



# **The ETF Mosaic**

## **From Tabriz to Rumi's Soul**



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**For English Teachers' Forum, Himachal Pradesh**



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A Presentation by  
English Teachers' Forum  
Himachal Pradesh

*Edited by*  
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TRAVERSING  
*Indian Mythos*  
THROUGH  
*Poesy*

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# Hatu

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Dr. Alka Sharma





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# CONTEMPORARY RETELLINGS OF MYTHS

AN APPRAISAL

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Anuradha  
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## Chapter 1

### Myths and Post-Truth: Some Conjectures on Conne

Yash Pal and Santosh Kumari

#### I

In a 2019 public opinion survey, the Pew Research American think tank, reconfirmed that a significant number of people in America do not believe in the Darwinian theory of evolution. The idea that life on earth has evolved, evolving, is a firmly established scientific theory amply supported by empirical evidence. Among those who accept the theory, half believe it "as an instrument of God's will" (Masco), while the other half had nearly "steady" acceptors of about sixty per cent. Americans for a long period despite the demographic change, education, ideology and religious beliefs (Carroll). This paper accentuates an interesting human trait about facts and beliefs of us that do not matter. This paper tries to juxtapose the trait regarding facts, and as a corollary regarding evidential phenomena of myths and post-truth and conjectures on the connection between these two phenomena.

Myths are collectively accepted narratives about historical events, or simply stories, of usually distant past for which there is no evidence. *Oxford Advanced Learner's Dictionary* cites the word myth as a synonym. An individual myth is more disconcerting than a synonym. An individual myth is more disconcerting compared to when they are received in the larger context of parables, paraphernalia of mass belief, common rituals, festivals and texts. For example, in Indian context, individual fears of ghosts, demons and evil spirits are part of the great epic *Ramayana*, and in