

A literary magazine by English Honours

  
**INVERTIS**  
UNIVERSITY BAREILLY

*second edition*

# Eunoia

Indian Writing in English

Under the guidance of Professional Communication department

# **EUNOIA-A Beautiful Thinking**

## **Acknowledgement**

We would like to express our sincere gratitude to Hon'ble Chancellor, Invertis University, Bareilly and Mayor Bareilly, Dr Umesh Gautam sir, Executive Director Mr Parth Gautam sir, Vice Chancellor, Prof Y.D.S. Arya sir and to all the dignitaries of Invertis University, Bareilly.

Our heartfelt gratitude to Dean, Faculty of Management, Prof. Manish Gupta sir and Dean, Faculty of Applied Science & Humanities Prof. P.P. Singh sir for their appreciation and support in successfully executing the plan of second edition of the magazine.

Likewise we would also like to express our appreciation to the Head, Department of Professional Communication, Dr Rubina Verma Ma'am and Head, Department of Applied Science & Humanities, Dr Sanjeev Kumar Jain sir for their immense support and help for this magazine.

Special thanks to all the faculty members of Department of Professional Communication for their thorough help in collecting, editing and formatting the content of the magazine. We are also thankful to Mr Shobit Verma for his efforts in designing the magazine.

Last but not least our sincere love and appreciation to all the students of Bachelor of Arts (Honours) English for their since contributions in the magazine without which it was impossible to begin this journey of Literary Magazine.

We are delighted for the readers of Invertis who have whole heartedly receive the first edition and we look forward for the same love and appreciation for this edition in future.

## **Preface**

We are proud to successfully bring the second edition of the Digital Literary Magazine 'Eunoia: A Beautiful Thinking' curated by faculty of Department of Professional Communication. This edition aims to celebrate the true essence of Indian Writing in English language that portrays the Indian diversity, culture, human behaviour and traditions.

The magazine is divided into two sections, the first one is collection of articles written on the works of Indian English Literature and the second section consists of the creative work of students and aims to showcase their talent of creative writing.

In addition to the textual meaning, the magazine captures the essence of our student's inventiveness. Their potential, have made it possible to create a platform that portrays the use of precise language, perceptive and insightful descriptions, and acute observations of people, places, and culture. This magazine is a reflection of the faculty members who brings to light the hidden talent of their students in most profound ways.

The content of the magazine is the portrayal of masterpiece works written in Indian English Literature and is a genuine effort to enliven it and enhance the curiosity of avid readers. We hope for all the love and support from Invertis family for this edition as well.

Dr Rubina Verma

## Contents

S.No.	Title/Topic	Page No.
<b>Articles on Select Indian English Literature</b>		
<b>Section I: BOOK REVIEW</b>		
1	To Kill a Mockingbird	5
2	The Power of your Subconscious Mind	6
3	Midnight's Children	7
4	Train to Pakistan	8
5	God of Small Things	10
<b>Section II: BIOGRAPHY</b>		
6	Saadat Hasan Manto	11
7	Rabindranath Tagore	11
8	R.K. Narayan	12
9	Arundhati Roy	12
10	Jayant Mahapatra	13
11	Mulk Raj Anand	14
12	Kalidasa	15
<b>Section III: SUMMARY</b>		
12	Enterprise	16
13	The White Tiger	17
14	Godaan	18
15	The Guide	19
<b>Creative Writings</b>		
16	The Ultimate Secret	22
17	A World Beyond The Clouds	22
18	Love 3 (Love, Live, Life)	23
19	A Note To My Younger Self	24
20	This Too Shall Pass	24
21	The Incredible India	25
22	Our Greatest Glory Is Not In Never Falling But In Rising Every Time We Fall	25
23	The Last Human On Earth	26
24	Life Is A Bowl Of Soup	27
25	Introduction	27
26	Interview	28
27	The Impact Of AI On Employment And Society	29
28	Education And Movies	30
29	Representation Of LGBTQ Community In Indian Literature	31
30	Yoga And Mind Healing	33
31	The Modern Women Of 21 <sup>st</sup> Century	35
32	Wings Of Fire	36
33	Uncovering India And Rich Woven Artwork	36
34	Chand Bardai	38

# Articles on Select Indian English Literature

## Section I: BOOK REVIEW

### 1. A Book Review Of To Kill A Mockingbird

*“Shoot all the bluejays you want, if you can hit ’em but it’s a sin to kill a mockingbird.”*

A popular classic written by Harper Lee, *To Kill a Mockingbird* shows how innocence is destroyed by evil. Thus, to kill a mockingbird is to destroy innocence. It narrates a story with a theme of social equality and prejudice, showing how some are deeply rooted in violence and discrimination.

Lee renamed it “*To Kill a Mockingbird*” to reflect that the story went beyond a character portrait when the “*Watchman*” title was rejected. It was published on 11 July 1960.

I didn't like this novel in the start. But soon, I started getting interested in it, when I understand it's symbolic meaning and the depth of it's themes. *To kill a mockingbird* themes centres around racial prejudice and social justice.

A story that revolves around sibling's, ‘Scout’, ‘Jem’ and their lives. And them living with their single Father ‘Atticus’, a respected lawyer with high moral standards who stood up for Tom Robinson, a black man who is falsely accused of raping a white woman, Mayella Ewell. This also gives unexpected shape to our story.

The whole novel is narrated by the perspective of around 11 year old. A girl Jean Louis Finch ‘Scout’, who is curious about the society in American countryside where she discovered the prejudice against the black community, and experiences her character development alongside her elder brother ‘Jeremy’ and friend ‘Dill’ and specially with her father, ‘Atticus Finch’, the man who stood by the blacks for the right to undo the wrong. This book teaches us what Atticus told his children i.e. the conflict between good and evil. Jem and Scout were always surrounded by innocence. They always believed that people are good because they were not aware of the evil side of human nature but this novel delivers that we should embrace sympathy, and our experiences with hatred and prejudice should never sully our faith in human goodness.

Vulnerability against the black community and how they fall prey is the main theme of this novel. The lives of the main character revolve around this. Standing up for what’s right, defending the weak, his stubbornness and smart attitude ; all these righteous acts comes at a huge price, sometimes even risking the lives and dignity of our loved ones. The author very skilfully shows how in every society, there are some people who firmly stay at the side of justice, even though they may go through severe emotional barriers, struggles, hatred and fear.

This book teaches us what Atticus told his children that, before judging anyone, look at the world from the perspective of that man i.e. to stand in his shoe and walk around in them, your outlook will change.

By Aniket Mishra

B.A. (H) English First Year

## **2. A Book Review Of 'The Power Of Your Subconscious Mind'**

The Power of your Subconscious Mind is a classic self-help book, which I have read recently. It's written by Dr. Joseph Murphy, he has authored over 30 books to enable easier living. This book was a bestseller and has sold millions of copies worldwide.

In this book, author shares his experimental analysis and spiritual enlightenment which helps the reader in their everyday lives. We have two types of brain: Conscious and Subconscious. The latter works nonstop, even when we sleep, and this novel focuses on how we can use our Subconscious mind which has the power to change our lives. The book explains how by understanding and learning to control our Subconscious mind, we can welcome a world of prosperity, happiness and success. The text is a perfect blend of faith and belief. The author believes that by using this power one can do anything beyond their thoughts. He also describes various ways and examples to wipe out one's fear. He quotes an example of how an Opera singer used the same subconscious technique to kick the stage fear. He also suggests the readers not to take any decisions when in doubt or confusion as it always leads to wrong decision making. He also mentions how one can stay young in spirit forever in the last chapter of the book through one of the beautiful quotes which says, Age is not the flight of years, but the dawn of wisdom.

The Power of your Subconscious mind is a complete life changer. It tickles the mind of the reader and pushes them to think positively. The methods mentioned in the book are universal applicable. They do work, if exercised with full concentration. The book gives a strong message that "Belief is all that matters to bring your actions to reality." To conclude, I would like to say that one should read this book at least once. This novel will train your mind to attract positivity in life and also will help the reader in goal orientation. So, I will suggest that you all please spare some time from your busy schedule and read the book 'The Power of your Subconscious Mind.'

Keep Reading! Keep learning!

By Arunika Bisht

B.A.(H) English First Year

## **3. A Book Review Of Midnight's Children**

*"No people whose word for yesterday is the same as their word for tomorrow can be said to have a firm grip on the time."*

Midnight's Children is a 1981 novel by Indian-British writer Salman Rushdie. It is a brilliant and enchanting novel that weaves together the history and mythology of India with the personal narratives of its characters.

The book received several prestigious awards such as Booker prize in 1981 & Booker of Booker prizes in 1993. These awards are a testament to the novel's literary excellence and its lasting impact on the world of literature.

The novel is set against the backdrop of India's struggle for independence from British colonial rule. The novel delves deeply into questions of personal and national identity. It includes elements of magical realism to blur the lines between reality and fantasy.

The novel follows the life of Saleem Sinai, who is born at the stroke of midnight on August 15, 1947, the exact moment when India gains independence from British rule. It is a complex and dense work, filled with symbolism and metaphor. It's a book that invites contemplation on themes of identity, nationhood, and the individual's role in shaping history.

The early years of Saleem's life were fraught with difficulties. He has problems because of his exceptional capacity to penetrate people's brains. This power bestows upon him the title of 'conductor' of the midnight children, a group of youngsters born during the first hour of India's freedom and endowed with extraordinary powers.

The novel culminates with the reappearance of the Sinais, a shift in the political picture, and a new understanding of Saleem's place in this universe. After a life filled with carnage, romance, and magical encounters, Saleem sees his existence dissolving as he approaches the age of thirty-one. The novel also portrays the abuse of power and the corruption that can plague newly independent nations. It is definitely a classic, a masterpiece and above all an inspiration to the Indian writers.

By Aniket Mishra

B.A. (H) English First Year

#### **4. A Book Review Of Train To Pakistan By Khushwant Singh**

In 1947 around 1 crore Sikh, Hindu and Muslim left their home to cross the border, a border which was newly created between India and Pakistan. The story of novel sets in Mano Majra, a small village which was located in the border of India and Pakistan. In village there was one Gurudwara and one Masjid. Gurudwara was taken care by priest name called Meet Singh. Masjid was take care by Mullah Imam Baksh.

In village, there was only one Hindu family, a family of Lala Ram Lal. There was a one robber in village name called Juggut Singh also known as Jugga, who was very dangerous man in Mano Majra. Jugga had a love affair with Muslim girl name called Nooran. Nooran was a daughter of Imam Baksh. He used to meet Nooran in ambush. One day when Jugga was with Nooran he heard the fire sound of gun. Jugga followed the sound of gun and saw 5 man crossing the river. He recognized one man who was the leader of this gang name called Malli. Jugga used to work for malli gang.

In village there was one District magistrate name Hukum Chand. He came in village one day before the robbery. He asked sub Inspector about the village. He didn't know that people in Mano Majra live peacefully with no caste discrimination. The people of Mano Majra, don't even know that now India is divided into two country India and Pakistan.

Hukum chand asked inspector about criminals in village . Inspector give him one name Juggu Singh. In evening when Hukum chand was in his room he heard the sound fire of gun till then robbers killed Lala Raj ram for robbery in his house. In next morning a crowd was gathered in Railyway station, one person came from Delhi to Lahore train name called Iqbal Singh. Firstly Iqbal went to Gurudwara to ask Meet Singh for few days stay in Gurudwara. Till then Jugga was arrested by Police officers. Iqbal

went to village he was new in village people used to ask him one question, why Britisher left India. The next morning by mistake police officer arrest Iqbal Singh and Jugga was also arrested.

Hukum chand orders sub Inspector to name Iqbal sing as Mohammed Iqbal and make an arrest warrant for him. Jugga Singh was brutally tortured by Police officers to name the murderers of Lala Ram Lal. By the time of monsoon broke one train came from Pakistan in morning but nobody came out from train. The train was completely silent. In evening time Hukum Chand went to see train out of curiosity, in train he saw dead bodies of Men, women and children. When the train was coming from Pakistan it was fired by putting Kerosene oil in it. Next day Sub inspector came to Hukum Chand to tell him that around 40 to 50 refugees come from Pakistan. Hukum chand asked Sub Inspector about the Murderer of Lala Lal Ram. Sub Inspector told him that Jugga singh was a member of Malli gang but he is not guilty for Lala Ram Lal murder. Hukum chand ask him about the caste of Malli gang. He told him they are Sikh. Actually Hukum chand wants Malli gang to be Muslim so that he can easily make Iqbal Singh member of Malli gang by naming him as Mohammed Iqbal. His plan is to spread rumor among villagers that Muslims are not good for their village so he can send all Muslim to Pakistan. One night lots of Sikh gathered in a house of Banta Singh who was the local headman of their village. They all decided for few weeks they should send all the Muslim of their village in a refugee camp and till then we will take care of their houses. Imam Baksh went to his home and told her daughter Nooran to get ready for refugee camp.

Nooran was in love with Jugga and she don't want to leave Jugga. Nooran has only one way to live in village, she went to a house of Jugga to meet his mother. When his mother came she gets irritate by watching Nooran because she is Muslim and she don't want a Muslim wife for his son. Nooran told her that she is pregnant with Jugga's child. Due to her pregnancy condition Jugga mother agrees and she told her to wait till Jugga come out from jail . In next morning refugee truck came to take Muslim from village.

All the Muslim are leaving their home and the custody of their home was given to Malli a leader of robbers gang. In evening all the sikh gathered in Gurudwara to pray for the dead people. A group of young Sikh boys visits the Gurudwara and incites the Sikh people to take revenge and kill all the Muslim of their village who are still waiting at refugee camp for the train to Pakistan. Meet Singh tried to calm down the people and tell them that Muslim are their brothers and they used to live peacefully with them in Mano Majra. Banta Singh goes to Magistrate Hukum and informs him about the Sikh plans to kill all the Muslim in refugee camp. Hukum Chand ask the Sub Inspector why he did not inform him about the plans of Sikh to kill Muslim. The Sub inspector says if the train won't leave on time, then the sikh will kill all the Muslim of refugee camp.

Hukum Chand decides to take the help of Jugga and Iqbal, he immediately released both of them from jail. Jugga is worried about Nooran and decide to save her. He learns about the plans of Sikh to derail the train of Pakistan by using a strong rope. As the train come the Sikh tried to derail the train. However as the train moves they saw a big strong man climbing on the steel span of bridge through which they have tied the rope. The leader of Sikh gang realize what this big man is doing he tried to stop Jugga. He shouts at Jugga to come down but he did not listen, Jugga was trying to cut the rope with his kirpan. He started shooting at Jugga but still he continues to cut the rope. He shot Jugga and his kirpan was

fall down but he cut the remaining rope with his teeth. The Sikh man fires at him again and he falls down on the railway track with a rope. The train passes by at the same time and goes over his body.

By: Anshika

B.A.(H) English Second Year

## **5. God Of Small Things By Arundhati Roy: A Kaleidoscope Of Emotions**

Arundhati Roy's debut novel, "The God of Small Things," is a literary masterpiece that weaves a complex tapestry of family, society, love, and loss. Set in the southern state of Kerala, India, the book takes readers on an emotional journey through its vivid characters and lyrical prose.

### **Plot Summary**

The story unfolds around the lives of fraternal twins, Rahel and Estha, as they navigate the intricacies of a society steeped in caste and social hierarchy. The narrative effortlessly weaves between past and present, revealing dark family secrets and the tragic events that shattered their lives. The twins' mother, Ammu, defies societal norms, leading to the family's fall from grace. The novel delves into the repercussions of forbidden love, exploring themes of discrimination, societal expectations, and the constraints imposed by a rigid caste system.

### **Characterization and Themes**

Roy's characters are vividly portrayed, each carrying a burden of past actions and societal expectations. Ammu, Estha, Rahel, and Velutha, among others, struggle against the constraints imposed by society and their own families. The book also delves into the complexities of childhood, the innocence lost, and the scars that shape adult lives.

Themes of love, loss, social injustice, and the impact of political and cultural shifts resonate throughout the narrative. The prose is imbued with a poetic quality, capturing the beauty and heartache of life in intricate detail.

### **Writing Style**

Arundhati Roy's writing style is enchanting, often bordering on magical realism. She employs a non-linear narrative, interweaving moments of magic and the harsh realities of life. The language is poetic and evocative, painting a vivid picture of the lush Kerala landscape and the deep emotional landscapes of her characters.

**Reception and Awards** "The God of Small Things" received widespread critical acclaim and won the Booker Prize in 1997, thrusting Roy into the international literary spotlight. The book's success established her as a significant literary voice, and the novel has since become a contemporary classic.

### **Conclusion**

"The God of Small Things" is a literary gem that transports readers into a world of intricate emotions and societal complexities. Arundhati Roy's storytelling prowess shines through, leaving a lasting impact on anyone fortunate enough to immerse themselves in this mesmerizing tale. In conclusion, "The God of Small Things" is a must-read for those seeking a literary journey that delves deep into the human experience, unraveling the delicate threads that bind our hearts and lives.

BY :- SAYYADA ALIZA KAZMI, B.A. English Honours 2<sup>nd</sup> year

## Section II: BIOGRAPHY

### 6. Biography Of Saadat Hasan Manto

He was a renowned and influential Pakistani writer of short stories and essays. He was born on May 11, 1912, in Samrala, Punjab, British India (now in Pakistan). He was born of his father's second wife. His father's name was Maulvi Ghulam Hussain who was a Judge by profession. He did not get his father's love. He is widely regarded as one of the most significant and controversial literary figures in South Asian literature.

He received his early education in Lahore and later attended Aligarh Muslim University. His exposure to the diverse cultural milieu of Lahore and his experiences during the partition of India in 1947 greatly influenced his writings. He began his career as a writer in the 1930s, and his early works were primarily in Urdu. He gained recognition for his mastery of the short story genre. His writing was characterized by its bold and unflinching portrayal of the social, political, and psychological complexities of his time.

Somewhere between 1937- 1941 he started his work as an editor of "Mussawir" along with Nazir Ludhianvi and type magazine Samaj in Bombay. He also started to write dialogues and scripts for the Hindi Film industry, working first for the Imperial Film Company and then for Saroj Movietone. Later, when he got dissatisfied with his work as an editor, he applied To Krishna Chander for a job with "All India Radio" which was based in Delhi. In 1942 he again returned to Bombay and rejoined as the editor of "Musawwir". He migrated from Bombay (now Mumbai) to Lahore, Pakistan, and his experiences during the partition deeply influenced his stories. Some of his notable works include "Toba Tek Singh," "Thanda Gosht," "Khol Do," and "Mottled Dawn." These stories are celebrated for their powerful storytelling and social commentary.

He faced several legal challenges for his writings, with obscenity charges filed against him. Despite these challenges, he continued to write fearlessly, believing in the importance of exposing society's harsh realities. He struggled with alcoholism and financial difficulties throughout his life. His personal life was marked by tumultuous relationships and a constant battle for survival. He is considered a pioneer of modern Urdu literature. Many writers and filmmakers have been inspired by his life and work. His health deteriorated over the years due to his struggles with alcoholism and financial hardships. He died on January 18, 1955, at the age of 42 in Lahore, Pakistan.

Devesi Gupta (BAE2021001)  
B.A. H English Final Year

### 7. The Bard Of Bengal: Rabindranath Tagore

Rabindranath Tagore is also known as 'Gurudev', was born in 1861, Calcutta. Tagore, who composed the National Anthem of India and Bangladesh, was a multitalented personality in every sense. He was a Bengali poet, Brahma samaj philosopher, visual artist, playwright, novelist, painter and a composer. He was educated at home; and although at seventeen he was sent to England for formal schooling, he did not finish his studies there. In his mature years, in addition to his many-sided literary activities, he managed the family estates, a project which brought him into close touch with common humanity and increased his interest in social reforms. He wrote his first poem when he was eight years old. Throughout his career, Tagore not only wrote and translated poetry, but published numerous novels, short stories, plays, essays, memoirs and criticism. He was also known for his musical compositions. He was the first non-European as well as first lyricist to be awarded the Nobel prize in literature in 1913 for his collection of poems, "Gitanjali". In his works he explored

the themes of nature, humanism, spirituality, love, patriotism, social issues, education, philosophy and reflection on life etc. He was also instrumental in shaping the educational system in India, founding the Visva-Bharti University in Shantiniketan, which promoted a holistic form of education that focused on the development of the mind, body and spirit. Tagore was granted a knighthood by King George V. However, renounced it in 1919 in Jallianwala Bagh Massacre. He left the world of literature on August 7, 1941, in Calcutta.

Prachi Singh Chauhan  
B.A. H English Final Year

### **8. Biography Of R.K. Narayan**

Rasipuram Krishnaswami Iyer Narayanaswamy Better known as R.K. NARAYAN, was a well-known Indian writer famous for his set of work and writing in the fictional South Indian town of Malgudi. He was one of the leading and famous authors of early Indian literature written in English. His famous works include “Swami and friends”, “The English teacher”, “Waiting or the Mahatma” ,”The Guide”,, “The man Easter of Malgudi”,” The vendor of sweets”, & “A tiger for Malgudi”. Narayan was born in 1906 in Madras (now renamed and known as Chennai, Tamil Nadu), British India into a normal Hindu family. He was one of eight children of his parents and Narayan was second among the sons; his younger brother Ramachandran was an editor at Gemini Studios, and the youngest brother Laxman was a successful cartoonist.

Narayan spent the early years of his life in Madras in the care of his grandmother and a maternal uncle and joined his parents mainly only during the vacations. At that time, India was still treated as the most important of the British empire, a colony held since 1857. RK Narayan attended a number of schools than a usual student would as in Madras while living with his grandmother, in which the main school was the Lutheran Mission School in Purasawalkam, C.R.C. High School, and Christian College High School. Narayan was an ardent and passionate reader who grew up reading Dickens, Wodehouse, Arthur Conan Doyle, and Thomas Hardy. After completing high school, Narayan failed the university entrance examination unfortunately but got to have lots of time to spend a year at home reading and writing; and then he successfully passed the final examination in 1926 and joined Maharaja College of Mysore. RK Narayan was always found devoted and dedicated to reading whenever he got time. He died on 13 May 2001 at the age of 94 In Chennai, Tamil Nadu, India.

Aleena Jahan  
B.A. H English Final Year

### **9. Biography Of Arundhati Roy**

Suzanna Arundhati Roy is well known as Arundhati Roy. She was born on 24th November 1961 at Shillong, Meghalaya. She is one of the best known representatives of the contemporary generation of Indian writers who write in English. During the early stage of her career, she worked in television and movies. In 1989, she wrote screenplays for 'In Which Annie Gives It Those Ones, in which she also appeared as a performer. In 1994, she criticized Shekhar Kapoor's - Bandit Queen, and attracted attention. The movie was based on the life of Phoolan Devi.

Roy began writing her first novel, The God of Small Things, in 1992 and completed it in 1996. The book is semi-autobiographical and a major part captures her childhood experiences in Aymanam. The publication of The God of Small Things catapulted Roy to international fame. It received the 1997 Booker Prize for Fiction and was listed as one of The New York Times notable books of the

year. It reached fourth position on The New York Times bestsellers list for independent Fiction. Since the success of her novel, Roy has written a television serial, *The Banyan Tree*. She also contributed to *We Are One: A celebration of Tribal People's*, a book released in 2009 that explores the culture of people around the world, portraying their diversity and the threats to their existence. The royalties from the sale of this book go to the indigenous rights organization Survival International.

Roy has written numerous essays on contemporary politics and culture. In 2014, they were collected by Penguin India in a five-volume set. In 2019, her nonfiction was collected in a single volume, *My Seditious Heart*, published by Haymarket Books.

In October 2016, Penguin India and Hamish Hamilton UK announced that they would publish her second novel, *The Ministry of Utmost Happiness*, in June 2017. The novel was chosen for the Man Booker Prize 2017 long list and a finalist for the National Book Critics Circle Award for Fiction in January 2018. Roy received the lifetime achievement award at the 45th European essay Prize for the French translation. of her book *Azadi*.

By Arunika Bisht

B.A.(H) English First year

## **10. Biography Of Jayanta Mahapatra**

Poet Jayanta Mahapatra was cremated at the Khannagar crematorium of Cuttack, Odisha, on August 28. This in spite of him being a third-generation Christian, his grandfather having converted during the Orissa famine of 1866. The cremation was according to his own wishes, as recorded in his will, which also bequeathed a part of the ancestral property that he had inhabited for most of his adult life, to the family of Sarojini, his long-time caretaker.

Both these gestures are perhaps typical of the man who always occupied a tenuous space between the mainstream and the margins of literary circles in India and Odisha. Although a much-awarded poet, widespread recognition of his work came pretty late in his life. He was awarded the Padma Shri in 2009, when he was already 81 years old. Perhaps the most significant honour he received was in 2019 when he became a Fellow of the Sahitya Akademi. He was 91 then.

In his autobiography, *Pahini Rati (The Night is Not Yet Over)*, Mahapatra mentions his studied marginalisation by the Odia literary establishment, where bureaucrats and professors of Odia and English literature have always found it easy to construct identities. Here he also discusses his experience of being a “mere teacher of physics” who starts writing poetry when posted in B.J.B. College in Bhubaneswar, apparently late, at the age of 38. He writes consistently from then on in terms of quality and quantity, managing to publish his poems in reputed literary periodicals across the world, such as *The Times Literary Supplement*, *Critical Quarterly*, *Poetry—Chicago*, and *The Sewanee Review*. He also publishes four volumes of poems within a decade of starting his writing practice.

This was a late budding, but what an efflorescence it was. However, his poetic diction, which waywardly combines maps of his affective territories, personal snapshots of regional history, fleeting shadows of Odia language, and philosophical musings, was at odds with the canon of Indian English poetry that was being fashioned in Bombay in the first two decades after Independence.

The “Bombay School” (comprising the reigning tastemakers of Indian English literature at that time) was not a great fan of Mahapatra’s work. Nissim Ezekiel, in particular, was not excited by the first two of his poetry volumes when they came out in 1971. Ezekiel had published one of Mahapatra’s early poems, “Girl by the window”, in *The Illustrated Weekly of India*, which Ezekiel edited along with others. However, he wrote a review in the *Weekly of Mahapatra’s collections*, *Close the Sky, Ten by Ten* (Dialogue Publications, Kolkata), and *Svayamvara and Other Poems* (Writers Workshop, Kolkata), that was critical and expressed bafflement.

However, the acceptance of Mahapatra’s work across the globe by established journals meant that he had no reason to look back. He continued to write and publish regularly, not only poems but also translations of poetical works from Odia. His careers as a poet and as a translator fed into each other. The number of his poetry collections in English (apart from selections and edited/collected volumes) is more or less the same as that of his translations of Odia poetry into English. He also translated the Bengali poems of Sakti Chattopadhyay (his original award-winning collection, *Jete Pari, Kintu Keno Jabo*) into English in a volume published by Sahitya Akademi titled *I Can, But Why Should I Go*. Translation is indeed a key trope through which we can engage with Jayanta Mahapatra’s poetry.

Although he is not a part of the Odia poetry canon and his contribution to Odia literature is yet to be seriously assessed (his autobiography *Pahini Rati* creates the texture of affective interiority in first-person narration in Odia for the first time, and reads more like a long prose poem), his Odia poems are remarkable. The forms of the lines are almost premodern, terse, and short. And yet the sensibility is high-modernist—socially engaged, politically conscious, resolutely standing with common people, the oppressed, the marginalised, long before it became fashionable in Odia poetry to do so. Here he is an English poet writing in Odia, English in tone, pitch, and the affective register, yet very Odia in the cadence and flow of the lines.

By Isha Tomar

B.A.(H) English First Year

## **11. Biography Of Mulk Raj Anand**

Mulk Raj Anand was a well-known Indian writer of novels, short stories and critical essays who is best known for his sympathetic and realistic depictions of the underprivileged in India. He was born on December 12, 1905, in Peshawar, India (now in Pakistan), and passed away on September 28, 2004, in Pune. He is considered a founder of the English-language Indian novel.

He was an English-language author from India known for his portrayals of the lower castes in traditional Indian society. A winner of the Padma Bhushan civilian award, he is also renowned for being one of the first authors to introduce Punjabi and Hindustani idioms into English. He was one of the pioneers of Indo-Anglian literature and, together with Raja Rao, Ahmad Ali, and R. K. Narayan, one of the first English-language authors with a basis in India to attain international recognition. A masterpiece of contemporary Indian English literature, Anand's novels and short stories are regarded for their insightful portrayals of the lives of impoverished people and their analyses of poverty, exploitation, and tragedy.

Mulk Raj Anand was a prolific author who initially came to an interest of readers with his novels *Untouchable* (1935), *Coolie* (1936) and *Two leaves and a Bud* (1937), which dealt with the issues

of poverty in Indian society. He went back to Bombay, or Mumbai, in 1945 to continue his advocacy for national changes. He became politically involved in India's independence movement while living in Europe, and shortly after that, he published a number of books on various facets of South Asian culture, including 'Persian Painting (1930), Curries and Other Indian Dishes (1932), The Hindu View of Art (1933), The Indian Theatre (1950), and Seven Little-Known Birds of the Inner Eye (1978)'.

*'The Village (1939), The Sword and the Sickle (1942), and The Big Heart (1945; revised ed. 1980) are some of his other notable works'.* In addition to editing a large number of periodicals and journals, such as **MARG**, an art quarterly he had started in 1946, he also authored additional novels and collections of short stories. He completed four volumes of a planned seven-volume autobiographical novel called Seven Ages of Man: 'Seven Summers (1951), Morning Face (1968), Confession of a Lover (1976), and The Bubble (1984)'.

Shivangi

B.A. Honors English III Sem

## **12. Kalidasa: A Sage & The Poet**

The articles "Kalidas: The Sage" and "The Poet Kalidas" are both about the Indian poet and playwright Kalidasa, but they focus on different aspects of his life and work.

"Kalidas: The Sage" explores Kalidasa's spiritual and philosophical beliefs, and how they influenced his writing. The article argues that Kalidasa was a deeply spiritual person, and that his beliefs are reflected in his plays and poems. For example, the article discusses how Kalidasa's belief in the interconnectedness of all things is evident in his play "Shakuntala."

"The Poet Kalidas" focuses on Kalidasa's literary achievements, and how he has influenced Indian literature. The article discusses Kalidasa's mastery of Sanskrit, his use of imagery and symbolism, and his ability to create complex and nuanced characters. The article also discusses Kalidasa's influence on later Indian poets and playwrights.

In short, "Kalidas: The Sage" explores Kalidasa's spiritual and philosophical beliefs, while "The Poet Kalidas" focuses on his literary achievements. Both articles are well-written and informative, and they offer different perspectives on this important Indian figure

“Kalidas: The Sage” focuses on Kalidasa's spiritual and philosophical beliefs

“The Poet Kalidas” focuses on Kalidasa's literary achievements

By Supriya

B.A. Honors English III Sem

## Section III: SUMMARY

### 13. Enterprise By Nissim Ezekiel

*Stanza wise explanation of the poem*

#### Ist Stanza

*It started as a pilgrimage  
Exalting minds and making all  
The burdens light, The second stage  
Explored but did not test the call.  
The sun beat down to match our rage.*

Explanation:

The poet started pilgrimage along with a number of people everyone was excited and enthusiastic to start their journey. This joy and excitement had made the burden of trouble very light. Then they enter into the second stage of their pilgrimage which was full of troubles and difficulties. Here sun symbolize the harshness of nature comparing its heat to the anger of human being.

Note: This stage maybe compared to the early youth of men in, which he is innocent , full of excitement and joy and unaware of the problems of adulthood.

#### IInd Stanza

*We stood it very well, I thought, observe and put down copious notes  
on things the peasants sold and bought the way of serpents and of goats.  
Three cities where a sage had taught*

In the second stanza, the poet says that he thought they have succeeded in facing all difficulties coming in their way. People kept themselves busy by noting down the things sold and brought by the farmers they also noted down the way of snakes, goats and the description of three cities where a hermit was teaching lessons. However, they did not noticed what hermit had taught.

Note: People get distracted from their goal and indulge themselves in doing useless things.

#### IIIrd Stanza

*But when the differences arose on how to cross a desert patch,  
we lost a friend whose stylist prose was quite the best of all our batch.  
A shadow falls on us and grows.*

In the third stanza, Soon pilgrims reach a state where the differences of their opinion aroused they were arguing about how to cross challenging landscape as a result the most intellectual and the great writer left the group and went on his own way. Thus, the shadow of ego fell onto their enterprise and continues to grow. Note: Ego always weakens the integrity of people.

#### IVth Stanza

*Another phase was reached when we were twice attacked, and lost our way. A section claimed its liberty  
to leave the group, I tried to pray,  
Our leader said he smelt the sea*

Now they have reached another stage of pilgrimage where they divided into groups each one was attacking other for forgetting all the aspirations that united them, their excitement and joy turned into differences of opinion and arguments they have lost their direction and purpose of their journey being unsatisfied, some people quit the group and took another path, poet himself felt helpless and started praying for the welfare of the group.

The leader felt that they were near to sea and they are reaching their destination. Note: Goal is achieved by Unity, division or separation leads to failure and troubles.

#### Vth Stanza

*We noticed nothing as we went,  
a straggling crowd of little hope, ignoring what the thunder meant, deprived of common needs like soap. Some were broken, some merely bent.*

Soon they became aware of the fact that it was the false hope as they found nothing on their way. They were now a group of aimless and hopeless wanderers. They could not hear the thunder of inner self as they have lost their consciousness. Their state is miserable even without petty/small thing like a soap. Being totally exhausted they could not walk anymore. Their excitement faded away leaving unbearable burden upon it.

Note: We are in trouble in pain when we ignore the voice of our own soul.

#### VIth Stanza

*When, finally, we reached the place, we hardly know why we were there.  
The trip had darkened and every face, Our deeds were neither great nor rare. Home is where we have to gather grace.*

In the last stanza of the poem, Finally being exhausted, tired and frustrated they reached their destination, ironically there is no joy of achievement and fulfillment on their faces. They wondered why they undertook such meaningless and unworthy journey everyone is hope hopeless none of them found anything heroic in their journey. For the poet leaving his home with inner satisfaction, is the biggest achievement.

Note: Thus, the journey started with enthusiasm, ends with grief, regret and hopelessness.

SHIVANGI

B.A. H English Second Year

## 2. The White Tiger - Summary

The White Tiger is a novel written by Indian author Aravind Adiga. It was published in 2008 and won 40th Booker Prize. The novel provide readers a darkly humorous perspective of India's class struggle in a globalized world as told through a retrospective narration from Balram Halwai, a village boy. The novel examines issues of the Hindu religion, caste, loyalty, corruption and poverty in India. Balram Halwai narrates his life in a letter, written in seven consecutive nights and addressed to the Chinese Premier, Wen Jiabao. In his letter, Balram explains how he, the son of a rickshaw puller, escaped a life of servitude to become a successful businessman, describing himself as an entrepreneur.

He was born in a rural village in Gaya district, where he lived with his grandmother, parents, brother and extended family. He is a smart child but is forced to leave school in order to help pay for his cousin's dowry and begins to work in a teashop with his brother in Dhanbad. While working there he begins to learn about India's government and economy from the customers' conversations. Balram describes himself as a bad servant but a good listener and decides to become a driver.

After learning how to drive, Balram finds a job driving Ashok, the son of one of Laxmangarh's landlords. He stops sending money back to his family and disrespects his grandmother during a trip back to his village. Balram moves to New Delhi with Ashok and his wife Pinky Madam. Throughout their time in Delhi, Balram is exposed to extensive corruption, especially in the government. In Delhi, the contrast between the poor and the wealthy is made even more evident by their proximity to one another. One night Pinky Madam takes the wheel from Balram, while drunk, hits something in the road and drives away; we are left to assume that she has killed a child. Ashok's family puts pressure on Balram to confess that he had been driving alone. Ashok becomes increasingly involved in bribing government officials for the benefit of the family coal business. Balram then decides that killing Ashok will be the only way to escape India's Rooster Coop - Balram's metaphor for describing the oppression of India's poor, just as roosters in a coop at the market watch themselves get slaughtered one by one, but are unable or unwilling to break out of the cage.

Similarly, Balram too is portrayed as being trapped in the metaphorical Rooster Coop: his family controls what he does and society dictates how he acts. After killing Ashok by stabbing him with a broken bottle and stealing the large bribe Ashok was carrying with him, Balram moves to Bangalore, where he bribes the police in order to help start his own taxi business. Just like Ashok, Balram pays off a family whose son one of his taxi drivers hit and killed. Balram explains that his own family was almost certainly killed by Ashok's relatives as retribution for his murder. At the end of the novel, Balram rationalises his actions and considers that his freedom is worth the lives of his family and of Ashok. And thus ends the letter to Jiabao, letting the reader think of the dark humour of the tale, as well as the idea of life as a trap introduced by the writer.

**By Arunika Bisht B.A. (H) English First Year**

### **3. Summary Of Godaan By Munshi Premchand**

Godaan ('Cow donation") is a famous Hindi novel by Munshi Premchand. It was first published in 1936 and is considered one of the greatest Hindi novels of modern Indian literature. Premchand who's real name was Dhanpat Rai Srivastava was a prominent Indian writer known for his real estate portrayal of societal issues through his work. Among his literary collections, the novel 'Godaan' stands out as a timeless classic that highlights the plight of Indian farmers and their exploitation by zamindars or landlords. The book sheds light on the harsh realities of rural Indian life that existed during the pre independence era. The exploitation of farmers by the affluent class, the unchanging

social hierarchy, and the far reaching impact of the caste system are some of the main themes that are explored in 'Godan.'

The story revolves around many characters representing the various sections of the Indian community. The peasant and rural society is represented by the family of Hori Mahato and his family includes his wife Dhania, daughters Rupa and Sona, son Gobar, daughter-in-law Jhunia. The story begins with Hori wanting to have a cow as other millions of poor peasants. He purchased, on debt of Rs. 80, a cow from Bhola, a cowherd. Hori tried to cheat his brothers for 10 rupees. This in turn led to a fight between his wife and his younger brother, Heera's wife. Jealous of Hori, his younger brother Heera poisoned the cow and ran away because of the fear of police action. When the police came inquiring about the death of the cow, Hori took out a loan and paid the bribe to the police and was able to clear off his younger brother's name. Jhunia, the daughter of Bhola, was a widow and eloped with Gobar after she got pregnant by him. Because of the fear of the action from villagers Gobar also ran away to the town.

Hori and Dhania were unable to throw a girl carrying their son's child and gave her protection and accepted her as their daughter-in-law. The village panchayat fines Hori as his wife tackles the personal attack of the Pandit on them for sheltering Jhunia. Hori again is compelled to take a loan and pay the penalty. Hori is in huge debt from local money lenders and eventually married off his daughter Rupa for mere 200 rupees to save his ancestral land from being auctioned because of his inability to pay land tax. But his determination to pay those 200 rupees and to have a cow to provide milk to his grandson, leads to Hor's death because of excessive work. When he was about to die, his wife Dhania took out all the money she had (1.25 rupees) and made Hori pay the priest on behalf of godaan (cow donation).

This eventually fulfils the traditional dream of Hori but still his desire to pay back the 200 rupees to his son-in-law and to have a cow to feed the milk to his grandson remain unfulfilled. Hori is shown as a typical poor peasant who is the victim of circumstances and possess all the deficiencies of common man but despite all this, he stands by his honesty, duties and judgement when time requires. He is shown dead, partially satisfied and partially unsatisfied towards the end of the story. In a way, Hori stays true to his beliefs hence making the ending bittersweet.

The theme includes: Socio-economic deprivation,exploitation of rural people,caste segregation, varied concept of dharma as held by different people,impact of industrialization on the various sections of Indian community, condition of women in society, child marriage and dowry. Godan' is an epic of Indian peasant Hari and his wife Dhania who were cheated by the landlords, money lenders, priests and colonial bureaucrats. They formed a network of oppression, robbed their land and converted them to landless labourers. At the end, the couple died with dignity.

By Medha Rana

B.A.(H) English First Year

#### 4. Summary of The Guide by R. K. NARAYAN

Raju, also known as "Railway Raju," is a well-known but corrupt tour guide. During his time in Malgudi, he meets Rosie, a talented dancer who is married to an archaeologist named Marco. Despite Marco's disapproval of Rosie's passion, Raju encourages her to follow her dreams and start a career as a dancer. With Raju's support, Rosie begins to blossom as a performer. As Raju and Rosie spend more time together, their relationship deepens. However, when Marco learns about their romance, he abandons Rosie in Malgudi and returns to Madras alone. With no other place to turn, Rosie seeks

shelter at Raju's home, and they begin to live together. Unfortunately, Raju's mother disapproves of their relationship and decides to leave them alone. Despite this setback, Raju and Rosie are determined to be together. Raju becomes Rosie's stage manager, and with his savvy marketing tactics, Rosie achieves great success as a dancer. However, as Raju's role in her career grows, his ego begins to inflate. Driven by his desire for wealth and power, he starts to exert control over Rosie's life, leading to tension between them. Eventually, Raju gets involved in a forgery case related to Rosie's signature, and despite her best efforts to save him, he is convicted and sentenced to two years in prison. This marks a turning point for Raju, who now has to come to terms with the consequences of his actions. After serving his sentence in prison, Raju is on his way back to Malgudi when he passes through a small village called Mangal. There, he is mistaken for a sadhu, or a spiritual guide, and decides to stay in an abandoned temple near the village. As more and more people come to seek his guidance, Raju begins to take on the role of a holy man, delivering sermons and helping to solve the villagers' daily problems and disputes. Over time, he begins to find meaning in his new life, and comes to see his time in Mangal as a chance for redemption. Sometime later, a famine strikes the village, and the villagers begin to believe that Raju's fasting can bring rain. As the drought worsens, they turn to Raju for help, and he decides to undertake a fast to save the village. However, as the days go by, Raju's health begins to deteriorate, and he begins to question whether his sacrifice is worth it. Eventually, he decides to confess his entire past to Velan, who had initially discovered him in the temple and had unwavering faith in him like the rest of the villagers. However, Velan remains unchanged by the confession, leaving Raju feeling lost and alone. As news of Raju's fast spreads through the media, a large crowd gathers to witness the spectacle, much to Raju's annoyance. On the morning of the eleventh day of his fast, he goes to the riverside as part of his daily ritual. As he sits by the river, Raju senses rain falling in the distant hills. Overcome with emotion, he collapses into the water. Whether it rained or if Raju died remains unknown and open to the reader's interpretation, leaving the story on a haunting and thought-provoking note.

Yash Raj Vashisht

B.A. Honours (English) I Semester

**CREATIVE WRITINGS**

## 16. The Ultimate Secret

A person with disabilities made it into Guinness record at some place...

A man with no vision created wonders with a grace....

A person from extreme poverty made it into the richest magazine page...

What is the ultimate secret to chase?

A man with cancer treated millions of patients till his phase...

A person with 9,999 failures lighted the whole world in 10,000<sup>th</sup> case...

A man who once served tea, turned out to serve the nation as Prime Minister...

What is the ultimate secret to chase?

A girl facing discrimination, proved to be better than men at every race...

A woman with the darkest past rose to great heights inspite of all the risk...

A child from a rural place, made a great history to explore the place...

What is the ultimate secret to chase?

A tiny seed emerged into a huge tree after difficulties of a long stage of dormance...

A struggling caterpillar inside a cocoon came to world with butterfly to replace...

A small ant symbolises hard work and preserves its food into a common place...

What is the ultimate secret to chase?

We human, in this world come across many challenges to face...

Determination and strong will is something that let's to chase...

Perseverance is the key that let's you to always stay in the race...

No matter what, hard-work and a good will always find its place...

Success lies within you...And it's the ultimate secret revealed to amaze!!!

By: Prachi Singh Chauhan

## 17. A World Beyond the Clouds

High over the customary world, hidden in wisps of white, laid a domain obscure to humanity: a world past the mists. It was a position of stunning magnificence, where the sun generally cast a brilliant tone and the air gleamed with ethereal shine.

In this world, urban communities drifted effortlessly in the midst of the mists, associated by mind boggling spans decorated with energetic blooms that never appeared to shrink. The occupants, known as the Aerithians, were delicate and shrewd individuals, living as one with nature and the components. A youthful Aerithian named Seraphina, with silver hair and eyes that mirrored the sky, yearned to investigate the secrets of her reality. Directed by her unquenchable interest, she set out on an excursion to the old Sanctuary of Ages, a spot supposed to hold the privileged insights of their reality. The excursion was dangerous, exploring through consistently changing cloud arrangements and exploring past transcending tops that came to towards the sky. Seraphina's assurance and mental fortitude drove her through whirlwinds and peacefulness the same.

At long last, she showed up at the sanctuary, a spectacular construction decorated with unpredictable carvings that appeared to recount accounts of a neglected time. As she ventured inside, the air developed thick with expectation. A baffling energy throbbed through the walls. In the core of the sanctuary, Seraphina found an old book, its pages loaded up with the historical backdrop of her kin. She discovered that the Aerithians were the gatekeepers of the sky, depended with keeping up with the fragile harmony between the natural domain and their wonderful world. Nonetheless, this equilibrium was presently compromised. The sun, the wellspring of their ethereal light, was steadily darkening, jeopardizing their lifestyle. The Aerithians expected to act, and Seraphina felt the

heaviness of their destiny on her shoulders. With the newly discovered assurance, she set off on a mission to look for an answer.

Directed by the murmurs of the breeze, she wandered into the core of the sun, finding a domain inside its searing centre. There, she experienced heavenly creatures who uncovered the old association between their sun and the Aerithians' reality. Seraphina understood that to re-establish the light and save her kin, a penance was required. She offered her own ethereal pith, readily embracing the sun's center. A blinding light inundated her, spreading through the sky and renewing their reality. As she rose up out of the sun, Seraphina had risen above into a being of unadulterated light and energy. She had turned into the signal of the Aerithian world, a star grouping sparkling splendidly overhead. Once more the sun, presently revitalized, cast its warm, brilliant light. The Aerithians celebrated, realizing that Seraphina's penance had guaranteed the propagation of their reality past the mists. She had turned into a legend, an image of trust and magnanimity, perpetually enlightening their lives and directing them through the skies. Thus, in this wondrous world past the mists, Seraphina's light kept on sparkling, a sign of the exceptional lengths one would go to safeguard the magnificence and sorcery of their home.

By: - Sayyada Aliza Kazmi

B.A. English Honours

2 Year

### **18. L<sup>3</sup>(Love Live Life)**

Love Live Life,  
Don't kill its vibe,  
Recharge and revive,  
Don't be fragile,  
Be like a knight,  
Don't be a coward to fight,  
Spread positivity and light,  
Even in darkest night,  
Choose your morals rights,  
Even when you endure plight,  
Finally gear up and take off your flight,  
Hold onto your seats tight,  
As you reach your destined height,  
Endure and behold such beauty of sight,  
Be grateful for each day to be alive,  
And say aloud "HOW BEAUTIFUL THE WORLD IS WITH ALL YOUR MIGHT!"

-Prachi Singh Chauhan

## 19. A Note to My Younger self

My dear small version...  
I hope you are doing well but  
be aware my friend life is going to be hell...  
I know every upcoming in your life,  
every up and downs just put them aside...  
Please start studying hard just not  
to pass, today it's only ABCD after that gravity and mass...  
Today your life is full of Joy,  
Time is continuously passing my girl...  
Love your life never indulge in fight  
If you want to be successful in your life...  
Always try to be your best version  
As society is having its own vision...  
The difference between us is only of few inches,  
I am telling you this because only the wearer knows where the shoe pinches...  
At last, I would like to say you,  
Always be free, be true and be you.

-Prachi Singh Chauhan

## 20. "This too shall pass...."

In everyone's life,  
There will be a time when nothing seems right.  
When our emotions overtake our heart and mind. When we are numb and can't decide what is wrong  
or right. We don't know how to understand the situation, we don't know how to control our emotions.  
But at the end, we have to make up our mind that, like good times don't stay for long, bad times also  
fly....  
Someone once told me, that Arunika;  
"Everything happens for a good reason!" (Jo hota hai ache ke liye hi hota hai) But, I don't understand  
what's good in Someone's bad time or when someone is in trouble!?  
But God has his own plans and only he knows what's good inside in one's pain, loss or suffering.  
But i do believe in one thing that-  
"Tough times never lasts forever, but tough people definitely do."  
And believe me you are the toughest of all.  
This might be just a bad phase of your life.  
But remember: Nothing lasts forever, even these bad times. And I know for a fact, that no matter  
how long it takes, you will overcome all of it with a smile on your face :)  
Just keep going.....  
And trust me,  
This too shall pass !!....  
By Arunika Bisht

B.A. (H) English First Year

## 21. The Incredible India!

You all have heard about the Vedas as the oldest source of Hinduism!!

But have u ever thought what does each Veda contain?

Scriptures say that Vedas are the breathing air of God. They preach from beginning to end about the general well being of the society. The Vedas are a part of the ‘Shrutis’ which is derived from the Sanskrit word ‘Shru’ meaning to listen. So whatever the God’s speech was recorded by the sages on Earth.

Rig Veda:- The most important and, according to scholars, oldest of the Vedas. It has 1028 hymns in praise of various deities such as Indra , Agni, Vishnu, Rudra, Varuna, and other early or “Vedic Gods”. It also contains the famous Gayatri Mantra.

Yajura Veda:- A priestly handbook for use in the performance of yajnas(sacrifices)

Sama Veda:- This consists of chants and melodies to be sung during worship and the performance of yajna.

Atharva Veda:- This contains hymns, chants, spells and prayers and involves issues such as healing of illnesses, prolonging life, black magic and rituals for removing maladies and anxieties.

Unlike the other three Vedas, the Atharva Veda is not concerned with sacred rituals, but addresses the daily problems of Vedic people.

Devesi Gupta (BAE2021001)

B.A. H English Final Year

## 22. Our Greatest Glory Is Not In Never Falling, But In Rising Every Time We Fall

**Hellen Keller** is an epitome of an honourable life. Helen Keller’s life is a testament to the power of perseverance and determination. Despite being physically challenged she never gave up. She managed to accomplish more than most seeing and hearing people do. She never gave up on her education and became a global inspiration. She wrote in her autobiography ‘The story of my life’ that “Do not think of today’s failures, but of the success that may come tomorrow”.

Greek legends like ‘**The Iliad**’ and ‘**The Odyssey**’ explore a world of honour and glory. They showcase an axiom that an ordinary person can become a symbol of glory not just because he was born with a noble blood or being favoured by the gods but because of his heroic deeds in the battlefield. The way he had rescued his people and become a symbol of penultimate justice he will forever be lived in the hearts of his people. Just like in the case of Aeneas who is my favourite character in Homer’s Iliad.

If one never falls then he or she would never get a chance to change his her perspective and deal with things differently. **Sigmund Freud** , a renowned psychologist remarks that failure expands the potential of human cognition. It presents individual with different perspective and the distinguish set of options. Even **Albert Einstein** once said “a person who never made a mistake never tried anything new”.

India’s freedom struggle is a brilliant example in concept of glory in rising against imperial power of colonial British Empire. There was a saying that “Sun never sets on the British Empire”, but we Indians proved it wrong. Even in the face of adversities, when we are in self doubt we just needs to introspect ourselves. Even **Gandhi Ji** once said, “Be the change that you wish to see in the world”.

Perseverance is the key, it’s the ability to keep trying until you succeed. Failure is not an end, but a symptom of a new beginning. It’s the right mind set and perspective which makes a difference.

There is great power in our thoughts. Way past anything we can ever comprehend. We have the power to shape our reality as we want.

As the title “**Our Greatest Glory Is Not in Never Falling, But in Rising Every Time We Fall**” which is rightly said by **Confucius** perfectly symbolises that perseverance, resilience and determination are the key to fight all the adversities. He believed in overcoming all the hurdles by constantly improvising and learning from our mistakes so that we can truly grow and become better individuals. Thus be proud of ourselves and the person we have become.

By Aniket Mishra

B.A. (H) English First Year

### **23. The Last Human on Earth**

In the dreary fallout of a worldwide disaster, the world had turned into a forlorn, spurned place. The remainders of a once-flourishing human progress lay in ruins, covered by a timeless quiet. Among the remnants, a singular figure meandered, the keep going human on the planet. His name was Eli.

Eli had been a researcher, enthusiastically attempting to tackle the world’s concerns, yet his endeavours had been to no end. The devastating occasion had taken everybody he knew and cherished. He was presently the sole observer to the end of mankind. Days transformed into a dull haze as Eli scoured the desolate scene for any indications of something going on under the surface. The neglected urban communities murmured stories of the past. He would sit in the midst of the rubble, mulling over the aspiration and imprudence of humanity. How it is that something could once so strong be diminished to simple garbage?

At some point, as the sun plunged underneath the skyline, painting the sky with tints of dark red and gold, Eli coincidentally found a disintegrating library. He entered mindfully, the squeaking entryways reverberating through the unfilled lobbies. The racks were loaded up with failed to remember information, a demonstration of the keenness that once occupied this planet. He got an endured book and started to peruse. The pages discussed trust, versatility, and the undying human soul. It was a disclosure. Eli found comfort in the words, understanding that as the last human, he conveyed the tradition of a whole species. Furnished with the insight of the people of old, he set out on a mission. He would endeavour to reconstruct, as far as himself might be concerned, yet for the reverberations of the past and the chance of a future. He would develop trust from the leftovers of despondency, breathing life back into the destruction. Eli began little, sowing a seed in the seared earth. It was an image of trust, a commitment of life in the midst of the disorder. He sustained it, emptying his heart into the land.

As time passes, more seeds were planted, and life started to arise. Plant life covered the forlorn terrains, murmuring stories of re-establishment. Also, as the seasons changed and the Earth stirred from its sleep, so did Eli’s soul. He turned into the gatekeeper of another world, a seal of expectation for ages on the way. The keep going human on Earth had turned into the principal carrier of a revived fire, lighting the way toward a future remade from the remains of the past.

By: - Sayyada Aliza Kazmi

B.A. Honours (English)

2<sup>nd</sup> Year

## **24. Life is a bowl of soup**

Well we all are aware about how complicated one's life can become if they don't focus on making it go on a smooth path. It's always been told to us by our elders that we should have a fibrous and complete diet of food intake in our breakfast. It is basically to prepare our body for the whole day so that we can work without feeling hungry or tired. As these are the factors which can become a hindrance in our proper functioning of work which can be disrupted easily if our focus is not on it. Similarly we also start our day with a proper planning ahead to complete the motive of our lives and create better opportunities for us in our life thereby preparing ourselves for the future.

In one of his books by Stephen C Young, he wrote a quote which says life is a bowl of soup, be it a spoon or a fork, depends on you totally. By this he meant to say that it is completely upon us whether we want to buy the spoon that can hold the spoon properly and make it reach to our mouth or we want to be the useless spoon which cannot make it to our mouth as it has space between its spikes. It interprets that the fork has many shortcomings which prevent its proper functioning and makes it of no help to us. This line tells us that we need to make improvements in ourselves to make us productive in a certain way to live this life easily. It tells us that we need to become like the spoon which is a better version of each and every being and this clears the most vulnerable obstacle of our personality. The traits such as laziness, free loading, idleness and indolence are being talked about to be removed from our personality. As they are the impediments which block the path to achieve success.

Life is not easy. We need to make our everyday fruitful in order to achieve something in our life. Life is all about struggles which make us stronger eventually, these factors may appear harsh on the surface but it gradually brings the better out of ourselves. So we need to buckle up for the ride on the roller coaster life which is full of ups and downs. One day or the other we have to face such kind of instabilities in our life so rather than running from those hardships we should work on ourselves. As some people are not that much mentally strong, they usually lose the temperament and the battle of life for which each and every individual regardless of whether they are rich or poor male or female children or elderly people is fighting to win this battle of life. So we need to make ourselves better as that's the only way we can make the ends meet.

By Medha Rana

B.A. (H) English First Year

## **25. Introduction**

Are poor of India really free from fear after Independence

I went to my childhood friend's house recently and there I got to meet her family and especially her grandfather who used to be a professor in his time. So I had a chat with him and got to know about something regarding the poor of India since independence. He was really active at that time since he experienced the independence period by himself. He had very closely observed and kept a tab on the vulnerable section of our society which includes a big portion of poor people. Since he was a professor it was his natural instinct to keep info about the happenings in his surrounding. He told me that it's very true that during independence when India was fighting to get freedom, the poor were very much insecure and scared on the thought that they might have to leave the country or shift somewhere else to carry on a living since after independence new rules will be made and they were

very afraid they might have left the country. And after independence he has observed that there is a very drastic difference from what it used to be before independence but regarding the condition of that environment in which the poor of our country is living it's almost similar. The only difference is that at the time of independence they were afraid of the dictators and the Britishers and it was a do and die situation but right now they are themselves committing suicide as they have many insecurities due to the government and their policies some of them are not even getting implemented which has not changed the situation. But now its a new era and now people have been given more rights by the democratic government so he thinks that it will take time to get everything back to the normal days and can end the fear of dying out of hunger from the people.

By Medha Rana

B.A. (H) English First Year

### 26. Interview

*Here is the interview of my grandfather which I took during the discussion.*

**Medha:** Umm, Dadaji, it suddenly strikes me that I have been working on a project regarding it. Would you mind if I ask some questions as it can help me with my project?

**Grandfather:** Sure, go ahead.

**Medha:** I have heard of many suicidal cases of poor farmers who were promised something by the government but since it was not fulfilled they felt discouraged. Can you throw some light upon the situation of the poor in the present scenario?

**Grandfather:** You have heard it right, nowadays the poverty of our country has increased dramatically. But it's not right to put the whole blame on the government. We can say that this situation is getting worse because of some greedy and ambitious people who eat all the money which is to be used for the welfare of the poor. These corrupt people only think how to take advantage of the government policies and use it for their own selfish motive.

**Medha:** But Dadaji you told me that the situation has changed from what it used to be before independence and since people have got freedom so they have overcome their fear. But from what you are telling me it seems like the situation has worsened. Can you tell me how the people inbuilt the fear of poverty during the independence period?

**Grandfather:** It is a long story ,before independence when people were still working for the Britishers they were exploited by them and punished severely for just asking something in return in order to feed their family but the Britishers were very cruel and they made them kill themselves and tortured them. At that time the condition of the poor people was very critical and they were treated as animals. They were forced to work without asking anything and were threatened that their families would be beheaded if they didn't do as they say.

**Medha:** So you mean to say that this kind of torture made them fear poverty. But it's true that the Britishers were stone hearted and they didn't care for us Indians. But why does it feel like even after getting independence the social barriers made by the upper section of the society at present is still forcing the poor to live under that fear?

**Grandfather:** It makes sense. At that time the Britishers were in power but after getting independence eventually the poor should also be living happily since they have rights but these greedy politicians and corrupt people of the upper section of the society are the reason for the fear which is still engraved in the hearts of the poor. Now they are behaving like those Britishers who only care about themselves and treat the poor as if they were born only to suffer.

**Medha:** Dadaji now I totally understood that before independence the poor people were suffering very much. But what about now? What do you think about the condition of the poor in today's time?

**Grandfather:** It has definitely changed but the hearts of people have also changed, the moral values have also changed and it's the beginning of a new era.

### **Conclusion**

After talking to my friend's grandfather and discussing about the whole matter of this fear of poor in detail I think that its true that the condition of the poor section of a society has definitely changed after independence but if we talk about the fear so I'll say that it is still there but not in the form of threats or torture but in the form of grievances and insecurities. They are still not free from that fear and the government together with this generation needs to work really hard in order to not only improve their living standards but make them free from this fear. If all of us join hands together and work for a better future then we can surely accomplish our goals.

The authorities can take certain measures to punish those who cheat the naive impoverished out of their money and force them to pay debts by manipulating them. And if any citizen of our country comes in contact with any of the poor who need their help, they should not hesitate to help them. Only by doing this can we achieve the success of freeing these poor from their past fears which can also help our country to lead on the way of prosperity. The essence of the real meaning of the fear in the era is the metaphor for insecurities and guilts they have had since past generations.

By Medha Rana

B.A.(H) English First Year

## **27. The Impact of Artificial Intelligence on Employment and Society**

Artificial intelligence is the stimulation of human intelligence processes by machines, especially computer systems. Artificial intelligence applications include advanced web engines for example (Google search), recommendation systems used by (YouTube Amazon, Netflix), understanding human speech such as (Siri and Alexa) sales driving cars example (Waymo), generative or creative tools such as (chat GPT artificial art )and competing at the highest level in strategic games. So basically, right now artificial intelligence is already handling most of the task and course of our daily life. It also includes the robots which were initially made for assisting humans and making their work easy but they have now become a part of people's life. Every coin has prose and cons on the two sides (good or bad). Just like that artificial intelligence created by the human brain itself has made a lot of chaos and has intentionally disrupted the human balance of their prospective lives.

This also implies on defining the effect of artificial intelligence on society as nowadays the people have become used to the splendid and unwavering lifestyle. The AI has created such loopholes that

the upcoming younger generation and the present ones are taking advantage of the advancement in a negative manner.

The AI provides a feature that allows us to create such a technical system in which we can switch on and off electric appliances only by giving orders while sitting on the sofa. This has developed laziness in the people and they also deflect towards no movement of their body at all. The AI also assists people to teach or learn mathematical problems but this has created a gap between the students and education as the AI only teaches what's coded in it by its creator. The students are kept away from the logical and practical reasoning for these questions and due to this they are unable to process the factual information.

Artificial intelligence allows people to shop, work and do house courses without any effort from their side. Some sort of artificial intelligence also helps people to sleep and meditate which is definitely one of the pros of artificial intelligence. In today's time and society, people are shouldered with burdens and responsibilities so they need some time to relieve this stress which they have received throughout the whole day.

AI has created a solution which is considered to be a great help provided which puts it in the good books of people. In this bustling life, when people can't make time for themselves and are unable to pamper themselves, artificial intelligence is helping people by making their task easier to do. The society in the present scenario has evolved to an extent where people are not willing to talk to each other and are very busy with their own life. AI has initiated the hologram technology which allows people to create a 3D holographic image of a person. This allows them to see the person you want to and remember them using their home sickness.

Starting with the impact of artificial intelligence on employment, AI has made the jobs which were done manually by humans and disappeared into thin air. Artificial intelligence can automate repetitive task and provide faster and more accurate decision making. For example, AI algorithms can process large amounts of data, identify models and predictions that would be difficult for humans to do independently. This has made human work more efficient. As the time will pass and artificial intelligence gets more developed it will start replacing human jobs because the demands will grow for capabilities like data science, automation, analytics and cyber security. Employment will become scarce as artificial intelligence will start taking over the human manufacturing jobs in future.

So in conclusion it is observed that artificial intelligence has created a drastic impact on both employment and the society in the present. Artificial intelligence is a technology which has the calibre to remove many people working in factories and snatch away their livelihood in the near future. And for society , artificial intelligence can be taken as both a threat for the physical health of people and a great assistant to make people's life more smooth.

By Medha Rana

B.A.(H) English First Year

## **28. Education and Movies**

It Looks weird and ridiculous that movies can also provide education to the children. But it is the fact that your children can get benefits educationally by watching movies. It is true that a person can receive education from anywhere. So movies are also not exception. The movie teaches the students

not to go after the marks but the knowledge. If you have knowledge, the success shall follow you. The protagonist ( Amir Khan ) doesn't give importance to the marks in the examination system. Rather he had focused on learning. He loved to make machines rather than wasting time in getting bookish knowledge. He also changed the mind set of his friends and in the end turned out to be very successful. The another movie also has Amir as the star and name of the movie is Tare Jamin Par. The movie shows how he helps the mentally abnormal child in his studies. He makes the studies interesting for the students. The movie focuses on the healthy and friendly relationship between the teachers and the taught. The movie rightly says that the teachers must stop behaving like a dictator.

Movies give students a look into different cultures, societies, and points of view, which helps them develop a wider view of the world. Students can learn more about different cultures, traditions, and social problems by watching movies that show people from different backgrounds. This makes students more empathetic, tolerant, and appreciative of differences, which makes for a more inclusive and peaceful learning atmosphere. Movies often have complicated plots that require you to think critically and analyse to fully understand. As students interact with the movie's plot, characters, and ideas, they are asked to think critically, figure out what caused what, and find links between different parts. This process improves their ability to solve problems and gives them a more detailed view of the subject. Movies can get people talking and debating about important things in the classroom. After watching a movie that makes them think, students can have active discussions, share their thoughts, and argue about different parts of the movie. This not only helps them communicate better but also gets them to think more seriously and find good ways to say what they think.

Students imaginations and creativity are sparked by movies because they show interesting scenes, unique characters, and creative plots. As students get into the world of the movie, they are moved to think creatively, try out new ideas, and even come up with their own stories. This creative stimulation helps students improve their minds as a whole and makes it easier for them to think outside the box. Movies often show scenes from real life, past events, and problems in society. By watching movies that show these kinds of situations, students can better understand how what they are learning can be used in the real world. For instance, a historical play like "Schindler's List" can give students a vivid picture of World War II and the Holocaust. This helps them connect what they've learned in the classroom to what they've seen and done in real life. Movies have the ability to change the way people learn and get involved in the classroom. Movies are a powerful way for students to connect with a topic on a deeper level. They can make hard ideas easier to understand and promote cultural awareness and empathy. By adding movies to the curriculum and using them in a smart way, teachers can create a dynamic and immersive learning environment that encourages critical thinking, imagination, and a love of learning that lasts a lifetime.

By Isha Tomar

B.A.(H) English First Year

## **29. Representation of LGBTQ Community In Indian literature**

Literature, as an imitation of human action, often presents a picture of what man thinks, says, and does in the society. In literature, we find stories designed to portray human life and action through some characters who, by their words, action and reaction, convey certain messages for the purpose of education, information and entertainment. This aspect of literature reflecting society, when it comes to the Indian English literature is seen in the zenith.

English Literature in India has passed through several phases such as Indo-Anglian, Indo-English, Indian writing in English and recently Indian English literature which manifests modern thoughts, modern life, despite the utterances of fallacious reasoning, patriotic duty and political prejudices, it remains good enough and proves itself. It facilitates to focus on the readers' mental responsiveness and awareness. Many writers of or in global India are only too happy to portray versions of India consistent with Orientalist notions of Indian culture or over-determined visions of the sexism of Indian culture. What we get in literature is a critique of overarching discourses of cultural authenticity that tend to hide the differences the nation is inherently structured by. Present-day Indian sexual identities are constructed out of the multiplicitious effects and perceptions of tradition, modernity, colonisation and globalisation that are more often than not in conflict with each other.

This study attempts to analyse several contemporary queer writing in India and creates a starting point for discussions on India's queer sexuality.

Sexual minorities are epistemologically constructed as the other to the dominant heterosexuality; that is, the construction of both heterosexuality and homosexuality is contingent upon a binary relationship that upholds heterosexuality as the only way of knowing the world. The strong taboo against any form of sexuality which is outside the limits of heterosexuality prevents writers from addressing such issues. Daring steps were taken by the Indian English writers to bring out the latent realities in the Indian society and presents sexual behaviours that breach the heteronormative social or symbolic boundaries.

With more authors choosing homosexual themes for their work, a 'same-sex story' no longer remains taboo for Indian writers. Earlier, novels on same-sex relationships were rare in Indian writing in English. But in the past couple of years, this scenario is undergoing a change. Vanita and Kidwai (2000) examine the uncharted territory of the Indian archive on homoerotic Love. Queer scholar, Ruth Vanita's work on Indian sexualities is both prolific and covers a wide range of queer representations, from historical to the literary and popular culture.

Mayur's Patel Novel, 'Vivek and I', is about a teacher who fancies a student in his school.

R Raj Rao, Professor of literature in Pune, wrote 'Hostel Room 131' — a novel tracing a budding love story in the hostel of an engineering college. Incidentally, his novel, 'The Boyfriend' (2003) is among

The first gay novels written in English in India. Rahul Mehta's 'Quarantine', a collection of short stories was published in 2010. Continuing the trend, Ghalib Shiraz Dhalla's novel 'The Exiles', is about a homosexual man's extra-marital relationship. While queer fiction in English flourishes, there is relatively less noise about it in regional languages.

Queer theory emerged in the early 1990s out of gay and lesbian studies and feminist studies. It assumes that sexual identities are a function of representations. It also questions the traditional binary constructions of sexuality. Queer theory mainly explores the contestations of the categorization of gender and sexuality. Queer theorists claim that identities are not fixed because identities consist of varied components and to categorize an individual on the basis of just one characteristic is, therefore, wrong. They focus on the problem of classifying individuals on the basis of gender; therefore queer is less an identity than a critique of identity. In the present study, the term "queer" designates a range of acts, identities, propensities, affectivities and sentiments which fissure heteronormativity. Only the word queer can adequately capture the fluidity and amazing plasticity of the labile categories of gendered identifications and sexual identities.

The present study also dispels the myth that alternative sexual orientation is a purely Western idea and issues of 'erotic justice' are alien to Indian and South Asian cultures. Queering here is not equated with only protests through queer art, avant-garde experimentation and lifestyle identity politics but includes a 'critical sexuality perspective' which foregrounds

Experiences of subaltern sexual subjects like 'working class lesbians', hijras and kothis to map The agenda of sexual transformation and erotic justice.

More than the manner in which the queer people are presented in Indian English Literature, it aims at discussing the changed possibilities of identity, culture and sex and its Discourse when the heterosexual couple is no longer the referent of the privileged example of a Sexual culture. The heteronormativity which makes heterosexuality the privileged social norm is Contested through the discourse of queer sexualities. Indian homosexuality sprouted at the same

Time as the recognition of homophobia in the colonial rule. Thus, writings on homosexuality in India have had to face the repercussions of homophobic discrimination. Another blow to Homosexuality in India is the seriousness with which family life is viewed. As a result, Homosexuality remains an unexplored subject, and when there are references to homosexuality, They often wear a homophobic garb. Thus, in 1947, Vaikom Muhammad Basheer's Malayalam Novel Shabdangal (Voices) was condemned as immoral, because it depicted male Homosexuality. It told the story of a soldier, and his love for a cross-dressed male. At the end, the Soldier dies in a sexually transmitted disease. Likewise, Kamleshwar's Hindi novel Ek Sadask Sattavan Galiyan created a tumult because it depicted a truck driver and a part time bandit keeping a young man. Here too, like the soldier in Basheer's novel, the protagonist is not a part of the mainstream, but an outlaw. In Chandrakant Khote's Marathi novel Ubhayan Vai Avyaya (1970), the protagonist's addiction to anal sex is depicted as a bad habit similar to liquor and drugs. Of course, examples like these were few and far between. There was no pro-gay fiction, and most of the time the author's failed to understand the complexities of queer issues. For them, homosexuality was just another form of evil.

The studied silence maintained by the Indian academic intelligentsia on the subject of homosexuality can be cited as a reason for the homophobic attitudes represented in fiction. With a few notable exceptions, Indian academics always contributed to the myth that homosexuality is unknown in India, by ignoring it completely. This leads us to conclude that original studies, on the subject, in India have been done outside academics. One important book in this respect is The World of Homosexuals by Shakuntala Devi. Apart from recounting personal narratives of what it means to be in closet in India, the book goes on to survey the scholarship on homosexuality in history, law, psychiatry, religion, and culture. The book ends with a call for decriminalization as well as full and complete acceptance, not tolerance and not sympathy by the heterosexual population, which will enable homosexuals to come out of hiding and lead dignified, secure lives.

By Isha Tomar

B.A.(H) English First Year

### **30. Yoga And Mind Healing**

We are currently living in the 21st century, an era where technology is advancing at an unprecedented rate while our daily lives have been transformed and influenced by the new advanced technology. In this digital era, a time of rapid technological change led by digital technologies is not only changing our lives but also reshaping our economies and societies. With the invention of smartphones, artificial intelligence, electric vehicles, cloud computing, connected devices etc. Human beings have started using them and have become lazy by making their lives easy. One of the biggest implications that the increase in modern technology has had on the world comes in the form of its impact on the mental and physical health of human beings. Though development of technology reduces physical hardships, it reduces the physical activity needed by the human body to function in an optimal way.

Not only does it affect us physically, but also affects our mental health through illnesses such as depression and anxiety. For example excessive use of social media and cyber bullying leads to anxiety, depression, lowers our confidence levels and decision-making abilities and affects our mental well being. Regular exercise for the mind and body is the only way to overcome these challenges. Many people reach out for medical assistance for issues related to mental health. This is where Yoga comes into use. Yoga is one of the most popular forms of exercise for both mind and body.

Originating in ancient India thousands of years ago, yoga has been passed down to generations through oral traditions, stone carvings and ancient texts. Though it is an ancient old practice of exercise, it still remains popular and rules over many other types of workouts and physical exercises. Yoga is an ancient practice of workout focusing mainly on breathing, flexibility and strength to boost mental health and physical well being.

It is one of the most affordable forms of exercise coming with a bag full of advantages. Without the need to purchase gym memberships, exercise machines and other equipment, it saves a lot of money by practising it in the comfort of your home. There are more than two hundred different poses in yoga. Some are fast-paced and highly intense, while some are gentle and relaxing. Anyone can do yoga, regardless of gender, age or fitness level.

Yoga plays a major role in the mental wellbeing of human beings. It serves as a platform to ease, calm and relax our minds, thereby helping us to live a more meaningful life. According to medical experts, regular practice of yoga generates clearness of mind and peacefulness; it also helps us overcome chronic stress and sharpens our concentration. Stress is one of the most common problems which most of us face in our day to day lives.

If stress continues for a longer period of time, it can land us in a load of mental health issues. One such disorder is depression which occurs due to hectic and unhealthy lifestyles, excessive use of social media, regular consumption of junk food, hormonal disorders and stress. It's a common illness among many people around the globe. As per researchers one in six women and one in eight men will experience depression at some point in their lives. Regular practice of yoga helps people to overcome such times of turmoil.

It increases the flow of blood in the brain and helps to produce hormones which elevate the mind. Some of the yoga poses which are effective to reduce depression are child pose (shishuasana), plough pose (halasana), bridge pose (sethu bandhasana), standing forward fold pose (uttanasana), corpse pose (savasana), and downward facing dog pose (adho mukha. svanasana). These pose aid in the healing of emotional grief and trauma. Yoga is one of the best ways to uplift the spirits and waive off sorrow, so using it to treat depression in a correct way can have a significant impact.

Anxiety is a common mental illness among human beings and most of the people come across it at some point of their life. It is a sensation of worry, fear, uneasiness and can cause restlessness and rapid heartbeat. Anxiety can be normal in stressful situations such as public speaking or while taking an exam, but continuous feeling of anxiety for a prolonged period leads to hypochondria. A typical yoga session may offer comfort to someone who experiences mild or subclinical anxiety.

However, for people with severe anxiety, a specialised yoga therapy programme delivered by highly trained yoga practitioners, who are familiar with the psychology of anxiety disorders may be more suitable. Yoga poses such as butterfly pose (baddha konasana), extended triangle pose (utthita trikonasana), half moon pose (ardha chandrasana) and camel pose (ustrasana) helps to combat anxiety. Having a one hour yoga practice for 2-3 times a week can dramatically decrease symptoms of anxiety.

In addition to soothing the mind and improving focus, frequent yoga practise tends to increase mental clarity and calmness. Comprehensive breathing exercises and meditation are also an essential component of yoga. Even a healthy person's fitness might suffer from sleep deprivation or insomnia because it is such a serious mental health problem. Insomnia or lack of sleep contributes to various

illnesses like psychiatric disorders, acidity, heartburn, diabetes, and asthma. As per experts doing a relaxing yoga practice before going to bed not only increases the quality and duration of sleep but also helps to overcome insomnia.

If a person focuses on his/her body when practising yoga and tends to feel complete and connected as a result. It provides comfort, support, good sleep, promotes self care, relieves chronic stress patterns, relaxes the mind, centres attention, sharpens concentration and inspires you to live a healthy lifestyle. It also significantly aids in reviving a person's mental health in addition to improving the body's flexibility, strength, quickening the metabolic balance, and purifying internal organs. Yoga's distinctive mind and body healing method is becoming a popular treatment to fight many mind related ailments. It has no adverse effects and boosts positive energy.

By Isha Tomar

B.A.(H) English First Year

### **31. The Modern Women Of 21st Century**

'Women' , the very first word which comes to mind after hearing this word is the exploitation of women, the social evils which women face, the patriarchal society in which women are trapped or maybe those feminists who become the talk of the town just for talking about women. Like really, are women only seen as a vulnerable section of the society which needs to be protected and taken care of and the most importantly are they only seen fighting for themselves at every moment of their life.

So let me clear your doubts that yes you are very much right because women really have been portrayed as a weakling and treated as a property by some of those hippocratic elderly people of the society. But the human being who literally bears the pain of child labour and go through the unbearable pain of period cramps really need protection from this so called society with double standard?

The answer is very clear: women don't need to be empowered, they don't need protection from anyone, women don't need the teachings on how to behave or dress up in public because they already have the capability to handle and take care of all these matters by her own.

The only thing which needs to be done is to bring change in the society of these double faced people. She doesn't need protection, she needs a safe environment; she doesn't need to be empowered, she needs to get the support from her own family; she has no need of taking lectures on how to present herself in public; she needs men with clear heads who don't see women with improper eyes.

The women of the present are not afraid to face a storm as they have become independent and proven that they are not a weak being, they are strong as men. They can face this world single handedly and manage everything in a chronological order. There is a phrase in Hindi, 'aaj ki nari sab par bhari', actually we don't to emphasise on getting women empowered we should emphasise on creating a platform for women to get in powered we don't need to waste the time for making strategies and

protesting for so called women empowerment we need to make the society flexible to make it fit in the standard of women. Women are already of a very high level and they don't need to change themselves.

The modern woman is a goddess, a homemaker and a business woman who doesn't need someone to empower them pictures need a support system to encourage them. The women of this generation are an expected form of the 'naari of kalyug'. The one with independence, freedom and power to order and punish people for her own betterment.

By Medha Rana

B.A.(H) English I Year

### **32. Wings of Fire - A.P.J. Abdul Kalam**

"Wings of Fire" is A.P.J. Abdul Kalam's autobiography, reflecting his blend of spirituality and intellect and inspiring readers to pursue their dreams. A.P.J. Abdul Kalam, the "Missile Man of India," proved that with perseverance and determination, even the sky is n "Wings of Fire" is divided into four parts, each covering different stages of A.P.J. Abdul Kalam's life, and exuding inspiration. A.P.J. Abdul Kalam's indomitable spirit

and curiosity for learning helped him

emerge stronger from hardships. He drew strength from his parents' teachings of simplicity and integrity. A.P.J. Abdul Kalam, the "Missile Man, " contributed significantly to India's space and defence projects, believing in the power of dreams to overcome hurdles. "Wings of Fire" reflects A.P.J. Abdul Kalam's life

and the social, political, and scientific landscape of India during his tenure as the President. "Wings of Fire" is a

compelling read, showcasing A.P.J. Abdul Kalam's humility, dedication, and vision and inspiring readers to dare to dream and pursue their passions. "Wings of Fire"

is more than just an autobiography. It

inspires us to overcome our circumstances and strive for greatness, like Kalam did."Wings of Fire" is A.P.J. Abdul Kalam's legacy, inspiring readers to believe in the power of dreams.

PUSHKAR GAUTAM

B.A.(H) English I Year

### **33. Uncovering India's Rich Woven Artwork: Investigating Mythology, Folklore, And Folktales**

---

India, a land saturated with old practices and different societies, holds a rich embroidery of old stories, folklore, and folktales. These accounts, went down through ages, engage as well as deal significant bits of knowledge into the convictions, values, and history of individuals. Allow us to leave on an excursion through the little hiding spots of India, where legends and stories revive the country's social texture.

- Folktales: An Impression of Culture and Convictions

Folktales are the pulses of a culture. In India, they change from one locale to another, mirroring the remarkable personality of every local area. Whether it's the clever stories of Birbal in the north or the ethical accounts of Tenali Raman in the south, folktales show life illustrations and values in a connecting with and engaging way.

- Folklore: Accounts of Divine beings and Stories

Indian folklore is a tremendous and unpredictable trap of stories based on divine beings, goddesses, and incredible legends. The pantheon of Hindu folklore, with its heap gods and their entrancing stories, shapes a foundation of Indian culture. Sagas like the Ramayana and the Mahabharata describe brave deeds as well as moral problems and ways of thinking of life.

- Provincial Variety: A Kaleidoscope of Stories

India's provincial variety is wonderfully reflected in its fables. Each express, every local area has its own arrangement of stories, frequently affected by topography, environment, and verifiable occasions. Whether it's the legendary animals of the Himalayas, the spooky stories of Rajasthan, or the ocean fantasies of seaside locales, each story epitomizes the embodiment of its starting point.

- Folktales Past Lines: Social Trade

Strangely, Indian fables rises above borders, impacting adjoining nations like Nepal, Bangladesh, Sri Lanka, and the sky is the limit from there. The Ramayana, for example, is a venerated incredible across Southeast Asia, with various renditions and variations. This intercultural trade through stories further advances the immense fortune of accounts.

- Present day Translations: Resuscitating Antiquated Shrewdness

In contemporary times, specialists, authors, and movie producers are returning to these well established stories, adjusting them to reverberate with current crowds. These transformations revive the accounts as well as safeguard the substance of the first fables, guaranteeing their getting through significance.

- Passing the Light: Oral Practice in a Computerized Age

While the world hugs advancement, the oral custom of narrating stays alive in India. Older folks and narrators in country regions pass down these stories orally, keeping the enchantment of narrating flawless. In any case, with the coming of computerized stages, these stories are tracking down a worldwide crowd, guaranteeing their protection and propagation.

- Saving the Heritage: Recording Old stories

Endeavors are

in progress to record and protect Indian old stories for people in the future. Establishments and associations are gathering, classifying, and interpreting these stories, making them open to a more extensive crowd. This protects the rich legacy as well as supports scholarly review and exploration.

- Taking everything into account, Indian old stories, folklore, and folktales are strings that weave the social texture of this old land. They are stories as well as windows into the convictions, history, and ethos of the Indian development. Embracing and praising these stories is fundamental to figure out the genuine embodiment of India's assorted and lively legacy.

By :- Sayyada Aliza Kazmi  
Ba English (Honours) 2<sup>nd</sup>  
Year

#### 34. CHAND BARDAI

"Char bans chaubi gag, ungal asat parman;Ta upar sultan hai, mat chuke Chauhan".

These are the famous lines which helped Prithviraj Chauhan to kill Mohammad Ghori as he was blinded by the men of sultan.

These lines are composed by Chand Bardai, who described the king about the direction and distance, where Ghori was seated. Chand was born on September 30, 1149. He was the court poet of the king Prithviraj Chauhan. Most of his work existed in oral form, which tells about military victories of the king. He has written an epic poem, named Prithviraj Raso and considered as the first great poet of the Brajbhasha, the language in which the poem is written. This poem is also a source of information about the social structure of Bharat at that time i.e 1165 to 1192. The poem consists of approx 10,000 stanzas. Chand was the bhat brahman of Jagati gotra and had a great knowledge of literature, astrology and the Puranas. He used to accompany the king in the wars, when he lost in the second battle of Tarain in 1192 and was captured by Ghori, where he died at the age of fifty on January 1st, 1200.

Priyanshi Chauhan

B.A. Honors English III Sem