY DUES	2160
<b>Total Amount</b>	<b>7670</b>
CASH	
GENERAL	mukesh
Dues once paid will not be refunded	
<i>Fee Clerk</i> 	



JKSS  
College  
Kaithal

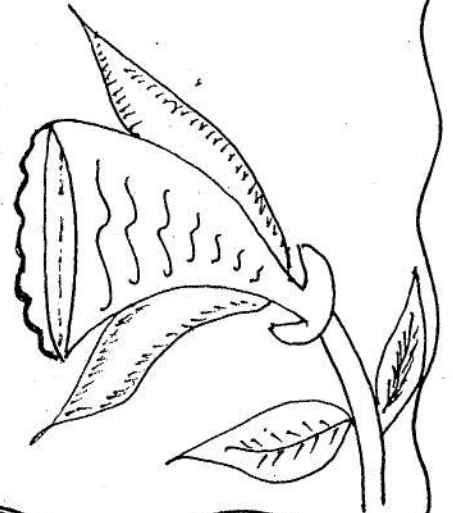
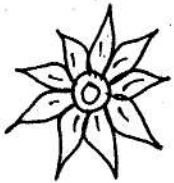
Submitted to :- Dr. Vinay Singhal

Submitted by :- Ankita

Rollno :- 3185320096

Class :- B.A II

Subject :- Sanskrit



संस्कृत - शिक्षण

मैरा गांव मैरा स्कूल

विधालय का नाम - हिन्दू गर्ल्स सीनियर सेकण्डरी स्कूल  
कैथल

कक्षा - 9 वीं

सत्र - 2018 - 19

बच्चों की सं०

अध्यापक का नाम

~~10~~ 20

शीतल ~~जी~~ कुमारी

सत्र - 2019 - 20

26

शीतल कुमारी

सत्र - 2020 - 21

22

शीतल कुमारी

सत्र - 2021 - 2022

10

~~शीतल~~ कु

शीतल कुमारी

## संस्कृत प्रचार के लिए कार्य -

- (1) बच्चों का संस्कृत भाषा के प्रति बच्चों का रसज्ञान बढ़ाने के लिए विभिन्न प्रकार की प्रतियोगिताओं का आयोजन ~~करवाया~~ ~~जाता~~ ~~है~~ और पुरस्कारों ~~का~~ ~~आयोजन~~ से सम्मानित भी किया जाता है।
- (2) बच्चों को संस्कृत भाषा में रचित कव्यों, महाकाव्यों तथा नाटकों के महत्त्व से अवगत करवाया जाता है।
- (3) श्लोकोच्चारण प्रतियोगिता भी करवाई जाती है।

कक्षा - दसवीं

विद्यालय का नाम - राजकीय उच्च विद्यालय, सेगा (कैंपल,

सत्र - 2018 - 19

बच्चों की सं.

अध्यापक का नाम

12

श्रीमती कमलेश

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सत्र - 2019 - 20

11

श्रीमती कमलेश

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सत्र - 2020 - 21

5

श्री रामगोपाल

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सत्र - 2021 - 22

11

श्री रामगोपाल

## संस्कृत प्रचार के लिए कार्य ३

- (1) विद्यालय में र समय - समय पर लेखन प्रतियोगिता का आयोजन किया जाता है।
- (2) प्रश्नोत्तरी प्रतियोगिता का आयोजन भी कराया जाता है।
- (3) बच्चों को संस्कृत भाषा को बढ़ावा देने के लिए संस्कृत भाषा के ऐतिहासिक महत्व बताया जाता है तथा इसकी सार्थकता से बच्चों को परिचित कराया जाता है।

काक्षा - ग्यारहवीं

वेधालय का नाम - सरस्वती पब्लिक स्कूल, सेगा (कैथल)

बच्चों की संख्या

सत्र - 2018-19

अध्यापक का नाम

2

श्रीमती पूनम पैंतड़

सत्र 2019 - 20

श्रीमती पूनम पैंतड़

2

सत्र 2020 - 21

श्रीमती पूनम पैंतड़

4

सत्र 2021 - 22

श्रीमती पूनम पैंतड़

6

संस्कृत भाषा के प्रचार के लिए =

बच्चों को विभिन्न स्तरों पर होने वाली विभिन्न प्रतियोगिताओं के लिए जैसे - श्लोकोच्चारण प्रस्ताव लेखन, प्रश्नोत्तरी आदि के लिए तैयार किया जाता है।

कक्षा - बारहवीं

विद्यालय का नाम - राजकीय कन्या वरिष्ठ माध्यमिक विद्यालय  
कैथल

सत्र 2018-19

बच्चों की संख्या

अध्यापक का नाम

100

मीना कुमारी

सत्र 2019-20

72

श्रीमति सविता

सत्र 2020-21

98

सुमन तंवर

सत्र 2021-22

95

मीना कुमारी



संस्कृत प्रचार के लिए कार्य ३

समय - समय पर विभिन्न प्रतियोगिताओं का आयोजन कराया जाता है जैसे - श्लोकोच्चारण, लेखन प्रतियोगिता आदि।