

Two-Day Workshop on
“Sikh Martyrdom in Indian History c.1500–1765”
3–4 December, 2025
Organised by:
Mata Sundri College for Women, University of Delhi
in collaboration with
Centre for Independence and Partition Studies (CIPS), University of Delhi

Mata Sundri College for Women (MSCW), in collaboration with the Centre for Independence and Partition Studies (CIPS), University of Delhi, organised a two-day orientation workshop on 3–4 December 2025 on the newly introduced Generic Elective (GE) paper titled **“Sikh Martyrdom in Indian History c.1500–1765.”** Conceptualised under the leadership of Prof. Ravinder Kumar (Director, CIPS) and Prof. Harpreet Kaur (Principal, MSCW), the workshop sought to familiarise faculty with the pedagogical frameworks necessary for teaching Sikh history at the undergraduate level while strengthening the integration of Sikh martyrdom studies within the UGCF 2022 curriculum. It aimed to encourage deeper scholarly engagement with Sikh philosophies of justice, sacrifice, and human rights, and to foster a collective academic conversation on indigenous historiography, memory, and identity. Across six structured sessions conducted in Punjabi, Hindi, and English, the workshop promoted multilingual learning and brought together eminent scholars, historians, administrators, and researchers who enriched the discussions with diverse academic insights.

DETAILED PROCEEDINGS

DAY 1:

INAUGURAL SESSION (10:00 am–12:15 pm)

The workshop began with a gracious introductory address by Dr. Jasmeet Kaur, Department of Education, Mata Sundri College for Women. She warmly welcomed the participants and outlined the academic rationale behind instituting Sikh History and Sikh Martyrdom Studies as a General Elective course at the University of Delhi. The initiative was presented as a pioneering effort to mainstream Sikh historical consciousness in academic pedagogy, while simultaneously inaugurating the two-day workshop dedicated to this theme.

Following the welcome, Prof. Ravinder Kumar, Director of the Centre for Independence and Partition Studies, addressed the audience with a deeply insightful overview of how the decision to introduce this subject was formalised within the University curriculum, highlighting “Vir Baal Diwas” as a symbolic milestone that reaffirmed the necessity of integrating the remembrance of the Sahibzadas’ martyrdom and the struggles of the Sikh Gurus into national historical memory. He also elaborated on the Centre’s foundational vision of fostering inclusive pedagogy and rigorous scholarship on India’s colonial and Partition histories through the documentation of lived testimonies, asserting that personal narratives and archival video records are crucial to reconstructing authentic historical knowledge rooted in human experience. Underscoring that the teaching of Sikh martyrdom demands courage, commitment, and historiographical integrity, he proclaimed that “no teacher involved in this endeavour is ordinary,” and lauded Mata Sundri College for Women for being the first in the University of Delhi to take this pioneering academic step by organising such a significant workshop. He appreciated the Principal’s keen commitment to organising the workshop, acknowledging her dedication to advancing Sikh Studies, providing it with a meaningful platform, and ensuring its accessibility for learners.

Building on these reflections, Prof. Jagbir Singh, Chancellor, Central University of Punjab, was invited to deliver the keynote address. Drawing upon his extensive doctoral research on Gurbani, he expounded on Guru Nanak Dev Ji’s articulation of *Sikhi* as a comprehensive moral and spiritual framework grounded in *sach* (truth), *seva* (service), and *Beerta* (fortitude). Through this interpretive lens, he established how the Sikh understanding of martyrdom emerges not merely as an act of sacrifice but as a principled affirmation of justice and the protection of universal human rights.

Further enriching the inaugural discourse, Sardar Trilochan Singh, Chairman, SGTB Khalsa College, in his special address reflected on the global marginalisation of non-Western martyrdom narratives. He emphasised that the extraordinary martyrdom of Guru Tegh Bahadur stood unmatched in world history, as it was undertaken not solely for the Sikh Community but to safeguard Religious Plurality and Cultural Dignity, symbolised through the defence of the Hindu Tilak and Janeu. His remarks highlighted the need to amplify such indigenous histories within global knowledge systems.

Continuing the intellectual trajectory of the session, the Guest of Honour, Prof. K. Ratnabali, Dean (Academic Affairs), University of Delhi, further emphasised the vital

relationship between linguistic Heritage and Cultural continuity. She highlighted that under the Enhancement Course structure of the University, academic provisions have been introduced to incorporate all 22 scheduled Indian languages, thereby strengthening cultural representation within institutional curriculum design. She also advocated for the integration of the ethical value systems propagated by the Sikh Gurus into academic learning to nurture a deeper sense of social responsibility and moral consciousness among students.

Continuing the scholarly discourse, Prof. Ravi Prakash Tekchandani, through his chair remarks on the inaugural session, underscored the necessity of engaging with Indian history through indigenous knowledge sources rather than relying predominantly on Western narratives. He asserted that a nuanced understanding of India's civilizational journey can only be achieved by critically reading the works of Indian scholars who have documented socio-political realities from culturally informed perspectives.

To formally conclude the inaugural session, Prof. Harpreet Kaur, Principal, Mata Sundri College for Women, delivered the Vote of Thanks. In her closing remarks, she expressed gratitude to all guest speakers and dignitaries for their valuable contributions to this groundbreaking initiative. She also shared the rich historical legacy of the institution, built in honour of Mata Sundri Ji, revered consort of Guru Gobind Singh Ji, and reiterated the college's commitment to advancing Sikh studies and serving as a pioneering centre for such academic engagements.

SESSION 1 (12:45 pm–2:00 pm)

Speaker: Dr. Manmohan Singh (Former Special Director IB)

Title: *Bhai Mati Das, Bhai Sati Das, Bhai Dayala*

Dr. Manmohan Singh delivered the opening presentation of the first academic session, focusing on the revered martyrs Bhai Mati Das, Bhai Sati Das, and Bhai Dayala Ji, who served as integral members of the *Guru Ghar* during the era of Guru Tegh Bahadur Ji. He elucidated the concept of *shaheedi* (martyrdom) within the Sikh tradition, tracing its evolving meaning across generations and demonstrating how martyrdom, in Sikh ethos, is rooted in spiritual resolve, moral courage, and the defence of fundamental human freedoms. He distinguished the Sikh understanding of martyrdom from Western interpretations, noting that while in many traditions martyrdom is often framed in the context of hostility or enmity, Sikh martyrdom instead recognises the 'other' as a reflection of one's own humanity, thereby elevating sacrifice to a universal moral principle. Through

anecdotes from Sikh history, including the martyrdom of Guru Tegh Bahadur Ji, he redefined martyrdom not as a tragic end but as a profound assertion of justice, compassion, and truth. Furthermore, Dr. Manmohan recommended significant scholarly works and historical texts that document and interpret Sikh martyrdom, encouraging students and participants to engage with historiographical research that broadens intellectual understanding and deepens cultural memory. His presentation underscored the contemporary relevance of Sikh martyrdom studies for modern-day learners, especially in cultivating resilience, ethical citizenship, and respect for pluralistic values in a global society.

Speaker: Dr. Vanita (Former Professor, Department of Punjabi, SGTB Khalsa College)

Title: *Guru Arjan Dev: Life and Martyrdom*

Dr. Vanita then continued the scholarly deliberation with a nuanced presentation on the Martyrdom (*Shahdatt*) of Guru Arjan Dev Ji, marking a defining moment in the Evolution of Resistance within Sikh history. She referred to the critical text *Maut Di Chetna*, which differentiates between *Shahdatt* (Martyrdom) and *Maut* (death), arguing that martyrdom in Sikh tradition transcends physical demise, becoming an act of moral assertion and spiritual liberation. She emphasised that written history must be approached with methodological sensitivity. While historical texts may appear as reflections of the past, they also shape and reinterpret historical consciousness through their rhetorical choices, metaphors and narrative strategies. Therefore, she advocated for a critical reading of archival records and secondary historiography, highlighting that historians must be vigilant about authorial intent, contextual biases and Ideological framing. Dr. Vanita cautioned against the uncritical acceptance of textual authority, noting that not everything documented in historical writing can be assumed accurate without scholarly interrogation. She urged students and researchers to adopt analytical frameworks and counter-reading strategies that allow them to question, challenge, and re-evaluate dominant narratives, thus constructing a more authentic and inclusive understanding of Sikh history and martyrdom.

Chair: Prof. (Dr.) Rawail Singh

Prof. (Dr.) Rawail Singh, presiding as Chair, initiated the Panel Discussion and then went on to present a compelling and analytically rich summation of the session. Drawing on the philosophical framework of the *Natya Shastra*, he observed that classical Indian dramaturgy did not cultivate the moral dichotomy of “hero” and “villain,” and therefore lacked a foundational premise for martyrdom as understood in many Western traditions. In

contrast, Sikh *shahdatt* emerges as a uniquely profound ethical construct - rooted not in enmity or antagonism, but in the defence of universal justice, human dignity, and spiritual sovereignty. He commended *Dr. Manmohan Singh* for demonstrating how Sikh martyrdom functions as a conscious, altruistic offering, wherein the “other” is not vilified but regarded as a reflection of shared humanity. Simultaneously, he highlighted Dr. Vanita’s call for rigorous historiographical scrutiny, asserting that history is not merely “written” but constructed, and hence must be questioned for its interpretive choices, silences, and ideological motivations. Prof. Rawail Singh asserted that the contemporary study of Sikh martyrdom demands intellectual courage — to interrogate dominant narratives, to restore marginalised historical memories, and to recognise Sikh contributions as central to global discourses on resistance and rights. He concluded by urging scholars and students to continue engaging with Sikh martyrdom not only as a record of past sacrifices but as a living philosophy that informs modern ethical and civic consciousness.

SESSION 2 (2:30 pm–3:45 pm)

Speaker: Prof. Amrit Kaur Basra (Professor, Department of History, Delhi College of Art and Commerce)

Title: *Hegemonic Mughal State and State Repression*

Dr. Amrit Kaur Basra addressed the audience on the pressing need to study Sikh martyrdom within the wider discourse of historical scholarship and national memory. She underscored that, particularly at the undergraduate level, teaching such deeply embedded cultural and spiritual histories requires utmost academic responsibility, where every claim must be substantiated through authentic, verifiable evidence—a “word of caution,” as she described it. Engaging with students’ questions, she clarified that historical narratives are not static recordings of the past but dynamic constructions, shaped by political authority, ideological forces, and scholarly intent. Reflecting critically on the historiographical shifts from the Mughal period to post-independence India, she explained how history-writing under Mughal rule often mirrored the priorities of power, imposing fractures—social, political, and emotional—on communities and their recorded identities. Colonial historians later perpetuated racial and religious frameworks that narrowed India’s complex cultural fabric; consequently, even eminent indigenous historians before the 1960s remained constrained by such Eurocentric readings of Indian history. Dr. Basra highlighted the corrective efforts of post-independence national historians who worked toward forging inclusive, rational, and culturally rooted narratives, revisiting earlier portrayals of key figures, including Emperor Akbar, whose characterisation evolved under renewed scholarly lenses.

Emphasising responsible historiography, she urged students to remain critical and attentive when engaging with sacred narratives—particularly when dealing with revered figures like Guru Nanak Dev Ji—whose role cannot be trivialised to that of merely a traveller, as such reductionist portrayals erase the profound philosophical and socio-spiritual transformations integral to Sikh history. Through her address, she situated the study of Sikh martyrdom as both a moral endeavour and a methodological challenge, requiring historians to remain constantly vigilant about the narratives they choose to construct and endorse.

Speaker: Dr. Sukhwinder Singh (Department of Guru Nanak Sikh Studies, Punjab University, Chandigarh)

Title : *Life of Guru Gobind Singh : Sant Sipahi*

Prof. (Dr.) Sukhwinder Singh emphasised the contemporary significance of studying Sikh martyrdom and Sikh religious history within academically rigorous frameworks. He focused particularly on the doctrinal and literary contributions of Guru Gobind Singh Ji, whose writings form a crucial textual corpus that informs Sikh identity, ethics, and martial-spiritual consciousness. Referencing debates that emerged due to colonial scholarship and controversial interpretive works, he stressed the need to revisit Sikh texts using reliable Hermeneutical Methodologies in order to challenge misrepresentations and superficial readings. To this end, he highlighted the scholarly contributions of Bhai Gurdas Ji, whose *Vaars* (Spiritual Ballad Songs) provided one of the earliest systematic frameworks for understanding Sikh philosophy and the spiritual edifice of the Gurus' teachings. Dr. Singh noted that with the Emergence of modern academia, Secularised and objectivist approaches to Sikh history also developed, which, while valuable, sometimes detached historical interpretation from deeply rooted theological and community-informed contexts. He further elaborated on the epochal significance of the year 1708 and the institution of Baisakhi 1699, events that profoundly shaped the Sikh collective identity through the establishment of the Khalsa, emphasising how these milestones continue to influence contemporary Sikh community dynamics, Memory Practices, and ethical self-understanding. His address reaffirmed the workshop's mission—to blend Epistemological rigour with the lived spiritual experiences of the Sikh tradition to construct historically sound and culturally respectful narratives.

Chair: Prof. Gurmohinder Singh (Principal, SGTB Khalsa College, University of Delhi)

Prof. (Dr.) Gurwinder Singh, serving as Chair, initiated a panel discussion and also offered a thoughtful and critical reflection on the social value of Historical Consciousness. He

asserted that the progress witnessed over the past two centuries has significantly transformed societal conditions—reminding the audience that without this evolution, contemporary life would still mirror the oppressive structures of earlier eras. He observed that while history fundamentally shapes social, cultural, and political behaviour, it is often neglected or taken for granted in public understanding. Drawing attention to the politics of knowledge production, he emphasised that ruling powers have frequently attempted to author and control historical narratives to fortify their own legitimacy. In such circumstances, he stated, the responsibility lies with scholars and historians to interrogate dominant narratives, examine multiple perspectives, and ensure that historical accounts are grounded in verifiable evidence rather than Ideological bias. He warned that historical interpretation must never rely on unquestioned acceptance of authority or popular belief. Concluding his remarks with a sharp critique of power dynamics, he reiterated that history is often acknowledged only when the marginalised gain a voice, encapsulating this notion in his evocative statement: “*Till you have power, no one listens to you.*” Through this reflection, he reaffirmed the essential role of academic inquiry in sustaining truthful, ethical, and critically engaged historiography.

DAY 2

SESSION 3 (10:00 am–11:45 am)

Speaker : Dr. Kuldeep Singh (Department of Punjabi, University of Kurukshetra)

Title: *Rise of Banda Singh Bahadur: Battles and Martyrdom*

In an enlightening session, Dr. Kuldeep Singh drew extensive parallels between the *Mahabharata* and core Sikh principles such as “*Shastar ko Adesh*,” “*Nihang Parampra*,” and “*Khalsa Panth ki Rehat*,” highlighting the evolution of Sikh tradition from Guru Nanak Dev Ji to the tenth Guru and emphasising values like Bravery, Egalitarianism, and the fight against social Marginalisation. He observed that, despite centuries of progress, society continues to grapple with inequality and discrimination, and stressed that teachings from Shabad and Gurbani—where “*Shabad is the true Guru*”—should manifest in the character and conduct of every individual. The session also explored the eminent Hindi Poet Maithli Sharan Gupt script, ‘Gurukul’ traditions, and Baba Banda Singh Bahadur’s legacy, urging educators to portray his character with depth and accuracy. Dr. Singh further reflected on the gap between *Dharm* and practice, highlighting the importance of *Karta* and *Kirat* (honest living) and noting that communal differences remain a Societal

challenge. He encouraged teachers to connect students' creativity with available learning material while fostering critical thinking and originality.

Speaker: Prof. Daljit Kaur (Professor, Department of History, Mata Sundri College for Women, University of Delhi)

Title: *Responses to State Policies: From Guru Hargobind to Guru Harkrishan*

Prof. Diljeet Kaur highlighted that the two-day workshop enabled students to appreciate the Sikh tradition as a continuous narrative of martyrdom, moral courage, and resistance to unjust state policies, emphasising how the martyrdoms of Sri Guru Arjan Dev Ji and Guru Tegh Bahadur Ji became defining milestones in shaping the Sikh community's Collective Consciousness. Through readings from *Sikhs of Punjab*, participants examined the 1606 turning point, Guru Hargobind Sahib's assertion of sovereign authority, and his courageous defence against Mughal repression. The session further explored Guru Har Rai Sahib's model of armed diplomacy, coupled with deep spiritual integrity, along with the Ram Rai case study to understand the ethical challenges faced by the Gurus. Prof. Kaur also underscored the compassionate leadership of Guru Harkrishan Sahib, whose service and moral authority offered a distinct strategy of resistance grounded in empathy and sacrifice. Concluding with a comparative analysis of the approaches of Guru Hargobind Sahib, Guru Har Rai Sahib and Guru Harkrishan Sahib, she demonstrated how each Guru responded uniquely yet consistently to oppression, collectively illustrating an evolving but unified Sikh strategy of resilience, righteousness, and unwavering commitment to protecting human dignity.

Chair: As Chair, Prof. Lokesh Kumar Gupta opened the panel discussion and then offered a brief yet insightful summation of the session, noting how both presentations deepened the understanding of Sikh history as a tradition of ethical courage and resilient leadership. He appreciated Dr. Kuldeep Singh's exploration of Sikh martial and Spiritual Principles and his emphasis on linking Banda Singh Bahadur's legacy with contemporary moral responsibility, educational clarity and the need to bridge the gap between *Dharm* and practice. Prof. Gupta also commended Prof. Daljit Kaur's nuanced analysis of Sikh responses to Mughal policies, highlighting how the leadership of Guru Hargobind Sahib, Guru Har Rai Sahib and Guru Harkrishan Sahib illustrated evolving yet consistent strategies of moral resistance. Concluding the session, he observed that both speakers collectively presented a coherent narrative of Sikh bravery, spiritual integrity and pedagogical relevance for today's learners.

The Principal, Prof. Harpreet Kaur, paid a heartfelt tribute to Banda Singh Bahadur, highlighting his unparalleled courage and his historic role in overthrowing oppressive tyranny and forging the first sovereign Sikh rule. She reminded the audience that his revolutionary acts, such as abolishing feudal land rights, minting coins under Sikh authority and granting freedom to the tillers, still echo in the spirit of equality and justice. Moreover, she spoke proudly of enduring institutions established in his name, such as Baba Banda Singh Bahadur Engineering College (Fatehgarh Sahib), Baba Banda Singh Bahadur Polytechnic College (Fatehgarh Sahib) and Baba Banda Singh Bahadur Public School, Rohtak, which not only honour his memory but also carry forward his legacy by shaping young minds in the values he stood for.

SESSION 4 (12:00 noon–2:00 pm)

Speaker: Prof. Dr. Harbans Kaur Saggoo (Director, Sikh History and Gurbani Forum)

Title: *Bhai Mani Singh, Baba Deep Singh, Bhai Bota Singh, Bhai Taru Singh, and Haqiqat Rai*

Prof. Dr. Harbans Kaur Saggoo focused her lecture on the martyrdom of Bhai Mani Singh, highlighting it as an act of ultimate sacrifice and integrity as he steadfastly refused to abandon his faith even under the threat of death. She emphasized the historical significance of Gurdwara Shaheed Ganj Sahib, the site of his execution, which continues to memorialize his courage and devotion. Drawing on works such as *History of the Sikhs* by Hari Ram Gupta, *Shaheed Bhai Mani Singh Ji* by Satbir Singh, publications by Dr. Mohinder Kaur Gill and Jaswant S. Neki's studies, Prof. Saggoo discussed how Bhai Mani Singh's martyrdom symbolized resistance against religious persecution, forced conversion, and unjust Mughal taxation, reinforcing his enduring legacy in Sikh history.

Speaker: Dr. Ranju Bala (Assistant Professor, Department of Punjabi, University of Delhi)

Title: *Sikh Women Martyrs : Maayi Bhaago and Bibi Anoop Kaur*

Dr. Ranju Bala highlighted the contributions of prominent historical Sikh women such as Maayi Bhaago and Bebe Deep Kaur. She further gave the example of Mata Gujar ji and Bibi Anoop Kaur to underscore the courage, leadership, and moral strength of Sikh women in challenging times. She also connected these narratives to the legacy of Banda Singh Bahadur, situating their stories within the broader context of Sikh resistance and sacrifice. A key focus of the session was on effective teaching methods for introducing such content

to students, including storytelling, role play, group discussions, debates, quizzes, value-based questions, and writing competitions, all designed to make history more interactive, engaging, and value-oriented for learners.

Speaker: Dr. Manpreet Singh, Editor, Magazine Sis Ganj, New Delhi

Title: *Spaces of Devotion and Valour*

Dr. Manpreet Singh emphasized the importance of introducing new historical content into the syllabus, particularly focusing on the narratives of Miri-Piri and the early teachings of Guru Nanak Dev Ji. The session explored concepts such as temporal authority, the idea of paap (sin) in relation to Gurbani and Guru Nanak Dev Ji's emphasis on truthful living. Dr. Singh highlighted the Guru's teachings to the Qazi, underscoring his philosophy that external rituals are meaningless without inner purity, and connected the principles of Miri-Piri to the integration of spiritual values with social responsibility. The discussion further elaborated on Guru Nanak Dev Ji's worldview and his enduring message of equality, justice and ethical living, reinforcing the relevance of his teachings for contemporary education.

Chair: Prof. Harpreet Kaur (Principal, Mata Sindari College for Women, University of Delhi)

Prof. Harpreet Kaur, the chair, initiated a panel discussion by expressing gratitude to all speakers for their insightful and impactful presentations, noting that the workshop had significantly enriched students' understanding of Sikh history and values. She highlighted the exemplary contributions of Bibi Anoop Kaur and Maayi Bhaago as remarkable Sikh women who embodied courage, leadership, and devotion. Bibi Anoop Kaur, associated with the households of the Gurus, is remembered for her unwavering faith, humility, compassion, and commitment to truth, serving as a model of how women preserved Sikh values in domestic, social and political spheres. Maayi Bhaago is celebrated for her leadership and bravery in the Post-Guru period, particularly after the martyrdom of Banda Singh Bahadur, when she mobilized Sikh forces, provided shelter to the persecuted, and upheld the morale of the Khalsa amid intense Mughal oppression. Dr. Kaur affirmed that the syllabus content had deepened students' knowledge of Sikhi and thanked each speaker individually for their focus on different Gurus and facets of the Sikh tradition.

Valedictory Session (2:45 pm–4:20 pm)

The valedictory session offered a reflective and inspiring conclusion to the two-day workshop, bringing to the fore core Sikh values of equality, sacrifice, and social responsibility. Principal Manpreet Kaur formally felicitated Prof. Charan Singh, who

delivered a compelling address on the centrality of egalitarian ethics in Sikh philosophy and the dangers of misusing religion as a tool of exclusion or discrimination. He invoked the moral legacy of Guru Arjan Dev Ji, emphasising the Guru's unwavering commitment to truth and justice, and critiqued the uncritical imitation of colonial norms—particularly the symbolic association of English with superiority—which he described as a lingering residue of historical subjugation. His reflections urged the audience to cultivate critical consciousness, honour indigenous traditions, and recognise the sacrifices that underpin Sikh History, including the contributions of Indian soldiers who shaped national heritage. Prof. Manjit Singh followed with a thoughtful meditation on lifelong learning, humility, and gratitude, reinforcing the workshop's broader message that academic engagement must remain both introspective and values-driven. The session concluded with the distribution of certificates to all speakers and participants, marking a formal acknowledgement of their scholarly involvement and contribution.

CONCLUSION

The two-day workshop ultimately succeeded in deepening both academic and ethical engagement with Sikh martyrdom as a formative element of South Asian historical consciousness. Through rigorous discussions, critical historiographical insights, and interdisciplinary approaches, the programme strengthened faculty preparedness to teach the newly introduced GE curriculum on Sikh martyrdom and highlighted the relevance of Sikh philosophical traditions—rooted in justice, truth, equality, and human dignity—for contemporary learners. The sessions collectively encouraged a reassessment of colonial and Eurocentric narratives by revitalising indigenous knowledge traditions and promoting multilingual and culturally grounded pedagogies. Participants gained renewed appreciation for martyrdom not merely as a historical event but as a living ethical framework that continues to inspire resilience, moral clarity, and civic responsibility. The workshop concluded with a shared commitment among scholars, faculty, and students to sustain rigorous research on Sikh history and to uphold the enduring values exemplified by Sikh martyrs in both academic discourse and broader social life.

Media coverage of the workshop is documented through the accompanying images:

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दिल्ली विश्वविद्यालय में नए जी.ई. पेपर 'भारतीय इतिहास में सिख शाहादत' पर दो दिवसीय बहुभाषी कार्यशाला संपन्न

VISION LIVE NEWS @ 06 December



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दिल्ली विश्वविद्यालय द्वारा प्राप्ति किए गए नए जनरल एडमिक्विव पेपर "भारतीय इतिहास में सिख शाहजद - 1500 से 1765" पर दो-दिनीय कार्यशलाका का आयोजन माता सुंदरी कलेज कौर वीमेन में किया गया। यह कार्यशलाका सेंट्रल इंस्टीट्यूट ऑफ पार्टीशन स्टडीज (CIPS) और माता सुंदरी कलेज के संयुक्त तत्वाधान में, निदेशक प्रो. रविंदर कुमार तथा प्रिंसिपल प्रो. हरप्रीत कौर के माध्यम से आयोजित की गई।

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NEWS BEATZ

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DU's Mata Sundri College Hosts Workshop on Sikh Martyrdom GE Paper

A two-day workshop on "Sikh Martyrdom in Indian History (1500–1765)" was organised at Mata Sundri College, DU, in collaboration with CIPS. Faculty from leading DU colleges participated.

The event featured inaugural remarks by Prof. Ravinder Kumar, a keynote address by Prof. Jagbir Singh, and special addresses by Professor K. Ratnabali and S. Tirlochan Singh. Four technical sessions covered core themes of the new GE syllabus.

The valedictory ceremony included talks by Prof. Charan Singh and former Akal Takhat Jathedar Prof. Manjit Singh.

The workshop was appreciated for its academic rigour and useful insights for effective syllabus implementation.



ਭਾਰਤੀ ਇਤਿਹਾਸ 'ਚ ਸਿੱਖ ਸ਼ਹਾਦਤ ਬਾਰੇ ਕਾਲਜਾਂ ਦੇ ਅਧਿਆਪਕਾਂ ਦੀ ਹੋਈ ਕਾਰਜਸ਼ੀਲਾ

ਦੀਵੀ ਵਿਨੀ, 6 ਜੁਲਾਈ (ਅਨੁਸ਼ਾਸਨੀ ਮਿਥੀ) : ਵਿਨੀ ਕੁੰਨੀ ਪੰਜਾਬੀਆਂ ਦੇ ਸੋਟਰ ਭਾਭਾ ਇੰਡੀਪੈਂਡੈਂਸ ਐਂਡ ਪਾਰਟੀਸ਼ਨ ਮੋਟੋਬਾਨੀ (ਜੀ ਆਈ ਪੀ ਆਈ) ਵਲੋਂ ਸਟਾਰ ਸੂਚੀ ਕਾਲਜ ਦੇ ਸਕਿਨਿਸ਼ਨ ਕਾਲਜ ਵਿਖੇ 'ਭਾਰਤੀ ਇਤਿਹਾਸ' ਦੇ ਸਿੱਖ ਸ਼ਬਦਕ-1500-1765' ਨੇਜ਼ਰੀਏ ਲੈਕਚਰਿੰਗ ਪੇਸ਼ਰ (ਜੀ ਆਈ ਪੀ ਆਈ) ਦੇ ਦਿਨਾਂ ਕਾਲਜਮਾਲਾ ਲਾਈ ਗਈ। 'ਕਾਲਜਮਾਲਾ' ਦੇ ਅਸਰਤ ਕਾਲਜ ਦੇ ਅਧਿਆਪਕਾਂ ਦੇ ਚਿਠੀ ਦੀ ਭੁੱਖਾਈ ਕਾਲਜ ਮਲ ਪੇਸ਼ਰ ਕਰਨਾ ਜੀ ਤਾਕਿ ਉਹ ਚਿਠੀ ਵਿਚਿਅਕਅਧੀਨੀ ਨੂੰ ਸਿੱਖ ਸ਼ਬਦਕ ਭਾਞੇ ਪੇਸ਼ਰ ਸਕੀ। ਕੁੰਨੀ-ਭਾਞੇ ਸ਼ਬਦਕ ਦੇ ਸਟਾਰ ਸੂਚੀ-ਭਾਞੇ ਨੇਜ਼ਰੀਏ ਨੇਜ਼ਰੀਏ ਆਈ ਪੰਜਾਬ, ਭਾਞੇ-ਭਾਞੇ ਦੇ ਚਾਲਮਲ ਪ੍ਰ. ਸ਼ਾਹਜੀ ਸ਼ਾਹਜੀ ਨੇ ਭਾਰਤੀ ਇਤਿਹਾਸ ਪਾਤਰਾਂ ਨੂੰ ਲੈ ਕੇ ਭਾਰਤੀ ਇਤਿਹਾਸ ਦੇ ਸਿੱਖ ਸ਼ਬਦਕ ਦੇ ਵੱਖ-ਵੱਖ ਪਿਛਾਞਾ ਭਾਞੇ ਰਚਾਈ ਲੀ। ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਦੇ ਸ਼ਬਦਕ ਕਾਲਜਮਾਲਾ ਸਿੱਖਿਅਕ ਪ੍ਰ.



ਕਾਰਜਸ਼ਾਲਾ ਮੌਕੇ ਡਾ. ਮਨੀਸ਼ਾ ਬਤਰਾ ਨੂੰ ਸਰਟੀਫੀਕੇਟ ਭੇਟ ਕਰਨ ਮੌਕੇ ਪ੍ਰ. ਹਰਪ੍ਰੀਤ ਕੌਰ, ਪ੍ਰ. ਮਨਜੀਤ ਸਿੰਘ, ਪ੍ਰ. ਰਵਿੰਦਰ ਕੁਮਾਰ ਤੇ ਹੋਰ।

ਮਨਜੀਤ ਸਿੰਘ ਨੇ ਸਿੱਖ ਵਿਭਿਠਾਨ 'ਚ ਸ਼ਹੀਦੀ ਦੇ ਸ਼ੌਕਤ 'ਚ ਸਿੱਖ ਸ਼ਹੀਦਾਂ ਦੇ ਚਰਚਾਤਮਕ ਪ੍ਰਸ਼ੰਸਾ ਕੀਤੀ। ਕਾਰਜਕਾਲ ਦੇ ਪੰਜ ਤਰਨੀਓਂ ਸੰਨਾਂ 'ਚ ਪੰਜਾਬੀ, ਹਿੰਦੀ ਅਤੇ ਅੰਗਰੇਜ਼ੀ ਵਿਚ ਹੋਏ। ਇਹ ਕਾਲਜ ਕਲੱਬ ਜਾਂ ਸਿੱਖਿਅਨ 'ਚ ਦਿੱਖਾਇਆ ਜਿਥੇ ਕੋਈ ਦੇ ਅਚਾਰਮਕ ਗੱਲਾਂ ਸਿੱਖੀ, ਭੈ, ਰਤਨਾ, ਬਾਲੀ, ਸੀ.ਐਮ.ਪੀ.ਐਸ. ਦੇ ਚੇਅਰਮਨ ਪ੍ਰ. ਰਵੀ ਤੇਵਰੀਆਂ, ਈ-ਡੀ ਬੁਢੀਓਂਗੇ ਨੇ ਸੱਚੀ ਭਾਵਿਤਕਤਾ ਨੂੰ ਮਖ

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ਮਾਤਾ ਸੁੰਦਰੀ ਕਾਲਜ ਵਿਖੇ ਦਿੱਲੀ ਯੁਨੀਵਰਸਿਟੀ ਨੇ ਨਵੇਂ ਜੀ.ਈ.ਪੇਪਰ 'ਤੇ ਏ-ਗ੍ਰੇਜ਼ਾ ਬਹੁ-ਭਾਸ਼ਾਈ ਵਰਕਸ਼ਾਪ ਕਰਵਾਈ

ਆ ਜ਼ਾਦ ਸੋਚ
ਸੁਖਰਾਜ ਸਿੰਘ
ਨਵੀਂ ਦਿੱਲੀ, 6 ਦਸੰਬਰ

ਮਾਤਾ ਸੁੰਦਰੀ ਕਾਲਜ ਫਾਰ ਵੂਮੈਨ ਵਿੱਖੇ
ਦਿੱਲੀ ਯੂਨੀਵਰਸਿਟੀ ਦੁਆਰਾ ਸ਼ੁਰੂ ਕੀਤੇ

ਗੇ ਅਤੇ ਨਵਾਂ ਨਿਰਮਾਣ ਇਲੈਕਟ੍ਰੀਕ ਪੇਪਰ
ਬਾਰੀਕ ਤਰੀਕਿਆਂ ਵਿਚ ਸਿੱਧ ਹੋਇਆ।
1500 ਤੋਂ 1765 ਵਿਚ 'ਤੇ ਦੇ-ਰੋਜ਼ਾ
ਚੀਲੋਮੈਨ ਨਵਰਾਪਾ, ਆਇੰਸਟਾਈਨ
ਇਥੀਓਪੀਆ ਅਤੇ ਪਾਰਟੀਜ਼ਨ ਸਟੇਡੀਓ
(ਸੀ ਆਈ ਐੱਸ) ਵਿਚੀ ਫੁਲਾਹੀਰੀ
ਅਤੇ ਮਾਂਡਾ ਸੁੰਦਰੀ ਕਾਸ਼ਾ ਵਰਾ ਫੁਲੇਨ
ਦੇ ਸਾਂਝੇ ਸੰਗੀਤਕ ਆਲਾਪਨ ਨੂੰ ਅੰਦਰ
ਕੁਮਾਰ, ਨਿਰੰਦਰ, (ਸੀ ਆਈ ਐੱਸ)
ਅਤੇ ਮੀਰਾਪੁਰ ਪ੍ਰ. ਰਾਮਪੁਰ ਕੋਰੀ
ਅਗਵਾਈ ਠੇਠ ਪੰਗੀਓ ਵਾਰਜਿਸ਼ ਕਾਸ਼ਾ
ਵਿਚ ਆਇੰਸਟਾਈਨ ਗੀਤੀ ਗਾਏ। ਇਸ
ਵਰਕਾਪਾ ਦੇ ਮੂਲ ਮੰਤਵ ਵਿਚੀ
ਫੁਲੇਨਵਰਸਿਟੀ ਦੇ ਬੰਦ-ਵੰਧ ਕਾਲਜਾਂ
ਵਿਚ ਟ੍ਰੇਨ-ਨਿਰੰਦਰ ਵਿਚ ਜੀਓ ਕੋਲੋਨ
ਨੂੰ ਆਇੰਸਟਾਈਨ ਦੇ ਵਿਸ਼ੇ ਪੇਂਡੇ ਫੁਲੂ
ਕਾਲਜ ਸੰਗੀਤਕ ਪ੍ਰੋ ਗ੍ਰੇਫ਼ ਫੁਲੂ ਵਿਚ
ਵਿਦਿਆਰਥੀ ਭਾਰਤ ਦੇ ਰਿਹਾਜ਼ਾ ਨੂੰ
ਸਿਖਤਾ ਵਰਕਾਪ ਦੇ ਪਹਿਲੇ ਵਿਚ ਲਭ
ਸਟੇਡੀ ਵਰਕਾਪ ਦੇ ਪੇਂਡੇ ਹਿੰਸਿਆਂ ਵਿਚ
ਵੰਡੀਆ ਰਾਜਪਾਲਾ ਜਿਸ ਦੇ ਚਿਓਪਟੀ
ਸੇਨਾਨ ਆਗਾਸਾ ਪ੍ਰ. ਕੰਡਿਰੇਨ
ਨਿਰੰਦਰ, (ਸੀ ਆਈ ਐੱਸ) ਅਤੇ
ਨਿਰੰਦਰੀ ਕਾਸ਼ਾ ਦੇ ਨਾਲ ਹੀ। ਇਸ ਦੇ
ਨਾਲ ਹੀ ਸੁੰਦਰੀ ਵਰਾ ਦੇ ਰੂਪ ਚ ਪੇਂਡੇ
ਜਗਾਓ ਵਿਚੀ, ਚਾਮਲਸ, ਸੇਡਿਓ
ਵਰਕਾਪ ਵਿਚੀ ਅੰਦਰ ਪਾਸਾ, ਸਟੇਡੀ
ਭਾਰਤੀ ਰਿਹਾਜ਼ਾ ਪੰਗੀਓ ਦੇ ਰੰਗੇ ਰੰਗੀਓ

ਭਾਰਤੀ ਇਤਿਹਾਸ ਵਿੱਚ ਸਿੱਖ ਸ਼ਹਾਦਤ ਬਾਰੇ ਕਈ ਮਹੱਤਵਪੂਰਣ ਨੁਕਤਿਆਂ ਨੂੰ ਉਭਾਰਿਆ। ਮੁੱਖ ਮਹਿਮਾਨ ਵਜੋਂ ਸ਼ਿਰਕਤ ਕਰਨ ਵਾਲਿਆਂ ਵਿੱਚੋਂ ਪ੍ਰੋ. ਕੇ. ਰਤਨਾਬਲੀ, ਡੀਨ ਅਕੈਡਮਿਕ ਤੇ ਪ੍ਰੋ. ਰਵੀ ਤੇਂਕਚਨਦਾਨੀ, ਚੇਅਰਮੈਨ

<p>ਪ੍ਰਧਾਨਕਾਰੀ ਨਕਤਿਆਂ ਨੂੰ ਦਸੇ ਸਿਰਫ ਕੇ ਰਤਨਾਲਾਮ, ਪੰ ੨ ਵਰ੍ਹੀ ਚੇ ਆਰਮੇਨ,</p>	<p>ਵਰਕਬਾਪੇ ਦੇ ਆਖੰਜਨ ਦਾ ਮੋਕਾ ਦਿੱਤਾ ਜ਼ਰਕਬਾਪੇ ਦੇ ਅਗਲੇ ਪੰਜੇ ਰਤਨਾਲਾਮ ਸੰਨਨ ਨੇ ਕਿ ਕੁ-ਤਾਬਾਈ ਸਿੱਖਿਆ ਜਾਤਰ ਦਾ ਅਲਹਕਸ ਕਰਨ ਨਾਲ ਪੰਜਾਬੀ, ਹਿਰੀ ਅਤੇ ਅਲਹਕਸੀ ਸਿੱਖਿਆ ਚੇ ਆਰਮੇਨ ਦੇ ਹਰ ਸਿੱਖ ਵਿੱਚ ਸਿੱਖ ਸਿੱਖੀ</p>	<p>ਕੇਂਦਰਿਤ ਕੀਤਾ ਗਿਆ ਜਿਸ ਵਿੱਚ ਅਧਿਆਪਕ ਆਪਣੇ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਸਹੀ ਢੰਗ ਨਾਲ ਹਿਤਰਿਤ ਦੇ ਸਹਿਤ ਰੱਖੇ ਨਾਲ ਜਾਣ ਕਰ ਸਕਣ। ਇਸ ਬੰਨਣ ਵਾਲੀ ਸਿੱਖ ਵਰਕਬਾਪੇ ਨੂੰ ਵਰਕਬਾਪੇ ਨੇ ਕਹੀ ਮੰਦਰਿਤਰਤਰ ਰੱਖੇ ਨੇ ਵੈਖ-ਵੈਖ</p>
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ਕਾਲਜਾਂ ਤੋਂ ਆਏ ਅਧਿਆਪਕਾਂ ਦੇ ਸਾਹਮਣੇ ਪੇਸ਼ ਕੀਤਾ। ਵਿਦਿਆਰਥੀ ਸਿੱਖਿਆ ਲਈ ਵਿਡਿਓਨ ਅਧਿਐਨ

ਵਿਦਿਆ ਦੇ ਪ੍ਰਯੋਗ ਦਾ ਵੀ ਸਮਰਥਨ ਕੀਤਾ ਗਿਆ। ਅਕਾਦਮਿਕ ਸੈਸ਼ਨ ਤੋਂ ਬਾਅਦ ਵਿਚਾਰ ਵਟਾਂਦਰੇ ਦਾ ਸੈਸ਼ਨ ਵੀ ਹੋਇਆ ਗਿਆ ਜਿਸ ਵਿੱਚ ਕਈ ਡੂੰਘੇ ਵਿਚਾਰਾਂ ਦਾ ਆਦਾਨ ਪ੍ਰਦਾਨ ਹੋਇਆ।



ਚਰਨ ਸਿੰਘ ਸੀ.ਐਚ.ਐੱਫ ਵਾਯੂ ਫਰੇਕਟਰ ਈਗਰੇ ਵਾਯੂ ਫਰੇਕਟਰ ਨੇ ਇਸ

ਫਰਕਸ਼ਾਪ ਦੇ ਅੰਤਰਰਾਸ਼ਟਰੀ ਸੰਚਾਲਨ
ਥਰੇ ਸੁਝਾਅ ਦਿੱਤਾ। ਇਸ ਦੇ ਨਾਲ ਹੀ
ਪ੍ਰੋ. ਮਨਜੀਤ ਸਿੰਘ ਸਾਬਕਾ ਜਥੇਦਾਰ ਸੀ



ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਨੇ ਸ਼ਹੀਦੀ ਬਾਰੇ ਗੱਲ ਕਰਦਿਆਂ ਭਾਰਤੀ ਇੰਤਹਾਸ ਵਿੱਚ ਸਿੱਖਾਂ ਦੁਆਰਾ ਦਿੱਤੀ ਸ਼ਹੀਦੀ ਦੇ ਬਾਰੇ

ਵਿਸਤਾਰ ਨਾਲ ਫਰੇਟਨ ਕੀਤਾ। ਅਰ
ਵਿੱਚ ਪ੍ਰੋਫੈਸਰ ਜੋਤੀ ਕ੍ਰਿਹਾਨ, ਜੋਇੰਟ
ਡਾਇਰੈਕਟਰ ਸੇਂਟਰ ਫਾਰ ਇੰਡੀਪੈਂਡੈਂਸ

(ਸੀ.ਆਈ.ਪੀ.ਐਸ) ਨੇ ਇਸ ਕੋਰਸ ਦੇ

ਅਭ ਪਾਰਟੀਸਨ ਸਟੇਡੀਅਮ ਨੇ ਵੱਖ-ਵੱਖ
ਕਾਲਜਾਂ ਤੋਂ ਆਏ ਅਧਿਆਪਕਾਂ ਮੌਜੂਦਾ
ਇਸ ਕੋਰਸ ਦੇ ਦੋ ਖੇਤਰ ਵਿੱਚ ਉੱਘੇ ਵਿਦਵਾਨਾਂ ਨੇ ਆਪਣੇ
ਪੈਨਲ, ਅਕਾਦਮਿਕ ਅਤੇ ਗੈਰ ਅਕਾਦਮਿਕ

ਆਪਣੇ ਸ਼ਬਦਾਂ 'ਚ ਦਿੱਲੀ ਦੇ ਵਾਈਸ

ਬੰਦੀ ਦੇ ਵਾਈਸ
ਪ੍ਰਾਨ ਕਰਨ ਵਾਲੇ ਸਭ ਲੋਕਾਂ ਦਾ ਸਮੂਹਕ
ਪੰਨਵਾਸ ਪ੍ਰਗਟ ਕੀਤਾ। ਵਰਕਸ਼ਾਪ ਦੇ

ਉਹਨਾਂ ਨੇ ਮਾਤਾ ਸੁੰਦਰੀ ਕਾਲਜ ਨੂੰ ਇਸ

ਸਿੱਖਾਂ ਦੇ ਖੋਜ ਸੂਚੇ ਸਕਸਦੇ ਆਪਣਾਪਕਾਂ ਦੇ ਤਕਨੀਕੀ ਆਤਮ ਚਰਨ ਵਿਚ ਵੇਖੋ-ਵੇਖੋ ਕਾਲਜਾਂ ਕੀਤਾ ਤਾਂ ਜੋ ਸਿੱਖਿਆ ਨਾਲ ਵੀ ਜੁੜਿਆ ਹੋਇਆ ਸੀ। ਤੋਂ ਭਾਗ ਲੈਣ ਵਾਲੇ ਆਪਣਾਪਕਾਂ ਨੂੰ ਕਾਲਜ ਨੂੰ ਇਸ ਹਰ ਇੱਕ ਵਿਸ਼ੇ ਨੂੰ ਇਸ ਤਰੀਕੇ ਨਾਲ ਵਾਕਸ਼ਾਪ ਸਬੰਧੀ ਸਰਟੀਫਿਕੇਟ ਵੰਡੇ ਗਏ।

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