

# SOUVENIR

BABU K N SINGH MEMORIAL NATIONAL SEMINAR

## INDIAN ETHOS IN MINORITY WRITERS

18<sup>th</sup>-19<sup>th</sup> October, 2019

Under the aegis of U.P. Govt., Lucknow



Organized by  
Department of English



Accredited "A" Grade By NAAC  
**KAMLA NEHRU INSTITUTE**  
OF PHYSICAL AND SOCIAL SCIENCES  
Sultanpur (UP) - 228 118

# SOUVENIR

BABU K N SINGH MEMORIAL NATIONAL SEMINAR

## INDIAN ETHOS IN MINORITY WRITERS

18<sup>th</sup> - 19<sup>th</sup> October, 2019

Under the aegis of U.P. Govt., Lucknow



Organized by  
Department of English



Accredited "A" Grade by NAAC  
**KAMLA NEHRU INSTITUTE**  
OF PHYSICAL AND SOCIAL SCIENCES  
Sultanpur (UP) - 228 118

ऊंगली पकड़ के चलना सिखाया, साथ दिया भरपूर।  
नील गगन का अमिट सितारा, भारत का कोहिनूर।।



## बाबू केदारनाथ सिंह

पूर्व मंत्री-भारत सरकार

संस्थापक- कमला नेहरू संस्थान

..... कमला नेहरू इंस्टीट्यूट की स्थापना का संकल्प महज एक तालीमी इवेंट कायम करना नहीं है, बल्कि इस पूरे इलाके की सुरक्षा की लड़ाई इतनी ज्यादा से उन्ही दोहरे विस्मय को साथ लड़ना है जिस अज्ण के साथ इस इलाके के वारिधियों ने सम् (857) की जन्मे-आजादी लड़ी थी।

..... "आर्थिक आजादी के लिए जन्म का संकल्प कमला नेहरू इंस्टीट्यूट है।"

— केदारनाथ सिंह

# SOUVENIR

*Babu K N Singh Memorial National Seminar*

## INDIAN ETHOS IN MINORITY WRITERS

October 18th-19th, 2019

### PATRONS

**Prof. Manoj Dixit**

*Vice-Chancellor*

*Dr. RML Avadh University, Ayodhya*

**Sri Vinod Singh**

*Ex. Minister, Govt. of UP*

*Secretary, Kamla Nehru Memorial Trust*

### Convener

**Dr. Radhey Shyam Singh**

*Principal, KNPSS, Sultanpur*

### Deputy Convener

**Dr. S K Singh**

*Vice-Principal, KNPSS, Sultanpur*

### Organizing Secretary

**Dr. Vijay Pratap Singh**

*Head*

*Department of English, KNPSS, Sultanpur*

### Editorial Board

#### EDITOR-IN-CHIEF

*Dr. Vijay Pratap Singh*

#### EDITORS

*Mrs. Ranjana Singh, Dr. Sunita Rai, Dr. Rakesh Kumar Pandey*

*Dr. Dinesh Kumar Tripathi, Dr. Raj Kumar Mishra*

*Organized by*

#### ENGLISH DEPARTMENT

*Kamla Nehru Institute of Physical & Social Sciences, Sultanpur (UP)*

## संस्थान गीत

अति पुनीत गोमती के तट पर, है सुरम्य संस्थान हमारा ।  
वीणावादिनी का यह मन्दिर, विविध विधाओं का गुरुद्वारा ॥  
युग- युग के आलोक रत्न को, मंजूषा में संघित कर के ।  
मानवता के सिद्ध सदन में, जनमानस का पूरनहारा ॥  
अघ क्षेत्र का यह जन गौरव, श्री केदार की अमित साधना ।  
जनगण का मंगल मन्दिर यह, उनके भ्रम रवि का उजियारा ॥  
नवयुग की नव ज्ञान-ज्योति से करता, कण-कण को आलोकित ।  
देता नवल विहान देश की, संस्कृतियों का पालनहारा ॥  
सत्य- समन्वय- देशभक्ति हित, हमने यह संकल्प लिया है ।  
रचे विश्वमंगल विधान इस, संस्थान की पावन धारा ॥  
रघुकुल की पावन धरती की, ज्ञान-रश्मि आलोकित होकर ।  
बने ज्योति-पथ मानवता का, मिटे जगतभर का अँधियारा ॥



**डॉ. दिनेश शर्मा**



**उच्च मूल्यवर्गीय**  
उच्च प्रदेश

99-100 विद्यालय भवन,  
लखनऊ

दिनांक : 08/10/2019



**सन्देश**

यह हर्ष का विषय है कि कमला नेहरू भौतिक एवं सामाजिक विज्ञान संस्थान, मुलतानपुर के अंग्रेजी विभाग द्वारा "Indian Ethos in Minority Writers" विषय पर एक दो दिवसीय राष्ट्रीय संगोष्ठी का आयोजन दिनांक 18 एवं 19 अक्टूबर, 2019 को किया जा रहा है। उच्च शिक्षा विभाग, उत्तर प्रदेश सरकार द्वारा वित्त पोषित यह कार्यक्रम उत्तर प्रदेश को सतह विकास के लिए एक नयी दिशा देने में सार्थक प्रयास सिद्ध होगा, जिससे देश के विभिन्न उच्च शिक्षण संस्थानों एवं शोध केंद्रों के विद्यमान वैज्ञानिक एवं शोधकर्ता सम्मिलित हो रहे हैं।

मुझे आशा ही नहीं पूर्ण विश्वास है कि इस आयोजन के द्वारा कुछ गम्भीर विषयों पर चर्चा एवं प्रकाश डाला जाएगा। राष्ट्रीय संगोष्ठी में आए हुए शिक्षाविद्, शोधकर्ता, विद्वान तथा इससे जुड़े लोग विचार-विमर्श कर विषय पर हुए आधुनिकतम् शोध को प्रस्तुत कर, इस विषय का क्या आयाम देने में सहायक सिद्ध होंगे, जिससे सम्पूर्ण समाज लाभान्वित होगा।

राष्ट्रीय संगोष्ठी के सफल आयोजन के लिए मेरी हार्दिक शुभकामनाएँ।

सखदीय,  
*Bame*  
(डॉ. दिनेश शर्मा)

**डॉ. राधेश्याम सिंह**

उपाध्यक्ष,

कमला नेहरू भौतिक एवं सामाजिक

विज्ञान संस्थान, मुलतानपुर।



**Smt. Maneka Sanjay Gandhi**  
MEMBER OF PARLIAMENT  
(Lok Sabha)



संदेश

अक्टूबर 04, 2019

प्रिय महोदय,

जुझे यह जानकर अत्यन्त खुशी हुई है कि कवला नेहरू संस्थान मुजफ्फरपुर निष्कट आगामी तिथियों में 'इन्फ्लूएन्स इन माइग्रेशन रीडर्स' विषय पर एक राष्ट्रीय संगोष्ठी का आयोजन कर रहा है. इसमें कोई शक नहीं कि भारतीय मूल्यों और परम्पराओं तथा संस्कृति का अत्यन्तसंरक्षक समुदायों के संवेदनशील लेखकों ने न केवल भाषी तरह आत्मसात किया है बल्कि उसे रचनात्मक अतिव्यक्ति का खोल भी बनाया है. इन अतिव्यक्तियों का समाज के पटल पर प्रस्तुत करने से माईघरात और भारतीयता दोनों का सबल होने में मदद मिलेगी।

मेरी शुभकामनाएँ संस्थान और संगोष्ठी के आयोजकों के साथ है. मैं आशा करती हूँ कि संगोष्ठी अपने शिष्टि को हासिल करेगी।

धन्यवाद।

शुद्धीया  
Manika Sanjay Gandhi  
(श्रीमती मेनका संजय गांधी)

डॉ. वी. पी. सिंह  
अध्यक्ष- अंग्रेजी विभाग  
एवं संयोजक, राष्ट्रीय संगोष्ठी  
कवला नेहरू साहित्यिक एवं सामाजिक विज्ञान संस्थान  
मुजफ्फरपुर, उत्तर प्रदेश - 228118.



डॉ. राममनोहर लोहिया अवाध विश्वविद्यालय, अयोध्या - 224 001 (उ.प्र.) भारत  
DR. RAMMANOHAR LOHIA AVADH UNIVERSITY, AYODHYA - 224 001 (U.P.) INDIA

आचार्य मनोज दीक्षित

कुलपति

Professor Manoj Dixit  
Vice Chancellor

Phone (Office) : 05278-246223  
Fax (Office) : 05278-246330



## MESSAGE

It gives me immense pleasure that the Department of English, Karna Nehru Institute of Physical & Social Sciences, Sultanpur is organizing National Seminar on "Indian Ethos in Minority Writers" during 18-19 October, 2019. On this occasion the Department is bringing out a compilation of abstracts in the form of a Souvenir.

The subject is very relevant and important in current scenario. Literature is often described as the ethics of a nation. It mirrors the deep feelings of a people and denotes their intense response to the everyday challenges of national integrity. Hence the cultural ethos of minority community is perhaps most faithfully represented in literature.

Indian Minorities have always been such an integral part of the national. Practically in all modern Indian languages, their role has been quite significant for one cannot consider Bengali without Nazrul Islam, Punjabi without Waris Shah, Kashmiri without Habba Khatoon, Awadhi without jaisi, Tamil without Abdur Rahman, Malayalam without K.T. Mohammad for that matter Indian literature without Ghalib; the list is endless. Muslim writers play a vital role in the Independence struggle of India. Our cultural and tradition is like a nursery on which different flowers bloom with distinct fragrance and colour to beautify the garden as a whole.

I Hope that Conference will provide a platform for researchers, teachers and students to share their views and ideas. Definitely the National Seminar will enhance the communal harmony. It is expected that the conference will beget a positive result.

I extend my best wishes to the organizers of the National Conference and the participants.

*Manoj Dixit*  
(Prof. Manoj Dixit)

**Dr. V.P. Singh**

Organizing Secretary,  
Department of English  
Karna Nehru Institute of Physical & Social Sciences  
Sultanpur (U.P.) - 228118.

Res. 05278-246224, 246209, Mob. 09415220919

E-mail : manojdixit23@gmail.com, vcmias2015@gmail.com

Website : www.mias.ac.in



डॉ. चंदना शर्मा

निदेशक, उच्च शिक्षा



उच्च शिक्षा विभाग, उ.प्र.

प्रधानमंत्रालय

0532-2623874 (फ़ोन)

0532-2423979 (फैक्स)

0532-2296780 (मोबाइल)

9452906572 (वॉट्सएप)

दिनांक 21/09/2019

## संदेश

मुझे यह जानकर अचानक हर्ष हो रहा है कि कनता नेहरू भौतिक एवं सामाजिक विज्ञान संस्थान सुल्तानपुर द्वारा दिनांक 18 व 19 अक्टूबर 2019 को अंग्रेजी विभाग द्वारा 'Indian Ethos in Minority Writers' विषय पर एक राष्ट्रीय संगोष्ठी का आयोजन किया जा रहा है, जिसमें विभिन्न विश्वविद्यालयों, महाविद्यालयों एवं शैक्षिक संस्थानों के विद्वानों व शोधार्थियों द्वारा उक्त विषय पर महान चिन्तन, मंचन व परिचर्चा होगी। मुझे विश्वास है कि अत्यंतच्छाक लेखकों के लेखन में भारतीय लोकाधार पर विस्तृत परिचर्चा होगी, जिससे प्रतिभागियों को प्रेरणा मिलेगी।

इस राष्ट्रीय सेमिनार के सफल आयोजन हेतु आयोजकों, प्रतिभागियों तथा सम्मानित बुद्धिजीवियों को मेरी ओर से कष्टाई एवं सफलता के लिए हार्दिक शुभकामनाएं।

  
डॉ० चंदना शर्मा

डॉ० राधेश्याम सिंह,

प्राचार्य

कनता नेहरू भौतिक एवं सामाजिक विज्ञान संस्थान  
सुल्तानपुर (उ.प्र.)



डॉ. राममनोहर लोहिया अख्य विश्वविद्यालय, अयोध्या - 224 001 (उ.प्र.) भारत  
DR. RAMMANOHAR LOHIA AVADH UNIVERSITY, AYODHYA - 224 001 (U.P.) INDIA

आचार्य सच्चिदानन्द शुक्ल  
प्रति कुलपति  
Prof. Sachchida Nand Shukla  
Pro Vice Chancellor

Phone (Office) : 05278-246223  
Fax (Office) : 05278-246330



### Message

It is a matter of immense pleasure that K. N. Singh Memorial National Seminar on Indian Ethos in Minority Writers is going to be organized by Department of English, Kamla Nehru Institute of Physical and Social Sciences during October 18-19, 2019.

I believe that the Seminar, through its technical and plenary sessions, shall provide a valuable forum where scholars from various disciplines of Humanities & Social Sciences shall interact and exchange their thoughts, research and writing experiences in the wide domain of Indian Ethos and its reflection on the writing of noted Minority Writers. I also believe that the deliberations of the invited speakers and research scholars shall also revile the strong foundation of Indian Value System and its global impact in literature writing.

I felicitate the Principal of the College, Organizing Secretary of the Seminar and his team mates and wish them a grand success.

  
(Sachchidanand Shukla)

October 7, 2019

To,  
Dr. Vijay Pratap Singh  
Organizing Secretary,  
National Seminar

डॉ० आलोक कुमार श्रीवास्तव  
राष्ट्रीय उच्च शिक्षा अधिकारी



सेक्टर-एच (निकट-रकृति एचवन),  
आशियावा, लखनऊ - 226012  
☎ 9455000034

“संदेश”


दिनांक : 10.10.2019

यह जानकर अत्यन्त प्रसन्नता हो रही है कि कमला नेहरू भौतिक एवं सामाजिक विज्ञान संस्थान, मुलतानपुर द्वारा दिनांक 18 एवं 19 अक्टूबर, 2019 को 'Indian Ethos in Minority Writers' विषय पर द्विदिवसीय राष्ट्रीय संगोष्ठी का आयोजन किया जा रहा है।

आशा है कि संगोष्ठी में देश के विभिन्न क्षेत्रों से प्रतिभाग करने वाले शिक्षाविदों, शोधार्थियों एवं विद्वानों द्वारा गहन चिन्तन, मंथन व परिचर्चा होगी, जिससे प्रतिभागियों में एक नई रोचक दिकशित होगी।

संगोष्ठी के सकल आयोजन एवं इस अवसर पर स्मारिका के प्रकारान हेतु संस्थान परिवार को मेरी ओर से बहुत-बहुत शुभकामनाएँ।

शुभकामनाओं सहित

  
डॉ०(आलोक कुमार श्रीवास्तव)

सेवा में,

प्राचार्य  
कमला नेहरू भौतिक एवं सामाजिक विज्ञान संस्थान  
मुलतानपुर।

**विनोद सिंह**

पूर्व मंत्री  
उत्तर प्रदेश शासन



**Message**

Date: 04-10-2019

I am delighted to know that the English Department of Kamla Nehru Institute of Physical & Social Sciences, Sultanpur is organizing Babu K.N. Singh Memorial National Seminar on 18<sup>th</sup> and 19<sup>th</sup> October 2019.

India has its recognition not for its geographical boundary on the world map but also has its distinct place for its cultural values. Religious and cultural diversity is the core value of this nation. Different communities of the world whether to invade or in search of peace and knowledge came here and settled as their homeland. Their customs, language, faiths and beliefs being assimilated to the mainstream have added new flavors to the culture of the nation. Mutual understanding and peaceful co-existence, though the distinct feature of the nation, is sometimes disturbed due to some petty matters. It becomes a matter of concern for all of us.

I hope that the deliberations from the eminent scholars will be fruitful inculcating the communal harmony and enlightening the students and scholars.

I appreciate the efforts of Dr. V. P. Singh, and his department and wish for the success of the seminar.

**(Vinod Singh)**

Ex. Minister,  
Govt. of UP/ Secretary  
Kamla Nehru Memorial Trust  
Sultanpur (UP)

**Dr. V. P. Singh**  
Organizing Secretary  
National Seminar

आवास : 4021-रेंटिटेज अपार्टमेंट, 3-पार्क रोड, लखनऊ

कमला नेहरू स्मृति विशाल सेंटर, मुजफ्फरपुर

Mob: +91 96956 37777 | E-mail: vnod14857@gmail.com



### संदेश



मुझे इस बात की हार्दिक प्रसन्नता है कि संस्थान का अंग्रेजी विभाग अपनी पूर्ववर्ती समृद्ध परम्पराओं का निर्वोह करता हुआ एक बार पुनः राष्ट्रीय संगोष्ठी का आयोजन कर रहा है। संगोष्ठी "इम्प्लायन इथार्स इन माइन्डरिटी राइटर्स" विषय पर हो रही है, जो एक अत्यन्त प्रासंगिक एवं आवश्यक विषय है।

रघुपति सहाय किराक ने भारतीय संरचना के विषय में कहा था कि—  
**सर जमीनें हिन्द पर अकबामे आलम के किराक,  
काफिले बसते गए, हिन्दोस्ता बनता गया।**

जाहिर सी बात है कि इस देश में न जाने कितने काफिले आए और इस भूमि के अनुकूल आकर्षण के कारण इस को अपना देश बना लिया। विभिन्न संस्कृति और विश्वास के रहते हुए भी वे इस राष्ट्र की संस्कृति में पुलते-मिलते गए। यहाँ की परम्पराएं, रीति-नीति, तीज-त्योहार, रहन-सहन सब कुछ साझा होते चले गए। यह आत्मसहतीकरण की प्रक्रिया आज भी गतिशील है। दास शिकोह से लेकर रहीम, रसखान और अब्दुल बिसमिल्लाह तक की एक लम्बी और समृद्ध परम्परा है। यह केवल अंग्रेजी में ही नहीं, हर भारतीय भाषा में परम्परा बनी हुई है। भारतीय मूल्यों को आत्मसात करके की गयी रचनात्मक अभिव्यक्तियों को यदि सामाजिक पटल पर लया जाए तो किसी भी तरह की विभाज्यवादी शक्तियों को धक्का लगेगा और भारत को एकसूत्र होने व भावनात्मक रूप से एक समुदाय को पुनरे समुदाय के करीब आने में मदद मिलेगी।

संगोष्ठी में आए हुए विचार प्रकाशन से भावनात्मक एकता को निश्चिन्ता ही बल मिलेगा और हमारा समाज और राष्ट्र सुदृढ़ होगा, ऐसा मेरा विश्वास है।

इस अवसर पर मैं संगोष्ठी को सार्थक व सफल होने की शुभकामनाएं देता हुआ संतोष की अनुभूति कर रहा हूँ।

  
**(डॉ. राधेश्याम सिंह)**  
प्राचार्य

**Dr. Vijay Pratap Singh**

Associate Professor

Head

Department of English



**Kamla Nehru Institute of Physical & Social Sciences**

Affiliated to St. Xavier's College, Palayamkottai

Accredited by NAAC in 'A' Category

Sullurpatti (TN) - 628 118

Phone: 05162 240314

082 02 2669294, 02 26

E-mail: [vnps@rediffmail.com](mailto:vnps@rediffmail.com)

E-mail: [vpjyptp.vp@gmail.com](mailto:vpjyptp.vp@gmail.com) • Mob: +91-94456 69069

## MESSAGE



It is a matter of immense pleasure for me to welcome the distinguished scholars of literature for their invaluable deliberations on the topic **Indian Ethos in Minority Writers** which along with academic importance also has its social implications. The Greek word 'ethos' is related to ethics, which refers to moral character. It can be defined as core values by which a group or society lives. It stands for a human society that embodies a certain culture or system based on human and other values of life. Having firm belief in the divine presence behind every animate and inanimate object, *Indian religious and philosophical traditions* believe in the oneness with Nature, non-violence, tolerance, democracy. These are only a few characteristics of the Indian ethos which make it *Sanatana*—an ideal way of life. Open philosophical discussions (*Shastrarth*) on religious and spiritual matters have made it vibrant, progressive and ready to receive new concepts without any prejudice or rigidity.

This cultural umbrella which has transcended all these barriers of sect, creed and religion has also been enriched by minority writers simultaneously. Minority literature also cuts across lines of caste, class and gender. In this, there exists a reciprocal relationship between the mainstream and minority discourses within the broader Indian ethos. Agha Shahid Ali cannot write without Buddha, Krishna, Kashmir, Ghalib, Begum Akhtar. Tabish Khair has poems on Ganesh Stuti, Shakuntala, Buddha, Ashwasthama. Eunice De Souza can never be complete without Saint Tukaram. Poets like Nissim Ezekiel, Adil Jussavala, Gieve Patel etc., form a school of ethnic minorities which have found its situation in modern India a fertile ground for alienation while also acknowledging their Indian identity and culture. Imtiaz Dharker believes in God in the form of goodness in men. The seminar being organized by the English Department has the Indian ethos and the minority writers at its focal point. Its purpose will not be fulfilled without writers like Nazir Akbarbadi,

Rahi Masoom Raza, Kurtlein Haidar, Allama Iqbal etc. who have very well synthesized the mythology, folklore, cultural practices and social convictions in their writings. Likewise, various minority writers have made their own identity at cultural, traditional and societal levels.

A study of Indian ethos in minority writers also provides an insight into the organic structure of cultural contact, exchange and assimilation. Major questions to be addressed would be: The role of minority writers/culture in India? How do they express their identity? How have they enriched what we call the 'Indian ethos'? Minority literature also reflects various aspects of the intense economic, political, cultural and ideological struggles of the non-mainstream in a society. It is hoped that the scholars and unbiased deliberations in the seminar will attempt to point out various issues woven into the syncretic nature of the Indian ethos.

I am sincerely thankful to Hon'ble Vinod Singh Ji, Secretary, Kamla Nehru Memorial Trust for his support and encouragement to organize academic activities to enrich the ambience of the Institute. I am highly thankful to Sri Ajmal Sultanpur, also known as Shayar whose national level Ghazal titled 'Musalma aur Hindu Ki Jaan...' inspired the idea for the seminar. With the depth of my heart I express my gratitude to Prof. B. Shulda Sir and Prof. M.S. Pandey (BHU) without their blessings and suggestions the academic ceremony cannot begin. My indebtedness is also due to Hon'ble Vice-Chancellor, Prof. Manoj Dixit - a sound academician and an accomplished administrator for his enlightening suggestions. I am also thankful to Dr. R. S. Singh Principal - Kirti Suman College, Sultanpur and Dr. V. K. Singh, K. S. Saket College, Ayodhya for their inordinate assistance in managing the seminar. I am thankful to the organizing committee and colleagues, especially Dr. Raj Kumar Mishra, Mr. Basant Vishwakarma and Mr. Anil Kumar Singh (Bursar) for their timely assistance. It will be ingratitude on my part if I forget to acknowledge the support of scholars, press and media who have assembled here to grace the occasion.

Last but not least I am thankful to the publisher Abhishek Pandey Owner, Abhishek Computers, Sultanpur for the accuracy and timely service.

Looking forward to welcome you in the National Seminar.



(Dr. Vijay Pratap Singh)

India is the cradle of the human race,  
the birthplace of human speech,  
the mother of history,  
the grandmother of legend, and  
the great great mother of tradition.  
Our most valuable & most constructive  
materials in the history of man are  
treasured up in India only.



- Mark Twain

## CONTENTS

|     |   |  |       |
|-----|---|--|-------|
| 1.  | Cultural Dimensions in Minority Literature  | Dr. Oskar Nath Upadhyay                    | 1     |
| 2.  | Social Jeopardy & Traditional Agony of Women<br>Inismat Chughtal's Short Stories  | Dr. V.K. Singh<br>Kalpana Pandey           | 2     |
| 3.  | Nissim Ezekiel : Voice of Modern India  | Dr. Vandana Dubey                          | 3     |
| 4.  | Rohinton Mistry's a fine balance:<br>Critique of the time   | Dr. Nisha Singh                            | 4     |
| 5.  | National Values Of Tolerance And Understanding<br>In Khushwant Singh: An Overview   | Dr. Meenu Dubey                            | 5     |
| 6.  | Rohinton Mistry: A Study of Parsi Community<br>and Indian Ethos   | Dr. Charu Mehrotra                         | 6     |
| 7.  | Reflection of Indian Ethos in Bapsi Sidhwa's<br>Ice-candy Man   | Dr. Yipin Kumar Pandey<br>Dr. Punam Pandey | 7     |
| 8.  | Reinterpreting Madhavi : A Postcolonial<br>Gender Perspective   | Dr. Pratyush Chandra<br>Dr. G D Dubey      | 8-9   |
| 9.  | Agha Shahid Ali & Kashmir- His First &<br>The Last Love   | Dr. Huma Hashmi                            | 9     |
| 10. | Social Discrimination in The God of Small Things  | Dr. Shuchita Srivastav                     | 10    |
| 11. | Narrative Of Resistance: A Study In Woman's Fight<br>For Freedom From Patriarchy In Attia Hosain's<br>Sunlight On A Broken Column | Dr. Gyanendra Dhar Dubey                   | 11    |
| 12. | Hind Swaraj: Empire Strikes Back  | Dr. Siddhartha Singh                       | 12-13 |
| 13. | Vibrant Voices of Telugu Minority Literature  | Dr. V.CH.N.K. Srinivasa Rao                | 14    |
| 14. | Ethnic Anxiety, Cultural Clash Reflected In<br>The Work of South Asian Writers  | Dr. Ohaya Singh                            | 14    |
| 15. | Fragrance of Indian Ethos in the Poetry<br>of Nissim Ezekiel  | Dr. Kavita Singh                           | 15    |
| 16. | Indianness in The Poetry of Nissim Ezekiel  | Dr. Prarthana Vardhan                      | 16    |
| 17. | Cultural Ethos in Bhatt Writing   | Dr. Vinod Kumar Mishra                     | 17    |



## CONTENTS

|     |   |                        |    |
|-----|---|------------------------|----|
| 18. | Message for self-hood and dynamism in the poetry of Allama Iqbal                                  | Dr. J. Ahmad           | 18 |
| 19. | Indian Ethos in Ruskin Bond's The Kite Maker  | Dr. Sanita Rai         | 19 |
| 20. | Indian Sensibility in the Poetry of Syed Ameeruddin: A Critical Study                             | Dr. B.N. Gupta         | 20 |
| 21. | Indian Ethics: Individual and Social  | Dr. Kanak Singh        | 21 |
| 22. | Indian Ethos in Salman Rushdie  | Dr. Ratnesh Baranwal   | 22 |
| 23. | Indian Ethos in Khushwant Singh's Train to Pakistan   | Dr. Aseem Tripathi     | 23 |
| 24. | Reflection of Indian Ethos in Indian English Literature   | Dr. O.P. Tripathi      | 24 |
| 25. | Influence of Indian Ethos in The Poetry of Nissim Ezekiel   | Dr. Ramesh K. Shukla   | 25 |
| 26. | Concern For Nature in the Short Stories of Ruskin Bond  | Sanjay Prakash Dubey   | 26 |
| 27. | An Indian Not by birth but by choice: Ruskin Bond   | Dr. Smriti Singh       | 27 |
| 28. | Exploration of Indian Ethos: From Rameshwaram to President House in the Works of A.P.J. KALAM     | Dr. Sudha Singh        | 28 |
| 29. | Idea of Motherland with reference to Hasan Azizul Haque's Agun-pokhi                              | Dr. Raj Kumar Mishra   | 29 |
| 30. | Understanding Power Discourse Through Translation of Dalit Writings                               | Rajeev Yadav           | 30 |
| 31. | Ethnic and Social Concerns in A Train to Pakistan By Khushwant Singh                              | Dr. Pragya Srivastava  | 31 |
| 32. | Indian Ethos and Culture in Nissim Ezekiel's Poetry   | Dr. Upendra Kumar Soni | 32 |
| 33. | राष्ट्रीय भावों के प्रतिबन्ध में अस्मान इस्फाज  | डॉ. प्रतिभा सिंह       | 33 |
| 34. | सिद्धि साहित्य के सुदूरतम तटवर्ती की परतों में भारतीय संस्कृति, जीवन-भाव और राष्ट्रियता के संदर्भ | प्रकाश कुमार           | 34 |
| 35. | सामाजिक अस्मानिय भावों के जगह में रंग की प्रकाशना है ही सौभाग्य का अवरोधक                         | पद्म कुमार शर्मा       | 35 |

## CONTENTS

|     |   |   |    |
|-----|---|---|----|
| 36. | शिव गणेश "उत्सव" के बारे में संविदात अला-अला  | डॉ. विवेक कुमार                                     | 36 |
| 37. | Indian Sensibility in the Poetry of Agha Shahid Ali                                   | Dr. Vidavendra Pt. Singh                            | 37 |
| 38. | Representation of Indian Value Systems in Minority Writers                            | Dr. Vivek Kumar Singh                               | 38 |
| 39. | Mulk Raj Anand's Caste System and Segregation with Reference to his Novel Untouchable | Dr. Shivendra Pratap Singh<br>Dr. Sangeeta Varshney | 39 |
| 40. | Creative Ethos in Anglo Indian Writers  | Dr. Zeenat Rafique                                  | 40 |
| 41. | Tabish Khair : Making his Country Proud in English Speaking World                     | Ms. Ankita Mishra                                   | 40 |
| 42. | Feminist Vision of Shashi Deshpande : Analysis of her Novels in Indian Ethos          | Dr. Vidya Kant Shukla<br>Rajesh Kumar Dubey         | 41 |
| 43. | Dalit Literature : A Voice of Marginals   | Dr. Ranadhir Bahadur Singh                          | 42 |
| 44. | Feminism and Indian Ethos in Intiaz Dharekar's Poetry                                 | Arjula Soni   | 43 |
| 45. | Indian Sensibility in the Poetry of Nissim Ezekiel                                    | Rajesh Gupta  | 44 |
| 46. | Indian Ethos and Spirituality in the Poetry of A.K. Ramanujan                         | Sadhana Tiwari                                      | 45 |
| 47. | Indian Sensibilities in the Novels of Amitav Ghosh                                    | Pradeep Kumar                                       | 46 |
| 48. | Indigenous Culture in the Novels of Arun Joshi  | Shallesh Singh                                      | 47 |
| 49. | Feminist Sensibility and Indian Ethos in the Novels of Ruth Praver Jhabwala           | Vivendra Kumar                                      | 48 |
| 50. | Indian Ethos with Special Reference to Minorities                                     | Fareed Ahmad  | 49 |
| 51. | Indian Ethos in the Poetry of Allama Iqbal  | Hasin Ahmed   | 50 |
| 52. | Sumit Chughtal, an Iconoclast of the Feminine Ethos                                   | Nayani Singh  | 51 |
| 53. | Nissim Ezekiel, A Bard of Ethnic Fragrance  | Adelia Khan   | 52 |

## VERY INFORMATIVE ARTICLE BY A WESTERNER ON HINDUISM

*What is So Special about being a Hindu - by Francois Gautier*

**INDIA**

THE HINDU RELIGION IS THE OLDEST AND MOST DIVERSE RELIGION IN THE WORLD. IT IS A RELIGION OF TOLERANCE AND ACCEPTANCE. IT IS A RELIGION OF LOVE AND COMPASSION. IT IS A RELIGION OF KNOWLEDGE AND WISDOM.

1. You Believe in God! - You are accepted as Aastik.
2. Don't believe in God! You're accepted as Nastik
3. You Want to Worship Idols - Please go ahead. You are a Marti Pujak- Choose Your Own Idol- Ram, Krishna, Vishnu.....
4. You Don't want to Worship Idols - no problem. You can focus on "Nirguna Brahma".
5. You want to criticize something in our Hindu Religion. Come forward. We are logical. Nyaya, Tarka etc, are core Hindu schools.
6. You want to accept Beliefs as it is. Most welcome. Please go ahead with it.
7. You want to start your journey by reading Bhagwad Gita- Sure!
8. You want to start your journey by reading Upanishads - Go ahead
9. You want to start your journey by reading Purana - Be my guest & be a Gyaan Yogi.
10. You just don't like reading the Puranas or other books. No problem, my dear. Go by Bhakti tradition & be a Bhakti Yogi like Meera. (bhakti: devotion)
11. You don't like jobs of Bhakti or Gyaan! No problem. Do good Karma. Be a karmaniyogi.
12. You want to just Enjoy Life. Very good. No problem at all. This is Charvaka Philosophy.
13. You want to abstain from all the enjoyment of life and find God - jai ho! Be a Sadhu, an Ascetic!
14. You don't like the concept of God. You believe in Nature only - Welcome. (Trees, Sun & Moon are our friends and Prakriti or nature is worthy of worship).
15. You believe in one God or Supreme Energy. Superb! Follow Advaita Philosophy
16. You want a Guru. Go ahead. Receive Gyaan from a Gpti.
17. You don't want a Guru. Help yourself! Meditate & Study and achieve the purpose of human life- Nirvana yourself!
18. You believe in Female energy! We worship Shakti.
19. You Believe that Every Human being is equal. Yeah! You're awesome, come on let's celebrate Hinduland! "Vasudhava kutumbakam" (the world is a family).
20. You don't have time to celebrate this Festival? Don't worry- One more festival is coming! There are multiple festivals every single day of the year.
21. You are a Working Person and Don't have time for religions? It's okay. You will still be a Hindu.
22. You like to go to Temples. Devotion is loved.
23. You don't like to go to The Temples - no problem. You are still a Hindu!
24. You Believe that Hinduism is a way of life, with considerable freedom.
25. You believe that everything has God in it. So you worship your mother, father, guru tree, River, Prani-matrs, Earth, Universe!
26. And if you don't believe that everything has GOD in it - No problems we still Respect your viewpoint.
27. "Sarve jana sukhine bhavantu" (May you all live happily) You represent this! You're free to choose, my dear Hindu! This is exactly the essence of Hinduism, all/inclusive. That is why it has withstood the test of time inspite of repeated onslaught both from within and outside, and assimilated every good aspects from everything. That is why it is eternal! There is a saying in the Rigveda, the first book ever known to mankind which depicts the Hinduism philosophy in a Nutshell.  
"Aho bhadrabh Krathavo Yasthu Vishvathah"

**Let knowledge come to us from all direction This is in essence is Hinduism**

## CULTURAL DIMENSIONS IN MINORITY LITERATURE

Dr. Onkar Nath Upadhyay

Professor  
Dept. of English and MLL  
Lucknow University  
Lucknow (UP)

### ABSTRACT

Minority Literature is known as a literature of protest against cultural and social categories. As a protest literature it voices out against the existing system. However, nowadays there is a group of writers who admit that the minorities are safe in India because they can raise their voices freely which may be difficult in other countries. The paper presents religious minorities especially Parsis, Muslims and Christians who feel sense of insecurity, anxiety and threat in a dominated culture through different time periods and crisis as presently felt by Muslims and Dalits. Rohinton Mistry, a Parsee writer, has written three novels *Such a Long Journey* (1991), *A Fine Balance* (1996) and *Family Matters* (2002). He has portrayed India in his works. Although he left his homeland India, and is immigrant writer, but his novels are true picture of India in its social, political and cultural sense. His novels often deal with the life of Indians who suffer from communal disharmony, religious and caste discriminations, religious chauvinism, ethnicity and cultural diversities. He raises some problems of minorities and cultural crisis which are the main issues under the subaltern studies, a key term of post-colonial theory. This paper also presents Rohinton Mistry's novel *Family Matters* in which he has shown these minority issues after the time of demolition of Bahri Mosque. Besides these it will present the threat of declining population of Parsis. Tarek Fereh's *Chasing a Mirage* takes a unique look at the Islamic history. Like other civilized religious communities of the world the Muslims too need to adopt secularism and pluralism as an integral part of their social and political order.



## **HIND SWARAJ: EMPIRE STRIKES BACK**

**Dr. Siddhartha Singh**

*Associate Professor in English*

*Sri Jai Narain Misra Post Graduate College*

*Lucknow, India*

### **ABSTRACT**

On September 18, 1909, G. K. Chesterton exercised his wit on the Indian Nationalist movement in an article in the *Illustrated London News*. This article is an early instance of skepticism whether Indian Nationalism does indeed index a nation. Indian nationalists, he asserted, are "not very Indian and not very national." Chesterton insists that the Indians putting forth demands for home rule belonged to an elite that did not represent Indian opinion and what these Indians wanted for their country was all the trappings of "our" government: they want English parliament, English judiciary, English newspapers, English science. Chesterton is not just criticizing the deployment of this half-baked idea of nationalism, but also, indirectly, emphasizing the arbitrary nature of this discovery of a nation. Chesterton puts a question mark on the authenticity of this way of nationalism and his fulminations profoundly convinced a reader, who wrote about them in 1909 to repudiate the brown Englishmen (Macaulay bastards) who ran the nationalist movement.

Mahatma Gandhi, the leader of the Indian independence movement, who was visiting London at the time for the colonial authorities to guarantee the rights of the Indians in South Africa, read Chesterton's article and, according to his biographer, "he was thunderstruck." Triggered by Chesterton's article, Gandhi wrote the first draft of *Hind Swaraj* on the return voyage to South Africa. This is the only book in which he addressed the problem of "home rule" or more appropriately we can say that it gives a decisive shift to the discourse of Englishman vs. India as Wisdom-Land. Gandhi, an early postcolonial thinker, understood the challenges that would be involved in forming a nation state. Clearly at variance with the Brahminical priestly model of nationalism of Tilak and Savarkar (who adopted an orthodox religious formula and forwards a Hindu claim to be the pinnacle of civilization and the religious basis for holding the reins of power) Gandhi took religion to be a personal matter and imagined a secular Indian society (relying more on wisdom of tradition) as an inclusive one where the periphery functioned as the true center. The first step was to define, discover, in order to obtain home rule, that we have a home which is truly ours. If

copy English institutions, our country will not be "Hindustan," but instead "Anglستان." For a country to be independent, it must be defined in independent terms. India must be herself, not a version of Britain.

*Hind-Swaraj* solves the problem to find and create a new vocabulary of Indology with its sharp criticism of imperialist capitalism. Gandhi, as a critic of the Western Orientalism discourse, substantially subverts the ideology that Indians lack the capacity to know themselves and their world. Expressing an indigenous cultural resistance against the West and its domination, not only the western civilization is passionately condemned, but the traditional India is also fervidly defended in *Hind-Swaraj*.

*Hind-Swaraj* and the arguments contained in it so far as the true meaning of *Swaraj* is concerned, is as relevant or perhaps more relevant today than when it was written by Gandhi a hundred ten years ago. Gandhi wanted to build up a *Swaraj* where a person at the last rung of social ladder is fully equipped with all the basic amenities of life. Gandhi's views as expressed in that small booklet have been ignored mostly, both by the rulers of Independent India and by the intelligentsia. It is from social, ethical, religious and finally spiritual point of view that Gandhi criticized in *Hind-Swaraj* the Western culture, its craze for machinery, selfish attitude of lawyers in regard to disputes and litigations, or of doctors in curing diseases.

Gandhi had forewarned our leaders that "far greater sacrifices would be needed after the attainment of self-government to establish a good government and raise the people who were required for the attainment of freedom by means of *satyagraha*". This would not be possible simply by enacting better laws. It demands self-discipline and moral integrity on the part of leaders. If the lives of the leaders, "both private and public", serves Gandhi, "are perfect will they be able to produce any effect on the people. Their preaching will have no effect." Unfortunately, the spirit of morality gradually disappeared from Indian politics. Now there is hardly a political leader who, like Gandhi, could assert that "My life is its own message".

It was not for nothing that Gandhi was called Mahatma (a great soul) in his own life-time by all and sundry.



***"India can live and grow by spreading abroad -  
not the political India, but the ideal India"***

***- Rabindra Nath Tagore***

## VIBRANT VOICES OF TELUGU MINORITY LITERATURE

*(A Study of the Contribution of Mahe Jabeen and Skybaba)*

Dr. V.CH.N.K. Srinivasa Rao

Assistant Professor of English  
LBS Degree College, Gonda

### ABSTRACT

It can be said that political and social movements have influenced Indian minority writers to unearth new lives that have been neglected and looked down upon in literary representations. The voices of Muslim writers have emerged very strongly in recent times.

At this juncture, writers like Mahe Jabeen and Sk. Yusuf Baba (popularly known as Skybaba) have responded to reclaim the Muslims' voice in the literary world. The theme of Mahe Jabeen's poems includes Muslim and non-Muslim minority problems, gender discrimination, human rights and ethnic studies. Skybaba's social and literary interventions have created a human sensibility to protect secular relations in a political life.

The present paper aims at studying the contribution of these writers, their significance and impact in Telugu minority literature.



## ETHNIC ANXIETY, CULTURAL CLASH REFLECTED IN THE WORK OF SOUTH ASIAN WRITERS

Dr. Chhaya Singh

Department of English  
T D PG College, Jaunpur

### ABSTRACT

The present paper discusses the work of two most prominent South Asian born writers, Rohinton Mistry and Bapsi Sidhwa. The literature produced by these writers is community specific. Rohinton Mistry is an Indian origin Parsi novelist, who immigrated to Canada. His work shows concern for the marginalised Parsi community under the impact of modernity and globalisation. His novel 'Family Matters' is about middle class family matters of a Parsi family living in Bombay. It carries themes of immigration, alienation, communal disharmony etc. The other writer is Pakistani Novelist Bapsi Sidhwa who later moved to US. Bapsi Sidhwa's 'Crow Eaters' is about the Parsi community. In this novel, she writes about Parsi community, their customs, their social behaviour, their thoughts, their traditions and rituals. She tries to analyse the Parsi world view from a new perspective. She belongs to India, Pakistan and USA. Both writers work focus on the interaction of Parsi community with the Indians, Americans and Canadians. I will try to find out, how both the writers interpret and challenge the Parsi worldview.



# FRAGRANCE OF INDIAN ETHOS IN THE POETRY OF NISSIM EZEKEIL

**Dr. Kavita Singh**

Assistant Professor  
Department of English  
Raja Mukun Girls PG College  
Ayodhya (UP)

## ABSTRACT

Nissim Ezekiel is well-known as a genuine poet of Indian ethos and sensibility belonging to the group of minority writers in Indo-English Literature. He was fully conscious of the Indian imagery, Myth, Rites and Rituals, Scriptures and religions of India. His awareness towards the concept of nation, patriotic fervor and enthusiasm, Indian culture, Philosophy and moral values is deeply ingrained in his writings.

It is an accepted fact that without being rooted in the culture it is difficult to bring tinge of authenticity in the writing. Ezekiel has declared his intentions to be rooted in India. He has high regard for his country and its culture. He looks at literature in relation to society. The society that promotes literature should aim at "The development of human sensibility." A writer should be a man of convictions, upholding human values, says Ezekiel. As critic and poet, Ezekiel advocates cultural synthesis. In an interview he said, "The problems of Indian writers are strange. They have to make a synthesis between the ancient and modern cultures." In Ezekiel's own writings a noticeable synthesis happens between the Jewish and the Indians, the Western and the Eastern, the Urban and the Rural. This research paper aims to bring out the Indian Ethos prevailing in the poetry of Nissim Ezekiel.

“

We owe a lot to the Indians, who taught us how to count without which no worthwhile scientific discovery could have been made.

”

ALBERT EINSTEIN



## INDIANNES IN THE POETRY OF NISSIM EZEKIEL

**Dr. Prarthana Vardha**

*Assistant Professor  
Department of English  
DSMNR University, Lucknow  
Ph: 94154630*

*Email: dr.prarthanavardha@gmail.com*

### **ABSTRACT**

Nissim Ezekiel, was born in Bombay of Jewish parents in December 1924. He possessed varied interest but poetry was his primary focus. He has commendable observation power and a broad critical spectrum. He believes that in poetry, obscurity should be avoided and a poet should express his poetic emotion in a simple and sincere manner without ostentation and artificiality. He emphasises the importance of the element of individuality in a poet and the significance of tradition. He seems to have been influenced by T.S. Eliot's concept of Tradition as he also believes that a poet draws inspiration from tradition and also gets guided by it. As he is a keen observer, so he gives his critical and sincere judgment in a most convincing manner and brings out the merits and demerits of writers in a comprehensive manner. He has always identified himself with India. As he witnessed a variety of cultural and religious ideologies in pre as well as post independent India, so he believed that there should be a synthesis between the ancient and the modern cultures. In his own poetry, Ezekiel has presented a sublime mingling or synthesis between the Jewish and the Indian, western and eastern, rural and the urban. He is known for his beautiful depiction of urban Indian landscape. His works reflect his strong bonding with India. Contemporary India with all its paradoxes is a major theme in his poetry. A fine poetic effect could be created with the help of assimilation of knowledge and emotion. The present paper focuses on the various aspects and attitudes towards Indian ethos displayed in the works of Nissim Ezekiel.

*Key Words: Synthesis, Assimilation, Ethos, Tradition, Individuality.*



## CULTURAL ETHOS IN DALIT WRITING

**Dr. Vinod Kumar Mishra**

*Assistant Professor  
Department of English*

*U.S.S. College  
Gauriganj, Amethi (UP)*

### ABSTRACT

Literature reflects the finer sensibility of people and represents their intimate responses to the everyday challenges of national life. It not only strengthens cultural contacts but also promotes the understanding of humanity and its future. Therefore, the cultural ethos of a community is represented in literature, especially in poetry very sincerely. In this connection Dalit literature can be taken as a literature of protest against cultural and social level. As a protest literature speaks against the existing system and tries to seek an alternative.

The term Dalit was used in 1930s as a Hindi and Marathi translation of 'depressed classes' a term the British used for what are now called the Scheduled Castes. In 1970s the 'Dalit Panthers' revived the term and widened its reference to include scheduled castes, poor peasants, women and all those being exploited politically, economically and in the name of religion. Therefore, Dalit is not a caste. It is a symbol of change and revolution. Dalit struggle against casteist tradition has a long history. The main motive of Dalit Literature is the liberation of Dalits. While dealing with the trends of Dalits literature, the writer will make a humble attempt to point out the core issues of its ideology: Shame, anger, sorrow and indomitable hope are the stuff of Dalit Literature. To rage against the age-old oppression, the expression of the Dalit writers has become sharp and bitter.



## MESSAGE FOR SELF-HOOD AND DYNAMISM IN THE POETRY OF ALLAMA IQBAL

Dr. J. Ahama

Associate Professor  
Govt. PG. College, Ramnagar,  
Pratapgarh (U.P.)

### ABSTRACT

Allama Iqbal is not only a poet of the east, but he is a universal poet. Moreover, he is not restricted to any specific segment of the world community. Allama Iqbal contemporary of Rabindra Nath Tagore has conceived self or ego as an active principle round which universal is formed. Whereas Tagore presents submissiveness and devotion telling that this frail vessel of reed thou hast taken over hills and dales, Iqbal presents masculine pride and dominance, praising the beauty of Khudi (selfhood) in his poetic creation. Iqbal presents dynamic impulse that permeates the whole world. He realizes that the man who possesses a particle of divinity in him out of ultimate power of Almighty; or when he is conscious of his selfhood to attain dominance of soul over body.

The same challenges may easily be traced in the dynamism of Satan in Paradise Lost. John Milton. Iqbal's ideology of selfhood in the poem entitled 'Muqalma Cabreal Iblees' (Javed Nama, Saqinama) teaches that like an affirmative thinker one has to face challenges of life continuously with enthusiasm and glory. His poem entitled 'Muqalma Gabriel Iblees' resembles the dynamism of Satan of Paradise lost. In Paradise Lost Satan shows his invincible will to encounter with the difficult challenges while fighting against Almighty. Similarly Iqbal to present the importance of power of selfhood through the ideology of Iblees (Satan) does not accept the supremacy of almighty.

*Mai Khat-o-kta hun Dil-e-yazdan me-kante-ki-taruh*

*Tu Fikat Allahu Allahu*

Being influenced by Bergson's conception of duration, Indian philosophers, the Greek western philosophy, Rumi's concept of love and existentialist approach and philosophical interpretation of Quran, he thoroughly represents his individual quest for truth in an age of modernism. This quest for truth inspires all of us. He does not want that God should offer him 'Paradise' when he does not show his strenuous endeavour. He likes to attain Paradise with his glorious attempt:

*Jachte Nahin Bakhs he hui Aamal nazar me*

*Jannat teri pinha hai tere khoone jigar me*



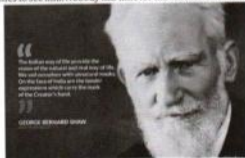
## INDIAN ETHOS IN RUSKIN BOND'S THE KITE MAKER

**Dr. Sunita Rai**

*Assistant Professor  
Department of English  
KNIPTSS, Sultanpur (UP)*

### ABSTRACT

Since Ruskin Bond was born as an Anglo-Indian, his creative ethos is thoroughly Indian. His writings bear a witness to the fact that his focus is on the Indian scene and his images are wholly and truly Indian. Bond has nothing to depict which runs alien to Indian ethos. The sense of belongingness is what gives Bond a distinguished place in the galaxy of Indian writing in English. His affectionate fondness for his country is indisputable. His honesty and loyalty are beyond any doubt. It is the variegated phenomena of his surroundings, the warmth of rural life or the life of small towns where things are generally coloured by superstitions and ritualistic traditions are depicted in his works by Bond with a touch of originality. Once famous for his skill, now he is leading a life where hardly anyone notices him. Most of the time, he indulges deeply in his glorious past when kitemakers, like poets, had their patrons. Mehmood used to make kites of all size and shapes. He once made a very special dragon kite at the request of the nawab. People used to gather to see the nawabs flying the kite. He had presented another wonderful musical kite to the nawab. It used to produce a sound like violin while flying. His heart always pines for those more leisurely, more spacious times. The persons who patronized the sport are now dead and their children are not interested in keeping kite-flying alive. There was a time when everyone in the neighbourhood came to enquire about his ill-health but now when he is on the death-bed, no one comes to see him. Nobody has time for the old man and his memories.



## INDIAN SENSIBILITY IN THE POETRY OF SYED AMEERUDDIN: A CRITICAL STUDY

Dr. B.N. Gupta

Associate Professor  
Department of English  
DSN College, Dinsar (C.G.)

### ABSTRACT

Syed Ameeruddin is one of the eminent Indian English poets. Despite his sizeable output, his poetry has not drawn ample critical attention. He is deeply rooted in Indian ethos and his choice of themes, imagery, symbols and vocabulary make him a poet of Indian sensibility. His poetry is interspersed with Hindi, Sanskrit, Urdu and Arabic words and phrases which reflect his rootedness in Indian ethos. His poetry abounds with such indigenous expressions as Tandava, Nirvana, Moksha, Magfirat, Dharm Iswar, Allah, Aham Brahman etc.

Moreover, in his poetry, he talks about the Indian myths, legends, culture and spirituality and casts a critical glance at the socio-political scenario of India. He espouses the coexistence of different religions and traditions that has unmistakably been the part of our rich legacy.

His characters are, more often than not, mythical and legendary figures like Ram, Krishna, Shiva, Parvathi, Radha, Shakuntala, Urvashi, Rambha, Guru Nanak, Mohammed, Kabir, Vivekanand and Gandhi among others. In his poetry, he also refers to such Indian places as Kurukshetra, Ayodhya, Punjab, Kashmir and India etc. He also employs native idiom which we use in our day-to-day life. Such expressions are Shankh, Mehan, Patidev, Ardhangini, Khandan, Padyatra, Om shanti etc. He uses them as their literal equivalent is difficult to come by and if one tries to replace them they will lose their meaning and sense. His poetic ideas and philosophy owe a great deal to the Vedas, Upanishads, The Gita, The Quran, Buddhism and Sufism etc. He is deeply influenced by the Hindu principle of Bhakti Yoga, Gnana Yoga and Karma Yoga. Overall, his poetry is, by and large, a sort of spiritual quest and it reflects his obsession with Moksha and Magfirat. The paper endeavours to trace the elements which make Ameeruddin, a poet of Indian sensibility and seeks to analyze his poetic craftsmanship.



## INDIAN ETHICS: INDIVIDUAL AND SOCIAL

**Dr. Kanak Singh**

*Assistant Professor  
Department of English  
Tilak Dhari P G College  
Jaunpur (UP)*

### ABSTRACT

Ethics is a branch of philosophy that deals with moral values. The word ethics' comes from the Greek *ethikos*, which means a set of moral principles. The word is sometimes used to refer to the moral principles of a particular social or religious group or an individual. It studies human character and conduct in terms of good and bad, right and wrong. What are the qualities of good character? What type of human behaviour is evil or bad? How should one act in life? These are some of the fundamental questions of ethics.

The moral code of the people is an indicator of their social and spiritual ways of life. The true essence of human life is to live amidst worldly joy and sorrows. Ethics is primarily concerned with the moral issues of the world. True religion lays stress on moral values. People are required to discharge their duties according to the moral code of ethics. A true knowledge of ethics would be attained if one practices and imbibes these moral values. Ethics is of two kinds, individual and social. Individual ethics is indicative of the good qualities that are essential for individual well-being and happiness. Social ethics represents the values that are needed for social order and harmony.



## INDIAN ETHOS IN SALMAN RUSHDIE

Dr. Ratnesh Baranwal

Assistant Professor  
Department of English

Kamla Nehru Institute of Physical & Social Sciences  
Sultanpur (UP) 220 101

### ABSTRACT

In the group of minority-writers, *Salman Rushdie* occupies a very prominent place. He has very beautifully presented, in his novels and short-stories, the different colors and shades of Indian ethos and sensibility. The most important aspect of his work is an excessively self-conscious effort to connect personal and national histories to contemporary terms with postcoloniality. For the fulfillment of this approach, he projects particular experiences and power of imagination and focus on memory to create the capacity to grapple with the alternative reality of the *Third World*. His achievement lies in a statement he makes through his fiction that we don't live in three worlds but in a mutually affected and affecting. Writers in his position are exiles or emigrants, expatriates and are constantly haunted by some sense of loss, some urge to reclaim, some look back. His novel *Midnight's Children*, beautifully portrays the lovely picture of the beauty of *Bombay* city as the reflection of modern India. His novel *The Satanic Verses* brought about a very sharp reaction among the *Muslims* not only living in India but also abroad. They declared the book as blasphemous. Death-threats were given to him, the spiritual leader of *Iran*. His famous novel *Shame*, presents the conservative and dirty picture of contemporary politics in *Pakistan*. His famous novel *Shalimar, Clown*, represents another fine example of *Indian ethos* where in disputed *Kashmir* terrorism has crept away. Another picture of *Indian ethos* is nicely portrayed in his novel *The Enchantress of Florence*, where the fictional picture of the *Mughal* emperor *Akbar* is drawn.



*"Literature is the most agreeable  
way of ignoring life."*

— Fernando Pessoa  
The Book of Disquiet

# INDIAN ETHOS IN KHUSHWANT SINGH'S TRAIN TO PAKISTAN

**Dr. Aseem Tripathi**

*Assistant Professor  
Department of English  
K. S. Saket PG. College  
Ayodhya (UP)*

## ABSTRACT

Ethos defines a culture, a people and even a country. According to the Oxford Dictionary, ethos is the characteristic spirit of a culture, era or community. It is a discipline that examines one's morality or the moral standard of the society. Mostly Indian English novels have been written keeping this view of Indian Ethos. Even the novelists, influenced by western culture, could not ignore this philosophy from their writing. Khushwant Singh is a great figure among the writers of the post independence generation. He was the high priest of journalism and can be said to be India's best. He was a free thinker and an international celebrity. He was a lawyer, critic, columnist and legend and an icon in his lifetime. **Train to Pakistan** is a very hit & popular novel of Khushwant Singh. This novel concerns *Mano Majra*, a fictional area in the North West region where India and Pakistan got their new boundaries in 1947. In August 1947, just before the partition of India and Pakistan, Khushwant Singh, then a lawyer practicing in the High Court in Lahore, drove to his family's summer cottage at Kasauli in the foothills of the Himalayas.





# REFLECTION OF INDIAN ETHOS IN INDIAN ENGLISH LITERATURE

Dr. O.P. Tripathi

Assistant Professor  
Department of English  
Ramvir Ranerajay Post Graduate College  
Amethi (U.P.)

## ABSTRACT

Very often it is seen that English language is the kind of language that face the hatred of our countrymen. After being present at various occasions, I came across with this fact. The reason behind it is that they oppose the use of English in our country because they are prejudiced with the view that English is the language of the British people who ruled over our country for long. While being critical on English they don't take into account the benefits of the use of English in our country. Language is just a means of communication.

The Indian writers have done very noble service to our nation by expressing the ethos of our country in English. The Indian English Literature is laden with the sweet smell of Indianness. The minority writers like Nazir Akbarbadi, Rahi Massom Raza, Allama Iqbal have beautifully expressed their ethnic views in their works.

How can we forget the service rendered by Nissim Ezekiel to the country? He has concentrated both on form and content. His use of Babu Angrezi is quite convincing to us. Ezekiel never propounded any system of thought but his poetry profoundly expresses the idea of God of Indians. Indian culture is very deeply rooted in his poetry.



# INFLUENCE OF INDIAN ETHOS IN THE POETRY OF NISSIM EZEKIEL

**Dr. Ramesh Kumar Shukla**

*Assistant Professor & Head*

*Department of English*

*M.L.K. P.G. College, Bahraich (UP)*

## ABSTRACT

Nissim Ezekiel (December 16, 1924- January 09, 2004) was an Indian Jewish poet. He was a playwright, critic, editor as well as an actor. He was a proficient scholar and a foundational figure in Post Colonial literary history of India. He was awarded Sahitya Akademi Award in 1923 for his poetry collection, Latter Day Psalms. As a poet he was deeply influenced with feeling, custom, tradition, emotion, culture and belief of India.

In fact the word 'ethos' is Greek word which means 'character', or the set of beliefs or ideas about social behavior and relationships of a person or group. It is used to describe the guiding belief or ideas that characterize a community, nation or ideology. Moreover ethos forms the root of 'ethikos' which means 'moral, Showing moral character'.

The main difference between ethics and ethos is that ethics refers a set of moral principle while ethos refers to the character or custom or a set of attitudes and values. The future of Indian ethos is based on two universal truths. Every Indian has faith in the God or the Supreme power is in everybody and everything is deeply connected at a deeper level. The basic unity of life cannot be broken. Therefore, the divine element in the individual is only a portion of the Universal or cosmic consciousness.

Nissim Ezekiel says -

*"My mother only said  
Thank God the Scorpion picked on me  
And spared my children". (Night of the Scorpion)*

Thus we can see that the poetry of Nissim Ezekiel is full of the references of the Indian ethos and culture. His poem 'Night of the Scorpion' begins in a house at night where it is raining and a scorpion, in order to take some shelter, comes to the house. And the mother thanks God after being bitten by the scorpion.



# CONCERN FOR NATURE IN THE SHORT STORIES OF RUSKIN BOND

Sanjay Prakash Dubey

Assistant Professor  
Sant Tuls Das PG College  
Kadiyap, Saitampur (U.P.)

## ABSTRACT

Nature has always been admired and celebrated by poets and writers. But liberalization, privatization and globalization has given a serious blow to the fragile and delicate balance that exists between the various biotic and abiotic components of nature. Environmental degradation has assumed serious dimension and its adverse impact is being felt across the globe. Poets and writers are very much concerned about the threat that nature is encountering today. In the present article, an attempt is being made to understand how Ruskin Bond has been espousing the causes of preservation of nature through his short stories.

Bond's concerns for the nature and the natural elements are clearly reflected in his works. In his short story "Uncle Good Day to You" he has depicted how human activities are encroaching upon forest land, thereby threatening the very existence of various birds and animals. Bond is much concerned about the animals and birds which are gradually becoming homeless wanderers due to the mindless exploitation of natural resources. Under the façade of growth and modernization, mankind is destroying the natural domain of the animals and birds. Ruskin Bond writes:

*"They did not know when men would appear again, with tractors, bulldozers and dynamite."*

Bond's main concern in this story is the extinction of some forms of flora and fauna. He has succeeded in conveying the message that if human beings continue to plunder natural resources for their material prosperity, some species of birds and animals will vanish from this earth forever.

Blasting is carried out in the mountain to get the lime powder. As a consequence, these areas, air pollution occurs and at the same time deforestation is also rampant in these areas. Bond tries to depict the environmental degradation that is happening everywhere from the forest to the nearing mountain. His concern for the environment is well delineated in the story.



## AN INDIAN NOT BY BIRTH BUT BY CHOICE: RUSKIN BOND

**Dr. Smriti Singh**

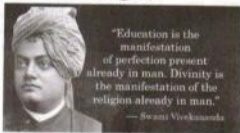
*Assistant Professor  
Department of English  
Arya Kanya Degree College  
Haridwar (UP)*

### ABSTRACT

After India relished freedom in 1947, many British Anglo-Indian families had to depart their home land. But a few handful persona still adhered to the root and soil of their foreign mother land 'India'. Writer Ruskin Bond is the most prolific in this regard. He is an Indian author of British descent who has lived the Indian ethos to the very core of his life. As a writer he has beautifully and positively assimilated himself to the atmosphere and culture of India and North India. For this he has been often blamed for being 'too Indian'.

While living in the fissures of Garhwal region for almost 50 years, Bond has painted the pictures of hill life- the river, hills, valleys, people, flora and fauna, suffering and threats, popular beliefs and myths, ghosts and spirits and so on. He is primarily limited to the hills of North India as R. K. Narayan is to the South India.

All his works, fiction, stories and non-fiction have been dipped into the sauce of Indianness. Neither he has known England nor has he based a single story or memoir about his 'tagged mother land'. In this regard, for my present study I have taken up his autobiographical essay 'The India I love', story 'The Kite Maker' and two essays, 'The Ganga' and 'Road to Badrinath' which will show a glimpse of Ruskin's sensibility and talent.



# INIST VISION OF SHASHI DESHPANDE : ANALYSIS OF HER NOVELS IN INDIAN ETHOS

ya Kant Shukla

English  
Applied Sciences & Humanities  
Kru Institute of Technology  
(UP) - 228 138

Rajesh Kumar Dubey

Faculty of English  
Dept. of Applied Sciences & Humanities  
KNIPSS, Engineering Institute  
Sultanpur (UP) - 228 119

## ABSTRACT

er dawn of independence in India, we witness the emergence of a new interest in  
fit of Indian women in rapidly changing social milieu. It is profoundly revealed  
an English fiction, by and large, among women writers. Several writers have  
conscious and sustained attempts to analyse the predicaments of women from  
angles.

minent feminist writer Shashi Deshpande has also vociferously penned the plight  
an women in her writings. She is concerned with women's quest for self  
tation with regard to female psyche to enrich the understanding of mysteries of  
of protagonist's place in it. Women in Deshpande's novel established themselves  
pendent beings free from the restrictions imposed by society, culture; nature  
oo from their own fears and guilt. The vital insight that Deshpande brings to the  
ers is that women should accept their own responsibility for what they are and see  
much they execute their roles conscientiously.

uper tries to demonstrate Deshpande's advocacy for the emancipation of women  
omers. In her novels she tries to ensure that Indian ethos and family values are  
ained. She affirms emphatically the Indian ethos through almost all of her  
onists, howsoever troubled they are and propagate the path of maintaining  
al cords while western female might have opted otherwise sometimes for  
ers and some time for more radical measures in their life.



*"I carry India with me wherever I go"*

*- Raja Rao*

## DALIT LITERATURE : A VOICE OF MARGINALS

**Dr. Ranadhir Bahadur Singh**

*Lecturer in English*

*Govt. Higher Secondary School, Kevla  
Block- Pratappur, District- Surajpur (C.C.)*

### **ABSTRACT**

The paper is an attempt to study Dalit Literature as a voice of marginals whose involvement or participation in the main events or developments of the society is barely unproductive and unacceptable because they are poor, oppressed and have no power. Actually, these broken and scattered ethnic groups of India that have been kept depressed by subjecting them to untouchability which is often termed as backward castes. Schedule Caste (SC) and Schedule Tribes (ST) are the legal constitutional names for those considerable backward castes who are being studied and portrayed in Dalit Literature which is written by Dalit writers with the consciousness of being marginals and that which deals with the experience of life as marginals. Their identity and entity are examined through the notions of caste, creed and religion. In fact, Dalit Literature artistically delineates the trials and tribulations, humiliation, exploitation, sorrows and sufferings, degradation, ridicule and poverty experienced by those marginals who for a age long time remained silenced and could not become the important part of Indian democratic society. The main purpose of Dalit writers is to bring about a total transformation in society through discarding the Hindu beliefs of social-order and seek respectable and honoured position for the marginals so that they become the voice for self, his people, his nation and all others. In this regard, Dalit Literature, thus, is moving forward to raise the issues related to marginals consciousness. Therefore, the efforts are made in this paper to reveal the preliminary facts which describe the marginals social condition, their history and constant struggle for livelihood and search for stable life now and then in India and outside world which constitute the integral part of Dalit Literature that strongly stands for them whom we call marginals.



## FEMINISM AND INDIAN ETHOS IN IMTIAZ DHAREKAR'S POETRY

Anjula Soni

Research Scholar

Dr. RMLA University, Ajodhya

### ABSTRACT

Imtiaz Dharker (1954-) lives with the passion of an undaunted rebel, not to retreat and not to fail. The intensity and eloquence of her life and poetic accomplishment have dumbfounded the male-chauvinists and have left her female counterparts in soaring spirits not only inside the Islamic social, cultural and religious setup but also outside it. That is why her life and poetry make a fascinating study in the crushing indictment of the suppressive prescriptions against the freedom, dignity and respectful living of women, especially in the Muslim society. Imtiaz confirms our convictions that socio-cultural and socio-religious restrictions on women have robbed them of all their potentialities leaving them not only physically and mentally handicapped but also psychological wrecks age after age. The lived experiences of Imtiaz have been honestly expressed in her poetry with the courage of conviction. Her humanistic and feminist concerns with her anguish and agony, sympathy and protest give the message silently, though its deafening explosion has been felt everywhere. That is the reason that her rebellion has caused a flutter in the petticoats of the guardians of orthodox religion, custodians of culture and the pettifogging politicians. The substance, spirit and style of her daily living hold everyone to sway.

Imtiaz Dharker belongs to that generation of post-independence women poets who have given a convincing assurance that Indian English Poetry matches the best anywhere. Among these poets, we may include Kamla Das, Melanie Silgado, Sujata Bhatt, Eunice de Souza, Mamta Kalia, Tara Patel etc. They have not only broadened the thematic concerns of Indian English Poetry but also shown how words and images simple, suggestive and highly evocative can recite the music of their anguish and agony, their irritations and humor, their observations and reflections with no sign of pretension. This serious and well-considered response to the observed and lived experiences is a drama of daily life here and there poeticized. Not only the technical excellence but also the pain and poignancy endured in suffocation and suppression have found a justifiable outlet in their creative instinct.

The present study includes only Punjiah group of poems and "I Speak For the Devil" and her "Postcards from god" and "The Terrorist at My Table" have been deliberately kept out of purview for such is the demand of the present venture.



## INDIAN SENSIBILITY IN THE POETRY OF NISSIM EZEKIEL

**Rajesh Gupta**

*Research Scholar*

*EBS, Parvanchal University*

*Jaunpur (UP)*

### **ABSTRACT**

Nissim Ezekiel is an Indian poet in minority writers. He was born in a Jewish family in Bombay. He is also known as **Bene Israel**. He has committed himself to Indian values, culture, people and language, and Indian sensibility has always been in his blood and writing. Ezekiel's poetry reveals various aspects of Indian sensibility. It is vital element in Ezekiel's thought and feeling and imagery. It has become one of the major themes of Ezekiel which he treats as an intensely personal exploration. Ezekiel's poetry is noticeable for the depiction of typical Indian atmosphere. He deals with an Indian society or family. Nissim Ezekiel has reflected the socio-cultural patterns of India, spiritual beliefs, philosophical, social, economical and political thoughts etc. in his poetry. So we would say that Indian sensibility can be described as the author's feeling of being an Indian, whether he lives in India or lives abroad. Indian writers have a tradition and community value that gives them a sense of special identity.

In an interview with **Frank Birbal Singh** he says: "I am an Indian national, I was born in India; my tribe of the Jewish community has lived in India for 2,000 years. If I had rejected my Indianness, which some other writers obviously have done, and if I had decided that I am so much an outsider that I have to settle down in London or New York, and then, even if I did write about India, I don't know if I could be regarded as an Indo-English writer. There would be some problems in that situation, though there are marginal cases." Ezekiel's contribution as a poet in Indian writing in English is very substantial and valuable. My task in this paper is to point out the Indian sensibility in the poetry of Nissim Ezekiel.





# INDIAN ETHOS AND SPIRITUALITY IN THE POETRY OF A.K. RAMANUJAN

Sadhana Tiwari

Research Scholar  
V.B.S. Purvanchal University  
Jaunpur (U.P.)

## ABSTRACT

Attipate Krishnaswami Ramanujan also known as A.K. Ramanujan was a Tamilian, born in Mysore in 1929, who after spending the first thirty year of life in India, settled down permanently in the city of Chicago, in U.S.A. Indian ethos and spirituality reflects in the poetry of A.K. Ramanujan. Ramanujan's poetry "reflects a touch of humanity, Indian ethos and pertinence of life." A.K. Ramanujan was an Indian poet who had Indianness and wrote about Indian sensibility in his poetry. His first poem is "The Striders" in his collection of poems. He was a contemporary poet of Nissim Ezekiel and R.K. Narayan etc.

Ramanujan was a poet who used Indian culture, history, mythology and Indian backdrop to deal with the themes near to the western poets. Once Ramanujan declared that, "Indians are writing poetry about what they know, about their experiences. They are not imitating British poetry." Ramanujan firmly believes that "all creative art must arise out of a specific soil and flicker with a spirit of a place, as D.H. Lawrence has said, is not an unnatural or unreasonable expectation. He is an artist whose own response to, and the understanding of his native traditions, culture and general ethos lend to the note of authenticity to his creation. This note forms the core of the native experience or sensibility." Ramanujan uses Indian ethos abundantly in his poetry. Ramanujan is someone who has "intellectual honesty on the Indian experience" that "outweighs his involvement in the American life."

Thus Ramanujan's poems present ethos of his native and culture. In doing so, familiar history plays an important role event, persons, and places familiar in the past are frequently brought forward in the present, not for juxtaposition but simply as nourishing, inspiring, recreating memories.

We can say that the term 'spirituality' related to the term 'religion'. In human behaviour religion provides ethics with emotionalism. It has a great impact on creative art. It can be seen in the poetry of Ramanujan. In his poetry not only he describes about god and goddesses, holy places cruel sense of tradition but also the worship and reverence of animals including serpents in India as they are considered as the ornament of lord *Shiva*. My work in this paper is to point out the Indian ethos and spirituality in the poetry of A. K. Ramanujan.



# INDIAN SENSIBILITIES IN THE NOVELS OF AMITAV GHOSH

**Pradeep Kumar**

*Research Scholar*

*Department of English*

*KNIPSS, Sultanpur (UP)*

*Email - guaritupradeep@gmail.com*

## **ABSTRACT**

This paper is an attempt to analyze the elements of Indian sensibilities in Amitav Ghosh's Novel *Sea of Poppies* (2008). It is the first part of the *Ibis* Trilogy. The next two parts are *The River of Smoke* (2011) and *Flood of Fire* (2015). As Indian Writing in English has become a powerful branch of modern English language and literature, an odd curiosity about the striking aspects of Indian sensibilities has been risen in different parts of English speaking world. Certain aspects of Indian sensibilities like colonial exploitation of the poor, judicial exploitation, caste system, performing sati, migration of Indians to new colonies, plight of people in labour camps, male domination in the society, peculiar aspects of the Indian seas, Indian sensibilities about the background, Indian sensibilities in using vernacular languages, etc. are analyzed briefly.

Amitav Ghosh has established as one of the prominent writers of Indian post modern literature. Ghosh was born in Calcutta in a Bengali family and has a firsthand knowledge of the Indian milieu. As a historian and anthropologist, he depicts life of the Indians especially in Bihar and Bengal, under the colonial rule with minute precision. Meanwhile the elements of Indian sensibilities are uncovered harmoniously without any exaggeration.



### ORGANIZING COMMITTEE

|                           |                           |                 |
|---------------------------|---------------------------|-----------------|
| Dr. Sushil Kumar Singh    | <i>Dept. of History</i>   | <b>Convener</b> |
| Dr. Kapil Dev Singh       | <i>Dept. of Commerce</i>  |                 |
| Dr. Ram Nayan Singh       | <i>Dept. of Zoology</i>   |                 |
| Dr. Sunil Pratap Singh    | <i>Dept. of Physics</i>   |                 |
| Dr. Dinesh Kumar Tripathi | <i>Dept. of Geography</i> |                 |
| Dr. Rakesh Kumar Pandey   | <i>Dept. of Zoology</i>   |                 |
| Dr. Vandana Singh         | <i>Dept. of Sanskrit</i>  |                 |

### FINANCE COMMITTEE

|                         |                           |                 |
|-------------------------|---------------------------|-----------------|
| Dr. Kiran Singh         | <i>Dept. of Economics</i> | <b>Convener</b> |
| Dr. Sumita Rai          | <i>Dept. of English</i>   |                 |
| Dr. Virendra Srivastava | <i>Dept. of Commerce</i>  |                 |

### HOSPITALITY COMMITTEE

|                             |                           |                 |
|-----------------------------|---------------------------|-----------------|
| Dr. Raghvendra Pratap Singh | <i>Dept. of Chemistry</i> | <b>Convener</b> |
| Dr. Jai Shankar Shukla      | <i>Dept. of Commerce</i>  |                 |
| Dr. Om Prakash Singh        | <i>Dept. of Geography</i> |                 |
| Dr. Shakti Singh            | <i>Dept. of History</i>   |                 |
|                             |                           |                 |

### REFRESHMENT COMMITTEE

|                        |                              |                 |
|------------------------|------------------------------|-----------------|
| Dr. B. P. Singh        | <i>Faculty of Law</i>        | <b>Convener</b> |
| Mr. Anurag Pandey      | <i>Dept. of Pol. Science</i> |                 |
| Dr. Sunil Pratap Singh | <i>Dept. of Physics</i>      |                 |

### TRANSPORTATION COMMITTEE

|                        |                           |                 |
|------------------------|---------------------------|-----------------|
| Dr. Pramod Kumar Singh | <i>Dept. of Sociology</i> | <b>Convener</b> |
| Dr. Bihar Singh        | <i>Dept. of Education</i> |                 |

### REGISTRATION COMMITTEE

|                         |                                    |                 |
|-------------------------|------------------------------------|-----------------|
| Dr. Virendra Singh      | <i>Dept. of Commerce</i>           | <b>Convener</b> |
| Dr. Praveen Kumar Singh | <i>Dept. of Physical Education</i> |                 |
| Dr. Virendra Srivastava | <i>Dept. of Commerce</i>           |                 |
| Ms. Ankita Mishra       | <i>Dept. of English</i>            |                 |

### DISCIPLINARY COMMITTEE

Dr. Kapil Dev Singh  
All Members of Proctorial Board

*Dept. of Commerce*

Convener

### AUDITORIUM COMMITTEE

Mrs. Ranjana Singh  
Dr. Kiran Singh  
Mr. Sanjay Pandey  
Mr. Vijay Bahadur Yadav

*Dept. of Pol. Science*  
*Dept. of Economics*  
*Diploma Course*  
*Computer Operator*

Convener

### MEDIA & PRESS COMMITTEE

Dr. Jai Shankar Shukla  
Dr. Vinendra Srivastava  
Dr. Ratnesh Baranwal  
Mr. Anurag Pandey  
Ms. Ankita Mishra

*Dept. of Commerce*  
*Dept. of Commerce*  
*Dept. of English*  
*Dept. of Pol. Science*  
*Dept. of English*

Convener

### MULTIMEDIA COMMITTEE

Mr. Basant Vishwakarma  
Mr. Sanjay Pandey  
Mr. Vijay Bahadur Yadav  
Mr. Deep Baranwal

*KNI*  
*Diploma Course*  
*Computer Operator*  
*Computer Operator*

Convener

### CULTURAL PROGRAMME COMMITTEE

Mrs. Ranjana Singh

*Dept. of Pol. Science*

Convener



अभिषेक कंप्यूटर्स में हमारे पास सभी आवश्यक सुविधाएँ हैं। हमें सही सलाह दें।

## abhishek Computers

10, Sunder Lal Park Market, Infront of S.P. Office  
Prayagraj Road, Sultanpur (UP) - 228 001

Mob : 9918717272 E-mail: abhipandey11@gmail.com



Abhishek Pandey

# MAHARANA PRATAP P.G. COLLEGE

*(Affiliated to : Dr. Rammanohar Lohia Avadh University, Ayodhya)*

Maharana pratap P.G. College

B.A.

M.A.

B.Sc

M.Sc.

B.Com

B.Ed.

I.T.I.

YOGA

B.ELED.  
program

**Ramdaspur, Majhauri, Bikapur  
Ayodhya (UP)**

Mob: 9005418449, 94159160506, 8299892386

whatsapp : 8303611789 E-mail : mrpdcbbikapur@gmail.com

**MAHESH SINGH**

*Manager*

आगन्तुकों का हार्दिक स्वागत एवं अभिनन्दन

41 वर्षों से विज्ञान एवं क्रीड़ा में उत्कृष्ट



# कमला नेहरु

भौतिक एवं सामाजिक विज्ञान संस्थान



यूजीसी एवं नैक द्वारा 'A ग्रेड' में चयनित पूर्वांचल का सर्वोत्कृष्ट संस्थान

डॉ. राममनोहर लोडिया अवधि विश्वविद्यालय, अमरावती की मुख्य परीक्षा (2018) में सर्वोच्च स्थान के साथ स्वर्ण पदक प्राप्त संस्थान की मेधाएं



## गुणवत्तापूर्ण शिक्षा का अद्वितीय केंद्र

**मुख्य परिसर में संचालित पाठ्यक्रम**

[www.knipss.ac.in](http://www.knipss.ac.in)

**स्नातक** बी.ए., बी.बी.ए., बी.बी.एड., बी.एल.डी. (बचो सुप, मेघ सुप, मद्रास/कापोली), पर्यावरण विज्ञान  
 कृषि विज्ञान, कृषि विज्ञान, विधि (एल.एल.बी. और बी.बी.एड.), विधि (बी.ए.-एल.एल.बी. पंचमती)  
**पदव्यस्तरीय** एम.ए. - अर्थशास्त्र, हिन्दी, अंग्रेजी, भूगोल, मध्यमकालीन इतिहास, राजनीति विज्ञान  
 एम.एल.डी. - इलाहाबाद, जमु, बनारस, भौतिक, रसायन, मद्रास/कापोली, पर्यावरण विज्ञान  
 कृषि विज्ञान (पशु एवं मृदुरक्षक व बाहुल्य प्रेसोपनेट), कृषि विज्ञान (एबीएचए बीएनटी, एचोटीबी  
 एचोटीबी, एचोटीबी एवं एचए बी.बी.एड., एचोटीबी एवं एबीएचए बीएनटी), एम.बी.ए.  
 संस्थान में यूजीसी द्वारा संचालित केंद्रियत और सेन्ट्रल क्विजोना कौशल भी उपलब्ध है।

**फरीदीपुर परिसर में संचालित पाठ्यक्रम**

[www.knmt.org.in](http://www.knmt.org.in)

विद्योत्सा इन इंजीनियरिंग (मिथिल, इलेक्ट्रॉनिक्स)  
 बीटेक (मिथिल, मैकेनिक्स, कम्प्यूटर साइंस, इलेक्ट्रॉनिक्स एवं कम्प्युनिसेशन)  
 विद्योत्सा इन फार्मसी (बी.फार्म), बी.फार्म, एम.फार्म  
 बी.बी.ए., एम.बी.ए.  
 नर्सिंग पाठ्यक्रम (ए.एच.एम., जी.एच.एम.)  
 बी.बी.एड., बी.टी.बी., बी.एड. (संयुक्त प्रवेश परीक्षा में सम्मिलित)

**छात्रावास एवं बस सुविधा उपलब्ध**

अधिक जानकारी के लिए संपर्क करें