



Harmony



The Bimonthly Newsletter of the Department of English, MGCUB

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ISSUE 1

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Harmony—The English Literary Society

"Every thought that we put into the world affects it.
Think love, think peace, think harmony".

Indian values celebrate diversity and harmonise diverse cultures, traditions, language, ideology, perspectives, customs, and anything different. Mahatma Gandhi Central University, Motihari follows the same notion of Indian values and enriches them through dynamic and holistic education along with life-ready skills. The formation of the English Department's Literary Society "Harmony" is an addition to the vision of the University. Apart from the academic excellence, intellectual and creative development is equally important for a successful life. The literary society will act as a catalyst in this regard. The main purpose of the literary society is to promote and foster the creative potentials of the students and scholars by providing occasional and frequent opportunities for self-performance. As the name suggests, the literary society is meant to

contribute to the harmonious growth and development of the Department of English and its constituent parts through curricular, extra-curricular, and performative activities like symposium, debate, celebrations, play, poetic recitations, Fine arts & crafts, and other creative activities. Harmony will carry out departmental academic, literary, cultural, and creative activities and it will also provide documentation. In order to preserve the cardinal moments and to raise the cause of humanity, Harmony is coming up with the bi-monthly Newsletter; it will inform us with both on-campus and off-campus news and activities. It will also feature the celebrated and budding works and opinions from the world of academia, literature, art & culture, science & technology, and other disciplines, nationally and internationally. This Newsletter is not just the face of the department but it is the voice of the time, not bound to any limit.

(Ritesh Kr. Singh)

Memory Lane



Attention, please!

Under the aegis of Azadi Ka Amrit Mahotsav, the Department of English is going to organise a special online lecture on "Indian Aesthetics" by Prof. Shrawan Kumar Sharma, Head, Department of English, Gurukula Kangri University, Haridwar, in the first week of October.

Message from the Hon'ble Vice-Chancellor



Greetings to the team Harmony !!!

It is extremely endearing to take note of the arrival of the maiden issue of *Harmony*, a bimonthly Newsletter from the Department of English, Mahatma Gandhi Central University. The Newsletter is a testament of our relentless pursuit of the academic and creative excellence in the backdrop of despair and gloom borne out of the rampaging COVID-19 and hence is nothing short of ordinary. The Newsletter is expected to serve as the inflexion point and meridian of seamless creative endeavours culminating into academic and creative prosperity. I am expecting a deep-diving exploration of the issues pertaining to the academia, literature, arts, culture and society, science and technology, and other issues of national and international significance.

I appreciate the efforts of the faculty members of the Department of English and particularly the students and scholars of the Department of English for bringing out this issue of *Harmony*.

I wish the Newsletter many more years of superbly crafted and supremely insightful articles resplendent with piercing insight into the contemporary issues.

I wish you all an enjoyable, enriching, and immensely educating reading experience.

With bountiful gracious gratitude and best wishes for its unbridled success!!!

[Prof. Sanjeev Kumar Sharma]
Vice-Chancellor
Mahatma Gandhi Central University
Motihari [Bihar]



Dr. Bimlesh Kumar Singh
Head, Department of English

Heartiest Felicitations on the release of the inaugural 'NEWSLETTER' by 'HARMONY' - a newly formed literary society of the Department of English, MGCUB! Congratulations to all the Office bearers of the club!

Thanks to the sustained motivation of the HVC Sir, the students of English Department rose to the occasion and proved their organisational mettle by establishing a new art & cultural club. Shakespeare would say, 'What is in name?', but then the name HARMONY signifies the spirit of the club. Through this platform, they wish to communicate their solidarity, fraternity, humanity and the unfailing sense of belonging to the whole society. The central thrust of the society is to express their commitment towards strengthening the fellow- feelings and dedication to the human values which may ensure a moderate, resilient and positive approach to life. In the post- Pandemic scenario, the harmony between mind and body, nature and culture, religion and politics will help mankind to restore essential beauty of life by reviving what's perennial in man. Hence, the club isn't for club's sake merely. It's got some holy mission behind it. The society, it's hoped, will organise various creative activities (written, oral and performative) to enable the students and Faculties to receive a timely antidote for the mental and spiritual fulfilment. That the club has commenced with the inaugural issue of the, NEWSLETTER as a true mirror of the Department and campus speaks high of its vision and mission. It seems that the initial sapling of the club will undergo gigantic proportions in coming future and prove its true worth in shaping up the character and personality of our budding young talents. I really feel spontaneous outburst of some poetic lines:

The delicate clash of humour
Comprising the matrix of life,
Both good and ills form fervour
Calling for symphony in strife.

Some call it dark, some bright
Some harbour escapist stance,
Some labour compartment tight
Some swayed by gaiety's glance.

Call it by any name whatsoever,
It's beauteous bounty goes on;
Suggesting the pristine vesture
Of harmony between body & brain.



Dr. Umesh Patra
Assistant Professor
Department of English

Ours is a time of dissensus. It's the time of multiplicity of views, parallel conversations, and often contradictory theories about the self and the world. At this time, I look at the prospect of a literary society curated primarily by the students of the Department of English, Mahatma Gandhi Central University with hope and anticipation. I appreciate the efforts by the students to bring such a society into existence, I hope that their enthusiasm lasts through semester after semester. Paths will diverge, new ideas will come. I hope this society will incorporate the changes that any such endeavour is bound to witness in due course of time. Particularly, the choice of the word 'Harmony', I believe, is apt for such an enterprise. I hope they publish their musings, creative works, if possible, research works, through periodicals they themselves will edit. I wish all the stakeholders the best of luck.

Mr. Balande Chandoba Narsing
Assistant Professor
Department of English



I am gratified to know that The Literary Society, Department of English, MGCU is coming up with the first issue of the newsletter *Harmony*. I appreciate the commendable efforts put forth by the team of The Literary Society that has envisioned for such a newsletter which will provide the platform to the students, scholars and faculty members not only to write, share and display their ideas and creative talents but also recounting the events from the past that deserve to be penned down. I wish the team *Harmony* and all the students who have been involved in bringing out this newsletter for their greater success and career ahead.

The Art of Writing, Aesthetics, and Harmony

*Dr. Kalyani Hazri
Assistant Professor,
Department of English*



There is a smart, witty, beautiful woman out there. But she is also very haughty. There is something in the way she carries her that one just cannot easily disengage with!

Today is different. She is in mood. Wants a night-out.

Decided to visit Liquid Dicso nightclub. She chose the brown net dress that covered, but, of course, not all.

Now, she wants someone to light her cig.

Will you light it for her?

Just for once, may be?

It's just about sparking up. Nothing moral/immoral about it.

And yet, not all will feel inspired to lit it because some of you might like to change the setting a bit.

What if she wears white instead of brown?

Or maybe Red? Light blue?

Some would wish her to be little boyish. Some would like her to go elsewhere instead of a gaudy club with as disgusting a name as Liquid Disco. Some would wish her to be more assertive in spirit. And so on.

Now let's change positions. You are not a reader who has an individual taste, but writer who has been given the task of writing the above story.

How will you arrange the setting in order to make it a story for all? Who is this woman whom all dearly love? What is this cigarette that allures all? What could be the value of the color of her dress? What could such things stand for? You have to think!

Let me now change a few words in the above story and read the difference:

There is a smart, witty, beautiful woman out there. But she is also very distant. There is something in the way she carries her that one just cannot easily disengage with!

Today is different. She seems to be in mood.

She appeared in Liquid Dicso nightclub in a brown net dress that covered, but, not all.

Now, she is looking for someone to light her cig.

Will you light it for her?

Here, we added few elements of surprise and suggestiveness that provide scope for larger perspectives to come in without ignoring the specific.

The way of an artist is the way of metaphors, symbols, images that can't help to touch the specific but, nonetheless, must hint towards the universal that engages all. Art is that which leads to the universal.

Harmony is a beautiful name! I congratulate all who are fortunate to be the founding members of this promising club. I am glad that it came from English department as it should have. For quite a long time we had felt the need for a platform through which we can give outer expression to our artistic spirits in myriad forms of cultural and academic activities. Art is such a magnificent thing. Artistic spirit when spreads over the political-social-economic, it takes them all towards something higher, universal. So, to say, it beautifies everything. The name Harmony has that kind of beauty: harmony happens when we can rise above our individualities; not ignoring the individual but taking it along towards the greater!

So, in the spirit of this club, I envisage various activities that we will engage with in times to come. While a progeny of English department, it has to take up the growing-pain by shattering its own departmental limits and approaching others and going higher and higher. When all of us will engage in any of its activities, we will always keep this spirit in mind. We might start with our individual takes but will have to let the passion settle down in a peaceful ground to see the art, the music, the love come out. And that will be the definitive source of beauty in things that Harmony will take under its purview.

With all my warmth and good wishes.

"with an eye made quiet by the power
Of harmony, and the deep power of joy;
We see into the life of things. "

William Wordsworth, 'Tintern Abbey'



Gearing Up for a Daring Venture!

Safe, shallow dive gives pleasure,
But it takes a daring dive in the depths
To discover the precious pearls!

The preparations for our intra-college fest, *Exsurge*, were going on in full swing. I had a project in mind too: a modern adaptation of Marlowe's *Doctor Faustus*. The choice of a modern adaptation was not made out of interest or innovation, but due to the lack of resources and in order to minimise expenditure. So my Doctor Faustus would dress up in a formal suit and necktie, the evil in dark and the good angel in the light-themed formal attire. The willingness to participate was all that mattered. Being in the second year of my graduation didn't put me in a reliable position either. You were no more the fresher who could mess up everything and still be purged of all the mistakes. Nor were you the senior-most, confident and experienced in handling critical situations. The second year students are only trusted with one responsibility, that too towards the end of the session - to organise a farewell for the outgoing batch! Besides, I was a linguistic and ethnic minority, and despite a year's stay nothing more than a 'newcomer'. The community and linguistic ties have a pivotal role in facilitating communication and camaraderie. At times like that, there are very few who venture on a less trodden path with you. Naturally, we had plenty suggestions but very few coming onboard for action. Except determination, a strong will and very few friends, I didn't have anything else to cling to. Glad those friends were there and our short play, highly modified to fit in the time limit and limited to only theocentric interpretation, grabbed the most 'coveted' position.

That was in August, 2014 and today, seven years later, I wonder if I still have the vigour and gusto of that young girl in me. When the Harmony team first discussed the idea of bringing out a newsletter, I confess, anticipations accompanied the idea like a shadow and determination stood wavering. The beginning is actually not difficult. A good idea is a great stirrer. It is enough to stir us to action. In the beginning, zeal and will can push people beyond their limits and they tend to do more than they are capable of. Well, how does a sprinter begin his run? He puts his entire effort in the beginning. The race gains the momentum the moment it begins. But does a sprinter's strategy help a marathoner? It would rather prove fatal. Unlike a short-term project, the newsletter does not begin and end right away after its publication. The periodical continuation is a challenge and had it not been for the keenness and resolve of the entire team, the first issue would not have materialised.

A project like this can be thought of only in a vibrant academic ambience. The team is really thankful to the Hon'ble Vice-Chancellor for encouraging and supporting our academic pursuits. The consistent support of Dr. Bimlesh Kr. Singh, Head, Department of English, has a very crucial role in making this plan see the light of day. The entire team is grateful to him. Much thanks to the faculty members, who consistently motivated us, took an effort to send their good wishes and also contributed through their write-ups. I personally feel that my gratitude is due to my associates and friends, Ritesh K. Singh and Rahul Kumar, who have borne with my finickiness and botherations patiently. I thank the entire advisory committee for their contributions in the form of valuable ideas and writings.

The attempts have been made to assimilate various expressions harmoniously. Apart from a section dedicated to showcase the vibrant campus life, the 'Ruminations' allows for reflections and analysis, 'Musings' for thoughts and creativity, 'AlumniSpeak' provides a hope for reconnecting, 'Book Review' can be seen as a reading recommendation and '*Matribhasha*' is meant to impart a sense of belongingness. The way forward is challenging but the team is determined to take "a daring dive in the depths" and continue the search for pearls! The appreciations, encouragements and valuable feedback are our pearls. So we give ourselves and all the readers the first issue of *Harmony*!

With warm regards,

A learner and your friend,
Mahima

Bapu and Literature



Jayant Tomar
Ph. D. Research Scholar
Department of English

*Live as if you were to die tomorrow.
Learn as if you were to live forever.*

— Mahatma Gandhi

A man with a thin physique but a focused and courageous vision, who became the root for the free India. A man without weapons but with a powerful silent philosophy which proved to be a nuclear weapon against the colonisers. A man with a staff in his hand who started walking on the path of honesty and non-violence achieving the destination of Independent India.

Bapu, who was known for his rhetorical and philosophical skills was majorly influenced by the literature as he believed that literature is a bridge which directly makes path to the soul. He was influenced by various writers like Leo Tolstoy, John Ruskin and Henry David Thoreau. Gandhiji has said himself,

"Three moderns have left a deep impress on my life and captivated me. Raychand Bhai by his living contact; Tolstoy by his book, *The Kingdom of God is within You*; and Ruskin by his *Unto This Last*.

According to Bhikhu Parekh, three books that influenced Gandhiji most in South Africa were Walter Salter's *Ethical Religion*, Henry David Thoreau's *On the Duty of Civil Disobedience*, and Leo Tolstoy's *The Kingdom of God Is Within You*. Besides these three personalities, Gopal Krishna Gokhale and the scriptures, the Gita and the Bible have proved to be lifelong source of inspiration for Gandhiji.

Gandhiji had prolonged companionship with Leo Tolstoy which started when he sought permission to translate Tolstoy's essay 'A Letter to a Hindu' which

highlights the point that colonisers can only be overthrown by using love as a weapon through passive resistance. Both Tolstoy and Gandhiji had same philosophies and interest levels as they both preached non-violence. Both of them were not mere philosophers, but teachers of humanity who endeavoured hard to practice what they preached. Gandhiji described himself as Tolstoy's disciple in his letters to Tolstoy.

Gandhiji himself termed John Ruskin's book *Unto This Last* as "the magic spell". The book influenced Gandhiji so much that he paraphrased it into Gujarati as *Sarvodaya* (The welfare of all). He learnt from the book that the good of the individual is contained in the welfare of all. All have the same right of earning their livelihood by doing their work, that a life of a labour is the life worth living.

The Gita made a deep impression on Bapu's mind and he regarded the Gita as a storehouse for the knowledge of Truth. The Gita also became a guide for him in his moments of gloom. It became Gandhi's lifelong companion and guide, especially the last eighteen verses of the second chapter of the Gita. Gandhiji derived the lessons of selfless action or duty from the Gita.

Mahatma Gandhi's own literary works like *Hind Swaraj* and *The Story of My Experiments with Truth* are serving as guides and path bearers for many in today's time. It can be seen that a man who is well known worldwide for his humanitarian preaching is himself influenced by some masterpieces of Literature thereby foreshadowing the importance of literature in building up of a person's aura. Once Mahatma Gandhi was influenced by literature and was inspired by various philosophies that he read, and now present generation is reading his philosophies through his books. Literature is not only providing entertainment but it is also transferring values from one generation to another thereby making our culture stronger and keeping it alive.



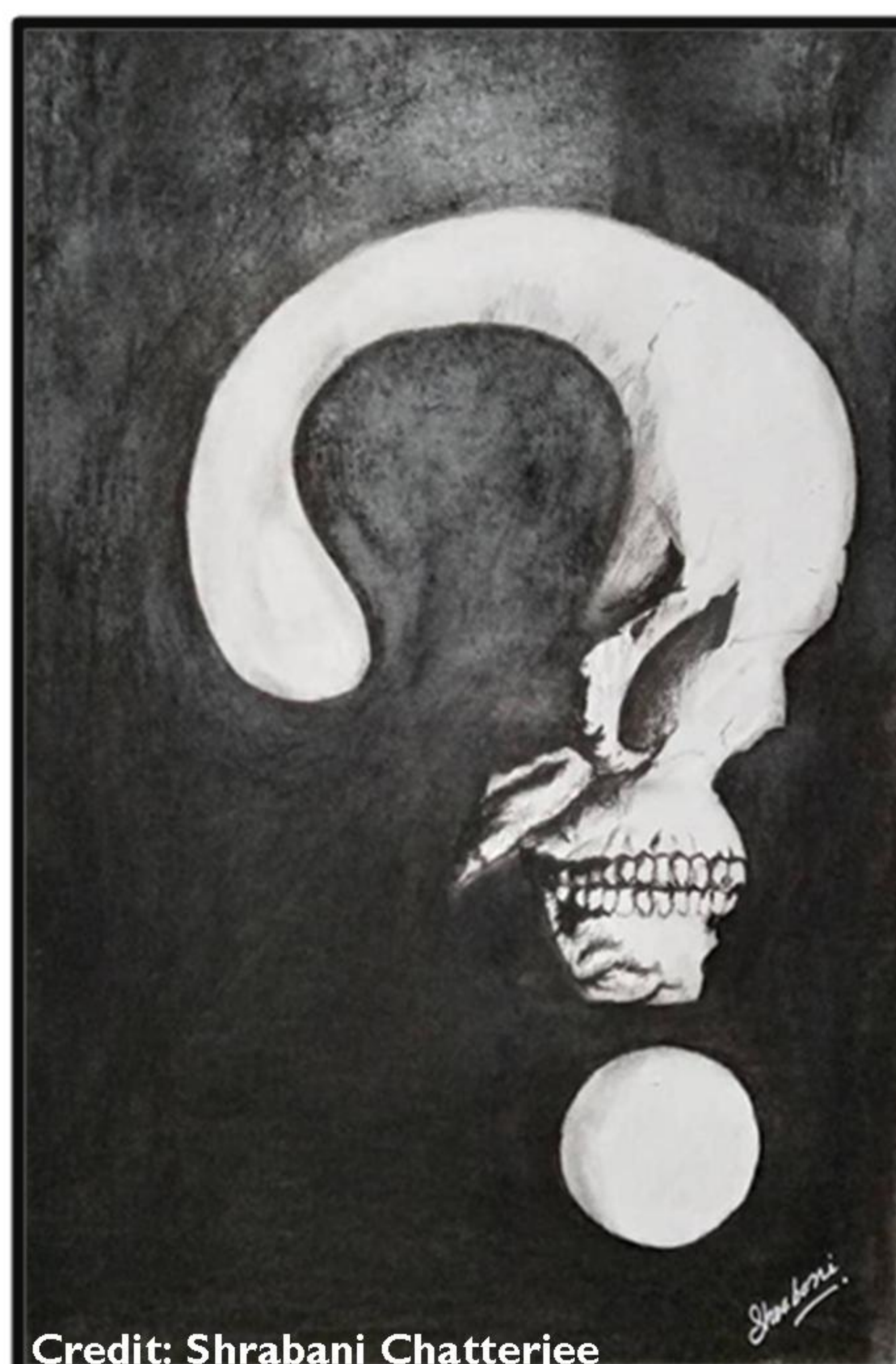
Meditation Upon Death

Ritesh Kumar Singh
Ph. D. Research Scholar
Department of English

The end is the only reality or illusion for the new beginning. The men and this world is nothing more than the bundle of questions, created by the idle grand narratives. The end is ultimate and concrete. No one can deny the mortality. But what it is in actuality, the reality or the illusion. Who, why, and how, these three are the most dangerous words that men have invented and when it comes to us and this world, the true power of these three are felt. Suddenly everything falls under the umbrella of doubt. The birth is certain and somewhat controlled; the human being has developed the techniques to understand its phenomenon but the questions of death are still

uncertain. Humans' life passes in the quests of "who, why, and how". Science gives its medicine whereas religion propagates its formula of beliefs and rituals. Men jump from this branch to that branch to get the questions answered. Unfortunately, they go nowhere because everything is incomplete or beyond human cognition. Then another question arises, what is reality -life or death. Birth is one reality whereas life is an illusion. Reality is the cause of illusion or it can be vice-versa. The human brain starts taking shape in the world of unknown reality and develops on the grounds of imagination. And the human brain investigates the ultimate reality of life that is death. Death is the closing note to the imaginary world. All the ultra-virtual things come to the end and the mortals go to their origin. The physical mass of the body loses its status and becomes absolute. According to Hindu philosophy, only the Physical

aspect of the human body decay and the *Atma* or Soul never dies, it keeps changing its energy dimensions. Death makes men absolute, is this true? After death, a man starts living for himself only in another dimension of consciousness. Though what is beyond death is still a question, but at the same time, one thing is very clear that death is absolute and complete in itself but only when the energy transformation is complete. The Indian concept of *Mukti* goes even further in discussing life, illusion, reality death, and the death of the death which is called *Mukti* (salvation). In the Indian religious and philosophical texts there are various ways of attaining *Mukti*. In this world, every phenomenon of nature is uncertain. It varies every single second; a living entity becomes the past in the next flash. The way of leaving this world is also not certain. It too varies and puzzles men. A question arises that how many deaths are there. Even the so-called creator of the universe does not know the answer. I don't know who I am, why I am, am I alive or one who is reading this is alive, in the current space of time; the answer may be yes technically but is it a reality? This world itself is idle. The best creation of the universe is struggling to find its real identity and in this quest, whole life goes into doubts and questions. The modern and post-modern theories are making it even more complex and hard. Every person has their justifications for right and wrong. The recent trend shows that nothing bothers us more than death but wait until or unless it directly visits. Today what we have done to this world is the worst ever since its creation, at a time when science seems to control everything and anything against it are just bluffs. But the question is not that we are dying like the thirsty flies but the question is this, is death our very own creation? Well yeah obviously death is not our creation and why it will be, after all,



Credit: Shrabani Chatterjee

who wants to die? But the romance between death and life is what makes it the reality. We are going away from reality by destroying the bridge between life and death. The core of this damage to reality is indeed science but there is something more dangerous than it in humans themselves. Is individuality making men so-called dead? It is not sure if a man taking breath is alive in this multifaceted world. Now in this age of high artificiality and ultra-modern technology, the general definition of being alive differs from man to man. The renaissance once gave a new direction to man to redefine everything around him or her. Men kept themselves in the centre and everything becomes a subject of men but unfortunately, the renaissance never taught us to balance the centre when it shakes. Individualism or any other '-ism' are taking us away from the experience of reality which is nothing but the submergence in nature. Now, what is this so-called romanticising death? Is it hanging, slitting, shooting, or taking one's own life through other media and embracing it before the natural time? No, this is the illusion that stopping a body from breathing or halting the pumping of the blood makes death, it is just an illusion that seems real for a moment but as per the Hindu philosophy the soul never dies, the un-natural death can stop the energy transformations, but it keeps on revolving in and around the universe until or unless it completes the prescribed time. The soul bears the torment of the body even after death. In the original sense, romanticising death is to make every day count; live it to the fullest, and perform the duties according to your dharma to attain the *Mukti* or salvation. Even if we subtract the religious side of the very aspect, romanticising death is nothing but to live the life in replete; leaving the illusion to reality.

The issue of Migration and Identity after Partition

The dissolution of the British Raj in 1947 was marked by one of the most traumatic events in the history of the Indian subcontinent, the Partition. "The largest mass migration in history" was marked by the movement of millions of people across the newly created borders of India and Pakistan and the brutal slaughter of many. It was similar to the sudden uprooting of someone from their life source, all that defined them and all that they lived for. 'Hindustan' was stabbed to ultimate unrest in psychological terms and was literally fragmented in physical terms. 'Hindustan' was no longer there in

the picture and what eventually existed was India and Pakistan as we know now.

The population exchange was a central feature of the emergence of India as a "nation" (though it doesn't fit into any available definitions of the same!), one that is inescapable. Hence, the national identities in India are expected to be inspired by the events of the formation of this territorial construct

Jyotsna Priyam
MA English (II Year)



and the resultant trauma of violence that unleashed. The idea of identity became problematic during the Partition as the people on both sides suffered from identity crises. The subcontinent was hastily spilt into Hindu majority in India and Muslim majority in Pakistan. Communities that had lived together for centuries erupted into violence. Millions of Hindus and Sikhs fled to India, as Muslims rushed in the opposite direction.

Yet, with the stroke of the cartographer's pen, we got to know that families and communities found that virtually overnight, they had become religious minorities who now lived on the wrong side of the new border. Atrocities were committed by both sides. Ordinary people bore the brunt of this violence. They were attacked and killed in

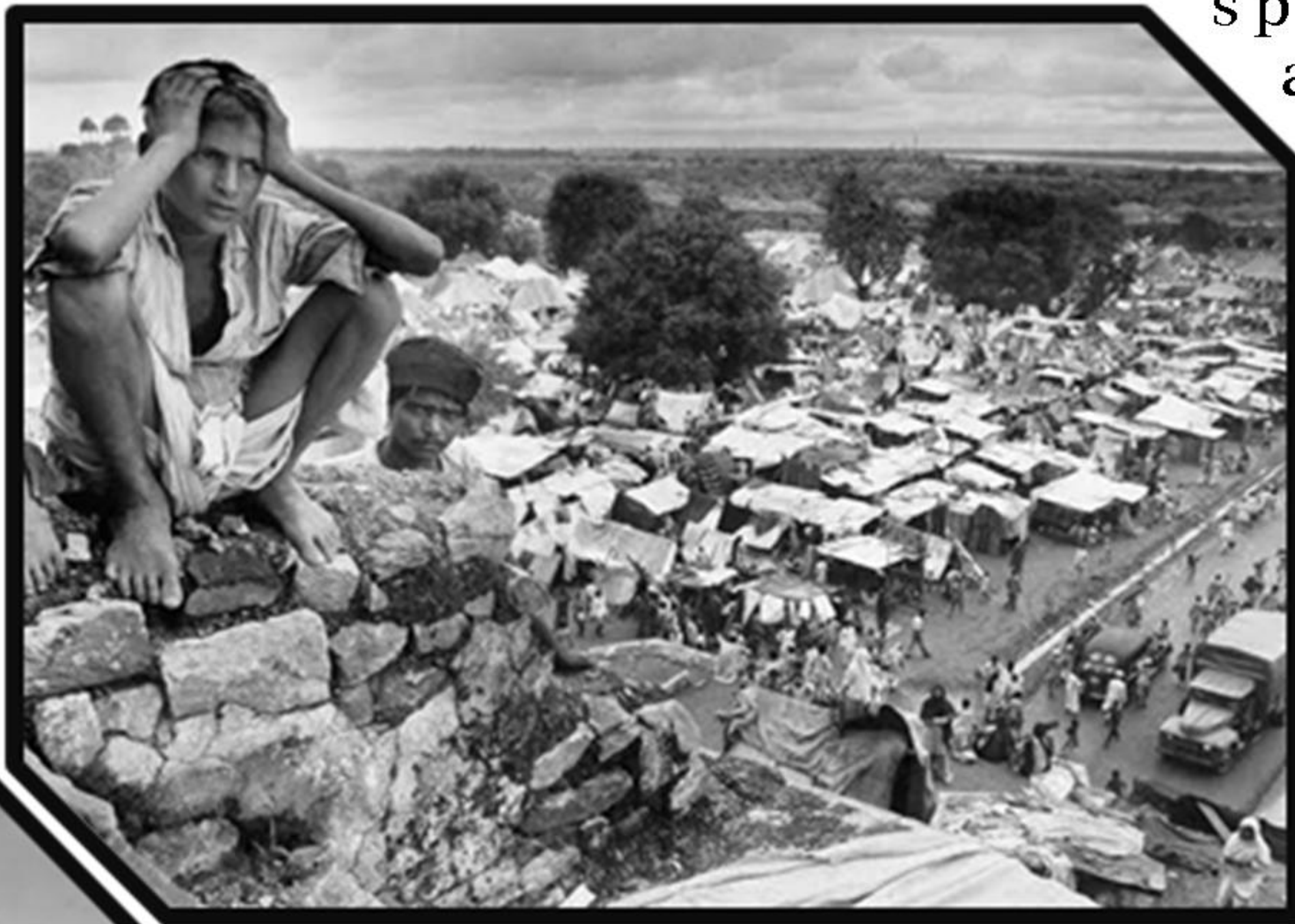


their homes and neighbourhood while travelling in convoys via train and foot across the border. The populations of entire villages were executed, and corpses lined on the roadsides. This unimaginable violence was not simply a spontaneous expression of hatred and brutality, but in many cases it was planned and organized.

If we draw our attention towards different statements given by people who have suffered that veracious suffering, we will get to know about the mindset of these people. Here follows a statement by a survivor of the brutal violence that unleashed during that fateful event:

"Life in that village was very good and I started missing all that, I started to dream about it". The pangs of separation can be fairly felt in this remembrance of his village which he identified as his "home" and which was snatched away overnight. This crisis serves as a constant in the accounts dealing with the reminiscences of Partition in the

literary realm. Certain literary personalities who bore the brunt of Partition in their personal lives have portrayed the resultant trauma in their works with all its gravity. Take for instance, the short story, 'Toba Tek Singh' by Sa'adat Hasan Manto. In the story, the lunatic Bishan Singh amidst all the



speculations about India-Pak division, is found perplexed, constantly trying to figure out where his ancestral village is expected to be, within the boundaries of

which one of the two nations.

Another important observation to be made vis-à-vis the Partition violence was the gendered nature of the conflict between Hindus and Muslims. The identity of a woman has always been found to have a male figure as the pivot. Man has always remained the site of absolute values while the woman is the Other on whom values are inscribed. This structure turns the female body into a site of negotiation in case of national conflicts. They became the helpless victims of violence and molestation. "It is estimated that during the partition between 75,000 and 100,000 women were kidnapped and raped." There is valid documentation available regarding all their suffering and struggle for existence.

Conclusively, the mass migration that happened at the time of the Partition unleashed a trauma, so difficult to handle that those who went through it could never really come to terms with it. Majority of the survivors were left with nothing when they arrived at the places which the government had declared as "home" for them albeit they could never get over the "home" that they left behind.

More than seventy years on, the two nations are still grappling with the consequences of this seismic event in 1947. From the ongoing conflicts at the Indo-Pakistan border, to unresolved questions about the place of religious minorities within both countries, to the traumatic memories of violence that shaped the origins of both nations, the Indian subcontinent remains marked by that fateful time.



Lit Facts:

- Ralph Waldo Emerson's poem 'Brahma', written in 1856, bespeaks Oriental influence on American transcendentalists. The central speaker of the poem is Brahma Himself.
- Two authors who declined the Nobel Prize in Literature are: Boris Pasternak (in 1958), and Jean Paul Sartre (in 1964).

Independence Day Special



*Mahima Kashyap
Ph.D. Research Scholar
Department of English*

How Far is the Freedom to Trifle with 'Freedom' Legitimate?

The implication of freedom changes with context and time. A rallying cry for independence emerging from communities, villages and towns, motivated the common masses and united people nationwide in the resistance against the British imperialists. Another movement for 'Azadi!' with communal shades brought two decades-long bloodshed in Jammu and Kashmir. The day we celebrated our 75th Independence Day, a neighbouring country fell to the infamous terrorist organisation who now rules Afghanistan as a government, deriving its legitimacy not from other peoples of the world but, perhaps, to some extent, from a section of its own people. The entire world was taken aback and stood horror-stuck at the swiftness with which the Taliban took over Afghanistan. It is like deluding oneself to believe in a modern or liberal version of the Taliban. The National Resistance Force, a group of 'freedom fighters' comprising mainly Tajiks, re-emerge in the Panjshir valley resisting against the oppressive regime of the Taliban and are fighting against them in order to restore democracy. Though the National Resistance was (and to some extent still is) seen as the last hope, the fact that they have their own interests at the heart of the alleged freedom struggle cannot be denied. Any hasty conclusion in this regard is symptomatic of turning a blind eye towards the long history of communal conflicts in Afghanistan. What is today known as the Taliban was once the group of fighters, known as Hekmatyar faction, who resisted against the Soviets for the independence of Afghanistan. So what actually went amiss in the conceptualisation of the idea of 'freedom' for the flag-bearers of 'Azadi' in Kashmir who opposed their own national flag and the Islamist terrorist organisation who have imposed a flag against the will of the majority?

Apart from witnessing a paradigm shift in the world geopolitics, more than half of the August and September was occupied by another conflict in academia, raising an unprecedented situation - can excessive freedom lead to a humanitarian crisis? The most trending word in the first half of September in politics and academia was undoubtedly 'dismantling'. An aggressive "Dismantling Jihad" discourse followed the nonsensical global enterprise, namely "Dismantling Global Hindutva", by academicians-turned-propagandists and was, surprisingly, organised in America on an unforgettable date - 9/11. If

'Hindutva' enjoys any credential in India, it is a constitutionally unacknowledged prominence in this secular and democratic nation and is grounded on the fact that the majority are, to derive from Tharoorian logic, 'born' Hindu. But "Global Hindutva" is undoubtedly a myth (let's assume, a mythical entity), dressed in the garb of a feared villain 'terrorism', thus, persuading people to join forces to obliterate it. If the concerns related to increasing phobia against a minority community are real, it is very well expected that the concerns are addressed unselectively across the nations.

The right to liberty that we cherish, can also become a tool of oppression if it encroaches upon the rights and freedom of another individual. A very pertinent question emerges in relation to the crisis that the most alluring ideology, liberalism, is facing. In the past decade, the world has seen liberalism waning. Liberalism, anyway, always had its share of accusations. It has, at times, flourished on the crutches of other ideologies like Communism. However, most of the democracies of the world who treasured liberalism have (or had in the past decade) a democratically elected conservative government. And rather than labelling everyone an idiot, in the times when label and abuses are handier than ever, it becomes imperative to introspect and approach the stance of liberalism differently.

Selectivity and biasness characterise most of the ideological adherents. The freedom which some celebrate is often persecuted in the name of freedom. When Rabindranath Tagore's Gora associates steadfastly to his religion, he doesn't overlook the vices in the society and wants to eliminate them as much as his liberal and learned friend, Binoy, does. His priority, however, remains an independent country, devoid of foreign influence. To address and stand against the prevailing injustices in our nation is not just a duty of a responsible citizen but also a moral obligation. But to bring up an analogy between a democratically elected government and a tyrannical self-proclaimed government of terrorists is only an act of aggravation. It is not an inadvertent act of a political naive but bespeaks an obnoxious power play which feeds on innocents for self-gratification. Power is addictive and so is freedom. The quest for power makes the best do the worst. It misguides. The quest for freedom needs resilience and time. But it eventually liberates.





Invigilating an Exam on Theatre of Absurd

*Dr. Umesh Patra
Assistant Professor
Department of English*

How does it matter
if that perky backbencher
craning his neck and twisting his eyes
could peep the answer
of a multiple-choice question
in the mid-term exam on the theatre of absurd?

I wonder what answers will he find?
Can he substantiate in 300 words the purpose of
mankind?
Can he get the address of Godot?

Or sketch the character of a cockroach?
Or chase six rhinoceroses in search of a human?

How does it matter if he gets more marks
Than what I think he deserves?
Am I the upholder of justice,
assigned with duty
to keep the scales in perfect balance?
Me, an invigilator,
am I the omniscient god?
Distributing evenly punishment and rewards?
Should I banish the mal-practitioner for his sin?
And force him like Sisyphus to carry the boulder
to the cliff
For yet another academic session?

Expecting obedience like a vengeful god
Whom all shall abide,
I sit quietly keeping my rod of justice aside.
And wait for the syrupy tea to arrive
Mid-way during the examination.

Deliverance

*Richa Kumari
MA English (II Year)*



In childhood most of us have spent our quality time with our parents and grandparents. Since childhood I have been very close to mom so in that way, I have heard many anecdotes. One of the finest things about any mom is that she wants her daughter to be strong enough so that she is able to tackle her problems bravely. I didn't know that I was being taught unconsciously through her encouraging stories.

One night Mom narrated:

A ten-year-old boy named Mahesh and a nine-year-old girl named Shalini lived in a village name Yajuar. On a Sunday afternoon, Shalini and her friends went to play in the nearby garden of her

village where she found Mahesh and his friends already playing. As boys saw girls, they commented except Mahesh. Shalini felt humiliated and went straightway to her Mom and asked angrily, 'If boys can play outside, why can't girls?' It was a feminist idea and her mother had no answer to this particular question. She simply said, "Why are you spending time playing outside? Learn some domestic work. This will help you in future."

After some time Shalini and her friends again went to the garden but this time Shalini saw some ripped mangoes and decided to pluck a few of them but she had no idea that Mahesh is appointed as the in-charge of the fruits and was taking care of them in order to prevent passersby and young children from plucking them. When she attempted to throw a stone to pluck, he stopped her politely. This time she lost her patience which resulted in a heated argument. In the end, she clenched her fists and ran away. As Shalini loved to narrate everything to her mother, she shared this incident with her. Her mother scolded her badly and immediately ordered her to apologise. Shalini went and apologised to him. Soon both became good friends and began sharing their personal lives. After some time Mahesh's parents decided to send him to the Town for his further education. On the other hand, Shalini's parents began searching for a suitable groom. She became hopeless because there was no one with whom she could share her problems. Time passed by and the day arrived when Shalini was set to get married to a stranger whom she had not even seen once. That stranger was a forty-year-old guy. After marriage, Shalini faced oppression and domestic violence. At the age of twenty-three, she became the mother of three children. A tragedy happened with her when she came to know that her husband has died in a



road accident. She did not know how she would further spend her life. The biggest challenge was to arrange meals for her children. She knew one art and that was making statues. So without another thought and driven by her need, she became a full-time sculptor.

On the other hand, Mahesh had finished his education and was ready to return to his village. He was so happy that he would be meeting his friend after such a long period of time. He was excited to share some of his secrets with her. When Mahesh returned to his village and came to know that she was married off a long time ago, his heart broke. Secretly he had developed feelings for

her as a beloved.

When he was roaming in his village he saw a beautiful statue of a lady and asked the villagers who has sculpted it. In that way he became completely aware of Shalini's situation. He promised himself to meet her once. When he met Shalini after so long, both revealed their love for each other. Now Mahesh wanted to marry her and decided to accept her children. Mahesh knew that it was not going to be easy for him as villagers would not accept this relationship. Finally, Mahesh decided to leave the village and settled in the town with Shalini and her three children. Mahesh is now a reputed businessman of his town.



Torchbearer

Ujjwal Kumar
MA English (II Year)

Teachers' Day Special

did not ask a single question in the class in the entire session.

The role of a teacher in a student's life is very important. Right from the playpen to university, they are the ones who impart knowledge and teach us everything important. There are very few people in our lives who impact our lives and teachers are among them. A child's mind is very fertile and it is up to the teachers to shape their mind. In the journey of twenty-two years, I also know one child who witnessed the two faces of the teachers, and that helped him a lot in learning new things. That child got admission to a fully English medium school where children were comfortable in learning and speaking English, but for that child, it was an entirely new experience. He did not even know to write a single proper sentence in English. For him, speaking the language was beyond his imagination. That poor young soul considered himself unlucky. He thought that had he taken admission earlier, it would have been right for him. The feeling of being unprivileged or incapable made him hesitant. He turned into an introvert and failed to participate in the class as his other mates did. He

It is truly said that everything happens for a reason, there was a science teacher who happened to be the uncle of that child. He invited that child to his residence and began working on him beyond a sort of commercial or professional relationship. Towards the end of the year, the transformation was visible in that child. He learnt and soon became comfortable with the language. As the years passed and he went to the ninth standard, an experience challenged his earlier conception about teachers. During that period, he fell out with an English teacher. The English teacher used to threaten students who did not attend his commercial tuition classes. He used to say, 'Marks are in my hand. It is up to me, I can ruin your career.' That child was one of those who had not yet attended his tuition classes. The teacher had many ways to punish and torture the innocent ones. In one of the classes, the teacher happened to find an error in the application written by that child. As a result, the young child was not only brutally humiliated but also slapped in front of his classmates. Humorously, he lost the chance to impress girls after being humiliated that way. But actually the child saw two teachers and had a different attitude towards both. There was one who pulled him out of a difficult phase, and the other who discouraged and embarrassed him. So, an experience can change the course of one's life and a teacher has a big role to play in it.



That encouragement and discouragement helped that guy to move ahead. The one who used to be an introvert and was afraid to even talk, has turned into someone who talks so much that recently three girls of his class complained to his professor. That child is now grown up, finished his graduation last year, and is currently pursuing Masters in English literature. Today he is writing this stuff for the departmental newsletter, Harmony.

WE the sons and daughters of this soil,
Can't think of separate destiny as all of us have to
toil,
To keep our body and soul together and safeguard
The common heritage of love and sacrifice.

Together we can move fearlessly in dark nights,
In dense jungles, on thorny paths.
The sun and the moon and all the stars
Will shine brightly for us, help us win great wars.

Can't we learn from Mother Nature,
Where all is in perfect harmony,
And sing in chorus a common prayer,
Forgetting for peace our communal identity?

Happiness and meaningful existence,
Can endure, O friends, if we understand
That humanism is the universal religion,
For every fair man and every fair woman.

God does not reside in an undeveloped heart,
He is the friend of men well-versed in love's art.
Gun-totting murderers will surely go to hell,
Let them pray, as they like, and swear by the Lord's
name.



Krishna Kumar
Ph.D. Research Scholar
Department of English

"Love! Literature! Life!
All are connected to one another."

"One had already decided one's limit,
One's response was one's limit."

"Truth is nothing but an acceptance!"
"Taking decisions:
emotionally is good
logically is better
but with both; logically and emotionally is the best."

"Someone is recalling childhood
Childhood is recalling someone
But does someone know; if it is the right time to
recall.



Suraj Jaiswal
Ph.D. Research Scholar
Department of English

If you agree
I will disagree
You want to construct
People will deconstruct
If you believe in the need
Next door waiting for greed
Never make a comfort zone

No Separate Destiny

Rahul Mishra
Ph.D. Research Scholar
Department of English



Religion is no religion if it
discriminates,
Asks women to remain in purdah to
keep themselves chaste.
God made all equals, endowed them all with free-
will,
To measure His vast skies and great seas to
embrace Him.

No principle can endure if hatred wins and love is
lost,
Power-drunk eyes can't distinguish fire from frost.
No garden can be perfect without flowers of
different hues,
Can't men, animals, birds, plants and herbs coexist
without any feud?

'Survival of the fittest' cannot be the ideal of a
nation,
Rich in culture of humanness for every individual.

The Reflection of Life Through Quotations

Let's hope it would be realised!"

"Hope one will never loose one's dignity,
To prove oneself.
It's better to keep one's dignity alive,
Than to let it spoil slowly.
If one respects one's dignity,
One's dignity itself is respected."

"Love literature-life."

"Always ignore excuses and work hard."

"Sometimes one doesn't remain strong enough
To bear criticism and compliment
Or both at the same time.
So, for a while
Compliment and criticism both
Become the causes of destruction."

Bitter Truth

Temporary is the permanent zone
Don't pretend to be truthful
Lies prove to be useful
Death itself is reality
People believe in cruelty
Machines are running faster
Human minds are becoming disaster
Feelings are floating in the water
Garbage making path in the love letter
Fake is the cutest diamond
Forgetting the honesty rhythm.
Silence is the loudest sound
Learning from the nature calm
Walking towards every destination
Without having goal as mysterious station.

लकीरें

महिमा कश्यप
पीएच.डी. शोधार्थी,
अंग्रेजी विभाग



वह बूढ़ी विधवा मां
जो छोड़ न सकी
पति की यादें और वो घर,
जिसने कसमों में बांध भेज दिया होगा
अपने एकमात्र सुत को 'सपनों के आज़ाद हिंदुस्तान',
उसके पास जब लेकर आता है कोई
उसी पूत का खून से सना सिर,
एक आखिरी बार उसकी गोद में रखने,
तब वो पड़ोसी भी कहां बोल पाया सांत्वना के दो बोल,
जिसकी बेटी की क्रंदन से पहले ही दहला था पूरा गांव।
उस वक्त पवित्रता और कलंक के बीच की लकीर
काफी महीन हुआ करती थी,
और शायद आज भी है।

देवभूमि में विलीन होने की कामना लिए
अपने 'श्रवण' के सहारे पलायन करते उस अक्षम बुजुर्ग ने

विभाजन विभीषिका स्मृति दिवस पर विशेष

जब देखा होगा अपने ही बेटे की
भुजाओं को विलग होते,
तब श्राप तो उसके होठों से भी फूटे होंगे;
पर वरदान और श्राप मिथक ही हैं इस कलियुग में।
कितने अनाथ थें, जिनका झुलस गया बचपन
विभाजन की भट्टियों में, और रह गई
निरर्थक लकीरें खुरदुरे हाथों में
जिसे देख जन्म पर पंडित ने राजयोग बताया था।

कितने साथ छूट गए, कितनों की सांसें टूट गईं,
वो लकीरें तब मात्र मानचित्र में नहीं खींची गई थी;
रेडक्लिफ और माउंटबेटन का अंतिम वार कहिए,
या किसी का राजनीतिक स्वार्थ,
पर असल में,
खींच गई थी अमिट लकीरें मन में, हृदय में, आत्मा में,
न जाने कितनी ही, कुछ प्रगाढ़, कुछ धुंधली,
और तबसे आज तक
लकीरें खींचती ही चली आई हैं।

हिंदी दिवस पर विशेष

हिंदी हैं हम!

राहुल कुमार
पीएच.डी. शोधार्थी,
अंग्रेजी विभाग



मानव जाति की उत्पत्ति सदियों से एक प्रश्न रहा है। लेकिन यह बिल्कुल साफ़ है कि मानव जाति ने अपने उत्पत्ति के बाद बहुत से वस्तुओं तथा कलाओं को अपने उपयोग में लाने के लिए निरंतर सीखा है। इसी क्रम में भाषा का उपयोग भी शामिल है। भाषा एक मनुष्य से दूसरे तक जानकारी साझा करने की क्रिया है। वर्तमान समय की बात करें तो पूरी दुनिया में अनेकों भाषा बोली जाती हैं, उसी तरह से हम अपने वतन हिंदुस्तान में भी बहुत तरह के भाषाओं का उपयोग करते हैं। इसी भाषाओं के उपयोग की क्रिया में हमने हिंदी को सर्वोत्तम मानते हुए मातृभाषा का दर्जा दिया है। हम अपने देश में 'हिंदी हैं हम, वतन है हिन्दोस्तां हमारा' के नारे के साथ आगे बढ़ते जा रहे हैं। हम हिंदी भाषा के सम्मान में हिंदी दिवस मानते हैं तथा हिंदी पखवाड़े का आयोजन करते हैं। लेकिन क्या हिंदी को जो सम्मान मिलना चाहिए हम वो दे पा रहे हैं? यह एक गंभीर विषय है। वर्तमान समय की बात करें तो बहुत सारे देश हैं जहाँ हिंदी पढ़ाई जाती है क्योंकि उन्होंने हिंदी को जरूरी समझा है। वहीं हम अपने देश में इसकी गरिमा को धूमिल कर रहे हैं। आज हमारे देश में हिंदी बोलने में लोग गर्व महसूस नहीं कर पाते हैं क्योंकि हमने एक विदेशी भाषा को अपने जीवन में ज्यादा तवज्जो दिया है। आज पूरे देश में हिंदी की पढ़ाई को जरूरी नहीं समझा गया है,

स्तिथि इतनी खराब है कि उच्च माध्यमिक तक भी हिंदी की पढ़ाई को अनिवार्य नहीं किया गया है। शिक्षा का यह परिदृश्य है कि बच्चे हिंदी लिखना पढ़ना भूल रहे हैं, ऐसी पीढ़ी आ रही जो हिंदी शब्दावली नहीं जानती है तथा उन्हें यह भी नहीं पता है कि सिक्सटी-नाइन को हिंदी में क्या कहते हैं। शिक्षा के क्षेत्र में आज बच्चे हिंदी से स्नातक तथा परास्नातक करने से डरते हैं क्योंकि भविष्य में उन्हें रोजगार मिलने में कठिनाई होगी। यह तर्क सही लगता है क्योंकि अगर हम संघ लोक सेवा आयोग की भी बात करें तब यह देखने को मिलता है कि हिंदी से बहुत कम लोग सफल हो पाते हैं। संघ तथा राजकीय लोक सेवा आयोगों में हिंदी को एक अनिवार्य विषय के रूप में रखा गया है लेकिन यह सिर्फ एक मुखौटा भर है क्योंकि इसके प्राप्तांक को मेधा बनाने में नहीं जोड़ा जाता है। क्या इसका तात्पर्य यह समझा जाए कि हम हिंदी को मेधा के लायक ही नहीं समझते हैं? यह भी देखने के लिए मिलता है कि आज बैंक तथा निजी संस्थानों में हिंदी में साक्षात्कार देने वालों को नहीं लिया जाता है। हिंदी की इस चोटिल अवस्था का एक मुख्य कारण न्यायालय से भी

निकलता है। आज सर्वोच्च न्यायालय तथा उच्च न्यायालयों में अनुच्छेद ३४८(१) के तहत अपील तथा निर्णय मुख्यतः अंग्रेजी भाषा में ही होते हैं, और सिर्फ राष्ट्रपति या राज्यपाल की आज्ञा से ही यह हिंदी में हो सकता है। लेकिन हर सूरत में अपील और निर्णय का अंग्रेजी अनुवाद देना ही होता है। अभी बीते दिनों की बात है जब झारखंड में हमारे अपने हिंदी को चयन आयोग की भाषा से निकाल कर बाहर का रास्ता दिखाया गया है। लेकिन इसके विरुद्ध कोई भी चीख-पुकार सुनाई नहीं दी, इसका तात्पर्य यही हो सकता है कि लोगों की भी यही इच्छा थी। आज हमारे देश में यह देखने के लिए आसानी से मिल जाता है कि द्विभाषिये लोगों को जोड़ने के लिए हिंदी की जगह अंग्रेजी का इस्तेमाल किया जा रहा है। आज हिंदी जो हमारे

“आज हिंदी जो हमारे खून तथा मिट्टी में है उसे हम अपनी विरासत न समझते हुए दूर कर रहे हैं और एक विदेशी भाषा को अपना रहे हैं।”

खून तथा मिट्टी में है उसे हम अपनी विरासत न समझते हुए दूर कर रहे हैं और एक विदेशी भाषा को अपना रहे हैं। हिंदी की इस अवस्था को ठीक करने का उपाय अभी कुछ धूमिल सा दिख रहा है, और अगर हम हिंदी होकर भी हिंदी को ना अपनायें तब इस भाषा को विलुप्त होने में बहुत ज्यादा समय नहीं लगेगा। हमें अपनी मातृभाषा/ राजभाषा को बचने के लिए आगे आना होगा और मिल कर साथ में इसे दिल से लगाना होगा। हमें आने वाले पीढ़ीओं और वर्तमान के युवाओं को हिंदी की विशेषता का ज्ञात करवाना होगा, तभी हम "हिंदी हैं हम, वतन है हिन्दोस्तां हमारा" के लायक सिद्ध कर पाएंगे।

ई दुनिया भइलऽ बनावटी

ऋषभदेव शुक्ला
पीएच.डी. शोधार्थी
गाँधी एवं शांति अध्ययन विभाग



ई दुनिया भइलऽ बनावटी, अब का करीहे हरिश्चंद्र के नाती,
सम्बन्ध सनेहिया से नऽ, स्वार्थ से होता,
हितई हियवा के शांति नऽ, हित साधे के साधन बनल,
मनवा से मानवता खत्म भइलऽ, दिलवा से दया,

ई दुनिया भइलऽ बनावटी, अब का करीहे हरिश्चन्द्र के नाती,
प्रकृति से प्रेम खत्म भइलऽ, माटी से ममता,
संबंध में स्नेहऽ खत्म भइल, भाई से भैयाधी,
लइकन के संस्कार खत्म भइलऽ, बुजुर्ग के बड़प्पन,
गांव के घोनसार खत्म भइलऽ, खेत से खरिहान,
बोली में मिठास खत्म भइलऽ, व्यवहार में सुविचार,
स्त्री के शरम सिंगार खत्म भइलऽ, पुरुष के पुरुषार्थ,
मौसम के मिजाज खत्म भइलऽ, बसन्त से बहार,
पेड़ से पतझड़ खत्म भइलऽ, बनवा भइल वीरान,
राजनीति में रंजिश बढल, राष्ट्र बनल धृतराष्ट्र,
शिक्षा में संस्कार घटल, व्यापार में व्यवहार,
धर्म में पाखंड बढल, पापियन से भरल संसार,
ई दुनिया भइलऽ बनावटी
अंखिया से लाज खत्म भइलऽ, ई दुनिया भइलऽ व्यभिचार,
बात में वजन खत्म भइलऽ, समाज से संस्कार,
ई दुनिया भइलऽ बनावटी, अब का करीहे हरिश्चंद्र के नाती।

जय मिथिला

गौरव कुमार
पीएच.डी. शोधार्थी
समाज कार्य विभाग



विनती करैछी ई मिथिला भूमि के।
जहा जानकी मैया के जन्म भेल।।
विनती करैछी ई मिथिला भूमि के।
जहा राम जी के सासुर भेल।।
विनती करैछी ई मिथिला भूमि के।
जहा कवि विद्यापति के जन्म भेलन।।
विनती करैछी ई मिथिला भूमि के।
जहा भोले उगना के रुप धौलन।।
विनती करैछी ई मिथिला भूमि के।
जहा मंडन विद्वान भेलन।।
विनती करैछी ई मिथिला भूमि के।
जहा जन्म लेवे लेल देवी-देवता भी तरसैछन।।

जय मिथिला जय मिथिला जय मिथिला।

“जिस देश को अपनी भाषा और साहित्य के गौरव का अनुभव नहीं है, वह उन्नत नहीं हो सकता।”

डॉ. राजेंद्र प्रसाद

Remembering MGCUB

*Aditya Raj
Alumnus
B. Ed., Sanskriti University,
Mathura*



I have been a Hindi medium student till I decided to enrol in Mahatma Gandhi Central University, Bihar with English literature. I was very excited at first to attend the class but my excitement turned into nightmare in the very first class. I was not able to comprehend anything at all. The whole lecture was in English. All thanks to the faculty that they considered my issue and helped me whenever I asked.



The ambience of the campus was very amiable and peaceful but not for long. Soon politics marked its presence in the campus. A series of strikes and

demonstrations began. Some local leaders as well as police got involved. The clean image of MGCUB got its first scar. Though I opted not to involve in any of these, it did affect the classes. It was one of the bad impressions of MGCUB.



Apart from the political chaos, the infrastructure was another barrier of the University. The ever changing venues and less number of smart classes had troubled me much. But MGCUB also had some plus points. It gave me the exposure which was not available in any other institutions of Motihari. The diversity among students as well as the faculty members provided me a fair amount of exposure.

It also gave importance to cultures and traditions of India by celebrating important dates and birth anniversaries. Academic events like workshops and fests were often organised.

The administration of MGCUB was very disciplined and the way it enforced anti-ragging rules was commendable. It succeeded to create a kind of classless society within its campus. It also has a transparent examination system from conducting examinations to declaring results.

In a nutshell, the journey of MGCUB was a ride of roller coaster. It provided me great exposure and if given the chance, I would go for MGCUB again.



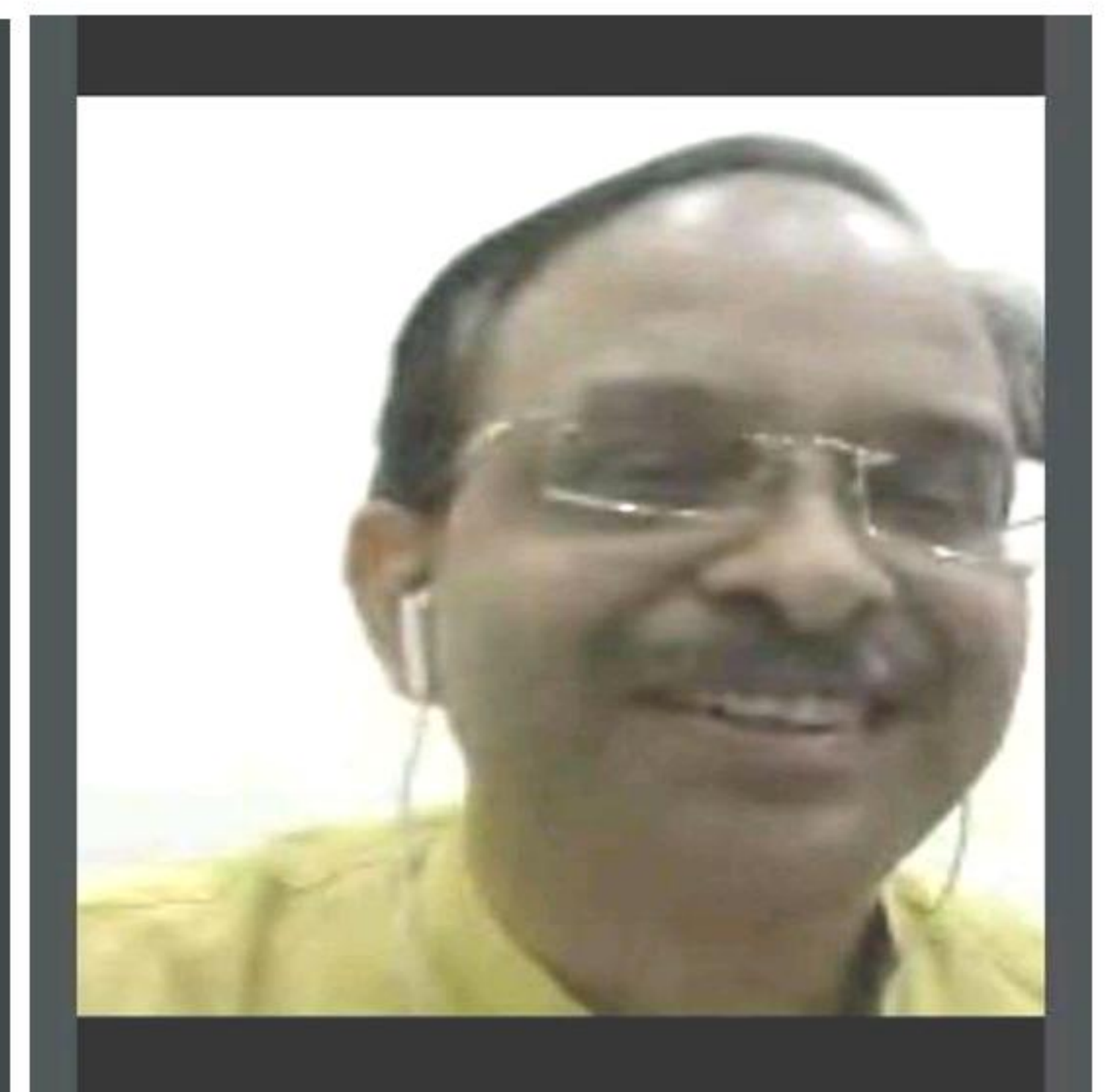
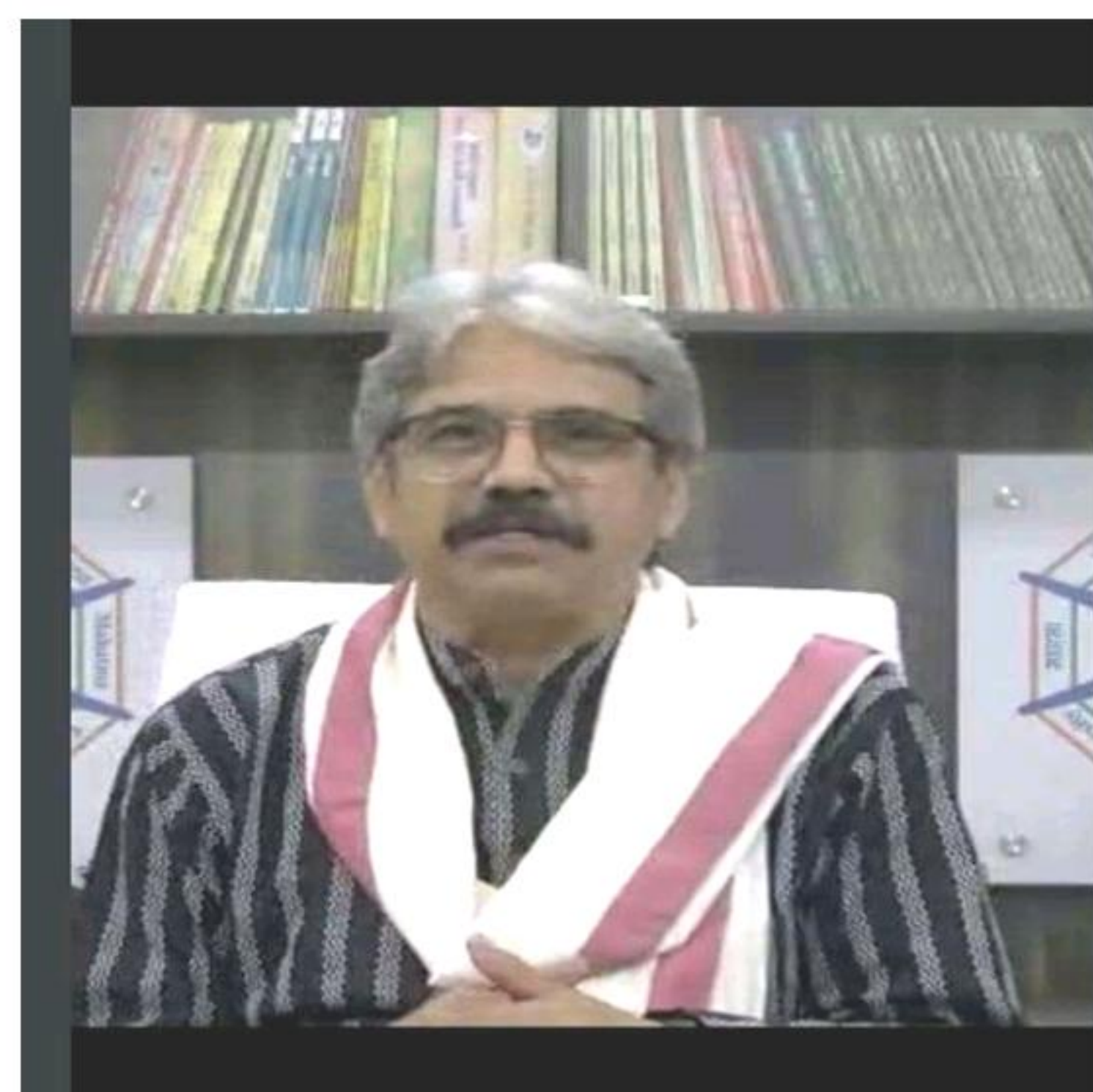
Monumental Moment for the Department of English

The entire team of Harmony congratulates Dr. Bimlesh Kumar Singh, Head, Department of English, for having been honoured with prestigious *Acharya Chanakya Sammaan*, an award for excellence in teaching awarded by Rajkumar Shukla Study & Research Centre, Motihari, Bihar.



Online Talk on Sri Aurobindo:

Under the aegis of Azadi Ka Amrit Mahotsav, the Department of English organised an online Talk on 'Sri Aurobindo: Revolutionary, Mystic, Poet' on the eve of 150th birth centenary of Sri Aurobindo on August 14th, 2021. The speakers, Prof. Dhananjay Singh, JNU and Prof. Sri Prakash Singh, DU, shed light upon various aspects of Sri Aurobindo's life and literature. Dr. Bimlesh Kumar Singh, Head, Dept. of English, was the convenor of the event.



मोतीहारी 17-08-2021

महर्षि ने विसंगतियों को सबके सामने लाया और लोगों को अवगत कराया

मिर्चि रिपोर्टर | मोतीहारी

महात्मा गांधी केन्द्रीय विश्वविद्यालय के अंग्रेजी विभाग की ओर से महर्षि अरविंद के 150वें जन्म शताब्दी महोत्सव के अवसर पर आजादी का अमृत महोत्सव के तत्वावधान में विशेष व्याख्यान का आयोजन किया गया। इसका उद्देश्य महर्षि अरविंद के क्रांतिकारी व्यक्तित्व तथा उनके राष्ट्रवादी विचारों से परिचित कराना था। अध्यक्षता विश्वविद्यालय के कुलपति प्रो. संजीव कुमार शर्मा ने की। कार्यक्रम में बतौर मुख्य वक्ता जवाहर लाल नेहरू विश्वविद्यालय के अंग्रेजी विभाग में प्रो. धनंजय सिंह तथा दिल्ली विश्वविद्यालय के राजनीति विज्ञान के प्रो. प्रकाश सिंह शामिल हुए। अध्यक्षता करते हुए कुलपति प्रो. संजीव कुमार शर्मा

ने महर्षि अरविंद के व्यक्तित्व एवं कृतित्व पर प्रकाश डाला। उन्होंने कहा कि महर्षि अरविंद ने समाज जीवन की विसंगतियों को सबके सामने लाया और जनसामान्य से अवगत कराया। प्रतिकूलपति प्रो जी गोपाल रेड्डी ने महर्षि अरविंद के जीवन तथा कार्यशैली पर प्रकाश डाला। जवाहर लाल नेहरू विश्वविद्यालय, नई दिल्ली के अंग्रेजी अध्ययन के प्रो. धनंजय ने महर्षि अरविंद के वैविध्य चिंतन पर प्रकाश डाला। बताया कि अरविंद मानव सांसारिक जीवन में भी दैवी शक्ति प्राप्त कर सकता है। वे मानते थे कि मानव भौतिक जीवन व्यतीत करते हुए तथा अन्य मानवों की सेवा करते हुए अपने मानस को 'अति मानस' तथा स्वयं को 'अति मानव' में परिवर्तित कर सकता

है। शिक्षा द्वारा यह संभव है। आज की परिस्थितियों में जब हम अपनी प्राचीन सभ्यता, संस्कृति एवं परम्परा को भूल कर भौतिकवादी सभ्यता का अनुकरण कर रहे हैं, अरविंद का शिक्षा दर्शन हमें सही दिशा का निर्देश करता है। आज धार्मिक एवं अध्यात्मिक जागृति की नितान्त आवश्यकता है। अरविंद इस प्रकार की शिक्षापद्धति चाहते थे जो विद्यार्थी के ज्ञान-क्षेत्र का विस्तार करे, जो विद्यार्थियों की स्मृति, निर्णयन शक्ति एवं सर्जनात्मक क्षमता का विकास करे तथा जिसका माध्यम मातृभाषा हो। दिल्ली विश्वविद्यालय दिल्ली के राजनीति विज्ञान विभाग प्रो. प्रकाश सिंह ने अरविंद को मानवीय एकता का आदर्श बताया। इस कारण उन्हें आध्यात्मिकता का पैगम्बर कहा जाता है।

विसंगतियों को महर्षि अरविंद ने लाया सबके सामने

मोतीहारी | निज प्रतिनिधि

महात्मा गांधी केन्द्रीय विश्वविद्यालय, मोतीहारी के अंग्रेजी विभाग के तत्वावधान में श्री अरविंद के 150 वें जन्म शताब्दी महोत्सव के अवसर पर आजादी का अमृत महोत्सव के तत्वावधान में विशेष व्याख्यान का आयोजन किया गया। अपने अध्यक्षीय संबोधन में कुलपति प्रो. संजीव कुमार शर्मा ने महर्षि अरविंद के व्यक्तित्व व कृतित्व पर प्रकाश डाला। उन्होंने कहा कि महर्षि अरविंद ने समाज जीवन की विसंगतियों को सबके सामने लाया व जनसामान्य से अवगत कराया। प्रति कुलपति प्रो जी गोपाल रेड्डी ने अरविंद

बोले कुलपति

- श्री अरविंद के जन्मोत्सव पर आयोजित विशेष व्याख्यान
- महर्षि अरविंद के व्यक्तित्व व कृतित्व पर डाला प्रकाश

के जीवन तथा कार्यशैली पर प्रकाश डाला। जवाहर लाल नेहरू विश्वविद्यालय, नई दिल्ली के अंग्रेजी अध्ययन के प्रो. धनंजय ने महर्षि अरविंद के वैविध्य चिंतन पर प्रकाश डाला। उन्होंने बताया कि अरविंद का शिक्षा दर्शन हमें सही दिशा का निर्देश करता है। आज धार्मिक एवं अध्यात्मिक जागृति की नितान्त आवश्यकता है। अरविंद इस प्रकार

की शिक्षापद्धति चाहते थे जो विद्यार्थी के ज्ञान क्षेत्र का विस्तार करे, जो विद्यार्थियों की स्मृति, निर्णयन शक्ति एवं सर्जनात्मक क्षमता का विकास करे तथा जिसका माध्यम मातृभाषा हो। अरविंद राष्ट्रीय विचारों के थे, अतः वे शिक्षा पद्धति को भारतीय परम्परानुसार ढालना चाहते थे। उन्होंने शिक्षा द्वारा पुनर्जागरण का संदेश दिया था। दिल्ली विश्वविद्यालय दिल्ली के राजनीति विज्ञान विभाग प्रो. श्री प्रकाश सिंह ने अरविंद को मानवीय एकता का आदर्श बताया। उन्होंने मानवीय एकता को स्थापित करने के लिए लोगों को आदर्शवादी होने पर जोर दिया है। उन्होंने महसूस किया कि प्रथम विश्व युद्ध ने मानव जाति के अस्तित्व को जो

खतरा उत्पन्न किया है, वह विचारणीय है। यदि समय रहते युद्ध की विभीषिका से लोगों को परिचित नहीं कराया गया तो भारत का आध्यात्मिक गुरु बनने का स्वप्न टूट कर बिखर जाएगा। इसलिए उन्होंने 1947 में 'मानव एकता का आदर्श' नामक पुस्तक की रचना की। कार्यक्रम के समन्वयक के रूप में महात्मा गांधी केन्द्रीय विश्वविद्यालय के अंग्रेजी के विभागाध्यक्ष डा. विमलेश सिंह ने सभी वक्ता तथा अतिथियों का धन्यवाद ज्ञापन किया। कार्यक्रम से अंग्रेजी विभाग के शिक्षक डॉ. उमेश पात्रा, डॉ. कल्याणी हाजरी, बालदे, दीपक सहित विश्वविद्यालय के अध्यापक, शोधार्थी, छात्र-छात्राएं संगीष्ठी में उपस्थित थे।

हिन्दुस्तान, 17 अगस्त, 2021

Gyanagrah: The second issue of the annual magazine 'Gyanagrah' was released on August 4th, 2021.



National Workshop on Cyber Security and Forensics: The Workshop was organised in collaboration with Sardar Patel University of Police, Security and Criminal Justice, Jodhpur on August 18th, 2021. During the workshop, a significant MoU was also signed between both the institutions.



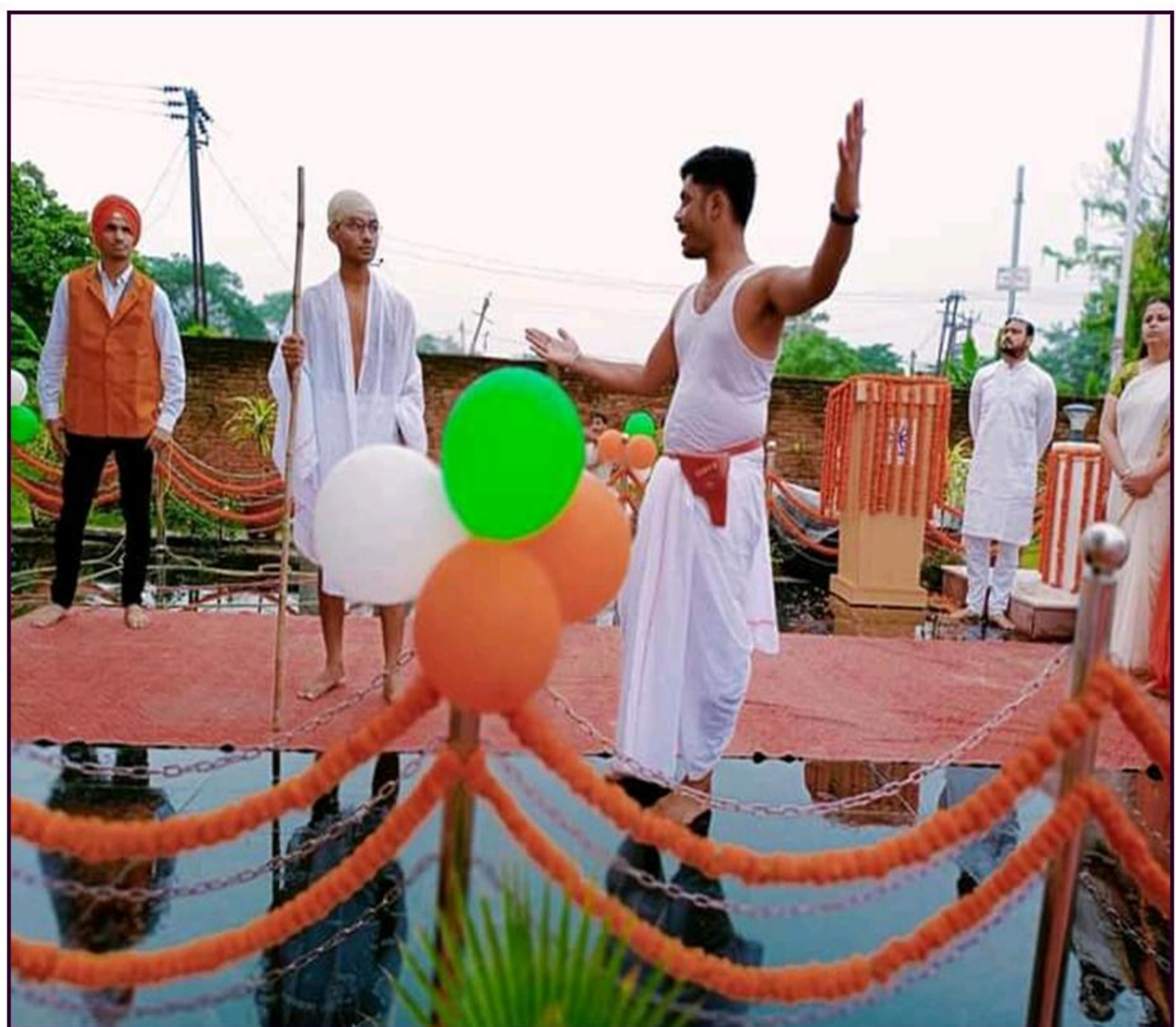
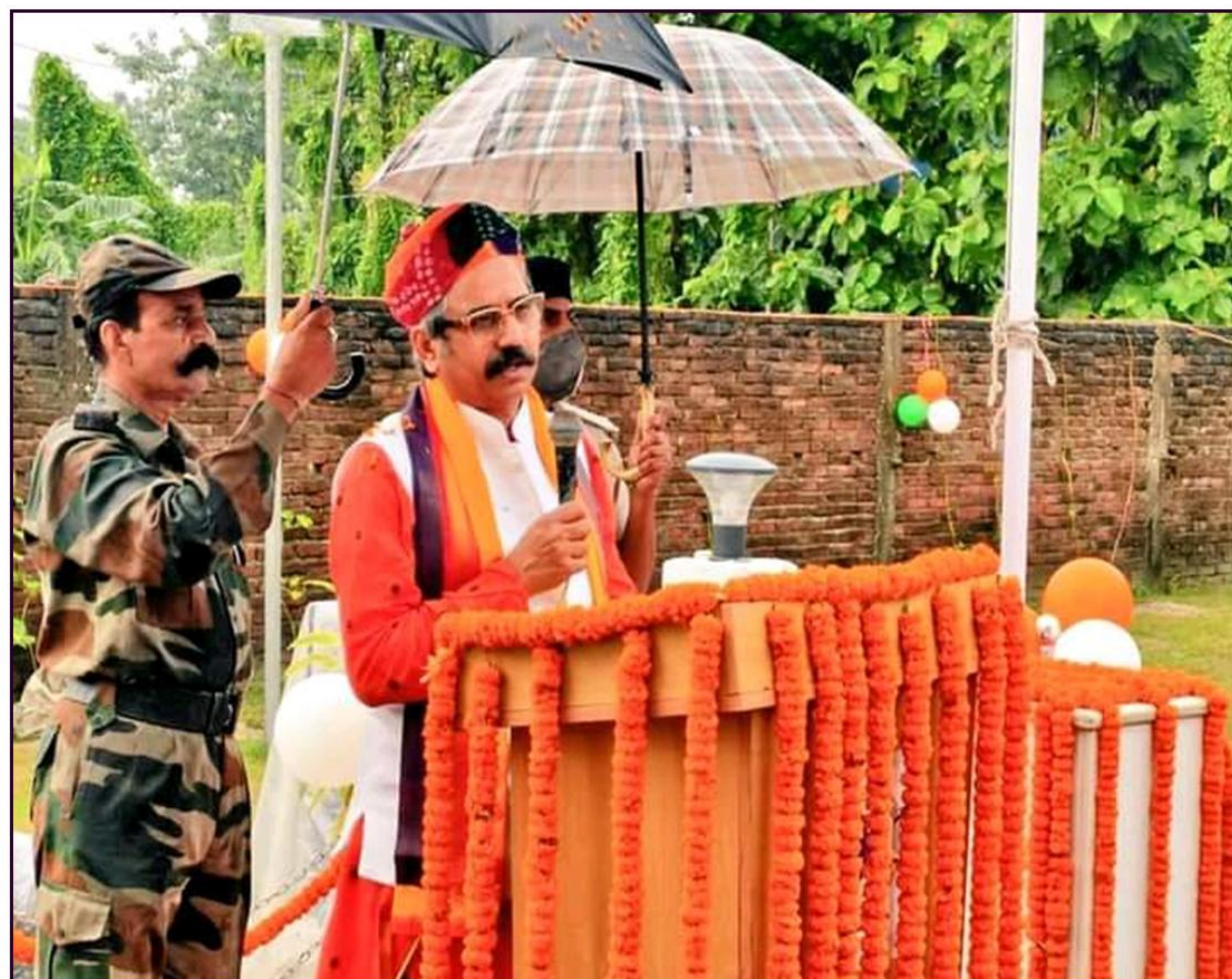
E-Gyan Series 2.0: The Valedictory Session of the E-Gyan Series 2.0 was organised on August 21st, 2021. Shri Ram Madhav ji graced the occasion as the Chief Guest and Speaker.



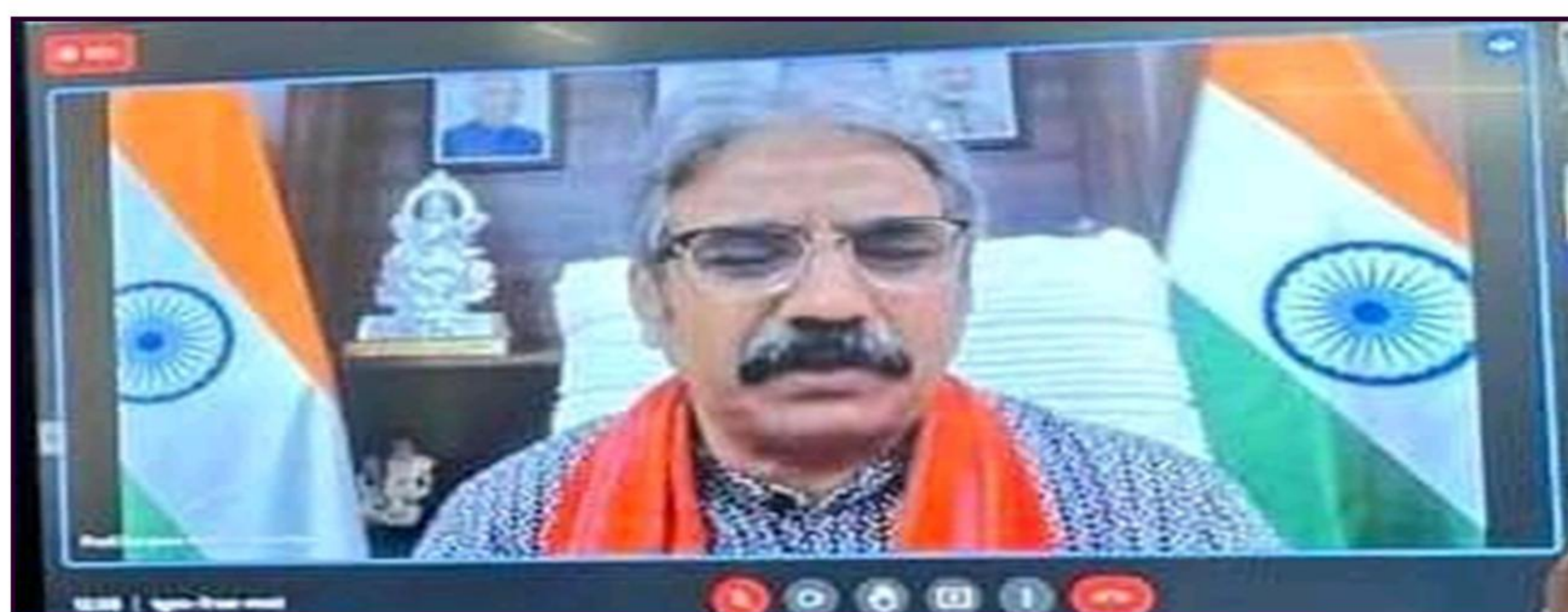
MoUs signed with:

- Sardar Patel University of Police, Security and Criminal Justice, Jodhpur, August 18th, 2021
- Central University of Gujarat. August 26th, 2021.
- Indian Institute of Teacher's Education, Gandhinagar. August 26th, 2021.
- Tamilnadu Teacher Education University, Karapakkam, Chennai. September 7th, 2021.
- Soban Singh Jeena University, Almora. September 21st, 2021.

Independence Day 2021



Lecture on Pt. Deendayal Upadhyay: A special lecture was organised by Pt. Deendayal Upadhyay Research Centre, MGCUB on September 25th, 2021, to commemorate the 105th birth anniversary of Pt. Deendayal Upadhyay.



Beniyamin. *Goat Days*. Translated by Joseph Koyippally. Delhi: Penguin India, 2012, ISBN : 13-978-0143416333, price- 299.00, Pp-266.

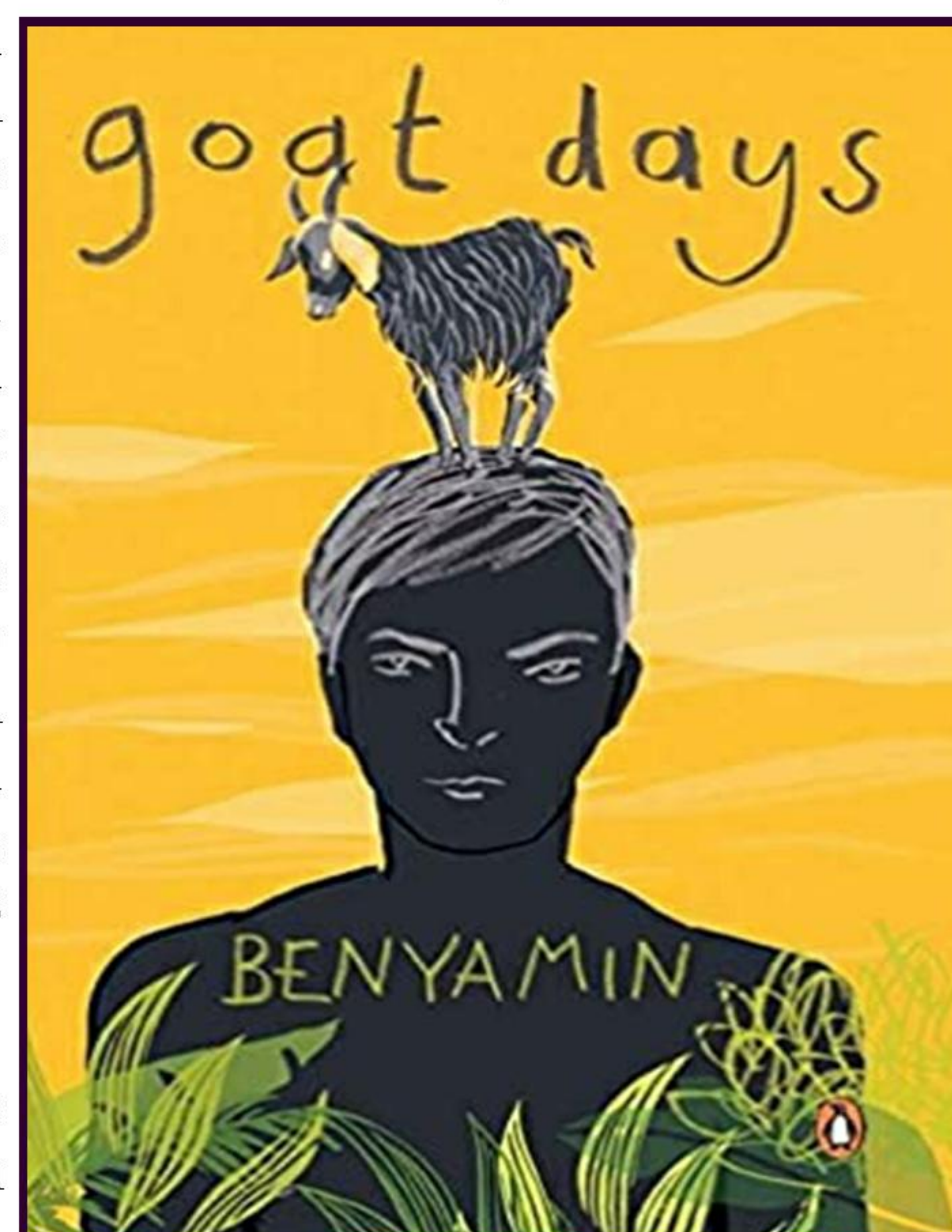


Shrawan Kumar
Ph.D. Research Scholar
Department of English

Najeeb's tale of getting trapped as a slave in the desert of Saudi Arabia is a real story of a migrant, as narrated to Beniyamin, the author, who basically wrote the novel in his native

language Malayalam in 2008. The novel was translated into English, entitled *Goat Days* by Joseph Koyippally, and published by Penguin India. The English translation of the novel was shortlisted for Man Asian Literary Prize 2012 and it also appeared in the short list of the DSC Prize for South Asian Literature 2013. It also bagged the prestigious Kerala Literary Academy Award for Beniyamin in 2009. However, the book got banned in the UAE and Saudi Arabia due to the projection of the inhuman activities occurring in some places around the world.

The main plot begins with the newly wedded Najeeb, an illegal sand miner in Kerala, who managed to get a visa to work in Saudi Arabia. He has a simple motive to get a better-paying job there and send home more remittances for his family to afford basic amenities. When he arrives in Riyadh, he mistook an Arab at the airport as his employer who grabs him and takes him into some unknown place in the middle of the desert where Najeeb is exposed to his torturous future. He is forced to work as a shepherd in an Arab's goat and camel farm. His job is to feed them, milk them, water them, take them to the dunes, and he must keep their pens clean. He is allowed only to drink water, and bread and milk are given as food. The Arab often lashes Najeeb brutally for the jobs that he fails to perform perfectly. In the beginning, another companion teaches him and helps with these tasks but later he runs away leaving Najeeb to do his part of work as well.



The novel begins with Najeeb wandering to escape from his slave conditions. He tries to seek asylum and plans to get arrested as there is no safer place for an Indian immigrant in an Arab state than behind the bars, but the inevitable threat of getting recaptured is always haunting. There Najeeb waits for his papers to be processed by the embassy, and recounts several times how he came to be a shepherd in a foreign land. He compares waiting for a call from the embassy that happens once in every week to waiting for the announcement of Miss Universe contest results.

The novel is in the first-person narrative and is direct. The author follows a simple story telling technique. There is no clever character portraiture, nor does it expose the cause of exploitation. All that is depicted here is the sufferings of a migrant worker: no philosophy, no rationalising spirituality, but the expression of a simple man caught in a terrible situation. Antithetical to the books like *The Alchemist*, *Goat Days* recounts reality as it is and several times he lives of vulnerable inflicted by torture and oppression.

"From harmony, from Heav'nly harmony
This universal frame began."

John Dryden, 'A Song for St. Cecilia's Day'

Send your feedback and write-ups to harmonymgcub@gmail.com

Support & Motivation

Dr. Umesh Patra
Dr. Kalyani Hazri
Mr. Balande Chandoba
Narsing
Mr. Deepak

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Reports: Official
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