



# Harmony

The Bimonthly Newsletter of the Department of English, MGCUB



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“With our thoughts, we make the WORLD.”

~Gautama Buddha

## Memory Lane



### **A Special lecture on “The Falcon cannot Hear the Falconer: The Quest for Renaissance Moorings” by Professor Nibha Singh**

The Department of English organised a special lecture on “The Falcon cannot Hear the Falconer: The Quest for Renaissance Moorings” by Professor Nibha Singh, PG Department of English and Research Centre, Magadh University, Bodh Gaya, Bihar. Prof. Singh delivered a very informative and elaborative lecture with reference to Yeats, Milton, Donne, Freud, Eliot, Wordsworth, Blake, and Kabir along with their works. Research Scholars and students of Department of English enthusiastically attended the lecture and actively participated in the question-answer session.

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### Message from the Hon'ble Vice-Chancellor

I am happy to know that Department of English is bringing the 6<sup>th</sup> Edition of 'Harmony'- a multilingual newsletter that captures the activities of the department along with the literary sprouts of the students and faculty. The coordinated efforts of the students and faculty brings the necessary connect and bonding, thereby creating a harmonious and vibrant literary environment in the campus.

I am sure that the newsletter will become a must-read chronicle on happenings around us. I congratulate editorial team of faculty and students for this beautiful initiative and wish them all success.

Best Wishes to the HARMONY Team.

**Prof. Anand Prakash**

Hon'ble Vice-Chancellor

Mahatma Gandhi Central University

Motihari, East-Champaran, Bihar



## **The Renaissance and Harmony**

The Renaissance ushered in the spirit of enquiry. It brought about the reawakening of human spirit. It's the rebirth of human consciousness. With the dawn of the 'Renaissance' we've entered the realm of an ever-widening reason and response to humanity. Some critics have attributed 'Nationalism' as an offshoot of the New Age. All the representative writers of the age sharply reacted to the newly awakened spirit of questioning the existing ethos and milieu. Shakespeare, Marlowe, Spenser, Milton all started redefining the nature and culture. Humanism, rather than the Christian Humanism was highlighted as the leitmotif of language, literature and philosophy. The newer possibilities of human mind towards exploring the hitherto undiscovered elements of life became the ruling passion.

But then, a central aspect of the Renaissance remains the clarion call for the basic unity and harmony of life. Hamlet, Doctor Faustus, Adam, and the Metaphysical poets preeminently express the exigency of harmony among the varied elements of human consciousness. Tillyard in "The Elizabethan World Picture", Burton in "The Anatomy of Melancholy" implicitly talk about the primary human urge for establishing harmony and unity as the essential condition of what was commonly regarded as the 'Great Chain of Being'. It was believed that despite the endless flights of human imagination, the harmony between the ethereal and the celestial is imperative for a Classic. That's why, the Renaissance writers assert the harmonious and conscious living for the blossoming and excellence of human life.

**Dr. Bimlesh K. Singh**  
Head, Department of English



*“Coming together is a beginning,  
Keeping together is progress,  
Working together is a success.”*

-Henry Ford

Magic happens in the real world only and this magic is not fancy or imaginary but a living expression of Nobel creative souls who cast the magical spell on paper and creates a living piece of reality that tells the truth, told & untold, depicts the visible and unseen, and provides a magical escape from real & reel. The English Literary Society came together and created the magic of “Harmony,” a harmony that is universal and embraces all; as Wordsworth says *“With an eye made quiet by the power of harmony, and the deep power of joy, we see into the life of things.”* Harmony has provided the power to its reader to see the life of things and with the publication of this very sixth issue, Harmony is turning *“one”* and making its roots stronger and reach wider. The soothing sound of Harmony is not limited to the Department of English only but it felicitates the creative magicians of the MGCU family and the Alumni, expanding its universal appeal. Harmony has indeed harmonised us in various ways and it keeps thriving to give its readers something enriching. In the sense of Tagore, *“the highest education is that which doesn’t merely give us information but makes our life in harmony with all existence;”* Harmony advocates the same and always tries to inform, entertain, and harmonise life. This anniversary issue is featuring the best of MGCU and looks forward to the same love and support.

Thank you

**Ritesh Kumar Singh**



**Dr. Umesh Patra**  
Assistant Professor  
Dept. of English

## Six Haikus on Tea

There's no greater property  
Than  
Proper tea.

Travelling in train  
Through the pouring rain,  
In my hand, a tea-cup remains.

Afternoon Tea  
Under  
A Banyan Tree.

Cold Night  
Holding  
The tea-cup Tight.

You can talk  
Anything  
Over a cup of tea.

Teachers and researchers  
Are both  
Tea-searchers.



**Tapas Sarkar**  
Ph.D. Research Scholar  
Dept. of English

## Haikus on Mystic Self

My embedded wound  
For which you are a warrior  
To none; I admire.

Black heart, black bird flies,  
Red love, red earth, red womb bleeds  
Boom; I cry no-tear.

In the eyes of men  
I walk like a serpent and  
With venom I burn.

Call me a dark heart  
From your pure darkest psyche,  
Heartless I'm the king.

It is beautiful  
To hear those void whispered words  
You speak too loudly.



**Jay Kumar**  
Ph.D. Scholar  
Department of English

## Media Hegemony and Public Discourse

In this era of technology, digital media also called "new media", has emerged as the most crucial platform of discourse-making where every individual irrespective of caste, creed, religion, and gender could participate. New formats of communication- based on the internet, like chat, and social media discussion platforms created a new public space for ordinary folks, especially marginalized ones, to enter the socio-political discussion about the world affecting their lives. It has very successfully filled in the deep trench between ordinary people and elites in the politics of democracy. The introduction of digital media has almost made democracy more accessible and affordable to the masses and made it even more popular and attractive than ever before.

In the last couple of years, we have been witnessing a lot of complaints and allegations against social media accusing them of spreading hatred and lies, manipulating facts, bullying, violating privacy, abuse, obscenity, and many more such things. To a certain level, it's true. But wait... Before we declare our judgement against digital media and its abuse, we must ponder over certain situations and scenarios which will give a clear picture to us. Before the arrival of digital media, we had the traditional print media and later radio and TV came to the stage. Let's first deliberate on these three old pillars of the media.

According to **Jurgen Habermas**, the basic principle of discourse ethics claims that "every subject with the competence to speak and act is allowed to take part in a discourse. Everyone is allowed to question any assertion whatsoever. Everyone is allowed to introduce any assertion into the discourse. Everyone is allowed to express his attitudes, desires, and needs. No speaker may be prevented by internal or external coercion". Now ask yourself "are you being heard, written, talked about, or asked by the media before you got access to mobile phones and social media"? I think your most probable

answer would be no. Some 'self-proclaimed representatives of public consciousness' took the privilege of access to the intellectual stage and language proficiency and became the patron of public discourse. They took control of the subjects, the objects, and predicates of the discourse and feign it as democratic public discourse. It was somewhat similar to what the former Prime Minister of Britain **Arthur Balfour** said about the book titled "The World Crisis" by **Winston Churchill**. He said that he thought Winston had written a book about himself and called it a 'World Crisis'. Similarly, these elite intellectuals created their own agendas and ideologies and called them public voices and opinions. It started with print and continued through radio till the television era.

While talking about the absence of subaltern voices from public discourse, **Gail Omvedt** said, " The public requires true representation, access, and membership, of all sections of society. When this doesn't happen, it only becomes a means of masking private interests..." And no wonder interests, as the survey of **Oxfam-Newslandry** in 2019 witnesses a complete dominance of the elite upper class in the newsroom of the mainstream Indian media. There's an almost complete absence of subaltern voices on the editorial board of the newsroom.

Media hegemony as defined by **Antonio Gramsci** occurs when a particular political and economic structure of media institutions and associated production, distribution, and ideological practices are dominant because they are preferred by producers, regulators, and the public, and become the social norm. And this consensual hegemony has been validated by us only.

With the arrival of government patronizing and corporatisation of print, radio, and television, there's somehow a loss of independence and objectivity in the media. This marks the entry of the Nexus of politics and capitalism in the media, and thus corruption of the media started. The appropriation, censorship, partiality, subjectivity, and intellectual disintegration plagued the media and it continues till now. This is reflected in the latest **World Press Freedom Index** ranking, where we are placed at the 150th position out of 180.

The fourth pillar of the largest diversified and democratic nation has been the most homogenised and autocratic in its composition and structure for many decades. Since the very advent of the media all the time, there are certain hegemonic groups who have stamped their ownership over knowledge and information. They created a monopoly over the media as well as the knowledge sharing and knowledge-making process. It's called intellectual hegemony. They are like, "Listen, guys! You all know nothing. You don't have any wisdom. We are the real knowledge keepers. We are the repository of truth and wisdom. If you don't consume our knowledge, then you might be consuming adulterated information and thus you are being manipulated". This kind of attitude has been running around for many decades through print, radio as well as television channels. All these three media libraries have promised to create a just and independent public library, but in the end, they turned out into some elite ghettos who self-proclaimed themselves as the representative of the public at large. And no wonder that, at present time, they are struggling to prove their authenticity and trustworthiness to the masses.

And as the population was losing hope, a new promising social media emerged. It was the digital media that challenged this intellectual hegemony and re-established citizens' hope of a democratic media. People started believing that the corrosive fourth pillar would get a new life through digital media.

The interactive feature of the "new media" allows quick and seamless communication between ordinary folks, public officials, and media people, thus reducing the gap between subjects and their leaders. It is enabling individuals and speeding up the democratization of knowledge. Hence, it helps in establishing a more democratic and equitable society. Internet access on mobile phones has transformed elite media into people's media. The internet has made communication horizontal, which is a healthy sign for any democratic society. The digital means of communication have brought more transparency, accountability, and efficiency in the working of the political structure. But in recent years there have been questions about the credibility and integrity of social media also. And the culprits are the same hegemonic elitist and capitalist nexus. They entered this medium and in no time took over it. But nevertheless, as compared to other traditional mainstream media, digital media are still quite inclusive and are only in their treatment of the ordinary population. It still keeps the

hope alive for democratic media where everything can be heard, talked about, asked, and replied to. Where no one remains subaltern and everyone gets access to have a say in the discourse of the nation. We hope that the fourth pillar of democracy remains intact and strong enough to carry the load of the largest democracy on the earth.



**Shivam Kumar**  
M.A. Eng. (Sem. IV)

### **Another alternative to polythene?**

The government has completely banned single-use plastic from July 1, 2022, but if the option of polythene is not given, it is clear that there cannot be an effective ban on polythene. Started Bags Bank about three years ago and planned to set up in all major markets and vegetable markets and its price was kept at Rs.1-5, but unfortunately, this plan remained only on paper. The ban on polythene is a welcome step. Now we have to focus on its option as well, if the public does not get an option, then it will not be possible to completely ban polythene. Due to the closure of polythene, the employment of about 40 lakh people will be lost, out of which 92 percent comes under the issue, which will be badly affected. If people see the situation now, people are coming out of the corona epidemic and closing polythene at such a time should not be a wrong decision. People in India use about 10 kg of plastic every year, that is, India is a country where 3.5 million tonnes of domestic plastic waste is generated every year. If we see the figures for plastic in India, then 1.5 lakh metric tonnes of waste is generated in the country every day, out of which 9858 metric tonnes of waste is generated, Out of

which 30 percent is recycled, but the remaining 70 percent is not recycled. About 60 percent of the plastic waste is from bottles, food packets, cosmetics, and toilet items.



Talking about single-use plastic, it is becoming a big threat to the environment and dirt all over the world. This waste has reached from land to rivers and seas and is endangering the life of living beings. Sea creatures accidentally swallow plastic bottles and bags, due to this the food pipe of these organisms gets blocked, due to plastic consumption they may also die. Plastic bags collect in drains and other places, preventing water from entering the ground and later releasing very dangerous chemicals, Due to which humans get serious diseases. The use of single-use plastic is so dangerous for the environment that many countries of the world have implemented it. According

to the United Nations, in 80 countries, Plastic singles have been completely or partially banned. Completely closed in 30 countries of Africa. In Europe, a separate tax or charge is taken on the use of plastic bags. The most stringent way is in Kenya, where plastic bags were banned in 2017 if someone is caught importing, manufacturing, and selling plastic. Then a fine of \$ 40,000 i.e. Rs. 31.5 lakh is taken. First of all, if we talk about the ban on single-use plastic, then the name of Bangladesh comes where plastic bags have been banned since 2002. Our neighbouring country Bangladesh has already closed down and we are not able to close it soon.

The environmentalists of India are saying that the protest is quite condemnable. The appeal to eliminate single-use plastic was made in 2018 itself, but how can a company do it in days that it could not do in years? India needs to implement it with a lot of action and it is also necessary to make people aware of this. The government should work on the second option of plastic and give another option to the people at the earliest because until or unless there is no other option, no matter how many rules we make, nothing will happen.



**Shashank Kumar Bharti**  
M.A. Eng. (Sem. IV)

## **Tomb of Sand: An Overview**

*Tomb of Sand*, the first ever Indian English translated novel that won the international Booker prize of the year 2022. Which is written by Geetanjali Shree and translated by Daisy Rockwell.

This novel taunts over the relationship as well as many other issues, hopes of society women who are going out of their way which is fixed by society. This novel shows the daily routine of a middle-class family, relations, little fights, irony, attachment, and hopes, to which middle-class families can relate very well.

The novel revolves around a mother and her daughter, Ma is serious and the daughter is full of freedom and wants to live their life according to herself. This novel takes us to that world which is the same as us but we are not in that world only the characters are there. A Society that does not even drink the water of the daughter's house after her marriage. An old woman of the same society decides to live with the daughter rest of her life.

Character changes and then the daughter becomes a mother and the mother become a daughter. The story is not only in a single scene.

In the next scene of this story. A woman who comes out of the ordinary house and how she reaches Pakistan without a visa. Reading this will be interesting. Geetanjali Shree's novel tells us how without making a sentence word can do amazing work. Everything is present in this novel, all expressions, all colours, story, poem, etc. This novel has not crossed the border but in the beauty of writing, it has crossed the limits of women which are made by society.





**Suraj Jaiswal**  
Ph.D. Scholar  
Department of English

Take me far from this fake reality  
Ready to come in your stability  
Dear nature  
Once again, you have everything.  
I have nothing.

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## Dear Nature

Oh nature  
Dear nature  
Your presence means a lot.  
People are in their busy slots.  
Everyone booking online plot  
The one's feelings have been shot  
Oh nature  
Dear nature  
We are in a rush of nothing  
The mind always thinking about something  
Your arms give everything  
But no one cares about important things.  
Oh nature  
Dear nature  
Your aura gives us peace.  
Only when our mind is not beast  
You are complete gest  
Only when coming to nature street  
Oh nature  
Dear nature  
You taught us many things.  
We say! we understand the whole thing  
The reality of getting inside the mind is nothing  
Repressed and depressed are path making  
Oh nature



**Shrawan Kumar**  
Ph.D. Scholar  
Department of English

## Unveiling She: An Undue Journey

Let not tell them impure,  
They are only for humane's cures.  
Filled with compassion,  
An epitome of virtues and emotion.  
We often term them, women  
Victims of social unjust  
And true saviour of humans.  
  
They travelled a way long  
Down the history  
With their memoirs and songs.  
It's not about anyone's rise or downfall  
Or any saga of the old prevailing era at all  
But it's more about a journey;  
Symbolizing human tales.  
  
She's been the creator of the universe  
In the form of Goddess and the holy verse  
Endured all pains  
Suppressed every adversity

Mounting over her patience  
Accomplishing virtues and sagacity  
Shielded the innocent and restored humanity.

Despite the sacrifice, she has made  
Pools of tears she has shade  
She did all these for the sake of the humanity  
Who has treated her just as a commodity!  
Faced Anger, unjust, and always treated as savage  
Although she endured a lot, provided humans true solace  
Regardless of what she has done, is still neglected.

Since the beginning considered meek and weak  
Filled with emotion and level-headed geeks  
The world shows respect if she's been kith and kin  
And change their view when not akin.  
She has always empowered humanity  
In return, we often impair her dignity  
We, humans, consider ourselves prudent and wise  
Then why do we treat her as such otherwise



**Shweta Rani**  
M.A. Eng. (Sem. IV)

## **The Lost Star**

One Day !  
A star Left this World  
Now He shine in the sky  
We can see him  
We can speak about him  
He didn't listen

Few years ago  
The star was among us  
He speaks with us  
Plays with us  
Eats with us  
And fights with us  
Today ! He is silent , dead silent

He didn't speak to us  
Yet connected to us  
Through shine  
He speaks to us  
Talks to us  
But we didn't understand  
The sky is decorated with stars  
He is that shining star  
In few years  
We will also be stars  
Then,  
We will again play together  
Fight together  
Eat together  
And,  
Be happy again.



**Jyotsna Priyam**  
M.A. Eng. (Sem. IV)

## **Killing of Two Birds with One Stone**

The story follows the life of Rochak and Simmi, a young couple who live together and are deeply in love. As the story begins, Simmi complains to Rochak about how he is not responding appropriately to her (as she has cheated on him). And the response to her question is distinctly different from what she had expected.

The couple seems to be very content in their relationship at first, loving their time together and living life to the fullest. However, it appears that Rochak is stressed when our third character, Shantabai (the housemaid), enters the scene. When Shantabai informs Rochak about her husband's infidelity, Rochak seems to be worried about his relationship with Simmi. Nonetheless, he continues to pose rhetorical questions about Shantabai's relationship.

As the plot moves ahead, Simmi starts asking Rochak about why he isn't responding to her for not being faithful to him. She even tries to hurt his ego by offending him, but Rochak still responds with something interesting. She is concerned that he will punish her in some way, maybe by making her feel guilty for not saying anything. It comes as a surprise that Rochak, on the other hand, has different motives. His perspective on the subject differs significantly from those of others.

After all her efforts go in vain, Simmi finally asks for a divorce because she was worried that he would do something unusual in the future, which she could not handle. This presses the button and leads to Rochak sharing his previous experience with a girl he dated for three years and who cheated on him by sleeping with another man. All these things affect Rochak in a way that his behavior changes abruptly and suddenly. He then starts acting wickedly with her for the next month, as he is distressed by the situation. He does not only verbally torture her, but also physically harasses her. He is successful in hurting her because she herself is the one who has given him the power (people cannot hurt you unless you give them that power), despite the fact that he has no legal authority over her.

As a result, an unfavorable outcome occurs. As Rochak's past story moves towards the end, there is no longer any passion or feeling left in the heart of that girl for Rochak after he surpasses all of his boundaries, and she has lost all faith in him. This demonstrates that Rochak's own behavior contributed to his failure, implying that he was responsible for his own defeat.

As the story progresses, we see a complete development of Rochak's character as the heartbreaking incident turns Rochak into a wise man who has recovered and vowed himself not to make the same mistake with someone else in the future.



We can see how Rochak now has a different perspective on being duped. He believes that if the person you love also loves you back, that person will surely return to you. And, when you find the person who loves you, do not let that person go. We should keep and treat them with love because not everyone is fortunate enough to find true love. Now, Rochak loves her no matter what she does because she is coming to terms with herself. He forgives her in the end and is able to start over, believing that no one can love you if they are incapable of forgiving you. This way the story ends on a good note with Rochak living happily with her, leaving the past behind.



**Krishna Kumar**  
Ph.D. Research Scholar  
Dept. of English

## ***The Great Indian Kitchen: A Review***

The Malayalam movie, *The Great Indian Kitchen* is released on various OTT platforms on January 15, 2021, such as Neestream, Amazon Prime Video, etc. It has been written and directed by Jeo Baby, who is an Indian film director in the Malayalam Film Industry. The movie has won various awards, including the 51st Kerala State Film Award, which are Kerala State Film Award for the Best Film, Kerala State Film Award for the Best Screenplay for Jeo Baby, and the Best Sound Designer for Tony Babu. The movie deals with the themes the patriarchal norms, cultural traditions, women's suppression, domestic problems, and marriage and its aspects.

The movie *The Great Indian Kitchen* shows how the life of women drastically changes after marriage due to various reasons which are traditional thinking, patriarchal norms practiced in the family, unsupportive husband, suppressive behaviour of the other members of the family, etc. This can be seen in the many scenes of this movie. In this movie, Nimisha Sajayan, a dancer, plays the role of a wife, Suraj Venjaramoodn, a teacher, as a husband, T. Suresh babu as Achan (father), Ajitha V.M. as Amma, Sidhartha Siva as husband's cousin, Anupama V.P. as wife's mother, M.V. Suresh Babu as wife's father, Nishitha Kallingal as the wife of husband's cousin, and Aparna Sivakami as an activist. All these actors and actresses show an important aspect of our society as well as married life.

The movie opens with Nimisha Sajayan's dance and food being prepared in the kitchen consequently, after this scene Suraj Venjaramoodn's family goes to see Nimisha Sajayan for his marriage and by God's grace everything happens good and their marriage takes place smoothly and she is welcomed warmly in her in-law. When the husband comes home in the night after his school then he and his wife discuss their day the husband asks if she gets scared of darkness and the wife looks at him as if she is thinking how stereotypical thinking he has about a woman. The next day, they go for dinner at one of her relatives where the lady of the house is asked

to sit and have dinner together but she denies it and says that she and her mother may have dinner after the guest which again shows that the traditional thinking is deeply rooted in the society. When they return home, the wife sees that her mother-in-law is doing dishes and she shows her interest to help her but the mother-in-law says she can do it, so, she may take a rest, and then she goes to her bedroom.

The next day, the father is sitting in the chair and reading a newspaper and the mother comes and gives him a toothbrush with paste to brush his teeth. This scene shows how patriarchy is also practiced deeply in society. A man himself can do this but he doesn't and thinks that his wife is there to take care of him in all the possible ways. Likewise, when the husband and his father sit for breakfast, he also asks his wife to sit and have breakfast but she denies and says that she has to eat with her mother-in-law, and after her denial, his father also tells, in his deep and heavy voice, that his mother also needed company. After having breakfast, the father informs him that he was leaving, and listening to him, the mother comes with his sandals for him, and then he leaves. This scene also indicates patriarchal norms which have been practiced for a long time and it is still practiced even in this 21st century when women have been given different rights to save their dignity and to provide them equal rights.



Meanwhile, the husband's sister informs her that she is pregnant and requests her mother to come her home to take care of her and the mother goes to her. Now, the responsibilities of the house come to the wife. The next day, the wife brings tea for her father-in-law but he says that he hadn't brushed his teeth yet, so she tells

him to brush but then he tells her that he hadn't got his brush yet. Listening to this, she feels a bit uncomfortable so she tells her husband about the same but instead of understanding her concern, he tells his wife herself that she should obey him as he is their father. But this was not only about giving a brush to the father, it was about her dignity as well. Her husband replied the way because of the traditional thinking and patriarchal norms practiced in the family for a long time. Being an educated girl, she has not expected such a reply from her educated husband. Although he says that he himself may give him the brush but she denies it and manages to give the brush to the father.

The next day, the basin starts leaking, and the wife informs about the same to her husband, but the plumber didn't turn up, so, she tells her husband again in the evening but he very casually says that he got it fixed the next day. For the wife it was not an ignorable issue because she has to work in the same kitchen every day so, she can't avoid it. This issue takes place in every house and sometimes a very short issue like this becomes the strongest issue to break the family. And in the absence of her mother-in-law, the leakage problem has been very irritating and problematic for her as she has to suffer due to the same every day and the smell of the stinky water remains in her hand for the whole day which disappoints her now and then. On top of that, she has been alone for some days and she has to take care of everything alone like cooking, cleaning, washing clothes and toilets everything! And her husband doesn't even help him in anything instead he just does Yoga and waits for everything to be served in front of him. This is unacceptable in modern days and men are expected to help their wives.

Later, she gets her period so she is not allowed to touch anything in the house, she can't even take water by herself, and she has to sit in a separate room till the period gets over, so one maid is hired for the household chores. The prohibition from touching anything while on period has been too much for her. Also, it is not accepted these days as being on period is not in anyone's hands it is natural. Also, this scene of the movie is giving a glimpse of the Sabrimala case perhaps. Which has been a very dichotomic issue in 2019.

As she has an interest in teaching dance as shown in the starting, she now thinks to apply for a job; and she asks her husband and father-in-law at the breakfast table for the same, but they both deny it without giving a single thought, and her father-in-law says that job wouldn't suit his family which is a patriarchal thought which shouldn't be there at all! So, now she looks at her husband having hope that he can support him but as usual he ignores her and asks her not to apply for now, and they may sort it

out later. But her mother-in-law, whom she talks about on-call, suggests she may apply for the job as they don't know what happens in the future and also prohibits her to reveal the same that it was her suggestion to apply for the job.

One day the husband and wife go outside at dinner and the wife sees, that her husband follows the table manners outside at least, and becomes happy, and says why doesn't he follow the table manners at home? He becomes angry and says, "my home, my convenience, and gets angry and leaves the dinner," and he stops talking to her; at night, he makes her feel sorry; and expects an apology from her. Here, it shows that no matter what, at a time, she is somehow reminded that the in-law is not her home and man can do whatever he wants, which may be considered as the other aspects of patriarchy practiced in society.



She again reminds him of the leakage of the basin, but he again casually replies that he would see. The husband's cousin with his wife comes to visit and the cousin says that he would cook for the night and the women will take a rest, and they mess up the entire kitchen that looks like, to the wife, if she would have cooked! And then the husband and his cousin ask for black tea once again after dinner, about which the cousin made fun of in the morning, and this time she brings black tea, making the way he had asked in the morning, and this time he was satisfied with the tea. Then he invites her to play cards, but she replies that she has some work in the kitchen; he again makes fun of her that he has cooked so; what kind of work is left now in the kitchen? Which was somehow very disgusting for her.

In the morning, her father-in-law brings a letter, which comes out as an interview letter for the job she had applied for, but he tries to convince her not to go for job and says the work she does is more valuable than the bureaucrats do. He gives an example of her wife being a postgraduate, and she has also wished to do a job, but he hasn't allowed it and which is why his children are in good positions and the kitchen also, which again shows the patriarchal thoughts which are deeply rooted in the society. There is also a glimpse of awareness of marital rape in the movie, as the wife informs her husband that she gets hurt while having intercourse, and says if he does some foreplay before, it might help her. But instead of understanding her, he said he should feel some attraction towards her for foreplay. This statement hurts her deeply and makes her cry. Somehow, it was kind of, he didn't like and love her as his wife, and he is just taking the benefit of her being his wife and nothing else. Which is somehow very frustrating! And makes her feel that there is no value for her in his life.



She again gets her period, this time her father's-in-law sister comes to take care of all the household chores, as she has not been allowed to do or touch anything while on her period, and she puts an extra prohibition on her. She prohibits her to go out of her room or meeting anyone. Even she has not been allowed to put her plates outside. She has to sleep on the floor. The room seems like a prison to her. When her period gets over, she has been directed to clean everything and keep away the already cleaned clothes. She was ordered to purify herself by bathing in a holy river in the village. There is also a superstitious element in the movie if a menstruating woman touches any man, he has to eat either fresh cow dung or take a bath in a holy river, and the same has also shown in the movie. On the one hand, the Supreme Court has suggested that all those things are wrong and that practicing such deeds is against constitutional rights. On the other hand, a woman is making awareness about the same through her Facebook page and she is threatened by the villagers for the same

and her Scooty is put on fire to teach her a lesson.

Going through the torturous behaviour of her family, the wife gets frustrated, so in the morning, she serves the dirty water, from the leakage basin, instead of tea to her husband, who gets angry at her and tries to beat her, but she throws the same dirty water from the bucket on her husband and father-in-law and leaves the house and goes to her mother and explains everything to her and decides never to go her in-law for some time her mother scolds her and asks her to apologise to them and go to her in-law, but she denies to go. She starts teaching dance. And her husband gets married to another woman who starts facing the same thing she has been facing and the movie ends here with this scene.

Under Jeo Baby's direction, the movie *The Great Indian Kitchen* shows suffering of women in the current scenario and the different changes that come into their life after marriage. Through the actor, Suraj Venjaramoodn, the husband, and the actress Nimisha Sajayan, the wife, the director shows the themes of suppression, patriarchal norms, and traditional thinking along with their effect on a married couple and a family. The movie also deals with the role of every family member behind an unhappy married life of a woman. The movie has bagged the 51st Kerala State Film Award. For the betterment of our society, I recommend everyone to watch this movie.





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## **Draupadi Murmu: The stunning Rise**

It was during her stint in Rairangpur that she got interested in politics and joined the Bharatiya Janata Party (BJP). In 1997, she was elected to the Rairangpur Corporation and became the Vice-Chairperson of the civic body. Her political rise has since then been steady. It was a time when the BJP was in an alliance with the Naveen Patnaik-led Biju Janata Dal. In 2000, as the parties contested together, Ms. Murmu won her first Assembly election.

When the coalition came to power, she was chosen to be a Minister, first for Transport and Commerce and then for Fisheries and Animal Husbandry.

She was given independent charge, a rare responsibility for a first-time MLA. When the alliance between the BJP and the BJD ended, Ms. Murmu continued to nurture her constituency, Rairangpur, and despite a Naveen Patnaik wave in 2009, she managed to retain her seat. But this was also the year that she suffered the loss of her 25-year-old son, which she later said in an interview plunged her into depression, and drew her close to spirituality.

The personal tragedies, however, were not to end. She lost her second son in 2013, and her husband, Shyam Charan Murmu, a bank official, in 2014, leaving her with her daughter, Itishree Murmu.

In 2015, Ms. Murmu was appointed Governor of Jharkhand. It was never an easy assignment for the occupant of the Raj Bhavan in Jharkhand, the State born out of a people's struggle to foreground the political and social rights of tribal communities. There were frequent changes of government and MLAs often switched loyalties. Ms. Murmu, however, created a record of being the first Governor to complete a full term and then served an extra year before exiting the office in 2021.

When Ms. Murmu became Governor, there was a BJP government in Jharkhand. The Raghubar

Das-led government brought in two Bills to amend the Chota Nagpur Tenancy Act, 1908, and the Santhal Pargana Tenancy Act, 1949. These amendments related to allowing conversion of land use in tribal areas from agriculture to commercial purposes, and set off a major uproar among tribal groups and civil society. These Acts were articles of faith in the battle for land rights and rights over natural resources for tribal communities, fought and won in the teeth of opposition and against the British colonial rule. To amend these Acts was akin to a reversal of any gains made by tribal people in terms of land rights.



Ms. Murmu as Governor, someone constitutionally empowered to intervene in issues related to scheduled areas, soon intervened and rejected the two Bills when they were presented to her, an act which won her approbation from the Opposition, with current Chief Minister Hemant Soren lauding her for her "sensitivity" for "providing a balm to society that was on the boil for the last six months".

When the government changed in Jharkhand in 2019, Mr. Soren and Ms. Murmu maintained a good relationship. Ironically, Mr. Soren is part of the Opposition grouping, which has announced former Yashwant Sinha, a former Finance Minister (in the Vajpayee-led NDA government) as its presidential candidate.

The distance travelled by Ms. Murmu, from Rairangpur to the Raisina Hills, is akin to the lonely, tough furrow ploughed by tribal communities in India, who, despite being at the forefront of India's struggles against the British colonial rule, had to wait till the Republic's 75th anniversary to get its shot at the top job.



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## The Secret of Happy and Successful life in the Upanishad

Upanishads are important scriptures of Hinduism. The word 'Upanishad' is derived from the prefix 'उप' 'नि' and the root 'सद्'. The word 'Sad' has three meanings – विसरण (to be destroyed, गति (to gain or to know) अवसाद (to relax). Here the meaning of 'sad' is to gain knowledge. The general meaning of 'Upanishad' is to sit near the feet of gurus while receiving spiritual knowledge or to sit near the guru for the attainment of Brahma vidya. Upanishad is such a mystery that can't be understood without a guru. Being the Subject of Brahma, it is called Brahma vidya. Upanishad is the last part of Vedic literature so it's also called Vedanta. A famous line from the Upanishad is – 'स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम्' (तैत्तिरीयोपनिषद्, शिक्षावल्ली); the meaning of the term 'स्वाध्याय' is self-study. That is why the Upanishads are called self-knowledge (आत्मविद्या).

For the meaning of human life, two paths have been mentioned in the Upanishad Shreya (श्रेयमार्ग) and Prey (प्रेयमार्ग). In Kothapanishad, while Yama started preaching Nachi keta it is mentioned there.

श्रेयश्च प्रेयश्च मनुष्यमेतःतौ सम्परीत्य विविनक्ति धीरः ।  
श्रेयो हि धीरोभिप्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद् वृणीते ॥  
(कठोपनिषद्)

Shreya means the path of welfare, the path of salvation, but Prey means the path of enjoyment which is the temporary enjoyment. These two paths always come in human life and create a jumble situation. Both the Shreya (श्रेयमार्ग) and Prey (प्रेयमार्ग) are known as the Happiness (प्रसन्नता मार्ग) and Success (सफलता मार्ग). In today's world, everyone is trying to live on the path to success. In contemporary society, the definition of success is measured only by financial prosperity or an economic point of view. Today, in the name of successful countries counted first are America, Japan, Russia, China, etc. In

this list, India is such a prosperous country where knowledge of *Shashtra* is infinite. That is why India is known as a world leader also (विश्वगुरु). But when the happiness index of the world is released small countries like Finland, and Denmark tops the list. In this list, India comes at 136<sup>th</sup> place, America at 82<sup>nd</sup>, and China at 82<sup>nd</sup> place. It would have been known that there is no happiness even in those countries where there is no limit to prosperity and success. Therefore, success can't be achieved by prosperity or economical development. Man can never be satisfied with money; the same things is mentioned in the Kothapanishad - न वित्तेन तर्पणीयो मनुष्यः (कठ-1/27)

Therefore, to attain the happiness everyone has to enjoy worldly pleasures with renunciation. So, for the ultimate happiness men should worship Dharma. Through the Dharma, men get welfare and prosperity. Dharma and prosperity both are eternal and related to each other. It is mentioned in Mahabharata-

अर्थसिद्धिं परामिच्छन् धर्ममेवादितश्चरेत्।  
न हि धर्मादपैत्यर्थः स्वर्गलोकादिवाप्तम् । ( महाभारतम्-  
5.37.44)

The knowledge of the dharma should be acquired by sitting near the gurus. With the knowledge of dharma, our senses will be more inclined to spiritual matters. After getting the spiritual knowledge *avidya* will be destroyed and the path of perfection will be attained. Although it is not easy to attain this path, yet, is not rare. the reason it has been said in the Upanishad –

'क्षुस्य धारा निशिता दुरात्यया दुर्गं पथस्तत्कवयो वदन्ति'।

Today man has started forgetting his culture by following behind modernity. If we ask anyone about the seven wonders of the world, they will say, the Taj Mahal, pyramid, colosseum, etc. very few people know about the seven wonders which are given by God. These are to see, hear, smell, taste, touch (our five senses), love, and smile. There are many such wonderful things that God has given to men at the time of Birth. Everything that is happening inside our body is a miracle. But today, nobody thinks that who gave us the power of vision that we are seeing in the world? who has given the hearing power, smell, taste, etc.; in this context the first mantra of Kenopanishad reads:



केनेषितं पतति प्रेषितं मनः। केन प्राणः प्रथमः प्रैति युक्तः।

केनेषितां वाचमिमां वदन्ति । चक्षुः श्रोत्रं क उ देवो युनक्ति ॥

(केनोपनिषद्)

All these questions have been asked, and we all need to think because these are the main source of our happiness and sorrow. Through the *Preya path*, we will get self-realization and this is the ultimate happiness in our life.



**Sanjana**  
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## The Tribal Culture

Unity in diversity is one of the most important aspects of the Indian population. Tribal living portrays a well-balanced lifestyle where they live in harmony and unanimity with nature. They are very close to mountains, hills, forests, rivers, etc. The tribals are also called *Adivasi*. The term "*Adivasi*" comes from the Hindi word "*adi*" meaning 'from the beginning' and "*vasi*" means 'inhabitant'. The tribals are considered as the original inhabitants of the land.

Warm hospitality, simple ways of living, and sincere judgements of opinions are the traits of the tribal community. The trust in their traditions and the confidence to practice that in this era of modernity and globalization shows the strength of their cultural roots and the richness of their customs and traditions. The richness of their culture can be projected through the diversity it possesses in its traditional art forms, paintings, dance forms, folk songs, food, etc.

The "*Warli*" painting, which is essentially triangular or rectangular human and animal figures with stick-like limbs and round heads, originated in the terrain of the Sahyadri Hills by the *Warli* tribe.

Bhil is one of the largest tribes of India. "*Garvi*" is an ancient ritual performed by the Bhil community of Rajasthan and Gujarat. It is performed in the form of act and dance to seek blessings from Lord Shiva and goddess Parvati to get a life free from misery and pain.

The origin of "*Garvi*" is based on the legend of the demon Varkasur or Bhasmasur, when Vishnu, the preserver had succeeded in protecting Shiva by turning Bhasmasur into ashes. Ghoomar, the folk dance of Rajasthan has also come from the Bhil tribe.



The tribal women witness a lot of respect and liberty. They enjoy a very high status in their society. The women of the Bhil tribe practice polygamy where a woman is allowed to remarry after her first marriage. During marriages, it is the men who have to pay a dowry (a few goats) to be able to marry an eligible woman.

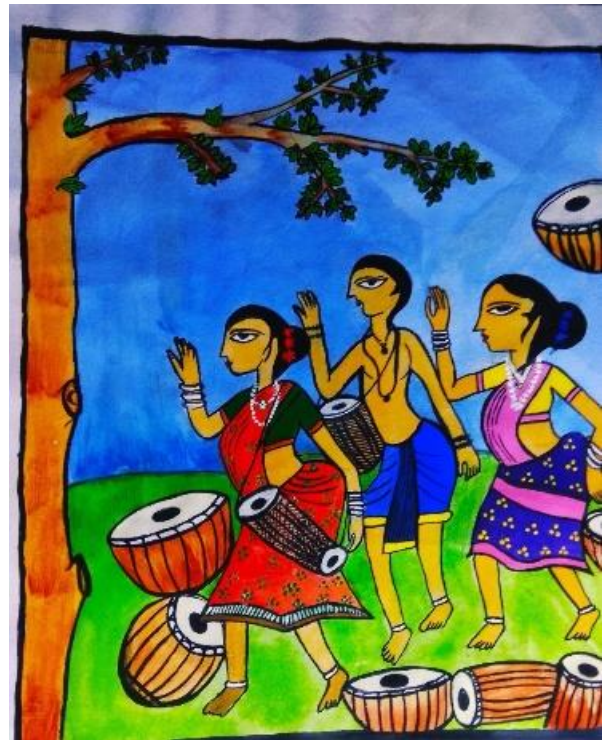
Their faith depends on memory and oral tradition rather than on sacred literature. They believe in spirits and some form of life after death. The tribals are dependent on their own genius for the development of their ideas and practices.



In folk religion, the tribals usually worship nature including rivers, trees, earth, rain, mountains, etc. Along with folk religion, the tribals practice the folk worship of their folk gods. Their folk gods are separate from the mainstream religion and do not ascribe to any major religion. Folk goddesses are called 'Amma' or 'Aji' and folk gods are called 'Appa' or 'Ayya'. Folk gods have a matriarchal structure where female goddesses are prominent. The goddesses usually do not have husbands but they have brothers and male subordinates. Some major folk goddesses and gods are 'Fertility Goddess', 'Water Goddess', 'Warrior God', and 'Shaivite God'.

Symbolism is an important part of tribal culture. Various elements are being used to represent beliefs, feelings, pride, identity, etc. Symbolism is an ancient cultural practice that is still very important for the people. There were various traditional symbolic elements and designs in use, which are now found only in literature, art, sculpture, and architecture or used for only religious purposes occasionally. Typical designs of various animals and birds were used to symbolise various purposes and occasions.

The traditional eating food of tribals includes fish, crabs, snails, ants, wild fruits and roots, etc. Bamboo and other tree-based ethnic and fermented food are quite popular among North-Eastern tribes. The eating habits of tribals are connected to their socio-cultural life and health.



Tribal culture is an example of inimitability, equality, and simplicity. Most of the tribes have their own way of living based on their own genius. Except for a few like Sentinelese, they are sociable, hospitable, and fun-loving. Tribal penetrates many aspects of culture and civilization. Indian tribal culture speaks about the diversity of the country.



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## What is Research, but a blind date with knowledge?

“What is Research, but a blind date with knowledge?” This line has been said by Will Harvey, an American software developer. This line connotes the relationship between the research process and knowledge. Now, let us start with the question ‘What is Research?’ There may be different answers to this according to different ideas and perspectives. Many scholars and academicians have given their own definitions.

“If we knew what we are doing, it would not be called research, would it?” -Albert Einstein

“Research is creating new knowledge.” -Neil Armstrong

“Research is formalised curiosity. It is poking and prying without a purpose. -Zora Neale Hurston

All these definitions convey that the research is a process of discovering new knowledge to enrich the advancement of society.

According to Will Harvey, research is a blind date with knowledge. This means a meeting between them without knowing each other and without thinking about the future. This leads to a way beyond the subject, moving towards diverse perspectives and fields.

Research is a method to acquire knowledge through surprising twists and turns.

This is not a straight path. We don't know what will happen in the way and where it will lead the researcher. In the process, we always have to start with new thinking considering it as the first meeting with the subject. These detours sometimes lead to astounding discoveries but it always gives something new to the researchers.

Research is not the only thing on a blind date. Our transitory human lives are also on a blind date with destiny where we are unaware of our future. We don't know about the infinite stories that unfold in every moment. Every time we are living our life like a maiden day. This is because of the immanent unpredictability of the universe. Even if we climb mountains, one mountain always leads to other hills or valleys. Similarly, in research, we are open to more questions than answers. This makes it hard and unpredictable. Tracing a panoply of answers across cultures and civilisations, it leads us to a beautiful and adventurous path. The solution to one problem unveils the mystery of another. For example, psychoanalysis was first used as a method of therapy, but very soon expanded to account for developments and practices in the history of civilisations including warfare, mythology, philosophy, culture, religion, literature, and other arts.



“For this we go out dark nights, searching for the dimmest stars, for signs of unseen things...”, the uncommon-minded Canadian astronomer and poet Rebecca Elson wrote in her sublime ode to darkness and night titled ‘Let There Always Be Light’. She implies that to search for something new, we should go in the dark yearning for the dimmest source of light. Our yearning to understand light has illuminated the human mind itself. Without an inner light, without a developmental visual imagination, we are blind. The light of the mind must flow into and marry with the light of nature to bring forth a new world.

An American poet, essayist, and philosopher Henry David Thoreau contemplated knowing versus seeing and what it takes to seize the reality un-blinded by preconceptions with the conclusion that “we hear and apprehend only what we already know.”



Unlike the ancient Greeks, we live habitually in a scientific worldview that often treats cognition as unessential or illusory. Yet to see, to hear, to be a human being requires even today our involvement, our ceaseless participation.

The human mind has a perennial tendency to be seduced by specific models and mistakes them for reality. It mistakes the extent of our knowledge for the limits of the knowable. We know that cognition involves two actions: the world presents itself, but we must “re-present” it. Similarly, in research, we bring ourselves with all our faculties and imaginations to the knowledge in order to give form, figure, structure, and meaning to that content. Thus, research is something that is essentially metaphysical and as such is always beyond each achievement. In the words of Albert Einstein, “Every true theorist is a kind of tamed metaphysicist.” If there are not something mystical, unexplainable, and imaginative elements, it is quite insufficient. If we knew the things merely, should we know anything really? So, Research is a blind date with the knowledge as implied also in the words of Karl Popper. “Knowledge consists in the search for truth not the search for certainty.”



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## PROCRASTINATION

Procrastination can be defined as the act of delaying or putting off tasks until the last minute. We all have dreams, desires, and goals. We want to accomplish them but how many of us have the courage to start working for it from today. 'Let's begin it from tomorrow' is our saying every time and that's nothing but procrastination- a field where most of us have expertise. We know what the subconscious mind is and how it plays with our day-to-day activities. Procrastination is also a kind of game played by the subconscious mind that stops us from starting what we want to accomplish.



Procrastination and our health are correlated. It must be seen as a hazardous element as it ruins our complete body by making it weak whether it's physically, mentally, or emotionally. Procrastination i.e. rescheduling the work tomorrow also gives us comfort for a while but takes lots of things away from us and makes us experts in giving excuses.

So the point is not to understand what procrastination is but how to get rid of it. It's already mentioned that it's a game played by our subconscious mind that is slowing the process of the brain by making it lazy. The only way to get rid of procrastination is by controlling the subconscious mind which is not that easy. But the following ways will surely help to fight against it.

- Wake up and get fresh without scrolling the cell phone.
- Start your morning with gratitude and say positive affirmations to yourself.
- Do basic yoga and asana which seems easiest to you.
- Take a bath and meditate in a peaceful place for at least 15 minutes.
- Eat healthily, take time to yourself, stop overthinking
- Avoid junk foods and stick to a sleep schedule.
- And, the most important thing is feeling gratitude for everything you're getting.

Doing the above things constantly will make a great impact on your life. This will change you in another way. You'll start thinking about what actually matters and there will be no one, not even your procrastination that can stop you from achieving your goals. So the time is to start. Either procrastinate for a while and destroy your tomorrow or destroy this procrastination and enjoy each day of your life to the fullest after all the mind is yours and who has given it the right to control you?





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## परवरिश

तू गुलाब है,  
मैं कांटा सही ।  
तू सब को भाती है,  
मैं चुभ जाता सही ।  
तू प्यार की इज़हार है,  
मैं नफरत का पहचान सही ।  
तू गुलाब है,  
मैं कांटा सही ।  
मैं तेरी हिफाजत मे,  
लोगों के नजर मे ,  
आ तों जाता सही ।  
मुझे तेरी हर एक पंखुड़ियों,  
से प्यार है,  
तुझे इस बात का पता चल,  
जाता तो सही ।  
तु गुलाब है,  
मैं कांटा सही ।



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## मेरी मां

ममता के गोद में आपके आंचल के तले, आपके हर रूप में ईश्वर का स्वरूप मिलता है!  
घर में होना मंदिर में भगवान होने जैसा है, आपके चरणों में ही तो हर धाम मिलता है

फिर क्यों मैं जाऊं मंदिर और दरगाह जब, मेरे घर में मुझे साक्षात् मेरी भगवान मिलता है!

आप एक पल भी ना दिखे तो बेचैन हो जाता हूं, आपके साये में मेरी सारा समाधान मिलता है!

दुनियां भर की खुशियां आपके कदमों में रख दूं , मेरे किरदार से मेरा मोल बस इतना मिलती है!

शब्दों में क्या कहना जीवन भी कम पड़ जायेगी बस एक बात याद रखना...एक बार खो दिया तो दूसरा कहां मिलता है?



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## उठो! तुझे जवाब देना है

उठो लेखक!

अब जरा अपनी बातों में

मिमियाहट घुसेड़ना बंद करो

और फुँफकारो उन नौकरों पर

जो पहले 'मालिक'

और आज कल भगवान होते जा रहे हैं

उठो लेखक!

अब जरा अपनी कलम में

स्याही भरना बंद करो

और भरो बारूद

की शब्दों से ही उड़ा सको

उन आसमान छेदते किलों को

जो बनाई गयी हैं,

गरीबों की रोटियां बेच कर

उठो लेखक!

अब जरा अपनी गर्दन झुका

'जी हुजूर' कहना बंद करो

और बंद करो राजसी चौखटों पर

जीभ रगड़ना, फिर चाहे सिर बचे या न बचे

उठो लेखक!

अब जरा अपनी माशूका की बालों में

तारें सजाना बंद करो, एक लेखक हो तुम

पीढ़ियों-पीढ़ियों को जवाब देना है

उठो लेखक!

देखो बाहर, अंधेरा कितना घना छा रहा

उठो!

शब्द बाण दागों

क्रांति का आह्वान करो!

# केंद्रीय विवि. तीन विषयों में 33-33 सीटों पर होगा नामांकन तीन कोर्स में नामांकन के लिए 102524 छात्रों ने दिया आवेदन

कई विद्यार्थियों ने केंद्रीय में अध्ययन को ही ही प्राथमिकता प्रदान की है। केंद्रीय विवि में प्रवेश करने के लिए 102524 छात्रों ने आवेदन किया है। इनमें से 33-33 सीटों पर नामांकन के लिए आवेदन किया है। केंद्रीय विवि में प्रवेश करने के लिए आवेदन करने वाले छात्रों में से 33-33 सीटों पर नामांकन के लिए आवेदन किया है। केंद्रीय विवि में प्रवेश करने के लिए आवेदन करने वाले छात्रों में से 33-33 सीटों पर नामांकन के लिए आवेदन किया है।



केंद्रीय विवि विद्यालय, मुजफ्फरपुर में छात्रों का नामांकन के लिए आवेदन करने का दृश्य।

## NATIONAL SERVICE SCHEME MAHATMA GANDHI CENTRAL UNIVERSITY

### Celebrating World Blood Donor Day

On 14th June 2022, at 12.00 PM

**Patron & Chairperson**  
Prof. Anand Prakash  
Hon'ble Vice-Chancellor  
Mahatma Gandhi Central University

**Welcome Address**  
Prof. Prashant Datta Singh  
Coordinator, National Service Scheme  
Mahatma Gandhi Central University

**Chief Guest**  
Prof. Chandreshwar Khan  
JCE, IIT Management Consultant and Trainer  
Vice Chairman, NITDA, Jamshedpur Boardhead

**Guest of Honor**  
Shri Vinay Kumar  
Regional Director, 2020, Madhya Pradesh

**Co-Convener**  
Dr. Anand Prakash  
Programme Officer, NSS, MGCU

**Co-Convener**  
Dr. Kamal Kishor Kishor  
Programme Officer, NSS, MGCU

<https://meet.google.com/ryu-dyfo-glhd>



## YOGA FOR HUMANITY

### INTERNATIONAL YOGA DAY

अंतर्राष्ट्रीय योग दिन



## Swami Vivekananda

12 January 1863 - 4 July 1902

"You have to grow from the inside out. None can teach you, none can make you spiritual. There is no other teacher, but your soul."

MGCU pays humble tribute to Swami Vivekananda - A scholar, spiritual leader and a philosopher. The man, who put India on world's map and introduced the empathy and love put forward by Hinduism to the world's forum through his speech "My brothers and sisters of America" at the World Parliament of Religion in Chicago in 1893, was an intellect.

Prof. Anand Prakash  
Vice-Chancellor  
Mahatma Gandhi Central University



## गुरुपूणिमा

अखण्डमण्डलाकारं व्याप्तं येन चराचरम्।  
तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः॥



## MAHATMA GANDHI CENTRAL UNIVERSITY

In joint collaboration with School of Humanities & Languages and National Service Scheme.

### Webinar on Awareness against Alcohol and Drug Addiction

On 15<sup>th</sup> July 2022, at 10.00 AM

**Patron & Chairperson**  
Prof. Anand Prakash  
Hon'ble Vice-Chancellor  
Mahatma Gandhi Central University

**Chief Guest**  
Shri. Kaushal Kishore  
Hon'ble Minister of State,  
Ministry of Housing and Urban Affairs  
Govt. of India

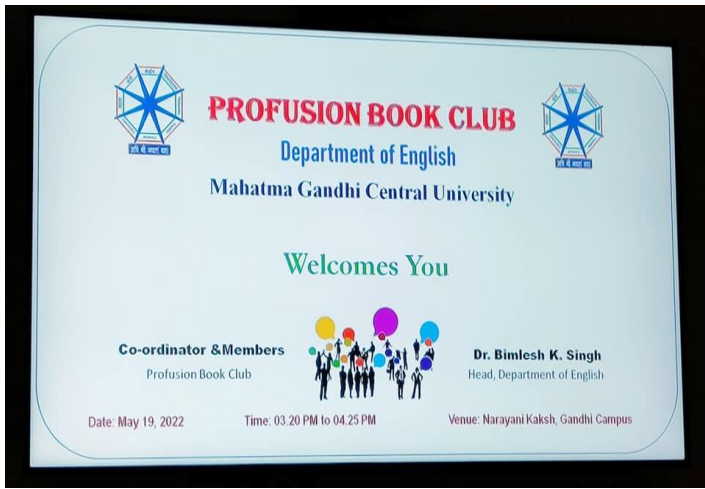
**Guest of Honor**  
Shri Akshant kant  
National Programme Convener  
Nasha Mukta Samaj Andolan Abhiyan Kaushal Ka

**Guest of Honor**  
Prof. (Dr) Shukla Mohanty  
Ex Vice-Chancellor  
Kolhan University, Chabssa

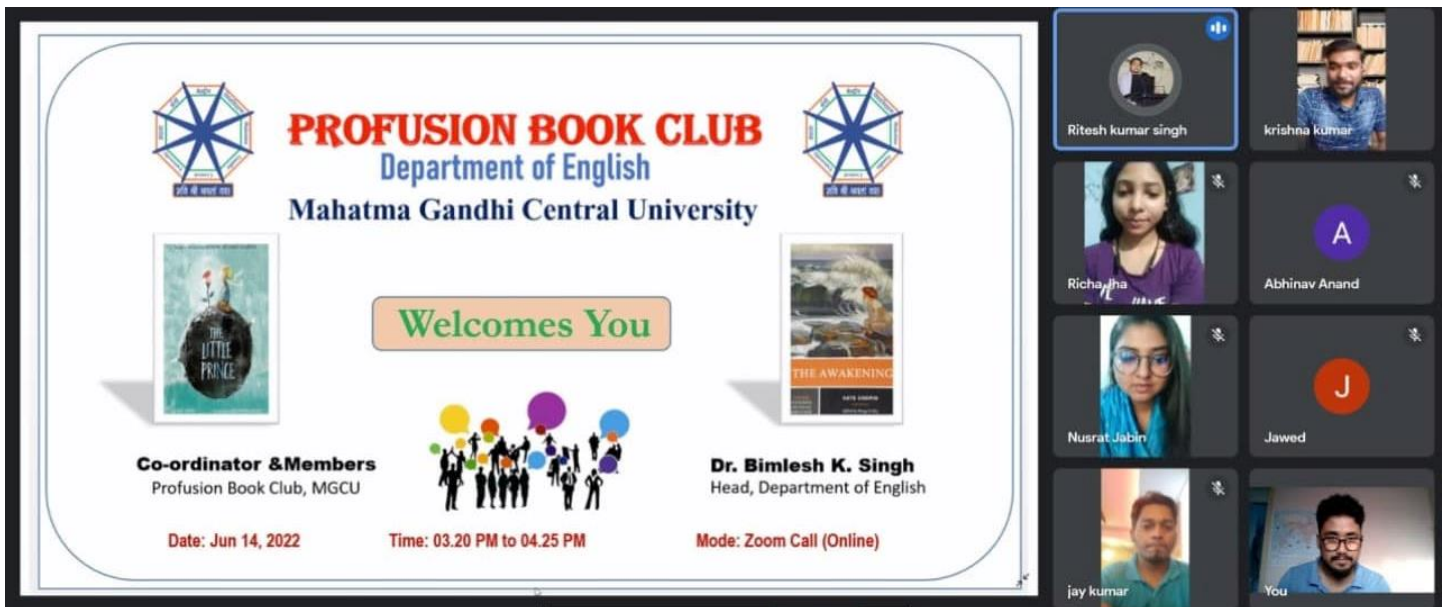
**Convener**  
Prof. Prashant Datta Singh  
Dean, School of Humanities & Languages and  
Coordinator, National Service Scheme  
Mahatma Gandhi Central University

<https://meet.google.com/ixd-cmuq-nxr>



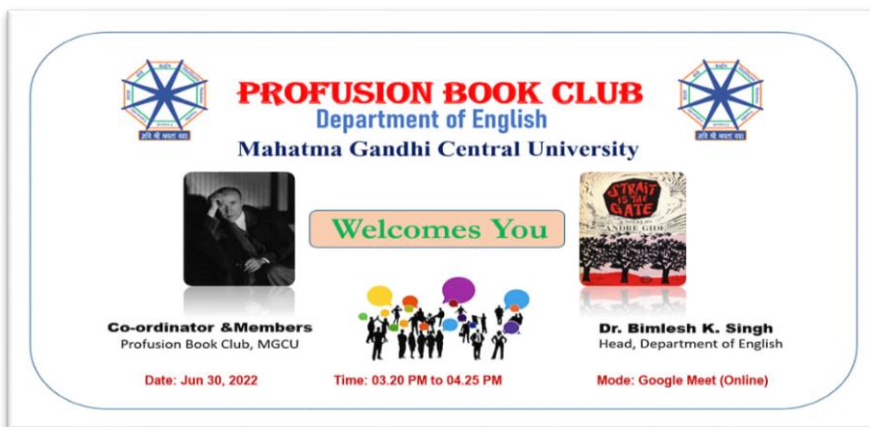


The first meeting of the Profusion Book Club, Department of English, MGCUB, was held on May 19, 2022 with the blessings of Dr. Bimlesh K. Singh, Head, Dept. of English and other faculty members. Ishtiaq Ahmed, Senior Research Scholar, was the guiding soul of the meeting and Krishna Kumar, Research Scholar, was moderating the same. Discussion took place on various themes such as Partition, Migration, Trauma Theory, Class Consciousness, Eco-Criticism etc. with reference to the works of James Joyce, Shakespeare, Amitav Ghosh, Bronte sisters, Ruth Pawar, Virginia Woolf, Jibananada Das etc. Students and Research Scholars of Dept. of English actively participated in the same.

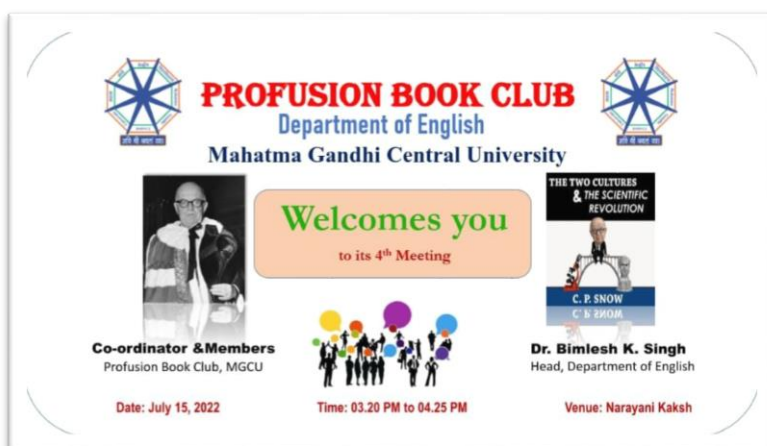
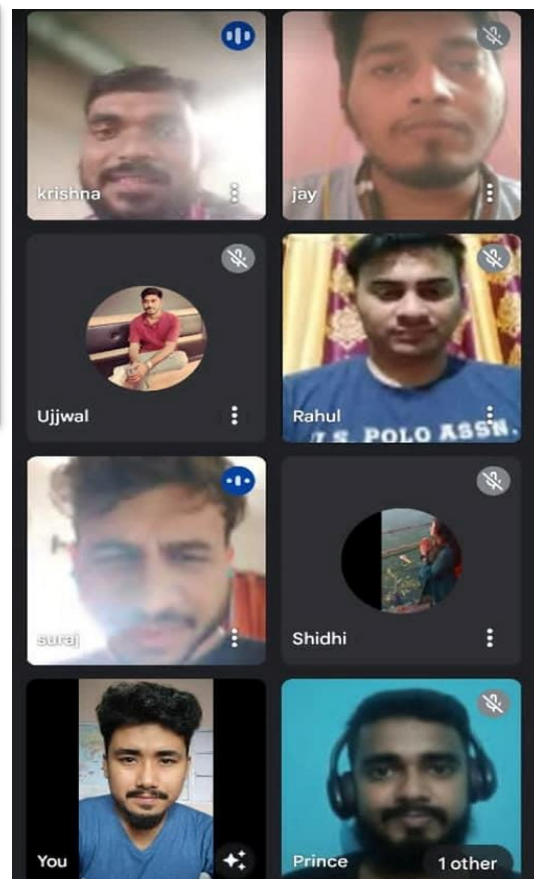


The second meeting of the Profusion Book Club, Department of English, MGCUB, was held, in online mode, on June 14, 2022 with the blessings of Dr. Bimlesh K. Singh, Head, Dept. of English and other faculty members. Ritesh Kumar Singh, Senior Research Scholar, was the guiding soul of the meeting and Krishna Kumar, Research Scholar, was moderating the same. Discussion took place on various themes such as Love, Marriage, Sex, Feminism, Suppression of Women, Individuality, Freedom, Imagination, philosophy and mind-set of grown-ups and children with reference to Kate Chopin's The Awakening and A Respectable Woman, and Antone De Saint-Exupery's The Little Prince along with Ruthpawar Jhabwala's select works. Students and Research Scholars of Dept. of English actively participated in the same and their inputs and critical appreciation of the texts were praiseworthy.





The third meeting of the Profusion Book Club, Department of English, MGCUB, was held, in online mode, on June 30, 2022 with the blessings of Dr. Bimlesh K. Singh, Head, Dept. of English and other faculty members. Rahul Kumar Mishra, Senior Research Scholar, was the guiding soul of the meeting and Krishna Kumar, Research Scholar, was moderating the same. Discussion took place on various themes such as Love, Marriage, Sexuality, Feminism, Modernism, Stream of Consciousness, adolescence, and mind-set of grown-ups with reference to Andre Gide's Strait is the Gate. Students and Research Scholars of Dept. of English actively participated in the same and their inputs and critical appreciation of the texts were praiseworthy.



The fourth meeting of the Profusion Book Club, Department of English, MGCUB, was held on July 15, 2022 with the blessings of Dr. Bimlesh K. Singh, Head, Dept. of English and other faculty members. Rahul Kumar Mishra, Senior Research Scholar, was the guiding soul of the meeting and Krishna Kumar, Research Scholar, was moderating the same. Discussion took place on Science versus Literature and Religion with reference to C P Snow's The Two Cultures and the Scientific Revolution along with various authors and their works such as Matthew Arnold, Charles Darwin, Mary Shelly etc. Students and Research Scholars of Dept. of English enthusiastically participated in the same and their inputs and critical appreciation of the texts were incredible.



## Heartiest Felicitations



The Department of English organizes special lecture on **The Falcon cannot hear the falconer: The Quest for Renaissance Moorings** by Professor Nibha Singh, PG Department of English and Research Centre, Magadh University, Bodh Gaya, Bihar. In her lecture, Prof. Singh delivered a very informative and elaborative lecture with reference to Yeats, Milton, Donne, Freud, Eliot, Wordsworth, Blake, and Kabir along with their works. Research Scholars and students of Department of English enthusiastically attended the lecture and actively participated in the question-answer



**E** e-appointment.dsss... 12:40 pm  
to me

Dear SHRAWAN KUMAR,  
Congratulations, You are nominated by DSSSB for the Post 50/21 - TGT (ENGLISH)-MALE. Your offer of appointment letter for the Post 50/21 - TGT (ENGLISH)-MALE has been issued.

Please report for documents verification along with the offer of appointment letter (in original), all relevant documents (in original) and with your recent photographs.

**Document Verification Venue: THYAGRAJ SPORTS COMPLEX LAXMI BAI NAGAR DELHI - 110023 (NEAR INA METRO STATION)**

**Document Verification Date and Time: 12/08/2022 at 2:00PM**

Physical copy of the offer of appointment letter will be sent to you by SPEEDPOST soon.

This issues with the approval of Competent Authority.

**Note:- This is a system generated e-mail. Please do NOT reply to it.**

Thanks  
e-Appointment, GNCT of Delhi.

**Shrawan Kumar, PhD Scholar, nominated by DSSSB for the 50/21 TGT English- Male.**



**Tapas Sarkar**

Ph.D. Research Scholar;  
Dept. of English

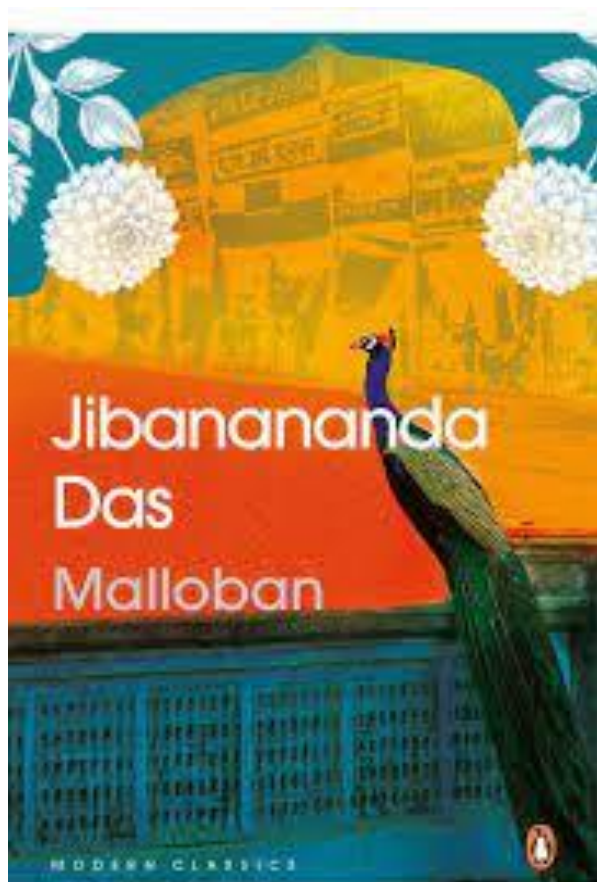
**Das, Jibanananda. *Malloban*. Translated by Rebecca Whittington, India: Penguin Random House India, 2022, 216 pp., MRP 399 (hardback). ISBN: 9780143451686.**

*Malloban* is a Bengali novel written by Jibanananda das (1899- 1954) in 1948; the English version of the same text, for the first time, is translated by Rebecca Whittington and published this year. Rebecca Whittington is a Bengali-origin scholar who has completed her Ph. D. from the University of California. Along with translation, her study areas are Bengali literature, Tamil, cultural studies, and comparative studies. This current translation of Whittington is the only novel that is translated into English among the other fourteen novels of Das.

Jibanananda Das is mostly acquainted as a modern Bengali poet just after the name Tagore. Das's remarkable poetry collections are *Jhara Palak* (1928), *Dhushor Pandulipi* (1936), *Shreshtha Kobita* (1954), and others. It is Clinton B. Seely who translated most of Das's poems and wrote his biographical text *A Poet Apart: A Literary Biography of the Bengali Poet Jibanananda Das (1899-1954)*. With Seely's contribution, Das is recognised as a poet worldwide. Now, many of his poetry collections are translated into English. But, as a prose writer Das's identity is still concealed. Though some scholars have translated some of his short stories earlier, Whittington's translation of *Malloban* is a significant addition to Das's worldwide literary recognition; this translation will expand novelist Das's identity to the outer English world.

The novel *Malloban* is the third novel among four novels of Das written during the Partition; the other three novels are *Sutirtha*, *Jalpi Hati*, and *Bashamatir Upakhyon*. Though the novel was written in 1948, the background story of the novel is of 1929, set in North Calcutta in the winter of that year. The novel deals with the topsy-turvy problematic life of a lower middle-class middle-aged man Malloban. His uncertain and fragile relationship with his family, especially with his stubbornly strange wife Utpala.

Malloban is the protagonist of the novel. The novel commences with the remembrance of his past, the days long back when his birthday would be celebrated. Now, he senses the unbearable disaster of his life facing the present situation. He knows how his life has changed. Even twelve years after their marriage their relationship has become worse. In Kolkata, Malloban lives with his family in a rental home. But, for a long time, he is not allowed to sleep with his wife Utpala; Utpala neglects him and mocks him in whatever possible way she can. Malloban is forced to sleep in the downstairs room; he has questions to ask Utpala, but he is never answered. Utpala never tries to understand Malloban's struggles with physical and mental turmoil. She demands anything she wants. On the other hand, Malloban with all his strength wants to conquer



Utpala's heart which never happens in the novel, till the end. The only office routine he follows is now his place to find the answers to his questions. But, the events around them make him more pathetic, hopeless, and helpless.

This novel can be seen as an interpretation of the public sphere in private life, or the fiction as Das' biographical interpretation. Poverty, identity crisis, complex man-nature relationship, family violence, caste, and gender issues are explicitly demonstrated throughout the characters of the novel.

Whittington's translation contains an Introduction, a Note on the title and Character Names, a Note on Translation, Malloban (text), and an Acknowledgment. In the introductory section, she has explained the contemporary age and motif of the writing of the text; she also explains how she has kept the title "Malloban" of the novel with the appropriate pronunciation of the Bengali title and how the character names are meaningful from Bengali cultural context. Whittington also explains that she started the translation of the text as her P.G. project in 2009, and finally with several draft checks published in 2022. Then there is the main translated text which consists of twenty-four chapters. And, finally, the book concludes with an acknowledgment.



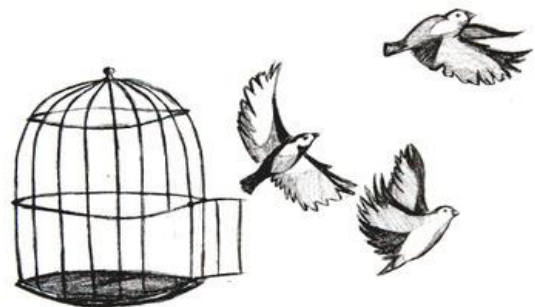
Significantly, Whittington's Malloban is an unprecedented translation with its simple and comprehensive language. The 'naturalness' of the text makes the reader follow the narrative of the text in parallel. For Non-Bengali readers, she could have provided a glossary in the end. Yet, the text has great value to the English world introducing Das's prose fictional literary imagination, and representing Bengali culture, society, tradition, and literature to the world literature.

Whittington has quintessentially translated this novel. Her choices of phrases and diction are easy to follow with a parallel narrative of the original text. To avoid the vagueness of textual meaning, Whittington has not only used appropriate words, but she has also used Bengali words and phrases to retain the exact Bengali sense. Therefore, though the novel is translated into English, to many it may seem difficult to comprehend the overall text. For, Whittington has not used any glossary in the end of the book. As Whittington says, "However, it will inevitably read differently for different readers, sometimes familiar sometimes strange." So it can be said that for a Bengali reader it is easy to follow, for an Indian it is little toil, and for a foreigner, it is a matter of great effort.

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**"The highest education is that which does not merely give us information but makes our life in harmony with all existence."**

~Rabindranath Tagore



Sources: Images: Web/ Author, Reports: The Official Social Media Pages of MGCUB and the Official Facebook Page of Department of English.

For updates related to Harmony, Visit: <https://www.facebook.com/Department-of-English-Harmony-Mahatma-Gandhi-Central-University-Bihar-109472884807653/>

Please feel free to write your feedback at [harmonymgcub@gmail.com](mailto:harmonymgcub@gmail.com)

For more information about the university, please visit the website: [www.mgcub.ac.in](http://www.mgcub.ac.in)