

Interest in Culture in Dinkar's Essays

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Abstract - A person's outlook, values, and worldview are significantly shaped by their level of cultural consciousness, or their knowledge of and respect for their own cultural background and identity. Eminent writers' works provide deep expressions of cultural awareness by articulating the authors' thoughts on society, history, and the human condition. Ramdhari Singh Dinkar, a poet, writer, and independence warrior, is an example of such a literary giant in India. Dinkar's articles are evidence of his high level of cultural awareness and exhibit his great understanding of the complexities of Indian history, heritage, and customs. This introduction examines the role of cultural awareness in Dinkar's works, focusing on the ways in which he uses both historical and present subjects to make his readers feel a feeling of belonging to a larger cultural whole. As we travel through Dinkar's pieces, we come to better comprehend the nature of cultural awareness and its lasting effect on the way we see ourselves and the world.

Keywords - Ramdhari Singh Dinkar, cultural development, education, politics.

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1. INTRODUCTION

Dinkar's works on education, culture, and politics all lead to the same overarching theme: the development of a wide and liberal worldview via exposure to and incorporation of a culture of pluralism. It is a way of looking at the world that does not discriminate or exclude anybody. Dinkar has also connected seemingly opposing pairings of ideas—such as materialism and spirituality, religion and science, and tradition and change—in terms of their complementary nature. Along with the trend towards science and modernism, traditionalist notions proponent Dinkar conveys what he has to say in a straightforward and honest manner, without mincing words.[1]

The cultural essays of Dinkar's -

1. Vat-peepal
2. Venu Van,
3. Morality, Science, and Reason
4. Conflict in the Marriage
5. A sense of the present
6. Literal
7. Flowers on the Sand

Dinkar addresses fundamental themes of civilization and culture, as well as pressing issues facing India today, in the essays collected in his books Sanskriti Sangam-2, Four Cultural Revolutions, Mixed Culture, and Cosmicism and Hinduism. His unique perspectives have also been articulated.

Dinkar, in 'What is culture?,' has simplified the principles and nature of culture using straightforward language and real-world examples. Culture defies succinct description. The signs are easy to recognize for sure. While there are some key distinctions, civilisation and culture are inextricably intertwined and mutually beneficial concepts.[2]

It's not required for a cultured person to also seem civilized, and it's not necessary for a cultured person to also look civilized. People nowadays care more about how they seem than they do about their cultural sophistication. Cultural advancement in ancient India did not include the growth of virtues like humility, compassion, and morality, but rather the development of one's outer appearance and cosmetics.

Even though the sages of old lived austere lives in the woods, we now look to them as the originators of our civilization because of the sophistication of their morals and ideas. Dinkar has stated it very well by using the example of constructing a home, saying that when we begin building a house, it is a work of civilization, but which map we prefer for our habitation, how to adorn it. Our cultural preferences determine this. Dinkar sums up his argument by saying, "Culture is a finer thing than civilization." It's as ubiquitous in modern society as milk and flowers.

Dinkar adds that we may readily gather the instruments of civilisation since civilization is manifest in the gross form, but it takes time to put into practice the culture appropriate to their usage.

Without the right balance of civilization and culture, a person might easily end up as a punchline. Those who achieve more success with less effort or more resources are fair game for ridicule, especially if they do not show any signs of growing in humility. Due to the lack of modern technology, cultural development takes millennia.[3]

Our culture cannot be reduced to a single factor. Everything—how we live, what we read and write, how we think, what we do for a living, and how we observe our religious beliefs—contributes to the success or failure of our culture. Dinkar believes that the sharing of ideas is essential to the development of any civilization.

Is aware that its culture will inevitably fall and does not want to do anything to prevent it. Sulking, isolating oneself, and lounging about like a misery all contribute to the decay of a society. India's current level of affluence would not exist if the country had been unable to absorb elements of Muslim and European civilization. The influence of cultural interaction on not just philosophy but even literature.

Dinkar says it best: "First 'Shalesi' and 'Kites' are born in one language, then another." The word "Rabindra" naturally arises from the language. primary one. One nation gives birth to Buddha, and subsequently to Jesus Christ in other countries. Therefore, a country's culture has an impact on all nations with whom it comes into touch since "it is born."

From a cultural standpoint, India is a strong and great nation because it has successfully integrated the customs and traditions of a large number of different nations and ethnic groups into its own. People's interest in dancing, music, theatre, and athletics all rose after Swarajya, when India's industrialization started. People's minds often go to dancing, music, theater, and sports when the topic of culture is brought up, but culture is far more than that. Culture and civilization are also distinct from one another. "Civilization is the thing that we have," Dinkar says. We are our culture.[4]

Dinkar has called for peace between Hinduism's reclusive and progressive tendencies in his book "Laukikta aur Hindu-Dharma." Dinkar acknowledges the supremacy of Vedic Hinduism, which emphasized both God-worship and the use of weapons. The teachings of Mahavir and Buddha, however, greatly reinforced the sentiment of retiring, leading many individuals to begin doing so when still quite young. But when Europe and Hinduism interacted in the nineteenth century, Hinduism gave birth to Mahatmas like Swami Dayanand, Vivekananda, and Tilak. "Swami Vivekananda, by poking a finger in the eyes of Hindus," Dinkar says of Vivekananda's new understanding of religion, "made them understand that Vedic religion teaches bravery and struggle, there is no place for cowardice and quietness in it."¹⁰ By penning Gita Rahasya, Tilak attempted to win over Hindus to his cause.

It has been said that the Gita does not preach austerity but rather teaches man how to persevere through adversity. According to Hindu teachings, the path to the depths of timidity and slothfulness lies in the pursuit of esoteric reformation or redemption at the expense of engagement with the material world.

Is orting Swami Vivekananda was the one who worked to save Hinduism from the depths of ignorance. He instructed followers on how to put their faith into action, not for their own salvation but for the betterment of society and the country.

Dinkar hopes to someday merge religious and scientific perspectives.

It is widely believed that India will definitely achieve this goal.

With the lotus in one hand and science in the other, India will ascend to global prominence .

In his article "The Problem of Peace," Dinkar explains why global peace is essential and how to make it a reality. Humans' gluttony, bigotry, and mental violence pose the greatest threat to global tranquility. Dinkar has written extensively on Pravritti and Nivritti, describing their roles and qualities within the framework of Hinduism. In an attempt to draw parallels between the two, he has also claimed, "As the call for peace is getting louder, the secret is also being revealed that the thick and bitter ink of the tendency is creating peace." Poetry is impossible to write. A poetry about tranquility has to be diluted with the retirement's thin water.[5]

Gandhiji is the most revered nonviolence icon. Nonviolence, in its broadest sense, is often connected with the Jain-inspired philosophy of *anekantavada*. Pluralism What I mean is eliminating man's pride and self-importance. Pluralism fosters the idea that what I am thinking could be incorrect and the other person's point of view might be true, which is essential so long as the ego is still active in a man. In other words, pluralism teaches us to embrace diversity. Mahatma Gandhi is the patron saint of plurality and compromise. For this reason, Gandhism has been Dinkar's preferred route to global harmony.

It would have been better for the woman if he hadn't married at all, but instead he married and then, in pursuit of independence, abandoned his wives, leaving them to suffer the anguish of widowhood alone and powerless. He was seen as bold, heroic, and noble rather than ruthless, cowardly, and harsh. As a result, the lady would lose herself in the belief that she was a hindrance to virtue and a sack of vice.[6]

Among the ranks of those who chastised women after they were married, there were many famous

Mahatmas. Kabir's words to this effect may be found here as well-

Since we are females, we just ignored the possibility.

Women are a major source of chaos once you're on guard and you realize it.

Dinkar also dismisses the romantic poets' reverence for women, calling it "airy," and arguing that it serves little to further women's liberation. Instead, if we take Gandhi's and Marx's advice, women's lives will improve. In his latter days, Gandhiji also took on the role of a lady. The fact that his granddaughter wrote the novel "Bapu, Meri Maa" attests to this.

Dinkar, when asked to explain the meaning of Ardhanarishwar, said that the symbol represents the idea that a man without femininity is incomplete and a woman without masculinity is also incomplete, rather than the idea that man and woman are incomplete apart and are complete only by meeting each other. Dinkar prays to God, and maybe the earth prays to Brahma, that both men and women would feel a reawakening of their feminine and masculine sides. These words by Dinkar convey it so well-

The honey requests a safflower-covered bed populated with every living thing.

Dreams are like echoes; they're like women in men."

Among the many influences that shape a society's cultural norms, education ranks high. Dinkar has published several articles using education as the central theme; the most notable are -

1. You can't learn anything while you're desperate.
2. The Five Traits of Education
3. The Evolution of Education
4. Who now engages in acts of penance and sacrifice?
5. Dwarves will soon dominate India.
6. It was Gandhi's own followers that betrayed him.
7. The American public misinterpreted nonviolence.
8. Which country has the finest culture?

As the first essay of its kind, "Ilm ki Intiha Hai Betabi" not only critiques the value of the current educational system but also proposes solutions to fix its flaws. These phrases of Iqbal served as the inspiration for the title of this article-

When you're desperate, you stop learning.

However, I am the cure for this illness.

In this poetry, the heart explains that it knows all too well that having too much information may generate anxiety, but it also knows that having more compassion can help alleviate that anxiety.[7]

Dinkar sums up the whole rationale for higher education by stating that men have come to regard employment as the ultimate goal of education. A person's restlessness increases in tandem with their growing body of information, therefore education doesn't always lead to emotional maturity. Dinkar argues that education's primary purpose shouldn't be to develop students' minds alone. Children also need help developing their emotional intelligence. Only by seeing the beauty of nature may children grow emotionally to the point where they are willing to forego their own wants in order to provide for the needs of others less fortunate.

Knowledge of economics or mathematics is not sufficient for a person's full maturation. According to Dinkar, a "square" individual is more valuable to society than a "expert." However helpful they may be, specialists cannot save civilisation at this time," he said. Those who are not just poets but also social workers, who are not only scientists but also a little bit of an engineer, will be the ones to save humanity.

Dinkar thinks that passion, rather than reason, may guide a man to his ultimate advancement, and thus he wants to establish an educational system that creates specialists and individuals who are sensitive to both science and religion. Is.

An portion from Dinkar's address at the third convocation of Jiwaji University, Gwalior, may be found in the article titled "Five Characteristics of Education." That you may find in his book of essays, Sahitya Mukhi. More than Dinkar's lyrical side is explored in this article, his teaching method.[8]

In his article, he provides a view of the five qualities of education—the use of one's mother language, humility, thinking capacity, a mind that is always evolving, and diligence. Someone who has all five qualities has received a comprehensive education.

This is how we advance in our own personal growth. A person's education in their mother language stays with them throughout their lives since they continue to study on their own. Dinkar places a premium on speaking one's own tongue, saying, "The first and foremost identity of an educated person is that he uses his mother tongue indiscriminately and even among the educated, more thoroughly educated, I will consider those who speak simple language. The

ability to put thoughts and ideas into words and voice.

Dinkar preferred the development of colloquial Hindi over Sanskritized Hindi since it is simpler, more modern, and easier to learn.

He thinks that humility is another hallmark of a well-educated individual. As the Sanskrit proverb goes, "Vidya Dadati Vinayam," or "knowledge makes us humble," teaches us that a person with a good education also has a healthy dose of humility. Only if you possess such traits will your education have any value. According to Dinkar, a guy who has learnt to appreciate other men will always be humble. True politeness and culture cannot be achieved unless we respect one another.[9]

The fourth characteristic of a well-educated individual is a mind that is always open to new ideas and information. Just as it is only normal that we begin to see the fruits of our labors when we devote ourselves to them over an extended period of time, so it is only natural that we retain the fruits of our contemplation and study when we devote ourselves to them over an extended period of time as well. There is no ceiling to what humanity may do, according to Jaishankar Prasad.

The goal of this route is not to wallow in slumber.

However, once that threshold is crossed, there is no going back.

When we reach a certain level of success in life, our minds get stagnant; we lose our desire to learn new things and become stuck in our current level of expertise. To give such a person the title of "well-educated" would be to limit the scope of education. Dinkar thinks the man's demeanor is that of someone who has always been curious and eager to learn.

Dinkar identifies overcoming sloth as the sixth indicator of education. Dinkar is concerned that the current educational system places too much value on theoretical understanding at the expense of practical application. People often believe that they will no longer have to work hard or that they would be too embarrassed to work hard once they have received an education. This kind of teaching is counterproductive to society's progress. According to Dinkar, "in the Vedic age there was no such distinction between knowledge and action." Once upon a time, rishis farmed, raised livestock, practiced samadhi, and meditated. In addition to writing sacred texts, he was known to go headfirst into battle whenever the chance presented itself. Civilization is only beneficial when ideas from the learned are widely disseminated among the less-informed, and when farmers and workers are not led to believe that their efforts are unappreciated.[10]

No one can stop India from being a global guru again if its education system is able to execute these five aims

described by Dinkar in the lives of its students. Because the scientifically recommended route would not benefit India. If India continues along the footsteps of saints like Vivekananda, Arvind, and Gandhi, it will eventually arrive at the right destination.

Dinkar addressed the significance of discipline in the classroom in an article titled "Education then and now," which can be found in his essay collection "Vivah Ki Musibatein." Its lack in today's classrooms has been discussed. He has likened the strictness of the educational institutions he attended to those he now oversees as Vice Chancellor of Bhagalpur University. When Dinkar attended Bhagalpur University, campus disorder had reached crisis proportions. Dinkar was worried that the lack of discipline he saw on campus might permeate the rest of society overnight. Dinkar has contributed his thoughts and recommendations based on his research.

At some point throughout his academic career, Dinkar was not a full-time enrolled student. His lack of control was the problem, not his arrogance. His secondary school, Mokama Ghat School, was on the southern bank of the Ganges, while his hamlet was on the northern. Getting to school meant crossing the Ganges on a passenger or freight ship every day from the hamlet to the Ghat. During the wet season, the wharf was just two miles distant from Dinkar's hamlet, but in the dry season, it was four or five. The problem was that the boat from Mokama Ghat for the village left every day at 2.30 p.m. Dinkar barely spent half a day a day at school for his whole matriculation experience. The lack of discipline was unacceptable, but the instructors also recognized the students' powerlessness.[11]

According to Dinkar, his school was quite lenient. The medium of teaching was English, notwithstanding the country's technological and material backwardness. Vincent Smith's book on Indian history was required reading, and deciphering its language was a mental marathon.

Dinkar would have read this book in a month if it had been written in Hindi, and he could have recited its contents word by word. Since English was used as the language of instruction throughout his schooling, he never developed subject-matter expertise and carried the lingering belief that our English was inadequate. According to Dinkar, the most unfortunate consequence of English as the language of instruction was the shift in emphasis away from India. We're attempting to reclaim control of the educational system for the state by switching to a different medium. However, the facility is unable to return to India at this time.

For earning first place in Hindi in his university's matriculation exam, Dinkar was awarded the Bhudev Hindi Medal. But then she enrolled in Patna University. A. Later, he requested to study Hindi but was denied by the school's administration. At the

baccalaureate level, I was interested in taking Hindi as a paper; however, the school's English principal commented, "Even though you are first in Hindi, but not in English." Since there is so little good literature written in Hindi, I cannot recommend it.

2. THESE DAYS, WHO OFFERS SACRIFICE AND REPENTS?'

This article is taken from a longer speech that Dinkar delivered at Munger. After Dinkar's death, his most ardent fan, Mr. Kanhaiyalal Phulfagar, compiled his uncollected writings and published them as Shesh-Nishesh. Dinkar lamented in his address that "who sacrifices and austerity today?" while referring to the sacrifice and frugality needed for education. He lamented that in today's society, "neither bright students nor Only qualified teachers" exist since no one of quality is interested in entering the teaching profession. Dinkar uses data to show that the growth of higher education in the wake of independence has lagged behind the expansion of the university system. Dinkar argues that improving education is essential to the state's wellbeing and that this can be achieved only by establishing a university.[12]

Dinkar blames India's decline on the fact that so few girls are given the chance to go to college. Dinkar thinks it's disastrous that Buddha made such comments about women in India. Stop plowing! Buddha had commanded. Drop the young bride, put on some saffron, and get Kamandalu! Women were barred from salvation even in Jainism. Kabir echoed this sentiment, stating, "women to humhu kari, then did not think." The guardian lady is a major mental problem once you know about it. Disregarded women by claiming. Even in his own heart, Tulsidas has shown women no mercy. Women's contributions in developing nations are equal to men's in terms of moving society forward. According to Dinkar, pupils should see humility as identical with discipline since it is the "word of the army." Final thought: "talent shines only in the frame of modesty," as he put it.

3. DWARFISM IS NOW OFFICIALLY ESTABLISHED IN INDIA-

This article is taken from a speech given by Dinkar before the Bhagalpur University Senate on November 28, 1964. This article seeks to answer the question, "How important is English for Indians?" in light of the debate about the status of English in India. How advanced should pupils' English be though? Dinkar has offered his thoughts and recommendations on these matters.

Dinkar believes that the country of India and its native languages will be fine provided a large number of young Indians acquire sufficient understanding of English. But while Dinkar was president of Bhagalpur University, he saw firsthand the extent of the linguistic barrier. Seventy to eighty percent of pupils were failing only because of their English proficiency, and in

certain schools all students were deemed failed because of their English proficiency. The pupils were sufficiently demoralized and boosted by these outcomes.

In an effort to reverse the declining performance in English, the English Institute was founded. After getting advice from British educators, they started their hunt. The answer proposed by educators was to make the study of English mandatory from a young age. But Dinkar argues, "I clearly see that not one of these solutions will work," dismissing all of these options. The education system's flesh is being pierced elsewhere, and the spear is being wielded elsewhere. The nation's education policymakers, in my opinion, should address the underlying causes of the English language's decline.[13]

They either refuse to acknowledge their significance or choose to ignore it. Making Indian languages the medium of teaching contributed to a decline in students' motivation to learn English; as a result, it was unrealistic to expect them to become proficient speakers. Most Indians live in rural areas, where children often have to work long hours before and after school before making their way to a nearby school or college. This leaves them with little time for schoolwork, and if they focus solely on mastering the language, they won't have time to master any of the other subjects they're required to learn. Gandhiji supported providing instruction in the local language to all Indian children.

If this were the case, there wouldn't be a shortage of brilliant Indian attorneys, scientists, poets, journalists, or academics coming out of the country's rural areas. If this doesn't happen, then there's no use in granting rural Indians their independence. To paraphrase what Dinkar has to say: "If the ultimate development of mind, culture, and character of Indians is not made possible through Indian languages, then India will now become a country of dwarfs and people in villages will become slaves of those handful of Indians who in cities Have the opportunity to live or whose financial condition is such that they can send their children to schools."23 Dinkar, offering advice on the matter, proposes making English a voluntary language and, failing that, retaining just one language. It shouldn't come with any kind of linguistic coercion.

4. THE TRUE BETRAYAL CAME FROM GANDHI'S OWN FOLLOWERS.

From his address at the 23rd convocation of Rajasthan University on December 19, 1970, this article by Dinkar is adapted. Dinkar's attraction to spirituality had grown substantially at this point. He told the group that young people need to have guts to show up to meetings like this one. The youth see the elderly as traditionalists, while the elders see the youth as a burden. Both revolution and tradition are essential to human survival, but that doesn't mean

they can't talk to one other. Dinkar ranks the cultural shift that occurred in India during the independence movement higher in importance than the French Revolution. People in India have forgotten the greatness of the Indian movement, but foreign researchers continue to be fascinated by it. Dinkar tells the pupils, "You are the offspring of the post-independence age. Are. Your zenith came after Gandhi's time had passed. This is where Gandhi comes in. You missed your opportunity. You've been scammed, but the true betrayal to Gandhi came from his followers. Since India is so far behind the rest of the world when it comes to technology and science, it should come as no surprise that you find ancient history boring and religious belief offensive.[14]

5. FAITH AND REASON IN SCIENCE.

Although it belongs to Dinkar's collection of writings, this one is unlike any of the others. It's all collected in "Troubles of Marriage," yet what's been stated is totally grounded in research. The finest part is that Dinkar has not relied on the Vedas, the Puranas, or any other old cultural artifact to portray religion as better. Dinkar has begun his lecture by discussing how science first came into being. The scientific community has not accepted the ideas of Copernicus (1473-1543 AD), Galileo (1564-1612 AD), or Kepler (1571-1630). Pure scientism may be traced back to Sir Isaac Newton (1642-1727). Though he believed in religion and philosophy, Newton kept his religious beliefs apart from his scientific work. While he had full confidence in God as the creator, he also put a lot of stock in his own three fundamental principles of gravity and motion. He was certain that these laws of nature could not be broken under any circumstances.

Dinkar has laid out, step-by-step, the influence that science established after Newton had on religion and philosophy on the basis of first principles of physics. A man's future is predetermined by his past; determinism. Dinkar is astounded that the most influential thinkers in contemporary history have all backed determinism. Determinism was held by Descartes, Spinoza, Leibniz, Locke, Hume, Kant, Hegel, Mill, Alexander, and others. Mill even went as far to argue that men's choices and behaviors are so predetermined that sociology may be turned into an exact science if enough effort is put into it.[15]

6. CONCLUSION

This is not like any of Dinkar's previous works, even though it is part of his collection. Everything is summarized in "Troubles of Marriage," yet it's all based on solid research. The best thing is that Dinkar does not use the Vedas or the Puranas or any other ancient cultural item to make religion seem good. Dinkar started off his talk by explaining how science itself was created. Copernicus (1473–1543), Galileo (1564–1612), and Kepler (1571–1630) have not been widely acknowledged by the scientific community. Sir Isaac Newton (1642–1727) is often considered as the progenitor of modern scientism. Newton was a pious

man who separated his spiritual life from his scientific pursuits. Though he believed God to be the ultimate authority, he also placed much value in his own three laws of gravity and motion. There was no way, in his mind, that these natural rules could be disregarded.

Dinkar has brought forth in sequential order the impact that basic principles of physics-based science created after Newton had on religion and philosophy. Determinism is the belief that one's future is set in stone by one's past. Dinkar can't believe that all the great minds of our time have supported determinism. Descartes, Spinoza, Leibniz, Locke, Hume, Kant, Hegel, Mill, Alexander, and many more all believed in determinism. Mill went so far as to say that, with enough work, sociology might be transformed into an accurate science because of how predetermined men's decisions and actions are.

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