

Postcolonialism Today

Prof. Bill Ashcroft, Professor Emeritus, School of the Arts and Media, University of South Wales, Sydney, Australia

Bio-note:

Prof Bill Ashcroft is an Emeritus Professor in the School of English, Media and Performing Arts University of South Wales, Australia. A founding exponent of post-colonial theory, co-author of *The Empire Writes Back*, the first text to examine systematically the field of post-colonial studies. He is author and co-author of twenty one books, variously translated into five languages, including *Post-Colonial Transformation* (Routledge 2001), *Post-Colonial Futures* (Continuum 2001); *Caliban's Voice* (Routledge 2008) *Intimate Horizons* (ATF 2009) and *Utopianism in Postcolonial Literatures* (Routledge 2016). He is the author of over 200 chapters and papers, and he is on the editorial boards of ten international journals.

The Failure of Success? Postcolonial Analysis and its Spread

Prof. Paul Sharrad, University of Wollongong, Australia

Abstract

Postcolonial theory has 'colonised' many more disciplines now than its origins in literary and political studies. This has produced challenges of application within academe and hostility from media commentary. I canvas some benefits and shortcomings of this situation and argue for a carefully nuanced articulation of discipline focus and interdisciplinarity.

Bio-note:

As both an acclaimed researcher and engaged educator, Prof. Paul Sharrad has not only made a significant and sustained contribution to scholarship in his field, but also to the University's international reputation and engagement.

Prof. Paul joined UOW in 1987 as a Lecturer in English, beginning a 27-year career with the University that culminated in his appointment as Associate Professor in 2000 and Senior Fellow in 2014. He shaped research, teaching and administration through a number of executive roles including Head of Department, Head of Postgraduate Studies and Associate Dean (Research), and through his considered contributions to numerous committees at Faculty and University level.

Prof. Paul is internationally renowned for his research in the field of English literature, and for his great impact on the development of the discipline here and abroad. A world-leading expert in postcolonial literary study and writing, he was at the forefront of developing postcolonial studies in Australia. He has dedicated his academic life to creating courses to nurture and showcase the work of postcolonial writers and critics, building an intellectually rigorous and world-class program and championing strong linkages between research and teaching. He has in no small part influenced UOW's global reputation for excellence in the field.

As a researcher, Prof. Paul's body of work is extensive and authoritative. He has authored three books on Indian English fiction, 67 book chapters and 71 journal articles, and co-edited countless

other written works. He has delivered in excess of 100 conference papers internationally and been a visiting lecturer and fellow at universities in Europe, North America and Asia. His creative and innovative approach has attracted significant competitive grant funding and several prestigious appointments, including the National Library of Australia's Harold White Fellowship, supporting his research for a literary biography of Thomas Keneally AO.

Building deep connections across national boundaries for scholarly exchange, curriculum development, conferences and publication is a hallmark of Paul's career, and his commitment to advancing UOW's local, national and global engagement is outstanding. A student of India and its rich and complex literatures and cultures, he is considered among the most eminent scholars of Indian literature in English and has worked with passion and purpose to establish meaningful and highly productive relationships with a number of Indian universities. He also forged deep connections across the South Pacific, United Kingdom, Europe and the Americas to foster and advance postcolonial studies globally. He worked with postgraduates across the globe on the expansion of English Literature to include Australian, Commonwealth and postcolonial writing.

Prof. Paul has directed considerable energy to encouraging literary endeavour in the community through leading events for writers, and has been particularly supportive of Aboriginal writers in the Illawarra and the south-east of Australia. He has acted as a reader for respected international scholarly journals and publishers and a judge for many creative writing prizes, and organised the international Commonwealth Writers Prize. Beyond this, he has organised donations of library books for earthquake-damaged campuses in Pakistan, school supplies for tsunami-ravaged Samoa and Australian study resources for Indian libraries.

Prof. Paul has rightly gained a reputation for his collegiality and great intellectual and personal generosity. He has carefully nurtured many early-career scholars and research students, and his record for supervision of higher degree researchers to completion is exemplary within the discipline. A respected leader both within the English literature program and across the University more broadly, he has been sought out by colleagues at all levels for inspiration, advice and links to the many connections he has cultivated across the globe.

Though he retired from UOW in mid-2014, he continues to research and write, and to champion the University's reputation and external engagement.

Prof. Paul Sharrad's contribution to the strength and reputation of the English literature discipline at UOW, and to the international body of scholarship in the field, is extraordinary. His legacy is rich and lasting, spanning a diversity of intellectual cultures, societies and geographical regions.

It is a privilege and a pleasure to present Prof. Paul Sharrad for admission as a Fellow of the University of Wollongong.

Polycoloniality: Rethinking Postcolonial Commonsense

Prof Saugata Bhaduri, Professor, The Centre for English Studies, Jawaharlal Nehru University, New Delhi, India

Abstract

Much of the traditional historiography of colonialism, in South Asia in general and Bengal in particular, and the resultant postcolonial commonsense, is woefully mononational, with the focus being almost exclusively on England and its colonial exploits. This is obviously factually incorrect and inadequate, with multiple non-English European powers and players – the

Portuguese, the Dutch, the French, the Danish, the 'Germans' (representatives of the Austrian and Prussian empires), the Swedish and the Greek – having had simultaneous colonial contact with Bengal from the 16th century, and there having been a steady flow of Europeans – primarily, Italians and Russians – to Bengal from as early as the late 13th century. More importantly, it is these multiple European players, rather than the English, who can be credited with the setting up of the first cosmopolitan cities in Bengal, its first colleges and universities, the beginnings of print culture in Bengali, the foundations of the modern linguistic, literary and cultural registers of Bengal, the first instances of social and political reforms, etc. – thus laying the foundations of what is often called 'colonial modernity'. Can this phenomenon of what I have discussed as 'Polycoloniality', or a re-look at colonial history through the lens of plurality, offer a template to understand the multinational forms of current new-imperialism, and counter the Manichaeic forms of emergent new-fascism, more fittingly than postcolonial commonsense can? Can 'polycoloniality' be a means to rethink the postcolonial?

Bio-note:

Saugata Bhaduri, Professor at the Centre for English Studies, Jawaharlal Nehru University, New Delhi, India. His latest book is *Polycoloniality: European Transactions with Bengal from the 13th to the 19th Century*.

Social Change as Peripheral in the Era of the Postcolonial

Anand Prakash

Abstract

The postcolonial thought took shape in the last seven decades, from the end of the Second World War to the present. The period was witness to the birth of new nations in the wake of the power centers such as Britain, Germany and Japan losing steam and asking for replacement historically. That changed the spectrum in a radical sense. Meanwhile, USA, Soviet Russia and China entered the arena to lead and guide the world. New alliances and equations among countries marked the era of upheavals even as the postcolonial phenomenon absorbed and interpreted on its own terms the scene caught in the ups and downs of change. Ex-colonies had their own demons to fight. That is a crucial background to our subject. An important entrant in the picture was an educated middle class meant to think, analyze and comprehend problems at hand. For us, the academic mind produced by this development is the core of the postcolonial thought. In it, epistemology and ontology play a significant role displacing from their ambit what may be termed political intervention. The two paradigms aim to furnish an answer to the issues confronting societies. Also, between the two paradigms, epistemology wields decisive power whereas ontology comes to the fore and when literary texts need notice.

The postcolonial thought has little of history to refer to—it contends with the issues of its own time adhering to contemporaneity. Since concerned primarily with ideas, the postcolonial might be an example of a cultural give and take moving within bounds of its own dynamic, not touching upon material interests of a dominant class. The endeavor appears to solely *know* through interpretation—through viewing, re-viewing and questioning— than dealing politically with the challenges at hand. Isn't it the case that the project of postcolonial studies is restricted to the academia, away from where specific policies and execution strategies are forged?

Bio-note:

Anand Prakash, Ph.D., taught English Literature in a Delhi University college till retirement in 2007. He has written extensively on literary theory as well as interpreted texts and trends. He has published poems in English and Hindi. He supports the cause of writing committed to change. Author of many books in English and Hindi, Anand Prakash has lectured on culture and ideology.

Some of his published books include *Marxist Literary Theory*; *Wuthering Heights: An Interpretation*; (both published by Academic Foundation), *Muktibodh in Our Time* (co-authored, Lokmitra), and *Text and Performance: A Theoretical View* (co-authored, Macmillan). His edited volumes include *Approaches in Literary Theory: Marxism*; *Nineteenth Century Thought*; *Modern Indian Thought*, and *Interventions*; (these published by Worldview), and *Republicanism in Shakespeare* (Viva).

From the Canon to Code: Remapping the Indian Postcolonial Discourse

Prof. Nirmala Menon, Institute of Technology Indore, India

Abstract

In trying to make an argument for a multilingual postcolonial canon, I did a survey of major databases for literature and the representation of world literature as a disproportionately monolingual one. (Menon, 2010) So, as I begin to examine that argument in much more detail through the course of these pages, I have to, once again consider the question: What does the current map look like? My study then looked at the possible maps of representation through roughly the early 1990's when postcolonial studies began to be acknowledged as an emerging area of research till 2007. My findings were very clear- The putative postcolonial canon includes texts from India, Africa, and the Caribbean, with new entrants from Latin America adding to the diversity. When it came to the India sub-continent, works of writers such as Salman Rushdie, Arundhati Roy, Vikram Chandra, Shyam Selvadurai, and J M Coetzee far outnumber study of works by writers in languages other than English. It was true that while the emerging canon did represent many postcolonial geographies, they did not reflect the linguistic diversity of those geographies. Quite the contrary. Almost all of the representative works in scholarship were exclusively written in English. I retain the discipline's skepticism of "canons" per se but argue that, when the same texts and writers are anthologized and critiqued to the exclusion of others, it is equivalent to creating one. I begin with the assumption that engaging with the rich literatures in diverse languages coming from different postcolonial spaces will simultaneously underscore the plurality of the discipline and open new avenues for postcolonial enquiries. As Neil Lazarus charges:

To read across postcolonial literary studies is to find, to an extraordinary degree, the same questions asked, the same methods, techniques, and conventions used, the same concepts mobilized, the same conclusions drawn—about the work of a remarkably small number of writers (who are actually more varied, even so, than one would ever discover from the existing critical discussion). (422)

My book and in this lecture, I will argue that, while postcolonial scholarship has successfully challenged Eurocentrism, the stagnation in the theory that Lazarus talks about can be confronted if we look to the wide base of literatures available in multiple postcolonial languages. In short, it

is now time to extend the dimensions of the discipline into a multilingual field.

From the canon to the code: As I think about these issues and my current engagement in the field of Digital Humanities, I carry over these gaps and questions and examine whether the new space of the digital offers any concrete solutions to these entrenched problems. In other words, can we work to make the world of the digital reflect these prejudices much less than they do. Here is where the uncertain position and uncertain commitments of the digital humanities seem to me especially worthy of reflection. What is a digital humanities project outside of the major metropolitan languages and cultures? Who wants that label to be applied, and why? Could we, for example, engage in digital humanities work that promoted the values and lives of postcolonial peoples, even if the work did not have that label? For a long time I worked under the assumption that we can, which I still hope is correct; yet I often wonder if that is a kind of fool's errand. I will discuss a couple of projects that I have found worthwhile to ponder upon. Digital Humanities continues to make the social and cultural questions the center of our research inquiry, the fact is that in the modern world, our capacity for researching and attempting to wrestle with those questions become more challenging if we do not have a deeper understanding of the deeply intertwined ecology of information and knowledge systems of the modern world that are embedded in the digital, in the algorithms, in the invisible networks of codes that cultural coda cannot be as easily distinguished from its programming counterpart.

Bio-note:

Prof. Nirmala Menon is a Professor in School of Humanities and Social Sciences, English Department, Indian Institute of Technology (IIT), Indore. She was the Graduate Teaching Fellow and Lecturer of the University Writing Program at The George Washington University. She is the author of *Migrant Identities of Creole Cosmopolitans: Transcultural Narratives of Contemporary Postcoloniality* (Peter Lang Publishing, Germany, 2014) and *Remapping the Postcolonial Canon: Remap, Reimagine, Retranslate* (Palgrave Macmillan, UK 2017). Apart from these, she has publications in numerous international journals and speaks, writes and publishes about postcolonial studies, digital humanities widely across the globe.

Women, Body and Trauma in literary writings of Margaret Atwood, Eimer McBride and Kamala Das, as in Reality

**Dr. SUMATHI.K.SRIPATHI, Senior Lecturer, DMI St. Eugene University, IVDL,
Chibombo, Zambia**

Abstract

The word 'Woman' is symbolic of power, force, a creator of progeny, a complete quintessence of life and reality. There are both positive and negative connotations of women of the macrocosm. But why this thought? Is it because of her body, form, physique and mental agility which are basically a diabolic difference between the genders? The concept of stigmatizing a female body on the fact of a weak physique biologically which is taken to be a relevance to the context of weaker sex of the human organisms is a thought to consider with samples of literary writings taken for discussion. This paper will have details from 'Surfacing' by Australian women writer Margaret Altwood and 'A girl is a half-formed thing' written by Irish Novelist Eimer McBride. However, a very strong sentiment is voiced by Eimer McBride as 'women are really

angry, I feel a deep, burning sense of injustice at the way women are treated'. This will give the crux of the status quo of women in general. In fact, taking the narration on woman, body and trauma as in literary writings, it would be precise and exact to dwell into the verses of our outstanding Indian English woman writer Kamala Das as she explicates and elucidates the plight of women with the trauma she had faced all through her life. Nevertheless, this discussion shall be a worthy sensation of the reality.

Between Embodiment and Textualization: Faustian Authoring & Shakespearian Colonising

Prof Silvija Jestrovic, Professor of Theatre and Performance, Warwick University, UK

Abstract

This talk stems from some aspects of my recent book *Performing the Authorial Presence and Absence: The Author Dies Hard* (Palgrave 2020) that re-examines Barthes's famous proposition of the death of the author along the lines of aesthetics, ethics and accountability of the authorial figure. The talk in particular looks at the junction between Middle Ages and Renaissance in Europe – marked by the invention of print, colonial conquest, and emergence of authorial figures that will become central to the Western literary and dramatic canon. I will explore how has the move from embodiment to textualization shaped the cultural construction of the authorial figure and various political and ethical implications of this constructions. Proposing a reading of Marlow's Dr Faustus and Shakespeare's Prospero as characters who are performing acts of authoring, I will offer the notion of the author as a performative figure. I will investigate various consequences of this performativity from its instrumentalization as a colonialist weapon to strategies of authoring back. The idea the author's disappearance into the 'textual machine' (de Man, Burke) will be re-examined in this process showing how authorial figures, such as Shakespeare, emerge through it in various variations and with different politics. While setting the core of the argument in a specific historical period, I will looked at issues of authorial performativity – its poetics and politics – both synchronically and diachronically through a range of contemporary examples.

Bio-note:

Silvija Jestrovic studied playwriting and dramaturgy at the University of Belgrade (1989–1992) and completed her postgraduate studies at the University of Toronto in 2002. From 1990 to 1996 she worked as a freelance playwright, dramaturge and television journalist. Before coming to Warwick in 2005, Silvija was SSHRC Postdoctoral Fellow and lecturer at York University in Toronto. Whilst at Warwick she has designed modules that address her interest in performance and exile, avant-garde theatre, playwriting, and theatre and performance theory. She also has a special interest in the interdisciplinary and collaborative research and teaching. This is reflected through her on-going international partnership with colleagues from the Jawaharlal Nehru University (India) and University of Arts Belgrade (Serbia) among others, and in her work with the Warwick Politics and Performance Network. She has several publications to her credit.

Re-visioning the Postcolonial: The Indian Context

Prof Sanjit Mishra, Professor, Dept of Humanities & Social Sciences, Indian Institute of Technology Roorkee, India

Abstract

In his talk he will discuss some of the ways through which an average Indian connects herself/himself with the discourse of the Postcolonial. He is of the view that the discourse needs to be made more relevant and hence more rewarding with an active engagement on the part of the author as well as the readers in the larger cultural context of India ("i.e. Bharat"). He will also focus on the writer's "dharma" while considering his role in creating a "narration" out of a "nation".

Bio-note:

Sanjit Kumar Mishra is working as a Professor in the IIT Roorkee in the Department of Applied Science and Engineering. His research interest includes Twentieth Century British Literature, Post colonial Literature, Contemporary Critical Theories, Indian Writing in English.

Teaching Postcolonial Theory in Contemporary India: The Question of Caste

Dr Paulomi Chakraborty, Associate Professor of English, Dept of Humanities and Social Sciences, Indian Institute of Technology Bombay, Mumbai, India

Abstract

In this position paper she would attempt to address the complication caste poses in teaching postcolonial theory. I would conduct this exercise in the context of teaching postcolonial theory courses for doctoral students in contemporary India; it would inevitably be shaped by my experience of running such courses in the last several years within the ambit of the discipline of English, but in the multi-disciplinary Department of Humanities and Social Science, a prominent research-intensive department in the country, in IIT Bombay. In this paper, what I would be interested in centrally is to chart ways attending to caste within postcolonial pedagogy compels us to read fashioning of colonial modernities by caste groups, especially other than the dominant caste-Hindus who have overwhelmingly stood so far as the colonized in India within postcolonial studies. As scholarship on caste, often from disciplines other than English, has indicated, the composition of colonial modernities of such groups often work in complex negotiation with colonial institutions, rather than in opposition, and had aims, textures, and priorities that were not only different but often in conflict with dominant caste-Hindu anti colonialisms. I will illustrate my point by indicating just one site where caste difference explodes the framework of postcolonial theory: what the English language means in India. Accounting for these differences in other colonial modernities, rather than understanding colonial worlding primarily through colonizer-colonized relationship, poses productive strain, I would claim, on the way we tend to read—and teach—the postcolonial in the contemporary moment not only within India but elsewhere as well.

Bio-note:

Paulomi Chakraborty is Associate Professor of English at the Department of Humanities and Social Sciences in IIT Bombay. Her most recent publication is a monograph titled *The Refugee Woman: Partition of Bengal, Gender, and the Political* (Oxford University Press, 2018). Her gender-focussed research interests are in the Partition of 1947, the 'turbulent 40s' in Bengal, and, particularly in the context of mid-twentieth century India, cultures of the political left and women in organized politics.

The Violence of Seams: Settler Colonialism, the U.S., & Neoliberalism

Prof. Frank G. Karioris, University of Pittsburgh, USA

Abstract

This lecture addresses and expands on the ways that Settler Colonialism, specifically that of the United States and its rule over Puerto Rico, functions to bind, intertwine, and make invisible the structures and violence of its system and the way that it constitutes subjects under brutalizing apparatuses. Using the contemporary book *The Taste of Sugar* and the poetry of Raquel Salas Rivera, the lecture utilizes the theoretical metaphor of the seam to understand the interrelations between colonial regimes and colonized territories. Exposing the increasingly global dimensions of neoliberal colonial orderings, the presentation builds on and argues for a more substantive undertaking of US imperial and colonial systems – currently and historically; as well as the imbrication of distinct colonial regimes and colonies as part of globalized neoliberal colonialism writ large.

Bio-note:

Frank G. Karioris, PhD is Visiting Lecturer of Gender, Sexuality, and Women's Studies at the University of Pittsburgh and former Director of the Center for Critical Gender Studies at the American University of Central Asia. They are the editor (with Drs Andrea Cornwall and Nancy Lindisfarne) of the recent collection *Masculinities Under Neoliberalism* (Zed Books 2016) and author of the book *An Education in Sexuality & Sociality: Heteronormativity on Campus* (Lexington Books 2019). Beyond their academic research, they are a working poet who poetry has been published in literary journals including: *Pittsburgh Poetry Journal*, *Collective Unrest*, *Esthesia*, *Sooth Swarm Journal*, and *Rupkatha*.

Literature as a Tool of Epistemology: Medieval Perspectives for Postmodernity

Dr. Albrecht Classen, University Distinguished Professor, The University of Arizona, USA

Abstract

As much as medieval literature seems to be far removed from our own age, the opposite often proves to be. I will present three examples: Apollonius of Tyre, Marie de France, and Ulrich Bonerius. In each of their works we encounter strong messages as to the human need to decipher

their world and to comprehend the signals so as to gain deeper insight into the true values of life, in terms of love, God, and death. The pre-modern thus proves to be the crucial vehicle for post-modern epistemology.

Bio-note:

Dr. Albrecht Classen is University Distinguished Professor of German Studies at the University of Arizona, Tucson, where he is researching and teaching medieval and early modern literature and culture, with a strong interest also in creative writing, poetry, and contemporary literature (he is the current President of the Society for Contemporary American Literature in German, SCALG). He has published close to 110 scholarly books and more than 730 articles. Currently, he is preparing a new book on *Freedom, Imprisonment, and Slavery in the Middle Ages and Early Period*. About to appear are books on the notion of *Tracing the Trail* (2020) and the *Myth of Charlemagne in Medieval German and Dutch Literature* (2020). He is the editor of the journals *Mediaevistik* and *Humanities*.

Fanon's Ontology

Prof Gautam Basu Thakur, Boise State University, USA

Abstract

This paper will examine Frantz Fanon's *Black Skins, White Masks* (1951) for its singular hypothesis regarding the ontology of the colonized as radical negativity. Critical scholarship on this book tend to focus on Fanon's discussion of the psychological effects of colonialism on the colonized's psyche – the colonized's "dependency complex" or futile struggles to identify as white and failing which the colonized's eventual sinking into depression and neurosis. Accordingly, what gets debated most is the colonized's ability to reclaim an identity for itself that is free from colonial neurosis. I will however move away from reading Fanon's text as an account of conflict between identities – white versus black – and focus more on what I claim to be Fanon's most significant contribution to the study of colonialism, namely, conceiving colonialism less in terms of social justice and identity politics and more in relation to ontology.

Bio-note:

Prof Gautam Basu Thakur, Director of Critical Theory, Boise State University, USA. He received his Ph.D. in Comparative Literature from the University of Illinois at Urbana-Champaign in 2010 and taught at the University of Mississippi before joining Boise State in 2011. His teaching and research interests include postcolonial literature and theory, transnational/world literature, critical theory with a particular focus on Freudian-Lacanian psychoanalysis, and nineteenth and twentieth-century British literature of the Empire. He is the author of *Postcolonial Theory and Avatar*, *Postcolonial Lack Identity, Culture, Surplus* and co-editor (with Jonathan Michael Dickstein) of *Lacan and the Nonhuman*. His first book, *Postcolonial Theory and Avatar*, was published in 2015.

Vindicating the Underdog: Reading History from Below

Prof. Dr Aparajita Hazra, Former Dean of Arts, Professor and Head, Dept of English, SKB University, West Bengal, India

Abstract

‘Give up literary Criticism’. Ludwig Wittgenstein had once told F R Leavis, much to the indignation of the latter. But the same Wittgenstein had told Maurice O’Connor Drury to never stop ‘thinking’. And the very same ‘thinking’ informs much of the need to rake up the discourse of Postcolonialism repeatedly. Postcolonialism has been talked about time and again. Yet the need for reiterating our thoughts and keeping the dialogue alive remains the need of the hour.

Subalternity in its terrifying multi-faceted mien has kept the divide between the ‘elite’- to use Ranajit Guha’s phrase- and the other, dishearteningly alive. Talking about postcolonialism through seminars and webinars and discussions is only part of the desperate yen to try and afford agency to the oppressed- to initiate some contrapuntality amidst the nebulous monopoly of hegemonic power evident in the stereotypical and biased representation in history—to try out an alternate historiography.

Gayatri Chakraborty Spivak in ‘Can the Subaltern Speak?’ spoke about how in the context of colonial production, the subaltern as female is hopelessly deeply in shadow. This lecture will try and look into some facets of the Indian socio-cultural aspects that willy-nilly consolidate the subalternity of woman. A coup d’œil would reveal how folklore, literature, fairy tales, films, even songs contribute quietly but frighteningly to the hegemonic masculine superiority, which, unless a postcolonialism of the mind is brought about, will perpetuate this colonialism into future-proof irreplaceability.

If Foucault is to be believed, a discourse cannot be initiated unless a topic is freed from taboo, and ratified institutionally. That is why postcolonialism in its myriad forms needs discussion—again and again- to let the voices from the suppressed beyonds of the periphery make their way into the ostensibility of the centre- to allow the subaltern to speak. Knowledge and power are so interrelated that the paradigms of knowledge have to be flexed to accommodate an alternate history- the history as seen and related from below- by the suffocated voice of the subaltern.

This lecture will try and figure out how the cultural and epistemic bias that constructs stereotypical normativity can and need to be deconstructed to formulate what Said would call a contrapuntal reading.

Bio-note:

Prof. Aparajita Hazra presently heads the department of English, Sidho Kanho Birsha University, West Bengal and has been teaching literature in English and literary theory for almost two decades now. She is a published authors and has a startling number of articles in reputed national and international journals to her credit. Dr. Hazra's research papers have been acclaimed in leading educational institutions across the world. She remains engaged in various creative and performative initiatives. Under her direction a stage production of Macbeth, which she translated in a local dialect, garnered wide applaud among the audience.

Framing The Haunting Legacies of Violence and Trauma

Prof Nishat Haider, Department of English, Jamia Millia Islamia, India

Abstract

This paper seeks to decode the representational matrix of vulnerability in Nandita Das' directorial debut film *Firaaq* (2008) by situating it within the ongoing debates on "presentist" (Hartog, 2015, p. 1) regime of historicity, gendering of memory, and the politics of mnemonic practices regarding the question of visual culture's capacity to work through the trauma of the haunting legacies of the partition violence and terror. Foregrounding *Firaaq's* haptic qualities and its ability to summon the viewers' own embodied histories as sites of reception and understanding, the paper explores how the film offers counter-epistemic frame (i.e., figure of remembrance) and ethical gesture that call for justice for the absent Others.

Bio-note:

Dr Nishat Haider is Professor of English at Jamia Millia Islamia, New Delhi (India). She is the author of *Tyranny of Silences: Contemporary Indian Women's Poetry* (2010). She has served as the Director, Institute of Women's Studies, University of Lucknow. She is the recipient of many academic awards including the Meenakshi Mukherjee Prize (2016), C. D. Narasimhaiah Award (2010), and Isaac Sequeira Memorial Award (2011). She has presented papers at numerous academic conferences and her essays have been included in a variety of scholarly journals and books. She has conducted numerous conferences, seminars, workshops on gender budgeting and gender sensitization. She has worked on various projects funded by the Ministry of Women and Child Development, UNICEF, UGC and other agencies. She has lectured extensively on subjects at the intersection of cinema, culture and gender studies. Her current research interests include Postcolonial Studies, Translation, Popular Culture and Gender Studies. *Body or Life? Assemblages in the Age of Mass Healing*.

Body or Life? Assemblages in the Age of Mass Healing

Dr. K V Cybil, Associate Professor, Department of Humanistic Studies, IIT (BHU)

Abstract

This paper is about the simulation of the body in healing processes enabled through the flows and channels of people assembling in hospitals and other medical facilities. This paper argues that the human body is an exfoliating circulation of signs and it is in the nature of the body that it produces an excess of signs than it signifies (Jose Gil: 1988). If looked upon as a semiotic assemblage, the process of illness and healing can be understood as metamorphoses of the body.

The severe tests and strains to which the body has been subjected in the wake of the pandemic gives us reason to argue that hospitals and other medical facilities serve as deterritorialized spaces where people desire not specifically a cure or relief from the sickness, but assemblages that can form masses and vice versa to overrun the epidemic. This results in contingent overcomings of the illness. The hospitals therefore come to function more as nodal points in the circulation of the signs emanating from the human body, than as designated locations in a chain of relations linking them to the geography or territory with a social corpus.

Another way of putting this is that, in a situation where the pandemic is raging, the borders between illness and wellness are being erased and in a situation of global quarantine, the whole world shrinks as one sick organism. Faced with a threat of extinction it's reaction is more of the irrational than the rational, and hence a chaos reigns supreme that dissolves all previous governmentalities to a hubris; a chaos. It is the same chaos that leads the hospitals in the creation of masses and assemblages out of them and subsequently the effect of a systemic relapse into order as healing; sometimes as dying. It is important to notice that healing here does not amount to curing and therefore implies a dramatic, excessively semiotic discharge of meaning enabling the reinvocation of life. This is conceived in the transformation into a mass body (Cohen: 2011) of which the individual bodies may be treated as one or several assemblages (Deleuze and Guattari:2004). Healing/dying escapes the clutches of designated spaces or projects of/for care, deterritorializing them while attributing to them the immanence of life as a process which historicizes and subjectifies the mass body.

Cohen, Lawrence (2011) Accusations of Illiteracy and the Medicine of the Organ, *Social Research*, Volume 78, Number 1, Spring, pp. 123-42.

Deleuze, Gilles and Guattari, Felix. 2004 *A Thousand Plateaus: Capitalism and Schizophrenia*. London and New York: Continuum.

Gil, Jose (1988) *Metamorphoses of the Body*, University of Minnesota Press, Minneapolis, London.

Bio-note:

Dr K V Cybil is Associate Professor with the Department of Humanities at IIT BHU, Varanasi. He has been associated with the Social Science research Council, New York (2005), Indian Council for Social Science Research, New Delhi (2012) and the Nehru Memorial Museum and Library, New Delhi (2013) as part of research fellowships. His recent work is *Social Justice: Interdisciplinary Inquiries from India* (ed.) published by Routledge (2019).

Rereading New Education Policy-2020: Issues Concerning Equal Representation of Indian Languages

Prof Amitabh Vikram Dwivedi, Head of the School, School of Languages & Literature, Chairperson (Media Cell), Shri Mata Vaishno Devi University, Katra, Jammu & Kashmir, India

Abstract

This paper critically studies the "New Education Policy-2020" of India, and carefully deals with the issues concerning the representation of Indian languages. The aim of this newly launched policy is to make India a global knowledge superpower, and for that an effort has been made to represent regional Indian languages, and to stop the English linguistic imperialism. The paper will also study whether the present day Indian higher education institutions are structured in a manner that they favor English in the education system and the regional Indian languages are marginalised. But in this endeavor to stop English linguistic imperialism, it will be interesting to question: how new education policy will equally represent all Indian languages or some other major language will take the place of English?

Bio-note:

Amitabh Vikram Dwivedi is a university faculty of Linguistics, and heading the School of Languages & Literature at Shri Mata Vaishno Devi University, India. His research interests include language documentation, writing descriptive grammars, and the preservation of rare and endangered languages in South Asia. The National Digital Library of India (NDLI), MHRD, features his 19 lectures in the public domain. Also, the UNESCO Atlas of the World's Languages in Danger refers to his two works on the Bhadarwahi language at its official website. His published books are found in the libraries of University of Stanford & Princeton. He has contributed numerous papers to many Science Citation Index & SCOPUS journals, and contributed more than 150 research chapters to Knowledge Resources, chiefly EBSCO and to encyclopedias, published by Springer-Nature, SAGE, Rowman & Littlefield, and ABC-CLIO Publications. He has also been a Co-Director for Research Project, entitled “A Comprehensive Study of Culture, Philosophy, Literature and Language” sectioned by Indian Council of Social Science Research (ICSSR). His most recent books are:

1. A Grammar of Sarazi (Lincom Europa, Munich 2019);
2. Dogri and its Dialects (Lincom Europa: Munich, 2018),
3. A Grammar of Hadoti (Lincom Europa: Munich, 2012),
4. A Grammar of Bhadarwahi (Lincom Europa: Munich, 2013), and a poetry collection titled
5. Chinaar-kaa- Sukhaa-Pattaa (2015) in Hindi, and
6. Something Lurks It Seems 2017 (Marfa House, Texas).

As a poet, he has published numerous poems in different anthologies, journals and magazines worldwide. Until recently, his poem “Mother” has been published as a prologue to Motherhood and War: International Perspectives (Eds.), Palgrave Macmillan Press.

The Silent Roar: Tigers and Tea Plantations in British India

**Prof Romita Ray, Associate Professor, Art History, Department of Art and Music
Histories, Syracuse University, USA**

Abstract

By the late 1800s, swathes of jungle in eastern India were cleared to create tea estates or plantations. But these commercial landscapes were never quite splintered from the wilderness, their porous boundaries remaining open to a spectacular array of wildlife that wandered over in search of food. My talk focuses on the tiger, the most ferocious of predators to cross over into tea plantations. Specifically, I look at how big cats transformed tea plantations into hunting grounds, their human-animal encounters ushering in new imaginaries of status, class, and wealth that were bolstered by the technologies of hunting and the arts of photography and taxidermy. And in producing these imaginaries, tigers emerged as conspicuous signposts of the Anthropocene, their dwindling numbers bringing to light the widescale destruction of valuable forest cover to create tea plantations.

Bio-note:

Born and brought up in the bustling Indian city of Calcutta (now Kolkata), once the colonial capital of the British Raj, Romita Ray specializes in the art and architecture of the British Empire in India. At Syracuse University, she teaches European art and architecture (18th, 19th, and early 20th centuries), Indian art and architecture, post-colonial theory, theories of Orientalism, and film studies. She is an editorial board member for the Journal of South Asian Studies and a member of the Advisory Committee for the Indian Council of Historical Research based in New Delhi, India. Dr. Ray has taught at Colby College, the University of Georgia, and Yonsei University (Seoul, Korea). Her research interests center on the art and architecture of the British empire in India, history of science, landscape and animal studies, the Anthropocene, post-colonial theory, Orientalism in art, and material culture. She is particularly partial to elephants, and an Elephant of the Month posting can be found on her office door in Bowne Hall (contributions to the EOM series are welcome).

Postcolonial *Mirat ul Aroos* or Post-colonial *Brick Lane*? Some Musings

Prof. Nandini Bhattacharya, University of Burdwan, India

Abstract

Her lecture scrutinises the terms post colonial with and without hyphen and subjects two texts, *Mirat al Aroos* from 1868 and *Brick Lane* from 2003 to a certain processes of interrogation. This talk traces as to how, if at all, the colonial processes can actually shape languages and texts.

Bio-note:

Prof. Nandini Bhattacharya is professor and head of the Department of English and Culture Studies, Burdwan University, WB, India. Professor Bhattacharya has done her PhD in English from the University of Rochester in 1992 and has also taught at the Texas A&M University before she joined Burdwan University. Her research interest includes Postcolonial, Transnational and Feminist Discourses; Indian Film and South Asia Studies; Women's Writings and Transnational Feminist Writing; Colonial Discourse Analysis, Asian American Writing, and many more. She has authored many well known books, including the famous *The Annotated Kankabati: Translated, Introduced and Contributed* and *R.K. Narayan's The Guide: New Critical Idioms*.

Memory Studies and Postcolonial Identities

Dr. Avisek Parui, Assistant Professor, Dept of Humanities and Social Sciences, Indian Institute of Technology Madras, India

This paper will offer a theoretical study in its aim to examine the politics of re-membering and forgetting in postcolonial identities through a study of selected works of fiction. Drawing on current works in memory studies, affect studies, and material engagement theory, the paper will highlight how identities in the postcolonial setting are performative in their play between

preservation and effacement, through partial productions and manipulative materiality. Memory will be studied in this paper as a metonymic and manipulative function which is simultaneously subversive and consolidating in the postcolonial cultural setting.

Bio-note:

He has PhD in English Studies from Durham University. He has a book to his credit Post-Modern Literatures, published by Orient Blackswan. He has published Articles in different National and International Journals of repute. Again he has Book Chapters, Encyclopedia Entries, Popular Articles. His Research Interests include: Modernism Masculinity Studies, Memory Studies, Posthumanism.

Women and *Obeah* in Selected Works of Caribbean Writers

Dr. Manimangai A/P Mani, Universiti Putra Malaysia, Malaysia

Abstract

Women have always been subjugated in all societies at all times. This talk will look into the oppression of Black women in the Caribbean Islands during the era of slavery in selected works of Caribbean writers. The discussion will probe into the oppression faced by the characters in the selected novels. The Black women endured the worst treatment as slaves. They had to work from dawn to dusk. Sometimes they also had to work under the moon light. To the white masters they were merely breeding machines to multiply the number of slaves. Most of these black women were used to satisfy their lustful white masters resulting the birth of Mulatto children. Many Caribbean writers have written about the plight of these Black women and how they managed to gather strength and resist this oppression. This talk will discuss works of some notable writers who highlighted the resistance towards the oppression by using *obeah*. *Obeah* is a system of spiritual and healing practices developed among enslaved West Africans in the West Indies. It is difficult to define, as it is not a single, unified set of practices and this knowledge on *obeah* is most feared by the white masters. The usage of *obeah* as a tool of resistance will be discussed in this talk.

Bio-note:

Dr. Mani has been in the teaching profession for the past 32 years. She hails from the northern part of Malaysia, from the city of Ipoh which is the capital city of the state of Perak. Currently, she is attached to the Department of English, Faculty of Modern Languages and Communication, in Universiti Putra Malaysia. Her expertise lies in Caribbean Literature. However, her area of interest is South Asian Literature and all Postcolonial Literatures. At present she teaches Southeast Asian Literature and Literature from the Indian sub-continent. Her area of research includes the lives of displaced Blacks and Indians in the Caribbean Islands.

Post-Colonialism Eats Itself Alive: The Road from Mass Consumption to Self-Consumption in the New Dark Age

Prof Robert Masterson, Professor of English at Borough of Manhattan Community College, USA

Abstract

Here we are, somehow, electronically linked together over the world wide internet system to meet as if in person to discuss the issue at hand, post-colonialism. Twenty years into the 21st century, we are poised on the edges of multiple razors, each keen enough to kill us should we made even the slightest misstep. Culturally, politically, socially, spiritually, morally, economically, ecologically, artistically, publicly, and privately, we are here poised and trembling, each of us seeking the path that takes us down this mountain of blades to safety. What we have is fast disappearing. What will come fills us all with dread. The forces that shape our destinies seem out of our control, and we grasp at what we can for even the illusion of self-determination. But where do we go when our road dead ends? Nowhere. What do we eat when our bowls are empty? Ourselves and each other. The 21st century can be characterized by its dearth of creativity. Ours is the age of the reboot, the rewrite, the reinterpretation, and the rerun. Our societies look, not to a future of innovation and invention, but to a past of romanticized and nostalgic reverie.

Bio-note:

Mostly reared in the American Southwest at the confluence of the atomic age and the Neolithic era, Robert Masterson began writing. As he grew and now finds himself living in a confusing suburb of New York City a stone's throw from the Bronx, when Masterson looks back in time at his influences, his teachers who helped him mature and find a poetic voice, he credits Rick Thalman of Los Alamos, New Mexico, and Lee Bartlett of Albuquerque, New Mexico, (now sequestered somewhere in Sicily) and William Burroughs, once seasonally residing in Boulder, Colorado, at the Naropa Institute from which Masterson graduated with a Master of Fine Arts degree. Other important influences include Richard Brautigan, H.P. Lovecraft, Robert E. Howard, Bobbie Louise Hawkins, Frank O'Hara, John McArthur, Jean Nicolas Arthur Rimbaud, Carl Petersen, Jayne Anne Phillips, Yukio Mishima, Anne Waldman, Maxine Hong Kingston, Tom Waits, Patti Smith, Jack Kerouac, Susie Bright, Helios Creed, Charles Olson, Tim Schellenbaum, that one one-and-a-half-page sentence in Cormac McCarthy's *Blood Meridian*, and James Ellroy. He is beat, he is Beat, but he is not yet broken.

Place, Memory and Identity: Exploring Refugeehood in Transnational Space

Dr. Boopathi P, Assistant Professor, Department of English Studies, School of Social Sciences and Humanities, Central University of Tamil Nadu

Abstract

Refugee subject, positioned in a transnational space, constantly negotiates with diverse socio-cultural and political milieu of the state in which it is placed. Deprived of their national identity, refugees are perforce to construct their subject position by navigating through transnational and transcultural spaces. Thus, the refugeehood as a subject, I argue, is perpetually placed on

liminality, neither belonging to the homeland nor naturalized in the host country. The liminal position that the subject refugeehood occupies is defined as transnational and transcultural identity in Refugee Studies. This transnational identity is distinctly different from that of other identities by people who live in diaspora and who migrated voluntarily to other countries. Moving between the borders, refugees carry their memories of their place and homeland as their only possession. Their identity, looking from the transnational perspective, is liminal, imbued with the sense of refugeehood. On the other hand, the strong collective memory of their lost homeland and their ancestral place enables them re-construct their original identity even while living in transnational spaces. This paper attempts to explore how refugeehood negotiates with these two identities: enforced and original. To demonstrate this argument, I would draw references from some of the life narratives of refugees by Palestinian and others.

Bio-note:

Dr. Boopathi P, is an Assistant Professor in the Department of English Studies, School of Social Sciences and Humanities, Central University of Tamil Nadu. His research interests include Disability Studies, Palestine and West Asian Literature, Postcolonial and Resistance Literature, and Life Writing Studies. For his Doctoral Research, completed at EFL University, Hyderabad, he studied the identity construction of Palestinians in the life narratives written by Palestinian refugees. Prior to his association with CUTN, he worked at Aligarh Muslim University for three years. He has published articles in journals and edited books that are of international repute and presented research papers in conferences both inside and outside India in his areas of research. His research works have been published by renowned international publishers like Peter Lang, Routledge and Routledge Journal of Life Writing. He is one of very few scholars in the area of Disability Studies in India to introduce a specialized course titled “Disability Studies and Literature” to Master students of English Literature. He is a member on the Editorial Review Board of International Journal of Whole Schooling published by University of Michigan Press.

Orientalism vs Neo-Orientalisms?: Moving on from the Binary of Islam and the West in Post-9/11 Literature

Dr. Priyadarshini Gupta

Abstract

This paper focuses on literary texts that shape or have been shaped by Neo-Orientalism (Orientalism after 9/11) in the United States of America and France. These texts include Michele Houellebecq’s *Submission* (2015), a political fiction that sees an Islamic rule over France in the future scape of 2022. Her paper also considers Ayad Akhtar’s *American Dervish* (2012) that focuses on intra-plural communitarianism in Islam challenging the assumptions that Muslims can only be pigeonholed as extremists, moderate, or secular in the United States. Overtly, both of these texts respond to Islamophobia in their countries of print, but covertly, these books beg the discussion of newer evolved dichotomies compared to the binary of Islam and the West in contemporary literary fiction and non-fiction.

She argues that contrary to Edward Said’s depiction of the West as a monolithic entity in *Orientalism* (1979), neo-oriental tropes are incommensurate in nature and apply differently in different western geo-political contexts. Therefore, she suggests, the nature of neo-orientalism in France differs from that of the United States. These literary texts no longer collectively invoke the binary of Islam and the West but address the dichotomy of Secular vs the Sacred in

French Neo- Oriental literature and the binary of Desire vs Reality in American Orientalism. She demonstrates sacred vs secular binary through *Submission* where Houellebecq uses the narrative trope of Islamophobia to appeal for a return of Christianity in French society. By showing Islam as a seductive and a vindictive culture, Houellebecq's decries French secularism in his attempt to assert the importance of religion in French liberal thinking. Whereas, in *The American Dervish*, she theorizes Akhtar's vision of "everyday Islam" that explores the "real" ways in which Muslims interact with the American society culturally, socially, and scripturally. By narrativizing the daily workings of a Muslim life, her paper writes back to the "desired" understanding of the American projection of Muslims as irrational and prone to violence.

Bio-note:

Dr Priyadarshini Gupta is an assistant professor of English at O.P. Jindal Global University in India. She finished her PhD in English Literature from Ohio University in the United States. She specializes in world literature with a focus on Islam, postcolonial theory, and Neo-Orientalism studies. She is also the faculty editor of *Siasat-al-Insaf*, a middle eastern journal run by Jindal School of International affairs.

Postcoloniality and Diaspora: A 'Third' World Perspective

Mr. Nitesh Narnolia is a Senior Research Fellow at Centre for Diaspora Studies, Central University of Gujarat, Gandhinagar

Abstract

The notion of postcolonialism has depicted the 'Third' world countries in the milieu of the culture and politics of the 'First' world. Earlier the central issues of postcolonialism were limited to colonial history and culture of the 'Third' world countries. But in due course of time, it has transformed to the issues of 'Third' world population such as refugee, migration and immigrant status in the 'First' world countries. This shift was caused by the large scale migration from 'Third' world to the 'First' world in the postcolonial era in search for better future and employment opportunities. As the people living away from their homeland began relating themselves with the notion of diaspora, it has become one of the most talked about concepts in the postcolonial studies. This inclusion of the notion of diaspora in postcolonial studies has built a bridge between 'Third' world immigrants in the developed countries and the social and religious minorities of the 'First' world. Hence, the postcolonialism has become an anecdote of the formerly colonized nations and the indigenous people in the 'First' world nations. A 'Third' world perspective to this notion of postcolonialism and diaspora will help in understanding and evaluating the current status of these new immigrants as well as the other marginalized groups in the 'First' world countries. I will look at some of the postcolonial critics and texts to discuss the above mentioned aspects of Postcoloniality and diaspora.

Bio-note:

Mr. Nitesh Narnolia is a Senior Research Fellow at Centre for Diaspora Studies, Central University of Gujarat, Gandhinagar. He is an Author, Editor and Reviewer and has also spoken as Key-note speaker, resource person and has chaired in many international/national conferences. His research interest includes Transnationalism, Diasporic Literature, Slave narratives, Afro-American Literature, Postcolonial and Subaltern Studies, Race and Ethnic Studies and Film

Studies. He has presented 30+ research papers in International/National conferences/seminars and has around 15 research articles published in different journals, books and research monographs. He is one of the two editors of the edited book, entitled *Identity, Diaspora and Literature: Theorising New Diasporic Consciousness* published in 2018. His another book, entitled *Exploring Identity in Transnational Space: A Critical Study of Meera Syal's Novel and Films* has been published in 2019. He has received full fellowship to attend a 15-days symposium, Brown International Advance Research Institute 2018 (BIARI 2018) at Brown University, RI, USA. He is one of the reviewers of DJ Journal of English Language and Literature and Journal of National Institute of African Studies, London. He is also in Editorial Board of Newsletter and Journal of Global Research Forum on Diaspora and Transnationalism (GRFDT), New Delhi.

Understanding the Postcolonial, Posthumanist Feminist theory: A human and Non-Human Perspective

Dr. Shaista Irshad, Iswar Saran P G College, University of Allahabad, India

Abstract

The contribution of Posthumanist feminist theory had been paramount in exploring and representing the prominence of sexism and gender in understanding human-animal relationships and in bringing out the connections between the oppression and subordination of women and of non-human animals. Despite the noteworthy contribution of posthumanist feminist theory, it has been noted that their impact on contemporary animal ethics has been subdued, which needs to be recuperated. Along with the significant contribution of this theory, its cons too must be addressed and limits revealed- i.e. there is a need to address and precipitate the arguments that surround the intersectional analyses of animal issues. Along with this, there is also the need to look into how gender specific understanding leads to the ignorance of the importance of race and culture in configuring species-based subordination.

Bio-note:

Dr Shaista Irshad works as an Assistant Professor at Iswar Saran PG College, University of Allahabad, Prayagraj. She has been working for the past 12 years at Motilal Nehru National Institute of Technology Allahabad. Her specialization reflects the interesting confluence of art and science; She is equally proficient in Hindi, Urdu and English. She has been teaching Personaloty Development, Communication Skills, English Language, English Literature and Gender studies. She has taught B.Tech. M.tech, MBA, MCA students and is currently teaching BA and MA students. She has many as manybas 30 papers in scholarly journals and her poems have been published in renowned journals (both national and international) and anthologies in all the three languages. She has received wide recognition for her English and Urdu poetry. She had her book published on gender studies recently from Germany Lap Lamburt and her book of Urdu poetry titled "Ek Qatra Sukoon" by Authorpress Publications. She also writes columns and short stories for literary magazines. She has also been invited as a resource person by different colleges, universities and reputed online platforms.

Of Ethnic / Communal Conflicts, Nations and Globalization in South Asia: Some Literary and Cinematic Representations

Prof. Sunita Murmu, Deen Dayal Upadhyay University

Abstract

With decolonization and the coming into existence of nations as sovereign entities, the legacy of colonialism with respect to political practices continued into the phase of globalization and neo-imperialism in the Indian subcontinent as well as the South Asian region. Globalization post 1970s brought about the uninterrupted flow of capital in almost all corners of the world and also an increasing interest of transnational corporates in the region affecting the geopolitics of the region. The dynamics of power relations among the nation-state, ethnic/communal groups within the nation and global politics in some ways interfere in a nation's socio-political and economic issues and exacerbate the already existing ethnic/communal conflicts.

Bio-note:

She is the Professor in the English Department of Deen Dayal Upadhyay University, Gorakhpur. She has expertise in Colonial and Postcolonial Indian Fiction, Gender and Environmental studies. She co-authored two books titled Representation and Resistance: Essays on Postcolonial Theatre and Drama, and Literatures of South Asia. Her works have been published in numerous national and international journals across the globe.

Tracing the Career of the Concept of Post-colonialism in Indian Academia: Autobiographical Jottings

Dr. Tharakeshwar V.B, EFL University, India

Abstract

This paper reflects on the career of the concept and theory of Post-colonialism in the Indian academic context from a subjective perspective with auto-ethnographic method. The concept/theory of post-colonialism emerged in India in 1980s and has seen a lot of changes over the last three decades. When I entered the academia in the 1990s, it was the main/emerging field, along with "the theory" from "the continent", which of course came to us through American academia. But soon in Indian context it took its own inflections to address the issues and the politics here. Entering the academia in the 1990s, I was a part of the journey of this concept in the last three decades. By looking at the transformations in my own academic trajectory, I would like to trace the career of this concept/theory, in the hope that these subjective traces might unravel the entangled dialectical relation between an individual researcher and a theoretical discourse that tried to mold individual subjectivities of the researchers.

Bio-note:

Tharakeshwar V. B. is teaching at the Department of Translation Studies at The English and Foreign Languages University, Hyderabad, India. He has published in the areas of Translation Studies, Colonialism and Nationalism, Linguistic Nationalism/Identity, Literary Historiography etc. He is a bilingual writer who has published both in Kannada and English. He has coordinated

a translation series called 'Classical Kannada Texts in English'. He has handled many research projects in the area of Translation Studies. He is on the editorial board of several journals. He has also coordinated a national level project on "Rethinking the 'Crisis' in English Studies". He has nearly 23 years of teaching service in Translation Studies. He has presented papers in more than 100 seminars/conferences; he has organized more than 10 seminars/ conferences/ workshops. He has also directed many plays.

Texts and Tribes: The Tribal as an Object of Knowledge in Odisha (1950-1961)

**Shaswat Panda, Assistant Professor, Department of English, North Orissa University,
Second Campus, Keonjhar, Orissa, India**

Abstract

This paper is an attempt at understanding the ways in which tribals were presented as objects of knowledge in Odia texts in the years following the Indian independence (1950-1961). Even though various tribes have culturally enriched Odisha for ages, they occupied and continue to occupy a marginal position socially and whenever they were treated as objects of popular knowledge. Owing to the ignorance and prejudice of colonial rule, which did not evince much interest in making students and ordinary people learn about the tribal life and its cultures, the so called modern education it introduced hardly considered it important to understand the lifeworlds of the Adivasis and their rich culture. Besides, the Odia nationalist movement, which spread along the coastal belt and which rallied around linguistic identity, was not adequately inclusive when it came to tribals. Unsurprisingly, the knowledge and understanding of the 'tribal world' remained impoverished during the years of colonial rule and there was only marginal change in the state of affairs even as the empire neared its twilight.

Following the merger of states under the leadership of Sardar Vallabh Patel, many of the provinces with sizeable tribal population were integrated with Odisha. This significant development in the wake of Indian independence called for reconfiguration of the political map of Odisha, and a rethinking of the Odia identity. The question of identity, however was not merely imbued in cultural nostalgia or sentimentalism but one that took cognisance of political geography and had one eye set on administrative concerns. If one were to peruse school textbooks and other knowledge texts devoted to tribes of Odisha written during the 1950s, one notices an increasing emphasis on understanding the Adivasi culture from fresh perspectives—those which seemed to appropriate tribal identity and culture within the broad political identity of Odisha. This paper is interested in analysing such texts, which take the Adivasi societies as their objects of study. For these texts serve as important sources for understanding how Odisha came to recognise its marginal groups in the wake of its political reorganisation.

Not an exhaustive study by any means, this paper shall set its focus on three texts, which give cursory glances of tribal life in Odisha, and (to a less extent) in India: *Odisha ra Adivasi* (1950) by B.C. Patnaik, *Odisha ra Adivasi Samaj* (1958) by Ramachandra Rath and Krushna Chandra Kar's *Ama Bhai O Bahunimane* (1961). The first text was meant not only for lay readers but to serve as a guide for those who were professionally engaged in the tribal belts; the second was written with the intention to appraise ordinary people of the ill-understood culture and society of various tribes of Odisha. The third text in question was a prescribed textbook for students studying in class five, and in offering glimpses of tribal cultures across India, it echoed the Nehruvian cry for 'unity in diversity'. Irrespective of their disparate concerns, these texts seem to highlight a few aspects of tribal life while eliding others. This paper shall try to bring to

fore the issues that were overlooked or underrepresented in these texts, as it tries to look for reasons for such omissions and commissions.

Bio-note:

Shaswat Panda teaches English at North Orissa University, Keonjhar Campus, Odisha. His research interests include life writing, translation and book history.