



**G.V.M GIRLS COLLEGE, SONIPAT**

(Affiliated to Maharshi Dayanand University, Rohtak - 124001)



# NATIONAL SEMINAR

ON

**INTERCULTURAL COMMUNICATION THROUGH  
MULTILINGUAL LITERATURE**

**सांस्कृतिक समन्वय और विचार विनिमय: भाषाई सेतु का संदर्भ**

**February 17, 2026**

**Approved by DGHE, Panchkula, Haryana**

**SOUVENIR**

**Organized by**

**Department of English**

**&**

**Department of Hindi**





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**G.V.M. Girls College, Sonipat**

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- Ms. Anshu
- Ms. Parul Ailawadi
- Mrs. Bhawna Bagga

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# About the College

G.V.M. Girls College, a premier educational Institution in Sonipat, Haryana is affiliated to M.D. University, Rohtak. With a distinguished history of adding value to education, the college has been twice accredited with the prestigious NAAC 'A' grade and honoured with the title of 'College with Potential of Excellence'. For decades, the college has stood as a symbol of academic excellence, discipline, and quality education, consistently contributing to the intellectual and social empowerment of girl students.

Established in 1987, the college offers a wide range of academic programs including 11 undergraduate and seven post-graduate courses. More than 2000 students are availing the facility of higher education in the institution. The college is widely acknowledged for its experienced and dedicated faculty, academic results and emphasis on holistic development through co-curricular and extra-curricular activities.

National-level Energy Conservation Award by Honorable President of India Madam Droupadi Murmu and Inter-Zonal Youth Festival Winners Trophy are the latest, brightest and the most prestigious accomplishments of the Institution.

Alumni of GVMGC have successfully established themselves in education, administration, business, science and social services, further enhancing the institution's credibility and social standing. Through various initiatives, the college continues to set benchmarks and earn well deserved recognition within academic circles.

## Department of English

The department of English is equally distinguished for its commitment to Language and Literature. The department has always aimed to nurture language proficiency, critical thinking and literary appreciation among students by promoting reading, writing and critical engagement, the department strives to create a vibrant learning environment and prepare students for higher studies and professional opportunities.

# About the Seminar

India is a land of immense linguistic and cultural diversity, where multiple languages, dialects, and literary traditions coexist and interact. Literature produced in this multilingual environment serves not only as an artistic expression but also as a powerful medium of intercultural communication. Through translation, adaptation, retelling, and cross-linguistic influence, multilingual literature enables dialogue among communities, regions, and cultures.

The seminar on “Intercultural Communication through Multilingual Literature” aims to explore how literary texts written in different Indian languages foster cultural understanding, negotiate identities, and reflect social realities. It seeks to examine the role of multilingual writing in bridging cultural gaps related to language, caste, gender, region, and ethnicity, while also engaging with global and diasporic perspectives.

By bringing together scholars, researchers, teachers, and students, of English and Hindi on the same platform, the seminar intends to create an academic platform for critical discussions on translation studies, comparative literature, folk and oral traditions, regional literatures, and contemporary multilingual practices, including digital and hybrid forms of expression. The seminar also emphasizes pedagogical approaches to teaching multilingual literature in higher education.

Overall, the seminar aspires to contribute to a deeper understanding of India’s plural literary heritage and highlight the significance of multilingual literature as a tool for intercultural dialogue, social harmony, and inclusive cultural communication.

# Aims & Objectives of the Seminar

- To explore how multilingual literature contributes to the development of intellectual awareness and cultural sensitivity.
- To promote multicultural understanding and appreciation for diverse perspectives through engagement with multilingual texts.
- To examine literary works that highlight cross-cultural interactions, including both conflicts and harmonies.
- To encourage academic dialogue on linguistic diversity as an essential tool for cultural education.
- To teach about cultural blending and help learners reflect on cultural assumptions and biases.
- To inspire educators and students to adopt multilingual and multicultural approaches to literature in academic settings.

## Sub Themes

- Multilingual texts as sites of cultural fusion
- Using folklore from multiple languages to promote cultural sensibility
- Political angle in intercultural dialogue
- Scope for misconstruing meaning in multilingual discourse
- Literature as a cultural bridge in a multilingual world
- Cultural specificity as obstacle to intercultural communication
- Literature as a tool for empathy
- Gender Culture and Multilingual narratives
- Subjectivity as essential element of translation studies
- Using folklore from multiple languages to promote cultural sensibility
- The issue of non-translatable in translation

# हिंदी विभाग

गीता विद्या मंदिर कन्या महाविद्यालय का हिंदी विभाग अपनी स्थापना के बाद से ही निरंतर रचनात्मक गतिविधियों में संलिप्त रहते हुए शैक्षणिक उत्कृष्टता की ओर अग्रसर है। विभाग ने हिंदी भाषा, साहित्य और संस्कृति के संवर्धन हेतु अनेक उल्लेखनीय प्रयास किये हैं। वर्ष 2012 एवं 2019 में विभाग द्वारा राष्ट्रीय हिंदी संगोष्ठियों का सफलतापूर्वक आयोजन किया गया, जिन्हें व्यापक प्रशंसा प्राप्त हुई। हिंदी दिवस के अवसर पर विभाग प्रतिवर्ष राज्य स्तर एवं राष्ट्रीय स्तर की विविध प्रतियोगिताओं का आयोजन करता है, जिससे छात्राओं में भाषाई अभिव्यक्तियों को प्रोत्साहन मिलता है। समय समय पर अनेक प्रख्यात साहित्यकारों, शिक्षाविदों एवं वक्ताओं को आमंत्रित किया जाता है, जो छात्राओं को नई दृष्टि प्रदान करते हैं। विभाग द्वारा आयोजित विभिन्न गतिविधियाँ परिसर के बौद्धिक वातावरण को समृद्ध बनाती हैं। निरंतर सक्रियता, अनुशासन और नवोन्मेषी दृष्टिकोण के साथ हिंदी विभाग आज भी अपनी गौरवशाली परंपरा को आगे बढ़ा रहा है।

## विषय:

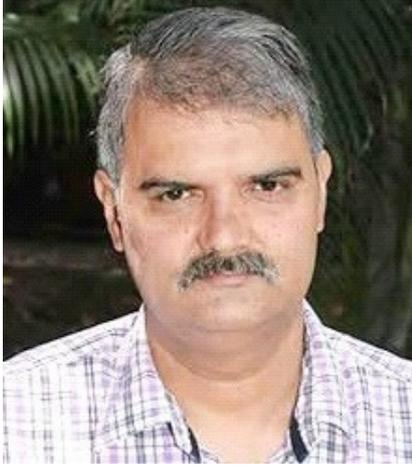
- सांस्कृतिक समन्वय और विचार विनिमय: भाषाई सेतु का संदर्भ

## उपविषय:

- बहुभाषी साहित्य: विभिन्न संस्कृतियों को जोड़ने का माध्यम
- भाषाओं और संस्कृतियों की समझ बढ़ाने में साहित्य की भूमिका
- बहुभाषी साहित्य से सांस्कृतिक समझ का विकास
- अंतरसांस्कृतिक जागरूकता के निर्माण में बहुभाषी साहित्य की भूमिका
- भाषाई विविधता और सांस्कृतिक समझ: साहित्य की शक्ति
- कहानियों के बहुरंग: भाषाई विविधता में सांस्कृतिक एकता
- भाषाओं का रंगमंच: साहित्य में उभरती नई सांस्कृतिक कहानियाँ
- बहुभाषी कहानियों और कविताओं से सांस्कृतिक जागरूकता
- बहुभाषी साहित्य से पार-सांस्कृतिक रिश्तों का निर्माण

\*\* उपर्युक्त उपविषयों के अतिरिक्त भी किसी मिलते-जुलते विषय पर शोधपत्र/आलेख लिखा जा सकता है जो मुख्य विषय से संबंधित होना चाहिए।

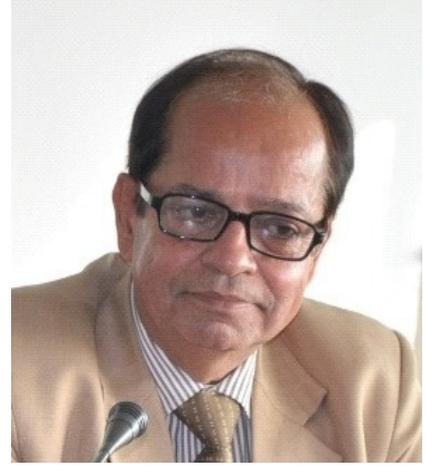
## CHAIRPERSON



**Dr. Randeep Rana**

Prof. & Head, Deptt. of English &  
Foreign Languages  
M.D. University, Rohtak, Haryana

## PLENARY SPEAKER



**Dr. Jagdish Batra**

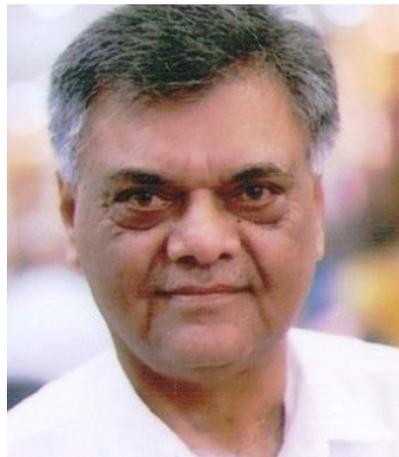
Prof. Emeritus of English SRM  
University, Haryana Formerly Prof. &  
Ex. Dean Languages O.P. Jindal  
Global University, Haryana

## Eminent Speakers



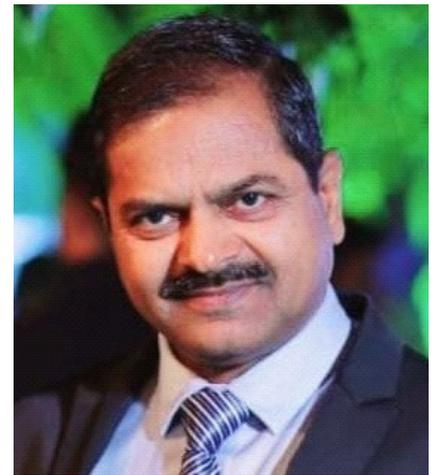
**Prof. Rajni Singh**

Deptt. of Humanities  
and Social Sciences  
IIT Dhanbad



**डॉ. पूरन चंद टंडन**

सीनियर प्रोफेसर, हिंदी विभाग  
दिल्ली विश्वविद्यालय, दिल्ली



**डॉ. संजीव कुमार**

पूर्व प्रोफेसर एवं अध्यक्ष हिंदी विभाग  
महर्षि दयानंद विश्वविद्यालय, रोहतक



# MESSAGES



**Prof. Rajbir Singh**  
Vice Chancellor  
M.D. University, Rohtak

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## MESSAGE

**Dr. O.P. Pruthi**

President, Governing Body  
G.V.M Girls College, Sonipat

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## **MESSAGE**

Immense joy and pride fills my heart as I share that the two language departments of GVMGC are jointly organizing the National Seminar on ‘Intercultural Communication through Multilingual Literature’. The presence of distinguished scholars and esteemed dignitaries on this occasion is truly going to elevate the spirit of this academic gathering.

Literature for me, is that gentle, powerful force that brings hearts closer. Multilingual literature carries with it the voices, memories, emotions and lived experiences of diverse cultures. When we read across languages, we do more than understand words – we begin to understand people. We learn to listen with empathy, to respect diversity and to celebrate the beauty of our shared humanity. I sincerely hope that discussions and reflections during this seminar will inspire all participants to carry forward the spirit of Intercultural harmony in their personal and professional lives.

Wishing the organizing team great luck and the seminar a resounding success..!!

**Dr. Manjula Spah**  
Principal  
G.V.M Girls College, Sonipat



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## MESSAGE

Our institution has always believed in inclusive education and intellectual growth and this initiative gives us a deep sense of fulfilment. The seminar ‘Intercultural Communication through Multilingual Literature’ is also a step in this direction as the departments of English and Hindi have joined hands for making it a success.

Multilingual Literature has always reminded us that while our languages may differ but the current of empathy, love, respect and understanding is always the same. At such times, language becomes more than a means of communication. It opens vistas of understanding in diversity, and provides academic platforms to encourage meaningful dialogue and deepen our awareness of global and local identities.

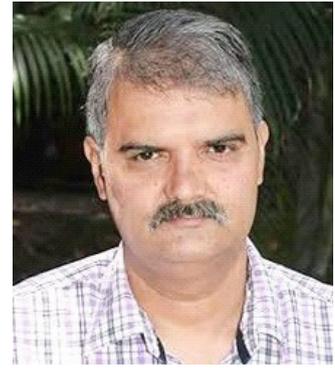
I extend my warm greetings to all the respected scholars, speakers and participants on the occasion of this seminar. I also appreciate the efforts of the organizing committee from the two departments, who have put in their best efforts in making this seminar a meaningful and enlightening experience for all.

I wish them all success..!!

**Dr. Randeep Rana**

Prof. & Head, Deptt. of English & Foreign Languages  
Maharshi Dayanand University, Rohtak  
**(Chair Person)**

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## **MESSAGE**

## **Prof. (Dr.) Jagdish Batra**

Prof. Emeritus of English SRM University, Haryana

Formerly Prof. & Ex. Dean Languages

O.P. Jindal Global University, Haryana

**(Plenary Speaker)**



## **MESSAGE**

It is indeed heartening to learn that GVM Girls College, Sonipat is organizing a national seminar in which the departments of English and Hindi, supported by the Directorate of Higher Education, Haryana have joined hands. This college is acknowledged as a premier educational institution that has been functioning for many decades in the city, drawing students from far and wide, imparting knowledge and skills to them and building future not only of the students but also of the country.

The theme of the seminar, viz., “Intercultural communication through multilingual literature” is well-chosen, keeping in view the disappearance of distances and increasing frequency of dialogue among people of the world due to the phenomenon of globalization. In today’s world, literary texts of both verbal and visual variety have come to play a significant role. In order to reach people located in various regions of the world and speaking different languages, the tool of translation becomes essential. It makes literature enjoyable and enlightening for them and lets them savour the culture of other people inhabiting mother earth. Translation delivers well until the handlers of the tool forget the necessary safeguards or do not possess requisite qualities. In such cases, translation can undermine understanding, and this is true not only of the act of translation performed by humans, but also that done by machine/A.I. apps.

I am sure the deliberations at the seminar by enlightened minds will help evolve technique to solve the issues which stand in the way of smooth intercultural communication. My best wishes for the success of the seminar.



**Jagdish Batra**



## डॉ. पूरनचंद टंडन

एम.फिल, पी-एच.डी, डी-लिट, स्नातकोत्तर डिप्लोमा, अनुवाद, पोस्ट एम.ए. डिप्लोमा, अनुप्रयुक्त भाषाविज्ञान



प्रोफेसर, हिंदी-विभाग, कला संकाय भवन

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मंगलाशा

Date..07-02-2026

गीता विद्या मंदिर कन्या महाविद्यालय, सोनीपत, मदीर्घ वमानन्द मूनिनीसिटी से  
लम्बे एक प्रतिष्ठित एवं शिक्षण-प्रशिक्षण को समर्पित संस्थान है जिसे निगत  
कुद सौर्ष में निरंतर शैक्षिक उत्कृष्ट उपलब्धियों से अपनी ओर सभी को आकृष्ट  
किया है। नैव की 'र' ग्रेडिंग से दो बार विध्वंसित कॉलेज ने अपनी अकादमिक  
उत्कृष्टता को प्रमाणित भी किया है। अनुशासन, स्वास्थ्य तथा कन्या विद्यार्थियों  
का सशक्तिकरण, कॉलेज के उद्देश्यों में समाहित है।

"सांस्कृतिक समन्वय और विचार निनिमय : भाषाई सेतु का संदर्भ" विषय  
पर आयोजित की जा रही राष्ट्रीय संगोष्ठी का विषय नितान्त महत्वपूर्ण तथा  
शैक्षणिक विषय है। बहुभाषा-भाषी राष्ट्र की पहचान, इसकी अस्मिता का उद्घाटन  
देश की भाषाओं से ही होता है। भाषा, संस्कृति की नाहिका होती है। हिंदी भाषा  
विश्वमंच पर हमारा प्रतिनिधित्व को, इस संकल्प की सफलता का स्वप्न हम  
सभी को साकार करना है। भाषाई सशक्तिकरण के राष्ट्रीय मंच में हम सभी  
को अपने-अपने हिस्से की आहूति देनी है। इसी दायित्व के निर्वहण का पुष्प  
कारण, इस संगोष्ठी का ध्येय भी है। मैं हिंदी-विभाग को आतिथ्य बधाई  
एवं विशेष मंगलकामनाएं देता हूँ। हिंदी भाषा द्वारा वैश्विक चरातल पर  
भारतीय संस्कृति के पुनर्जागरण का यह संकल्प निश्चित ही अपनी  
सामर्थता को सिद्ध करेगा, ऐसा मेरा विश्वास है।

असीम, अनन्त बधाइयों, मंगलाशा !

• प्राचार्य,  
गीता विद्या मंदिर कन्या महाविद्यालय  
सोनीपत

अनन्त  
पूरनचंद टंडन  
(प्रोफेसर पूरनचंद टंडन)

## डॉ. संजीव कुमार

पूर्व प्रोफ़ेसर एवं अध्यक्ष हिंदी विभाग  
महर्षि दयानंद विश्वविद्यालय, रोहतक  
दूरभाष नं. - 9255150400



### सुवासित वचन

लब्धप्रतिष्ठ महाविद्यालय 'गीता विद्या मन्दिर कन्या महाविद्यालय' एक महनीय संस्था है जो हमारी प्राचीन श्रेष्ठ गुरुकुल परम्परा से ऊर्जा और ऊष्मा लेती प्रतीत होती है, जिसका मूल ध्येय उच्च स्तरीय शिक्षा के साथ-साथ विद्यार्थियों को भारतीय सनातन संस्कृति की महस्वत् - उदात्त विचारधारा से सम्पृक्त करके, उनको मानवीय मूल्यों के रक्षण- संरक्षण के लिए संकल्पित और वचनबद्ध करना है, जिससे महान् गौरवशाली परम्पराओं को अक्षुण्ण रखते हुए भारत को विश्व का सिरमौर बनाया जा सके। कोई भी शिक्षण संस्था तब महान् बनती है; जब उसका प्रत्येक कर्मचारी, शिक्षक और शिक्षार्थी; अनुशासित, मर्यादित, महदाशय होकर; सात्त्विक कर्म को ही उपासना मानकर; स्वयं को कर्म के प्रति समर्पित कर दे। निश्चित ही 'गीता विद्या मन्दिर कन्या महाविद्यालय' ऐसी ही प्रतापी शिक्षण- संस्था है, जिसका एकमात्र लक्ष्य समत्व भाव- बुद्धि और निश्चयात्मक वृत्ति से युक्त कर्मयोगी युवाओं का निर्माण करना है जो राष्ट्र की बहुमुखी प्रगति में अपना विशिष्ट और अप्रतिम योगदान दे सकें।

'सांस्कृतिक समन्वय और विचार विनिमय भाषाई सेतु का सन्दर्भ' विषय पर आयोजित राष्ट्रीय संगोष्ठी के मूल में भी भारतीय गरिमामयी संस्कृति के विविध पक्षों को सबल बनाने की सुचिन्तित - सुविचारित भावना है और यही उदात्त भावना 'राष्ट्रोपासना' में परिवर्तित होकर दिव्य और आमामयी स्वरूप अधिगत कर लेती है। मैं सभी आयोजकों, सभी प्रेरक शक्तियों और समर्पित - एकनिष्ठ समस्त हिन्दी - विभाग को इस बहुआयामी, महत्त्वपूर्ण, सारस्वत अनुष्ठान के आयोजन हार्दिक बधाई देता हूँ।

**Prof. Rajni Singh**

Deptt. of Humanities and Social Sciences  
IIT Dhanbad



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## **MESSAGE**

Multilingual literature is a potent tool for promoting cross-cultural understanding and communication in an era characterized by fast globalization and cultural crossings. It allows for deeper interaction with a variety of worldviews, cultures, and identities in addition to bridging linguistic divides. Dialogues on Multilingual literature promote critical thinking on how literature facilitates cross-cultural communication, which is both topical and intellectually stimulating.

I commend the organizing committee for this initiative and for their dedication to advancing cultural harmony and literary research. I have no doubt that this seminar's discussions and academic exchanges will provide insightful conclusions and make a substantial contribution to the field of intercultural studies.

I hope the seminar is a success and that everyone who attends finds it to be a fulfilling experience.

**National Seminar**  
**on**  
**Intercultural Communication Through Multilingual Literature**  
**Approved By DGHE, Panchkula (Haryana)**  
**(February 17, 2026)**

**Program Schedule**

**VENUE: CONFERENCE HALL**

9:00 am - 10:00 am	Reception of delegates
10:00 am - 10:05 am	Lamp Lighting by the dignitaries
10:05 am – 10:10 am	Opening remarks by Dr. Manjula Spah, Principal, GVM Girls College, Sonipat.
10:10 am – 10:20 am	Felicitation of the Chief Guest, Prof. (Dr.) Randeep Rana and other distinguished guests.
10:20 am – 10:30 am	Release of Souvenir
10:30 am – 10:45 am	Inaugural address by Prof. (Dr.) Randeep Rana, Professor & Head, Dept. of English, M.D. University, Rohtak
10:45 am – 10:50 am	Presidential address by Dr. O.P. Pruthi, President, Managing Committee, GVM Group of Institutions, Sonipat
10:50 am – 11:20 am	Plenary talk by Prof. (Dr.) Jagdish Batra, Professor Emeritus of English, SRM University, Delhi-NCR on “Striving to Achieve the Impossible Through Translation.”
11:20 am – 11:50 am	Plenary talk by Prof. (Dr.) Puranchand Tandon, Dept. of Hindi, University of Delhi on “सांस्कृतिक समन्वय और विचार विनिमय: भाषाई सेतु के विविध आयाम”
11:50 am – 12:10 pm	Tea Break
12:10 pm – 12:40 pm	Online plenary talk by Prof. (Dr.) Rajni Singh, Dept. of Humanities & Social Science, IIT, Dhanbad, on “From Silence to Self-Representation: Intercultural Voices and Dalit Feminist Epistemology in Urmila Pawar’s The Weave of my life”
12:40 pm – 1:10 pm	Address by Prof. (Dr.) Sanjeev Kumar, formerly Professor & Head, Dept. of Hindi, M.D. University, Rohtak, on “समाज, साहित्य और भाषा: सांस्कृतिक प्रदूषण”
1:10 pm – 2:00 pm	Lunch Break
2:10 pm – 2:15 pm	Interactive session with Dr Tatjana Kochetkova (Ukraine) on her lived experience while teaching in India
2:15 pm - 3:15 pm	Technical session 1: Paper presentations by delegates (Conference Hall) Technical session 2: Paper presentations by delegates (Room No. 15)
3:15 pm – 3: 25 pm	Report of the Conference by Ms. Garima Sihan, Asstt. Prof., Deptt. of English, GVMGC
3:25 pm – 3:35 pm	Presentation of Certificates to delegates/volunteers
3:35 pm – 3:40 pm	Vote of Thanks by the Convener, Ms. Sangeeta Sharma, Head, Dept. of English, GVMGC, Sonipat



# INVITED TALKS



## **Striving to achieve the impossible through translation**

**Prof. (Dr) Jagdish Batra**

**Professor Emeritus of English**

**SRM University Delhi-NCR**

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### **ABSTRACT**

The importance of translation in these globalized times cannot be over emphasized. Whether we read literature or access visual media/digital content of other regions of the world or from within a big country like India, translation from source language into target language is a necessary tool to understand and appreciate different cultures/sub-cultures, without being hindered by the artificial hierarchy of languages. A work translated into English or any other international language has the potential to reach readers situated beyond the political borders. In the context of India, which is going to be my focus, translation is a pre-requisite for multicultural dialogue. Besides, it helps communicate with the linguistically/ regionally/ culturally marginalized sections of society -- and helps foster a sense of unity in the country. While there are several considerations to be minded in effective translation in inter-genre, inter-medium matrices, yet broadly speaking, there are three major stumbling blocks in the areas of language, politics and culture which need to be negotiated carefully lest it make a mockery of the translated work and confound equivalence with equivocation. The use of machine translation helps the process of breaking ice with the linguistic alien, but in case of long literary texts, it faces similar issues since it works on the basis of algorithms prepared by humans and fed to the digital translation tool.

**Keywords:** Inter-Cultural Dialogue, Multilingual literature, Globalization, Equivalence, Semantics.

# **From Silence to Self-Representation: Intercultural Voices and Dalit Feminist Epistemology in Urmila Pawar's *The Weave of My Life***

**Prof. Rajni Singh**

**Professor & Dean (Corporate Communications)**

**IIT(ISM) Dhanbad**

## **ABSTRACT**

Dalit women occupy the most marginalized position within the Indian social hierarchy, where caste, class, and gender converge to produce layered forms of exclusion. Historically silenced through systemic violence and cultural erasure, their lived experiences have remained largely absent from dominant literary and social discourses. In recent decades, however, Dalit women's life narratives have emerged as powerful sites of self-representation, transforming private suffering into public testimony and resistance.

Urmila Pawar's *Aaydaan*, translated from Marathi into English as *The Weave of My Life: A Dalit Woman's Memoirs*, exemplifies how multilingual literature facilitates intercultural communication by carrying subaltern experience across linguistic, cultural, and ideological boundaries. The memoir documents the everyday realities of Mahar women, revealing how discrimination operates simultaneously through caste oppression, patriarchal norms, and economic deprivation. By narrating these historically marginalized lives, Pawar not only exposes the continuity of structural injustice from past to present but also reclaims narrative authority for Dalit women.

I argue that Dalit women's life writing constitutes a distinct form of knowledge production—a Dalit feminist epistemology—rooted in embodied experience and collective memory. Such narratives challenge dominant feminist frameworks that universalize women's oppression while ignoring caste-based hierarchies. Through translation and circulation in English, Pawar's text enters a broader intercultural space, enabling dialogue between local histories and global feminist thought.



# **ORAL PRESENTATIONS**



# Literature as a Cultural Bridge in a Multilingual World

Dr. Savita Yadav

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## ABSTRACT

Literature serves as a cultural bridge in a multilingual world, fostering international communication and understanding. Multilingual literature transcends linguistic boundaries, offering a platform for diverse voices and perspectives to converge. By exploring themes, narratives, and experiences from various cultures, literature bridges cultural divides, promoting empathy and global awareness. This abstract examines the role of multilingual literature in facilitating cross-cultural exchange, highlighting its significance in today's interconnected world.

**Keywords:** Multilingual literature, cultural bridge, international communication, cross-cultural understanding, global awareness, empathy.

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## From Oral Roots to Digital Routes: Multilingual Folk Narratives as Cultural Bridges in the Digital Age

Dr. Komal<sup>1</sup>, Ms. Lovleen<sup>2</sup>

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## ABSTRACT

Folk literature has been a source of ethics for years which has passed down collective values, moral codes, and cultural wisdom to each generation. In the digital age we see the transition of multi language folk narratives into digital form which in turn has put forth new pedagogy which transforms those narratives into what may be used for ethical growth and cultural awareness. This paper looks at how we may present to our students folk literature from many linguistic traditions not only as cultural works of art but also as didactic materials which in turn promote empathy, responsibility, and intercultural awareness.

The study examines the Multilingual Digital Folklore Project to see how literature fosters a cultural bridge and allows learners and readers to think about literature's potential to make connections across difference, coexistence, and overarching human concerns. Conversely, the translation and digital folklore adaptation processes raise issues of cultural particularity, untranslatability, untranslatable meaning, and misinterpretation. Instead of perceiving these issues as drawbacks, the author perceives them as possibilities of ethical engagement, which encourage readers to confront the absence of cultural closeness instead of the absence of cultural distance.

Digital which is what this paper reports on as a case of educational medium is folk literature in the digital form. We see through the authors' analysis that which digital folk stories we put out there and how we translate them into other languages is key to maintaining their moral elements at the same time we foster cross cultural discussion. In this sense digitalisation is presented as a didactic tool which puts literature in the service of ethical instruction and cultural awareness.

**Keywords:** Folk literature, Digitalisation, Multilingualism, Ethical Storytelling, Didactic Narratives, Cultural Sensitivity, Intercultural Dialogue, Translation Ethics, Digital Folklore, Cultural Memory

# Subjectivity as an Essential Element in Translation Studies in Toru Dutt's Poetry

Ms. Jyoti

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## ABSTRACT

The paper examines the role of subjectivity in translation studies as an essential element through the poetry and translations of Toru Dutt (1856–1877). Traditional translation theory emphasized fidelity and objectivity in general, treating the translator as a transparent medium.

However, contemporary scholarship recognizes that translation is inevitably shaped by the translator's cultural background, imagination, and ideological stance. By analyzing Dutt's Ancient Ballads and Legends of Hindustan, her renderings of Sanskrit texts, and her original poem Our Casuarina Tree, this study demonstrates how her subjectivity functions as a creative force rather than a limitation. Dutt's translations reveal her dual identity—Indian by heritage, English by medium—and her ability to mediate between cultures during colonial India. Drawing on theoretical perspectives from Lawrence Venuti, Susan Bassnett, and Gayatri Chakravorty Spivak, the paper argues that Dutt's work exemplifies translation as transcreation, where fidelity is balanced with poetic imagination and cultural negotiation. Ultimately, subjectivity emerges as the very essence of translation, enabling texts to resonate meaningfully across traditions and audiences.

**Keywords:** Toru Dutt, translation studies, subjectivity, colonial literature, transcreation, cultural mediation, comparative poetics

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## Literature as a Tool for Empathy

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## ABSTRACT

Literature serves as a powerful medium for nurturing empathy by enabling readers to step into the lives and emotions of others. Through novels, short stories, poems, and plays, literature presents diverse human experiences shaped by culture, history, class, gender, and personal struggle. When readers engage with characters and narratives, they begin to understand perspectives different from their own, fostering emotional awareness and compassion. Literature allows individuals to experience joy, sorrow, injustice, and resilience indirectly, helping them recognize the shared humanity that connects all people. By portraying social issues such as inequality, discrimination, and suffering, literary works encourage readers to question stereotypes and develop moral sensitivity. This empathetic engagement promotes critical thinking and emotional intelligence, essential qualities in a pluralistic society. In educational settings, literature plays a significant role in shaping ethical values and social responsibility among learners. In an increasingly fragmented world, literature acts as a bridge that connects individuals across boundaries, cultures, and beliefs. Thus, literature goes beyond entertainment, functioning as a meaningful tool for cultivating empathy, understanding, and a deeper appreciation of human experiences.

**Keywords:** Literature, Empathy, Emotions, Inequality

# **Social media, Multilingual Storytelling, and Cultural Bridgestone in Indian writing in English**

**Dr. Urmila Hooda**

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## **ABSTRACT**

In the contemporary digital age, social media has emerged as a significant space for literary expression, reshaping Indian Writing in English through multilingual storytelling. This paper examines how Indian writers use social media platforms to blend English with regional languages, creating cultural bridges in a linguistically diverse society. Through practices such as code-switching, transliteration, and culturally embedded expressions, writers negotiate local identities while addressing global audiences. Indian writers, including Arundhati Roy, Amitav Ghosh, Jhumpa Lahiri, and emerging digital poets, employ multilingual strategies to reflect lived Indian realities and challenge the dominance of standardized English. Drawing on sociolinguistic and cultural theories, the study examines how social media democratizes literary production, amplifies marginalized voices, and reshapes concepts of authorship and readership. While concerns such as cultural commodification and the transient nature of digital texts persist, the paper argues that multilingual storytelling on social media strengthens intercultural dialogue and cultural empathy. Ultimately, the study positions Indian Writing in English in digital spaces as a dynamic literary practice that connects languages, cultures, and communities.

**Keywords:** Indian Writing in English; social media; Multilingual Storytelling; Code-switching; Cultural Bridges; Digital Literature; Hybrid Identity

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## **Gender Culture and Multilingual Narratives**

**Ms. Prerna**

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## **ABSTRACT**

Why I'm a Different Person in Every Language. Have you ever felt like you're playing a different "character" depending on which language you're speaking? It's a trip, right? We usually think of our "self" as one solid thing, but for those of us living between languages, identity is more like a remix. This talk is about how the languages we speak and the cultures we live in get all tangled up to create a "shapeshifting" version of who we are. The "Vibe"; Shift Think about the "quiet, respectful daughter" energy. In your native tongue, you might play it traditional because that's what the culture expects. But the second you switch to English with your friends, you become this loud, assertive person who isn't afraid to take up space. It's like each language comes with its own "gendered wardrobe"-one feels like a traditional dress, the other feels like a leather jacket. The "Borderlands" of the Mind : I'm inspired by authors like Gloria Anzaldúa, who wrote about "Linguistic Borderlands". She showed that when we speak, we aren't just swapping words; we're navigating a map. A great example? Many people find it way easier to say "I love you" or talk about feelings in their second language because it feels "safer" or less heavy than saying it in their mother tongue, where the words carry generations of weight. The Bottom Line: Being multilingual isn't just a cool skill for a resume; it's a superpower for figuring out who we are. I'm arguing that identity isn't just one "thing"-it's a messy, beautiful blend of every language we've ever spoken.

**Keywords:** Code Switching , Hybridity , Affective processing , Performative Identity

# बहुभाषी साहित्य से सांस्कृतिक समझ का विकास

– डॉ. अर्चना आर्य

प्राचार्य

गुरुनानक इंस्टीट्यूट ऑफ हायर एजुकेशन

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संस्कृति और साहित्य का सम्बन्ध दूध और पानी, धरती और धूलि तथा आकाश और नक्षत्र की तरह अटूट और अविभाज्य है। एक को दूसरे से अलग नहीं किया जा सकता। दोनों का लक्ष्य एक है, परिणति एक है। दोनों एक-दूसरे के पूरक हैं, सहायक हैं। इस सम्बन्ध को समझने के लिये हमें सर्वप्रथम संस्कृति को समझना होगा। संस्कृति क्या है और इसकी रचना किन-किन तत्वों से हुई है, इनका भी सम्यक् ज्ञान अपेक्षित है।

**संस्कृति का लक्षण :** 'संस्कृति' एक ऐसा शब्द है, जिसके अर्थ की परिधि बड़ी व्यापक है। इसमें किसी देश या जाति के सामाजिक, राजनीतिक, साहित्यिक, दार्शनिक और धार्मिक जीवन के उत्थान और पतन का समावेश रहता है। संस्कृति किसी भी देश के जातीय जीवन की चरम उपलब्धि है, जिसका अनुसरण कर लोग सुख और शान्ति का अनुभव करते हैं। दूसरे शब्दों में हम कह सकते हैं कि संस्कृति जीवन की एक ऐसी प्रक्रिया है जो सदा विकसित होती रहती है और सभ्यता के अन्तराल में सदा वर्तमान रहती है। जीवन के साथ-साथ उसका भी उत्थान और पतन होता है। सबके केन्द्र में मनुष्य है। मनुष्य ही संस्कृति का निर्माता है और वही उसे गिराता भी है। लेकिन संस्कृति और सभ्यता को एक ही नहीं समझना चाहिए। दोनों का घनिष्ठ सम्बन्ध होते हुए भी दोनों में पर्याप्त अन्तर है।'

**संस्कृति और सभ्यता :** कुछ लोग संस्कृति को सभ्यता का पर्याय मानते हैं, लेकिन सच तो यह है कि सभ्यता मनुष्य के उवर मस्तिष्क की देन है और संस्कृति हृदय-मंथन की सृष्टि है।

# **Intercultural Communication through Memory, Language, and Borders in Amitav Ghosh's The Shadow Lines**

**Ms. Sonam**

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## **ABSTRACT**

Amitav Ghosh's *The Shadow Lines* (1988) is a seminal postcolonial novel that interrogates the artificiality of national borders and the cultural, emotional, and linguistic negotiations that define intercultural identity. Set across India, England, and East Pakistan (now Bangladesh), the novel presents memory as a transnational space where personal and political histories intersect. This paper examines *The Shadow Lines* as a multilingual, intercultural text that destabilizes the idea of fixed nationhood and foregrounds literature as a medium of intercultural communication. Drawing on theories of hybridity (Bhabha), imagined communities (Anderson), dialogism (Bakhtin), and cultural memory (Assmann), the study argues that Ghosh's narrative structure, spatial mobility, and multilingual consciousness enable a dialogue between cultures that transcends political boundaries. The novel's engagement with language, borders, memory, and identity reveals how literature mediates intercultural understanding in a fragmented world, making *The Shadow Lines* a crucial text for studying multilingual literature as a tool of cultural empathy and intellectual awareness.

**Keywords:** Intercultural communication, multilingual literature, borders, memory, hybridity, Amitav Ghosh

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## **Literature as a Cultural Bridge in a Multilingual World**

**Dr. Pinki**

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## **ABSTRACT**

In a linguistically diverse yet interconnected world, literature serves as a vital cultural bridge that transcends language, geography, and identity. This paper examines how literary works—through translation, adaptation, diasporic writing, and bilingual authorship—enable dialogue among communities that do not share a common language but share common human experiences. By carrying the emotional, social, and philosophical realities of cultures across linguistic borders, literature allows readers to engage with unfamiliar worlds while recognizing shared values and aspirations. The study views translation as a form of cultural negotiation that preserves meaning while adapting context, enabling cultural memory, traditions, and perspectives to travel beyond their native settings. Multilingual literary exchange is shown to foster intercultural understanding, reduce stereotypes, and nurture empathy by exposing readers to diverse worldviews and lived realities. The paper also highlights the growing role of digital platforms and global publishing in amplifying multilingual voices and expanding access to cross-cultural texts. In doing so, literature both preserves linguistic identity and promotes global cultural dialogue. Ultimately, the paper argues that literature is not only an artistic expression but also a powerful instrument of cultural connection. By encouraging understanding, sustaining diversity, and facilitating meaningful intercultural communication, literature plays a crucial role in bridging cultural divides in a multilingual world.

**Keywords:** Linguistically, serves, diasporic, translation, cultural, divides

# **Cultural Meaning and Intercultural Encounters in Folk Song Traditions**

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## **ABSTRACT**

Folk songs are more than melodies or words; they are living expressions of culture that shape and reflect the social worlds in which they emerge. This paper examines folk songs as culturally embedded forms of expression that contribute to the formation of social values, collective memory, and intercultural understanding. Rather than treating these songs solely as artistic or textual artefacts, the study situates them within the lived contexts of performance, ritual, and everyday social practice, highlighting their role in reflecting and negotiating cultural experience.

Drawing on selected folk traditions from diverse regions, the paper explores how recurring themes such as kinship, gender roles, community ethics, seasonal cycles, and ritual life inform the circulation and interpretation of cultural meaning across communities. By focusing on the social, symbolic, and performative dimensions of folk songs, the study considers how these traditions operate as spaces where cultural continuity, encounter, and negotiation converge. Folk songs are approached not only as expressions of local identity but also as dynamic vehicles through which communities engage with shared values, historical experience, and social relationships. The paper further examines the ways in which folk traditions facilitate intercultural awareness, fostering dialogue while simultaneously highlighting differences in cultural perspective and social practice.

Ultimately, the study positions folk songs as powerful instruments for understanding the processes through which culture is performed, transmitted, and experienced, emphasising their ongoing relevance in enabling communities to communicate, negotiate, and connect across cultural boundaries.

**Keywords:** Folk Songs, Cultural Expression, Intercultural Understanding, Performance and Tradition, Social Values

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# **Power and Politics: The Mechanisms of Manipulation in Shakespeare's Hamlet**

**Ms. Namarta Devi**

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## **ABSTRACT**

This paper examines the interplay of power and politics in William Shakespeare's Hamlet, focusing on the mechanisms of manipulation employed by key characters to maintain authority and control. Set within the politically unstable court of Denmark, the play portrays power not as a fixed possession but as something negotiated through deception, surveillance, and strategic performance. Through an analysis of Claudius's political maneuvering, Polonius's use of espionage, and Hamlet's feigned madness as a counter-strategy, this study highlights how manipulation operates as a central political tool. The paper also considers the role of language and performance in reinforcing or subverting power structures, revealing how appearances are weaponized to conceal truth and secure dominance. Ultimately, this research argues that Hamlet presents manipulation as both a means of governance and a source of moral corruption, exposing the fragile and destructive nature of political power.

# Literature as a Tool for Empathy

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## ABSTRACT

Literature plays a crucial role in shaping empathetic understanding by offering readers access to diverse human experiences across cultural, social, and emotional boundaries. This paper explores literature as a powerful tool for cultivating empathy, emphasizing its capacity to engage readers in the inner lives of others through narrative imagination. By presenting complex characters, ethical dilemmas, and emotionally charged situations, literary texts encourage readers to move beyond personal perspectives and develop a deeper sensitivity toward different modes of existence.

The paper examines how literary engagement fosters empathy by enabling emotional identification, reflective thinking, and moral awareness. Through an analysis of representative literary works and critical theories, the study highlights literature's ability to challenge stereotypes, reduce social alienation, and promote inclusivity. It also considers the relevance of literature in educational and social contexts, where empathetic reading practices contribute to emotional intelligence and responsible citizenship.

In an age increasingly defined by digital communication and social fragmentation, literature remains a vital medium for sustaining human connection and ethical reflection. The paper argues that literature not only reflects society but actively shapes empathetic consciousness, reinforcing empathy as an essential value for personal development and collective harmony.

**Keywords:** Literature, Empathy, Narrative Imagination, Human Experience, Moral Awareness, Social Connectivity

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# Exploring Emotional Expression in Literature

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## ABSTRACT

Literature is a powerful medium for expressing and exploring human emotions, offering insights into the complexities of emotional experience. This paper examines the ways in which authors convey emotions in literature, focusing on the role of imagery, dialogue, narrative voice, and character introspection. Through a close analysis of selected literary works, this paper argues that literature provides a unique lens through which we can understand and navigate the complexities of human emotions. Also, literature has lengthily served as a replicate to human feelings, capturing the essence of pleasure, sorrow, love, anger, and fear through written expression. Across centuries, authors have used diverse literary paperwork to explore and communicate the depth of human stories, enabling readers to connect to characters and narratives on a deeply emotional degree. This examines how literature reflects human feelings via analysing distinct genres, writing techniques, and cultural influences. By knowledge the interaction between literature and emotions, we can recognize its importance in shaping human concept and fostering empathy. Furthermore, this examine consists of a literature overview, presenting perspectives from literary critics and mental research on the profound emotional impact of storytelling.

**Keywords:** Literature, emotions, human experience, storytelling, psychology, expression, creativity, culture, empathy.

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शोध-सारांश

## बहुभाषी साहित्य – विभिन्न संस्कृतियों को जोड़ने का माध्यम

बहुभाषी साहित्य वह रचनात्मक क्षेत्र है जिसमें एक से अधिक भाषाओं के माध्यम से विविध संस्कृतियों, परंपराओं, सामाजिक अनुभवों और मानवीय मूल्यों की अभिव्यक्ति होती है। यह केवल भाषाई विविधता का प्रतीक नहीं, बल्कि सांस्कृतिक संवाद और सह-अस्तित्व की जीवंत प्रक्रिया है। वैश्वीकरण के वर्तमान युग में, जब संसार एक साझा मंच की ओर अग्रसर है, तब बहुभाषी साहित्य विभिन्न समुदायों और राष्ट्रों के बीच सेतु का कार्य करता है। यह न केवल भाषाओं को जोड़ता है, बल्कि उनके पीछे निहित सांस्कृतिक चेतना, ऐतिहासिक अनुभव और सामाजिक यथार्थ को भी व्यापक स्तर पर प्रस्तुत करता है।

भारतीय साहित्यिक परंपरा में रवीन्द्रनाथ ठाकुर की 'गीतांजलि', प्रेमचंद का 'गोदान', अमृता प्रीतम की 'पिंजर', महाश्वेता देवी की 'द्रौपदी' तथा निर्मल वर्मा की कृतियाँ बहुभाषिक संवाद के सशक्त उदाहरण हैं, जो अनुवाद के माध्यम से विभिन्न भाषाई समुदायों तक पहुँचीं। इसी प्रकार विनुआ अघेबे की 'Things Fall Apart' और पाब्लो नेरुदा की कविताएँ विश्व-साहित्य में सांस्कृतिक आदान-प्रदान का आधार बनीं। डॉ. गणेश देवी की 'After Amnesia' तथा ए. के. रामानुजन के अनुवाद-कार्य भी बहुभाषी साहित्य की सांस्कृतिक भूमिका को सैद्धांतिक आधार प्रदान करते हैं।

इस शोध का महत्त्व इस तथ्य में निहित है कि बहुभाषी साहित्य सांस्कृतिक समन्वय को सुदृढ़ करता है, भाषाई विविधता के संरक्षण में सहायक है तथा अंतरसांस्कृतिक चेतना को विकसित करता है। यह विभिन्न समाजों के जीवन-मूल्यों, संघर्षों और संवेदनाओं को साझा मंच प्रदान कर पूर्वाग्रहों को कम करता है और पारस्परिक सम्मान की भावना को प्रोत्साहित करता है। विशेष रूप से भारत जैसे बहुभाषी राष्ट्र में यह 'विविधता में एकता' की अवधारणा को सुदृढ़ आधार प्रदान करता है।

इस अध्ययन का उद्देश्य बहुभाषी साहित्य की अवधारणा, स्वरूप और सांस्कृतिक भूमिका का समग्र विश्लेषण करना है। शोध के अंतर्गत यह स्पष्ट करने का प्रयास किया जाएगा कि अनुवाद और तुलनात्मक साहित्य के माध्यम से विभिन्न संस्कृतियों किस प्रकार संवाद स्थापित करती हैं तथा किस प्रकार साहित्य सांस्कृतिक सीमाओं को लौंघकर मानवता के साझा मूल्यों को उजागर करता है। साथ ही, भारतीय और विश्व साहित्य के उदाहरणों के आधार पर यह प्रतिपादित किया जाएगा कि बहुभाषी साहित्य सामाजिक समरसता, वैश्विक दृष्टिकोण और सांस्कृतिक बंधुत्व को सुदृढ़ करने में प्रभावी माध्यम है।

निष्कर्षतः बहुभाषी साहित्य केवल भाषाओं का संगम नहीं, बल्कि मानवीय अनुभवों और संवेदनाओं का व्यापक मंच है। यह विविध संस्कृतियों को जोड़कर सामाजिक सामंजस्य, सांस्कृतिक समन्वय और वैश्विक चेतना को विकसित करता है। अतः समकालीन परिप्रेक्ष्य में बहुभाषी साहित्य का अध्ययन अत्यंत प्रासंगिक और मानवता के लिए मार्गदर्शक सिद्ध होता है।

## **When Narrative Shape Governance: Statecraft in Conventional Folktales Traditions**

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### **ABSTRACT**

Folklore is a rich and multifaceted field of study that embrace the customs, beliefs and narrative of various forms of culture. Folktales are sub part of folklore, are narrative forms that can be didacticism, ethics, life lesson, cultural values and social norms. In construction of conceptual idea of my research, I have selected two significant text: Narayana's Hitopadesa in the translation by A.N.D Haksar and The Arabian Nights Vol. 1 translated by Richard F. Burton, also known as Tales of Thousand Night and a Night. This research sheds lights on how political dimensions intersect in storytelling tradition and are enforce to selected classical tales such as Hitopadesa and The Arabian Nights. Hitopadesa highlights their role in teaching ethics, morals, diplomacy and life lessons. On the other hand The Arabian Nights focus on how Scheherazade voice control meaning, using storytelling as a narrative strategy for both survival and transformation. This study incorporate a comparative narratology approach to examine selected classical tales traditions. By adopting the enduring Saptang Theory, which derived from ancient Indian political philosophy is employed to analyze. The significance of this study lies in its interdisciplinary approach to understanding how narrative traditions express leadership, practical guidance and statecraft ideas across culture.

**Keywords:** Statecraft, Political, Ethics and Leadership

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## **Multilingual Texts as Site of Cultural Fusion**

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### **ABSTRACT**

The phenomena of multiculturalism introduces an additional layer of complexity and richness to the cultural tapstray. At the heart of Identity culture and language stands as a faithful mirror reflecting the values norms and intricacies of the cultural we inherit. The choice of metaphors, the rhythm of speech and even the structure of storytelling are all manifestations of cultural values interwoven into the very fabric of language. The language we use influences the way we conceptualize the world, construct meaning and interpret our experience. Language emerges not only as means of communication but as a living repository of cultural identity, allowing individuals to express, celebrate and perpetuate their cultural heritage. Multilingualism is woven into the fabric of daily life, where individuals effortlessly switch between languages depending on the context, audience or communication goal. Multilingualism becomes a vehicle of transmitting ancestral wisdom and strengthening cultural bonds across generation. Language becomes a vessel through which cultural values are transmitted across generations, fostering sense of contituity and connection to one's roots.

**Keywords:** Multilingual, Cultural, Identity, Language and Individual.

# **Narrating Trauma, Cultivating Empathy: Fragmentation, Silence, and Memory in Indian English Novels**

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## **ABSTRACT**

This paper examines how contemporary Indian English novels narrate trauma and cultivate readerly empathy through strategies of fragmentation, silence, and memory, with specific reference to Avni Doshi's *Burnt Sugar* (2020) and Megha Majumdar's *A Burning* (2021). Drawing on trauma theory and memory studies, the study argues that these texts resist linear, coherent storytelling in order to mirror the disjointed and elusive nature of traumatic experience. In *Burnt Sugar*, trauma is rendered through fractured memories, unreliable narration, and emotional silences surrounding mother–daughter relationships, illness, and unresolved resentment. Memory operates as a site of both resistance and rupture, revealing how personal trauma is embedded within intimate, domestic spaces. In contrast, *A Burning* situates trauma within a broader socio-political framework, where communal violence, digital surveillance, and institutional power generate collective and individual wounds. Silence in Majumdar's novel often signifies fear, erasure, and enforced compliance, particularly for marginalised subjects navigating hostile public and virtual spheres. The paper contends that narrative gaps, repetitions, and muted voices in both novels function as ethical invitations to the reader, demanding active engagement rather than passive consumption. By foregrounding what cannot be fully articulated, these texts foster empathy not through emotional excess but through an awareness of absence, vulnerability, and moral complexity. Situating these novels within contemporary Indian realities, the study highlights how Indian English fiction transforms trauma narratives into acts of witnessing, remembrance, and ethical responsibility.

**Keywords:** Trauma, Memory, Silence, Empathy, Indian English Fiction

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# **Literature as a Cultural Bridge in a Multilingual World: Intercultural Dialogues Across Languages**

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## **ABSTRACT**

At present, the world is marked by linguistic diversity and cultural plurality. Communication across languages has become not only a necessity but also a challenge. Literature, particularly multilingual and translated literature, plays a crucial role in facilitating intercultural dialogue by enabling cultures to speak to one another beyond political and geographical boundaries. The current paper highlights the way literature functions as a cultural bridge in a multilingual world. It sheds light on how literature fosters understanding, empathy, and mutual recognition among diverse communities. It argues that literary texts represent cultural differences as well as actively negotiate, mediate, and translate cultural meanings across languages. By using the narrative strategies like code-switching, translation, and cultural hybridity, literature creates spaces where multiple voices coexist and interact. It draws examples from Indian and world literatures and shows how multilingual writing challenges monolithic cultural identities. The paper also reflects on the role of translation which is way more than mere linguistic transfer. By foregrounding literature's capacity to humanize the "other," the paper underscores its relevance in addressing contemporary issues of cultural misunderstanding and global coexistence. To put it briefly, the current paper suggests that literature remains one of the most effective mediums for sustaining intercultural dialogue in an increasingly multilingual and interconnected world.

**Keywords:** Literature, Culture, Multilingual, languages, communities.

# Code-Switching as a Tool of Intercultural Communication in Multilingual Literary Texts

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## ABSTRACT

Multilingual literature frequently employs code-switching as a narrative strategy that reflects lived intercultural experiences and complex cultural identities. This paper examines how code-switching in literary texts functions as an effective mode of intercultural communication rather than a mere stylistic or linguistic choice. By moving between languages within a single narrative, writers create layered meanings that allow multiple cultural voices to coexist and interact. The study analyses selected multilingual literary texts in which code-switching is used to negotiate identity, express cultural intimacy, and resist linguistic hierarchies imposed by dominant languages. These shifts between languages often signal emotional depth, cultural memory, and community belonging, enabling readers from diverse backgrounds to engage with unfamiliar cultural contexts. At the same time, code-switching invites readers to confront moments of linguistic opacity, encouraging active participation in meaning-making and intercultural understanding. The paper argues that code-switching in multilingual literature serves as a bridge between cultures, facilitating dialogue across linguistic boundaries while preserving cultural specificity. By foregrounding linguistic plurality, such texts challenge monolingual norms and promote a more inclusive understanding of communication in a globalised world. The study ultimately highlights the significance of multilingual literary practices in fostering intercultural sensitivity and cross-cultural empathy.

**Keywords:** Code-Switching, Intercultural Communication, Multilingual Literature, Cultural Identity, Linguistic Diversity, Globalisation

# Sense of Conflict and Harmony in the Literature of Partition: A Study of Selected Short Stories of Ismat Chughtai

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## ABSTRACT

The complex relationship between conflict and harmony in the short stories of Ismat Chughtai, a trailblazing Urdu writer renowned for her audacious examination of gender, class and social restrictions, will be examined in the present research. Chughtai's story world is often portrayed as a battlefield where her characters- especially women- face intense internal and social conflicts as a result of rigid class structures, sexual taboos and patriarchal conventions. These tales however, do more than just demonstrate disruption; they also examine how resiliency, female solidarity and defiance of social norms may lead to peace. Her depiction of Partition literature reveals a desire for syncretic social peace in the face of brutal split, while her work frequently exposes the hypocrisy of traditional morality by resolving personal struggle through satire and keen wit. In the end, this study argues that Chughtai's stories humanize the "other" and validate individual desire, so bridging the gap between conflict and peace and promoting a more inclusive, if volatile, social reality. This study explores four short stories by Chughtai namely, 'Roots', 'Fragile Threads', 'Infidel' and 'Sacred Duty'.

**Keywords:** Conflict, Harmony, Patriarchy, Female Sexuality and Social Realism.

नाम कविता कुमारी  
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छोट्टराम आर्य महाविद्यालय  
सोनीपत।

## भाषा और संस्कृति की समझ बढ़ाने में साहित्य की भूमिका

### सार

साहित्य भाषा और संस्कृति को समझने का सशक्त माध्यम है। साहित्य के द्वारा भाषा का विकास होता है और उसकी अभिव्यक्ति शक्ति बढ़ती है। साथ ही साहित्य किसी समाज की परंपराओं, रीति-रिवाजों, विचारों और मूल्यों को प्रतिबिंबित करता है। साहित्य मानव भावनाओं को जागृत करता है तथा नैतिक और सांस्कृतिक संस्कारों का विकास करता है। इस प्रकार साहित्य भाषा को समृद्ध करने के साथ-साथ संस्कृति को संरक्षित और जीवंत बनाए रखता है।

भाषा और संस्कृति किसी भी समाज की पहचान होती हैं। भाषा के माध्यम से ही मनुष्य अपने विचारों, भावनाओं और अनुभवों को व्यक्त करता है, जबकि संस्कृति उसके जीवन-मूल्यों, परंपराओं, विश्वासों और व्यवहारों को दर्शाती है। भाषा और संस्कृति दोनों को समझने और संरक्षित रखने में साहित्य की भूमिका अत्यंत महत्वपूर्ण है।

साहित्य भाषा को सजीव और समृद्ध बनाता है। साहित्यिक रचनाओं—जैसे कविता, कहानी, उपन्यास, नाटक और निबंध—के माध्यम से भाषा के शब्द-भंडार, व्याकरण, मुहावरे और लोकोक्तियाँ विकसित होती हैं। साहित्य पढ़ने से व्यक्ति भाषा की सूक्ष्मताओं को समझता है और उसकी अभिव्यक्ति-शक्ति बढ़ती है। लेखक अपनी रचनाओं में भाषा का सृजनात्मक प्रयोग करता है, जिससे भाषा में सौंदर्य और प्रभावशीलता आती है।

साहित्य मानव संवेदनाओं और भावनाओं को जागृत करता है। साहित्यिक कृतियाँ प्रेम, करुणा, त्याग, वीरता, समानता और न्याय जैसे मानवीय मूल्यों को उजागर करती हैं। इससे पाठक के भीतर संवेदनशीलता और सहानुभूति का विकास होता है, जो संस्कृति की आत्मा है। साहित्य व्यक्ति को केवल भाषा ही नहीं सिखाता, बल्कि उसे संस्कार और नैतिक दृष्टि भी प्रदान करता है।

निष्कर्षतः कहा जा सकता है कि साहित्य भाषा को समृद्ध करने के साथ-साथ संस्कृति को जीवित और सुरक्षित रखता है। भाषा और संस्कृति की गहरी समझ के बिना समाज का समुचित विकास संभव नहीं है, और इस समझ को विकसित करने में साहित्य की भूमिका अत्यंत आवश्यक और अमूल्य है।

## **Himachali Folklore as a Site of Cultural Sensibility**

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### **ABSTRACT**

Folklore is at the core of multilingual literary traditions which it uses as a living cultural format for passage of values, emotions and shared social experiences. In multi-linguistic societies folk stories and songs travel between regions via translation, adaptation and performance which in turn enables intercultural dialogue which looks beyond fixed linguistic boundaries. This paper looks at how folklore from many Indian languages promotes cultural awareness which in turn brings about empathy, recognition, and multicultural understanding. This study highlights the common emotional grammar of the multilingual, folk song traditions the Suhaag Geet and Bidai Geet and their parallels cross culturally with other folk traditions within other language groups. Despite the varying cultural contexts of the traditions the songs from a women's perspective often articulate similar experiences of transition, separation and the feeling and need for belonging. The folklore, in this instance expresses and preserves collective memory and cross culturally resonates as a gendered cultural archive. By foregrounding folklore as a multilingual literary practice, the paper contributes to academic dialogue on linguistic diversity as an essential tool for cultural education. It argues that engagement with multilingual folk traditions encourages appreciation of diverse perspectives and nurtures cultural sensibility, reinforcing folklore's relevance as a medium of intercultural communication in contemporary literary and educational contexts.

**Keywords:** Folklore, multilingual literature, cultural sensibility, linguistic diversity, intercultural communication.

## **Voicing the Nation in a Multilingual Tongue: Intercultural Communication in Raja Rao's Kanthapura**

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### **ABSTRACT**

This paper explores Raja Rao's Kanthapura as an important example of intercultural communication through multilingual literature. Although written in English, the novel draws deeply from Kannada speech patterns, oral storytelling traditions, and Sanskritic myth. This blending of languages does not simply reflect translation; rather, it reshapes English to carry Indian cultural rhythms and thought processes. In doing so, the novel demonstrates how multilingual writing can act as a bridge between cultures. Set during the Gandhian freedom movement, Kanthapura presents the transformation of a small South Indian village into a site of national awakening. The narrative voice, rooted in oral tradition, connects mythological references with contemporary political struggle. This fusion enables readers from different linguistic and cultural backgrounds to engage with local realities while recognising broader historical and social concerns. The paper argues that Rao's stylistic experiment challenges the dominance of colonial English by infusing it with indigenous forms of expression. The novel thus becomes a space where cultural identity, language, and politics intersect. By preserving regional specificity within a global language, Kanthapura illustrates how multilingual literature fosters empathy, negotiates cultural difference, and strengthens intercultural understanding in a diverse society.

# **Entering the Inner Life of Man: Shakespeare's Hamlet and Literature as an Instrument of Empathy**

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## **ABSTRACT**

This paper explores Hamlet as a profound literary exploration of the inner life of man and examines literature as a powerful instrument of empathy. Shakespeare's Hamlet penetrates deeply into the psychological, emotional, and moral conflicts of its protagonist, presenting a complex portrayal of grief, doubt, anger, love, and existential anxiety. Through Hamlet's soliloquies, especially "To be, or not to be," Shakespeare opens a window into the troubled consciousness of a man caught between action and inaction, reason and emotion, duty and desire. The play transcends its historical and cultural context to reveal universal human struggles, enabling readers and audiences to identify with Hamlet's vulnerability and moral dilemmas. Literature, as demonstrated in Hamlet, functions as an instrument of empathy by inviting readers to inhabit perspectives beyond their own. By engaging with Hamlet's suffering, confusion, and introspection, readers cultivate emotional understanding and moral sensitivity. The dramatic structure and poetic language create an intimate connection between character and audience, fostering self-reflection and compassion. Thus, Hamlet not only represents the inner turmoil of an individual but also affirms the transformative power of literature to deepen empathy and expand our understanding of the human condition.

**Keywords:** Inner Life, Empathy, Soliloquy, Psychological Conflict, Human Condition

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# **Language, Gender, and Intercultural Space in The Truth About Me and The Ministry of Utmost Happiness**

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## **ABSTRACT**

This paper examines the intersections of language, gender, and intercultural space in A. Revathi's *The Truth About Me* and Arundhati Roy's *The Ministry of Utmost Happiness*. Both texts foreground hijra and transgender identities while employing multilingual strategies that disrupt the dominance of standardized English. Through code-switching, untranslated vernacular expressions, and culturally embedded terminologies, the narratives construct linguistic spaces where marginalized identities articulate themselves on their own terms. Drawing on postcolonial and gender theory, the study argues that language in these works functions not merely as a medium of narration but as a site of resistance and self-fashioning. Revathi's autobiographical voice reclaims hijra identity through Tamil-inflected discourse and community-specific vocabulary, while Roy's polyphonic narrative blends Hindi, Urdu, and English to map intersecting identities shaped by religion, caste, nation, and gender. These multilingual textures create intercultural spaces where dominant binaries, male/female, center/margin, standard/non-standard language, are destabilized. Ultimately, the paper demonstrates that linguistic hybridity in these texts produces a transformative intercultural dialogue, enabling the representation of gendered subjectivities that challenge normative structures of power within contemporary Indian English literature.

# **Lilith Across Cultures: Intercultural Dialogues in Jewish, Mesopotamian, and Feminist Literary Traditions**

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## **ABSTRACT**

The image of Lilith has a complex and shifting position within world mythology, appearing across cultures as a symbol of transgression, resistance and suppressed female agency. This article examines Lilith through the lens of intercultural communication, tracing her development in Mesopotamian mythology, Jewish textual traditions, and contemporary feminist literary reinterpretations. Originating in Mesopotamian demonology as a nocturnal spirit associated with chaos and liminality, Lilith is later reconfigured in Jewish texts such as the Alphabet of Ben Sira as Adam's first wife who refuses to submit. These narratives, transmitted through multilingual traditions – Sumerian, Akkadian, Hebrew and later European languages – show how myths travel across cultures and historical moments, changing and taking on new meanings.

The paper further explores how contemporary feminist writers and theologians reclaim Lilith as a symbol of autonomy and resistance, challenge patriarchal mythmaking and reassert suppressed women's voices. By examining shifting representations of Lilith, the study highlights how multilingual literature functions as a medium for intercultural dialogue, allowing myths to be reinterpreted in response to changing social and ideological contexts.

**Keywords:** Lilith, intercultural communication, multilingual literature, feminist mythology, Jewish and Mesopotamian traditions

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# **Voice as Liberation: From Silence to Self-Assertion in Maya Angelou's: I Know Why the Caged Bird Sings**

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## **ABSTRACT**

This study interrogates the dialectic of silence and speech in Maya Angelou's *I Know Why the Caged Bird Sings* and *Still I Rise*, situating her work within the epistemological and political frameworks of Black feminist thought. It argues that Angelou conceptualizes voice not merely as personal expression but as a radical site of resistance against intersecting structures of racism, sexism, class oppression, and historical erasure. In *I Know Why the Caged Bird Sings*, silence emerges as both a traumatic consequence of sexual violence and a metaphor for the systemic silencing of Black female subjectivity within white patriarchal discourse. Yet this enforced muteness becomes a generative space from which selfhood is reconstructed through literacy, memory, and narrative testimony. Conversely, *Still I Rise* represents the culmination of this transformative process, articulating a defiant, embodied, and unapologetically Black female voice that destabilizes dominant narratives of inferiority and subjugation. Through close textual analysis informed by intersectionality (Kimberli Crenshaw), Black feminist epistemology (Patricia Hill Collins), and theories of testimonial and subaltern speech, this paper contends that Angelou reconfigures voice as an emancipatory praxis. The progression from silence to self-assertion thus signifies not only individual healing but the articulation of a collective Black feminist consciousness that reclaims agency, history, and authority over representation.

**Keywords:** Class oppression, intersectionality, self assertion, black feminism.

## बहुभाषी साहित्य: विभिन्न संस्कृतियों को जोड़ने का

बहुभाषिक साहित्येतिहास लेखन यह सीख देता है कि आरंभिक आधुनिक काल में परस्पर संवादी और समानांतर चलने वाली भाषाई और साहित्यिक परंपराएँ एक साझी 'इकोलोजी' का निर्माण कर रही थीं न कि हमारी आधुनिक समझ के अनुसार वे एक दूसरे के विरोध में खड़ी थीं।

खासकर उस समुदाय के बारे में क्या पता चलता है जिसके लिये वह लेखक उस ग्रंथ को लिख रहा है। एक बहुभाषाई संस्कृति में लिखे साहित्य का कोई भी हिस्सा हम पढ़ने बैठे तो यह सवाल हमें हर बार पूछना चाहिए

इलाहाबाद का इंडियन प्रेस स्थापित तो 1884 में हुआ लेकिन व्यापकता में बीसवीं सदी की शुरुआत में इसने नवल किशोर प्रेस को भी पीछे छोड़ दिया था। बाद में वहाँ का बेलवेडियर प्रेस आया। इसी दौरान बनारस और कानपुर में भी प्रेस की गतिविधियाँ तेज हुईं। जब हिन्दी और उर्दू को दो अलग भाषाएँ मानकर उनका अलग इतिहास लिखा जा रहा था तब प्रकाशन भवन बहुभाषी परिवेश का पोषण कर रहे थे। औपनिवेशिक शिक्षा अंग्रेज़ी की नक़ल और अंग्रेज़ी साहित्य से अनुवाद को ज़रूर बढ़ावा देती थी लेकिन स्कूल और कॉलेज ही साहित्यिक-राजनीतिक गतिविधियों के केंद्र बने। हिन्दी की कम प्रतिष्ठा की वजह से उसका पाठ्यक्रम बनाने में देशी विचारकों को खुली छूट थी। इसलिए हिंदी शिक्षा वह माध्यम बनी जिससे औपनिवेशिक भारत में सांस्कृतिक राष्ट्रवाद पनपा।

'विश्व साहित्य' पर अब तक जो बहसें हुई हैं उसमें विश्व की अनेक साहित्यिक परंपराओं की अपनी विशेषताओं या उनकी विविधता को तो समझा गया लेकिन साहित्य को साम्राज्यवाद के प्रसार व वैश्विक पूंजीवाद के विकास और उसके फलस्वरूप पैदा हुए समरूप और इकहरे 'स्पेस' में स्थित वैश्विक व्यवस्था का अंग माना गया। उन्नीसवीं सदी में बहुत सा भारतीय साहित्य यूरोप पहुँचा जिसे पहले 'प्राच्य साहित्य' कहा गया और उसी से बाद में 'विश्व साहित्य' जैसी श्रेणी अस्तित्व में आई। 'विश्व साहित्य' की बहसों में साहित्य मात्र को देखने-परखने के जो नज़रिये विकसित हुए उनमें उपन्यास जैसी कुछ खास विधाओं को ही प्रमुखता मिली। इसी तरह कुछ विशेष प्रवृत्तियों जैसे आधुनिकता को 'विश्व साहित्य' का एक मूल्य समझा गया। साहित्य के प्रचार की तकनीक के रूप में अनुवाद को एक प्रतिमान के रूप में पहचाना गया। इन प्रतिमानों के बनने से बहुत सा साहित्य पीछे छूट गया जो इन विधाओं और साहित्य की कोटियों में नहीं आता। ऐसी रचनाओं का यूरोपीय भाषाओं में अनुवाद भी होता रहा है लेकिन वे 'विश्व साहित्य' की बहसों से ओझल ही रही हैं।

अठारहवीं सदी में उर्दू के बढ़ाव के साथ फ़ारसी-ब्रजभाषा यह परिवेश संकुचित तो हुआ लेकिन इसका पतन नहीं हुआ। लखनऊ जैसे शहरों में फ़ारसी-उर्दू द्विभाषी संस्कृति पनपी तो छोटे क़स्बों में ब्रजभाषा साहित्य का लिखा जाना जारी रहा। बनारस इसी दौर में ब्रजभाषा-हिन्दी का बड़ा केंद्र बना। लखनऊ में थियेटर में ब्रज कविता का प्रयोग जारी रहा और बनारस से उर्दू कवि निकले। छापेखानों में गीतों का प्रकाशन बहुधा होने लगा जिनमें फ़ारसी-उर्दू की गज़ल, ब्रज की ख़याल और ठुमरी, पूरबी की होरी और बसंत और पंजाबी के टप्पे मशहूर हुए। बहुभाषिक परिवेश के संकुचित होने के साथ लोगों की अभिरुचियाँ ख़त्म नहीं हुई बल्कि पुनःनियोजित या 'रिशफल' हुई। भाषाओं का प्रयोग और उनका सांस्कृतिक संदर्भ भी पुनःनियोजित हुआ।

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# Literature as a Tool to Inculcate Empathy among Students

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## ABSTRACT

Literature has been universally acknowledged as an effective medium for nurturing human values, ethical awareness, and emotional sensitivity. In alignment with the objectives of higher education as emphasized by the University Grants Commission (UGC), which advocates holistic development along with academic excellence, literature plays a significant role in inculcating empathy among students. Literary texts such as novels, short stories, poetry, drama, and life narratives expose learners to diverse socio-cultural realities, identities, and lived experiences. By engaging with characters and narrative situations, students develop the ability to understand emotions, perspectives, and moral dilemmas different from their own. This engagement enhances emotional intelligence, critical thinking, and ethical reasoning. Classroom practices such as guided reading, discussion, reflective writing, and critical interpretation further strengthen empathetic responses and encourage students to internalize values of compassion, tolerance, and social responsibility. Literature also sensitizes learners to contemporary social concerns including gender inequality, marginalization, cultural diversity, and human rights, thereby fostering inclusive and democratic attitudes. Integrating literature within the curriculum in accordance with UGC's learner-centric and value-based education framework enables institutions to promote emotional well-being and moral development. Thus, literature serves not only as an academic discipline but also as a transformative pedagogical tool for shaping empathetic, responsible, and socially conscious individuals, essential for nation-building and sustainable development.

**Keywords:** Literature, Empathy, Value-Based Education, Emotional Intelligence, Holistic Development

## Reimagining Borders: Gender, Culture, and Multilingual Narratives in *The Shadow Lines* by Amitav Ghosh

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## ABSTRACT

This paper explores the interplay of gender, culture, and multilingual narrative techniques in *The Shadow Lines* by Amitav Ghosh. The novel interrogates rigid notions of nation and identity by portraying borders as imagined constructs sustained through memory and storytelling. Through characters such as Ila, Tha'mma, and May, Ghosh presents contrasting representations of femininity that reflect tensions between tradition and modernity, nationalism and cosmopolitanism. Gender becomes central to understanding how cultural values are transmitted, challenged, and reshaped within postcolonial societies.

The narrative's multilingual and transnational framework, moving across India, Bangladesh, and England, highlights the interconnected histories shaped by colonialism and Partition. By blending personal memory with political events and shifting narrative perspectives, Ghosh disrupts linear history and questions singular truths. Ultimately, the novel demonstrates how gendered experiences and multilingual storytelling reveal identity as fluid, hybrid, and constantly negotiated across cultural boundaries.

**Keywords:** Transnationalism; Patriarchy; Partition; Narrative Technique; Cosmopolitanism; Identity Formation

# **Cultural Specificity as a Barrier to Intercultural Communication in Tehmina Durrani's My Feudal Lord**

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## **ABSTRACT**

This paper examines cultural specificity as a significant barrier to intercultural communication in \*My Feudal Lord\* by Tehmina Durrani\*. The memoir exposes the deeply entrenched feudal structures, patriarchal norms, and socio-religious conventions of Pakistani society that shape interpersonal relationships and restrict open dialogue. Through Durrani's personal narrative of marriage, power, and oppression, the text highlights how culturally specific codes of honor, gender roles, and authority create misunderstandings and silence, particularly between Eastern and Western audiences. The study explores how language, class hierarchy, and gendered expectations function as cultural markers that limit mutual understanding and reinforce social control. It also considers how Durrani's act of writing in English becomes a strategic intervention, translating localized experiences for a global readership while revealing the tensions inherent in representing culturally embedded realities. Ultimately, the paper argues that cultural specificity in \*My Feudal Lord\* both challenges and complicates intercultural communication by exposing the power dynamics embedded within tradition, identity, and social structures.

**Keywords:** Cultural Specificity, Intercultural Communication, Feudalism, My Feudal Lord, Tehmina Durrani

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# **Multilingual Narratives in the Novels of M. G. Vassan G**

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## **ABSTRACT**

The novels of M. G. Vassan G use multiple languages in ways that closely reflect everyday social and cultural life. This paper examines how multilingual narration in his fiction works as more than a stylistic choice and instead becomes a meaningful way of representing identity, memory, and lived experience. By moving between languages, dialects, and locally rooted expressions, the novels capture social realities that cannot be fully expressed through a single, standardized language.

Rather than giving importance to one dominant language, Vassan G allows different voices to exist side by side. These shifts in language often mark moments of conflict, negotiation, and belonging, revealing hidden power relations within society. Language also carries memories of place, history, and community, helping characters maintain connections to their cultural past while negotiating the present.

Through close reading of selected novels, this paper shows how multilingual storytelling creates space for marginalized voices and encourages readers to engage with cultural difference without simplifying it. The study highlights the role of language as a bridge between local experience and broader social contexts, emphasizing multilingualism as a vital narrative practice in contemporary literature.

# **From Sanskrit Epic to Global Narrative: Multilingual Dialogues in The Palace of Illusions**

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## **ABSTRACT**

This paper examines intercultural communication through multilingual literary expression in *The Palace of Illusions* by Chitra Banerjee Divakaruni. The novel reimagines the Sanskrit epic Mahabharata from Draupadi's perspective, transforming a classical Indian narrative into a contemporary English text accessible to global readers. Through this retelling, Divakaruni creates a dialogic space where ancient myth, modern feminist consciousness, and diasporic sensibility intersect. The shift from the epic's original linguistic and cultural framework into English is not merely translational but interpretative, reshaping inherited narratives and foregrounding marginalized female voices. By reconstructing Draupadi's inner world, the novel negotiates questions of identity, agency, exile, and belonging across temporal and cultural boundaries. It demonstrates how multilingual literature mediates between tradition and modernity, East and West, oral epic memory and written global circulation. The paper argues that such retellings function as sites of intercultural exchange, where meaning is continuously reconstituted through reinterpretation and narrative reframing. Ultimately, *The Palace of Illusions* exemplifies how multilingual storytelling fosters empathy, plurality, and cross-cultural dialogue in a globalized literary landscape.

**Keywords:** Intercultural Communication, Multilingual Literature, Feminist Retelling, Cultural Translation, Mahabharata.

# **Gendered Voices and Linguistic Plurality in Bapsi Sidhwa's Ice-Candy-Man**

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## **ABSTRACT**

This paper examines the intersection of gender, culture, and multilingual narration in Bapsi Sidhwa's *Ice-Candy-Man* by foregrounding the ways in which linguistic plurality shapes gendered experience and narrative authority during the Partition of India. The novel's multilingual texture, inflected with English, Urdu, Punjabi, Hindi, and Parsi idioms, functions not merely as a marker of cultural realism but as a narrative strategy through which power, vulnerability, and resistance are articulated along gendered lines. By analysing speech patterns, silences, untranslated expressions, and code-switching, the study demonstrates how women's voices are simultaneously enabled and constrained within a linguistically fractured social world. The paper pays particular attention to the child narrator Lenny as a mediating consciousness who absorbs, translates, and refracts adult conversations, thereby exposing the gendered politics embedded in everyday language. Female characters such as Ayah, Godmother, and other marginalised women emerge as sites where multilingual discourse intersects with bodily vulnerability, communal violence, and moral authority. Drawing on feminist narratology and postcolonial language theory, the paper argues that multilingualism in *Ice-Candy-Man* produces a layered narrative in which gendered subjectivities are constructed through speech, accent, and strategic silence rather than through monolithic identity categories. Ultimately, the study contends that Sidhwa's use of linguistic plurality resists homogenised national histories by foregrounding women's lived experiences and cultural negotiations, making language itself a crucial medium for witnessing Partition's gendered trauma and cultural dislocation.

**Keywords:** Gendered Narration; Multilingualism; Partition Literature; Feminist Narratology; Linguistic Politics

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## सारांश

### सांस्कृतिक समन्वय और विचार-विनिमय: भाषाई सेतु का संदर्भ

भाषा मानव सभ्यता की सबसे सशक्त उपलब्धियों में से एक है। यह केवल भावों और विचारों की अभिव्यक्ति का माध्यम नहीं, बल्कि संस्कृति, परंपरा, इतिहास और सामाजिक चेतना की संवाहक भी है। जब विभिन्न भाषाएँ आपस में संपर्क में आती हैं, तो वे संस्कृतियों के बीच एक ऐसा सेतु निर्मित करती हैं, जिसके माध्यम से **सांस्कृतिक समन्वय और विचार-विनिमय** संभव होता है।

सांस्कृतिक समन्वय की प्रक्रिया में भाषा की भूमिका केंद्रीय होती है। प्रत्येक भाषा अपने साथ विशिष्ट जीवन-दृष्टि, मूल्यबोध और सामाजिक अनुभव लेकर चलती है। जब किसी एक समाज की भाषा दूसरे समाज तक पहुँचती है—चाहे अनुवाद के माध्यम से, साहित्यिक आदान-प्रदान से या प्रत्यक्ष संवाद द्वारा—तो उस समाज की संस्कृति भी साथ-साथ प्रवाहित होती है। इस प्रकार भाषा विभिन्न संस्कृतियों के बीच संवाद का माध्यम बनकर पारस्परिक समझ और सहिष्णुता को बढ़ावा देती है।

विचार-विनिमय के संदर्भ में भाषाई सेतु का महत्व और भी स्पष्ट हो जाता है। दर्शन, साहित्य, विज्ञान और कला जैसे क्षेत्रों में ज्ञान का विस्तार भाषाई संपर्क के बिना संभव नहीं है। विश्व के महान विचार तभी सार्वभौमिक बन सके जब वे विभिन्न भाषाओं में अभिव्यक्त हुए। अनुवाद ने न केवल ज्ञान को व्यापक बनाया, बल्कि संस्कृतियों को एक-दूसरे के निकट भी लाया।

भारत जैसे बहुभाषी और बहुसांस्कृतिक देश में भाषाई सेतु का स्वरूप विशेष रूप से महत्वपूर्ण है। यहाँ अनेक भाषाएँ और बोलियाँ होते हुए भी एक साझा सांस्कृतिक चेतना विद्यमान है। हिंदी और अन्य भारतीय भाषाओं के बीच निरंतर संवाद ने राष्ट्रीय एकता को सुदृढ़ किया है, वहीं वैश्विक भाषाओं के संपर्क ने भारतीय संस्कृति को अंतरराष्ट्रीय पहचान दिलाई है।

# **From Cultural Silence to Shared Empathy in Multilingual Indian English Fiction**

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## **ABSTRACT**

In a multilingual nation like India, literature becomes a crucial medium for cultivating empathy across cultural, linguistic, and experiential differences. This paper examines how Indian English fiction transforms cultural silence into shared emotional understanding by foregrounding women's experiences of displacement, trauma, memory, and resilience. The study draws on Shahnaz Bashir's *The Half Mother and Scattered Souls*, along with Anuradha Roy's *The Folded Earth*, *Sleeping on Jupiter* and *All the Lives We Never Lived*. The paper argues that empathy in multilingual writing is generated not merely through translation of language but through narrative techniques such as interiority, fragmentation, memory, and emotional restraint. Bashir's representation of maternal endurance and unspoken grief enables readers to access suffering that is culturally rooted yet universally felt. Roy's fiction deepens this ethical engagement by portraying women who negotiate solitude, inherited trauma, and the search for healing within complex historical and social frameworks. Using feminist literary criticism and intercultural communication theory, the study demonstrates that women-centred narratives create bridges between communities by converting silence into affective connection. Multilingual Indian English fiction thus invites readers to witness, feel, and respond to lives shaped by loss and survival. The paper concludes that such narratives reaffirm literature's enduring function as an ethical space where empathy travels beyond borders of language and culture.

**Keywords:** empathy, multilingualism, women's narratives, displacement, silence, resilience

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# **Gender Culture in Mahasweta Devi's Draupadi**

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## **ABSTRACT**

This paper undertakes a focused reading of Mahasweta Devi's short story *Draupadi* to explore the construction and operation of gender culture within contexts of political violence and social marginalization. The narrative foregrounds how gender culture extends beyond social norms and domestic spaces to become an instrument of state power. Through the character of Dopdi Mejhen, a tribal woman positioned as both a political insurgent and a gendered subject, Mahasweta Devi reveals how patriarchal authority systematically exploits the female body to assert control and discipline dissent. The study argues that gender culture in *Draupadi* is deeply hierarchical, selectively granting dignity and protection while excluding subaltern women from moral and legal consideration. Cultural ideals such as honour, chastity, and feminine modesty are rendered meaningless in Dopdi's case, exposing the conditional nature of these values. Sexual violence in the story functions not merely as physical brutality but as a calculated political strategy that reinforces masculine dominance and legitimizes state repression. At the same time, the paper examines how Mahasweta Devi reconceptualizes resistance through the female body. Dopdi's refusal to conform to culturally imposed notions of shame following her assault transforms her body into a powerful site of defiance. By confronting her oppressors without clothing or fear, she dismantles the symbolic authority of gender culture itself. Her silence and physical presence communicate a resistance that language and law fail to articulate. By drawing a contrast between the epic *Draupadi*'s divine protection and Dopdi's abandonment by contemporary institutions. Ultimately, this study positions *Draupadi* as a critical intervention that exposes gender culture as a violent structure while affirming the female body as a potent site of resistance.

# **The Polyglot's Bridge: Navigating Fusion, Friction, and Folklore in Multilingual Literature**

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## **ABSTRACT**

This research paper titled – ‘The Polyglot’s Bridge: Navigating Fusion, Friction, and Folklore in Multilingual Literature’ investigates the transformative power of linguistic diversity as a primary engine for intercultural communication. Rather than viewing language as a static container of information, this study positions multilingual texts as dynamic sites of cultural fusion where the intersection of disparate tongues fosters a unique hybrid identity. The narrative explores how folklore - harvested from a tapestry of languages serves as a catalyst for cultural sensibility, grounding global dialogues in shared ancestral wisdom. However this bridge is not without its structural tensions. The research critically examines the political angles inherent in intercultural dialogue and the inherent scope for misconstruing meaning within a multilingual discourse. It argues that while cultural specificity often acts as a formidable obstacle to seamless communication, it simultaneously serves as the “grit” that makes the pearl of empathy possible.

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# **The Oversoul Across Languages: Transcendentalist Spiritual Unity in Multilingual Literary Traditions**

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## **ABSTRACT**

This paper explores the concept of spiritual unity as articulated in American Transcendentalism and examines its resonance within multilingual literary traditions that function as mediums of intercultural communication. Central to this inquiry is Ralph Waldo Emerson’s notion of the “Oversoul,” a universal spiritual presence that connects all individuals beyond the boundaries of language, culture, and geography. The study places this idea in dialogue with literary expressions emerging from diverse linguistic traditions, particularly within the Indian multilingual context, where translation, adaptation, and cross-cultural narration foster shared ethical and emotional understanding. By analyzing how spiritual interconnectedness is expressed through varied symbolic systems, metaphors of nature, and inward modes of reflection, the paper argues that multilingual literature becomes a site where transcendental unity is not only represented but also enacted. Further, the paper investigates how the movement of ideas across languages deepens intercultural empathy and challenges rigid notions of cultural separateness. Through a comparative reading of selected Transcendentalist texts alongside multilingual literary works, the study highlights how spiritual experience often exceeds linguistic boundaries, making translation an act of ethical as well as aesthetic mediation. Such a perspective reinforces literature’s role as a bridge that nurtures mutual recognition and shared humanity. In an era marked by cultural fragmentation and ideological divisions, revisiting Transcendentalist spiritual philosophy alongside multilingual literary practices offers a humanistic framework for dialogue, inclusivity, and global cultural understanding.

**Keywords:** Oversoul, Transcendentalism, Multilingual Literature, Intercultural Communication, Spiritual Unity

# **From Sanskrit to Street Slang: Linguistic Layering in Contemporary Indian Literature**

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## **ABSTRACT**

Contemporary Indian literature in English frequently employs multilingual strategies that mirror India's layered cultural and linguistic realities. This paper explores linguistic layering as a form of intercultural communication, focusing on how classical, and urban linguistic registers coexist within literary narratives to produce meaning across cultural boundaries. The study argues that linguistic layering functions as a deliberate narrative and communicative strategy through which writers negotiate identity, power, and social difference. The paper undertakes a close textual analysis of Arundhati Roy's *The Ministry of Utmost Happiness* and Vikram Chandra's *Sacred Games*. Methodologically, the study adopts a qualitative approach, drawing on sociolinguistic and pragmatic frameworks, particularly the concepts of code-switching, code-mixing, register variation, and culturally embedded speech acts. Intercultural communication theory is used to analyse how linguistic choices shape reader interpretation and facilitate dialogue between differing cultural worldviews within the text. The analysis pays special attention to moments where untranslated or partially translated language interrupts narrative fluency, compelling readers to engage with cultural difference rather than consume it seamlessly. The paper contends that linguistic layering in contemporary Indian literature enables a form of intercultural communication that resists linguistic standardisation and foregrounds cultural plurality.

**Keywords:** Multilingualism, Intercultural communication, Indian English fiction, Code-switching

## **Intercultural Exchange and Cultural Mediation in Silappatikaram and Manimekalai**

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## **ABSTRACT**

The classical Tamil epics *Silappatikaram* and *Manimekalai* represent a crucial phase in the cultural history of South India, during which literary production became a significant site of intercultural exchange. Emerging from a multilingual and multi-religious milieu, these texts demonstrate how Tamil literary culture interacted with Jain and Buddhist philosophical traditions as well as broader pan-Indian ethical systems. This interaction enabled the epics to function as cultural bridges, mediating between regional identity and transregional spiritual discourses. *Silappatikaram* integrates Tamil social values with pan-Indian notions of dharma and justice through the figure of Kannagi, whose narrative universalizes localized experiences of suffering and moral righteousness. *Manimekalai* extends this intercultural framework through its explicit engagement with Buddhist philosophy, emphasizing compassion, impermanence, and renunciation. Together, the epics illustrate how literary narratives translate religious doctrines into culturally accessible forms, thereby facilitating the circulation of spiritual ideas across linguistic and cultural boundaries. Adopting a comparative and intercultural analytical framework, this paper examines narrative strategies, religious imagery, and ethical motifs in both texts. It argues that these epics not only reflect cultural plurality but actively shape intercultural understanding by synthesizing diverse traditions within a Tamil literary structure.

**Keywords:** *Silappatikaram*, *Manimekalai*, Tamil epics, intercultural exchange, Jainism, Buddhism, cultural mediation, multilingualism.

# भाषाओं और संस्कृतियों भाषाओं और संस्कृतियों की समझ बढ़ाने में साहित्य की भूमिका

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## सारांश

साहित्य किसी भी समाज की आत्मा होता है। यह केवल मनोरंजन का साधन नहीं, बल्कि भाषा, संस्कृति, इतिहास और जीवन-मूल्यों को समझने का सशक्त माध्यम है। भाषाओं और संस्कृतियों की समझ को गहरा करने में साहित्य की भूमिका अत्यंत महत्वपूर्ण है। **और संरक्षण में भूमिका**

साहित्य भाषा को समृद्ध करता है। कविताएँ, कहानियाँ, नाटक और उपन्यास शब्दावली को बढ़ाते हैं, व्याकरण को सुदृढ़ करते हैं और अभिव्यक्ति की नई शैलियाँ विकसित करते हैं। साहित्य के माध्यम से भाषा की शुद्धता, सौंदर्य और प्रवाह बना रहता है। **का दर्पण** साहित्य समाज की परंपराओं, रीति-रिवाजों, विश्वासों और जीवन-शैली को प्रतिबिंबित करता है। विभिन्न कालों का साहित्य पढ़कर उस समय की सामाजिक व्यवस्था, धार्मिक मान्यताओं और सांस्कृतिक मूल्यों को समझा जा सकता है। **सहिष्णुता की समझ**

भिन्न भाषाओं और संस्कृतियों का साहित्य पढ़ने से विविधता के प्रति सम्मान और सहिष्णुता विकसित होती है। यह हमें अलग-अलग समाजों के अनुभवों, संघर्षों और संवेदनाओं से जोड़ता है **और सामाजिक चेतना**

साहित्य ऐतिहासिक घटनाओं और सामाजिक परिवर्तनों को जीवंत रूप में प्रस्तुत करता है। इससे पाठक अतीत को समझते हैं और वर्तमान समाज की समस्याओं पर विचारशील दृष्टि विकसित करते हैं। **का विकास**

साहित्य करुणा, प्रेम, न्याय, समानता और नैतिकता जैसे मानवीय मूल्यों को सुदृढ़ करता है। पात्रों के अनुभवों के माध्यम से पाठक आत्मचिंतन करते हैं और संवेदनशील बनते हैं। **सेतु का कार्य**

अनुवाद साहित्य विभिन्न भाषाओं और संस्कृतियों के बीच सेतु बनता है। इससे एक भाषा की श्रेष्ठ कृतियाँ दूसरी भाषाओं के पाठकों तक पहुँचती हैं और वैश्विक समझ बढ़ती है।

## निष्कर्ष

इस प्रकार, साहित्य भाषाओं को जीवंत रखता है और संस्कृतियों की गहरी समझ प्रदान करता है। यह समाज को जोड़ने, विचारों के आदान-प्रदान और मानवीय संवेदनाओं के विकास में अहम भूमिका निभाता है। इसलिए भाषाओं और संस्कृतियों की समग्र समझ के लिए साहित्य का अध्ययन अनिवार्य है।

## बहुभाषी साहित्य : सांस्कृतिक समरसता का सशक्त माध्यम

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## सारांश

भारत बहुभाषी और बहुसांस्कृतिक समाज का प्रमुख उदाहरण है, जहाँ भाषा सांस्कृतिक पहचान और सामाजिक स्मृति की वाहक है। यह शोध पत्र बहुभाषी साहित्य की अवधारणा तथा सांस्कृतिक समरसता के निर्माण में उसकी भूमिका का विश्लेषण करता है। यह अध्ययन दर्शाता है कि बहुभाषिकता विभिन्न संस्कृतियों के बीच संवाद स्थापित कर सह-अस्तित्व, पारस्परिक सम्मान और राष्ट्रीय एकता को सुदृढ़ करती है। भारतीय साहित्य में भाषाई अंतर्संबंधों ने सांस्कृतिक आदान-प्रदान को बढ़ावा दिया है, जिससे समावेशी सामाजिक दृष्टिकोण विकसित हुआ है। अतः बहुभाषी साहित्य सामाजिक समरसता का एक सशक्त आधार सिद्ध होता है।

# **Dramatizing Indian Culture through Innovative Stagecraft: Subjectivity as an Essential Element of Translation Studies in the Selected Plays of Mahesh Dattani, Girish Karnad, and Asif Currimbhoy**

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## **ABSTRACT**

This paper examines the dramatization of Indian culture through innovative stagecraft in selected plays of Mahesh Dattani, Girish Karnad, and Asif Currimbhoy, foregrounding subjectivity as a central concern in Translation Studies. Indian English drama, particularly in the post-independence period, emerges as a culturally layered and performatively complex space where translation functions not merely as linguistic transfer but as a subjective and interpretative act shaped by the playwright's vision, cultural memory, and theatrical conventions. The study analyzes how these dramatists employ innovative stagecraft techniques—such as non-linear narratives, mythic reinterpretation, symbolic spaces, multilingualism, and performative hybridity—to negotiate Indian cultural realities while engaging translation as a culturally embedded process.

Drawing upon contemporary theories of Translation Studies, the paper argues that subjectivity plays a decisive role in mediating cultural meaning, especially in dramatic texts where performance, audience reception, and staging intersect with translation choices. Karnad's reworking of myths, Dattani's urban socio-cultural concerns, and Currimbhoy's experimental theatrical forms exemplify how translated and transcreated dramatic texts foreground the translator-playwright's subjective agency. By situating stagecraft within the framework of translation, the paper highlights how Indian culture is not merely represented but actively reconstructed through subjective interpretative strategies.

**Keywords:** Indian English drama, translation studies, innovative stagecraft, cultural translation

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## **The Frontier of Meaning: Mapping Untranslatability in Cross-Cultural Communication**

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## **ABSTRACT**

This research investigates the theoretical and practical implications of untranslatability, challenging the traditional view of translation as a purely transparent process of linguistic substitution. By analysing the inherent “gaps” between languages, this paper argues that untranslatability is not a failure of communication, but rather a testament to the semiotic richness and unique worldview inherent in every tongue. The study begins by dissecting the friction between denotative meaning and connotative resonance—the emotional and historical weight a word carries within its native context. Using examples such as the Portuguese *saudade* or the Japanese *komorebi*, the research explores how these concepts resist reduction into English approximations, revealing that language actively constructs reality rather than merely labelling it. Furthermore, the paper evaluates the methodological tension between Foreignization and Domestication. It critiques the tendency of domestication to erase the “otherness” of a text, arguing instead for a visible translation practice that preserves the foreign character of the source. By examining the cognitive impact of these gaps, the research suggests that encountering the untranslatable prevents cultural erasure and fosters cultural hybridity. Ultimately, the findings assert that the “untranslatable” is the site where the most profound intercultural work occurs. A successful translation is redefined not as a perfect 1:1 equivalence, but as a transparent act that invites the reader to respect the linguistic world of the “Other” thereby expanding the boundaries of human expression.

**Keywords:** Semiotic Gap, Foreignization, Cultural Hybridity, Linguistic Relativity, Intercultural Mediation. 49

# Voices Across Borders: Folklore, Gender, and Cultural Sensibility in Multilingual Narratives

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## ABSTRACT

Folklore, as a living repository of collective memory, belief systems, and social values, plays a crucial role in shaping cultural sensibility across generations. In multilingual societies, folklore travels beyond linguistic boundaries through oral retellings, translations, adaptations, and performances, enabling diverse communities to engage with shared human experiences. This paper explores how folklore from multiple languages can foster cultural understanding while also revealing the layered intersections of gender and identity embedded within traditional narratives. By examining folk tales, songs, myths, and oral histories across linguistic traditions, the study highlights how women, marginalized genders, and socially silenced voices are represented, negotiated, and sometimes resisted within these narratives. Folklore often preserves patriarchal norms, yet it also carries subversive strands where female agency, resilience, and alternative gender roles emerge. The paper further argues that multilingual engagement with folklore encourages cultural sensibility by promoting empathy, comparative understanding, and respect for difference. Translation and performance become not just linguistic acts but cultural bridges that connect communities while retaining local specificities. Through a gender-aware lens, multilingual folklore studies can reveal how narratives both reflect and reshape social attitudes toward gender roles, power structures, and cultural belonging, this study positions folklore as a dynamic, translingual medium that nurtures intercultural awareness and critical reflection.

**Keywords:** Folklore, Cultural Sensibility, Gender Representation, Oral Traditions, Intercultural Understanding

# Gender in Translation: The Afterlives of Myth Across Media

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## ABSTRACT

This paper explores gender re-interpretation at the centre of mythic survival. Through a comparative study of The Ramcharitmanas (Gita Press edition) Along with The Śiva Purāṇa (Tr. by J.L Shastri) the Marvel Cinematic Universe (MCU), it argues that myths endure not because they remain unchanged, but because their gendered meanings are continuously re-worked across languages, audiences, and media forms. When narratives move from Sanskritic traditions to devotional verses, or from comic-book mythology to globally distributed cinema, they do more than shift linguistically—they re-negotiate the symbolic roles of masculinity, femininity, sacrifice, power, and moral authority. The study approaches gender not as a stable category but as a narrative structure shaped by re-interpretation. Figures such as Lord Rāma, Devi Sītā, Lord Śiva, and Devi Pārvatī, alongside Thor, Wanda Maximoff, and Captain Marvel, are examined as evolving archetypes whose identities are re-framed within changing cultural landscapes. Each act of retelling, translation, or adaptation generates subtle shifts in how strength, devotion, agency, and sovereignty are imagined. These reinterpretations reveal how myth functions as a living discourse rather than a fixed script. By foregrounding gender as the primary site of mythic transformation, this research proposes that multilingual storytelling enables cultural continuity through re-interpretation rather than repetition. In doing so, it demonstrates that myth does not merely reflect social values; it actively participates in re-shaping them.

**Keywords:** Myth, Culture, Gender Role, Narrative Shift, Power

## **Multilingualism and Cultural Exchange: A Study of Intercultural Communication through Literature**

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### **ABSTRACT**

India's multilingual ethos has given rise to a vibrant literary tradition that actively participates in cultural exchange and intercultural communication. Literature produced in multiple languages reflects the interaction of diverse cultural values, social practices, and historical experiences. This paper examines the role of multilingualism in literature as a significant medium of cultural exchange and intercultural dialogue in the Indian context. The study focuses on literary texts written in various Indian languages and their translations to explore how narratives move across linguistic boundaries and facilitate communication among culturally diverse communities. Multilingual literature not only preserves regional and cultural specificity but also enables cross-cultural understanding by allowing readers access to unfamiliar social realities and perspectives. Through themes such as identity, belonging, marginalization, and coexistence, literary texts contribute to the negotiation of cultural meanings and mutual understanding. Adopting a qualitative and analytical approach, the paper highlights how multilingual literary practices promote inclusivity and challenge cultural hierarchies. It also discusses the relevance of translation as a crucial tool in enhancing cultural exchange and widening the reach of regional literatures. Furthermore, the paper emphasizes the pedagogical value of multilingual literature in higher education, where exposure to diverse linguistic texts can foster intercultural awareness and sensitivity among students. The study concludes that multilingualism in literature plays a vital role in strengthening intercultural communication by encouraging dialogue, empathy, and cultural exchange in a linguistically diverse society like India.

**Keywords:** Multilingualism, Cultural Exchange, Intercultural Communication, Translation, Indian Literature

## **Fractured Voices and Multilingual Subjectivities in Shazia Omar's Like a Diamond in the Sky**

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### **ABSTRACT**

This paper examines Shazia Omar's *Like a Diamond in the Sky* as a culturally layered feminist narrative that negotiates gendered identity through multilingual expression and urban experience in contemporary South Asia. Set against the backdrop of Dhaka's socio-political turbulence, the novel foregrounds a woman's interior struggle with desire, addiction and selfhood. However, it simultaneously engages with broader questions of class, language and cultural belonging. The study situates the text within Gender and Cultural Studies to explore how multilingual narration becomes a tool for articulating fractured subjectivities in a postcolonial patriarchal society. Methodologically, the paper adopts a qualitative textual analysis informed by feminist literary criticism, cultural studies and multilingual narrative theory. Close reading is combined with contextual analysis to examine narrative voice and linguistic shifts between English and Bangla. The paper studies how language functions as a medium of expression and a cultural marker. Language here reflects power, intimacy and resistance. The proposed findings suggest that the novel employs multilingualism as a feminist strategy that disrupts dominant and monolithic narratives of South Asian womanhood. Rather than presenting empowerment as resolution, the text insists on ambiguity, vulnerability and contradiction as lived realities of gendered existence. The paper argues that *Like a Diamond in the Sky* expands the scope of South Asian feminist fiction by centering female interiority and by using language hybridity to challenge cultural silences around sexuality, addiction and violence. Therefore, the study positions the novel as a significant intervention in gendered cultural discourse. It demonstrates that multilingual narratives can open ethically complex spaces for representing women's lived experiences.

**Keywords:** Gender; Subjectivity; Multilingual Narratives; Feminism; Culture; Identity

## बहुभाषी साहित्य : भाषा और संस्कृति का प्रचार—प्रसार

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### सारांश

भारत एक बहुभाषी देश है। यहाँ हिन्दी, अंग्रेजी, उर्दू, बंगाली, तमिल, तेलगु, मराठी, पंजाबी आदि कई भाषाएँ बोली जाती हैं। जब कोई लेखक अपनी रचना में एक से अधिक भाषाओं का प्रयोग करता है तथा अपनी रचना को अलग-अलग भाषाओं में लिखता है तो उसे बहुभाषी साहित्य कहा जाता है। भारत में बहुभाषी साहित्य की परंपरा अत्यंत प्राचीन है। कबीर, तुल्सीदास, प्रेमचंद जैसे लेखकों की रचनाओं में कई भाषाओं के शब्द मिलते हैं। बहुभाषी साहित्य लोगों को सुनना और समझना सिखाता है। यह सांस्कृतिक पुल की तरह कार्य करता है। बहुभाषी साहित्य ज्ञान, भावना और संस्कृति को साझा करने का सरल और प्रभावी माध्यम है। यह लोगों को जोड़ता है और समाज को अधिक समावेशी बनाता है। उदाहरण स्वरूप: जब किसी क्षेत्र की लोककथा, कविता या उपन्यास दूसरी भाषा में पढ़ा जाता है, तो पाठक उस संस्कृति से भावनात्मक रूप से जुड़ जाता है। इससे सांस्कृति दूरी कम होती है और आपसी सौहार्द बढ़ता है। भाषा केवल संवाद का साधन नहीं, बल्कि संस्कृति की वाहक होती है। जब कोई साहित्यिक रचना एक भाषा से दूसरी भाषा में पहुँचती है तो उसके साथ उस समाज की परंपराएँ, मूल्य, विश्वास और जीवन-दृष्टि भी यात्रा करती है। इस प्रकार बहुभाषी साहित्य विभिन्न संस्कृतियों के बीच सेतु का कार्य करता है। अतः हम कह सकते हैं कि भाषाएँ भिन्न-भिन्न हो सकती हैं परंतु भावनाएँ समान होती हैं। प्रेम, करुणा, संघर्ष, पीड़ा और आशा जैसे भाव हर संस्कृति में पाए जाते हैं। बहुभाषी साहित्य इन समान भावनाओं को सामने लाकर मानव समाज को एक सूत्र में बाँधता है। बहुभाषी साहित्य दर्शाता है कि भाषा भिन्नता का कारण नहीं, अपितु विविधता में एकता का माध्यम बन जाती है।

**मुख्य शब्द** – बहुभाषी साहित्य, भारतीय संस्कृति, भाषा और संस्कृति, मानवीय भावनाएँ, विविधता में एकता।

# Literature as a Cultural Bridge in a Multilingual World

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## ABSTRACT

In a multilingual and culturally diverse world, literature functions as a bridge that connects audiences across linguistic, historical, and social boundaries. This paper explores Bertolt Brecht's *Mother Courage and Her Children* as a prime example of European drama facilitating intercultural understanding while promoting critical reflection. Set during the Thirty Years' War, the play examines the moral and practical struggles of Mother Courage, whose survival strategies reveal universal themes of human resilience, ethical compromise, and the social consequences of war. Brecht's use of the *Verfremdungseffekt* (alienation effect), episodic structure, and interspersed songs resists emotional immersion, encouraging audiences to engage cognitively and ethically rather than purely emotionally. In a multilingual context, these techniques allow the play to transcend language barriers, enabling comprehension and empathy even when mediated through translation or performance in diverse cultural settings. The paper highlights how adaptations and staging in different linguistic environments preserve the play's critical and moral impact, demonstrating literature's capacity to foster dialogue across cultures.

**Keywords:** Literature, Cultural Bridge; Multilingualism; European Drama; Bertolt Brecht; Mother Courage, Children; Intercultural Dialogue

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# Literature as a Tool for Empathy in Harold Pinter's 'The Birthday Party'

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## ABSTRACT

Literature functions as a powerful medium for cultivating empathy by enabling readers to inhabit the emotional, psychological, and social realities of others. Through narrative immersion, characterization, and dramatic tension, literary works encourage audiences to move beyond personal perspectives and engage with complex human experiences. Harold Pinter's *The Birthday Party* exemplifies this empathetic potential by presenting characters whose vulnerabilities, fears, and silences reveal the fragility of human identity under social and psychological pressure. Pinter's dramatic technique—marked by pauses, ambiguity, and seemingly mundane dialogue—draws viewers into an atmosphere of unease that mirrors the inner turmoil of Stanley Webber, the play's central figure. Stanley's anxiety, confusion, and loss of agency evoke empathy not through explicit exposition, but through subtle emotional cues and oppressive interactions with Goldberg and McCann. The audience is compelled to sense Stanley's isolation and psychological disintegration, thereby experiencing his distress on an affective level. This emotional participation deepens understanding of themes such as power, alienation, and the fear of the unknown. Moreover, Pinter's portrayal of Meg and Petey highlights everyday human needs for recognition, affection, and stability. Their ordinary concerns contrast sharply with the play's underlying menace, reminding audiences of the delicate balance between normalcy and chaos. By presenting characters who are neither heroic nor villainous but profoundly human, Pinter encourages spectators to acknowledge shared vulnerabilities. Thus, *The Birthday Party* demonstrates how literature and drama foster empathy by engaging emotional imagination, exposing hidden anxieties, and revealing the subtle dynamics of control and identity. Through its exploration of psychological tension and human uncertainty, the play

**Keywords:** Dramatic technique, psychological realism, Theatre of the Absurd, silence and pauses, power and oppression etc.

# **Literature as a Cultural Bridge: Fostering Empathy through Intercultural Communication in Multilingual India**

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## **ABSTRACT**

India's multilingual literary landscape provides a rich platform for intercultural communication, where literature serves as a vital medium for fostering empathy and cultural understanding. In a society marked by linguistic, regional, and cultural diversity, literary texts written in different Indian languages and their translations enable dialogue among communities by representing varied social realities, traditions, and lived experiences. This paper explores how literature functions as a cultural bridge by promoting empathy and facilitating intercultural communication in multilingual India. The study examines select multilingual literary narratives, including regional writings, folk traditions, and translated texts, to analyze how they articulate issues of identity, marginalization, and cultural difference. By engaging readers emotionally and intellectually, these texts encourage an empathetic understanding of the "other" and help transcend cultural prejudices and stereotypes. The paper adopts a qualitative and interpretative approach to highlight how storytelling and shared human experiences embedded in multilingual literature contribute to mutual respect and social harmony. Furthermore, the paper emphasizes the pedagogical significance of incorporating multilingual literary texts in higher education to cultivate intercultural sensitivity among learners. It argues that literature, beyond its aesthetic value, plays a crucial role in strengthening empathy-driven intercultural communication in a pluralistic society like India. Thus, multilingual literature emerges as an essential cultural connector that nurtures inclusivity and coexistence in a multicultural nation.

**Keywords:** Multilingual Literature, Intercultural Communication, Empathy, Cultural Diversity, Indian Literature

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# **Kamala Markandaya's Two Virgins: A Literary Document of Cultural Mediation and Multicultural Consciousness**

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## **ABSTRACT**

Two Virgins, by Kamala Markandaya, directly challenges postcolonial Indian English fiction. It explores how a community grapples with the pressure of Western modernity and its effect on self-identity. The story, set in a traditional South Indian village, follows two sisters, Lalitha and Saroja, who are taking different paths as Western influence approaches. Their varied responses reveal the complexities and tensions that arise from cultural interaction. Through these lives, the village itself fashions an interesting place at which old ways meet new, imported ideas. Instead of presenting multiculturalism as a seamless blend, the novel exposes the inequalities, conflicts, and ethical dilemmas that arise when cultures meet. It focuses on the inner vulnerabilities of individuals, particularly women, who navigate between traditional expectations and changing influences. In the end, Markandaya offers a cautious and reflective view on multiculturalism: she promotes moral awareness, encourages cultural self-reflection, and advocates for selective adaptation instead of blind assimilation or complete rejection (Bhabha, 1994). This book reveals how people, especially women, feel caught between the old ways and the new. The study claims that the book provides a strong critique of multiculturalism, focusing on moral perception, cultural understanding, and practical change. It offers insights into the downsides of naive cultural mixing. The book enhances postcolonialist discussions that stress balance and integration instead of division and submission (Ashcroft, Griffiths, & Tiffin, 2002)

**Keywords:** Multiculturalism; Cultural Transition; Identity Formation; Tradition and Modernity; Gender and Cultural Vulnerability; Cultural Hybridity; Western Modernity; Ethical Negotiation

## बहुभाषी साहित्य: विभिन्न संस्कृतियों को जोड़ने का माध्यम

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### सारांश

बहुभाषी समाज में साहित्य केवल अभिव्यक्ति का साधन नहीं, बल्कि विभिन्न संस्कृतियों के बीच संवाद और समन्वय स्थापित करने का प्रभावी माध्यम है। विश्व के प्रत्येक समाज में भाषा उसकी सांस्कृतिक पहचान को प्रतिबिंबित करती है और जब विभिन्न भाषाओं का साहित्य एक-दूसरे से संवाद करता है, तब सांस्कृतिक सीमाएँ स्वतः विस्तृत हो जाती हैं। बहुभाषी साहित्य विभिन्न भाषाओं, परंपराओं, लोकविश्वासों और जीवन-दृष्टियों को एक साझा मंच प्रदान करता है, जिससे आपसी समझ और सह-अस्तित्व की भावना विकसित होती है।

आज के वैश्वीकरण के युग में, जहाँ भाषायी विविधता के साथ-साथ सांस्कृतिक टकराव की संभावनाएँ भी बढ़ी हैं, वहाँ बहुभाषी साहित्य सांस्कृतिक सेतु का कार्य करता है। अनुवाद, पुनर्कथन और बहुभाषी रचनात्मक लेखन के माध्यम से एक संस्कृति की संवेदनाएँ दूसरी संस्कृति तक पहुँचती हैं। इससे न केवल सांस्कृतिक जागरूकता बढ़ती है, बल्कि सहानुभूति, सहिष्णुता और मानवीय मूल्यों का भी विकास होता है।

भारतीय संदर्भ में बहुभाषी साहित्य का महत्व और अधिक बढ़ जाता है, क्योंकि यहाँ भाषायी और सांस्कृतिक विविधता अत्यंत व्यापक है। विभिन्न भारतीय भाषाओं का साहित्य राष्ट्रीय एकता को सुदृढ़ करने में महत्वपूर्ण भूमिका निभाता है। इस प्रकार कहा जा सकता है कि बहुभाषी साहित्य सांस्कृतिक संवाद को सशक्त बनाकर सामाजिक समरसता और वैश्विक समझ को बढ़ावा देता है।

## बहुभाषी साहित्य से सांस्कृतिक समाज का विकास

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### सारांश

जब साहित्य एक से अधिक भाषाओं में रचा और पढ़ा जाता है, तब उसे बहुभाषी साहित्य कहा जाता है। यह साहित्य अनेक भाषाओं, परंपराओं और रीति-रिवाज को जोड़ते हुए सांस्कृतिक समझ के विकास में महत्वपूर्ण भूमिका निभाता है। जिससे सांस्कृतिक दूरी कम होती है और आपसी समझ बढ़ती है। कहानियों, नाटकों उपन्यास और कविताओं के माध्यम से बहुभाषी साहित्य आम जनजीवन को सामने लाता है। साहित्यकारों की रचनाएं अलग-अलग भाषाओं में पढ़ी जाती हैं और फिर उनका अनुवाद करके व्यापक सांस्कृतिक चेतना को जागृत किया जाता है। आज के वैश्विक दौर में बहुभाषी साहित्य की भूमिका दिन प्रतिदिन बढ़ती जा रही है। यह बहुभाषी साहित्य में विविधता में एकता, सम्मान, भाईचारा और सांस्कृतिक विरासत के विकास के मूल्य को सीखना है। भारत जैसे देश में बहुभाषी साहित्य केवल मनोरंजन का साधन न होकर सामाजिक चेतना का भी माध्यम है। संस्कृति समाज की आत्मा होती है। साहित्य संस्कृति का बिंब भी होता है। लोक कथाएं, कहावतें, लोकगीत और मुहावरे स्थानीय भाषा और संस्कृति को जीवित रखते हैं। जब एक भाषा की संस्कृति दूसरी भाषा की संस्कृति तक पहुंचती है तो इससे सांस्कृतिक धरोहर का संरक्षण होता है और समाज अपनी जड़ों से जुड़ा रहता है। इसे संस्कृत समाज अधिक खुला और प्रगतिशील बनता है।

# **Political Consciousness Through Intercultural Dialogue in India Shastra: Reflections on the Nation in Our Time**

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## **ABSTRACT**

This paper investigates the construction of political consciousness through intercultural dialogue in Shashi Tharoor's *India Shastra: Reflections on the Nation in Our Time*, positioning the text as a critical site for examining the intersection of culture, power, and democratic imagination in contemporary India. Moving beyond interpretive frameworks that approach the work as a thematic collection of political essays, the paper argues that Tharoor advances a dialogic model of nationhood in which political awareness emerges through sustained engagement with cultural plurality, historical memory and global political discourses. Drawing upon theoretical perspectives from political philosophy, postcolonial studies, and intercultural communication, the research situates *India Shastra* within broader debates on nationalism, secularism, and democratic legitimacy. It demonstrates how Tharoor conceptualizes the Indian nation as a dynamic political community shaped by continuous negotiation between inherited civilizational traditions and the normative demands of modern constitutional democracy. Particular attention is given to the ways in which colonial legacies, transnational cultural exchanges, and India's evolving role in international forums contribute to the formation of a reflective and ethically grounded political subjectivity. It explores how debates surrounding identity, inclusion, and representation in Tharoor's reflections cultivate a form of political consciousness that resists majoritarian closure and affirms pluralist democratic values. The study further contends that Tharoor's engagement with cultural diplomacy and global citizenship extends political awareness beyond the national sphere, situating Indian democracy within a broader matrix of global responsibility and moral agency.

**Keywords:** Political consciousness, intercultural dialogue, Indian democracy, nationalism, postcolonial politics, global identity, pluralism

## बहुभाषी साहित्य: विभिन्न संस्कृतियों को जोड़ने का माध्यम वीना

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जी वी एम गर्ल्स कॉलेज सोनीपत

### बहुभाषी कहानियाँ और कविताओं से सांस्कृतिक जागरूकता

बहुभाषी कहानियाँ और कविताएँ किसी भी समाज की सांस्कृतिक विविधता को समझने और सराहने का प्रभावशाली माध्यम होती हैं। भारत जैसे बहुभाषी और बहुसांस्कृतिक देश में भाषा केवल संवाद का साधन नहीं, बल्कि संस्कृति, परंपरा, रीति-रिवाज और जीवन-मूल्यों की संवाहक भी है। जब हम विभिन्न भाषाओं में रचित साहित्य को पढ़ते हैं, तो हमें अलग-अलग क्षेत्रों की जीवन-शैली, लोक-विश्वास, इतिहास और भावनात्मक संसार की झलक मिलती है। इससे हमारे भीतर सांस्कृतिक जागरूकता और संवेदनशीलता विकसित होती है। बहुभाषी कहानियाँ हमें यह सिखाती हैं कि हर संस्कृति की अपनी विशिष्ट पहचान होती है, जिसे सम्मान देना आवश्यक है। उदाहरण के लिए, हिंदी, तमिल, बांग्ला, मराठी या उर्दू साहित्य की कहानियाँ अपने-अपने समाज की समस्याओं, उत्सवों, पारिवारिक संबंधों और नैतिक मूल्यों को अभिव्यक्त करती हैं। इन कहानियों को पढ़कर पाठक यह समझ पाता है कि भिन्नता के बावजूद सभी संस्कृतियों में मानवीय भावनाएँ समान होती हैं—जैसे प्रेम, करुणा, त्याग और सहानुभूति। इसी प्रकार, विभिन्न भाषाओं की कविताएँ अपने क्षेत्र की प्रकृति, लोक-संगीत, लोक-परंपराओं और सामाजिक परिस्थितियों को शब्दों में पिरोती हैं। कविताओं की लय और भाव-गहराई पाठक के मन में उस संस्कृति के प्रति अपनापन जगाती है। जब विद्यार्थी बहुभाषी साहित्य से परिचित होते हैं, तो उनमें सहिष्णुता, विविधता के प्रति सम्मान और राष्ट्रीय एकता की भावना सुदृढ़ होती है। बहुभाषी साहित्य वैश्विक स्तर पर भी सांस्कृतिक आदान-प्रदान को बढ़ावा देता है। अनुवाद के माध्यम से एक देश की कहानियाँ और कविताएँ दूसरे देश के लोगों तक पहुँचती हैं, जिससे विभिन्न संस्कृतियों के बीच समझ और सहयोग बढ़ता है।

अतः स्पष्ट है कि बहुभाषी कहानियाँ और कविताएँ केवल साहित्यिक अभिव्यक्ति नहीं, बल्कि सांस्कृतिक जागरूकता का सशक्त साधन हैं। वे हमें विविधता में एकता का संदेश देती हैं और मानवता के साझा मूल्यों को पहचानने की प्रेरणा प्रदान करती हैं।

# Speaking from the Silenced Space: Multilingual Narrative Strategies in Kavita Kane's Lanka's Princess

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## ABSTRACT

Kavita Kane's *Lanka's Princess* represents a remarkable contribution to the developing genre of Indian English feminist mythological fiction. This novel distinguishes itself by re-centering the epic Ramayana narrative around Surpanakha, a character historically relegated to the periphery. Although current academic studies have primarily focused on feminist reinterpretations, investigations of marginality and the revisionist approach to mythmaking present in the text, the novel's pioneering application of multilingual narrative techniques has received relatively limited attention from academics. The paper asserts that *Lanka's Princess* strategically utilizes narrative multilingualism, transcending mere linguistic diversity to include the dynamic interaction of varied ideological, emotional and cultural perspectives, thereby contesting the singular authority typically linked to the epic form. This paper extensively examines how Kane creates a dialogic narrative environment by utilizing Mikhail Bakhtin's theories of polyphony and heteroglossia, which emphasize the diversity of voices and perspectives in a text, alongside Homi K. Bhabha's notion of the "Third Space," a realm of negotiation and hybridity. The research investigates how women's emotional experiences, frequently disregarded in conventional narratives, and their historically suppressed perspectives serve as alternative storytelling methods. These alternative narratives provide novel reinterpretations of collective memory and contest conventional historical explanations. This study emphasizes the importance of narrative multiplicity as a powerful form of feminist resistance, finally establishing *Lanka's Princess* as a transformative work that redefines the conventional landscape of myth into a contested and richly dialogic arena.

**Keywords:** Kavita Kane; *Lanka's Princess*; multilingual narratives; polyphony; feminist mythological retelling; silenced voices; Indian English fiction; cultural hybridity

# **A Diasporic Reading of Jhumpa Lahiri's *The Namesake* as a Cultural Site**

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## **ABSTRACT**

Jhumpa Lahiri's *The Namesake* can be read as a diasporic text that examines the complexities of migrant identity formed at the intersection of homeland memory and host-country assimilation. Rather than framing identity as a binary choice between Bengali tradition and American culture, the novel presents it as a fluid, hybrid process shaped by displacement and cultural negotiation. The narrative follows the Ganguli family's migration from Calcutta to Massachusetts, positioning Gogol Ganguli as a representative figure of the second-generation diaspora who struggles to reconcile inherited cultural values with the pull of American individualism. Gogol's name, derived from the Russian writer Nikolai Gogol, occupies a culturally ambiguous space, reflecting the layered nature of diasporic identity. Neither fully Indian nor American, the name symbolizes his sense of unbelonging while simultaneously anchoring him to his father's migrant past. His rejection of the name mirrors the second-generation diasporic desire to distance oneself from ethnic markers, while his later acceptance signifies a renewed connection to ancestral memory. The shift from his pet name "Gogol" to his formal name "Nikhil" illustrates his attempt to negotiate between the cultural world of his parents and his American social environment. The first-generation immigrants, Ashoke and Ashima, embody the diasporic condition through their efforts to recreate a sense of home in a foreign land. By maintaining Bengali language, food, and rituals, they preserve cultural continuity while adapting to life in the United States. In contrast, the second generation inhabits what can be described as a "third space," where cultural identity is not inherited intact but reconstructed through selective assimilation and eventual recognition of ethnic roots. Lahiri portrays this hybrid space as both disorienting and transformative, particularly in Gogol's gradual acceptance of familial and cultural responsibility. The Ganguli household functions as a diasporic cultural site—a domestic space where memories of the homeland are sustained within an American landscape. Ashima's gradual adjustment to American society, including her professional independence, demonstrates the evolving nature of diasporic belonging. Following his father's death, Gogol confronts the emotional weight of migration and loss, leading him to reconcile his American ideals of autonomy with his Indian sense of familial obligation. His relationships with Maxine and Moushumi further reflect his attempts to navigate between dominant American culture and diasporic affiliation. By the end of the novel, *The Namesake* affirms diaspora not as a state of cultural loss but as a condition of negotiated identity. Gogol's journey culminates in an understanding of heritage as a source of continuity rather than constraint, allowing him to bridge his parents' migrant past with his own evolving future.

## अंजु दुआ जैमिनी की कहानियों में भाषाई विविधता और सांस्कृतिक समन्वय: एक विश्लेषणात्मक अध्ययन

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यह शोध-पत्र समकालीन हिंदी कथा-साहित्य की सशक्त कहानीकार अंजु दुआ जैमिनी की कहानियों में नारी की स्थिति, उसकी चेतना, सामाजिक दायित्व और सांस्कृतिक संदर्भों का विश्लेषण प्रस्तुत करता है। उनकी रचनाओं में स्त्री केवल संवेदना की प्रतीक नहीं, बल्कि संघर्ष, आत्मविश्वास और परिवर्तन की वाहक के रूप में सामने आती है। जैमिनी के स्त्री-पात्र पारंपरिक सामाजिक संरचनाओं के भीतर रहते हुए भी अपनी पहचान और अधिकारों के प्रति सजग दिखाई देते हैं। वे परिवार और समाज की जिम्मेदारियों का निर्वाह करते हुए आत्मसम्मान और स्वतंत्र सोच का परिचय देती हैं।

लेखिका ने स्त्री-जीवन की सूक्ष्म मनोवैज्ञानिक स्थितियों, उसके अंतर्द्वंद्व, त्याग, पीड़ा और आत्मबल को अत्यंत सहज और प्रभावशाली ढंग से अभिव्यक्त किया है। उनकी कहानियों में लोक-संवेदना, पारिवारिक संबंधों की ऊष्मा तथा बदलते सामाजिक मूल्यों का संतुलित चित्रण मिलता है। साथ ही, भाषा के स्तर पर सरलता, संवादधर्मिता और बोलचाल के प्रयोग कथानक को स्वाभाविक और जीवंत बनाते हैं। यह भाषिक सहजता पाठक को पात्रों के निकट ले आती है और कथा के साथ आत्मीय संबंध स्थापित करती है।

अंजु दुआ जैमिनी की कहानियाँ परंपरा और आधुनिकता के बीच सेतु का कार्य करती हैं। उनके स्त्री-पात्र समाज में अपनी भूमिका को नए दृष्टिकोण से परिभाषित करते हैं और सकारात्मक परिवर्तन की संभावनाओं को उजागर करते हैं। इस प्रकार उनकी कहानियाँ नारी-अनुभवों की विविधता, आत्मसाक्षात्कार और सामाजिक योगदान की सार्थक अभिव्यक्ति बनकर आधुनिक स्त्री-विमर्श को एक संतुलित और मानवीय दिशा प्रदान करती हैं।

**मुख्य शब्द :** नारी चेतना, समकालीन हिंदी कथा-साहित्य, स्त्री-अस्मिता, सामाजिक दायित्व, सांस्कृतिक परिप्रेक्ष्य, स्त्री-विमर्श।

# **Accio Resistance: Harry Potter, Global Fandom, and Intercultural Politics of Dystopia**

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## **ABSTRACT**

Though widely celebrated as fantasy, the Harry Potter series contains significant dystopian dimensions—authoritarian governance, surveillance, propaganda, bureaucratic manipulation, and systemic exclusion. This paper examines how these dystopian motifs, as they circulate across cultures through global readership and fandom, function as a medium of intercultural communication and collective political imagination. Rather than remaining confined to a single linguistic or national context, the Potterverse operates as a shared cultural text through which diverse communities interpret, negotiate, and contest power structures.

Drawing on dystopian theory and fan studies, the paper explores how readers from different cultural locations mobilize the narrative to critically engage with contemporary issues such as state authoritarianism, digital surveillance, social inequality, and exclusionary ideologies. Within this framework, the Ministry of Magic is read as an allegory of bureaucratic corruption and propaganda, while Dolores Umbridge becomes a transnational symbol of political overreach. Voldemort's rhetoric of blood purity resonates with fascist, nationalist, and casteist logics that travel across cultural boundaries.

The paper argues that Harry Potter fandom exemplifies how literature can transcend linguistic divides to create a participatory intercultural space. Organizations such as the Harry Potter Alliance (HPA) demonstrate how fictional narratives are translated into real-world activism addressing climate justice, racial discrimination, and LGBTQ+ rights. Ultimately, the study highlights how globally circulating literature can act as a cultural bridge that fosters empathy, solidarity, and critical dialogue in a multilingual world.

**Keywords:** Dystopia; Intercultural Communication; Fandom Studies; Harry Potter; Political Resistance; Multilingual Culture

## हरियाणा के लोकगीतों में भाषाई विविधता और सांस्कृतिक समझ एक विमर्श

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**सारांश –**

भारतीय संस्कृति विविधता में एकता की परिचायक है। इस पावन धरा पर सभी धर्मों के लोग रहते हैं जो एक दूसरे की संस्कृति को ही नहीं अपितु भाषा को भी अपनाते हैं। भाषा अभिव्यक्ति का सशक्त माध्यम होती है जिसके माध्यम से मानव एक दूसरे की भावनाओं व विचारधाराओं को सहज रूप में ग्रहण करते हैं। वास्तव में देखा जाए तो ऐसी कोई भी भाषा नहीं है; जिसने दूसरी भाषाओं से शब्द ग्रहण न किए हों। कोई भी भाषा या बोली किसी विशेष वर्ग तक ही सीमित नहीं रहती अपितु उसकी छाप आस पास के क्षेत्रों पर भी पड़ती है। हरियाणवी बोली पर भी पंजाबी, राजस्थानी, उर्दू और ब्रज भाषा का अनूठा मिश्रण हमें देखने को मिलता है।

यदि हम किसी प्रदेश की संस्कृति से परिचित होना चाहते हैं तो हमें उस प्रदेश के लोक साहित्य व संस्कृति को जानना होगा; क्योंकि भारतीय संस्कृति का मूल आधार लोक परिवेश ही है। हरियाणवी लोकसंस्कृति की झलक हम लोकगीतों में स्पष्ट रूप से देख सकते हैं। ये लोकगीत अपनी भाषा और बोलियों की विविधता के लिए देश भर में प्रसिद्ध हैं। उन लोकगीतों में हिंदी भाषा के साथ-साथ पंजाबी, राजस्थानी, उर्दू और ब्रज शब्दों का सहज मिश्रण प्रदेश की भाषाई विविधता को बढ़ावा देता है। इन गीतों का उद्देश्य केवल मनोरंजन ही नहीं होता अपितु लोकसंस्कृति और परंपराओं को पीढ़ी दर पीढ़ी जीवंत रखना भी होता है। समय परिवर्तन के साथ ये गीत बदलते रहते हैं और इनमें नए प्रतिमान जुड़ जाते हैं। नवीनता को अपनाते हुए भी इन लोकगीतों की ताजगी, मिठास और मनमोहकता बरकरार रहती है। हरियाणवी संस्कृति को बनाए रखने में लोकगीतों की यह संजीवता संजीवनी का कार्य करती है। दूसरे शब्दों में हम कह सकते हैं कि लोकगीत संस्कृति और भाषा का सशक्त माध्यम और संवाहक भी हैं।

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“ **TO EFFECTIVELY** communicate,  
we must **REALIZE** that we are all  
**DIFFERENT** in the way we perceive  
the world and use this **UNDERSTANDING**  
as a guide to our **COMMUNICATION**  
**WITH** others.”

“भाषाएं बहती नदियां सी हैं,  
संस्कृतियों के संगम में मिलती हैं।  
शब्दों का मेल, दिलों का प्यार,  
भारत की एकता, सबका आधार।”