



Harmony

The Bimonthly Newsletter of the Department of English

Mahatma Gandhi Central University, East Champaran, Bihar



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“Do not be led by others,
awaken your own mind,
amass your own experience,
and decide for yourself your own path.”
– *Atharva Veda*

Memory Lane



A Kaleidoscopic View of Diasporic Literature through the Lens of Socio-Cultural Constructs" by Prof. Kalpana Purohit

Harmony, the English Literary Society In collaboration with Profusion Book Club Dept. of English, Mahatma Gandhi Central University, East Champaran, Bihar organised a Special Lecture on "A Kaleidoscopic view of Diasporic Literature through the lens of Socio-cultural constructs" by Prof. Kalpana Purohit, Professor, Dept. of English and Founder-Director, D.N.D.C., Jai Narain Vyas University, Jodhpur, Rajasthan, on the occasion of the fourteenth meeting of the book club on March 17, 2023 at Narayani Kaksh, Gandhi Campus, MGCUB.

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Message from the Hon'ble Vice-Chancellor

I feel elated that the Department of English has been publishing its bimonthly newsletter *Harmony* for more than a year. The input of all the Faculty Members, Research Scholars, and Students of the Department of English is praiseworthy. Their hard work and enthusiasm for the continuous publication of the newsletter and the different lectures and events organised under the aegis of *Harmony* are incredible. I am glad that the contributors of *Harmony* include all the Faculty Members, Research Scholars, and Students of different Schools and Departments of the University. It is also highly remarkable that the newsletter showcases and motivates students about the different academic and cultural activities organised by the University through the representation and information of the same in one of the sections of the newsletter titled “From the Campus.” I am delighted that the newsletter is an exemplary contribution towards the holistic development of the entire MGCU fraternity.

I congratulate the editorial board of **Harmony** for such a lively and glorious initiative and wish them all the success!

Prof. Sanjay Srivastava

Hon'ble Vice-Chancellor
Mahatma Gandhi Central University
Motihari, East-Champaran, Bihar



The Better Part of Valour is Discretion

It's better to do nothing with reason than to do many things without reasons. The valorisation of rituals and inhumanity has brought untold misery to mankind. The statesman, the diplomat and the Centre have done things insubstantially in different parts of the globe. The World Wars, the Russian- Ukrainian War and many Civil Wars have resulted from the whims and caprices of the so-called Dictators. The Falstaffian tirade against the nonsensical warring forces in Shakespeare's Henry Fourth Part 1 seems even today more reasonable than many a champion of agenda and campaigns nefariously plotted against the humanity. It's notably enlightening that Falstaff preferred the life of "eat, drink and merriment" to kill and be killed impulsively. Like Shakespeare's very Fool(whom critics have considered much wiser than philosophers), there are handsome number of the unsung commoners and harbingers who keep celebrating the gaiety, the beauty and the prime of the moment rather than surrender to the stupid business of destruction and division. Not for nothing did the Great Milton once observe: "Peace hath its victory no less renowned than that of the War." The crux of the common humanity to glorify the warmth of simple and unsophisticated living has constituted the sum and substance of Whitman's "Leaves of Grass." The great Epics of the world, among many things, do suggest the primacy of fraternity, equality and justice for the folk and the public.

Whither is modern governance ? Can we rethink of and revise the so-called system of management meant merely to deracinate the social harmony? Are we prepared to learn from the Fools the wisdom of human betterment and mass welfare? If yes, this can go a long way to help us contribute a lot to the holy mission of social reconstruction and universal brotherhood.

Dr. Bimlesh K. Singh
Head, Department of English



Begin at the Beginning and Go on Till You Come to the End: then Stop

~Lewis Carroll

Harmony, the bimonthly newsletter, is one of the media of communication which brings all the litterateurs and intellectuals of Mahatma Gandhi Central University together and provides them with a golden opportunity to share their critiques and thoughts on different aspects of life. It also enables budding prose and poetry writers to connect with one another through their stunning compositions. Through the information of different programmes, like seminars, webinars, conferences, and cultural activities, happening in the university on different occasions, it tries to motivate the MGCU fraternity to be an integral part of those events for their holistic development and the betterment of society.

The newsletter contains eight sections: Musings and Ruminations; these two sections showcase the society's literary, sociocultural, and traditional aspects. The Alumni section is dedicated to the passed-out scholarly person of the university to share their experience of the academic world in and outside the university. The Matribhasha section gives a platform to those who feel immense pleasure sharing their views in Hindi. From the Campus, the section brings awareness of the different events and celebrations celebrated at the university. Profusion Book Club and Special Occasions; these two sections are dedicated to the Department of English for its representation of the meetings of the book club and achievements, respectively.

The Current tenth Issue of the newsletter is the amalgamation of the different aspects of mystical, mythological, emotional, and silent love along with the aroma of pleasant warmth of Magh and Falguna. The mystic and spiritual Guru Ravidas, born in February, taught us about the love for human being eradicating the caste system in society. Lord Shiva and Lord Rama, the ardent devotee of each other, give a glimpse of divine love through their clemency and modesty, respectively. So, let us spread love and happiness, premitting animosity for one another.

Thank You

Krishna Kumar

Editor-in-Chief



Suraj Jaiswal
Ph.D. Research Scholar
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Love: A Realization

Love; a feeling which cannot be expressed
An inner sense that cannot be seen as stress
A deep river flow that has mysterious rain
The day and night in the process of gain

The relationship between two loving birds
That goes beyond nature's guts
It gets stronger without any instructor
The two heart comes in the form of a connector

Love is a hidden treasure
That lies inside in heart without measure
It can be seen as the dangerous song
That can be murmured as Romeo and Juliet for a long.

Love is sweet and sour
In any season, no one is a bore
It is a bond that needs more
Without having doubt inside the heart core.

Love, Love, and love
As it can be seen, as situation solve
The power of love can be regained again and again
Because it is the medicine that can cure the deepest pain.



Prince Madhav
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My True Monalisa

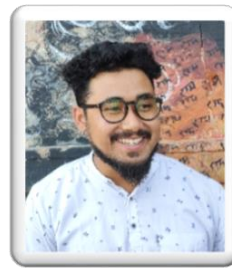
My eyes are tired, and my lips are keen,
I loved her in that way, like I committed a sin.

Her talks were sweet, her face was divine,
She was true, Monalisa, but I thought she was mine.

Her braid gives me the pleasure of Miranda,
but I was her Baron, and she was my Belinda.
She was my Thames, and I was her London bridge,
We separated from each other like Wordsworth
and Coleridge.

There was neither any physics nor any chemistry,
She remained for my whole life a mystery.
she was never sure about her trajectory,
Now rest is silence and painful history,

She said she felt like Judith and committed
suicide,
Because a man defined her life with his eye side.



Tapas Sarkar
Ph.D. Research Scholar
Department of English

Samadhi, the Anti-dejection

This morning, walking on the dewy riny paths
Made me feel like being loved with a soft heart,
I saw a childbirth in the dawn...
The sun kept risng brighter and the brightest
Taking the coldness away from the paths
And making the heart warmer and the warmest,
The journey began from the east to the west
Where children played, old ages murmured
And, middle ages struggled with hunger and love,

This evening, returning through the flamed paths
Made me feel like being melted in the mirage fire,
I saw a self being metamorphosed...
The sun kept downing darker and the darkest
Taking the suffering away from the physique
And making the heart more calm and the calmest,
It was a good time to read Kalidas's *Sukuntala*
When the night fell to the heart gradually
And, eyes merged in *samadhi* against dejection.



Wakil Kumar Yadav
Ph.D. Research Scholar
Department of English

Status of English as a Language in Bihar

English is not the primary language spoken in Bihar, India. The official language of Bihar is Hindi, and most of the population speaks various dialects of Hindi, such as Bhojpuri, Magahi, and Maithili. However, English is taught as a second language in schools and universities, and there is a growing interest in learning English among the youth.

There are also pockets of urban areas in Bihar where English is more commonly spoken, particularly in cities like Patna and Gaya, where there are more opportunities for education and employment in English-speaking industries such as IT and BPO. In these areas, there is a greater emphasis on learning English to improve career prospects.

While English is not the dominant language in Bihar, it is still vital for education and career advancement, particularly in urban areas.

Importance of English in the Private and Government Sector in Bihar

In Bihar's private and government sectors, English is essential for communication, documentation, and collaboration with other regions and countries. Here are some of the specific reasons why English is necessary for each sector:

Private sector:

Many private companies in Bihar operate in sectors such as IT, BPO, and customer service, where English is the primary language of communication with clients and customers from other regions and countries.

Proficiency in English is often a requirement for job roles in these sectors, and employees who can speak and write in English well are highly valued.

Government sector:

English is used extensively in official government communication, including documentation, reports, and correspondence with other states and countries.

In addition, many government departments and agencies work with international organizations, and proficiency in English is essential for effective collaboration and partnership.

Overall, the ability to speak, read, and write in English is highly valued in Bihar's private and government sectors and can lead to better job opportunities and career advancement.

English and challenges faced by Students in Bihar:

While English is essential for education and career advancement in Bihar, many state students need help learning and using the language effectively. Some of the common challenges faced by students in Bihar include the following:

Limited access to quality English language education: In many areas of Bihar, particularly in rural and remote regions, there need to be more qualified English language teachers and limited access to quality language education materials.

Lack of exposure to the language: Many students in Bihar come from families where English is not spoken at home and may have limited exposure to the language outside of school. This can make it challenging to develop English language skills and understand the language's practical applications.

Limited resources and infrastructure: Many schools in Bihar need more basic resources such as textbooks, computer labs, and internet access, which can make it difficult for students to learn and practice English.

Socio-economic factors: Students from disadvantaged backgrounds may face additional challenges when learning English, such as a lack of support at home, limited access to educational resources, and the need to work to support their families.

Despite these challenges, many students in Bihar are working hard to improve their English language skills, often through self-study and online resources. The government of Bihar is also taking steps to improve access to quality English language education and to provide additional support to students struggling with the language.



Jay Kumar
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Department of English

De-Oscarising the India Cinema: Politics of Oscar Awards

Last week, India was chest-thumping and galloping with pride once the white supremacist racist elitist Oscar Awards declared India's *The Elephant Whisperers* (Documentary) and *RRR*'s original song *Naatu Naatu* as the winner in their respective categories. Tweets and messages came flooding on Social media and televisions as if our Chandrayaan 3 mission got successful (it has still not been launched yet). Some found it historical; some called it Indian cinema's golden moment, while few declared it the coming of age of Indian cinema. Yes, winning appreciation and recognition for the efforts put into making artwork feels excellent. However, before we sink into the quicksand of Oscar noise, we need to think deeper into the politics of Oscar. We must remember that colonies might have ended, but the colonial hangover still haunts the world, especially the Commonwealths. With a value of 1.2 billion dollars last year, does Indian cinema need an Oscar, or is it the other way around? We all agree that within its more than 100 years of history, Indian cinema has produced numerous gems of films and dance numbers, but why Oscar avoided them?

Moreover, why is the whole Oscar world suddenly going crazy over the Indian dance number "*Naatu Naatu*" and the documentary "*The Elephant Whisperers*"? How much they understand and know about Indian cinema could be understood by the host of the 2023 Oscar, Jimmy Kimmel's statement when he called *RRR* a Bollywood film. Moreover, to further understand this, we need to look at the racist history and declining viewership of the Oscars in recent years.

Racism and the lack of diversity have been the hallmark of White Cultural hegemony, and Oscar is no different. Danielle Deadwyler, the actress of the highly acclaimed movie of 2023 "*Till*" agrees with "*Till*" director Chinonye Chukwu that "We live in a world and work in industries that are so aggressively committed to upholding whiteness and perpetuating an unabashed misogyny towards Black women." It is no wonder that eight years ago, April Reign coined the hashtag **#OscarsSoWhite** when for the second

consecutive year in 2016, all 20 nominations were white. There are five most coveted awards at the Oscars, including the best actress and actor categories. When examining the winners of the best actress and best actor categories, within the last 50 years, there have only been four Black men to win the best actor category and only one Black woman to win the best actress category. Including Yeoh's historic win, there have been only six East Asians to win Oscars for their acting roles in the show's 95-year history, and only five Latine actors have won Oscars in the show's history.



Pic. Credit: the quint

The lack of racial diversity among the voting members at the Academy of Motion Picture Arts and Sciences may be part of the problem. According to data by Statista in 2022, 81% of Academy Awards voters were white. On the part of the voters, there is likely an unconscious and inherent desire to centre and reward white films, white stories, white narratives, and white characters. The white gaze may show up when films are being evaluated. When Toni Morrison spoke of the white gaze, she referred to the invisible white audience for which stories are being written and crafted. Films created without the white gaze in mind may not be prioritised, valued or honoured within the Academy. Most films winning awards in the Foreign Film Category are European films. Also, if Oriental films are nominated, films with too much English are generally rejected, and only indigenous films are given nominations. Sometimes you look at the list of Oscar-nominated films or highly appreciated movies from India in the West. You will see that White people enjoy Indian films in specific ways. Movies like *Slumdog Millionaire* and *The Elephant Whisperers*, which show India in an exotic third-world Oriental light, are enjoyed by the West and find Oscar nominations more often.

When examining the films that are often awarded, you will find a pattern in Hollywood

of rewarding white saviour narrative films. In these films, the story centres around a white character who spends the entire film trying to help or save the non-white characters who often play roles that perpetuate racial stereotypes. Some classic examples of white saviour films that have won Oscars include *The Blind Side*, *The Help*, and *12 Years an enslaved person*.

Now, you were wondering why suddenly, this white Oscar is looking at South Asia, especially India. It is a complete business. Oscar is going through a viewership crisis with a 37% yearly decline. If we look at the last 6-7 years of viewership data, Oscar is losing a significant amount of time and, thus, a massive decline in revenue. Thus, their colonial business mindset pushed them to look towards South Asia, as they had an extensive cinema audience and hefty billion-dollar film industries. They found their former colony India where, unfortunately, people still have their minds colonised. They still seek English-speaking white individuals or institutions to validate their cultural, political, economic or technical products.

Furthermore, no wonder they cashed in this mindset. Oscar viewership rose by around 12% this year compared to last year and more than 9 million compared to 2021. One more observation says that Oscar is still living with the mind of exotic and Oriental light enjoyed by the West and find Oscar nominations more often. Even though the 2023 Academy Awards, there was a bump in ratings from 2022, it was the third-least-watched Oscars on record, the New York Times indicated. This lack of viewership may be due to decreased interest in award shows in general, especially for younger viewers. In addition, some viewers may be actively boycotting award shows like the Oscars due to the lack of racial diversity. If the Oscars, and other award shows, want to remain viable and culturally relevant, they must adapt to the times. First, there must be continued efforts to increase diversity among the voting members; the Academy should continue inviting new members from different racial and ethnic backgrounds. Second, the world needs more films that highlight diverse and nuanced stories. When viewers do not see themselves reflected in the films and actors being awarded, they have few reasons to continue to watch.



Jaharvi
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Why it matters? Oscar Win for *The Elephant Whisperers*

My morning started with one of the headlines of The Hindu on 13th March 2023. Almost everyone's stories were filled with congratulatory messages and wishes for this historic win. Obviously, it is a matter of elation that India has won Academy Awards in the Best Short documentary film category for the first time at the 95th Academy Awards. This had won this award by leaving behind the other American documentaries like *Stranger at the Gate* directed by Joshua Seftel, *How do you measure a Year* by Jay Rosenblatt, *The Martha Mitchell Effect* by Anne Alvergue and a Russian documentary *Haulout* directed by Evgenia Arbugreva.

This was the third time India had been nominated in this category. The other ones were nominated in 1968 and 1979 with the movies *The House that Ananda Built* by Fali Belimona and *An Encounter with Faces* by Vidhu Vinod Chopra, respectively.

This headline posed a meaningful question before me as to why it matters. The fact that this is the first Indian short film to win the Oscars is of much importance, or the themes and narratives the film talks about.

The Elephant Whisperers, directed by Kartiki Gonsalves and produced by Guneet Monga, is the real-life story of two baby elephants, Raghu and Ammu, looked over by a couple named Bellie and Bomman. The narrative moves around the Theppakadu Elephant camp, one of Asia's oldest elephant camps. This is established around one hundred forty years ago at Mudumalai Tiger Reserve in Tamil Nadu, India.

These are one of the kinds of Elephant rehabilitation camps where the people bring and care for abandoned orphaned wild elephants.

There is a book with the same title, *The Elephant Whisperers*, an enthralling book about one man's race to save a herd of elephants. This

book appeals to everyone with unforgettable characters and descriptions of exquisite wildlife. Lawrence Anthony has written the book with Graham Spence. The book talks about the protagonist Anthony who saves a traumatised group of elephants and shifts them to his 5000-acre Thula Thula Game Reserve in Zululand, South Africa.

Now coming to the documentary begins with the scene of Bomman, a caretaker, looking around the woods as if in a quest for something or reminiscing old memories. His eyes are filled with veneration towards forests. The depiction of various animals, like squirrels, owls, lizards, lions, tigers, peacocks, langurs etc., follows the scene. The sound of running water, the twittering of birds and the views of animals show the world of forests.

The documentary is set in 2019. Raghu, a baby elephant, is misplaced from his herd as his mother gets electrocuted and has died. He is in the worst condition when he is brought to the camp. The responsibility for his care has been handed over to Bomman and Bellie. Bellie is the first woman to care for elephants.

Both take care of Raghu, and he grows into a good elephant. Both get attached to the baby elephant Raghu, and consequently, Raghu develops a bond and camaraderie between Bellie and Bomman, leading to their marriage. Both treat Raghu as their child. They vent out their anger, love, joy and sorrow onto him. They become oblivious to their problems with him. This shows the link between humans and animals. After some time, Raghu is accompanied by another baby elephant Ammu in the camp. Again the couple looks over the state of Ammu and starts taking care of her. Looking after two elephants is daunting, but they managed it skillfully and affectionately. They are the first couple to raise two orphaned elephants in South India. This is not just the story of the two elephants; instead, it delves deeper into the lives of Bellie and Bomman.

Bellie is a tribal woman. A tiger killed her ex-husband. So she has got this scare towards forests and wild animals. Her daughter also dies. Despite facing many losses in her life, Bellie emerges as a strong and fearless woman. She says, "I am a tribal woman, and our people come from the heart of the forest." This statement shows her gusto and affection towards the forests.

Bomman belongs to the Kattunayakan tribe. The word Kattunayakan means the king of the forest. This tribe is mainly found in parts of Tamil Nadu and Kerala. This tribe is one of the 75 Particularly Vulnerable

Tribal Groups (PTGs) in India. They are known for their traditional practices and rituals. They are animists who believe spirits, like rocks, trees, rivers, mountains, and other animals, inhabit nature.

"For us Kattunayakans, the well-being of the forest is all that matters."

They treated the forests as their temple. Their way of showing respect is by walking barefoot within it as the other ones do in their religious places.

"We only take what we need."

This emphasises that they are not exploiting the forests for their needs but are satisfied with what is there.

Unlike people who are never satisfied and exploit natural resources for their incessant needs, the tribal people look upon forests as their caretakers and givers. Forest provides them with basic needs and livelihood.

In the documentary, Bellie and Bomman considered elephants as their gods. Elephants are the way and reason for living them. They are taking ahead their generational occupation of taking care of elephants.

Throughout the film, extra-long shots depict the majestic and vibrant nature of the forest—human-like a minuscule amidst massive cliffs, crags of mountains, trees and waterfalls. The film shows two contrasting pictures of green forests and dried pale forests. The former shows the happy life of forests and animals, but the latter shows the harsh reality. When the verdant greens are gone and replaced by the scorching heat of the summer, the struggle starts for the animals. The heat leads to forest fires, which is a major factor in their habitat destruction. There is a need for more water. Rivers are being polluted. So, wild elephants roam in search of food and water. Babies often get lost and left behind from their herd. The actions of humans are causing elephants to enter the village by destroying their habitat. These are harmful to both elephants and humans. Many elephants are not saved when lost or diverted from their groups. This is a significant issue today, where industrialisation and deforestation have contributed significantly to losing the home of animals. What it feels like to be separated from one's child is described through the pain and angst of Bellie and Bomman when

they know that Raghu is assigned to another caretaker. Their way of caressing him in their lap and Raghu's tears are inarticulate feelings of separation. This is shown through the stills of a mother, langur, who suddenly holds her child tightly in her lap, not letting him go away.

“There is only so much we can teach them, and there are things they can only learn from one of their kind.”

The scene further shifts to the introduction of another character Sanjana, who is the granddaughter of Bellie. She is beautiful and generous. She reminds me of my buddy Sanjana. She loves her Amma and helps her in taking care of elephants. She has a deep affection for elephants. Amma wants Sanjana to learn from her the same compassion and affection to look over the other elephants and other animals. This delineates how these tribal people teach the younger generations and pass on the same values to the budding future. Amma narrates a parable of blind men and elephants to Sanjana. The story is about three blind men who try to learn about an elephant by touching it. They have never come across an elephant before.

One man touches the trunk and feels like a serpent. The other one touches the ear and feels like a sieve. The last one feels like a broom upon touching the tail of an elephant. This parable is found in the earliest texts of Jain, Hindu and Buddhist. My favourite professor told the same story in the context of perception, relativity and the inexpressible nature of truth. People consider elephants as dangerous. Everyone has different perceptions and ideas about elephants or, in general, animals. The reality may be different, as in the case of blind men in the story. The story teaches us not to fall prey to false ideas and to show love and compassion towards the animals.

Animals show love when you show love. They also require the same love and affection as humans. Human is also a social animal. The following scene of children playing with the elephants in the river with amity illustrates the future of our planet Earth, where younger generations should be taught to care for animals and trees from childhood. These small children in the scene are not scared but rather elated around animals. Unlike those so scared of animals, these children play and enjoy themselves with elephants. So, children are our future.

They should be taught about nature, which is vital from childhood. Only this bond and affection will make Earth a better place. People need to feel a personal connection with nature to flourish. The film's last scene shows the couple moving with the baby elephant Ammu

in their path without any worry. This path leads to their destiny.

Thus, the film can be analysed with the perspective of ecocriticism, where there is a depiction of nature and the environment. The scenic sublime of forests, lakes, mountains, and waterfalls depict significant elements of both culture and nature. These centre on relations between human beings and cosmic forces like fate, deity, god, and destiny, as shown in the documentary. The concept of deep ecology can be applied here. According to the deep ecology, the self should be understood as deeply connected and part of nature, not dissociated. The documentary discusses considering one as part and parcel of nature. Everyone's actions are equally responsible for the well-being of the environment.

Nature and forests give voice to humans. In the documentary, Bellie says she has finally found her identity and voice.

“I have found my voice.”

From being scared of the forests, now she is not. She proudly calls herself as ‘mother of the elephants.’

Thus, the documentary talks about the importance of nature, the symbiosis between humans and animals and how humans exploit nature incessantly for their needs. It talks about the steps taken for the protection of natural resources.

As said by a philosopher,

“The goal of life is living in agreement with nature.” We humans should maintain this indefatigable relationship with nature.





Sonali Kumari
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Colourful Ashes

It is a story. It is a way. I want to tell you: listen, my fellow townsmen, good people. They say, they say, and I can tell you that Far away from the village, on the coastal side, there is a gloomy and dark house where a person named Rangan Das used to live. It is believed that when he was born, his hands had different shades of colour. Some said blue, some said black, some said green, and some said brown. To know the mystery behind it, the superstitious village people requested the renowned saint to foretell the child's future. The saint's name is Sartathya Pandit, as the name alludes to him as the knower of all Vidhya, but for the first time, there can be seen some lines of stress on his face. His earlier knowledge could not help him to find a solution to this case.

“In my lifetime, I have not come across such a bizarre case, give me a couple of months, and I'll surely come up with some solution,” Swami Sarthatya Pandit said.

After two months of rigorous study, he concluded, "This boy will create problems for the clan, so it is better to disown him, better to kill one in the present than to take away the lives of thousands in future," Swami said.

"As you say, Maharaj ji, your words are the drawn lines on the mountain," Rangan Das' father said with monstrous eyes and a fumbling voice.

Twelve years while performing all the complex rituals and impossible vows, she gave birth to Rangan Das. She took water from the Saryu and poured it into Narmda, making a road between Kashi to Kailash. In between, she constructed 1,00,000 Shiv Linga while on the pilgrimage. Moreover, now she has to disown him... Dear reader, do you know what would have happened to Rangan's mother?

Now Rangan at the age of 49, and today I dared to cross the Lakshman-Rekha and visit his subliminal House. This is not a house but archival inside, whatever been happened to the clan in the past fifty years, as his mother's insanity and his father's remarriage, the partition plight or the girl's adultery, division of clan or birth and death of in between these past five decades been picturised by him. Even he has also picturised how Swami, with his sarv-vidya, disowned him, and I was analysing and reanalysing all these, then I found myself in another cottage.

In this cottage, I found Rangan Das, still with some colours on his hand and deeply busy in painting; this artwork is marvellous among all because he is describing his funeral rites and looks so lively. For a while, I thought, should I interrupt him because since childhood, I only wanted to know about him, and today when I found myself in front of him, I am speechless. However, as my mummy once said, "Do not disturb anyone's meditation because when anyone tries to do that, they are cursed, and they will linger and torment in hell." I waited and did not know how I fell deep asleep. When I woke, I found Rangan Das nowhere except some buried ashes; I could not understand anything, and my mind jumbled. Has he cemented me to enter his treasured land without permission, or has he cemented himself because his mystery has been disclosed? Should I be happy to be part of his funeral rites or sad because he has snatched my soul and led my immature death? Now left to the reader to decide and let my mumma know I will be back in her lap with Rangan Das mystery sometimes.

This is a story which I told has no end, no middle and no beginning. This is my way, and this is a story.





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

"राजनीति बहुत गंदी चीज है।"

इस पर, पूरा गांव सहमत है।

दरअसल, यह ख्याल ही उनका हत्यारा है।

हुजूर, माई-बाप प्रणाम!

उस पहाड़ी के पास में

जो गांव है,

बीमार है।

अक्सर ही, जब गाँव का आसमान

चीखों-चिल्लाहटों से भर जाता है,

तभी कुछ लोग, मंचों से कबूतर उड़ाते हैं।

और अगर कभी, सब ठीक मालूम होता है

तभी, गांव से आती नदी से,

बहती एक जोड़े की लार्शें आती हैं।

उस गांव का जो मुखिया है,

नीच है।

ऐसा लोगों का कहना है।

लोगों का ऐसा भी कहना है

कि राजनीति की बातें

बच्चे ना करें।

पर बच्चे क्या करें?

गांव के मास्टर से डॉक्टर तक

जो उस मुखिया को पा लें सामने

सब, सिर झुका- झुका प्रणाम करते हैं।



Muskan Kumari
B.Tech. SEM I
Dept. of CS and IT

Sketch by M. Kumari





Sanjana
M.A. (Sem. IV)
Department of English

राम दूत हनुमान चले सिया खोजने

सिया सुकुमारी बैठी अकेले विरह की मारी
अशोक वाटिका की वासी, की तपस्या जनक-दुलारी

पली वो जैसे फूलों की भाँति
भूख, प्यास, त्याग है अब, आश में जीती

सदा पतिव्रता धर्म को धारी
घर से दूर होकर भी वो नारी

वर्ष अनेक बीत रहा जोहन में
जानें प्रभु होंगे किस गतिकम् में

आओ! नाथ... यह सुकुमारी तेरी है
प्रकट हो आकर सिया पीड़ित है

राम दूत हनुमान चले सिया खोजने...

सुनो वैदेही कोई है आया
युगों की गाथा का सार जगाया

गाए हैं धारा-पुत्री की कहानी
राम-राम से अलंकृत वाणी

उस कथा का प्राण जानकी, तै रघुनाथ आधार
राम एक सत्य जिसका, सिया उसका प्रमाण

धर्म की कथा को उसने मर्म एक नया दिया
अपने साथ सीता को भी सिया-राम में रमा दिया

राम दूत हनुमान चले सिया खोजने...

व्याकुल सिया हर्षित हुई
बड़े दिनों बाद राम वंदना करे है कोई

जिससे जीवन में मिले शक्ति
छूटे भय, संशय और अंध-भक्ति

इतनी मधुर वंदना आपकी
हो रही अब आश दरस की

राम दूत हनुमान चले सिया खोजने...

माता मैं जो कर रहा वंदना
चाहता हूँ विश्वास दिलाना

कैसे समक्ष आऊ मइया?
आज प्रकृति भी लगे है पिंजरा

माता मुझे क्षमा करो
श्री हरि का भेंट धरो

प्रभु राम का दूत हूँ
सिया खोजन आया हूँ

राम दूत हनुमान चले सिया खोजने...

मइया करे है गहरी चिंता

सच है या फिर कोई साया

तब रख चरणों में हरि मुद्रिका
दिया बता, जो सब था श्रीराम ने कहा

हुई चकित देख एक वानर की भक्ति
हृदय हुआ प्रफुल्लित देख अलौकिक शक्ति

कर विश्वास वैदेही ने भी भेंट दिया
करो उद्धार प्रभु, रावण ने है छला सिया

राम दूत हनुमान चले सिया खोजने...

देख लालसा खाने की, मइया लगी मुस्कानें
ले आजा हुआ विशाल और लगा उधम मचाने

संकट मोचन ने योजना सोची
क्यूँ न मापी जाये शक्ति राक्षसों की?

पेड़, लता पल में इधर उधर...
इतनी अस्थिरता इतनी उथल-पुथल

राम दूत हनुमान चले सिया खोजने...

ललकारा लंकेश को, कर प्रमाणित शक्ति
भई सिया निश्चित, त रावण चिंतित

किया युद्ध लंका रक्षकों से
नष्ट हो गया वाटिका झट से

अशोक था गुरुर जिसका
किया खंडन हनुमत उसका

राम दूत हनुमान चले सिया खोजने...

अक्षय कुमार आया शान बचाने
किया पराजित उसे भी भुजा से

इस प्रकार हनुमान ने साहस दिखाई
रावण खिसिआया, सिया मुसकाई

दुश्मनों को भेद कर आया
रामचन्द्रजी को मार्ग दिखाया

सिया के मन को खूब हर्षाया
राम-जानकी का मिलन कराया

राम दूत हनुमान चले सिया खोजने...

सिया सुकुमारी बैठी अकेले विरह की मारी
अशोक वाटिका की वासी, की तपस्या जनकदुलारी

राम दूत हनुमान चले सिया खोजने...



Shidhi Kumari
M.A. (Sem. IV)
Department of English

तु क्यों ऐसा है? (1)

तेरी होंठों पर तो मुस्कान है,
लेकिन तेरी आँखों में उदासी है |
तु सबको दिखाता अपनी खुशी,
फिर क्यों सबसे छुपाता अपनी ये काली जिंदगी?

लोग तुम्हें पागल, अवारा, बेवकूफ कहते हैं,
किसी को क्या पता, तेरी ये काली जिंदगी क्या कहती है |
तु हर पल, हर मिनट, हर घन्टे खुशी से जीता है |
क्योंकि तुने अपनी काली जिंदगी की सच्चाई अपनी आँखों से
देखा है |
लोगों के आँसू खुद से पोछने की कोशिश करता है, लेकिन
खुद के आँसू झरने के पीछे बहाता है |
ये खुदा के बंदे तु क्यों ऐसा है?
मत सोच लोगों के बारे में,
क्योंकि लोग तेरे जैसा ना है |

तु बोलता है, कि भूल जाता हूँ कुछ बातों को
ये बीमारी मेरे लिए अच्छा है |
क्योंकि तु कहता है, कि जिंदगी में कुछ बातों को
भूलना ही सबसे अच्छा होता है |
तु बोलता है, कि लोग मुझ पर या मुझसे हँस ले,
पर तु क्यों नहीं समझ पाता, तेरे पीठ-पीछे
लोग यही करते हैं |
ये खुदा के बंदे तु क्यों ऐसा है?
मत सोच लोगों के बारे में,
क्योंकि लोग तेरे जैसा ना है |

तुम क्यों अपनी आदत किसी को भी लगा रहे हो,
तुम्हें पता है ही, कि तुम कब इस
दुनिया से जा रहे हो |
ये कुछ सालों की अपनी जिंदगी लोगों पर कुर्बान किए बैठे
हो,

लोगों के गम को, खशी में बदलने
कि प्रतिज्ञा लिए बैठे हो |
ये खुदा के बंदे तु क्यों ऐसा है?
मत सोच लोगों के बारे में,
क्योंकि लोग तेरे जैसा ना है |

निभाना नहीं आता तो, जताया भी न कर (2)

जब निभाना नहीं आता, तो जताया भी न कर |
जब दूर जाना ही है, तो पास आया भी न कर |
तु दिखता कुछ और दिखाता कुछ और ही,
तु बोलता कुछ और छुपाता कुछ और ही,
जो तेरा है, वह तेरी ही रहेगी,
ये जो सोच के बैठा है, मेरे बारे में ये
तेरी गलत फहमी ही रहेगी |
अंजाने में तुने दिल तो मेरा भी तोड़ा है |
मुझे कल बोला था अपना और आज
अकेला मुझे ही छोड़ा है |
जब निभाना नहीं आता, तो जताया भी न कर |
जब दूर जाना ही है, तो पास आया भी न कर |

तु एक बार जाती है, तो पलट कर पीछे देखती नहीं |
मैं एक टक देखता हूँ, कि तु अब पीछे पलटेगी,
लेकिन तु फिर भी पीछे पलट कर देखती नहीं |
जब निभाना नहीं आता, तो जताया भी न कर |

उस काली रात में भी तो रोया था,
मैं भी तो उस काली रात ना सोया था |
मुझे छोड़, दूसरे का आंसू पोछने चली गयी,
एक बार पूछी भी नहीं, तेरी ये काली रात कैसी गयी |
मानाकि वह व्यक्ति तेरे लिए दूसरा ना था
पर तु ये क्यों भूल गयी,
कि तेरे सिवाए मेरा भी दूसरा कोई ना था |
तु मेरे साथ जो कि, वह अच्छा ही की थी,
दुःख तो इस बात का है कि तु इतना झूठ क्यों बोली थी |
जब निभाना नहीं आता, तो जताया भी न कर |
जब दूर जाना ही है, तो पास आया भी न कर |

अब अकेले चलना मैंने भी सीख लिया है,
तुझे अपनी यादों से हटाना मैंने भी सीख लिया है,
अब ना है मुझे दूसरे लोगों की परवाह,
क्योंकि अब इस दुनिया के रास्ते पर चलना
मैंने भी सीख लिया है,
अब मझे तुझसे से कोई शिकायत ना रहा,
उस खुदा के पास मैंने यही पैगाम भेजा है,
तु जहाँ रहे खुश रहे,
जिसके साथ रहे खुश रहे
क्योंकि अब मुझे किसी से कोई गिला ना रहा
जब निभाना नहीं आता, तो जताया भी न कर |
जब दूर जाना ही है, तो पास आया भी न कर |





With a view to explore, extend and strengthen the functional relationship and to share the facilities and expertise with each other, #MGCU and Central Institute of Medicinal and Aromatic Plants (CSIR-CIMAP), Lucknow signed a Memorandum of Understanding today.



Hon'ble VC Prof Anand Prakash and Dr Prabodh Kumar Trivedi, Director CIMAP Lucknow signed the MoU in the presence of Prof Brijesh Pandey, Head, Department of Biotechnology #MGCU and administrative Officers of CIMAP.

Congratulations

MGCU fraternity congratulates hon'ble VC Prof. Anand Prakash for a year of successfully leading the university with integrity, courage and empathy as it's fourth Vice- Chancellor.



National Science Day
Global Science for Global Wellbeing

"In the history of science we often find that the study of some natural phenomenon has been the starting point in the development of a new branch of knowledge".

MGCU will commemorate the National Science Day & celebrate the discovery of the 'Raman Effect' by one of India's most revered scientists and the Nobel prize-winning Physicist, Sir Chandrasekhara Venkata Raman.

Date: 28th Feb 2023 Time: 3 p.m. onwards
Venue: Rajkumar Shukla Hall, Chanakya Parisar

रंगोत्सवस्य शुभाशयाः।

भवज्जीवनं रङ्गैः आल्हादमयं भवेदिति कामना।
कामना है कि आपका जीवन आनंद के रंगों से भरा रहे।




प्रो० आनन्द प्रकाश
कुलपति
महात्मा गांधी केंद्रीय विश्वविद्यालय

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CUET (UG) - 2023



B.Tech (CSE), B.A. (J.M.C.), B.Com (H)

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<https://mgcub.ac.in> <https://nta.ac.in> <https://cuet.samarth.ac.in>

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Online Applications close on 12th March 2023

The interested candidates can apply to undergraduate admissions through NTA's link <http://cuet.samarth.ac.in>

The last date of filling the online application form is 12th March 2023.

The notification for admission 2023-24 at MGCU is available on the official website of the university www.mgcub.ac.in



Profusion Book Club

Under the aegis of **Harmony**
The English Literary Society



Department of English
Mahatma Gandhi Central University, East Champaran, Bihar

Organises

A Special Lecture on

THE UKRAINIAN WAR-LITERATURE AND PEACE



Date : FEBRUARY 03, 2023
Time : 02.00 PM ONWARDS
Venue : NARAYANI KAKSH, GANDHI CAMPUS

Dr Kalyani Hazri

Assistant Professor, Department of English, MGCU, Bihar

YOU ARE CORDIALLY INVITED FOR THE SAME



Glad to share that on the occasion of the twelfth meeting of the Profusion Book Club, under the aegis of Harmony, the English Literary Society, Department of English, MGCUB, organised a special lecture on "The Ukrainian War-Literature and Peace" by Dr. Kalyani Hazri, Assistant Professor, Dept. of English, on February 03, 2023.

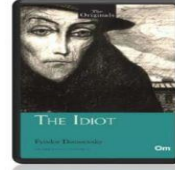


PROFUSION BOOK CLUB
Department of English
Mahatma Gandhi Central University



Co-ordinator & Members
Profusion Book Club, MGCU

Invites you
to its 13th Meeting

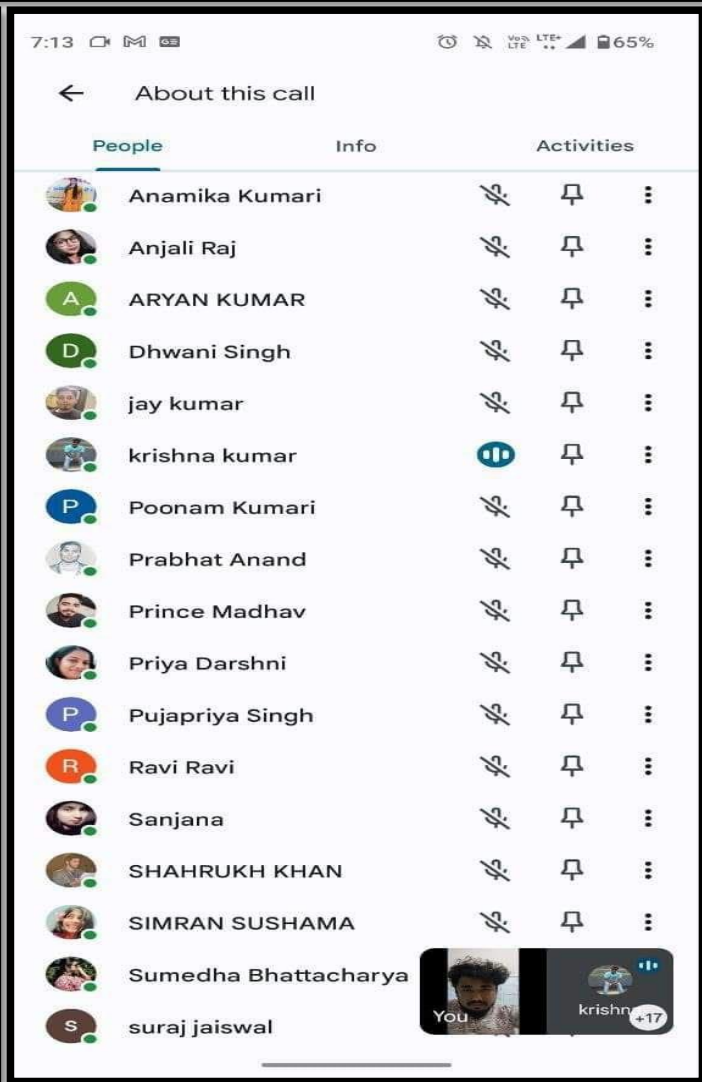
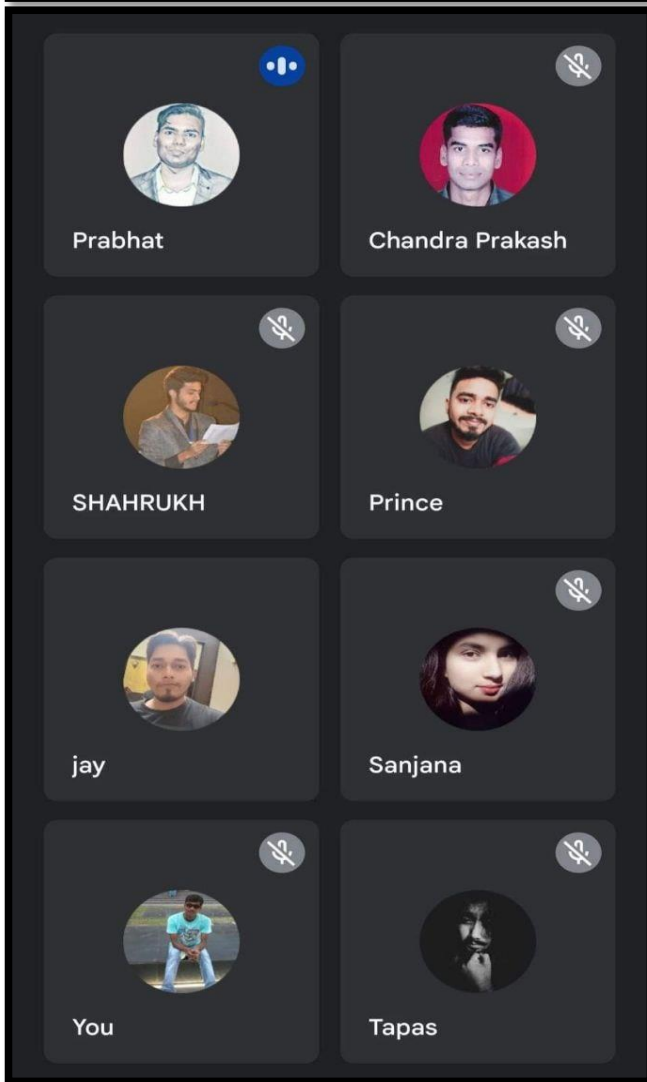


Dr. Bimlesh K. Singh
Head, Department of English

Date: February 24, 2023

Time: 07.00 PM

Mode: Online (Google meet)



Delighted to share that the thirteenth meeting of the Profusion Book Club, Department of English, MGCUB, was held in online mode, on February 24, 2023, with the blessings of Dr. Bimlesh K. Singh, Head, Dept. of English and other faculty members. Jay Kumar, Head, Editorial Board of the book club, moderated the session. The discussion took place on Fyodor Dostoyevsky's *The Idiot* and then a quiz session was conducted by Prabhat Kumar, Head, Quiz Committee. PG students and Research Scholars of Dept. of English enthusiastically and actively participated in the same.



Harmony

The English Literary Society

In collaboration with

Profusion Book Club

Department of English

Mahatma Gandhi Central University, East Champaran, Bihar

Organises
A Special Lecture on

A Kaleidoscopic view of Diasporic Literature through the Lens of Socio-cultural Constructs



By: Prof. Kalpana Purohit

Professor, Department of English

Founder-Director, D.N.D.C.,

Jai Narain Vyas University, Jodhpur, Rajasthan

Date : March 17, 2023
Time : 11.00 AM ONWARDS
Venue : NARAYANI KAKSH, GANDHI CAMPUS

YOU ARE CORDIALLY INVITED FOR THE SAME



A Special Lecture on “A Kaleidoscopic view of Diasporic Literature through the lens of Socio-cultural constructs” by *Prof. Kalpana Purohit, Professor, Dept. of English, Founder-Director, D.N.D.C., Jai Narain Vyas University, Jodhpur, Rajasthan, on the occasion of *The fourteenth meeting* of the book club which will take place on *March 17, 2023* at *11.00 A.M.* at *Narayani Kaksh,* Gandhi Campus, Bankat



PROFUSION BOOK CLUB

Department of English

Mahatma Gandhi Central University



Abdulrazak Gurnah (1948-)

Co-ordinator & Members
Profusion Book Club, MGCUB

Date: March 31, 2023

Invites you
to its 15th Meeting



Time: 02:30 PM



BY THE SEA

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

Venue: Narayani Kaksh



Delighted to share that the fifteenth meeting of the Profusion Book Club, Department of English, MGCUB, was held on March 31, 2023, with the blessings of Dr. Bimlesh K. Singh, Head, Dept. of English and other faculty members.

Special Occasions



Harmony

The English Literary Society

In collaboration with

Profusion Book Club

Department of English

Mahatma Gandhi Central University, East Champaran, Bihar

Organises

A Special Lecture on

A Kaleidoscopic view of Diasporic Literature through the Lens of Socio-cultural Constructs



By: Prof. Kalpana Purohit

Professor, Department of English

Founder-Director, D.N.D.C.

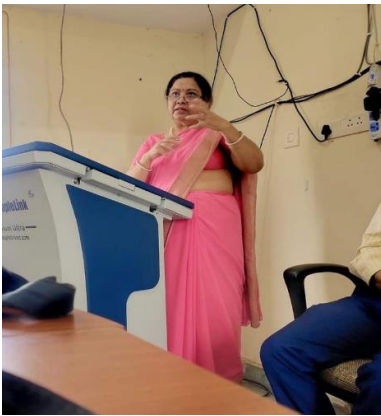
Jai Narain Vyas University, Jodhpur, Rajasthan

Date : March 17, 2023

Time : 11.00 AM ONWARDS

Venue : NARAYANI KAKSH, GANDHI CAMPUS

YOU ARE CORDIALLY INVITED FOR THE SAME





Harmony, the English Literary Society In collaboration with Profusion Book Club Dept. of English, Mahatma Gandhi Central University, East Champaran, Bihar organised a Special Lecture on "A Kaleidoscopic view of Diasporic Literature through the lens of Socio-cultural constructs" by Prof. Kalpana Purohit, Professor, Dept. of English and Founder-Director, D.N.D.C., Jai Narain Vyas University, Jodhpur, Rajasthan, on the occasion of the fourteenth meeting of the book club on March 17, 2023 at Narayani Kaksh, Gandhi Campus, MGCUB.



75 आज़ादी का अमृत महोत्सव



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

For more information about the university, please visit the website: www.mgcub.ac.in