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INDIA

Editor Writes

Dear Friends,

I hope you all are very safe and healthy-The last two years were very stressful for all of us due to health, financial or job loss and many more.

Atishay Kalit was not different in this regard. Due to Covid-19, keeping social distancing, and working for the Research Journal was a bit hard. But with the support of all the scholars and Board of Editorial team, we did it by taking out the Rose and Lotus issues in 2021.

After this dark phase of pandemic history, I am excited to share that we are back again with more enthusiasm and stronger than before.

Atishay Kalit Journal has made a place as a very well known U.G.C. Care Listed Research Journal.

It is committed to promote the Research Scholar's Community and their work. We are constantly working to make it better and bring scholar's work from around the globe.

All research papers received uptill now have maintained International standard and have gone by Plagiarism check, so also the contributors have given an undertaking for the same.

With this note, I am happy to add that eminent scholar (Professor in History) Dr. S.D. Mishra has also joined the Atishay Kalit team of Co-editors.

Dr. Shashi Goel and Dr. S.D. Mishra were able to get feedback and reviews of the submitted papers from Professors of different faculties who had joined the Board of Editors. I am highly grateful to them to have accepted our request. Prof. Jyotsna Bakshi, Prof. Pradeep Trikha, Dr. Rajesh Paswan, Prof. Suman Kumari, Prof. Maya Rani Tak, Prof. Ragini Roy, Prof. Vibha Upadhayaya and Prof. Rajiv Gupta are the mentors who will guide us to take the journal high up to International standards.

We have a Journal website (<https://atishaykalit.in/>) where you can find updated information, like submission guidelines, and previous years publications.

I hope scholars and learned community will benefit from this Rose issue. Our next issue will be Lotus (July-Dec.) 2022.

Wish you all a happy and prosperous new season.
With Best Wishes

- Dr. Rita Pratap
(Editor)

Contents

- 14. CHALLENGES AND OPPORTUNITIES IN RESERVATION
POLICY FOR WOMEN IN INDIA**
Dr. Savita R. Rasam 106
- 15. A STUDY OF POLITICAL LEADERSHIP OF MAMATA
BANERJEE: FROM LOCAL LEVEL TO NATIONAL LEVEL**
Mr. Swapnil N. Mayekar 113
- 16. RECAPTURING AANDH: STORY OF A WOMAN
POLITICAL LEADER**
Dr. (Mrs.) Suchitra A. Naik 118
- 17. UNDERSTANDING THE REIGN OF ANGELA MERKEL
WITH REFERENCE TO POLITICAL, SOCIAL AND
ECONOMIC LEADERSHIP AS THE CHANCELLOR OF GERMANY
THROUGH HER PORTRAYAL IN GLOBAL MEDIA**
Dr. Sagar Thakkar 127
- 18. EXPLORING THE STATUS OF WOMEN POLITICAL
LEADERS IN SOUTH ASIA: AN ANALYSIS**
Dr. Sangeeta Vijay, Jyoti 134
- 19. WOMEN POLITICAL PARTICIPATION IN AFGHANISTAN –
UNDERSTANDING THE PHILOSOPHY OF PARTICIPATION
AND THE FUTURE OF POLITICAL PARTICIPATION UNDER
TALIBAN RULE**
Bhakti S. Gaikwad 143
- 20. WILL EQUAL REPRESENTATION ENSURE EQUAL
PARTICIPATION? : DIFFIDENCE AND HOPE IN THE
NARRATIVES OF LOCAL WOMEN LEADERS (EWRs) ACROSS
GRAM PANCHAYATS IN MAHARASHTRA**
Vrishali 147
- 21. WOMEN POLITICAL LEADERSHIP: GLOBAL TO LOCAL
CHALLENGES AND OPPORTUNITIES**
Dr. Sangeeta Pande 156
- 22. A CASE STUDY ON MS. SHASHIKALA KAKODKAR- WOMAN
CHIEF MINISTER OF GOA**
Dr. Archana Prabhudesai 163
- 23. A STUDY OF WOMEN POLITICAL LEADERSHIP FOR CLIMATE
CHANGE AND ENVIRONMENT PROTECTION IN SOUTH ASIA**
Divya Sharma, Dr. Gyana Ranjan Panda 169
- 24. ELECTORAL PARTICIPATION OF WOMEN IN MAHARASHTRA
LEGISLATIVE ASSEMBLY AND IN LOK SABHA**
Dr. Priyamvada Tokekar 185

✓
25. **MENSTRUATION, RATIONALITY, AND WOMEN IN
PUBLIC ADMINISTRATION**

Ekta G. Mulchandani, Padmashree P. Iyer
Saumya S. Shah, and Professor Manisha Pandey

195

26. **'THE POLITICS OF WOMEN'S RESERVATION: MYTH AND
REALITY'**

Dr. Pooja Prashant Narwadkar
Shreyash Gurudas Mobite

204

27. **ENGENDERING SUBNATIONAL GOVERNANCE IN INDIA: A
CASE STUDY OF MAHILA RAJSATTAANDOLAN**

Aparna Dattatray Kulkarni

213

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'The Politics of Women's Reservation: Myth and Reality'

ABSTRACT

In India, the 73rd and 74th Amendments of 1992 have proved to be gateways for women to enter politics. In this constitutional amendment, 33 % reservation was given to women in local bodies by law. It brought a large number of women into politics. 30 years later, the situation of women in politics today is not as promising as expected. In the local body elections, women's reservations are used in many seats and in those seats, the picture is that the man concerned has elected his own wife or mother or daughter-in-law. The real power is being enjoyed by men even today by appointing many such women only in nominal positions.

The present research paper briefly discusses the general elections of Kolhapur Municipal Corporation from the first election of 1978 to 2020 and women's leadership. The first House of Representatives came into existence in August 1978 in Kolhapur Municipal Corporation which was established on 15th December 1972. Between 1978 and 1990, women were not even represented in the two houses. In 1990, the Congress government led by Chief Minister Hon. Sharad Pawar took a revolutionary decision by giving 30 per cent reservation for women in local bodies. It is noteworthy that the implementation of this decision started with the election of Kolhapur Municipal Corporation. At that time, 18 women representatives were elected in the third house with 60 members. At present, the proportion of women in Kolhapur Municipal Corporation seems to be 50%. In the last 42 years, over 50 mayors have been elected to Kolhapur Municipal Corporation, including 18 women mayors. At present, discussions are underway in the legislative assembly and parliament to give reservations to women. But it is important to examine the advantages and disadvantages of today's reservation, not just quantitative ones. Are women empowered today? Can they make their own decisions in the political area? How many women have come forward themselves without political heritage? It has become very important to think about this. Therefore, an attempt has been made to understand the real situation of women's reservation in the politics of

civic bodies, especially in Kolhapur Municipal Corporation, through this research paper.

Keywords: - Women's Reservation, Politics, Elections, Local Self Government Institutions, Kolhapur Municipal Corporation

INTRODUCTION

In pre-independence India, there are examples of women leaders like Razia Sultan, Sultana Chandbibi, Maharani Tararani, Ahilyabai Holkar, Rani Chennamma, Rani Lakshmibai of Jhansi. Having a glance at the period after independence from 1947 to 1992, we can see that there are only a handful of women leaders in India at the national and state level. We see Indian women like Sarojini Naidu, Aruna Asaf Ali, and Sucheta Kripalani playing a leading role in bringing independence to the country. But it is safe to say that Indian women did not get involved in politics or were not allowed to do so after independence. Gender discrimination is still prevalent in Indian society today. A sad fact of Indian society is a patriarchal system. It has a long history, even after independence, and to a lesser extent today, as women's lives revolve around children and children within four walls.

In India, in 1992, the P. V. Narasimha Rao government took a great and historic decision by giving 33% reservation to women in local body elections. Due to this incident, a large number of women suddenly entered politics in a short time. It was a revolutionary decision that shook the patriarchal society of India. This year marks the 30th anniversary of this event.

A BRIEF HISTORY OF WOMEN'S RESERVATION IN INDIA

In 1979, the United Nations General Assembly passed a resolution calling for an end to discrimination against women. It was followed by a new debate on women's human rights all over the world. Political policies were formulated in that direction in different countries.¹ originally; the Panchayat Raj system did not have constitutional status. If the Panchayat Raj is to be given an autonomous status in the democratic system of the country, it is necessary to amend the constitution which provides for its basic system. For this, the then Rajiv Gandhi government presented the 64th Amendment Bill before the Lok Sabha. The Lok Sabha approved it in August 1989. But the bill did not get Rajya Sabha's approval. He, then, introduced the bill for the second time in September 1990. The National Alliance government led by Singh moved the Lok Sabha. But before the bill could be debated, the National Alliance

government collapsed and the Lok Sabha was dissolved. Therefore, this bill was passed automatically. Meanwhile, in 1990, the Congress government led by the then Chief Minister Sharad Pawar in Maharashtra was the first to give 30 percent reservation to women in local bodies. After that, this issue was discussed at the national level, it gained momentum. After that, The Narsinh Rao government introduced Bill for the third time in the Lok Sabha in September 1991. This was approved on 22nd December 1992 and on the very next day i.e., 23rd December 1992 it was also approved by Rajya Sabha. Thus, the Central Government amended the 73rd and 74th Amendments to strengthen the Panchayat Raj system, which included, among other provisions, a provision of 33% reservation for women in rural and urban local bodies, respectively. The President approved the amendment on April 20, 1993, and its implementation in India began on April 24, 1993, and June 1, 1993, respectively.² This led to the coherence of the Panchayat Raj system at the national level. Also, women's reservation ushered in a new era in Indian politics.

IMPORTANCE OF 73RD AND 74TH AMENDMENTS

- ❖ Both these amendments gave detailed explanations of concepts like District, Zilla Parishad, Panchayat Samiti, Gram Sabha, Metropolitan Area, Urban Area Municipal Corporation, Nagarpalika etc. The interpretation given in this Act helped to clarify their meaning and scope. The amendment gave constitutional status to Panchayat Raj and urban local bodies.
- ❖ Also, the responsibility of implementing the schemes of economic development and social justice mentioned in the Eleventh and Twelfth Appendices was delegated to the Panchayats and the civil society organizations respectively.
- ❖ This amendment brought equality to the Panchayat Raj system. It tried to bring uniformity to the structure and functioning of the rural and urban panchayat systems.
- ❖ The majority of elected representatives were retained to create a democratic atmosphere in urban and rural institutions.
- ❖ This amendment made the tenure of all the institutions five years and brought equality among them. Elections are required to be held within six months before the end of the term or after dismissal. Provision was made to set up a State Election Commission to conduct elections.

- ❖ In urban and rural institutions, 33% of seats were reserved for Scheduled Castes and Scheduled Tribes as per the population, 33% for women and now under the new rules fifty per cent.
- ❖ Responsibility for the financial management of urban and rural institutions was delegated to the state legislature. The Governor was empowered to set up a Finance Commission every five years to review the financial condition of these institutions and determine their sources of income.
- ❖ This amendment made it mandatory to hold Gram Sabha in every village. The Gram Sabha was directed to give maximum powers.

THE REALITY OF WOMEN'S RESERVATION IN INDIA

The 73rd Amendment gives 33% reservation to women in rural local bodies and the 74th Amendment gives 33% reservation to women in urban local bodies. Reservation was also given to women for the posts of Sarpanch, Panchayat Samiti President, Zilla Parishad President, and Mayor. It also included women from Scheduled Castes and Scheduled Tribes. Due to this one incident, in a short time, millions of women representatives of various castes and religions were elected in the country. Today, those whose lives were centered on children and grandchildren are now crossing the threshold of home and participating in public life. Women started participating in the affairs of Gram Sabha and Nagarpalika along with men. It is seen that participation in politics has increased the reservation limit from 33% to 50%. It covers 22 states including Bihar, Uttarakhand, Himachal Pradesh, Madhya Pradesh and Maharashtra. With the advent of women's representation in politics, women's issues have come to the fore and discussions and decisions have been taken. Similarly, as the real chariot of the family is drawn by women, from time to time their expressions have given rise to the real picture of poverty and inflation. Meanwhile, due to globalization and the revolution in technology, the media began to develop. As a result, the situation of women in rural areas and their problems were widely portrayed and the real situation was brought to the notice of the people. After 2010, it became more convenient to study the real situation through mobile and social media. As a result, the flaws in this women's reservation, which seems to be only idealistic till today, also started coming to the fore.

This year marks the 30th anniversary of the reservation of women in local bodies. Except for the issue of political participation, we can see that even

today, local bodies do not have the desired effect on women. Even today, there are many instances where women are not given a due place in the decision-making process. Even today, in the name of these women representatives, only the male members of the house are making decisions and it is often seen that they are enjoying power. At the same time, another issue that has come to the fore is that when there is a reservation for women in a constituency, the ruling politician in that constituency elects his wife, daughter-in-law, mother, daughter or women belonging to the family by standing for election. But the actual management seems to be looking at the male person concerned. Therefore, it is felt that the original purpose of reservation has not been achieved yet due to the participation of women delegates only for thumb and signature. While studying the subject of women's reservation, how much are these women aware of the problems at the local level? How much freedom do they have in decision making? How much support do these women representatives have from their husbands and families? Many such questions arise. Therefore, to solve these questions, the situation of women's reservation in Kolhapur Municipal Corporation of Maharashtra has been studied in a representative manner.

BRIEF INFORMATION ABOUT KOLHAPUR CITY

The city of Kolhapur is centrally located in the Kolhapur district, situated in the foothills of the Sahyadri mountain range to the south in western Maharashtra, on the banks of the river Panchganga. Kolhapur city has an area of 66.82 sq. Km. According to the 2011 census, Kolhapur has a population of 549,236.³ Nationally, Kolhapur is mainly known for its Mahalakshmi Temple, the birthplace and place of work of Chhatrapati Shahu Maharaj, and for its Kolhapuri chappal, wrestling, jaggery, foundry industry, ornaments and silverware.

BRIEF HISTORY OF KOLHAPUR MUNICIPAL CORPORATION

Influenced by the law enacted by Lord Mayo in 1842, the Government of India passed the Government of India Act in 1850. Accordingly, by enacting a law to establish municipalities in India, a small number of local self-governing bodies were started. Accordingly, Bombay, Calcutta, etc. Municipalities were established in important cities. Similarly, Kolhapur Municipality was established in the State of Kolhapur on 12th October 1854. After that, considering the growing scope of Kolhapur municipal administration and growing population, Kolhapur Municipality was transformed into a corporation

on 15th December 1972. Thereafter, till August 1978, the Municipal Corporation was dominated by an administrator. In August 1978, the first Municipal Hall of the Municipal Corporation came into existence. Kolhapur Municipal Corporation has made a significant contribution to the development of Kolhapur city.

WOMEN RESERVATION IN KOLHAPUR MUNICIPAL CORPORATION

In the first assembly of 60 members of Kolhapur Municipal Corporation in August 1978 and the second assembly of 1985, there was no woman representative. In 1990, a Congress government was formed in Maharashtra under the leadership of the then Chief Minister Sharad Pawar. At this time, they took a historic decision to give 30% reservation to women in local bodies. After that, the first election was held for Kolhapur Municipal Corporation. At that time, for the first time in Kolhapur Municipal Corporation, 30 per cent reservation was given to women. At that time, 18 women representatives were elected in the third house with 60 members (1990-1995). At this time, except for Padma Tiwale, Prof. Rupa Shah, Adv. Malati Haldkar and Shobha Parab, 14 women were found to have political heritage.

Since then, the reservation has increased to 33% since the 1995 elections. As a result, 24 out of 72 women representatives were elected in the 4th House (1995-2000) and 5th House (2000-2005). In the Sixth House (2005-2010) and the Seventh House (2010-2015), 26 out of 77 women representatives were elected. In Maharashtra, 41 out of 81 women representatives were elected in the 8th House (2015-2020) as 50% reservation was given to women in local bodies in 2011. All the women delegates from 1995 to 2015 have a political background.

WOMEN RESERVATION AND POLITICS FOR THE POST OF MAYOR OF KOLHAPUR MUNICIPAL CORPORATION-

For the first time in the Kolhapur Municipal Corporation from November 1994 to November 1995, due to the reservation of general women for the post of Mayor, Mrs Jayashree Baberao Jadhav was elected as the first woman mayor of Kolhapur, and as the 19th Mayor of Kolhapur city. Jadhav was the mayor from 16-11-1994 to 16-11-1995. Kanchan Kawale got the opportunity to become the mayor due to the reservation of other backward class women in the 4th House from 17-11-1998 to 17-11-1999. With the open

category women's reservation in 2005, Kolhapur got a woman mayor Mrs. Sai Kharade who completed her term of two and a half years.

It is seen that between 2010 and 2020, there was a continuous reservation of women for the post of Mayor. In 2010, the reservation was made for this category of backward women for two and a half years. From this reservation, Vandana Buchade, Kadambari Kavale and Jayashree Sonawane became the three women mayors. Then again, the open category women's reservation fell. From this, Pratibha Naikanavare, Sunila Raut, Trupti Malvi, and Vaishali Dakre got the opportunity to become mayors. In 2015, the reservation for women from other backward classes fell again for two and a half years. This reservation allowed Ashwini Ramane and Hasina Faras to become mayors. Among these, Hasina Faras got the opportunity to become the first Muslim woman mayor of Kolhapur city. After that, Shobha Bondre, Sarita More and Madhavi Gawandi have got the opportunity to become mayors in the open category. After that, Surmanjiri Latkar and Nilofar Ajrekar got the opportunity to become mayors of other backward class women's reservations. After the introduction of reservations for women in the state, between 1990 and 2000, two women got the opportunity to become mayors. After that only one woman got the chance to become mayor between 2000 and 2010. After that, from 2010 to 2020, only 15 women got the opportunity to become mayors. Studying the city of Kolhapur as a whole, although there is a reservation for women, there is a lack of newly formed women leadership. The legacy of the political family can be seen in Kolhapur. Journalists like Sopan Patil reported observations that the husbands of women corporators or other relatives were often present in the audience gallery during the voting at the municipal meeting. In the last 42 years, over 50 mayors have been elected to Kolhapur Municipal Corporation, including 18 women mayors. All of these women appear to have political backgrounds. Except for Sai Kharade, no woman mayor has been able to complete her term of two and a half years. Surmanjiri Latkar became the mayor for the shortest time which is only 3 months. It has been observed that many women delegates from Kolhapur have never given a speech in public life. It has also been observed that many women representatives who have held the post of the mayor have shown their presence on the condition of not speaking at public events. There is also an example of a 25-year-old Mayor who has no experience in politics and her father-in-law enjoys power only for political gain. Some leaders in the district seem to be responsible for the poor position of a highly respected and powerful position in a local self-governing body like the

mayor. Due to the politics of reservation in general and women in particular, it seems that in Kolhapur Municipal Corporation, the leaders concerned have gained importance over the corporates and mayors. To maintain political power in the Municipal Corporation, the two-and-a-half-month term of office given by the Constitution is being torn to pieces for the sake of self-interest and the corporates are being appeased. Therefore, it has been seen that the newly formed leadership is not allowed to grow big and the women representatives of the house of the activists who follow their orders have been elected by giving candidature. As a result, Kolhapur city has not developed in the last 30 years and many development works have been pending for years. Also, house tax corruption, city boundary extension, city water scarcity, poor condition of roads, sewage problem, waste problem, floods and traffic problems in the city every year, etc. The nature of many of the problems appears to be serious. In the last 10 years, as many as 15 women have become mayors, but participating in the day-to-day work of the corporation, inaugurating small and big development works, laying the foundation, etc. Apart from work, none of the above problems has been solved by women mayors to date. Also, after the expiration of the term, they do not appear to have pursued the above issue or raised awareness about it or started a movement. Therefore, in the local politics of the city, it is seen that the leadership of the district has gained importance without standing in the local leadership and it is clear that the major leaders of the district have benefited the most from this reservation in their own political life. Therefore, in the last 30 years of Kolhapur Municipal Corporation, it has been seen that women's reservation has not brought many benefits.

CONCLUSION

Although the implementation of the concept of women empowerment has provided opportunities to women in the local self-governing bodies in the political area through the political reservation, the expected results have not been achieved in the last thirty years except for the issue of women's political participation. We can see that politics has come into this women's reservation. By creating an idealistic picture of women's reservation in society, many established politicians are pursuing their political interests. The above findings from the study of women representatives in Kolhapur Municipal Corporation show the real situation. Therefore, it is important to understand the real situation regarding women's reservations and not just from an idealistic point of view.

Discussions are currently underway in the Assembly and Lok Sabha on reservations for women. But it does not seem to strengthen women's empowerment. This does not mean that we researchers are completely pessimistic about women's reservations. So, in the name of this reservation, it seems that only dynasties should be strengthened instead of women. After all, no revolution happens overnight, it takes some time, researchers know. Therefore, in the coming period, as soon as possible, more and more awareness should be created among the women in the local self-governing bodies and they should be made aware of their rights. Many studies have shown that women can make their own decisions only if they are financially independent. Therefore, the government should give priority to making women financially self-sufficient. Also, the benefit of women's reservation should be given only once in a family. Emphasis should also be placed on leadership qualities while imparting necessary training to elected women. Most importantly, the provision of a period of two and a half years should be strictly adhered to. It is believed that a woman can do a really good job only if she has been in office for at least two and a half years after being elected as the mayor.

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