



Message from the Hon'ble Vice-Chancellor

I am happy to know that Department of English is bringing the 7th 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



Song of Freedom

Unbounded joys dash with the shore
Of life, and the curiosities ever cajole,
And human beings desire furthermore,
Life's bounties come reduced in a ball.

Gone are the days of servile living;
Of subservience and suffering all
Making country a cursed surviving
Let's be ready to recall clarion call.

History of Geography and vice Versa,
Awaits vision and constant revision
Culture and civilisation grow per se,
Transcending the twists of invasion.

Smile brethren, smile; your harbingers
Come with garlands of proud legacies
Assembled to resonate ways as singers,
As the dawn of harmonious immensities.

Dr. Bimlesh K. Singh
Head, Department of English



Zeal

Feel the sober gentle breeze,
The paradise new sunshine,
Play on the music of flowing streams,
And celebrate the graveness of the sky,

There is a point of equilibrium in us, a juncture that neither starts nor ends, it remains constant, leads nowhere. It is a point of subtlety, where the material and the immaterial abstractions of the human mind and body meet each other and then create a confluence of conscious & unconscious, and the serotonin, dopamine, endorphins, and oxytocin, all the feel-good hormones ensure harmony between the two, mind & body. All human endeavours are motivated to acquire the right balance of hormones, in common words; the hunt for happiness is the ultimate goal. However, it is a subjective concern yet very objective. This is a simple phenomenon of nature that is available to all, but the question is, why despite achieving great advancements, mankind in general, lacks the 'X factor' of happiness. The answer(s) appear difficult and complex; if we dig into the philosophical analogies for the answers it will take us into an unending philosophical discourse. Rather, let's not try to find the answers in the outside world and go on the hunt that starts from the self, sooner or later, one will reach at a point where the answer ends in the question and would wonder that he or she always knew the answers, it was all engraved into the self. The easiest way to find the self and the answers is to submerge into the elements of nature and allow the self to get soaked into it. Nature will simplify the complexities at its own pace and time. We all must have had experienced it, however; our senses sometimes fail to capture the fine details of nature. The volatile moments and living in the present reality is the magic potion of happiness. When the fresh air hits our numb & dull face after the toils for the thing which we often misjudge as the happiness and the ultimate goal of life, acquiring materialistic wealth and power to build an ego that remains untouched and unchallenged; for a moment of second that gentle breeze makes us human. This life is not a race rather it is a journey to be lived in the present moment without bothering about the future and regretting the past. Share the warmth of life because it is *Now and Nature*.

Thank you

Ritesh Kumar Singh



Dr. Umesh Patra
Assistant Professor
Dept. of English

Missing the Idiot Box

Not so long ago, television was called the idiot box. Discerning parents would consider it their infrangible right and duty to warn their children of the dangers of indulging too much in television. I remember I used to turn off the TV as soon as I heard the sound of father's scooter nearing the premises. During the examination, watching TV was a sin. One of the chief attractions of summer vacation was the freedom to watch as much TV as possible without much restrictions. It might sound like the golden olden days, but TV was a wholesome medium of entertainment without being a day-long obsession. There were compartments, gendered and catering to different age-groups. My father watched the news that was broadcasted only in specific time slots containing the briefs of national and international matters conveyed with a professionalism that didn't betray any subjective bias. My mother and other women-folk in the neighbourhood had their quota of *saas-bahu* (family drama) serials. Each episode ended with a twist. As soon as a lead actor got a film offer, he or she left the show and was replaced with a new actor. I loved Shaktimaan. Most children my age did along with specific cartoon programmes dubbed in Hindi. Who can forget about gems like Ramanand Sagar's *Ramayana* and B R Chopra's *Mahabharat*. After the advent of cable TV and the

proliferation of channels, slowly the tagline idiot box disappeared. There were channels dedicated for specific user experiences. Channels devoted entirely to cartoons or to news, or both.

Last summer, at home, I found my niece glued to some series concerning chudail or dayaan in YouTube. She can't have her meal without the mobile. At the same time, my father was watching some local news on his mobile phone. My sister was probably studying with the headset on. My mother also had some channels served on her cell phone. I was the only one religiously watching cricket on the television. During the game, I like to keep the remote to myself, I get extremely pissed off when people change the channel during commercial breaks between the overs. But I found no rival at home. No one was interested in the remote. I just learnt that the channel was subscribed just last week through a missed call. No one watches TV as much as they did. Now each member of my family has an escape route through their audio-visual devices. When my friends arrive, they too come browsing through WhatsApp. Between pauses of conversation, between sips of tea, their eyes invariably move to the digital screen. Now I miss the idiot box. It had the potential of binding the entire family together watching one programme at a time. On occasions, one entire mohalla watched one programme. Noticing that I was the only one watching the TV while all of them were relegated to their corners, I too put on the ear-phones and watched cricket through mobile indolently reclined on my bed.



Prabhat Anand
Ph.D. Research Scholar
Dept. of English

The Highlights

"I, Dr Faustus the Second,
A learned fool of the Higher Education System,
Who sold his youth

Just for a government job,
Will lecture you all today
On the highlight of my life"

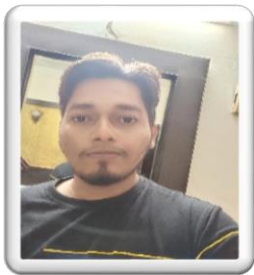
One entrance test at a time
My dream broke.
The sorrow sapped the vigour
And what left was 'a marginalized me'.
But this prolonged crisis (unemployment)
Had by products - my degrees.
The degrees that couldn't even
Give me a clerical post,
Made me a professor.

What must be weighed?
Is being counted.

What a hell of a system!

Wasn't that a university?
That shaped the glorious Chandragupta
And shattered the indomitable empire of Dhanananda?

Dear Mephistopheles,
Burn my degrees with a match stick.



Jay Kumar
Ph.D. Scholar
Department of English

Imagining Tilak's Swaraj through Ambedkar's Perspective

In India, the idea of nationalism emerged as an anti-colonial movement where the uniting force was anti-colonialism. During the colonial period, subaltern leaders like Ambedkar and Phule contested this idea of nationalism as this discourse lacked the participation of subaltern voices, and called for a more inclusive, just, and comprehensive definition of nation. Post-independence, the political apparatus got under the control of the upper caste bourgeoisie which ultimately led to their cultural hegemony. Post this, the nationalism discourse started to build around the cultural identity of the nation. But the subaltern leaders find this unjust and undermining their cultural and political rights. This "contesting idea of a nation" became more popular and comprehensive with the advent of subaltern studies of Ranjit Guha, Partha Chatterji, Shahid Amin, and Gayatri Spivak. They added the subaltern voices and viewpoints to the mainstream discourse which were absent. In present times it has become a multidisciplinary discourse.

This paper looks into Tilak's idea of Swaraj and Nationalism from the subaltern perspective of Dr. Ambedkar.

When Tilak proclaimed, "Swaraj is my birthright and I shall have it", it started the radical form of nationalism in India. After deciphering Tilak's concept of swaraj and nationalism, it can be concluded that his

swaraj came from the Hindu religion. He depended upon the Vedas, Gita, and Hindu spirituality to propound the philosophy of nationalism. His idea of nationalism was based on political, cultural, and economic pillars. He prioritizes the political transfer of power over any social reforms. He found any kind of social and cultural reform as an obstacle in achieving political independence. Even while founding and propagating Swaraj, he avoided to put forward the detailed socio-political and economic structure of self-rule. While calling for self-rule by the native Indians, Tilak didn't mention who those native Indians are. His idea of nationalism includes the bringing back of "the glorious Hindu culture and traditions". He believed that the criticism and reform of Hindu tradition and culture would result in the Anglicization of our institutions and hinder the making of the collective consciousness of nationalism. Since Tilak belonged to the Hindu elite bourgeois class, it's imperative that his viewpoints lacked the subaltern consciousness and thus he overlooked their concerns and questions.

In comparison to Tilak, Ambedkar's idea of nationalism was based on subaltern or marginalized perspectives since he himself belongs to that stratum of society. Ambedkar's nationalism is based on rationality and practicality in comparison to Tilak's religion and spirituality. For Ambedkar, the liberation of the Untouchables was the foremost issue and he emphasized that they had to come forward for its realization. Thus, Ambedkar provided a subaltern perspective to see through the chameleon of Indian caste-ridden social set-up and ways to guard the interests of the then outcastes. After his failed pursuit of reforming the Hindu caste system, he concluded that until and unless the

authority of the Dharmashastras, which provided divine sanction to the system of discrimination based on caste, was shaken, the eradication of untouchability could not be realized. It is in this context that Dr. Ambedkar's views on Indian nationalism need special attention. His views on Indian nationalism are in stark opposition to the dominant discourse of Hindu nationalism of Tilak and Gandhi or the communist nationalism of M.N. Roy.

Dr. Ambedkar's conception of nationalism articulated and synthesized the national perceptions and aspirations of the downtrodden. It aimed at establishing a casteless and classless society where no one would be discriminated against based on birth and occupation. According to Ambedkar, since the dominant Hindu discourse of Indian nationalism remained indifferent to the removal of the caste system, and the economic analysis of the communist secular socialist school also failed to highlight the issue of caste in its mechanical interpretation of class, Ambedkar – himself an Untouchable and victim of untouchability – formulated his own framework from the perspective of the Untouchables to understand the system of caste and untouchability. The foundations of Dalitbahujan nationalism lie in this framework developed by Ambedkar. It aimed at restructuring Indian society into a casteless and classless society – an egalitarian Sangha.

Any discourse of nationalism bereft of annihilation of caste was just not acceptable to him. The agenda of the annihilation of caste was so important to him that it became a central point of his struggle against colonial rule. In the first Round Table Conference, he minced no words in criticizing the British government for its failure to undo untouchability.

Swaraj without the extinction of caste had no meaning for Ambedkar. In his undelivered speech to the Jat-Pat Todak Mandal of Lahore, he said, "In the fight for swaraj you fight with the whole nation on your side. In this, you have to fight against the whole nation and that too your own. But it is more important than Swaraj. There is no use having Swaraj, if you cannot defend it. More important than the question of defending Swaraj is the question of defending Hindus under the Swaraj. In my opinion, only when the Hindu society becomes a casteless society that it can hope to have strength enough to defend itself.

Without such internal strength, Swaraj for Hindus may turn out to be only a step towards slavery." Thus, it was Ambedkar's subaltern perspective, which distinguished his conception of Swaraj from that of the protagonists of the various shades of the national freedom movement. In his editorial in the Bahishkrit

Bharat, Ambedkar wrote on 29 July 1927, "If Tilak had been born among the Untouchables, he would not have raised the slogan 'swaraj is my birthright', but he would have raised the slogan 'annihilation of untouchability is my birthright'."



In conclusion, being a member of the postmodern democratic world, it's our moral duty to deconstruct the ideas and ideology of the past, present, and even future. We cannot afford to be unilateral and one-dimensional in our approach as it could lead to overlooking the diversity and multi-dimensionality of society. The patriotism and national integrity of Tilak is un-debatable, but his idea of nationalism and swaraj might need to be looked at from different perspectives in order to formulate a more inclusive and vibrant idea of a nation for present India.

**“Swaraj is my
birthright,
and I shall have it!”**

~Bal Gangadhar Tilak



Priya Kumari
B.Com (H) (Sem. IV)

And We Grew Up!

From that child who used to share his tiny cut on fingers with her parents to one who is now hiding her tears from them we all changed and grew up? The moment we started the journey to our teenage, we saw a world where people don't always treat us the way we treat them, they hurt us, they break us and we get bullied in one way or another in school. However; we never told about it to parents because they never asked us anything except our grades and studies. We cried but didn't share it. And in this way we grew up but the bond with our parents fall apart as we started hiding our pain, we stopped telling our tiny secrets to them, we bore so much in our schools but never shared it. An invisible boundary was there that restricted us from opening up to our parents. Dear parents our teenage is not so easy, at this age we don't have to only deal with studies, there are some things that affect us more than studies. Our friends, our broken attachments, and bullies, because of these things our heart gets shattered sometimes. But every time we return from school all you ask is what have you studied and how many marks you got. Why you don't ask, how was your entire day? Have anyone hurt you? or have they bullied you? We waited that one day you will ask us and we will tell you about all those untold pain that we were hiding because you never asked.

Dear parents why did you just tell us that consider me your friend but you were never there when we needed you as a friend to understand all our problems that were over and above studies and to help us resolve them, why it was studies that you only prioritised? The moment when this world had many times broken us, we hesitated to share it with you. We cried by holding the pillow but didn't let you hear our scream. We cried because someone made fun of us in school or because someone mistreated us, but every time we dealt with it on our own. Every time you were with us, but still miles apart while it came to sharing our emotions. Those sleepless nights when MAA asked me how are you and after replying fine, I cried, which created a distance between us.

Now after hiding all my pain and sorrow it's in my habit to limit sharing with you. I never wanted this distance between us, but it happened and after years even though I want to share, my heart stops me and tell me to deal with it all by myself. It hurts how fast we grew up and that bond of child and parent is now left with just fulfilling our needs. Those silly complaints we used to have with Maa-Papa are no more alive.



Dear parents, we don't know whose fault was all that started this emotional separation among us, but we never wanted to deal with all our teenage problems by ourselves, we needed you but for some reason, you were far from your kid when they needed you to hug them and ask about those things that mattered a lot other than studies.



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

Go on and on

Make a plan and go on

Work accordingly and go on

Feel the need of the hour and go on

Do the required hard work and go on

Down the expectations and go on

Ignore the frustration and go on

Fulfill the criterion and go on

Leave the tension and go on

Understand the situation and go on

Accept the fluctuation and go on

See the change and go on

Perceive the difference and go on

Clarify the misunderstanding and go on

Remember the mistake and go on

Remain attentive and go on

Give another chance and go on

Improve & let improve and go on

Do the best and go on and on and on...



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

Breaking the Cage

Finding a bird inside a cage

Is a great knowledge of your mind,

Finding a bird flying out of the cage

Is the greatest beauty of your heart,

Breaking the cage into dust

Is a true strength of your body,

Breaking the cage-bird relationship

Is the truest existence of you as an entity.





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

IS CASTE-WISE RESERVATION A BOON OR BANE FOR INDIA?

Nothing can be built on the foundation of caste. Anything you build on the foundations of caste will crack and never be complete.” **Dr. B R Ambedkar**

In India, caste was established primarily to create a division of labour and specialization in the economy. However, what the caste system evolved into over time has remained one of the most serious social issues in Indian society to this day. It has marginalized, the lower castes to the point where integration into mainstream society has become a distant dream for them.

The reservation mechanism was created primarily to provide Dalits with opportunities for growth and development. As a result, caste has not vanished from contemporary politics. Various reports, such as the Kakasaheb Kalelkar Commission and the Mandal Commission, have played an important role in it. However, in today’s scenario, the caste-based reservation may or may not be beneficial to the country:

Pros of caste-based reservation

There are research papers, newspaper articles, media reports, and documentaries like ‘India Untouched’ that clearly show that caste is as prevalent in India today as it was decades ago. Even after 70 years of independence, issues such as untouchability and inequality remain prevalent, primarily at the grassroots level, particularly in rural India. As a result of the reservation, Dalits have the opportunity to improve their socioeconomic status by taking advantage of the opportunities.

Cons of caste based reservation

If caste-based reservation persists in India for an extended period of time, we will never be able to eliminate its gravity. The caste system has rotted the entire society, and people have accepted it without questioning it. The validity of caste-based reservations being used by the people is still being debated.

Those who need it the most are still unable to reap the full benefits. As a result, continuing with a caste-based reservation can be harmful because

it creates a further divide in society without providing adequate benefits.

Solution

Instead, reservation based on economic status, i.e. annual income, can be viewed as a viable solution for providing some of society’s most excluded groups with a chance of inclusion through the medium of reservation in jobs and education. This can aid in closing economic gaps between people and softening the rigidity of the caste system. Many people have even abused caste-based reservations by fabricating fake certificates.



“True knowledge is not attained by thinking. It is what you are; it is what you become.”

— Sri Aurobindo & The Mother



Shidhi Kumari
M.A. Eng. (Sem. III)

Bigg Boss

"Bigg Boss". It is a television reality show. As I have been a regular viewer of the show, I find it appropriate to share my experiences about the same; a take on Bigg Boss.

In this show, there are many popular actors, actresses, singers, dancers, comedians, leaders, directors, saints, creators, and others; including common people. In fact, few of the contestants belong to different countries as well. They all belong to different castes like Hindu, Muslim, Christian, and others but they all live and participate together which in itself is something to learn about especially in the present divisive environment. All the members participate as contestants and they live here together out of their comfort zone.

I used to watch this show around four years back. When I started, I didn't understand much about what was happening here and like any new viewer, I too was confused to see them quarreling, blaming, and fighting among each other. In the beginning, watching it was a pain in the eyes but as I continued, I got to know about the format and purpose with which this show is being aired. As I understood, what I found was that all the contestants come together under a roof for the first time with or without knowing them before. In the beginning, they observe each other's behavior, interests, likes and dislikes, views, and ideologies and based on that, they make their groupings and then the strategy to complete the task given to them. At times, they compete tooth and nail and suddenly they tend to help others, which is fun to watch. Sometimes I noticed that some of the contestants behave like enemies and suddenly they come together for no reason. We find that the friendships the contestants built here last for years. Sometimes we see how for the sake of friendship few contestants even let their opponents win which shows how at times friendship matters more than winning or losing. This is fascinating to experience because friendship is the first relationship that a person builds on his/her own. In life, we get enough chances to build our own relationships including with our spouse or with our business partner but among all others, friendship stands out not because it is the first relationship that we

build on our own but also because it is not based on the parameters of any need or any give and takes. It is just based on acceptance and admiration.

So according to me, this is a wonderful show to watch. In this show, contestants fight and raise their voices for their rights. This is an appreciable quality as we all have the right to speak for ourselves. They give their best for winning this show. They don't worry about others when it comes to their perspective of right or wrong. As I said before, all this is fun to watch but at the same time it seems like everything is scripted and staged and we the viewers are being fooled for no reason. Though this show has many flaws despite that, it is fun to watch and entertaining. Along with that, in a very subtle way, it also teaches us a lot about how we should be or how we should not be in our life. It gives us an opportunity to observe and learn from different personalities.



To conclude, I would like to align my voice with those who live their life as per their wish and will without caring much about others. These are the reasons why despite much criticism and trolling for years this show is being aired.



Aditya Kumar
B. Com. (Sem. II)

SELF-LOVE

Everyone is talking about love but no one talks about Self Love. So today I will talk about what is Self-Love. According to me, Self-love means being in love with the person in the mirror, who's been through so much but is still standing. Self-love begins when we observe our actions and words with compassion as if we were our own best friends. It means to support yourself and keep yourself happy and love yourself when there was no one to support you. Love yourself first, because that's who you will be spending the rest of your life with. Self-love comes from Self Discipline. It means doing the right thing for you and others. It is not what you like to do or what your feelings tell you, it's all about what is right. Self-Discipline always comes from responsibilities in every situation with love. In short, Self-Love means we have to do what is the right thing for our body, mind, and spirituality. It is actually what we think for ourselves betterment without harming others.

Self-love is like a magical lotion to heal a tired, comfort a weary mind, and fill your grey life with colorful positivity.

Self-love is all about:

1. Self-care
2. Self-respect
3. Self-positive things and include all things that make you better.

People do so much for their loved ones, without even giving a single thought, they go beyond whatever they are capable of. Imagine loving yourself that much and taking care of yourself and your dreams. Then you will be capable to do anything at any level. Jealousy, self-doubt, and comparison are the biggest enemies of self-love. Usually, people misinterpret Self-Love as Selfishness. Earlier I also thought that self-love is selfishness and Sacrifices are actually true love. But as I grew up I understand that self-love is more than sacrifice at all. I discovered this thing a few months ago, and my self-love changed my life completely, and still, I have a long way to go...

And "Yes I am in love with myself".

The ones who love themselves are the ones who love the universe. When you learn how to love yourself, everyone wants to be with you. You don't need to beg for love because now

"You are the love"



Ujjwal
M.A. Eng. (Sem. IV)

Glorious Five Years

I cherish the memories, the favourite past times I had in my life! It was the year 2017. I decided not to proceed further in the stream of science (PCM) and I came to know through my friend Abhinav that a central university has opened in Motihari. I had no idea about it but it was sure that both were desperate to get admission so that the frustration of sitting solitary in the 10 by 20 room could be propelled further. Well, the time came nearer and I got admission to English Dept.; Professor began taking classes regularly, and it was surprising for me because in Motihari after class 10th, classes are not taken. It becomes the accountability of a student to run one institute to another and finish off his/her syllabus and pass board exams. At that



juncture, a lot of protests used to take place in the university, and 'sine die' hangs around the catastrophic one. We felt what would happen next but as time passed, we became habitual of that process. Like lecture got over, we usually got to see such protests. In such conditions, professors continued to take lectures, and academically we never felt that we are impacted by such activities. I still feel proud that it was the only department in the university that offered more than twenty professors who acquainted us in three years. And it would be also correct to say that it is the only central university that experienced the appointment of five VCs in the last five years. Having only three permanent professors in the department was also a blessing, every new semester we used to get two or three new professors for the core paper. One regret was always there with my colleagues, they remained junior and never got a chance to call themselves senior. In UG, there was a senior batch and later the UG courses were not continued and M.A. was introduced. So, we all remained 'Junior'. For the first time after a long process of struggle in UG, we got an academic tour of Rajgir with my seniors. In masters (Post Covid) a lot of things changed, we shifted to a permanent campus and we got HOD for the department, new professors were appointed, and the number of research scholars increased.



We became seniors for a year and got the experience of an unforgettable tour to Bodhgaya. Now it seems that we are much more stable. Our department always believes in Universal harmony. Academics have always been the prerogative and I assume students would continue to get benefitted in near future too.

What we gained in the last five years cannot be printed on an A4 certificate. University is the place where you laugh, argue, learn, fight, sit next to each

other, ruminate on absurd drama, and dream of changing the world. Yes, it is the university that provides space to everyone.

Adieu!



Suraj Jaiswal
Ph.D. Research Scholar
Dept. of English

You.

The strength lies within you
 The people can carry you
 The weight is light in front of you
 The river is smaller than you
 The anger dissolve in you
 The attitude resolve in you
 The tear can change by you
 The ego has nothing in front of you
 The fighters are melt in you
 The villain can understand you
 The nature lies within you
 The distance are shorter in you
 The path becoming diminishing in you
 The feeling of ones lies in you
 The starter can start with you
 The shaking the hand is lesser than you
 The all party is the face of you
 You have everything within you
 When whole universe smile with you.



Sanjana
M.A. Eng. (Sem. III)

Subhash Chandra Bose and the Indian Struggle for Independence – An Alternate History

In 1939, Subhash Chandra Bose (famously known as Netaji) after resigning from the post of Congress President over ideological differences with Gandhi and his loyalist supporters in Congress formed the All-India Forward Bloc which also did not give the result he expected. In 1940, he was arrested for organising a mass protest in Calcutta for the removal of the “Holwell Monument”, which stood in memoriam of those who died in the Black Hole Tragedy. After a seven-day hunger strike in prison, he was released and placed under house arrest from where he escaped as a pathan on 17th January 1941. He made his way through Afghanistan to the Soviet Union and then to Berlin through Rome.



In Germany, Netaji tried to persuade Hitler to help the cause of the Independence of India through an armed revolt. Netaji was attached to the Nazi Special Bureau for India and from there he started broadcasting the Azad Hind Radio. He also founded the Free India Centre in Berlin and created the Indian Legion (consisting of 4,500 soldiers) out of Indian Prisoners of War (PoWs) captured from North Africa.

In no time, Bose realised that Germans are in no mood to help India in any substantive manner as they were only using him and his cause as a propaganda tool against Britain. Bose saw the benefit in moving out of Europe and went to Japan through a submarine where the Japanese captured Singapore along with 45,000 soldiers. Rash Behari Bose along with Captain Mohan Singh and with Japanese help raised the Indian National Army (INA) consisting of Indian PoWs.

By this time Rash Behari Bose was quite old and was not in good health to give the leadership the INA needed. As Netaji headed to Asia, he took the control of the INA and became the head of the Provincial Government of Azad Hind. He was also the de jure in charge of the liberated areas of India such as the Islands of Andaman and Nicobar. Though Netaji became the de jure in charge yet the de facto power remained with the Japanese army and their administration and on the ground, there were no big changes occurred.

Netaji was the first Prime Minister of India as he headed a government that was recognised by other governments including Japan, Germany, Italy, Thailand, and their allies. He was in charge of an army. He issued his own currency and his own stamps. He was also in charge of the liberated territory of India.

As Japan lost the war to the US, INA too was forced to surrender in August 1945. The officers of INA were marched back to India and were put on a public trail in Red Fort, famously known as the Red Fort Trail. This was a strategic



mistake that the British made as the war was going on, the information about Netaji and the INA was kept in control and most of the Indians were unaware of the INA and their war against the British Empire to free India. By putting the officers of the INA on a public trail, even the general public came to know about them and Netaji.

During the INA trial, it is said that the old *baoli* (stepwell) in the Red Fort was used as a prison. It is said that Colonel SN Khan, PK Sahgal, and GS Dhillon were kept here and other INA veterans were kept in the nearby fortress of Salimgarh.

The INA trial created such a sensation across India that the grumbling began to grow among the Indian masses which ultimately created enough pace that the general public along with the Royal Indian Navy opened up in open revolt. Around 20,000 naval veterans with around 80 ships took control of the Bombay harbour. They raised the flag of freedom and pulled down the British flag. A similar revolt happened in Karachi, Kolkata, and other places. When the Royal Indian Airforce were asked to bomb them, they refused to take any order against Indians. There was grumbling happening all across the Indian Armed Forces. The headlines of the Indian newspapers on 23rd February 1946 were – “Indian Sailor in revolt”, “Firing on strikers at Karachi”, “Indian retaliate with naval guns”, and “Grave turn in R.I.N.

men’s strike in Bombay”. It was at this stage that the British realised that they could no longer control India.



During this revolt, the Cabinet Commission on India’s Freedom was set up. A year later, on August 15, 1947, India became free.



Richa Kumari
M.A. Eng. (Sem. IV)

A Unique Gossip

It was raining that night. Ravi was sitting in the club drinking tea. And the people proceeded to their respective residences after playing cards and chess. Spending time alone seemed overwhelming. Till then Ravi sees that Bhushan is also coming and shaking his hand.

Bhushan is a very humorous person. So today, seeing Bhushan after so many days, Ravi’s mind blossomed. He said gleefully, "Come, come, Bhushan! You came after a long time. Have tea. So, you used to live in Mumbai, didn't you? When did you come here?"

Bhushan, cleaning the glass of the 'rimless' glasses with his silk handkerchief, said, "It has been only a few days. Now I will not even take the name of going there."

Ravi asked, "why? director Sahib (Film director) used to believe in you very much. Bhushan looked here and there. Then slowly he started saying, "To be honest, my body was ruined by the heroine there." Hearing such a thrilling thing, the cup of tea was left in Ravi’s hand.

Ravi asked, " how, Bhushan, Tell me in detail."

Taking a sip of tea, Bhushan said, "Is it only tea or will you ask for something else?"

Ravi said, "I'll get it now."

Beira came on giving the bell. Ravi said, "Bring me chops, cutlets, omelettes, etc."

Bhushan sat leisurely. He said, "You already know that I was one of the special companions of the Director. It's all a matter of luck. Heroine there took me away."

Ravi's mind started tickling and said, "Just say it clearly. What do you mean by the heroine there?"

He said, "Oh, don't ask. Whom does she leave?"

How many have fled there." Ravi asked, "How did you get in touch?"

Bhushan said, "Oh, one night I was sleeping in my room. It was summertime. The door was left open. The wind was blowing. When I woke up in the middle of the night, I see that the heroine was looking at me."

By then Beira came and decorated the table with a row of plates. When he left, Bhushan said, "Oh, I started to tremble. My chest began to tremble. I Never had this experience before. I stopped speaking out of fear."

Ravi was hesitant to ask. Still, he dared to ask, "How long did she stay?"

Bhushan said, sprinkling salt and chilli powder, "She stayed all night. She left my room when it was morning. By then I was sweating."

Ravi was stunned. Bhushan said while cutting the cutlet, "Are you surprised? Then go there and see for yourself. If the Heroine catches, then she does not go away soon."

Bhushan said while eating the omelette, "That's why I ran away from there. Otherwise, what was I lacking there? Milk, curd, Rabri, cream, everything was available. But whatever I ate, everything would get soaked." Because the heroine used to reach."

Ravi asked, "Why didn't you close the door?"

He said, "Crazy? Is that heroine going to stop? You speak like a child." Ravi asked a little narrowly, "How long did she keep coming?"

Bhushan said while eating the Omelette, " There are no sweets here. Will you order it?" Ravi immediately called the bell. Beira came. Ravi said, "Bring whatever nice sweets you have."

Bhushan started telling his story with impunity, "She kept coming for months. Looking at the clock, I used to understand that now she is about to come. But going back there was no rule. she started coming twice on the same day. I tried a million, but couldn't get rid of her. Ravi asked, "Bhushan, you have told everything. But it has not been told what will be the age of the heroine?"

Putting the last Rasgulla in his mouth, Bhushan looked at Ravi in surprise. Said, "I don't understand. What do you mean?" Ravi said, "Is this heroine a young woman or an adult?"

Bhushan chuckled and laughed. He put his hand on the table so forcefully, that the cups began to tingle.

Then he said, "What have you understood from the heroine?"

"Have you been talking about the subject...?"

Bhushan laughed again and said, "Oh, friend! She is the heroine of malaria. You Couldn't understand that much!"

Ravi said, "But you said that she used to come quietly, leave you with sweat and sweat..."

Bhushan, wiping his hands with a towel, said, "So what is the lie in this? All this happens in malaria." Ravi said, "But you have said many other things."

Bhushan said while chewing fennel, "I have not said a single thing which is not about malaria. Look at it together. "Ravi said, "Congratulations, Bhushan! Finally, you clarified. Why didn't you say that word before!"

Bhushan said, "you could not understand the purpose, so in that way it was good."

Ravi looked up and asked, " how so?"

Bhushan smiled and said, "Don't you see? so many plates got filled. If I had said 'malaria' directly, would you have ordered so many things?"

He left after giving thanks.





Aakash Pandey
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मेरी कलम

थक हार कर मेरे टेबल पर जब वो बैठ जाती है,
नजाने कितने अफ़साने बिन बोले कहती है।
कुछ लिखने की सोचूं, तो मेरी कलम एक दास्ताँ कहती है,
सुनो, मेरी कलम क्या कहती है।

किताबों, किस्सों, जज़्बातो, और ख्यालों से जुड़े शब्दों को
कागज़ पर उतारती मेरी कलम, कभी-कभी अपनी भी बात
कहती है।

नीले और लाल स्याही की मदद से मेरी कलम,
अपने दिल के जज़्बात कहती है।

अरे ! सुनो, मेरी कलम क्या कहती है।

किसी रोज़ मेरी ही उँगलियों में उलझी हुई मेरी कलम,

जब उदास होती है,

में पूछता हूँ, और वो खूब कोसती है, कागज़ से रुखसत
(अलग) हो रहे,

अपने रिश्ते को, और तेजी से चले आ रहे कीपैड ज़माने को।

में सुनता हूँ, सोचता हूँ, दुःखी होता हूँ, और

बैठ जाता हूँ, मेरे ही लैपटॉप के कीपैड के साथ,

लिखने, कहने, और कोसने एक नए ज़माने को।



C. P. Chandan
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शीर्षक: बद्ध-जिह्व की अनुनाद

सिर के ऊपर छत नहीं,

घर कहां से लाऊंगा मैं।

तन ढकने को कपड़े नहीं,

पोशाक कहां से लाऊंगा मैं।

खाने को एक वक्त की रोटी नहीं,

पकवान कहां से लाऊंगा मैं ।

आय दिन बेरोजगारी रुकती नहीं,

रोजगार कहां से लाऊंगा मैं।

स्त्री भ्रूण हत्या रुकती नहीं,

बिटिया कहां से लाऊंगा मैं।

जातिवाद, भेदभाव, क्षेत्रवाद रुकती नहीं,

एकता की एकरूपता कहां से लाऊंगा मैं।

कुरित्यो से देश आजाद हुआ नहीं,

रीति-रिवाजों कि सही समझ कहां से लाऊंगा मैं ।

सिर्फ 15अगस्त और 26 जनवरी को देशभक्ति
रुकती नहीं,

नित दिन देशभक्ति कहां से लाऊंगा मैं।

इतना पता चल जाए तो हमको भी बतला देना।

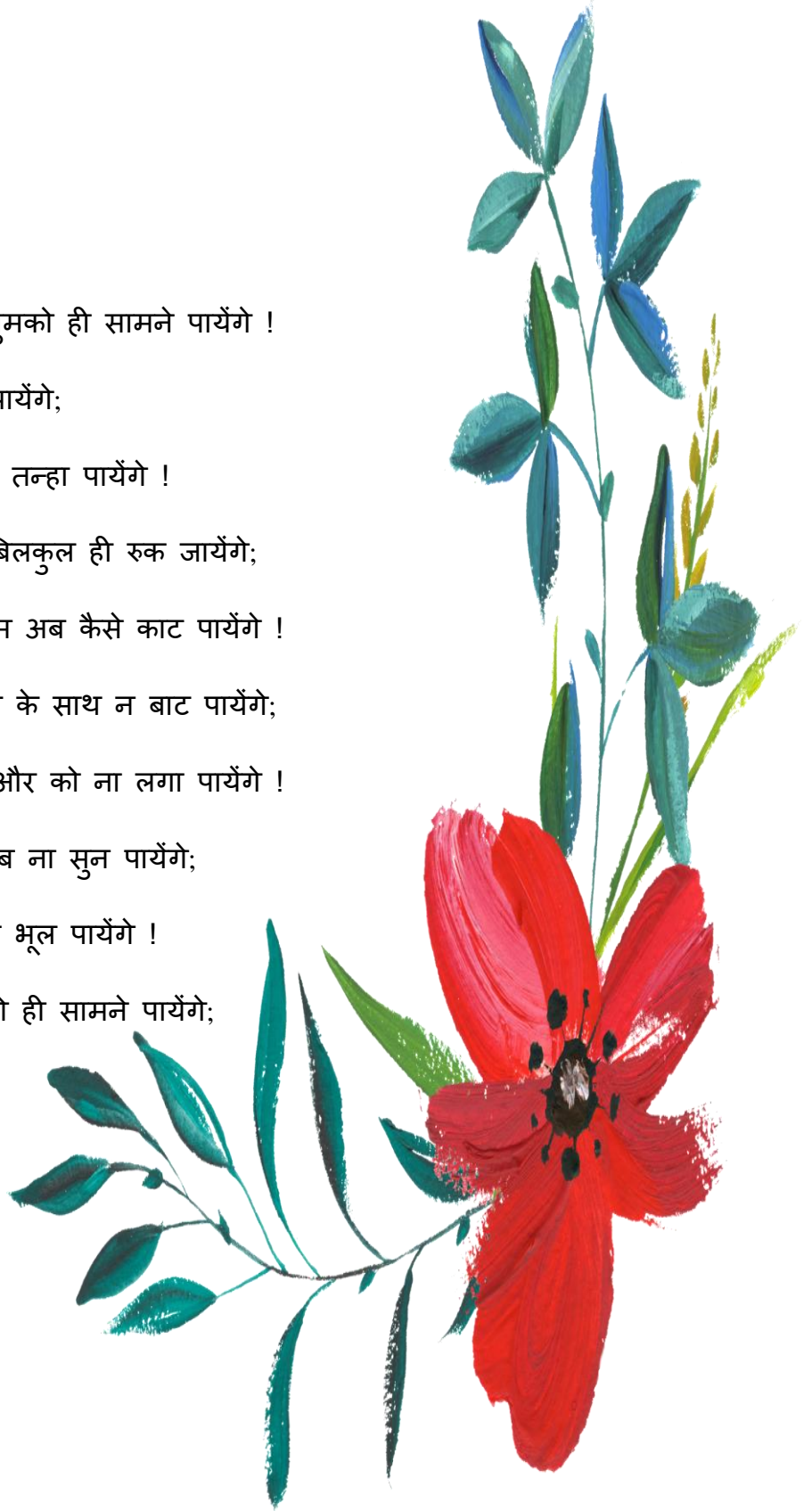
अपने इन शुभ हाथो से तिरंगा तुम लेहरा देना।



Anubhaw Kumar Suman
Ph.D. Research Scholar
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जब भी होगी पहली बारिश

जब भी होगी पहली बारिश,
कि जब भी होगी पहली बारिश, हम तुमको ही सामने पायेंगे !
वो बूंदों से भरा चेहरा, हम कैसे भूल पायेंगे;
बहेगी जब भी सर्द हवाएं, हम खुद को तन्हा पायेंगे !
इस भागती हुई ज़िन्दगी में, हम तो बिलकुल ही रुक जायेंगे;
तुम्हारे बिना ज़िन्दगी का ये सफ़र, हम अब कैसे काट पायेंगे !
वो गुलाबजामुन की मिठास, हम किसी के साथ न बाट पायेंगे;
होली का वो पीला गुलाल, हम किसी और को ना लगा पायेंगे !
हर दिन तुम्हारी मीठी आवाज, हम अब ना सुन पायेंगे;
एहसास तुम्हारे साथ का, हम कभी ना भूल पायेंगे !
जब भी होगी पहली बारिश, हम तुमको ही सामने पायेंगे;
कि जब भी होगी पहली बारिश...!





Jay Kumar
Ph.D. Scholar
Department of English

क्या मैं सही हूँ?

कब्रों में लेटकर ज़िंदगी का कलाम पढ़ता हूँ,
ग़म-ए-दरिया में डूबकर हंसी का इंतज़ाम करता हूँ,
पर लम्हों के हर एक मोड़ पर खड़ा, तनहा सा, अक्सर
खुद से ये सवाल करता हूँ,
क्या मैं सही हूँ?

दिल-ए-ख्वाईश है कि इस बेगैरत जहाँ को बेपर्दा कर दूँ,
इन चुप काली रातों को अपनी ख़ामोश चीखों से भर दूँ,
पर फिर किसी धुंधली यादों के आइने में उतर, सहमा सा, अक्सर
खुद से ये सवाल करता हूँ
क्या मैं सही हूँ?

तप्ती धूप को ठंडी छांव बोलकर,
उफनते दर्द को छलकता ज़ाम बोलकर, और
रूह के कत्ल को खुद का अंजाम बोलकर, चुपचाप सा, अक्सर
बस यही एक सवाल करता हूँ
क्या मैं सही हूँ?

बिस्तर में पड़े निरस निढाल सा,
पन्नों में छपे अनसुलझे सवाल सा, और
दहकते शोलों में पिघलते लोहे के हाल सा, अक्सर
बस यही एक खयाल करता हूँ
क्या मैं सही हूँ?

मैं हूँ सही या न सही, बातें
हैं कुछ कही, कुछ अनकही, और
आज तु मंजील पर सोया, मैं खड़ा राहों पर वहीं,
बेजार सा, हरबार
बस यही एक मलाल करता हूँ
क्या मैं सही हूँ॥





Prabhat Anand
Ph.D. Research Scholar
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“...और आईना साफ करता रहा”

वो जो सरकारी कुर्सी पर पलहथीया मारे
घंटों से बतिया रहा सरकार की बुराई,
मैं उसकी बीबी के नाम पर खरीदी गयी
'रोड के किनारे की जमीन' की लम्बाई से वाकिफ़ हूँ।

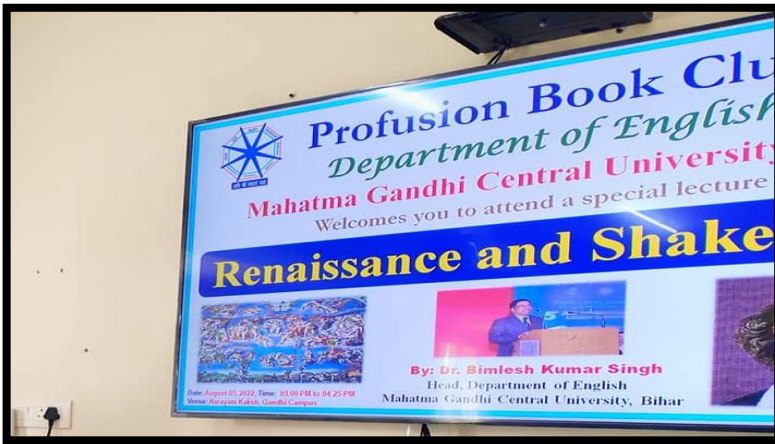
वो जो बुदबुदा रहा मजदूरों को खाते देख -
"कितना सारा चावल खा जाते हैं ये लोग!"
मैंने ध्यान दिया है जब वो नास्ता करता है
अपनी हाथों में अनार, सेब, केला,
पपीता, तरबूज, बादाम, अंडा, दही, पनीर,
ओट्स, नट्स,...से भरी थाली लिए;
मैं उसके कम खाने की सच्चाई से वाकिफ़ हूँ।

वो जो वाह वाही लूट रहा -
कैसे सिर्फ उसके इशारे भर से
वो भारी भरकम हाथी
दो पैरो पर खड़ा हो- सलाम करता है
मैं, ट्रेनिंग के नाम पर
उस बेजुबान की महीनों होती रही पिटाई से वाकिफ़ हूँ।

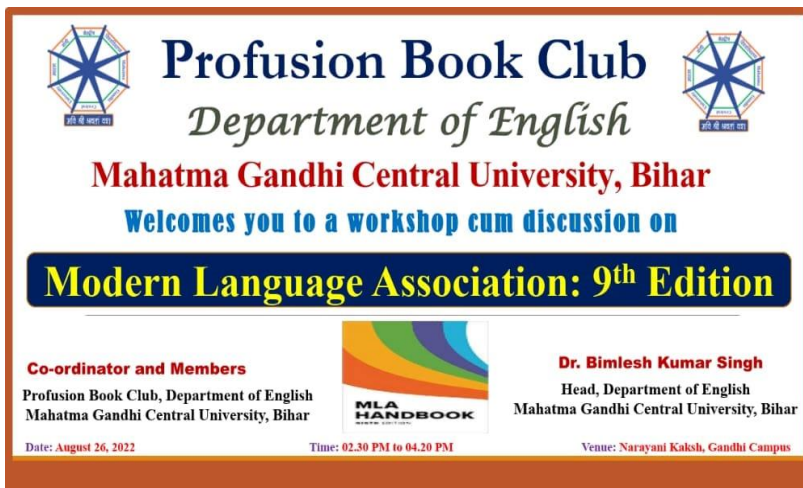
वो जो माइक पकड़े, हर दो दिन पर,
कर रहा ऐलान चिल्ला-चिल्ला कर -
"लो मैं करोड़ो रूपये दान करता हूँ "
मैंने देखा है उसे आखिरी तारीख को
अपने नौकरों से किच-किच करते;
मैं इस नामी कर्ण की निचाई से वाकिफ़ हूँ।

और वो जो बॉर्डर पर हमारे फ़ौजी खड़े हैं
अगर मैं उठा रहा उनकी देशभक्ति पर सवाल
ईश्वर! मुझे मौत आये!
पर वे लगभग सारे के सारे
गरीबों के ही बच्चें क्यों?
मैं जलते पेट की हर लड़ाई से वाकिफ़ हूँ।

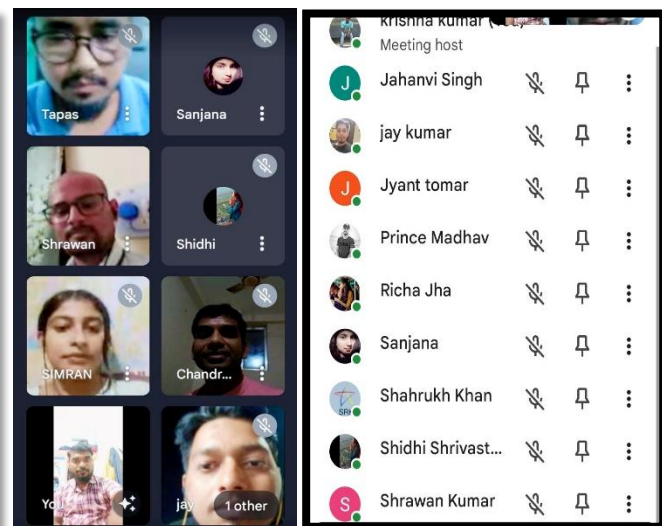
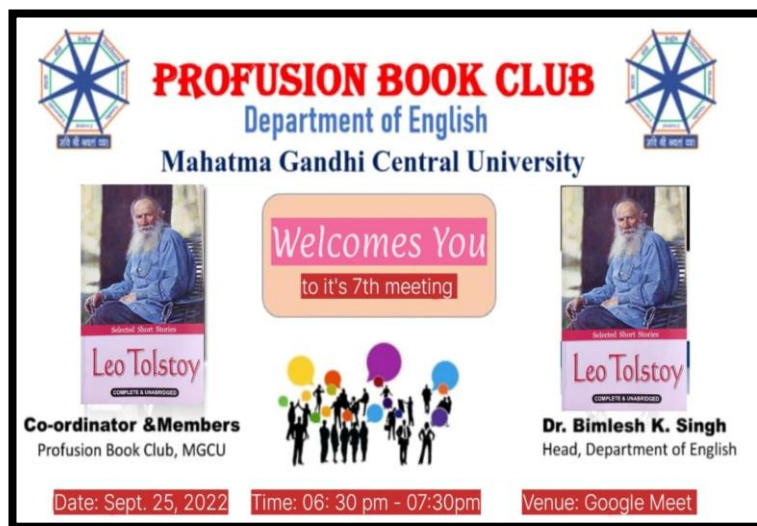




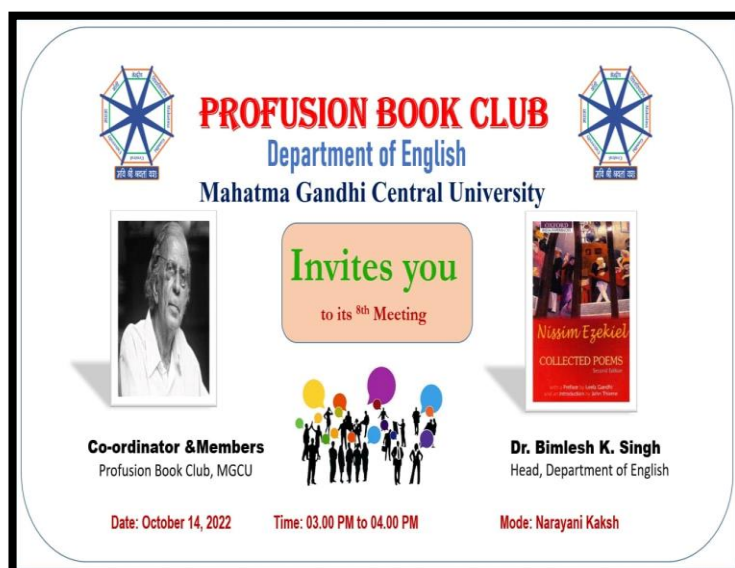
The fifth meeting of the Profusion Book Club, Department of English, MGCUB, organised a special lecture on "Renaissance and Shakespeare" by the respected, Dr. Bimlesh K. Singh, Head, Dept. of English, on August 05, 2022. Shweta Rani, member, PBC, being the anchor of the day, invited Ritesh Kumar Singh, President, The English Literary Society, Dept. of English, MGCUB, to introduce the reverend speaker. Later, She also invited Krishna Kumar, Secretary, The English Literary Society, and Co-ordinator, Profusion Book Club, Department of English, MGCUB, to brief about the book club and its previous meetings. The insightful lecture focused on the age of "Renaissance and Shakespeare" with reference to different authors and texts of the age, along with postmodern elements in the same. Faculties, Research Scholars and Students of Dept. of English enthusiastically and energetically participated in the same and their inputs, observations, and critical appreciation of the lecture were incredible.



The sixth meeting of the Profusion Book Club, Department of English, MGCUB, titled "Modern Language Association: 9th Edition (A workshop cum Discussion)" was held on August 26, 2022 with the blessings of Dr. Bimlesh K. Singh, Head, Dept. of English and other faculty members. Dr. Bimlesh K Singh was the Chairperson of the meeting and Dr. Umesh Patra, the Supervisor. The Coordinator of the book club, Krishna Kumar, PhD Scholar, gave a presentation on the same topic for the basic understanding of the MLA 9th Edition. Later, the Chairperson and the Supervisor of the workshop gave their remarks and motivated students to carry on with the same enthusiasm. Students and Research Scholars of Dept. of English participated actively in the question-answer session.



The seventh meeting of the Profusion Book Club, Department of English, MGCUB, was held, in online mode, on September 25, 2022 with the blessings of Dr. Bimlesh K. Singh, Head, Dept. of English and other faculty members. Krishna Kumar, the Co-ordinator of the Book Club moderated the session. Discussion took place on the select short stories by Leo Tolstoy which are: "Little Girls Wiser than Men," "My Dream," "Where Love is, God is," and "How Much Land Does A Man Need?" and his other works.



The Eighth meeting of the Profusion Book Club, Department of English, MGCUB, was held on October 14, 2022 with the blessings of Dr. Bimlesh K. Singh, Head, Dept. of English and other faculty members. Krishna Kumar, the Co-ordinator of the Book Club moderated the session. Discussion took place on the select poems by Nissim Ezekiel, which are: "Poet, Lover, Birdwatcher," and "Love Sonnet." Students and Research Scholars of Dept. of English enthusiastically participated in the same.

Special Occasions



All the students of Department of English, MGCU, Bihar celebrated the Teachers' Day on September 05, 2022. Students gave wonderful performances and the Research Scholars shared the words of honour and their experience being the students of Department of English. Dr. Bimlesh K Singh, Head, Department of English and other faculty members: Dr. Umesh Patra, Dr. Kalyani Hazri congratulated all the students for their efforts in organising such a lovely Teachers' Day Celebration and blessed them with their words of blessings.



The Department of English organised an Educational Trip to Bodh Gaya for the Cultural, Social, academic, spiritual, intellectual and over-all development of the Research Scholars and students. All the faculties, researchers, and budding researchers enjoyed a lot on the trip. They got a chance to explore the Bodhi Tree where Lord Buddha achieved knowledge and other six places in Gaya district where Lord Buddha stayed in his last decade and enlightened people.



Sources: Images: Web/ Author, Reports: The Official Social Media Pages of MGCU 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

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please visit the website:
www.mgcub.ac.in**