



MANIPAL
UNIVERSITY JAIPUR

(University under Section 2(f) of the UGC Act)

Department of Languages,
Literatures and Cultural Studies



VERBIVORE

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Associate Dean's Message



It gives me immense pleasure to know that the Department of Languages, Literatures and Cultural Studies, Manipal University Jaipur, is bringing out the January-March 2025 Issue of the e-newsletter - *Verbivore*. The newsletter showcases teaching-learning engagements, extracurricular and research activities, and events of the Department. It is interesting to learn that the students enjoyed teaching-learning, and conducted & participated in the events to enrich their knowledge.

I convey my heartiest congratulations to the entire editorial and designing team and their mentors for this effort in giving shape to this issue of *Verbivore*.

Best Wishes!

Prof (Dr.) Trishu Sharma

Associate Dean

School of Arts



HoD's Message



I take this opportunity to release the e-newsletter *Verbivore* January-March 2025 Issue. This e-newsletter is published by the Department of Languages, Literatures and Cultural Studies. It showcases awareness regarding the teaching-learning and research activities organised at the Department. I am confident that this e-newsletter will further inspire students, faculty members, and research scholars to engage in research. Apart from providing a space for the students to share their views, creativity, critical thinking and different literary perspectives, this e-newsletter will also give an insight into the meaningful discourses.

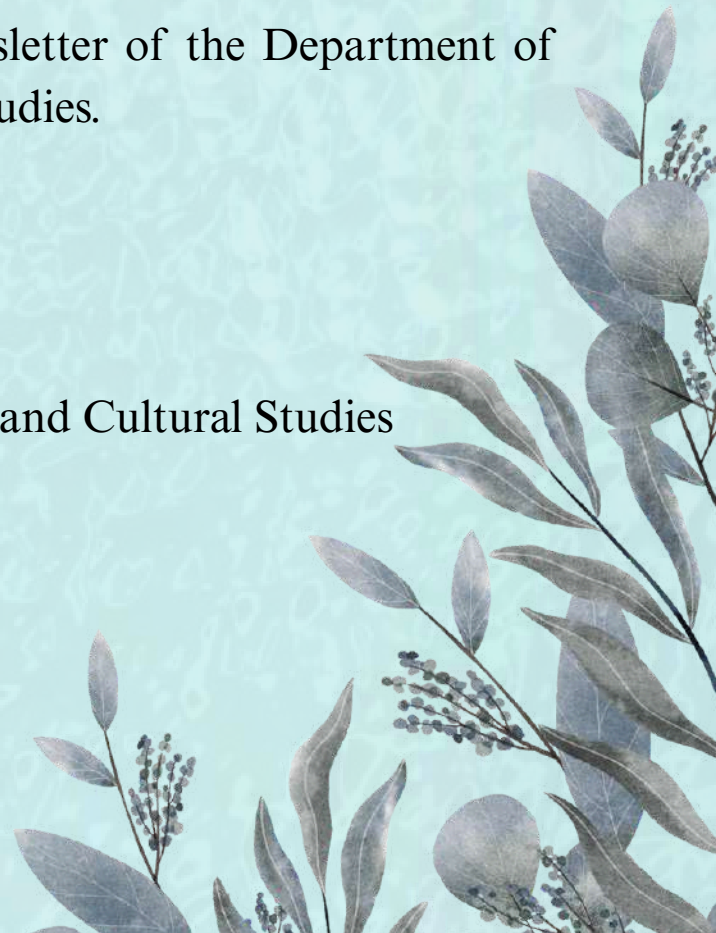
I sincerely congratulate the Editorial Team for the relentless efforts and enthusiasm to bring out the Newsletter of the Department of Languages, Literatures and Cultural Studies.

Best Wishes!

Dr. Rabindra Kumar Verma

HoD (I/C)

Department of Languages, Literatures and Cultural Studies



Editor's Message



Dear Readers,

Welcome to the fifth issue of *Verbivore*! With each edition, our newsletter continues to grow as a space for creativity, curiosity, and conversation. This time, we turn our attention to a theme that speaks to both personal and academic journeys - diaspora.

Diaspora isn't just about moving across places, it's also about searching for belonging, adapting to change, and holding on to who we are. Whether through literature, memory, or identity, it invites us to explore how our stories connect with a larger world.

In this issue, you'll find voices that reflect on these ideas through thoughtful writing, creative expression, and shared experiences. Our students and contributors have brought together pieces that are honest, reflective, and deeply engaging.

We hope these pages encourage you to pause, reflect, and join in on the conversations that make our department and this newsletter so alive.

Warm regards,

Dr. Sneha Thakur

Assistant Professor

Chief Editor, *Verbivore*



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Vision and Mission

Department of Languages, Literatures and Cultural Studies

"To promote holistic development, foster the spirit of nationalism and universal brotherhood by promoting studies in Literatures and Languages, Culture, and Ethnology."



To develop academic excellence through teaching and research, to offer advanced, career-oriented programmes that provide professional knowledge, employability skills, and life skills while fostering community growth.

To provide innovative pedagogies and interdisciplinary approaches in new literatures, cultural and gender studies, translation, sociolinguistics, and film.

To cultivate a solid foundation in literary sensibilities and language competence by promoting transdisciplinary collaborations.

Gender Representation and Feminist Perspectives in Cinematic Adaptations

The Department of Languages, Literatures, and Cultural Studies recently hosted a guest lecture by Prof. (Dr.) Devika Sangwan titled "Gender Representation and Feminist Perspectives in Cinematic Adaptations." The objective of the session was to explore the evolution of gender narratives from literary texts to cinematic adaptations, with a focus on how feminist theories critically reshape and reinterpret these portrayals.



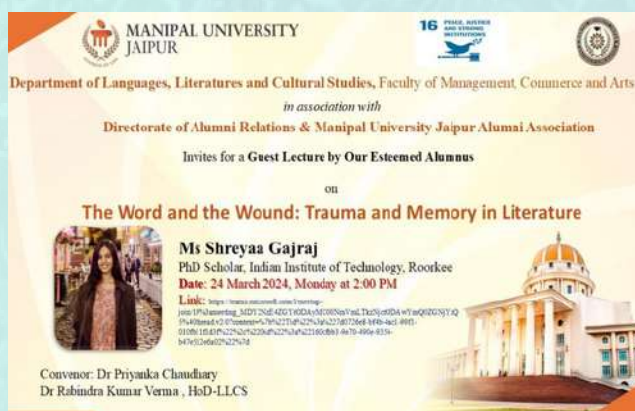
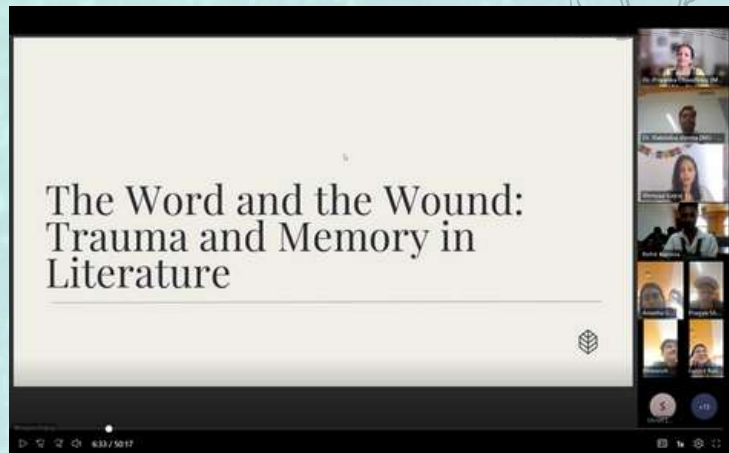
Prof. Sangwan provided nuanced insights and examples illustrating the transformation of female representation and the subversion of stereotypes in film. The lecture was well-attended by undergraduate, postgraduate, and doctoral scholars, sparking meaningful discussions on the intersections of literature, film, and gender studies.

The audience appreciated Prof. Sangwan's engaging style and scholarly depth, which encouraged a critical re-evaluation of cinematic narratives through a feminist lens. The department concluded by expressing gratitude to Prof. Sangwan for enriching the academic experience and inspiring critical thought on gender in cinema.

Alumni Lecture- Shreyaa Gajraj

The Word and the Wound: Trauma and Memory in Literature

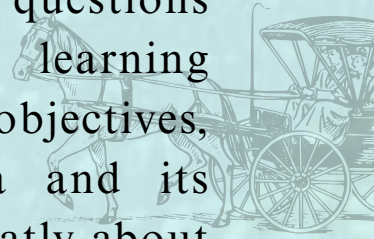
The Department of Languages, Literature and Cultural Studies at Manipal University Jaipur organized an online alumni talk on March 25, 2025, featuring Ms. Shreyaa Gajraj, a Ph.D. scholar at IIT, Roorkee.



The event aimed at understanding how literary texts represent psychological wounds through storytelling, language and structure, fostering empathy and deeper analytical skills in students.

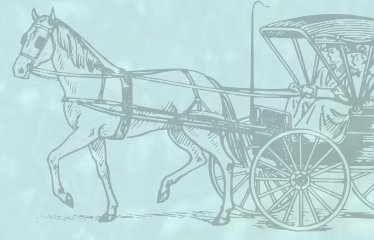
The talk highlighted how authors depict personal and collective trauma through texts based on memory and identity, merging the fields of literature and psychological studies. Furthermore, using the trauma studies of Michelle Balaev and the Freudian theory of the subconscious, the presenter shared her insights regarding an individual's struggle for agency and a safe space.

The interactive session allowed participants to ask questions and engage in discussions, creating a valuable learning experience. The event successfully achieved its objectives, widening students' perspective regarding trauma and its subsequent need for awareness. Students learned greatly about terms like trauma, latency and disassociation, further enriching their plethora of practical knowledge, inspiring them to pursue careers and research in the field. Overall, the talk was a valuable resource for the students, contributing to their academic and professional development.





PhD Awarded



Ms Pinki Sharma (Reg. No. 181110602) has been awarded the PhD degree for her thesis titled "Exploring Feminist Perspectives in the Selected Contemporary Writings of Mamang Dai, Tamsula Ao, and Easterine Kire." The research work was supervised by the Late Dr Arpit Kothari (Associate Professor, Manipal University Jaipur) with Dr Arun Kumar Poonia (Assistant Professor, BML Munjal University) as Co-Guide.

Newly Joined Faculty Members

The captions beneath each photograph reflect the book each faculty member would choose to place in every student's backpack — a quiet glimpse into the stories they value most.

1. Dr. Preeti Dash

Dr. Preeti Dash's journey into the world of languages, literature, and cultural studies began with a fascination for stories, not only the ones found in books, but those shaped by history, geography, and lived experience. Her academic focus lies in understanding how narratives form and reflect cultural consciousness, a theme that consistently draws her in during teaching and research. She envisions a course that explores literature emerging from cultural, linguistic, and geographic borders, allowing students to engage with voices that often speak from the edges yet resonate universally. Within the department, she hopes to be remembered as someone who nurtured a space where questioning, creating, and connecting were not just encouraged but empowered. Outside of her scholarly pursuits, she finds joy in long, thoughtful walks, especially when shared with loved ones.



"The Dispossessed by Ursula K. Le Guin — radical, humane, and the perfect companion for an uncertain world."



"A Thousand Splendid Suns by Khaled Hosseini — teaches you love, loss, survival, and hits harder than Monday mornings."

2. Dr. Eva Sharma

For Dr. Eva Sharma, literature has always been more than just ink on paper; it represents what the world often forgets to pass down and the stories that quietly reclaim their place. Drawn to literature for its ability to shake, soothe, and surprise, she believes that even a single comma can lead to catharsis or heartbreak. Her scholarly interests are heavily influenced by Foucault, and she is passionate about exploring how power is expressed through language, silence, and the body. If she could design her dream course, it would be titled "Reproductive Justice: Bodies, Power, and Freedom," which would explore the powerful intersection of literature, politics, and personal experience. In her department, she hopes to be remembered not only for her teaching but also as someone present when situations became messy, quiet, or overwhelming, always making space for others without judgment. In her free time, she embraces rest as a ritual, often binge-watching shows from her bed or transforming spaces with her flair for décor—this is her way of achieving a spiritual reset.



“Valmiki’s Ramayana — because it offers a layered reflection on dharma, identity, and human complexity. It’s both cultural inheritance and a mirror for our values.”

3. Ms. Shruti

What drew Ms. Shruti to the world of languages, literatures, and cultural studies was a deep, evolving love for stories—not just for their plots, but for the way they connect us to people, emotions, and places we’ve never seen. Her academic journey has been shaped by a curiosity about how literature and language express identity, power, memory, and belonging. She is particularly drawn to themes such as postcolonialism, silence, gender, and resistance, and feels most absorbed when exploring how a text resonates across time—or how a single phrase can shift meaning.

Beyond academics, she discovers storytelling in walks beneath changing skies, in childhood recipes recreated in the kitchen, and in imagined lives unfolding from quiet café corners.

4. Dr. Alka Mathur

A love for languages, teaching, and the cultural insights embedded in literature led Dr. Alka Mathur to the field of languages, literatures, and cultural studies. Fascinated by etymology, exceptions in French grammar, and the interplay between linguistic structures and cultural nuance, she thrives in the details and differences that make each language unique. Her dream course, fittingly titled “Anyone Can Learn French,” reflects her belief in making language learning accessible, encouraging, and joyful. Known for her empathy and kindness, Dr. Mathur hopes to be the kind of professor who not only guides students through grammar but also understands their struggles beyond the classroom. Outside the classroom, you’ll likely find her on the badminton court, at a table tennis match, or relaxing with music that soothes the soul.



“The Little Prince — because in its simplicity lies a profound philosophy of life.”

Student's Corner



a writer's vision

BY ANUSHKA GURHA

(BA - Sem VI)

sometimes i carve my skin for words and i think, *this is poetry*
sometimes i carve time,
its illusion, its relativity,
the cyclic notion of it being wrapped around my throat like a
noose and i think,
this is poetry
sometimes i cry and i cry so hard my ribs break and melt inside
me,
beginning a new Eve in me,
i think,
that is poetry.
sometimes i don't write at all, my hands shake, my jaw quivers,
my heart races and i feel like i've
just run a thousand miles- *poetry*.
my eyes look up to the sky and it cries the same as i do, poetry
my hands touch the sand of a wild beach, its salt graze my
marred cheek, poetry.
poet and his art, his muse, his heart,
master and his fall, the science of looking at it all,
but only through one eye,
the other one? it sees, only in poetry.

THE RIGHT TIME?

BY ANUSHA GOUR

(MA - Sem II)

The right time,
The guardian of my worst fears,
And also the executioner of my last request,
What is it? And where do I find it?
Hanging from the branches of hesitation,
Is it a fruit ripened that I just pluck off?
Or is it a leaf unfolding into different shades
of green?
Does someone up above sound a bell for it
too?
Or is it more of a "when I have the courage"
kind of thing?
Do I just straight-up demand it from the
depths of unknown uncertainty?
Or do we simply know when it's the time?
Do the voices in our conscience pass a clear
judgment for it?
Or is it, after all, a willing myth to placate
ourselves in the absence of thine?

THE QUIET REFUGE: LIBRARIES AS A SECOND HOME FOR INTROVERTS

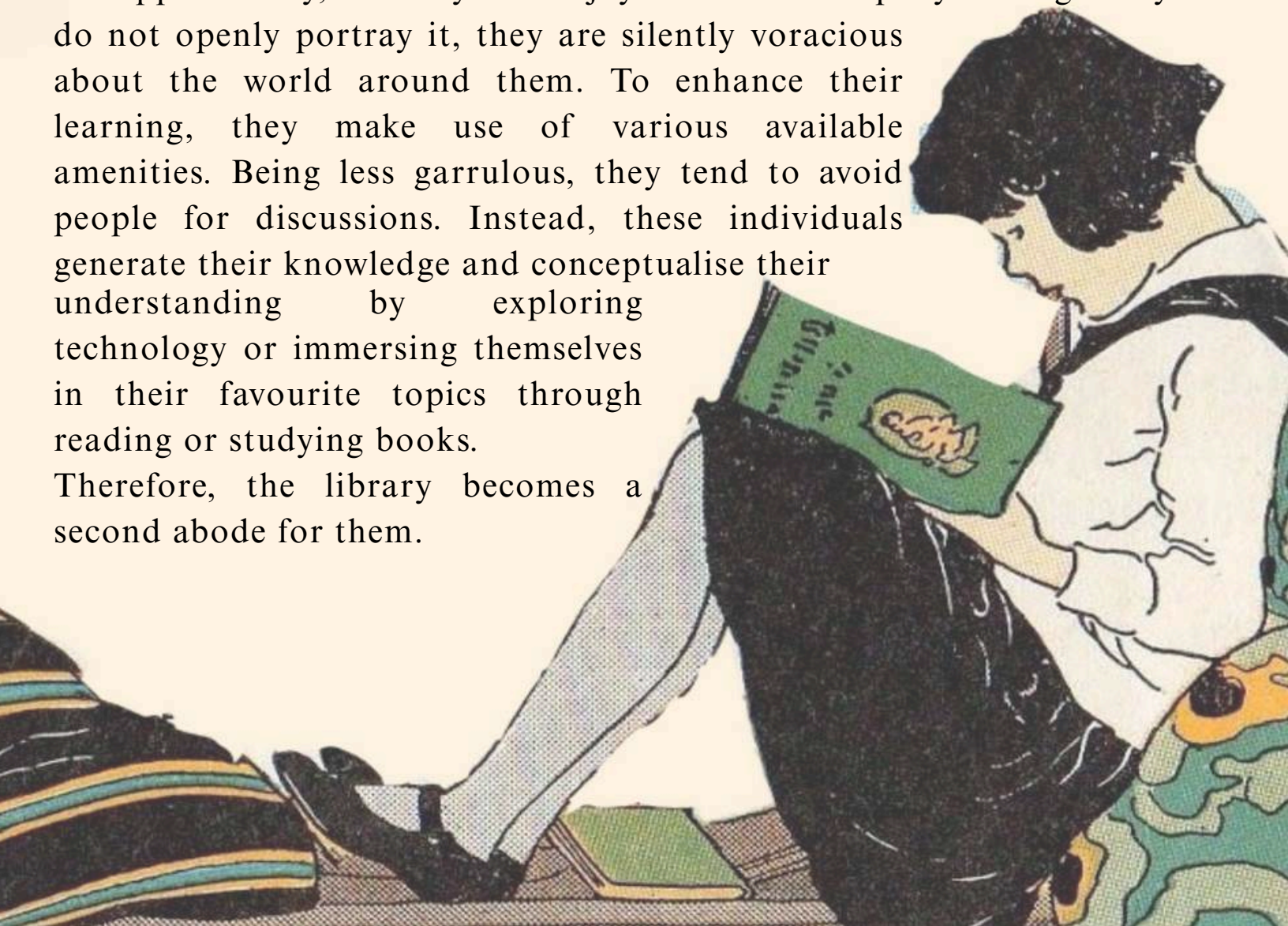
BY SARA JAIN

(BA - Sem VI)

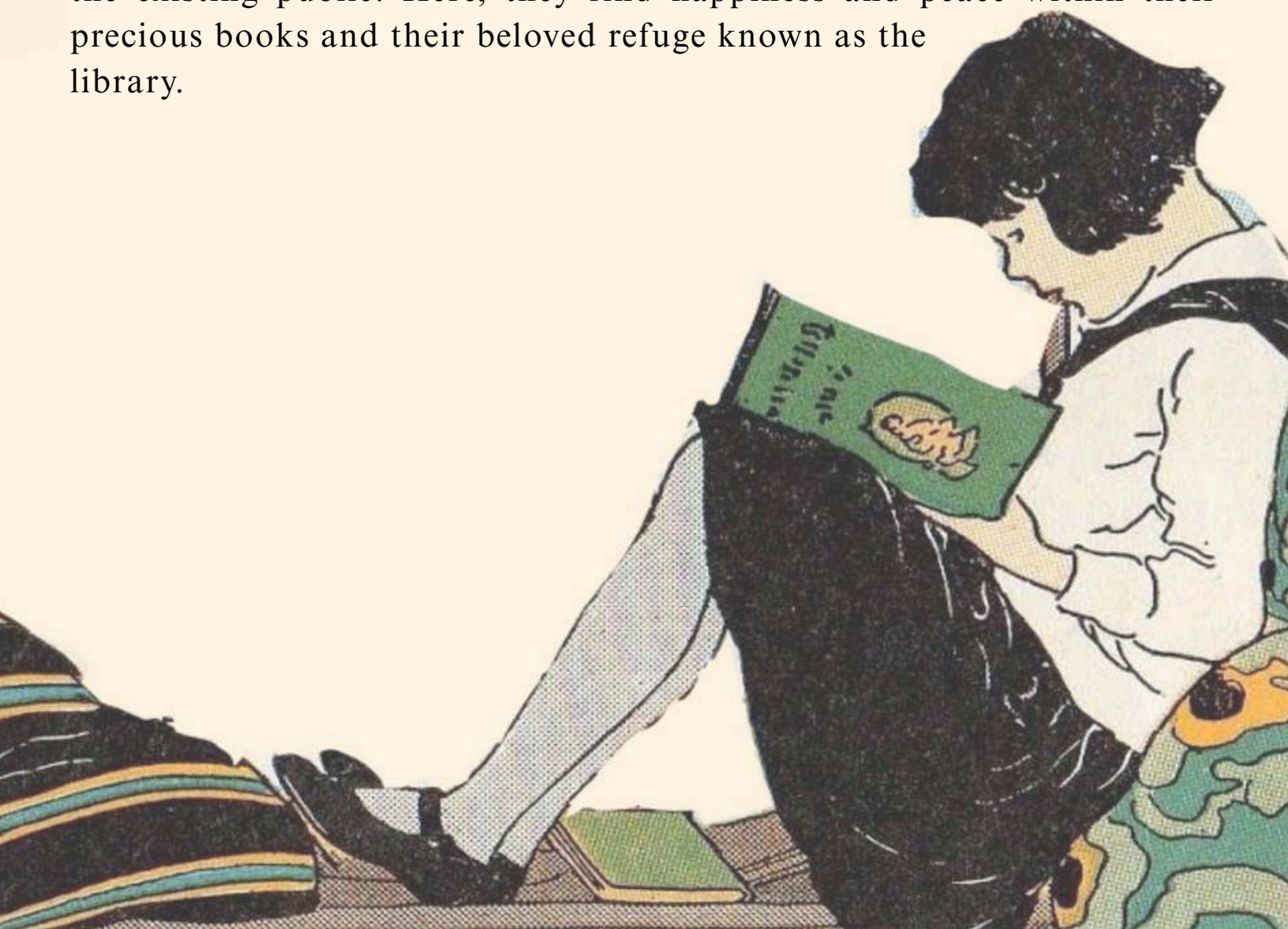
As shy, timid, and quiet individuals, introverts find it crucial to seek peace wherever possible. Moreover, they strive to live their moments in solace whenever they can. Usually, this category of people is unable to gather or fulfil their expectations at home. They are not talkative enough, as subjugated by the standards of society. They prefer to embrace their bohemian nature.

The majority of the public considers their routines monotonous; however, they often overlook the potential these individuals possess. Introverts might be a quintessential example of go-getters. They may not appear lively, but they still enjoy their own company. Though they do not openly portray it, they are silently voracious about the world around them. To enhance their learning, they make use of various available amenities. Being less garrulous, they tend to avoid people for discussions. Instead, these individuals generate their knowledge and conceptualise their understanding by exploring technology or immersing themselves in their favourite topics through reading or studying books.

Therefore, the library becomes a second abode for them.



In the library, they find comfort and relief—a place where they can be themselves, away from the crowd and metaphorically out of the woods. Within the four walls of a library, they feel both affinity and harmony. Their serene and calm nature is reciprocated by this space, accompanied by books resting on the shelves, waiting for their admirers to pick them up and immerse themselves in their contents. These books provide insight and serve as an excellent source of information, offering an alternative to technology and people, whom introverts might detest or abhor. The library becomes a dream place for these individuals—a sanctuary where they could reside forever. The environment allows them to stay true to themselves without adjusting or adapting to the habits of vivacious individuals in the contemporary world. This justifies why introverts consider libraries their second home—a place where they do not have to abide by the rules formulated by the existing public. Here, they find happiness and peace within their precious books and their beloved refuge known as the library.



Lunatic

BY CORDIA GHOSH

(MA - Sem II)

The term "lunatic" is derived from "Luna," the Latin word for the moon, and historically, it has been used to describe those perceived as crazy. This linguistic connection hints at the long-standing association between the moon and madness. In a world where societal norms often label profound emotions as insanity, a lover of the moon is seen as a lunatic, their love and perceived insanity waxing and waning with the moon's phases. Legend has it that once one succumbs to the moon's allure, there is no return from its captivating light.

Imagine the plight of such a lunatic, a remnant of love's grandeur, who gazes at the moon and finds solace in its presence. "I call you the Moon, I'm a leftover of love," he whispers, his heart crooning in devotion. He sits in the darkness, yearning to bask in the moon's glow, feeling a profound connection that transcends earthly bounds. No longer anchored to the mundane, he has taken flight, soaring beyond the sky to a realm where the living cease and the dead traverse.... outer space, a sanctuary for his bottled soul.

In this desolate expanse, he converses with the moon, expressing a desire to become a shooting star, to cast off his mortal coil and be remembered across the galaxies. He confesses his undying love, oblivious to the moon's indifference. The moon, a cold, rocky body with no light of its own, mirrors his lifeless heart. This poignant realisation shatters him, as his shadows tear apart, revealing the harsh truth: the moon, like him, harbours a dead heart.

This narrative reflects the profound and often tragic nature of unrequited love.

The lunatic's journey illustrates the depths of human emotion and the often-painful recognition that not all love is reciprocated. The moon, an eternal symbol of beauty and mystery, remains indifferent, highlighting the inevitable heartache faced by those who love deeply yet receive nothing in return.

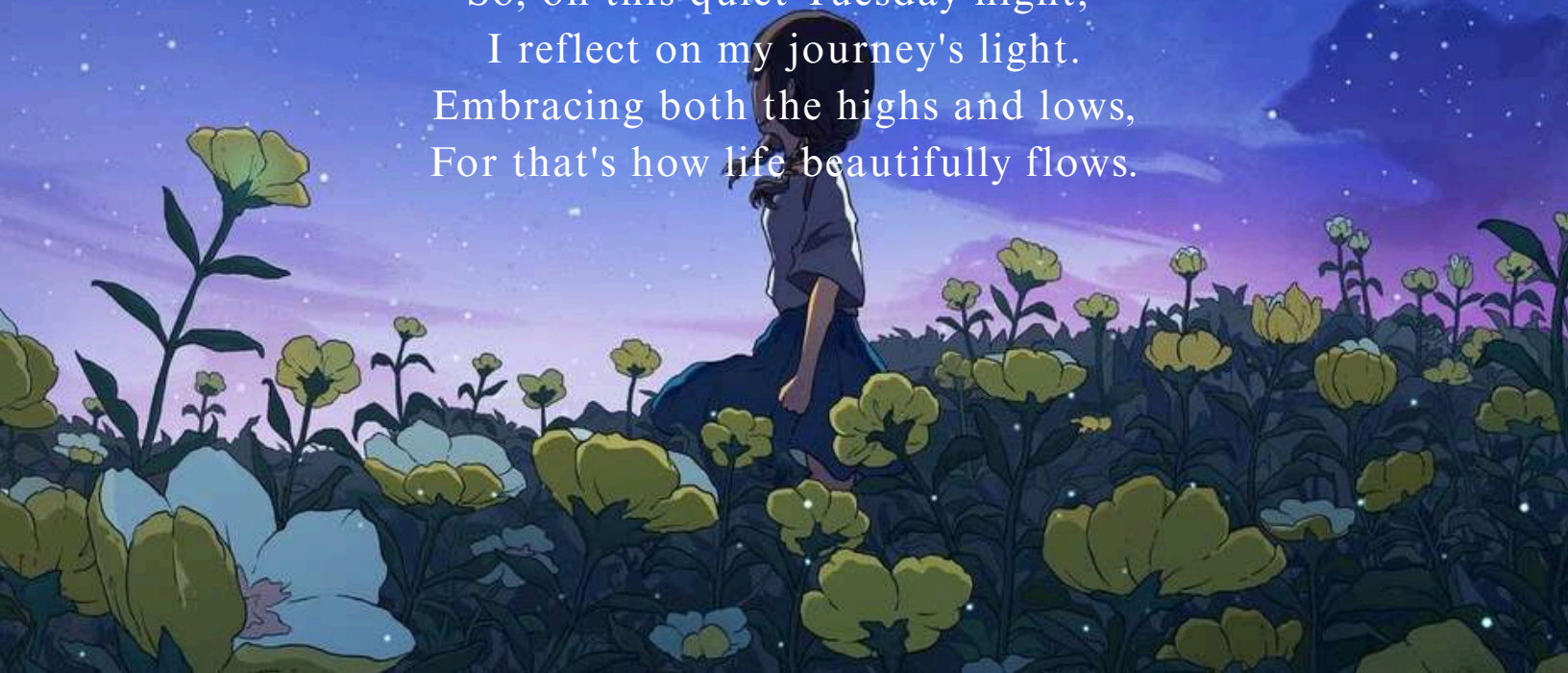
The tale of the lunatic serves as a metaphor for the intense and sometimes destructive nature of love. It reminds us that while the moon may be a beacon of inspiration and desire, it remains a distant, unattainable object, much like the love that fuels the lunatic's madness.

Tuesday Tales and Twinkles

BY SOMYA VASUDEV

BA - Sem VI

On a random Tuesday evening,
I think of myself as a human being.
Of moments that have passed,
And some that are yet to be cast.
The days when you feel low,
And your head hangs down slow.
You walk down memory lane,
And think about joy and pain.
The laughter shared with friends,
And the times that seemed to never end.
The dreams that once were bright,
And the hopes that took flight.
But also, the tears that fell,
And the stories you couldn't tell.
The lessons learned with time,
And the mountains you had to climb.
So, on this quiet Tuesday night,
I reflect on my journey's light.
Embracing both the highs and lows,
For that's how life beautifully flows.



The Beauty in Losing

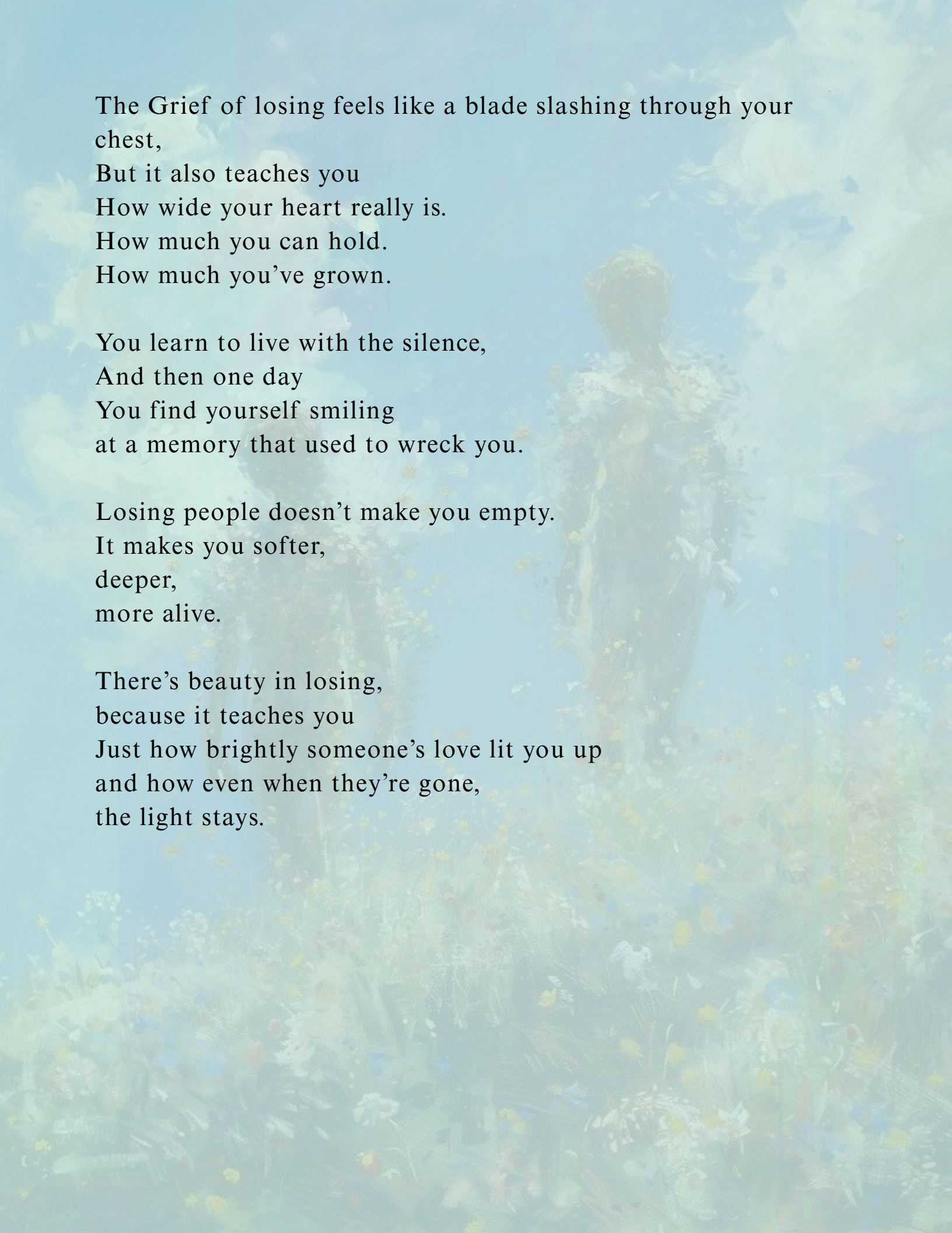
BY JOEL CHERIAN

People don't always leave with a bang.
Sometimes, it's just...
a slower reply,
a missed call,
An empty chair, you still set the table for.

They fade like the favourite song
You listened to on repeat every waking moment!
And then
All of a sudden, it hits you:
They're gone.

Their presence, which loitered in the back, has completely
vanished
It hurts...
Of course it does!
Because love made a home in you
And now the room with lights still on
Gazes back at you.

But here's the thing I've learned, slowly:
There's a strange kind of beauty in that ache.
The pain makes you realize that what you had mattered, it was
real. Not some concocted tale.



The Grief of losing feels like a blade slashing through your chest,
But it also teaches you
How wide your heart really is.
How much you can hold.
How much you've grown.

You learn to live with the silence,
And then one day
You find yourself smiling
at a memory that used to wreck you.

Losing people doesn't make you empty.
It makes you softer,
deeper,
more alive.

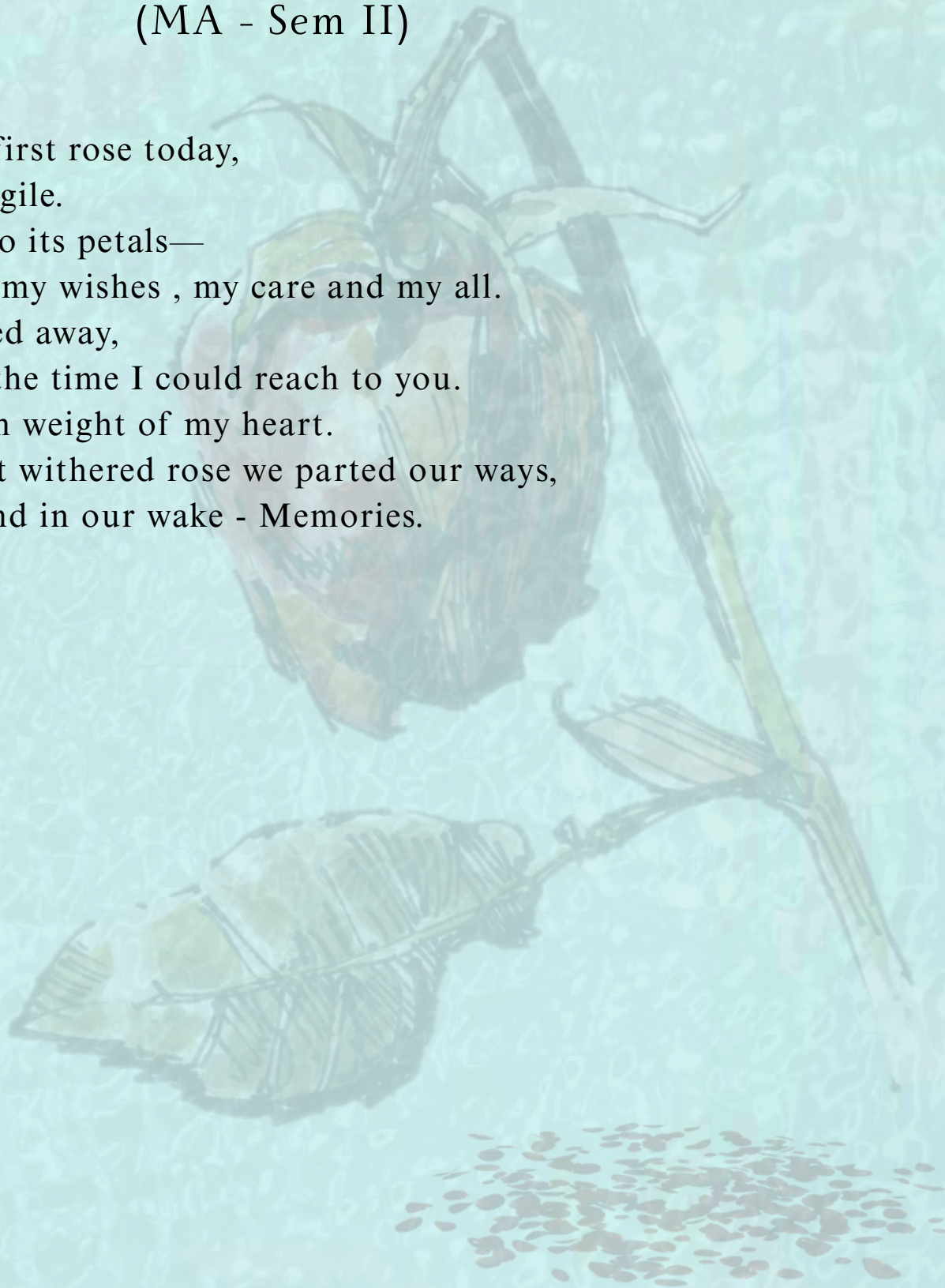
There's beauty in losing,
because it teaches you
Just how brightly someone's love lit you up
and how even when they're gone,
the light stays.

Farewell.

BY GURJOT KAUR

(MA - Sem II)

I bought my first rose today,
Fresh and fragile.
Enfolding into its petals—
I've wrapped my wishes , my care and my all.
But it withered away,
Withered by the time I could reach to you.
Withered with weight of my heart.
And with that withered rose we parted our ways,
Leaving behind in our wake - Memories.



The Plight of the Poor

BY TANISHKA VIRMANI

Cries of children fill the air,
Stands the slum in decay-
And the poor men gathered there,
There are none as wretched as they.
Work for a morsel, work for a bite,
They toil for an entire lifetime
With swollen hands, swollen feet,
Wake up and rinse and repeat.
The blowing wind carries the tears
And the hope of the people away.
With voices weak and frail,
They do nothing but pray and pray.
The wealthy line their pockets,
The poor without a crumb to eat,
A world like a waking nightmare-
They continue living in agony.
Their homes are all but a blight,
On the picturesque banks of the riverside.
With not a single penny to spend,
Poverty is their only friend.

Guillotine's Verdict

BY KAMALESH

(BA - Sem VI)

Medieval France marked a period of unusual administrative order. The Knights Templar, a group of knights who swore to protect the order of Christ, pledged their allegiance to the Pope above the King. These knights were wealthier than many influential personalities of the world and even lent money to them. One amongst those debtors was the King of France, Philip IV. After the defeat in the war at Acre in 1292, the king ordered the capture of the entire Knights Templar. Pope Clement V ordered the termination of the Order under the gravity of the king's decision. Some knights, however, managed to escape and join other Orders in Portugal and Spain by changing their identities, while the others were caught. The Grand Master of the Knights Templar, Jacques de Molay, along with the other knights, was charged and found guilty of unorthodoxy. The decision was not supported by the public, who knew that the king green-eyed the Order's affluence. The Grand Master was ultimately burnt at the stake. While the man was on fire, he cursed the king: "You may be gay looting Christ's wealth, but I curse you. I curse you that you shall not die a warrior's demise, never have a trustworthy family, and the throne of the King of France will never have a continuous inheritance. The last of your kind shall die in disgrace, and every mortal shall disgust you and your family." These were his last words as he burned to death during the public execution. Some years later, there were rumours about the king's death, allegedly poisoned by his wife, but everyone in and out of France knew that it was the curse that took his life. Since then, the throne of France had never been stable, sometimes snatched by the English and sometimes breached by the Vikings.

There had always been internal clashes between the alleged bastards of various kings and the real legatees to the throne of France, resulting in many poisonings within the walls of the King's Palace. Some centuries later, the National Convention passed a verdict for a man to be executed within "twenty-four hours." The man was charged with profanations and high treason, with near-unanimous votes and only one vote for "not guilty." He was sent to the dungeons for his final night. On the morning of 21st January, 1793, the man was brought to the Place de la Révolution in Paris in a carriage. He was greeted by peasants with rotten eggs, tomatoes, spits, and curses. He was then brought to the dais where Charles-Henri Sanson, the executioner, was waiting for his opportunity to behead the convicted man. After the initial procedure, the executioner tied the prisoner's hands and forced his head onto the guillotine. He swiftly undid the knot which held the blade suspended in the air, allowing it to fall, and with a loud crash, the prisoner was guillotined. The physique, still struggling to keep itself alive, finally gave up, and the public went on cheering remorselessly. One of Sanson's assistants held the head and exhibited it to the public. This event of execution was a pivotal moment for the French Revolution, which ended the monarchy, and Year I of French Independence was declared. The man who was executed was the King of France, Louis XVI, who is now famously known as "Louis, the Last." Some claim that the bloodline of the king was cursed and stood no chance of surviving, and the French Revolution merely provided an opportunity for the same. Others believe that the king deserved it, considering his decisions to restrain anything that intersected his path and sloppily taxing the Church, which was one of the many reasons that made him a bad leader.

