Université numérique
CHEIKH HAMIDOU KANE

The 3rd International Conference of the
World Association of Authors and Researchers (WAAR)
on

Decolonisation through Language and Literature

Organised by
The Department of English
Université Numérique Cheikh Hamidou Kane, Senegal
in association with
Senegal Chapter (West Africa) &
Prayagraj Chapter (India) of WAAR

July 25-26, 2026

Book of Abstracts

The 3rd International Conference of the World Association of Authors and Researchers (WAAR)

on

Decolonisation through Language and Literature

Organised by
The Department of English,
Université Numérique Cheikh Hamidou Kane, Senegal
in association with
Senegal Chapter (West Africa) & Prayagraj Chapter (India) of WAAR

July 25-26, 2026

https://www.waoar.org/



Book of Abstracts

Decolonisation through Language and Literature

© Applied Education and Welfare Foundation® and Contributors (2026)

Published by
Paragon International Publishers
on behalf of the World Association of Authors and Researchers,
a wing of Applied Education and Welfare Foundation®, a not-for-profit organisation.

5, Ansari Road, Daryaganj, New Delhi-110002

Website: https://www.waoar.org/
Email: authorsandresearchers@gmail.com
Contact No.: +91-8826632968

ISBN: 978-93-94964-14-3

The 3rd International Conference of WAAR had participants from 14 countries: India, Senegal, Nepal, Nigeria, Guinea, Kenya, Côte d'Ivoire, Ghana, Martinique, Austria, Denmark, USA, UK, and Portugal.

Disclaimer
The views expressed in the Book of Abstracts are those of the authors only. Authors, editors, publishers and printers disclaim all responsibilities for any errors, omissions, liabilities, correctness of facts or whatever may arise in future with respect to the matter published in the book.

Publication of abstract in this book does not certify that the author of the particular abstract has presented paper in the 3rd International Conference of the World Association of Authors and Researchers (WAAR) on "Decolonisation through Language and Literature."

Copyright
Applied Education and Welfare Foundation® retains copyright of the book.
Contributor retains copyright of their published work under the
Creative Commons Attribution 4.0 International Licence (CC BY 4.0).

Printed in India

EDITORS

Vijay Kumar Roy
University of Allahabad, Prayagraj, India

Alassane Abdoulaye Dia
Université Numérique Cheikh Hamidou Kane, Dakar, Senegal

Ram Prakash Gupt
CMP Degree College, Prayagraj, India

Ashish Kumar Gupta
Allahabad Degree College, Prayagraj, India

Nivedita Chauhan
University of Allahabad, Prayagraj, India

CONFERENCE CHAIR

Prof. Susheel Kumar Sharma

Professor of English, University of Allahabad, Prayagraj, UP, India

CONVENERS

Dr. Alassane Abdoulaye Dia

Director, Senegal Chapter of WAAR & Assistant Professor & Chair, Department of English, Université Numérique Cheikh Hamidou Kane, Dakar, Senegal

Dr. Ram Prakash Gupt

Director, Prayagraj Chapter of WAAR & Assistant Professor, Department of English, CMP Degree College, Prayagraj, UP, India

ORGANISING SECRETARIES

Dr. Pierre Malick Tine

Tutor, Université Numérique Cheikh Hamidou Kane, Dakar, Senegal

Dr. Ashish Kumar Gupta

Joint Director, Prayagraj Chapter of WAAR & Assistant Professor, Department of English, Allahabad Degree College, Prayagraj, UP, India

COORDINATORS

Dr. Vieux Demba Cissoko

Assistant Professor of Linguistics, Université Numérique Cheikh Hamidou Kane, Dakar, Senegal

Dr. Aladji Mamadou Sane

Director of the School of Humanities, Social Science and Education & Assistant Professor of English Literature, Université Numérique Cheikh Hamidou Kane, Dakar, Senegal

Dr. Mahib Lo

Master Program Manager**,** Lecturer**,** Université Numérique Cheikh Hamidou Kane, Dakar, Senegal

Dr. Mariama Soda Ndoa

Tutor, Université Numérique Cheikh Hamidou Kane, Dakar, Senegal

Mr. Ousmane Dione

Tutor, Université Numérique Cheikh Hamidou Kane, Dakar, Senegal

Mrs. Ndèye Arame Faye

Tutor, Université Numérique Cheikh Hamidou Kane, Dakar, Senegal

Mrs. Marie Faye

Tutor, Université Numérique Cheikh Hamidou Kane, Dakar, Senegal

Mr. Alassane Mamadou Tall

Tutor, Université Numérique Cheikh Hamidou Kane, Dakar, Senegal

Dr. Janardan

Joint Director, Prayagraj Chapter of WAAR & Assistant Professor,
Department of Hindi & MIL, University of Allahabad, Prayagraj, UP, India

Contents

1. Message from the Vice-President of Research, Innovation, and Partnership, Université Numérique Cheikh Hamidou Kane, Dakar, Senegal 6
2. Message from the President of WAAR 7
3. Message from the Secretary of WAAR 8
4. Message from the Joint Secretary 9
5. About the Applied Education and Welfare Foundation® 10
6. About WAAR 11
7. Executive Committee of WAAR 12
8. International Chapters of WAAR 13
9. Chapters of WAAR in India 15
10. Membership of WAAR 24
11. About the Conference 24
12. About the Host Institution 26
13. Invited Speakers 26
14. Programme Schedule 27
15. Abstracts 45
16. Journals of WAAR: *Akshara* & *Ars Artium* 128
17. Events, Gallery, Press Release, YouTube, Facebook Pages 129
18. Benefits for the Members of WAAR 129
19. Some Useful Publications 130

République du Sénégal
Un Peuple -Un But - Une Foi
Ministère de l'Enseignement supérieur, de la Recherche et de l'Innovation (MESRI)
Université numérique CHEIKH HAMIDOU KANE

Foo nekk foofu la

Pr. Ousmane SALL,
Vice-President in charge of research, innovation, and partnership
Université numérique Cheikh Hamidou KANE(UN-CHK)
Cité du Savoir, Diamniadio, BP 15 126, Dakar, Sénégal
Web : www.unchk.sn
E-mail: ousmane1.sall@unchk.edu.sn

19 May, 2026

Message of Vice-President in charge of research, innovation, and partnership

The third International online conference of the World Association of Authors and Researchers (WAAR) on July 25–26, 2026

Theme: Decolonisation through Language and Literature

It is with great pleasure and honor that I extend my full support to the **3rd International Conference of the World Association of Authors and Researchers (WAAR)** hosted by the Department of English of the Université Numérique Cheikh Hamidou Kane (UN-CHK) and organized in collaboration with the Senegal Chapter of the WAAR. The university is committed to advancing research and innovation that not only responds to global challenges but also critically re-examines the foundations upon which knowledge is produced, transmitted, and legitimized. This conference, centered on "Decolonisation through Language and Literature," speaks directly to that mission.

As scholars increasingly debate, the legacies of colonialism persist not only in institutions but in languages, curricula, and epistemologies that continue to shape how we think, teach, and create knowledge. To engage with these realities is not optional; it is essential for building more inclusive, equitable, and intellectually trustworthy academic futures. This conference offers a vital platform for such engagement. By bringing together authors, researchers, educators, students, and practitioners from across the world, it creates a space for critical dialogue, interdisciplinary exchange, and innovative thinking on issues ranging from linguistic justice and curriculum transformation to digital decoloniality and cultural reclamation.

I particularly wish to commend the organizers for aligning this initiative with the values of UN-CHK as a pioneering public digital university in Senegal and West Africa, committed to expanding access to knowledge and fostering new forms of scholarly collaboration beyond geographical boundaries. The online format of this conference further reflects our shared ambition to democratize intellectual participation and amplify diverse voices on a global scale. I therefore warmly encourage Faculty and staff members, researchers, and Tutors to contribute their expertise and engage in these critical conversations. Graduate Students and emerging scholars are also highly recommended to seize this opportunity to learn, question, and participate. All stakeholders in education, culture, and innovation should to join and support this important initiative

The participation of everyone will not only enrich the conference but also contribute to a broader view aimed at reimagining knowledge systems and reclaiming intellectual agency in our interconnected world. I invite you all to take part in this important academic event and to help make it a space of meaningful exchange, reflection, and transformation.

I wish the organizers and participants a successful event.

Sincerely,



Pr. Ousmane SALL
Vice-President in charge in research, innovation and partnership

Cité du Savoir - DIAMNIADIO |BP 15126 Dakar-Fann
Tel: (221) 30 108 41 53- Email: cabinet@uvs.edu.sn – www.uvs.sn

Vijay Kumar Roy

PhD, LLB, MBA

Professor of English

Department of English & MEL
University of Allahabad
Prayagraj – 211002, UP, INDIA
https://www.allduniv.ac.in/
drvkroy@allduniv.ac.in

Office of the President
World Association of Authors and Researchers
G-64, Govindpuram, Ghaziabad-201013, UP, INDIA
https://www.waoar.org
president@waoar.org; +91-8826632968

10 July 2026

Message

Decolonisation is not merely a historical or political process; it is an ongoing epistemological, linguistic, and cultural endeavour. Language and literature have always served as powerful instruments in both sustaining and challenging structures of domination. Through critical inquiry, creative expression, and interdisciplinary dialogue, scholars continue to recover marginalised voices, reclaim indigenous knowledge systems, and reimagine literary and cultural narratives beyond colonial frameworks. The abstracts compiled in this volume demonstrate the vitality of these engagements across geographical, linguistic, and disciplinary boundaries.

The conference offers an international platform for academicians, researchers, writers, and students to exchange innovative ideas and explore contemporary approaches to decolonial thought. It encourages meaningful discussions on indigenous literatures, translation studies, postcolonial and decolonial theories, multilingualism, cultural memory, identity, pedagogy, and the transformative role of language in shaping equitable and inclusive societies.

I sincerely appreciate the dedication and scholarly commitment of all the contributors whose research has enriched this publication. My heartfelt gratitude goes to the keynote speaker, plenary speakers, session chairs, session moderators, members of the organising committee and all collaborators whose collective efforts have made this conference and the publication of this Book of Abstracts possible.

I am confident that this volume will serve as a valuable academic resource, inspiring further research and fostering meaningful conversations on decolonisation through language and literature. May the ideas presented here contribute to a more inclusive, dialogic, and intellectually vibrant global academic community.

I extend my best wishes for the success of the conference and hope that the deliberations will generate enduring collaborations and new directions in research.

Prof. Vijay Kumar Roy
President,
World Association of Authors and Researchers (WAAR)

- Founder of Progressive Students' Association (2002)
- Founder of Applied Education and Welfare Foundation® (2014)
- Founder of the World Association of Authors and Researchers (2014) (https://www.waoar.org/)
- Co-founder and Editor-in-chief of *Akshara* (2007) (https://www.aksharajournal.org/)
- Founder and Editor-in-chief of *Ars Artium* (2012) (https://www.arsartiumjournal.org/)

Dr. Manish Kumar

Assistant Professor and Head
Department of English
Sri Krishna Ramruchi College, Barbigha, Sheikhpura
(A Constituent Unit of Munger University, INDIA) &
Secretary, World Association of Authors and Researchers

03 July 2026

Message

It is my great pleasure to extend warm greetings to all the distinguished scholars, researchers, academicians, authors, and students participating in the 3rd International Conference of the World Association of Authors and Researchers (WAAR) on "Decolonisation through Language and Literature," organised by the Department of English, Université Numérique Cheikh Hamidou Kane, Dakar, Senegal, in association with the Senegal Chapter (West Africa) and the Prayagraj Chapter (India) of WAAR, on 25–26 July 2026.

The theme of this conference is both timely and significant. As the world continues to re-examine the legacies of colonialism, language and literature remain powerful means of reclaiming cultural identities, preserving indigenous knowledge, and fostering inclusive perspectives. This conference offers an excellent platform for meaningful academic dialogue, interdisciplinary collaboration, and the exchange of innovative ideas among scholars from across the globe.

I congratulate the organising committee for their dedication in bringing together eminent academics and researchers for this important international event. I am confident that the deliberations will generate valuable insights, strengthen global academic partnerships, and contribute meaningfully to the evolving discourse on decolonisation.

I wish the conference every success and hope that all participants find the sessions intellectually enriching and professionally rewarding.

With best wishes,



Dr. Manish Kumar
Secretary,
World Association of Authors and Researchers (WAAR)

Mobile:	Emails:	Websites:	Address:
+91-8979033956	secretary@waoar.org manishkumar@skrcollege.ac.in	https://waoar.org/ https://skrcollege.ac.in	SKR College, Barbigha – 811101 Sheikhpura, Bihar, India

Dr. Pradeep Kumar

PhD, PGDT
Assistant Professor of English

Department of English & MEL,
University of Allahabad,
Prayagraj – 211002, UP, INDIA
https://www.allduniv.ac.in/

Joint Secretary
World Association of Authors and Researchers
https://www.waoar.org
drpk.eng@allduniv.ac.in

15 July 2026

Message

It is a matter of great pleasure and satisfaction that after successfully completing the two previous International Conferences in the last two months, World Association of Authors and Researchers (WAAR) is going to organise its 3rd International Conference on 25-26 July 2026 on "Decolonisation through Language and Literature." It is hosted by Université Numérique Cheikh Hamidou Kane, Dakar, Senegal. More than 150 participants from 14 countries will be participating in it.

Like the previous two conferences, the upcoming conference on "Decolonisation through Language and Literature" aims to provide another golden opportunity for all the enthusiastic scholars and researchers across the globe. I am sure the deliberations will achieve the objectives of the conference.

I am sure that the participants will be benefitted from the knowledge and experience of the invited speakers and they will get the opportunity to interact with them as well. I am indebted to all the members of WAAR, the editorial board, chapter directors, coordinator, and all those who provided their support to make this conference successful.

I am confident that participants will benefit from the expertise of the speakers and engage in meaningful interactions, while also enjoying valuable networking opportunities. I sincerely thank all members of WAAR, the editorial board, chapter directors, joint directors, coordinators, organising committee and everyone whose support ensured the success of this conference.

I extend my best wishes to all!

Dr. Pradeep Kumar
Joint Secretary,
World Association of Authors and Researchers (WAAR)

Applied Education and Welfare Foundation® is a not-for-profit organisation, founded by Prof. Vijay Kumar Roy in 2014 for the cause of quality education, advanced research, and social welfare. It was originally conceived by him in 1997 and formed on January 30, 2002, with the name Progressive Students' Association (PSA). The organisation was renamed in 2014 as Applied Education & Welfare Foundation® (shortened as AEW Foundation and AEWF) and is registered in India.

General Objectives

1. To conduct academic study and research in literary, linguistic, scientific, artistic, psychological, social, economic, political, international relations, peace studies, value education, inter-cultural, interdisciplinary, media, medical, religious, moral, spiritual, and all other areas of study.
2. To perform charitable and welfare activities: educational, social, moral and spiritual; and to respond to the needs concerning the welfare, rights, equality, sanctity, and dignity of human life; and affirm values of truth, beauty and goodness in society.
3. To join other institutions, organizations, publishers, and individuals in partnerships and collaborations within India and abroad to meet the objectives of the Trust.
4. To form, run and promote a number of Educational, Literary, Scientific, Philosophical, and Value Education Associations, Societies and Clubs.

Vision

To create an equitable and self-reliant society by bridging educational divides where every individual has universal access to high-quality applied education, essential resources and holistic social support. To empower marginalized communities to achieve their highest potential and contribute meaningfully to the nation and the world at large.

Mission

- To cultivate a global culture of mutual respect and trust to drive the collective well-being of humanity.
- To be a leading centre for global voices in academic research.
- To empower underprivileged and rural communities by providing practical, skill-oriented educational programmes and essential social welfare services.
- To bridge the educational divide and foster holistic growth through sustainable empowerment and community development.
- To transform traditional education into applied and practical learning experience.
- To equip students and youth with critical thinking and life building opportunities, preparing them to seamlessly adapt and thrive in a dynamic, competitive world.

The World Association of Authors and Researchers (WAAR) is a wing of Applied Education and Welfare Foundation®. Founded in 2014 by Prof. Vijay Kumar Roy and envisioned by him in 1997, the Association is dedicated to promoting quality education, advanced research, and social welfare. It actively fosters scholarly knowledge and creativity, primarily through its flagship academic journals, *Akshara* and *Ars Artium*, and various other scholarly initiatives.

The Association also helps members publish written, edited, and translated books across the humanities, sciences, and social sciences. It supports them in organising conferences, seminars, webinars, faculty development programmes, workshops, and invited lectures. Currently, WAAR operates multiple chapters across India and abroad to drive its academic and social initiatives. For more information about WAAR, please log in to **www.waoar.org**.

Vision

The World Association of Authors and Researchers will strengthen exchange of scientific and scholarly knowledge for academic, social and cultural welfare and will work for establishing global peace and harmony.

Mission

The World Association of Authors and Researchers will strive to promote research and creativity and reflect them to the world readers to create a community of intellectuals for global cooperation and goodwill.

Executive Committee of WAAR



President
Prof. Vijay Kumar Roy
University of Allahabad



Secretary
Dr. Manish Kumar
Munger University



Joint Secretary
Dr. Pradeep Kumar
University of Allahabad



Treasurer
Dr. Yugeshwar Sah
L. N. Mithila University

International Chapters

CANADA

Greater Toronto Chapter

Director
Prof. Prabha Jerrybandan
Professor of English and ESL,
Centennial College, Scarborough,
Ontario, Toronto, Canada
Email: prabhajerrybandan@gmail.com



ETHIOPIA

Bahir Dar Chapter

Director
Dr. Dawit Dibekulu Alem
Assistant Professor,
Department of English,
Bahir Dar University, Ethiopia
Email: dawitdibekulu7@gmail.com



IRAN

Tehran Chapter

Director
Dr. Kamran Janfeshan
Associate Professor,
English Language Department,
Kermanshah Branch,
Islamic Azad University, Kermanshah, Iran
Email: dr.kjanfeshan@iau.ac.ir



NEPAL

Janakpur Chapter



Director
Dr. Ram Sebak Thakur
Assistant Professor,
Department of English,
Tribhuvan University,
Ramswarup Ramsagar Multiple Campus,
Janakpur – 12, Madhesh Province, Nepal
Email: thakurrs033@gmail.com

NIGERIA

Benin City Chapter



Director
Dr. Clement Eloghosa Odia
Senior Lecturer,
Department of English and Literature,
Faculty of Arts, University of Benin,
Benin City, Ugbowo Campus, Nigeria
Email: clement.odia20@gmail.com

SENEGAL

Senegal Chapter



Director
Dr. Alassane Abdoulaye Dia
Assistant Professor & Chair,
Department of English,
Université Numérique Cheikh Hamidou Kane,
Dakar Senegal, Sénégal
Email: alassaneabdoulaye.dia@unchk.edu.sn

Chapters in India

Andhra Pradesh

Guntur Chapter



Director
Dr. Madhu Sudhan Rao Munagala
Associate Professor,
Department of English,
KL Deemed to be University,
Vaddeswaram, Guntur-522502, Andhra Pradesh
Email: dr.madhumunagala@gmail.com

Visakhapatnam Chapter



Director
Dr. MD. Sabirunnisa Gouse
Assistant Professor,
Department of English,
Anil Neerukonda Institute of Technology & Sciences,
Sanghivalasa (V), Bheemunipatnam,
Visakhapatnam-531162, Andhra Pradesh
Email: sabirunnisa.english@anits.edu.in

Bihar

Aurangabad Chapter



Director
Dr. Santosh Suman
Assistant Professor,
Department of English,
Sachchidanand Sinha College,
Aurangabad – 824102, Bihar
Email: sssantoshsuman3@gmail.com

Darbhanga Chapter



Director
Dr. Yugeshwar Sah
Assistant Professor,
Department of English,
C. M. Science College,
Darbhanga-846001, Bihar
Email: kumaryug2017@gmail.com



Joint Director
Dr. Krishna Nand Mishra
Assistant Professor,
Department of English,
P.R.P.S. College, Baigani,
Darbhanga-847201, Bihar
Email: krishnabhu321@gmail.com



Joint Director
Dr. Richa Kumari
Assistant Professor,
Department of English,
C. M. Science College,
Darbhanga- 846001, Bihar
Email: richa.pandey210@gmail.com

Forbesganj Chapter



Director
Dr. Lalan Kumar
Assistant Professor,
Department of English,
Forbesganj College,
Forbesganj-854318, Bihar
Email: kumarlalan2k9@gmail.com

Gaya Chapter



Director
Dr. Sanjay Kumar
Assistant Professor,
PG Department of English,
Magadh University,
Bodh Gaya-824234, Bihar
Email: skpmubg@gmail.com

Gopalganj Chapter



Director
Dr. Manoj Kumar
Assistant Professor,
Department of English,
Gopeshwar College, Hathwa,
Gopalganj-841436, Bihar
Email: manojliterature@gmail.com

Jamui Chapter



Director
Dr. Anindya Sundar Polley
Assistant Professor,
Department of English,
Kumar Kalika Memorial College,
Jamui-811307, Bihar
Email: anindyapolley@gmail.com

Madhepura Chapter



Director
Dr. Binay Kumar Vishwakarma
Assistant Professor,
University P. G. Department of English,
North Campus, B. N. Mandal University,
Madhepura-852128, Bihar
Email: drbkv1978@gmail.com



Joint Director
Dr. Mintu Kumar Menan
Assistant Professor,
Department of English,
T. P. College, Madhepura,
Madhepura-852113, Bihar
Email: mintukumarmenan7@gmail.com

Madhubani Chapter



Director
Dr. Kumar Baibhav
Assistant Professor,
Department of English,
B. M. College, Rahika
Madhubani-847238, Bihar
Email: k.baibhav24@gmail.com

Joint Director
Dr. Chhotu Paswan
Assistant Professor,
Department of English,
Vishweshwar Singh Janta College,
Rajnagar, Madhubani-847235, Bihar
Email: vsjc.eng25@gmail.com



Joint Director
Dr. Ram Munnee Paswan
Assistant Professor,
Department of English,
M. L. S. College, Sarisab-Pahi,
Madhubani-847424, Bihar
Email: maniram1590@gmail.com



Munger Chapter

Director
Dr. Mrityunjay Kumar
Assistant Professor,
Department of English,
R. S. College, Tarapur, Munger-813221, Bihar
Email: mrityunjaycalling@gmail.com



Muzaffarpur Chapter

Director
Dr. Upendra Gami
Assistant Professor,
Department of English,
Rameshwar College,
Muzaffarpur-842001, Bihar
Email: upendra.gami@brabu.ac.in



Joint Director
Dr. Soumya Sarkar
Assistant Professor,
Department of English,
L. S. College, Muzaffarpur-842001, Bihar
Email: sarkar@brabu.ac.in



Joint Director
Dr. Tarun Kumar Yadav
Assistant Professor,
Department of English,
SRPS College, Jaintpur,
Muzaffarpur- 843123, Bihar
Email: drtarunkumaryadav3@gmail.com



Saharsa Chapter



Director
Dr. Rabindra Kumar Sahu
Assistant Professor,
Department of English,
S. N. S. R. K. S. College,
Saharsa-852202, Bihar
Email: rabindrakumarsahu050@gmail.com

Samastipur Chapter



Director
Dr. Laxman Yadav
Assistant Professor,
Department of English,
G. M. R. D. College, Mohanpur,
Samastipur – 848506, Bihar
Email: laxman.psgc12@gmail.com

Sheikhpura Chapter



Director
Dr. Manish Kumar
Assistant Professor,
Department of English,
S. K. R. College, Barbigha,
Sheikhpura – 811101, Bihar
Email: man1982ish@gmail.com

Chandigarh (UT)

Chandigarh Chapter



Director
Dr. Sumati
Associate Professor,
Department of English,
PG Govt. College for Girls,
Sector 11, Chandigarh-160011
Email: sumati05@gmail.com

Madhya Pradesh

Jabalpur Chapter



Director
Dr. Vimal Kumar Vishwakarma
Assistant Professor of English,
Dharmashastra National Law University,
BRBRAITT Campus, South Civil Lines,
Ridge Road, Jabalpur-482001, MP
Email: vimalciefl@gmail.com



Joint Director
Dr. Ruchira Chaturvedi
Assistant Professor,
Dharmashastra National Law University,
BRBRAITT Campus, South Civil Lines,
Ridge Road, Jabalpur- 482001, MP
Email: ruchira@mpdnlu.ac.in

Rewa Chapter



Director
Dr. Shivnath Kumar Sharma
Assistant Professor,
Department of English,
Govt. Model Science College,
Rewa- 486001, MP
Email: shivnathyorku@gmail.com

Puducherry (UT)

Mahe Chapter



Director
Dr. Arijit Ghosh
Assistant Professor,
Department of English,
Mahatma Gandhi Government Arts College,
Mount Vera, Chalakkara, New Mahe – 673311, Puducherry
Email: arijit2net@gmail.com

Telangana

Medchal-Malkajgiri (Hyderabad) Chapter



Director
Prof. Vemula Murali
Professor of English & Head,
Department of Humanities & Sciences,
St. Peter's Engineering College,
Secunderabad- 500100, Telangana
Email: drmuraliku@gmail.com

Uttar Pradesh

Agra Chapter



Director
Dr. Abdul Majeed
Assistant Professor,
Department of English,
R.B.S. College, Agra-282002, UP
Email: khanabdulmajeed5@gmail.com

Firozabad Chapter



Director
Dr. Sarita Rani
Assistant Professor,
Department of English,
Dau Dayal Mahila P. G. College,
Firozabad-283203, UP
Email: saritagzb26@gmail.com

Ghaziabad Chapter



Director
Dr. Arvind Kumar Sharma
Assistant Professor,
Department of Applied Sciences & Humanities,
Ajay Kumar Garg Engineering College,
Ghaziabad- 201015, UP
Email: arvind.8872@gmail.com

Greater Noida Chapter



Director
Dr. Krishna Kumar
Assistant Professor,
Department of Languages,
Noida Institute of Engineering and Technology,
Greater Noida-201310, UP
Email: krishna.mgcu@gmail.com



Joint Director
Dr. Sonika Kumari
Assistant Professor,
Department of Languages,
Noida Institute of Engineering & Technology,
Greater Noida-201310, UP
Email: sharmasonicaa26@gmail.com

Kanpur Chapter



Director
Dr. Mohd Shamim
Professor, Department of English,
Halim Muslim PG College,
Kanpur- 208001, UP
Email: shamimmohd2009@gmail.com

Lucknow Chapter



Director
Dr. Akhilesh Kumar Sharma
Assistant Professor of English,
Department of Humanities & Social Sciences,
Shri Ramswaroop Memorial University,
Deva Road, Lucknow-225003, UP
Email: akhileshsharmakone1985@gmail.com

Prayagraj Chapter



Director
Dr. Ram Prakash Gupt
Assistant Professor of English
CMP Degree College,
George Town, Prayagraj-211002, UP
Email: ramprakashgupt@gmail.com

Joint Director
Dr. Ashish Kumar Gupta
Assistant Professor of English,
ADC College, Kydganj,
Prayagraj- 211003, UP
Email: keyts2020@gmail.com



Joint Director
Dr. Janardan
Assistant Professor,
Department of Hindi and Modern Indian Languages,
University of Allahabad,
Prayagraj- 211002, UP
Email: janardan@allduniv.ac.in



Joint Director (Technical)
Dr. Sudhanshu Kumar Jha
Assistant Professor of Computer Science & Engineering,
Department of Electronics and Communication,
Faculty of Science, University of Allahabad,
Prayagraj – 211002, UP
Email: skjha@allduniv.ac.in



West Bengal

Bankura Chapter

Director
Dr. Nikhilesh Dhar
Assistant Professor,
Department of English,
Onda Thana Mahavidyalaya,
PO: Murakata, District: Bankura -722144, West Bengal
Email: dharnikhilesh2012@gmail.com



Cooch Behar Chapter

Director
Dr. Pinak Sankar Bhattacharya
Assistant Professor,
Department of English,
Baneswar Sarathibala Mahavidyalaya,
Baneswar, Cooch Behar-736133, West Bengal
Email: pinaksankar@gmail.com



Membership of WAAR

All teachers, writers, poets, editors, critics, translators, reviewers, research scholars and students of all nationalities interested in disseminating creative, critical, scholarly and scientific knowledge through their writing, research and innovation with professional integrity are welcome to become Life Members of the World Association of Authors and Researchers. For information about membership, please visit the membership page: https://www.waoar.org/become-a-member/, and for details regarding the membership fee, please visit https://www.waoar.org/become-a-member/membership-fee/.

About the Conference

Contemporary research in African studies, Black diaspora studies, South Asian studies, applied linguistics, and world literature converge on a shared insight: colonialism was fundamentally a linguistic and epistemic project. It reorganized societies not only through territorial control but through language hierarchies, canon formation, racialised epistemologies, and institutionalised education systems. Decolonization, therefore must address knowledge structures and linguistic systems that continue to shape global modernity. In this regard, scholarship highlights language as colonial legacy, literature as counter-archive, remapping curriculum reform and reconfiguring cultural bonds. These trajectories give language and literature key roles and position them as central sites of decolonial struggle.

Colonialism institutionalized European and other dominant languages as instruments of governance and education across Africa, South Asia, and the Americas. African languages and traditions were marginalised while European literatures were codified as universal. This draws the attention of postcolonial critics on how literatures in African languages were sidelined even within world literature. Some scholars also argue that applied linguistics in Africa often reproduces Eurocentric paradigms, necessitating epistemic restructuring rather than superficial inclusion. African, African-American and Asian-American literary and histories challenge linear Eurocentric narratives. While these situate themselves within their older oral or diasporic circuits, Western criticism seems to view them as avatars of its literatures; hence, postcolonial theories reframe the debates toward Afro-Atlantic struggles.

In the Indian subcontinent, English became both a colonial imposition and a tool of empowerment. Scholars critique persistent Eurocentric frameworks within world literature curricula, arguing that decolonising the English curriculum requires structural transformation of interpretive paradigms and historical periodisation. In the same vein, African diasporic traditions reveal how language is racialised within imperial centers and advocate for a transnational Black language pedagogy that reframes raciolinguistic experiences globally. Such a link positions them as epistemic resources for decolonial politics. Decolonisation through language and literature today requires confronting how colonial hierarchies persist within language regimes, literary institutions and academic structures. Language and literature are not merely reflective mediums, they are architectures of possibility. Decolonising them is foundational to reimagining global knowledge itself.

We welcome submissions addressing these issues. A list, though not exhaustive, has also been provided below for help.

Key Domains

Domain I: Decolonising the Literary Canon

Focus: Challenging Eurocentric literary standards and highlighting indigenous/ marginalised voices

- Rewriting the canon: Including postcolonial, subaltern, and marginalised texts.
- Decolonising Modernism: Anti-colonial perspectives in early 20th-century literature.
- Folk traditions, orality and indigenous storytelling as literature.
- Indigenous literature and the reclaiming of native narratives.

Domain II: Linguistic Imperialism and Linguistic Justice

Focus: Analysing the role of English and other colonial languages in suppressing indigenous languages

- Linguistic imperialism and the hegemony of English.
- Language policy in postcolonial education: From "English-only" to multilingualism.
- Indigenous language revitalisation and maintenance.
- Code-switching, bilingualism, and the indigenisation of global languages.

Domain III: Translation as a Decolonial Tool

Focus: How translation can break the "epistemicide" of colonial powers

- Translating between African/Asian/Indigenous languages rather than through English.
- Domestication vs. Foreignisation in postcolonial translation.
- Translating silenced and subaltern voices.

Domain IV: Pedagogies of Resistance and Decolonising the Classroom

Focus: Rethinking how language and literature are taught in schools and universities

- "Why is my curriculum white?" — Diversifying the curricula of language and literature.
- Culturally responsive pedagogy in the teaching of language and literature.
- Dismantling "banking" models of education.

Domain V: Digital Decoloniality

Focus: The intersection of new technology, social media and colonial legacies

- Digital colonialism and data extraction.
- The role of social media in linguistic and literary resistance.
- Decolonising digital archives and open access platforms.

Domain VI: Body, Land, and Literature

Focus: The connection between environmental justice, bodily autonomy, and postcolonial narratives

- Eco-decoloniality: Land and environment in postcolonial literature.
- Gendered and racialised bodies in postcolonial texts.
- Trauma, memory and healing through literature.

Participation

- Faculty members, Research Scholars, School Teachers, PG and UG students
- Journalists, Industry Professionals and Independent Researchers
- All those who are interested in the theme of the conference

About the Host Institution

Established in 2013 under the name *Université Virtuelle du Sénégal (UVS)*, it was renamed *Université Numérique Cheikh Hamidou Kane (UN-CHK)* in 2022. As the first public digital university in Senegal and West Africa, it represents a pioneering model of technology-driven higher education in the region. Grounded in an educational framework centered on information and communication technologies (ICT), the university plays a strategic role in democratizing access to higher education. It serves new high school graduates, working professionals, and public and private sector partners, regardless of their geographical location.

Currently the second largest university in Senegal in terms of student enrollment, UN-CHK is widely recognized as one of the most innovative higher education institutions in West Africa. Its academic structure comprises three main schools: the School of Humanities, Social Sciences and Education; the School of Law, Political Science, Economics and Administration; and the School of Technical and Digital Sciences. In addition, the university hosts a Centre for Innovation, Expertise, and Development, as well as a multidisciplinary Doctoral School.

Within the School of Humanities, Social Sciences and Education, the Department of English offers training in Linguistics, Grammar, Literatures and Civilizations of the English-speaking world, equipping students with both theoretical knowledge and analytical competencies in language and cultural studies.

Invited Speakers



PROGRAMME SCHEDULE

Inaugural Session
Day 1, 25 July 2026 (Saturday)
09:30 a.m. GMT **03:00 p.m. IST**
Moderator: Dr. Vieux Demba Cissoko
Assistant Professor, Université Numérique Cheikh Hamidou Kane, Senegal

Time (GMT)	Event	Speakers
09:30 a.m. – 09:40 a.m.	Invocation	
09:40 a.m. – 09:50 a.m.	Welcome address	**Dr. Alassane Abdoulaye Dia** Convenor; Director, Senegal Chapter of the World Association of Authors and Researchers (WAAR); & Assistant Professor & Chair, Department of English, Université Numérique Cheikh Hamidou Kane, Dakar, Senegal
09:50 a.m. – 10:00 a.m.	Introduction to the Conference	**Dr. Manish Kumar** Secretary of WAAR & Assistant Professor, Department of English, SKR College, Barbigha, Sheikhpura (Munger University), Bihar
10:10 a.m. – 10:20 a.m.	Vision and Mission of WAAR	**Prof. Vijay Kumar Roy** President of WAAR & Professor of English, University of Allahabad, Uttar Pradesh
10:20 a.m. – 10:30 a.m.	Address by the Guest of Honour	**Dr. Aladji Mamadou Sane** Director of the School of Humanities, Social Science and Education, Université Numérique Cheikh Hamidou Kane, Dakar, Senegal
10:30 a.m. – 10:40 a.m.	Inaugural address by the Chief Guest	**Prof. Ousmane Sall** Vice-President of Research, Innovation, and Partnership, Université Numérique Cheikh Hamidou Kane, Dakar, Senegal
10:40 a.m. – 11:20 a.m.	Keynote address	**Prof. Tabish Khair** Professor of English & a Celebrated Author, Aarhus University, Denmark
11:20 a.m. – 11:30 a.m.	Vote of thanks	**Dr. Ram Prakash Gupt** Director, Prayagraj Chapter of WAAR & Assistant Professor, Department of English, CMP Degree College, Prayagraj, Uttar Pradesh

BREAK:
11:30 a.m. – 12:00 noon GMT
05:00 p.m. – 05:30 p.m. IST

PARALLEL SESSIONS

Parallel Session 1 Day 1, 25 July 2026 (Saturday)
12:00 noon – 02:30 p.m. GMT **05:30 p.m. – 08:00 p.m. IST**
Session Chair: Prof. Babacar Dieng, Professor, Université Gaston Berger de Saint Louis, Senegal
Moderator: Priyam Shukla, PhD Research Scholar, University of Allahabad, Prayagraj, UP

Domain 1. Decolonising the Literary Canon			
S. No.	**Name of participant**	**Affiliation**	**Topic**
1.	Dr. Moussa SANE	Cheikh Anta DIOP University of Dakar, Senegal	Decolonizing the Hero: Ron Kovic's *Born on the Fourth of July* as Counter-Narrative
2.	Louis Mathias FAYE	Université Numérique Cheikh Hamidou Kane, Senegal	Decolonisation through Language and Literature: A Study of Mark Twain's *The Adventures of Huckleberry Finn*
3.	Mamadou BARRY	Institut Supérieur des Sciences de l'Education de Guinée-ISSEG, Commune de Lambanyi-Conakry, Guinea	Decolonizing English Language Teaching in Guinea: Challenges, Perspectives, and Pedagogical Transformations
4.	Tilottama Chowdhury	King's College London, United Kingdom	Mapping a New Nation: Memory, Identity and Displacement in Bengali Partition Narratives
5.	Yogita	Bhagat Phool Singh Mahila Vishwavidyalaya Khanpur Kalan, Sonipat, Haryana	Orality, Folk Legend, and Anthropogenic Vulnerability in Amitav Ghosh's *The Hungry Tide*
6.	Awa Bakhoum	Gaston Berger University of Saint-Louis, Senegal	August Wilson's Drama as a Celebration of Black Aesthetics and Culture
7.	TUO Wandja Fatoumata	Alassane Ouattara University, Cote d'Ivoire	A Critical Analysis of Bernardine Evaristo's *Girl, Woman, Other* as a Contumacious Narrative
8.	Archita Gupta Dr. Vanya Bardeja	Maharishi Markandeshwar University, Mullana, Ambala, Haryana	Decolonising Gendered Identity: Patriarchy, and Resistance in Postcolonial Indian Women's Fiction
9.	Priyam Shukla	University of Allahabad, Prayagraj, UP	Decolonising the Stage: Theatre of Roots and the Reclamation of Indigenous Performance Traditions in Postcolonial India
10.	SORO Soumahila	Université Alassane Ouattara, Bouaké, Cote d'Ivoire	Resistance to Colonial Narrative and Orality Revitalization: A Postcolonial Reading of Gerald Izenor's *Dead Voices* (1992)

Parallel Session 2 Day 1, 25 July 2026 (Saturday)
12:00 noon – 02:30 p.m. GMT 05:30 p.m. – 08:00 p.m. IST
Session Chair: Dr. Aladji Mamadou Sane, Assistant Professor, Université Numérique Cheikh Hamidou Kane, Senegal
Moderator: Gunjan Srivastava, PhD Research Scholar, University of Allahabad, Prayagraj, UP

Domain 1. Decolonising the Literary Canon			
S. No.	**Name of participant**	**Affiliation**	**Topic**
11.	Ziyad MT	Indira Gandhi National Open University, New Delhi	Interpretive Neutrality in Readings of *Othello*: An Islamic Epistemological Critique
12.	Smaranika Pradhan Dr. Sukanti Mohapatra	Fakir Mohan University, Balasore, Odisha Charampa Mahavidyalaya, Bhadrak, Odisha	Linguistic Resurgence: Decolonizing the Tribal Mind Through the Narratives of Gopinath Mohanty and Chinua Achebe
13.	Akanksha Jha	Indira Gandhi National Open University, New Delhi	Centring the Periphery: Rejecting the "Commonwealth" Trap as a Step towards Decolonisation
14.	Aladji Mamadou SANE	Cheikh Hamidou KANE Digital University, Senegal	Writing Back to Empire: Decolonization, Language, and Cultural Resistance in British Postcolonial Literature
15.	Dr. Ouana Alassane SEKONGO	Félix Houphouët-Boigny University, Abidjan, Côte d'Ivoire	Asserting One's Womanhood: Black British Women's Quest for Identity and Belonging in Bernardine Evaristo's *Girl, Woman, Other*
16.	Seno Sall Nadiaye	Université Numérique Cheikh Hamidou Kane, Senegal	Rememory as Linguistic Decolonisation in Toni Morrison's *Beloved* (1987)
17.	Harshita Dr. Sarika	Maharishi Markandeshwar (Deemed to be University), Haryana	Challenging Colonial Hierarchies: A Postcolonial Study of the Select Works of Gordimer and Achebe
18.	Tharani N.	Karpagam Academy of Higher Education, Coimbatore	Decolonizing Refugee Narratives in Omar El Akkad's *What Strange Paradise*
19.	Ayushi Gaur Prof. Gitam Singh	Shri Varshney College, Raja Mahendra Pratap Singh University, Aligarh	Decolonising Environmental Consciousness: An Ecocritical Study of Amitav Ghosh's *The Great Derangement*
20.	DIABATE Amara	Félix Houphouët-Boigny University, Abidjan-Cocody, Côte d'Ivoire	A Retrospective Lens and the Preservation of Narrative Paradigms of Oral Tradition at the Digital Age: An Analysis of Kofi Awoonor's "*This Earth, My Brother"*

Parallel Session 3 Day 1, 25 July 2026 (Saturday)
12:00 noon – 02:30 p.m. GMT **05:30 p.m. – 08:00 p.m. IST**
Session Chair: Dr. Cheikh Tidiane LO, Assistant Professor, Université Gaston Berger de Saint Louis, Senegal
Moderator: Mukta V. Raut, PG Student, University of Allahabad, Prayagraj, UP

Domain 1. Decolonising the Literary Canon			
S. No.	**Name of participant**	**Affiliation**	**Topic**
21.	Nandita Paul Prof. Amit Bhattacharya	University of Gour Banga, Malda, West Bengal	Disrupting the Linguistic Hegemony: A Study of Broken English in David Dabydeen's *Slave Song*
22.	Mukta V. Raut	University of Allahabad, Prayagraj, UP	From Viraha to Sakhi: Women's Companionship in Rajasthani Folk Songs in the Digital Age
23.	Cheikh Tidiane LO	Université Gaston Berger, Saint-Louis, Senegal	Cheikh Aliou Ndao's Taaral ak adab ci lamminu Wolof English Translation with Commentaries
24.	Sheeba Parveen	CCS University, Meerut, UP	Rewriting Marginal Histories: A New Historicist Reading of Walter Mosley's *Devil in a Blue Dress*
25.	Shivam Kumar	Hemvati Nandan Bahuguna Garhwal University, Uttarakhand	Spirituality in Indian Art: Sri Aurobindo's *The Renaissance in India* and *Essays on Indian Culture*
26.	Sona John	NIT, Goa	Decolonizing the Sacred: A Dalit Feminist Reading of *Maadathy*
27.	Vanshika Vardhan	Guru Gobind Singh, Indraprastha University, New Delhi	Indigenous Narrative Structure and Collective Memory in Indian Regional Cinema: A Decolonial Reading
28.	Dr. Priyanka Meena	University of Rajasthan, Jaipur	The Glorious Tradition of Shastrartha: A Civilized Way of Decolonisation
29.	Anshika Srivastava	Banaras Hindu University, Varanasi, UP	A Postcolonial Feminist Study of Antoinette from *Wide Sargasso Sea* and Hidimba from the *Mahabharata*
30.	Pratiksha Bhattacharyya	Krishna Kanta Handiqui College, Pathsala, Assam	A Study of Indigenous Ghost and Spirits in the Society of Assam

Parallel Session 4 Day 1, 25 July 2026 (Saturday)
12:00 noon – 02:30 p.m. GMT **05:30 p.m. – 08:00 p.m. IST**
Session Chair: Dr. Moussa Kane, Assistant Professor, Université Gaston Berger de Saint Louis, Senegal
Moderator: Ajita Singh, PhD Research Scholar, Lalit Narayan Mithila University, Darbhanga, Bihar

Domain 1. Decolonising the Literary Canon

S. No.	Name of participant	Affiliation	Title of paper
31.	Chérif Hatab COLY	Centre de Perfectionnement en Langue Anglaise, Senegal	Translation as a Decolonial Tool in Senegal
32.	Dr. Khushboo Agrawal	CMP Degree College, Prayagraj, UP	Orality: An Epistemological Approach to the *Ramayana*
33.	Dr. Chandrima Sen	Bodoland University, Assam	Film and Decoloniality: Reading the Film *Param Sundari*
34.	Simran Maakan	Guru Gobind Singh Indraprastha University, Delhi	Merchandise and Memory: Capitalism, Violence, and the Colonial Underdevelopment of Africa
35.	Jimoh, Suliat Adepeju	Nigeria	Decolonizing Feminism in Mariama Ba's *So Long a Letter*
36.	Ajita Singh	Lalit Narayan Mithila University, Darbhanga, Bihar	Reclaiming History as a Form of Resistance in the Select Novels of Ngugi wa Thiong'o
37.	Ramesh Chandra Pradhani	P. S. Degree College, Deogaon, Balangir, Odisha	Folk Traditions, Orality and Indigenous Storytelling as Literature
38.	Priti Kumari Gupta	S.S. Khanna Girls Degree College, Prayagraj, UP	*Half of a Yellow Sun* as a Postcolonial Narrative
39.	Kabita Chiring	B. Borooah College, Guwahati, Assam	Majuli and its Evolving Portrait: A New Historicist Study of "Sanjoy's Assam" as a Travel Writing
40.	Kunal Verma	DAV College Cheeka, Kaithal, Haryana	Exploring Transcultural Identity in Amit Chaudhuri's *A New World*

Parallel Session 5 Day 1, 25 July 2026 (Saturday)
12:00 noon – 02:30 p.m. GMT **05:30 p.m. – 08:00 p.m. IST**
Session Chair: Dr. Abubakkar KK, Associate Professor, Govt. Victoria College, Palakkad, Kerala
Moderator: Nivedita Chauhan, PhD Research Scholar, University of Allahabad, Prayagraj, UP

Domain 1. Decolonising the Literary Canon			
S. No.	**Name of participant**	**Affiliation**	**Title of paper**
41.	Fathimath Suhara V. Dr. Abubakkar KK	Ansar Arabic College Valavannur, Kerala Govt. Victoria College Palakkad, Kerala	Synchronizing Ritual and Culture: A Socio-Cultural Analysis of the Vairankode Vela Festival
42.	Faisal Sawood	Aligarh Muslim University, UP	The Cost of Desire and Landscapes of Loss: Border Crossings in Laila Lalami's *Hope and Other Dangerous Pursuits*
43.	Ogbu Chukwuka Nwachukwu	Alex Ekwueme Federal University, Ndufu-Alike, Nigeria	Scars of War: Memory, Identity, and Culture Continuity in Dul Johnson's *Across the Gulf*
44.	Yirjum Loyi Prof. Miazi Hazam	Rajiv Gandhi University, Doimukh, Papum Pare, Arunachal Pradesh	Decolonisation of Literary Narratives in Selected Poems of Taipodia's *The Dance of the Last Leaf*
45.	Sushanta Das	Rajiv Gandhi University, Doimukh, Papum Pare, Arunachal Pradesh	Caste and Religion as the Tools of Repression: A Study of Adiga's *The White Tiger*
46.	Dr. Vineeta Dowerah	Government College Bomdila, Arunachal Pradesh	Reading of Yeshi Dorjee Thongchi's Short Story "Eyat Xeema Nasil" as a Borderland Narrative
47.	Dr. Upama Behera	Samanta Chandra Sekhar College, Puri, Odisha	Subaltern Voices and Dalit Resistance: A Postcolonial Reading of *Joothan*
48.	Ria Anuj	University of Lucknow, UP	Singing the War Zone: Orality, Ancestral Memory, and the Decolonial Aesthetics of Temsula Ao's Fiction
49.	Nivedita Chauhan	University of Allahabad, Prayagraj, UP	(De)colonizing Young Minds: A Study of NCERT Textbooks for Classes VI- VIII
50.	Dr. Irona Bhaduri	Kristu Jayanti University, Bengaluru, Karnataka	Recovering Indigenous Identities: A Glimpse into the Rajbanshi Community of North Bengal
51.	Dr. Clement Eloghosa Odia	University of Benin, Nigeria	Afrokological Imagination: The Folklore Aesthetic as Decolonial vision in the Poetry of Tunde Olusunle and Niyi Osundares
52.	Dr. Ram Prakash Gupt	CMP Degree College, Prayagraj, UP	Native Narratives in Indian Literature: A Study of Identity and Postcoloniality

Parallel Session 6 Day 1, 25 July 2026 (Saturday)
12:00 noon – 02:30 p.m. GMT 05:30 p.m. – 08:00 p.m. IST
Session Chair: Dr. Mame Sémou Ndiaye, Assistant Professor, Université Cheikh Anta Diop de Dakar, Sénégal
Moderator: Urvi Yadav, PG Student, University of Allahabad, Prayagraj, UP

Domain 2. Linguistic Imperialism and Linguistic Justice			
S. No.	**Name of participant**	**Affiliation**	**Topic**
53.	Tamanna	Shri Vishwakarma Skill University, Palwal, Haryana	Linguistic Power and Social Mobility in *English, August: An Indian Story*
54.	Mamadou Alpha II BARRY	Université General Lansana Conté de Sonfonia Conakry, Guinea	Linguistic Imperialism and Linguistic Justice in Guinea: Reconsidering Language Policy, Education, and Cultural Identity
55.	Min Prasad Dawadi	Deen Dayal Upadhyaya Gorakhpur University, Gorakhpur, UP	The Spread of English in Communication: Secondary Level Students' Lived Experiences in Nepal
56.	Assane NDIAYE	Université Numérique Cheikh Hamidou Kane, Senegal	The Place of Seereer Siin as a Senegalese National Language in the Study of English and Decolonisation
57.	Dr. Bhawna Rooprai	Shri Vishwakarma Skill University, Palwal, Haryana	Language, Power, and Classroom Anxiety: Experiences of First-Generation Learners in English-Medium Institutions
58.	P. Phani Krishna	University of Delhi, Delhi	Cultural Festival as a Tool for Conserving the Tribal Languages: A Case of Toki Festival of Indi/Ave
	Mendem Bapuji	Indian Statistical Institute, Kolkata	
59.	Manish	Shri Vishwakarma Skill University, Palwal, Haryana	Hinglish in Indian Advertisements as Postcolonial Linguistic Resistance
60.	Dr. Yousuf Ali	Government General Degree College, Pedong, Kalimpong, West Bengal	I Know Why Crusoe's Parrot Speaks: An Anti-colonial Reading of Defoe's *Robinson Crusoe*
61.	Dr. Sweta V. Gohel	Dr. Subhash University, Junagadh, Gujarat	Decolonization through Language and Literature Linguistic Imperialism and the Hegemony of English
62.	Dr. Gopal Kumar	Visva-Bharati, Santiniketan, West Bengal	The Significance, Development, Decline and Revival of Kaithi

Parallel Session 7 Day 1, 25 July 2026 (Saturday)
12:00 noon – 02:30 p.m. GMT 05:30 p.m. – 08:00 p.m. IST
Session Chair: Dr. Daouda Ngom, Assistant Professor, Université Cheikh Anta Diop de Dakar, Senegal
Moderator: Rakesh Chandra Mahato, PhD Research Scholar, University of Allahabad, Prayagraj, UP

Domain 2. Linguistic Imperialism and Linguistic Justice

S. No.	Name of participant	Affiliation	Topic
63.	Sabina Tabassum	Aligarh Muslim University, UP	The Three-Language Formula in India: A Move Toward Linguistic Justice or a Compromise with English Hegemony
64.	Dr. Daouda NDIAYE	Cheikh Hamidou Kane Digital University, Senegal	Code switching in Senegalese Mbalax and Rap Music: A Sociolinguistic Study
65.	Ogunjimi, Florence Taiye	Gombe State University, Gombe, Nigeria	Decolonising Film Discourse through Nigerian Pidgin English: A Pragmatic Analysis of Face-Threatening Acts in Oloture
66.	Mor Gueye	Gaston Berger University, Senegal	George Sefa Dei's Indigenous Discursive Framework and Postcolonial Language Hybridity: Educational Implications of English Language Teaching in Senegal
67.	Mohd Tauseef	Aligarh Muslim University, UP	Translanguaging Pedagogy: Challenging Linguistic Imperialism in Indian ESL Classrooms
68.	Mohd Salman	Aligarh Muslim University, UP	From English-Only to Multilingual Pedagogy: Translanguaging under NEP 2020
69.	Disha Ganguli	VHS School of German studies, Austria	Digital Decolonisation: Book Blogging as a Counter-Space in Literature and Linguistics
70.	Dr. K. Preetham	JAIN (Deemed-to-be University), Bengaluru, Karnataka	Decolonizing the Vernacular: Resisting Colonial Linguistic Hegemony Through Community-Led Language Revitalization
71.	Dr. Vieux Demba CISSOKO		

Parallel Session 11 Day 1, 25 July 2026 (Saturday)
12:00 noon – 02:30 p.m. GMT **05:30 p.m. – 08:00 p.m. IST**
Session Chair: Prof. Ajay Kumar Shukla, Professor of English, Deen Dayal Upadhyaya Gorakhpur University, Gorakhpur, UP
Moderator: Madhuri Mishra, PhD Research Scholar, University of Allahabad, Prayagraj, UP

Domain 6. Body, Land and Literature

S. No.	Name of participant	Affiliation	Title of paper
100.	Ablaye NDONG	Université Cheikh Anta Diop de Dakar, Dakar, Ouakam, Senegal	Political Independence and Trauma in the Novels of Dambudzo Marechera and Shimmer Chinodya
101.	Dr. Pierre Malick TINE	Université Numérique Cheikh Hamidou KANE, Senegal	Masculine Vulnerabilities: Rethinking Anti- Colonial Heroism in Ngugi wa Thiong'O's *A Grain of Wheat* and Tsitsi Dangarembga's *Nervous Conditions*
102.	Omar Cisse	Université Numérique Cheikh Hamidou KANE, Dakar, Senegal	Commodifying Land and Labor in *Hard Times* and *Petals of Blood*
103.	Amarachi Gloria Chimezie	Alex Ekwueme Federal University, Ndufu-Alike, Ebonyi State, Nigeria	Spatiotemporal Trajectories of Terror: Traumatic Experiences of Internally Displaced Persons in Soji Cole's *Embers*
104.	Fatou Sylla GUEYE	UNC-HK, Senegal	Racialised and Gendered Bodies as Sites of Resistance in the Select Fiction of Ernest James Gaines and Edwidge Danticat
105.	Shyamli	Usha Martin University, Ranchi, Jharkhand	The Gendered Body in Postcolonial Women's Fiction: A Comparative Study of Anita Desai and Jean Rhys
106.	Insha Jamil	Sarala Birla University, Ranchi, Jharkhand	From Bodies to Landscape: Environmental Justice and Postcolonial Resistance in the Writings of Arundhati Roy
107.	Tasmiya Maryum	Usha Martin University, Ranchi, Jharkhand	Remembering the Wounded Self: Memory, Trauma, and the Reclamation of Human Dignity in Viktor Frankl's *Man's Search for Meaning* and Maya Angelou's *I Know Why the Caged Bird Sings*

Day 2

26 July 2026 (Sunday)

Parallel Session 12 Day 2, 26 July 2026 (Sunday)
06:30 a.m. – 09:00 a.m. GMT **12:00 noon – 02:30 p.m. IST**
Session Chair: Prof. Ujjwal Jana, Professor of English, University of Delhi, New Delhi
Moderator: Rohit Srivastava, PhD Research Scholar, University of Allahabad, Prayagraj, UP

Domain 6. Body, Land and Literature			
S. No.	**Name of participant**	**Affiliation**	**Title of paper**
108.	Pooja Molankar	Amity University, Mumbai, Maharashtra	Exploring Identity, Culture, and Social Roles in the Fiction of R. K. Narayan, Ruskin Bond, and Sudha Murty
109.	Gitanjali Nath	Goalpara, Assam	Healing and Becoming: A Study of Toni Cade Bambara's *The Salt Eaters*
110.	Reema Supriya Kujur	Simdega College, Simdega, Jharkhand	Intersectionality and Internalized Racism in Toni Morrison's *The Bluest Eye*
111.	Dr. Somasree Santra	Adamas University, West Bengal	Embodying Earth: Postcolonial Healing, Gendered Trauma, and Eco-Decoloniality in Selected Contemporary Literature
112.	Dr. Rochana Bharadwaj	Deoghar College, Deoghar, Jharkhand	Exploring and Dismantling systemic Eco- colonisation in Postcolonial literature: A Study of *The City and The River* and *The Hungry Tides*
113.	Pragyanshree Priyadarshini Hota	Utkal University, Bhubaneswar, Odisha	Exploited Lives and Silenced Voices: Caste, Class, And Social Marginality in *Untouchable*
114.	Sayantani Mallick	Sreenidhi Institute of Science and Technology, Hyderabad, Telangana	War Over Bodies for Land: Locating Repression and Resistance in Meena Kandasamy's *The Orders Were to Rape You*
115.	Aparna Karthik	St. Joseph's College, Devagiri, Calicut, Kerala	Domesticated Wilds: Landscape, Gender, and the Aesthetic of Entrapment in Contemporary Malayalam Cinema
Domain 2. Linguistic Imperialism and Linguistic Justice			
116	Dr. Rohan Raj	Sreenidhi University, Hyderabad, Telangana	Linguistic Diversity in Artificial Intelligence: Enhancing Cross-Cultural Communication

Parallel Session 13 Day 2, 26 July 2026 (Sunday)
06:30 a.m. – 09:00 a.m. GMT **12:00 noon – 02:30 p.m. IST**
Session Chair: Dr. Vineeta Dowerah, Associate Professor, Government College, Bomdila, Arunachal Pradesh
Moderator: Lavanaya Singh, PG Student, University of Delhi, New Delhi

Domain 6. Body, Land and Literature			
S. No.	**Name of participant**	**Affiliation**	**Title of paper**
117.	Dr. Kirti Suhas Kurane	Vivekanand College, Kolhapur, Maharashtra	Richard Flanagan's *Wanting*: A Mouthpiece of Indigenous Wounds
118.	Lavanaya Singh	University of Delhi, New Delhi	Cartographies of Colonisation: Language, Representation and Ecological Horror in Joseph Conrad's *Heart of Darkness*
119.	Tanay V.	St Joseph's University, Bengaluru, Karnataka	Gendered Violence in *Train to Pakistan* through Frantz Fanon's Theory of Racial Inferiority and Bodily Control
120.	Gunjan Srivastava	University of Allahabad, Prayagraj, UP	Mapping the Unmappable: Female Embodiment and Decolonial Resistance in *Kaikeyi*
121.	Md. Hasan Raza	Jawaharlal Nehru University, New Delhi	Land, Body, and Memory: Eco-Decolonial Justice in *One Hundred Years of Solitude*
122.	Munish Mohammad	Dr. Bhimrao Ambedkar Rajkiya Mahavidyalaya, Anaugi, Kannauj, UP	Trauma, Stigma, and Resilience: The Social and Psychological Realities of Zainichi Koreans
123.	Meenakshi Rani	Central University of Haryana	The Importance of Orality and Folk Narratives in Creating Indian Children's Literature

Parallel Session 14 Day 2, 26 July 2026 (Sunday)
06:30 a.m. – 09:00 a.m. GMT **12:00 noon – 02:30 p.m. IST**
Session Chair: Dr. Abubakar Mohammed Gombe, Associate Professor of English, Gombe State University, Gombe, Nigeria
Moderator: Vaibhav Shukla, PG Student, University of Allahabad, Prayagraj, UP

Domain 6. Body, Land and Literature			
S. No.	**Name of participant**	**Affiliation**	**Title of paper**
124.	Sunny Kumari	SRM Institute of Science and Technology, Ghaziabad, UP	The Colonised Female Body: Beauty Standards as Postcolonial Control
125.	Priyanka Raj Verma	Banaras Hindu University, Varanasi, UP	Consuming Bodies and Ecologies in Ruth Ozeki's *My Year of Meats*
126.	Prof. Padma Venkat R.	Lakireddy Bali Reddy College of Engineering, Andhra Pradesh	Negotiating Gendered Dystopia: Politics of Control in Escape from a Postcolonial and Feminist Perspective
127.	Prof. Sharada Allamneni D. Usha Praveena	Vignan's Foundation for Science, Technology and Research, Andhra Pradesh	Memorialising the Memories of Partition: Trauma and Testimony in Aanchal Malhotra's *In the Language of Remembering*
128.	Dr. Rajani Sharma	Vardhaman College, Bijnor, UP	Eco-Decoloniality and the Resistant Female Body in *Draupadi* and *Hunt*
129.	Dr. Usha	Maharani Maheshwar Lata Sanskrit Vidyapeeth, Lohana, Madhubani, Bihar	Somatic Geographies: Eco-Decoloniality, Trauma, Autonomy, and Environmental Justice in Postcolonial Literature
130.	Chaudhuri Ashutosh Das	Ravenshaw University, Cuttack, Odisha	Language, Land, and Memory: A Decolonial Study of Cultural Dissimilation among the Mandan, Hidatsa, and Arikara Nation
131.	Vaibhav Shukla	University of Allahabad, Prayagraj, UP	Fragmented Memory and Dislocated Identity: A Comparative Study of Trauma in *Toba Tek Singh* and *Pinjar*
132.	Somket Lepcha	Raiganj University, West Bengal	Native (En)Counters: Reading Vine Deloria Jr. in the Eastern Himalayas
133.	Dr. Abubakar Mohammed Gombe	Gombe State University, Gombe, Nigeria	Challenges of Family Unit Among Schooling Married Women in Northern Nigeria

Parallel Session 15 Day 2, 26 July 2026 (Sunday)
06:30 a.m. – 09:00 a.m. GMT **12:00 noon – 02:30 p.m. IST**
Session Chair: Dr. Indu Swami, Associate Professor, Assam University, Diphu Campus, Assam
Moderator: G. Senthil Kumaran, PhD Research Scholar, Govt. Arts and Science College, Kovilpatti, Tamilnadu

Domain 6. Body, Land and Literature			
S. No.	**Name of participant**	**Affiliation**	**Title of paper**
134.	G. Senthil Kumaran	Government Arts and Science College, Kovilpatti, Tamilnadu	Gendered and Racialized Bodies in Postcolonial Texts: A Study of Select Works by Tamil Dalit Writers
135.	Dr. N. Lakshmi	Government Degree College, Ramachandrapuram, Andhra Pradesh	Trauma, Memory, and Healing in Select Environmental Fiction and Nonfiction of Amitav Ghosh
136.	Zainab Siddiqui	C.M.P Degree College (University of Allahabad), Prayagraj, UP	Indian Feminism: A Struggle for Identity and Equality
137.	Pottam Mukesh	Centurion University of Technology and Management, Andhra Pradesh	Body, Land, and Language: Decolonial Approaches to English Pedagogy for Tribal Communities
138.	Lakshmi	Chaudhary Charan Singh University, Meerut, UP	Ecofeminism as a Decolonial Practice: Reclaiming Environment and Women's Voices in Contemporary Indian Cinema
139.	Puja Kumari	The Assam Royal Global University, Assam	Language, Dialect, and Social Stratification: A Sociolinguistic Analysis of Jagdish Prasad Mandal's *Pangu* and *Morpar*
140.	Urvi Yadav	University of Allahabad, Prayagraj, UP	Eco-decoloniality: Land and Environment in Post-colonial Literature
141.	Nandana Chaurasia	University of Allahabad, Prayagraj, UP	Legal Narratives Vs Ecological Reality

Plenary Session Day 2, 26 July 2026 (Sunday)
09:30 a.m. – 11:45 a.m. GMT **03:00 p.m. – 05:15 p.m. IST**
Chairperson: Prof. David Webster, Buckinghamshire New University, United Kingdom
Moderator: Mansi Priya, PhD Research Scholar, University of Allahabad, Prayagraj, UP

Time (GMT)	Name of Speaker	Topic
09:30 a.m. – 10:10 a.m.	**Dr. Cheikh Nguirane** University of the French West Indies, Martinique	'Linguistic Pan-Africanism' : An Often Ignored Dimension of Pan-African Studies
10:10 a.m. – 10:50 a.m.	**Prof. Patrícia Ferraz de Matos** Lusófona University, Lisbon, Portugal	Exercises for Decolonising Thought and Practice Today: Examples Related to the Portuguese Case
10:50 a.m. – 11:30 a.m.	**Prof. David Webster** Buckinghamshire New University, United Kingdom	Who Gets to Know? Literature, AI, and the Ethics of Decolonial Education
11:30 a.m. – 11:45 a.m.	**Dr. Pradeep Kumar** Joint Secretary of WAAR; University of Allahabad, Prayagraj, UP	Vote of thanks

Valedictory Session Day 2, 26 July 2026 (Sunday)
12:00 noon – 01:30 p.m. GMT **05:30 p.m. – 07:00 p.m. IST**
Chief Guest: Prof. Susheel Kumar Sharma, University of Allahabad, Prayagraj, UP
Moderator: Madhuri Mishra, PhD Research Scholar, University of Allahabad, Prayagraj, UP

Time (GMT)	Name of Speaker	Topic
12:00 noon – 12:40 p.m.	**Prof. Susheel Kumar Sharma** University of Allahabad, Prayagraj, UP	Valedictory address
12:40 p.m. – 12:50 p.m.	**Dr. Yugeshwar Sah** Director, Darbhanga Chapter of WAAR; Treasurer of WAAR; CM Science College, Darbhanga, Bihar	Report of the Conference
12:50 p.m. – 01:00 p.m.	**Dr. Ashish Kumar Gupta** Joint Director, Prayagraj Chapter of WAAR; Allahabad Degree College, Prayagraj, UP	Vote of thanks
01:00 p.m. – 01:30 p.m.	**Feedback**	

Abstracts

Abstracts of Plenary Speeches

Systemic Epistemic Violence in Decolonial Discourse: A Critical Re-examination

Prof. Susheel Kumar Sharma*
University of Allahabad, India

The three terms—decoloniality, postcoloniality, and decolonisation—are often used interchangeably in academic discourse though there are subtle differences in them. Postcolonial theory's genealogical roots are explicitly situated within Marxist and postmodernist traditions of critique, which interrogate imperialist ideologies and the structures of power embedded within academic discourse. The theoretical framework of postcolonialism draws upon Antonio Gramsci's concepts of hegemony and cultural domination, as well as poststructuralist epistemologies, to articulate analyses of colonial and postcolonial cultural formations. For many first-generation postcolonial theorists, Marxism was the epistemological starting point of their research and the conceptual mapping of their theoretical interventions.

This Marxist genealogical foundation operates as an ideological filtering mechanism that systematically excludes intellectual contributions which do not conform to class-based materialist analysis or dialectical frameworks of historical transformation. The exclusion is not merely incidental but structural, reflecting the political and moral orientation of postcolonialism's indebtedness to Marxist traditions of critique—a debt that remains contested within the field but continues to shape its canonical boundaries.

The present discourse of decoloniality, postcoloniality, and decolonisation is characterized by a systematic epistemic marginalization of Indian intellectual contributions, which reflects a broader pattern of ideological filtering rooted in the Marxist and left-oriented theoretical foundations of postcolonial theory itself. This talk advances a critical re-examination of this discourse by interrogating the ideological mechanisms that exclude non-Marxist Indian anti-colonial thinkers—Mahatma Gandhi, Sri Aurobindo, Swami Vivekananda, Rabindranath Tagore, Ananda Coomaraswamy and Acharya Sri Ram Sharma—from the international theoretical canon.

The ideological filtering mechanism produces a canonical bifurcation that privileges Left-Marxist oriented thinkers while marginalizing non-Marxist Indian anti-colonial theorists:

Included Thinkers (Left-Marxist Orientation)	**Excluded Thinkers (Non-Marxist/Civilizational Orientation)**
Gayatri Chakravorty Spivak (Marxist literary theorist)	Mahatma Gandhi (*Hind Swaraj*, 1909—civilizational critique of Western modernity)
Homi K. Bhabha (Poststructuralist-Marxist synthesis)	Sri Aurobindo (*Renaissance in India*, 1918—alternative modernity beyond materialism)
Edward W. Said (Marxist cultural critic)	Swami Vivekananda (Service ethics + material action, not class revolution)
Dipesh Chakrabarty (Subaltern Studies + Marxist framework)	Rabindranath Tagore (Cosmopolitan humanism, not Marxist materialism)
Frantz Fanon (Marxist revolutionary theorist)	Ananda Coomaraswamy (Traditionalist/Perennial philosophy, not historical materialism)

*Professor Sharma teaches English at the University of Allahabad. Besides his other contributions to higher education in various capacities, he has completed three research projects, published five books, sixty research papers, and delivered more than 250 invited lectures. His poems have been published in Canada, France, Ireland, Scotland, the UK and the USA, and translated into various languages.

Literature, Language and the Other

Prof. Tabish Khair*
Aarhus University, Denmark

As colonisation was largely an activity of 'othering', in which the colonised were silenced, either physically or through tutelage, much of Decolonial thought is necessarily concerned with the voice of the other. How can this voice be heard, restored, represented? But this is more easily said than done. Because, philosophically speaking, it is always the self that speaks: it cannot unproblematically claim to speak on behalf of the other. In this talk, I will argue that Literature uses language in distinctive ways, fashioned to address this problem. I will illustrate with examples from both colonial and post-colonial fiction.

*****Prof. Khair (www.tabishkhair.co.uk) is a poet, novelist, journalist and scholar who was born in Ranchi, and educated in Gaya, Bihar, India. He published his first poems more than 40 years ago and his first book, via a national competition, with Rupa & Co. (Delhi) about 30 years ago when he was still living in Gaya. He is about 60 years old now. He resides in a small town in Denmark and is a member of the Department of English at the Aarhus University. With an MA from Magadh University (Gaya), he worked for the *Times of India* (Patna, and then the Delhi office) and later completed a PhD from Copenhagen University and a DPhil from Aarhus University, Denmark.

Khair's novels include *How to Fight Islamist Terror from the Missionary Position* (Interlink 2014; Corsair 2014; HarperCollins 2014), *Just Another Jihadi Jane* (Periscope 2016; Interlink 2017), which was published as *Jihadi Jane* in India (Penguin, 2016), and *The Body by the Shore* (Interlink and HarperCollins in 2022). His other novels are *The Bus Stopped* and *Filming: A Love Story* (published internationally by Picador in 2004 and 2007 respectively) and *The Thing About Thugs* (published by Houghton Mifflin internationally, HarperCollins in India, 2010). He is also the author of the poetry collections, *Where Parallel Lines Meet* (Penguin 2000) and *Man of Glass* (HarperCollins 2010). In 2023, he published his first collection of short stories, *Namaste Trump and Other Stories* (Interlink) and Oxford University Press brought out his study, *Literature Against Fundamentalism*, internationally in 2024.

Khair has also authored various scholarly studies, including *Babu Fictions: Alienation in Indian English Novels* (Oxford UP, 2001), *The Gothic, Postcolonialism and Otherness* (Palgrave, 2010), *The New Xenophobia* (Oxford UP, 2016), which was short-listed for the Sahitya Akademi Prize, and co-edited scholarly works, as well as *Other Routes*, an anthology of pre-modern travel texts by Africans and Asians (Signal Books 2005 & Indiana University Press, 2006). His articles, poetry and fiction have been included in various prominent anthologies and magazines (incl. *New Left Review, Harvard Review, Wasafiri, Journal of Commonwealth Literature, Times Literary Supplement, American Book Review, Massachusetts Review, London Magazine, P.N. Review, New England Review,* and *Journal of Postcolonial Writing*) and have appeared in Indian, British, Danish, American, German, Italian, South African as well as Chinese publications. While Khair writes creatively and academically only in English, he has also occasionally translated texts from Urdu, Hindi and Danish. He has reviewed and written for various news publication, including the *Guardian* in UK, *Politiken* and *Information* in Denmark, *Times of India*, the *Hindu* and *Frontline* in India.

Khair's honours and prizes include the All India Poetry Prize (awarded by the Poetry Society and the British Council) as well as prestigious awards by the Leverhulme Foundation (UK), the Carlsberg Foundation (Denmark), etc. His novels have been shortlisted for about 20 prizes in six countries, including the Man Asian Literary Prize, the DSC Prize for South Asia, the Sahitya Akademi Award, and the Encore Award, and translated into eight languages. He has been writer in residence and visiting professor at various universities (U Leeds, U York, U Cambridge, U Hongkong, Jawaharlal Nehru U, Delhi U, and at the Indian Institute of Technology (IIT) at Bhubaneshwar). In 2024, he was a fellow at the International Writer's Programme of Iowa University, USA. Khair continues to travel on an Indian passport as a personal reminder of the uneven channels of movement and reception in the First World.

Drown All the Refugees is Khair's ninth novel and 23rd book.

Who Gets to Know? Literature, AI, and the Ethics of Decolonial Education

Prof. David Webster*
Buckinghamshire New University, United Kingdom

This plenary argues that decolonisation in education cannot be reduced to diversifying content, widening reading lists, or adopting more acceptable institutional language. These things may matter, but they do not exhaust the work. The deeper question is epistemic: what counts as knowledge, who is permitted to know, and what forms of thinking are made possible or impossible by the curricula, canons, technologies and assessment practices we inherit.

Drawing on philosophy, pedagogy, literature and contemporary debates around generative AI, the lecture explores decolonial education as an ethical and intellectual task. It asks how colonial and Eurocentric assumptions persist not only in what is taught, but in how knowledge is authorised, circulated, assessed and made legitimate.

The lecture will suggest that genuinely decolonial education requires more than inclusion within existing frameworks. It requires a willingness to question the frameworks themselves, and to create conditions in which students do not merely encounter different content, but are invited into more difficult, responsible and transformative ways of knowing.

*Prof. Webster is Professor of Philosophy and Pedagogy, and Senior Advisor in Pedagogy & Practice at Buckinghamshire New University, United Kingdom. He is an experienced philosopher, writing on Buddhist philosophy, and a range of other subjects. David is also National Teaching Fellow, and academic leader focusing on inclusive pedagogy, ethics in AI, and religious studies.

Exercises for Decolonising Thought and Practice Today: Examples Related to the Portuguese Case

Prof. Patrícia Ferraz de Matos*
Lusófona University, Lisbon, Portugal

This plenary will consider discourses on Portuguese colonialism as presented in the exhibition "Deconstructing Colonialism, Decolonising the Imaginary". Held at the National Museum of Ethnology in Lisbon, the exhibition coincided with the 50th anniversary of the Carnation Revolution, which marked the start of democratisation and the conclusion of the colonial war.

Although this anniversary was a time of celebration for many, the public response to the exhibition revealed deep societal divisions. Media coverage and extreme reactions on social media revealed an intense discomfort surrounding the critical exploration of colonialism, slavery, sexual violence, and systemic barriers to citizenship.

This hostility is not isolated. The rise of far-right movements across Europe has fuelled historical myths, polarisation, and street protests inciting hatred against Afro-descendant and immigrant populations. Consequently, this exhibition serves as a live exercise in decolonising thought and practice.

As was indicated more than sixty years ago by many anti-colonial leaders in Asia and Africa – such as Mahatma Gandhi, Ho Chi Minh, Nkrumah, Nyerere, Amilcar Cabral and Eduardo Mondlane, who were not widely cited in mainstream anthropology despite having academic training in the social sciences – colonialism made some peoples, languages, continents and histories feel inferior to others, particularly the elites of the colonising countries.

In an era of resurgent racism, it is important to consider how cultural institutions, social sciences and language and literature can intervene. This study argues that decolonising contemporary practice requires confronting present-day hostility in order to foster true historical justice.

---

*Prof. Matos is an Anthropologist and Integrated Researcher at the Interdisciplinary Centre for Education and Development Studies (CeiED) at Lusófona University since 2026, within the framework of the FCT Institutional Call to Stimulate Scientific Employment (CEEC). She was an Auxiliary Researcher (2019-2025) and Post-Doctoral Researcher (2013-2019) at the Institute of Social Sciences (ICS), University of Lisbon (ULisboa), and is a member of the teaching staff of the PhD Programme in Anthropology at ULisboa since 2013. She collaborates with several Portuguese and international universities at undergraduate and postgraduate level and has supervised numerous theses. She graduated in Anthropology (pre-Bologna) from the Faculty of Sciences and Technology, University of Coimbra (1997), and completed a Master's degree (2005) and a PhD (2012) in Social Sciences, specialising in Social and Cultural Anthropology, both at ICS-ULisboa. She is an Associate Editor of the Anthropological Journal of European Cultures (2020–present), Coordinator of the Europeanist Network of the EASA (2020–2026), Deputy Director of Análise Social (2021–2026), and since 2025 is Secretary-Elect of the Society for the Anthropology of Europe (SAE, American Anthropological Association). She is a member of the Scientific Council of CeiED and, since 2019, is the corresponding member in Portugal of HOAN (History of Anthropology Network, EASA). She is also a Fellow of the Royal Anthropological Institute of Great Britain and Ireland, since 2019 and was a member of the Advisory Board of the International Association of Social Sciences and Humanities of Portuguese Language, representing the meritorious member ICS-ULisboa (2021-2025). She has published 38 articles in peer-reviewed journals and 12 papers in proceedings. She has published 28 book chapters and 4 books. She has co-edited 1 book and co-edited 10 special issues. She has organised 68 events. She received 11 awards and/or honours. She has participated in several research projects. She works in the field of social sciences with a focus on anthropology and contemporary history.

‘Linguistic Pan-Africanism’:
An Often Ignored Dimension of Pan-African Studies

Dr. Cheikh Nguirane
University of the French West Indies, Martinique

While Pan-Africanism, as both an idea and a movement, has been extensively studied – from the twentieth century Pan-African congresses in Western metropolises, the anti-colonial struggles to the pursuit of African unity, its specifically linguistic dimension remains relatively neglected in the dominant scholarship. The intellectual commitment of a number of Black thinkers and writers – Cheikh Anta Diop, Kwame Nkruma, Ngũgĩ wa Thiong’o – to decolonizing European languages and reclaiming African discursive agency is part of the various ramifications of Pan-Africanism. I refer to these intellectual efforts as ‘Linguistic Pan-Africanism’. It builds on the assumptions that European languages are permeated by dominant imaginaries, institutionalized forms of meaning and epistemologies.

In this presentation, I argue that ‘Linguistic Pan-Africanism’ is a critical and epistemological approach aimed at challenging the dominant narratives about Africa embedded in European languages as well as promoting an African linguistic agency as a vehicle for a shared continental consciousness. I will also reconsider how a few Black intellectuals, including Alexander Crummell, Ali Mazrui, Kwesi Prah, Issa G. Shivji, deferred on the ability of the English language to serve as a purveyor of liberal humanist ideals and carry the weight of African peoples’ experiences and aspirations.

*Dr. Nguirane is an Associate Professor in Anglophone Studies at the University of the French West Indies. He has previously held positions at the University of Limoges, the University of Poitiers, the University of Orleans, and Acadia University. His research interests include the African Diaspora, Pan-African ideas and circulations, and Black political and intellectual traditions. He has published a number of articles pertaining to the African Diaspora and engaged with media outlets to provide commentary on US politics. He currently serves as co-editor of the Journal of African and African Diasporic Studies, Harriet Tubman Institute at York University.

Domain 1
Decolonising the Literary Canon

Reclaiming History as a Form of Resistance in the Select Novels of Ngugi wa Thiong'o

Ajita Singh
PhD Research Scholar
University Department of English
Lalit Narayan Mithila University, Darbhanga, Bihar, India

This paper attempts to appraise the two novels, namely, *Petals of Blood* (1977) and *Devil on the Cross* (1980) by Ngugi wa Thiong'o through the lens of post-colonialism as a potential tool for reclaiming history as a form of resistance. In these novels, Ngugi shows a great revulsion towards conventional historiography and aims at reconstructing the elite-centered history by foregrounding the voices of the oppressed and marginalized. The research adopts qualitative textual analysis and content analysis as the primary source of data and other critical literary materials about Ngugi's literary works as secondary sources. Drawing upon the theory of post-colonialism and the theory of alternative history, the paper argues how Ngugi reimagines the subversion of official history, and transforms into a site of resistance and a tool of political awakening. It claims that *Petals of Blood* and *Devil on the Cross* do not only emerge as a powerful tool for recovering the muted history of Kenya but also unveil the atrocious, wicked and profoundly exploitative disposition of neo-colonialism in the state. This research complements, expands and intensifies the scholarly literary horizon by intellectually subverting the robust Euro-centric master narrative by encompassing the revolutionary view of Ngugi wa Thiong'o: he partakes history to be an active site for ideological struggle and liberation.

Keywords: Exploitation, History, Post-colonialism, Resistance, Subversion

Interpretive Neutrality in Readings of *Othello*: An Islamic Epistemological Critique

Ziyad MT
Final Year B.A. English Literature Student
Indira Gandhi National Open University, New Delhi, India

Certain interpretations of *Othello* often centralize Othello's tragic subjectivity by recasting the play as a tragedy of intrigue rather than of character. The aestheticization of violence reshapes the ethical hierarchy of the narrative by diffusing the moral accountability of the murderer while elevating his suffering into tragic necessity. Consequently, Desdemona's suffering is reduced to an inevitable outcome within Othello's sacrificial logic, relegating her testimonial authority to a secondary consideration. This paper challenges such interpretive redistribution through an Islamic epistemological framework that refuses the separation of knowledge from ethical accountability and prioritizes the authority of truthful testimony. It argues that interpretation itself carries ethical responsibility because it determines which perceptions attain moral authority within the reading of the text.

Keywords: Interpretive Neutrality, Moral Accountability, Shakespearean Tragedy, Aestheticizing Violence, Islamic Epistemology

Centring the Periphery: Rejecting the "Commonwealth" Trap as a Step towards Decolonisation

Akanksha Jha
Postgraduate Student, School of Education
Indira Gandhi National Open University, New Delhi, India

Many postcolonial writers and critics have had a significant trouble accepting and have often rebelled against the term "commonwealth". Not only does the label "Commonwealth" inadvertently propagate a neo-colonial hierarchy where the native English-speaking or Anglo-centric practices and writings take the central position while pushing global writings to the margins, but also it absolutely generalises and clubs a vast diversity of postcolonial experience into one homogenous category. As such, this paper argues that a primary step towards decolonisation should be an absolute rejection of "Commonwealth Literature". In addition to that, the paper structures and analyses how postcolonial writers and scholars have rebelled against this categorisation and try to escape what can be termed as the "Commonwealth trap," time and again. The paper specifically evaluates Salman Rushdie's critique of the category, Ngũgĩ wa Thiong'o's ultimate linguistic shift from English to his native tongue Gĩkũyũ, followed by the rejection of the term by writers like Amitav Ghosh as acts of resistance. Ultimately, the paper addresses that a move to postcolonial or decolonial paradigms is in fact a necessary step of resistance, rather than a mere semantic evolution.

Keywords: Commonwealth, Postcolonial, Language, Literature, English, Culture

Writing Back to Empire: Decolonization, Language, and Cultural Resistance in British Postcolonial Literature

Aladji Mamadou SANE
Assistant Professor
Department of English
Cheikh Hamidou KANE Digital University, Senegal

The history of British imperialism cannot be separated from the history of language and literature. Throughout the colonial period, the English language functioned not only as a medium of communication but also as a powerful ideological instrument through which Britain imposed its cultural, political, and intellectual dominance upon colonized peoples. British literature and colonial education contributed significantly to the dissemination of imperial values and to the construction of the so-called "civilizing mission." However, the same language that once served imperial domination progressively became a tool of resistance in the hands of postcolonial writers. Authors from Africa, the Caribbean, South Asia, and other formerly colonized regions appropriated the English language in order to contest colonial discourse, reclaim silenced histories, and reconstruct cultural identities. Through literature, these writers challenged the authority of the British canon and proposed alternative visions of history, identity, and nationhood. How do postcolonial writers emerging from the British imperial sphere appropriate and transform the English language and British literary traditions into instruments of decolonization, resistance, and cultural reconstruction? This presentation examines how postcolonial writers transform English literature into a space of decolonization and cultural resistance. It explores the ways in which language becomes both a site of domination and a means of liberation within the framework of British literary studies. This study adopts an interdisciplinary postcolonial approach grounded in British literary criticism, cultural studies, and decolonial theory combined with a close textual analysis of selected British postcolonial literary works, focusing on narrative structure, linguistic strategies, and thematic articulations of resistance.

Keywords: Postcolonial Literature, Decolonization, Hybridity, Cultural Resistance, Language

Decolonising Gendered Identity: Patriarchy, and Resistance in Postcolonial Indian Women's Fiction

Archita Gupta
Research Scholar
Department of Humanities and Social Sciences
Maharishi Markandeshwar (Deemed to be) University, Mullana, Ambala, Haryana, India
&
Dr. Vanya Bardeja
Assistant Professor
Department of Humanities and Social Sciences
Maharishi Markandeshwar (Deemed to be) University, Mullana, Ambala, Haryana, India

This paper analyses the select novels of Indian Women's Fiction in the context of Postcolonial Womanhood. Even though India gained independence, women still continue to struggle for identity in the patriarchal system prevailing in the Postcolonial Indian society. Women's identity, and subjectivity is controlled through marriage, sexuality, motherhood, and societal expectations. Both Anita Nair and Manju Kapur attempt to challenge these inherited structures through the protagonist's resistance against the patriarchy and constructing an identity. The paper builds on a comparative, and qualitative analysis of Anita Nair's *Ladies Coupe* and Manju Kapur's *A Married Woman*. Its main objective is to closely analyse these novels through the concept of woman as the "other" by Simone de Beauvoir, Postcolonial feminism, and critique of Third World Womanhood by Chandra Talpade Mohanty. Utilizing the critical postcolonial concept, the paper explores the parallels between Astha's depressed marriage and the multiple female voices in *Ladies Coupe*. It showcases that resistance exists in both the novels not as a revolution but in the form of emotional, and psychological. The conclusion of this study emphasizes that women need to reclaim agency transcending societal and patriarchal expectations, thus redefining postcolonial female subjectivity in contemporary Indian fiction.

Keywords: Postcolonial Feminism, Anita Nair, Manju Kapur, Patriarchy, Marginalization, Womanhood

Cheikh Aliou Ndao's Taaral ak adab ci lamminu Wolof English Translation with Commentaries

Cheikh Tidiane Lo
Assistant Professor
Department of Applied Foreign Languages,
Université Gaston Berger de Saint-Louis, Senegal

This paper serves as an introduction to a broader project of translation and critical engagement with Cheikh Aliou Ndao's efforts toward literary theorization in Wolof. Drawing on selected illustrative excerpts, it examines Ndao's theoretical perspectives on Wolof literary criticism and situates them within wider scholarly debates on oral poetics. Ndao offers compelling insights into questions of genre, as well as the relationship between oral and written literature, drawing examples from the rich corpus of Wolof oral traditions and the written works of pioneering authors in Wolof literature. Such an undertaking may itself be understood as an act of epistemic resistance, challenging Eurocentric literary canons as the sole legitimate arbiters of literariness. The paper further seeks to contribute to ongoing debates surrounding the translation of literary texts from African languages, particularly as a means of countering colonial assumptions about the inferiority or marginality of non-Western literary traditions. In doing so, it aims to build heuristic bridges among literary languages of the Global South, fostering dialogue, exchange, and new comparative perspectives.

Keywords: Wolof Literature, Literary Theory, Oral Poetics, Translation

August Wilson's Drama as a Celebration of Black Aesthetics and Culture

Awa Bakhoum
PhD Research Scholar
Doctoral School in Humanities
Gaston Berger University of Saint-Louis, Senegal

Great African American writer of his time, August Wilson has often been referred to as both a dramatist and a historian because of his keen interest in black aesthetics and culture particularly in music and religion. His drama presents a fascinating version of African American history that is typically rooted in mythology and spiritually. He aesthetically builds his plays upon symbols, metaphors and tales that embody and express hope, fear, aspiration, and the religion of the black community. This paper covers Wilson's representation of African American cultural identity in Joe Turner's Come and Gone, The Piano Lesson, and Gem of the Ocean. It deciphers storytelling, myths, belief systems, cultural rituals and most importantly music as modes of cultural affirmation. As shown through his numerous conversations with Christopher Bigsby (2006), David Savran (2007) and Kim Powers (1984), Wilson reveals a conscious plan to convey, in these plays, key aspects of African American cultural heritage. The paper expounds how music, storytelling and African religious beliefs define the world in which Wilson's characters live. Africa appears in the plays as the ancestral root of African Americans and is symbolized in rituals, dance or songs. These various representations of the ancestor confirm the playwright's refrain "I am African!". The study explores the role of culture in the lives of African Americans and highlights music as a means for protagonists to rediscover their past. It also demonstrates how Wilson's characters build their identity through African traditional beliefs and spirituality. It comes to the conclusion that Wilson's drama values black aesthetics inasmuch as music and traditional beliefs account for tools that help his protagonists resolve their dilemma and rediscover themselves.

Keywords: Black Identity, History, African American Drama, Spirituality

Reading of Yeshi Dorjee Thongchi's Short Story, *Eyat Xeema Nasil,* as a Borderland Narrative

Dr. Vineeta Dowerah
Associate Professor
Department of English
Government College, Bomdila, Arunachal Pradesh, India

Yeshi Dorjee Thongchi is an eminent Arunachali writer who writes in Assamese language. His short story *Eyat Xeema Nasil* ("There was no Border here" in English) offers a layered and moving depiction of life along the Indo-Myanmar border. Through the figure of old Ramchu and his son Kamnak, the story delivers a heart-rending portrayal of human consequences of border demarcation, militarization, suspicion, and cross-border dependency among tribal communities whose social and cultural lives go back far earlier than the modern nation-state. The paper reads the story as a border narrative that is at once regional, political, and deeply human. The paper argues that the text challenges mainstream Indian literary views of borders by focusing on the everyday lives of frontier communities instead of abstract nationalist ideas. At the same time, it resonates strongly with broader Northeast Indian literary portrayals of tribal mobility, state neglect, insurgency, culturally shared spaces divided by administrative lines. The paper compares Thongchi's story with other Indian and Northeast Indian literary treatments and depictions of border communities, showing that borderlands are not empty edges of the nation but lived, historically continuous, and morally complex places.

Keywords: Border, Literature, Insurgency, Moral crisis, Memory, Geopolitics

Film and Decoloniality: Reading the Film *Param Sundari*

Dr. Chandrima Sen
Assistant Professor
Department of English
Bodoland University, Assam, India

This paper examines the dissonance between a film's attempt to present a transhuman society and its actual reinforcement of hierarchical social structures, as seen through the character of Sundari in the film titled Param Sundari. Drawing on Anibal Quijano's theory of Decoloniality, which critiques the legacy of the colonial power structure to mystify choice and objectify identity, the analysis focuses on how the film reduces complex cultural identities to mere aesthetic gestures. Film acts as a medium of cultural and political expression. It is a piece of literature in itself. The portrait of the South Indian girl has been indelibly pressed into young minds as naive and noble, bold and independent, and in need of a saviour to win her heart. This study uses film as a decolonizing tool. By projecting Sundari's South-Indian cosmography, the film participates in a subtle erasure of individuality, further emphasized by the way she poses her culture. While the film tries to incorporate Indian elements to signify inclusivity, it ultimately falls into the trap of superficial liberalism. Thus, the paper argues that the film's portrayal of Sundari from South-India and Param from the North, rather than transcending racial boundaries, reinforces the decolonial tendency, to objectify the cultural stereotype.

Keywords: Decoloniality, Film, Society, Identity, Individual

Recovering Indigenous Identities: A Glimpse into the Rajbanshi Community of North Bengal

Dr. Irona Bhaduri
Assistant Professor
Department of English
Kristu Jayanti (Deemed to be) University, Bengaluru, Karnataka, India

The Rajbanshi ethnic community of North Bengal has a long history of rich cultural heritage. An extensive study reveals a unique perspective of indigenous identity and folk literature. This paper aims to recover a brief history of this community, explore their folklore, and reflect on their cultural traditions. The emphasis on these aspects reflects the urgent need to preserve the narratives and cultures of indigenous ethnic minority communities. The study aims to shed light on the background of Rajbanshi indigenous identity and cultural ethos in this respect. The paper also aims to trace resistance and socio-political movements. In this light, the paper aims to trace seminal works in Rajbanshi Literature and explore the significance of translation in recent times. Recovering these narratives from being erased and reclaiming them to the forefront is one of the major focus areas of this work. This discussion is further foregrounded in this context to contribute to a diverse and broader array of interactions on indigenous cultural discourses.

Keywords: Rajbanshi, Indigenous Community, Marginality, Translation, Preservation

A Postcolonial Feminist Study of Antoinette from *Wide Sargasso Sea* and Hidimba from the *Mahabharata*

Anshika Srivastava
Postgraduate Student in English
Banaras Hindu University, UP, India

This paper undertakes a comparative postcolonial feminist study of Antoinette Cosway in Wide Sargasso Sea and Hidimba in the *Mahabharata* to examine how marginalized women are constructed, controlled, and silenced within patriarchal and dominant cultural frameworks. Although separated by historical period, geography, and literary tradition, both characters occupy liminal positions as figures marked by cultural otherness and gendered exclusion. Antoinette, a Creole woman in colonial Jamaica, and Hidimba, a forest-dwelling rakshasi outside the Aryan social order, are simultaneously desired and feared, included and excluded, humanized and demonized. Using an interdisciplinary framework that combines postcolonial and feminist theory, the paper analyzes how systems of power operate through spatial confinement, narrative marginalization, and the regulation of female identity. Drawing on the theories of Edward Said, Homi K. Bhabha, Gayatri Chakravorty Spivak, Simone de Beauvoir, and Michel Foucault, the study explores themes of hybridity, subalternity, surveillance, and the construction of woman as "Other." Particular attention is given to the symbolic significance of space, tracing the movement from Hidimba's forest—an ambivalent site of freedom and exclusion—to Antoinette's attic, a space of psychological and physical confinement. Through close textual analysis and comparative interpretation, the paper argues that both narratives reveal enduring transhistorical patterns in the treatment of women who exist outside normative social boundaries. While their voices are constrained by patriarchal structures, both Antoinette and Hidimba exhibit forms of resistance that challenge their erasure. Ultimately, the study demonstrates that the movement "from forest to attic" symbolizes not a transformation in oppression itself, but a shift in the mechanisms through which female otherness is managed and controlled. By bringing together a Caribbean postcolonial novel and an ancient Indian epic, this paper highlights the continuing relevance of postcolonial feminist inquiry in understanding the intersections of gender, culture, identity, and power.

Keywords: Postcolonial Feminism, Otherness, Liminal Identity, Subalternity, Hybridity, Spatial Confinement, Colonial Discourse, Identity and Agency

Orality: An Epistemological Approach to the *Ramayana*

Dr. Khushboo Agrawal,
Assistant Professor
Department of English
CMP Degree College, Prayagraj, UP, India

This study examines the *Ramayana* as not merely an epic or historical narrative but also a geomythological text whose locations and routes remain traceable even today. Re-exploring and analyzing these mythical truths through orality is an attempt to reconnect with cultural roots, especially after the prolonged impact of post-independence intellectual trends. In the postmodern era, the rise of mythic fiction also marks a significant departure from the Anglophile writing style that dominated Indian literature for decades after independence. This study takes two travelogues: *In the Footsteps of Rama: Travels with the Ramayana* (2021) by Vikrant Pande and Neelesh Kulkarni and Exiled from Ayodhya (2020) by Shirshendu Mukhopadhyay for rediscovering roots of theology and culture that are based on the Ramayana.

Keywords: Travelogue, mythology, orality, culture, roots

Decolonizing the Hero: Ron Kovic's *Born on the Fourth of July* as Counter-Narrative

Dr. Moussa SANE
Post-Doctoral Fellow
English Department, American Studies,
Cheikh Anta DIOP University of Dakar, Senegal

Published in 1976, Ron Kovic's *Born on the Fourth of July*, serves as a potent literary work of decolonization by dismantling the "American Myth", a set of imperialistic ideologies centering on exceptionalism, military heroism, and unquestioning patriotism that led to the Vietnam War. Through his raw, autobiographical narrative, Kovic decolonizes his own identity, transitioning from a "gung-ho" soldier into an ardent, outspoken anti-war activist. The memoir acts as a "counter-hegemonic arsenal" that challenges the cultural, political, and institutional narratives that send young people to war. Ron Kovic, who is at the same time the protagonist of the novel, contrasts his youthful, John Wayne-fueled patriotism with the brutal reality of his injury, highlighting how the "American Dream" can mask the horrors of war. This paper is aimed at deconstructing the blind patriotism and the internalized myths that a sizeable number of young Americans believe in, and that justify horrible scenes of violence inflicted upon young men and women in Vietnam.

Keywords: Myth, betrayal, PTSD, disillusionment, activism

Afrokological Imagination: The Folklore Aesthetic as Decolonial Vision in the Poetry of Tunde Olusunle and Niyi Osundare

Dr. Clement Eloghosa Odia
Senior Lecturer
Department of English and Literature,
University of Benin, Benin City, Nigeria

This paper examines the deployment of African folklore as a decolonial epistemological strategy in the poetry of Tunde Olusunle and Niyi Osundare. Adapting Viola Milton and Winston Mano's concept of Afrokology—originally theorised as a counter-hegemonic heuristic in media and communication studies—the paper extends the framework into the domain of African poetics to coin the critical term Afrokological Imagination. Defined as the creative and cognitive faculty through which African poets think inside indigenous epistemologies, Afrokological Imagination designates the conscious deployment of folklore—comprising proverb, myth, incantation, ritual, communal voice, and ancestral narrative—not as stylistic ornament but as a sovereign African knowledge system that actively decolonises both the subject matter and the form of poetry. Drawing on selected poems from Olusunle's Fingermarks (2022), Rhythm of the Mortar (2023), and A Medley of Echoes (2022), and from Osundare's Village Voices (1984) and The Eye of the Earth (1986), the paper argues that both poets enact a decolonial vision by affirming African worldview as a complete, sufficient, and self-authorising epistemology. While Olusunle's Afrokological Imagination is primarily oriented toward social memory and communal resistance—deploying folk-wisdom as an ethical counterweight to postcolonial dysfunction—Osundare's operates as a cosmological grammar, reconstituting nature, land, and the sacred as a living ancestral community that pre-empts and supersedes the colonial mapping of the earth. Together, the poets constitute a recognisable tradition of Afrokological poetics in contemporary Nigerian literature, and the paper concludes by projecting the concept's broader applicability as a critical tool for reading African poetry that thinks through rather than merely about indigenous knowledge systems.

Keywords: Afrokological Imagination, Folklore Aesthetic, Decolonial Vision, African Epistemology, Tunde Olusunle, Niyi Osundare

Asserting One's Womanhood: Black British Women's Quest for Identity and Belonging in Bernardine Evaristo's *Girl, Woman, Other*

Dr. Ouana Alassane SEKONGO
Félix Houphouët-Boigny University, Côte d'Ivoire

This article examines the multifaceted journey of Black British women in Bernardine Evaristo's *Girl, Woman, Other*, putting a particular stress on their quest for identity and belonging. In the light of postmodern, queer and transnational feminisms, the study examines how immigrant female characters navigate through cultural heritage, race, gender, class and societal expectations. By analysing the narratives of immigrant women's interconnected lives, the investigation highlights their resilience in shaping new identities in British society. Thus, the study forwards the discourses on race, black feminism and identity, revealing how Evaristo's novel reflects and shapes the experiences of Black British women yearning for self-definition and community building.

Keywords: Belonging, Black British women, Identity, Race, Self-definition

Subaltern Voices and Dalit Resistance: A Postcolonial Reading of *Joothan*

Dr. Upama Behera
Assistant Professor of English
Samanta Chandra Sekhar Autonomous College, Puri, Odisha, India

This paper undertakes a comprehensive critical examination of Omprakash Valmiki's seminal autobiography *Joothan* (1997), translated into English by Arun Prabha Mukherjee in 2003, through the intersecting frameworks of Dalit literary theory, trauma studies, postcolonial criticism, and subaltern studies. The title of the work *Joothan* , meaning the scraps and leftovers of food from upper-caste plates functions both as a literal description of Valmiki's childhood sustenance and as a powerful metaphor for the systematic degradation, dispossession, and symbolic annihilation imposed upon Dalit communities through the mechanism of caste in independent India. The analysis aims to highlight the violence embedded in seemingly quotidian acts, the assignment of degrading labour, the denial of shared public space, the enforced consumption of joothan as systemic rather than incidental. The study reads *Joothan* not merely as a personal testimony but as a socio-political document that performs the dual function of bearing witness and asserting agency. The study concludes by situating Valmiki's work within the broader tradition of Dalit life-writing and the contemporary politics of Dalit assertion, arguing that autobiography in this tradition constitutes a form of ontological resistance and cultural reclamation.

Keywords: Dalit Consciousness, Trauma, Untouchability, Marginalization, Resistance

Native Narratives in Indian Literature: A Study of Identity and Postcoloniality

Dr. Ram Prakash Gupt
Assistant Professor
Department of English
CMP Degree College, University of Allahabad, Prayagraj, UP, India

Native literature serves as a prominent device for cultural revival, empowering marginalized communities to reclaim narratives long suppressed by colonial histories, discourses, and modernization. Mamang Dai is an eminent voice from Arunachal Pradesh. Her works mingle with Adi oral traditions, folklore, myth, and ecological wisdom, transmuting personal and communal memory into resistance and identity. Her works centre on negotiating the tensions between tradition and modernity, self and other. By establishing indigenous worldviews and environmental consciousness in her storytelling, Dai not only asserts the agency of native voices but also critiques the lingering effects of colonialism and cultural destruction. This study examines the articulation of native narratives in Indian literature through the lens of identity and postcoloniality in Mamang Dai's *Stupid Cupid* (2009) and *Escaping the Land* (2021).

Keywords: Narratives, Identity, Postcoloniality, Resistance, Colonialism

The Cost of Desire and Landscapes of Loss: Border Crossings in Laila Lalami's *Hope and Other Dangerous Pursuits*

Faisal Sawood
PhD Scholar
Department of English
Aligarh Muslim University, UP, India

Laila Lalami's *Hope and Other Dangerous Pursuits* presents a complex narrative centered on four characters Murad, Celia, Fátima, and Hakim whose intertwined stories converge around a perilous boat crossing from Morocco to Spain. This study presents how individual desires for escape, belonging, economic advancement, and redemption become entangled with the material and psychological landscapes of loss that characterize transnational movement. This study argues that Lalami's multi-perspectival narrative structure exposes the paradox inherent in migration narratives: while desire propels characters across borders, it simultaneously produces irreversible losses of home, identity, relationships, and security. By examining the spatial politics of borders and the temporal dimensions of displacement, the novel deconstructs romantic notions of migration and agency, instead presenting border crossing as an act that inevitably exacts profound personal costs. Through close textual analysis, this paper demonstrates how Lalami uses desire and loss as interrelated coordinates that map the affective terrain of contemporary migration. This study contributes to critical conversations in postcolonial literary studies and portrayals of migrancy, by centering the voices and experiences of those rendered invisible by hegemonic border discourses, while simultaneously questioning the liberatory potential of border crossing itself.

Keywords: Migration, Desire, Loss, Border Politics, Agency

Synchronizing Ritual and Culture: A Socio-Cultural Analysis of the Vairankode Vela Festival

Fathimath Suhara V.[1] & **Dr. Abubakkar KK**[2]
Assistant Professor of English[1], Ansar Arabic College, Valavannur, Kerala, India
Associate Professor of English[2], Govt. Victoria College, Palakkad, Kerala, India

The Vairankode Vela festival vividly embodies the fusion of faith, folk traditions, ritual, and heritage, deeply rooted in the customs of Azhvanchery Mana and Thampurans. Spanning from the tree-cutting ceremony on the first Sunday of Kumbham to the climactic Kanalattam fire ritual the following Friday, it features elaborate adornments and symbolic folk practices, including the Irattaala Varavu (double effigy entry), Kattala costumes, and Ariyalav offerings. In Malabar's vibrant cultural landscape, such festivals reveal religion's role beyond spiritual observance—as a dynamic force for preserving folk heritage and forging community identity through syncretic indigenous and religious traditions. This study probes the synchrony of folk, ritual, and culture, illuminating how historical feudal hierarchies sustain religious authority. The enduring prominence of Azhvanchery Mana and Thampurans integrates socio-political power with spiritual leadership, legitimizing these traditions across generations. These structures position cultural custodians as arbiters of order, responsibility, and the sacred-communal divide, prompting critical questions on inclusivity amid modern shifts. By dissecting these dynamics, the research uncovers broader themes of power, identity, and religion's imprint on regional cultures, demonstrating how Vairankode Vela perpetuates Malabar's folkloric, spiritual, and communal essence.

Keywords: Folk Tradition, Indigenous Culture, Spirituality, Vela

The Glorious Tradition of Shastrartha: A Civilized Way of Decolonisation

Dr. Priyanka Meena
Assistant Professor
Department of English
University of Rajasthan, Jaipur, Rajasthan, India

The algorithm-driven world is constantly facing the crisis of conflicts and war. One of the main reasons for conflicts is breakdown of proper communication. Ideological rigidity and quick reaction will definitely be harmful for the evolution of humanity. Dialogue and healthy discourse can give answers to the problems of the world. This requires a broader vision about the world and humanity. India has a rich tradition of Sabhya Samvad which encourages questioning, logic and direct inquiry. This tradition does not see life in absolute polarities but seeks the middle path. This tradition promotes holistic learning and critical reasoning. Through this window of dialogue, people can enhance their vision and engage in healthy conversations about the ills of the world. This research paper intents to explore the significance of the discourse in Pavan K. Varma's novel, *The Lady Who Carried the Monk Across the River*. It is rooted in Indian spiritual traditions and presents spirituality as a path of exploration.

Keywords: Algorithm, Breakdown, Conflict, Discourse, Tradition, Spirituality

Majuli and Its Evolving Portrait: A New Historicist Study of Sanjoy's *Assam* as Travel Writing

Dr. Kabita Chiring
Assistant Professor, Department of English
B. Borooah College, Ulubari, Guwahati, Assam, India

Sanjoy's *Assam*: *Diaries and Writings of Sanjoy Ghosh* (1998) is a posthumous collection of writings by the Indian rural development activist Sanjay Ghose who passed away in Majuli in 1997. One of the dominant aspects of the collection is Ghose's description of Majuli in *Assam* where Ghose came to reside for work. The largest river island of the world and a centre of socio-religio-cultural importance for Assam, Majuli, as portrayed in Ghose's writing, is intertwined with the author/traveller's personal inclinations and the contextual factors surrounding him. Sanjoy's *Assam*, like any other (travel) text, thus, provides a particular, historical, and incomplete foray into the region in question, a place widely visited by national and international travellers. In a new historicist vein, this paper seeks to investigate Sanjoy's *Assam* in relation to its co-texts, namely, the related media portrayals of the island from the time period under consideration as well as the 2012 Assamese film Ekhon Nedekha Nodir Xhipare (As the River Flows), inspired by Ghose's life. It is envisaged that such an approach would enable one to arrive at a nuanced understanding of Majuli and its diverse descriptions, and the socio-historical factors underlining them. This in turn will enable one to go beyond the unilateral and, at times, stereotypical image of Majuli and bring the region's lived realities to the fore.

Keywords: Travel, River Island, Text, Co-text, History, Culture

Decolonising the Stage: Theatre of Roots and the Reclamation of Indigenous Performance Traditions in Postcolonial India

Priyam Shukla
PhD Research Scholar
Department of English and MEL
University of Allahabad, Prayagraj, UP, India

This paper aims to examine the decolonising aspects of the "theatre of roots" movement, an anti-colonial movement in the theatre space of post-independence India. Rejecting western realism and Eurocentric dramatic conventions, this theatre movement revived and brought indigenous performance traditions of jatra, bayalata, tamasha, etc., to the proscenium stage. It dramatizes stories from the *Ramayana* and the *Mahabharat*, along with folk tales, myths, and oral traditions rooted in Indian cultural consciousness. Thus, the paper studies this postcolonial impulse of Indian drama and theatre that lies in its inclination towards "return to roots" by rejecting colonial modernity and embracing the rich culture of theatrical traditions and stories in India. The study will draw on the works of various Indian playwrights and theatre practitioners, theatre directors, and theatre critics and thinkers, whose collaborative work towards this movement positions Indian drama and theatre into dynamic sites of cultural resistance and postcolonial self-fashioning.

Keywords: Theatre of Roots, Decolonisation, Postcolonial Theatre, Modern Indian Theatre, Modernism

Decolonisation through Language and Literature: A Study of Mark Twain's *The Adventures of Huckleberry Finn*

Dr. Louis Mathias FAYE
Department of English
Université Numérique Cheikh Hamidou Kane, Senegal

The use of language in *The Adventages of Huckleberry Finn* by Mark Twain acts as a tool of both colonial control and liberation. In his work, Twain deconstructs the racial and cultural hierarchies of the Antebellum South. The reverseal of dominant European literary norms allows marginalized characters like Jim and Huck to claim their own distinct, authentic vernacular voices. Subverting colonial English is a way to decolonize dominant culture through language and literature. Twain gives much importance to American dialect rather than adhering to proper, formalized Victorian British English. He provides deeper insights into decolonisation while validating regional American indigenous language. In that sense, he epitomizes a unique national identity that breaks free from the European literary hegemony. This can be better illustrated through Huck's use of dialect. The novel depicts Huck's first-person narrative while laying emphasis on nonstandard grammar, slang, and a nomadic vocabulary. Actually, this stylistic choice points out his rejection of the strict ''proper'' colonial education imposed by authority figures like the Widow Douglas and Miss Watson, choosing a liberating democratic voice instead. The use of linguistic independence by Jim and the Raft as a decolonial space is a way of subverting this hegemony through language and literature. Jim's dialect is oral and grounded, acting to humanize him against a social system that reduces him to property. The Mississippi River raft serves as a place of escape and freedom where Huck and Jim forge an equal, empathetic friendship that defies the racist discourse of the mainland. Serving as a precursor to authors actively reshaping literary narratives of African-American voices, Twain's work remains a rich subject for postcolonial analysis, intended for decolonizing the white dominant culture.

Keywords: Language, Decolonisation, Literature, Antebellum South, Hierarchies, Postcolonial, Culture

A Critical Analysis of Bernardine Evaristo's *Girl, Woman, Other* as a Contumacious Narrative

Wandja Fatoumata TUO
Lecturer
Department of English
Alassane Ouattara University, Côte d'Ivoire

Girl, Woman, Other (2019) explores varied burning issues related to gender plurality, sexuality, and narrative experimentation that challenge both patriarchal norms and conventional academic writing practices. This paper examines the novel as a contumacious narrative, foregrounding its deliberate subversion of grammatical conventions and cis-heteronormative tenets. Drawing on decolonial theory, the study investigates how the text advocates a pluriversal understanding of identity and the English language. It argues that Bernardine Evaristo's stylistic and thematic disruptions constitute a form of epistemic disobedience that aims at reconfiguring both literary form and socio-cultural norms. The paper first analyses the deconstruction of gender and sexuality, then discusses the novel's unconventional grammar as a decolonial strategy. As a result, the study reveals the power of literature to question established norms and imagine alternative possibilities. Its contumacy lies not merely in its defiance but in its capacity to offer new spaces for thought, identity, and expression.

Keywords: Contumacy, Decoloniality, Gender, Pluriversality, Run-On Sentence

Decolonizing English Language Teaching in Guinea: Challenges, Perspectives, and Pedagogical Transformations

Mamadou BARRY
English Language Programme Coordinator, Institut Supérieur des Sciences de l'Education de Guinée-ISSEG, Commune de Lambanyi-Conakry, Guinea

English language teaching in Guinea has largely been influenced by colonial and Western-oriented pedagogical models that often overlook local linguistic realities, cultural knowledge, and indigenous ways of learning. This paper explores the need to decolonize English language teaching (ELT) in Guinea by promoting culturally responsive pedagogies and integrating local knowledge systems into classroom practices. Using a decolonial and sociolinguistic perspective, the study examines how English instruction can move beyond linguistic competence to become a tool for cultural affirmation, critical thinking, and intellectual empowerment. The paper discusses the challenges faced by teachers and learners in Guinea, including the marginalization of national languages, dependence on Western teaching materials, and limited contextualization of English content. It further analyzes how local cultures, oral traditions, and multilingual realities can enrich ELT practices and foster more inclusive and meaningful learning experiences. The study argues that decolonizing ELT does not imply rejecting the English language, but rather rethinking its teaching through approaches that value African identities, local epistemologies, and intercultural dialogue. By advocating for context-sensitive curricula, teacher training reforms, and the incorporation of Guinean cultural references into English teaching materials, the paper contributes to ongoing debates on decolonial education in Africa.

Keywords: Decolonization, ELT, Guinea, Decolonial Pedagogy, Language Education

A Retrospective Lens and the Preservation of Narrative Paradigms of Oral Tradition at the Digital Age: An Analysis of Kofi Awoonor's *This Earth, My Brother*

Dr. Amara DIABATE
Senior Lecturer
LLC/ Department of English,
Félix Houphouët-Boigny University, Abidjan-Cocody, Côte d'Ivoire

This paper examines the role and preservation of African oral tradition in a context shaped by digital globalisation and the expansion of social media. Long regarded as the bedrock of African societies, oral tradition remains an essential means of passing on values, collective memory and ancestral wisdom. Moreover, it remains a vital space for collective memory, moral education and the construction of identity. The paper argues that, despite the growing influence of technology and digital media, the narrative foundations of the oral tradition must be valued in Anglophone African literature. Kofi Awoonor's novel thus emerges as a space of cultural resistance where ancestral speech engages in dialogue with modern realities. By revisiting narrative forms inherited from oral tradition, the author demonstrates that new technologies do not necessarily lead to the disappearance of African traditions, but may, on the contrary, foster their adaptation and continuity within new spaces of cultural expression. Consequently, the study draws on Emmanuel Obiechina's critical approach, particularly his analysis of the relationship between written literature and African oral tradition. From this perspective, modern African literature draws on the narrative resources of oral tradition in order to preserve cultural memory whilst responding to contemporary social changes.

Keywords: Oral tradition, Technology, Storytelling, Cultural identity, Modernity

Mapping a New Nation: Memory, Identity and Displacement in Bengali Partition Narratives

Tilottama Chowdhury
Postgraduate Student, Department of Language, Literature, and Culture
King's College London, Strand, London, United Kingdom

This paper examines how Bengali Partition narratives challenge dominant and often Punjab-centric constructions of Partition memory within postcolonial literary discourse. While mainstream Partition studies have largely privileged North Indian and Anglophone representations, Bengali experiences of displacement, memory, and identity remain comparatively marginalised due to limited translation and the exclusion of regional literary traditions from canonical discourse. Through a close textual analysis of translated Bengali short stories by writers such as Manik Bandopadhyay, Samaresh Basu, Dibyendu Palit, and Manjira Majumdar, this paper argues that Bengali Partition literature presents a distinct narrative pattern centred on prolonged displacement, nostalgia, fractured belonging, class divisions, and everyday negotiations of identity rather than solely spectacular violence. By foregrounding translated Bengali texts, the paper demonstrates how translation functions as a form of censorship, dictating how the Indian partition is viewed in the wider anglophone. Decolonial intervention that recovers silenced regional histories and resists the epistemic dominance of Eurocentric and homogenised national narratives is required to get a complete picture of the Partition of India. Ultimately, the study positions indigenous Bengali Partition literature as essential to rewriting the literary canon and recovering subaltern perspectives within South Asian partition studies.

Keywords: Bengal Partition, Decolonising the Canon, Memory, Displacement, Translation, Refugee Identity

Decolonizing Refugee Narratives in Omar El Akkad's *What Strange Paradise*

Tharani N
PhD Research Scholar
Department of Languages (English)
Karpagam Academy of Higher Education, Coimbatore, Tamil Nadu

This paper explores *What Strange Paradise* by Omar El Akkad by applying decolonial literary framework, mainly concentrating on how refugees, displacement and border violence are represented in the novel. This novel builds on the story of Amir Utu, who is a Syrian refugee child and who survives shipwreck and struggles to survive in a strange and unknown land. Through Amir's experiences, the text examines global migration systems structured by colonial histories, political exclusion, and racial discrimination. The study explains that El Akkad questions Eurocentric humanitarian narratives that often describes refugees as voiceless victims or statistical figures. Instead, the novel foregrounds memory, trauma, fear and resistance and humanizes displaced individuals. The disintegrated narrative structure and shifting perspectives further reveal the instability of identity and belonging within contemporary refugee experiences. The paper also examines how storytelling turns as a form of resistance contrary to silencing and dehumanization. By recapturing refugee voices and disclosing the moral contradictions of modern border politics, *What Strange Paradise* presents substantially to current discussions on decolonization through literature.

Keywords: Decolonization, Refugee Narratives, Migration, Border Politics, Trauma, Resistance

Orality, Folk Legend, and Anthropogenic Vulnerability in Amitav Ghosh's *The Hungry Tide*

Yogita
PhD Research Scholar
Department of English, Bhagat Phool Singh Mahila Vishwavidyalaya, Sonipat, Haryana, India

Global climate conversation evaluates environmental disasters using abstract measurements and scientific data. Ghosh's *The Hungry Tide* defies this global system by demonstrating how local, indigenous knowledge helps people live in ecologically sensitive settings. The study investigates how the book positions oral customs and folk tales, namely the narrative of the woodland goddess Bonbibi, as a living moral instrument for negotiating human vulnerability in the Sundarbans. The local epic poem, the Bonbibi Johuranama, serves as a pragmatic code of behaviour guiding human engagement with the non-human environment in this delicate ecosystem where land and water are always moving. Drawing on cultural memory theory and postcolonial ecocriticism, the study focuses on how Ghosh creates a strong counter-archive for the underprivileged people of the Sundarbans by elevating indigenous tradition, regional myths, and local environmental knowledge. The oral story of the guardian god Bonbibi, who rules the fragile, symbiotic connection between people, animals, and the erratic environment of the "tide country," is central to this narrative. Ghosh exposes the epistemic violence inherent in official government records by combining documented historical trauma—specifically the state-sponsored violence of the Marichjhapi eviction recorded through private journals—with the fluid, spoken testimonies and rituals of local fishermen. This shows that oral storytelling in the text is not simply a passive way to preserve the past; it is an active, dynamic strategy for communities to survive, regain their identity, and build environmental resilience against the harmful forces of modern global development. The study examines how oral histories and cultural memory operate as crucial tools for subaltern resistance opposing oppressive colonial ideas and state-centric historiography.

Keywords: Orality, Cultural Memory, Ecocriticism, Marichjhapi Massacre, Subaltern Resistance

Linguistic Resurgence: Decolonizing the Tribal Mind Through the Narratives of Gopinath Mohanty and Chinua Achebe

Smaranika Pradhan[1] & **Dr. Sukanti Mohapatra[2]**
Research Scholar[1], Dept. of Language and Literature, Fakir Mohan University, Odisha, India
Lecturer in English[2], Charampa Mahavidyalaya, Bhadrak, Odisha, India

The process of decolonization extends beyond the political reclamation of territory; it necessitates what Ngũgĩ wa Thiong'o famously termed "Decolonizing the Mind". This paper investigates language as a primary site of both colonial subjugation and indigenous resistance within the tribal literature of Gopinath Mohanty and Chinua Achebe. While colonial structures exerted "Epistemic Violence" by marginalizing indigenous knowledge systems, this study argues that Mohanty and Achebe utilize literature as a powerful counter archive to reclaim the tribal "episteme" and assert cultural sovereignty. Through a comparative analysis of Mohanty's *Paraja* and Chinua Achebe's *Things Fall Apart* and *Arrow of God,* the paper explores two distinct yet parallel linguistic strategies of decolonization. Achebe's approach involves 'stretching' the English language- infusing it with Igbo proverbs, metaphors and rhythms - thereby colonising the colonial terms to glorify African experience; conversely, Mohanty elevates the specific idioms, rituals and oral traditions of the Paraja tribe into the literary mainstream, effectively challenging the hegemony of urban, sanskritised linguistic norms. Drawing upon the theoretical frameworks of Edward Said's "Resistance and Opposition" and Homi Bhabha's "Mimicry and Hybridity", this paper analyzes how the strategic retention of indigenous terminology and ontological concepts serves to subvert the colonial gaze.

Keywords: Decolonization, Linguistic Resurgence, Epistemic Violence, Tribal Literature, Ontology

"Rememory" as Linguistic Decolonisation in Toni Morrison's *Beloved*

Dr. Seno Sall Ndiaye
Department of English
Université Numérique Cheikh Hamidou Kane, Dakar, Senegal

This paper examines Toni Morrison's *Beloved* (1987) as an act of linguistic decolonisation enacted through the invention of *rememory*. Beyond its thematic engagement with the trauma of slavery, the novel constructs a formal poetics that disrupts the conventions of Standard English to represent the illegible history of enslaved people, excluded from the colonial archive. By reworking syntax, punctuation, and register, Morrison creates a language that bears what official discourse cannot name. Drawing on postcolonial theory, studies of African diasporic language, and Jungian analytical psychology, the analysis argues that *rememory* functions as a mechanism of linguistic reappropriation. Unlike individual memory, it denotes a transpersonal recollection that covers memory, body and syntax. Morrison rejects the colonial demand for amnesia and linear chronology, restoring a circular, African-inflected temporality in which the past remains active in the present. This temporal structure challenges the epistemological authority of Western historiography and repositions oral tradition as a valid mode of historical transmission. The study centers on three textual axes. The erasure of quotation marks in *Beloved*'s speech disintegrates the grammatical boundaries of the speaking subject and installs a spectral voice that contests dominant discourse. Baby Suggs' sermon in Chapter 27 activates Black English Vernacular to reclaim that ancestor, the body and the voice as sites of knowledge and resistance. The communal chorus of Chapter 28, structured as call-and-response, converts language into ritual performance and transforms private mourning into collective catharsis. This reading demonstrates that Morrison reworks English from within to carry a history it was not designed to contain. The process of rememorying thus offers an analytical model for African diasporic literatures and contributes to ongoing debates on decolonial aesthetics and the politics of language in American studies.

Keywords: Trauma, *Rememory*, Neologism, Call and Response Patterns, Postcolonial Literature

Challenging Colonial Hierarchies: A Postcolonial Study of Gordimer and Achebe's Works

Harshita[1] & **Dr. Sarika[2]**
Research Scholar[1] & Assistant Professor[2]
Department of Humanities and Social Sciences
Maharishi Markandeshwar Deemed to be University, Mullana, Ambala, Haryana, India

This paper investigates the portrayal of power, oppression, and resistance in the selected novels of Nadine Gordimer and Chinua Achebe from a postcolonial perspective. Through the study of *Burger's Daughter, July's People, Things Fall Apart*, and *Arrow of God*, the paper explores how colonialism and apartheid established oppressive hierarchies that controlled culture, race, identity, and social relations. The study examines how these systems affected both individuals and communities, leading to alienation, cultural conflict, and struggles for selfhood. Drawing on the theories of Edward Said, Homi K. Bhabha, and Gayatri Chakravorty Spivak, the paper analyses the ways Gordimer and Chinua Achebe challenge colonial ideologies and recover suppressed voices. Achebe reclaims African history and indigenous traditions from colonial misrepresentation, whereas Gordimer reveals the moral and psychological complexities of apartheid South Africa. Both writers present literature as a space of resistance where dominant narratives are questioned and marginalised identities are reasserted. The paper ultimately argues that postcolonial literature plays a significant role in exposing structures of domination and promoting the decolonisation of literary and cultural discourse.

Keywords: Colonialism, Post-colonialism, Resistance, Decolonisation, Apartheid

Decolonising Environmental Consciousness: An ecocritical study of Amitav Ghosh's *The Great Derangement*

Ayushi Gaur[1] & **Prof. Gitam Singh**[2]
PhD Research Scholar[1] & Professor[2]
Department of English, Shri Varshney College,
Raja Mahendra Pratap Singh University, Aligarh, UP, India

This paper examines *The Great Derangement* by Amitav Ghosh through the lens of Ecocriticism to explore how the text rethinks environmental consciousness. Ghosh critiques the inability of modern narratives in representing climate change and argues that modern narratives have distanced humanity from ecological realities because they are shaped by capitalist and colonial ideologies. It analyses how the work exposes the interconnected relationship between colonial expansion, capitalism and environmental degradation. It states that climate crisis is not merely a scientific or political issue but also a cultural and literary crisis. It investigates Ghosh's critique of anthropocentrism, which privileges human dominance over nature and contributes to ecological destruction. This text not only challenges the assumptions of modernity and progress but also urges to reconsider human's relationship with nature. He argues that literature has failed to engage with this catastrophe and this silence has resulted in a "great derangement". This paper affirms that this silence is the result of modern colonial thought and it has marginalized non-western environmental perspectives.

Keywords: Ecocriticism, Environmental Consciousness, Colonial Modernity, Literary Imagination, Anthropocene

Disrupting the Linguistic Hegemony: A Study of Broken English in David Dabydeen's *Slave Song*

Nandita Paul[1] & **Prof. Amit Bhattacharya**[2]
PhD Research Scholar[1] & Professor[2]
Department of English, University of Gour Banga, Malda, West Bengal, India

Indo-Guyanese-British writer, David Dabydeen's poetry collection, *Slave Song* (1984), rewrites the perspectives of the enslaved Africans and indentured Indians in a distinctive Guyanese Creole. This paper examines how the structural "brokenness" of the Creole language, its shortened words, harsh rhythms, and emotional diction, voices the past trauma of its users. It highlights how the collection becomes an instance of polyglot postcolonial literature, as Dabydeen provides each Creole poem with a translation and commentary in standard English. This duality subverts the coloniser's authority, exposing the inadequacies of English to articulate the experience of deterritorialised communities. The analysis demonstrates how Dabydeen captures the wit of the peasant canecutter ("Two Cultures"), the collective grief of enslaved women ("Slavewoman's Song"), the psychophysical suffering of women ("Song of the Creole Gang Women"), the vengeful fantasies of a slave ("Slave Song"), and the mourning for the rape and murder of an Indian girl ("Guyana Pastoral"). The poetic subjects express these in a register that is angry, broken, crude, and deeply resistant. The study also explores how Dabydeen turns *Slave Song* into a counter-narrative through postcolonial strategies of abrogation and appropriation by disrupting the linguistic hegemony of the colonisers with all its cognitive and ideological implications.

Keywords: Guyanese Creole, Trauma, Polyglot Postcolonial Literature, Deterritorialised Communities, Counter-Narrative, Abrogation and Appropriation

From Viraha to Sakhi:
Women's Companionship in Rajasthani Folk Songs in the Digital Age

Mukta V. Raut
Postgraduate Student, Department of English and MEL, University of Allahabad, Prayagraj, UP, India

The image of Rajasthani women is often shaped by long veils, enclosed domestic spaces, and a life marked by absence and waiting—where women sing *viraha* geet for husbands who have gone to *pardes*. Yet this image leaves out the long, shared afternoons where women turned to one another for companionship. At the *panghat* and within the aangan, they gathered not just for labour but also to sing, share, and listen. In these moments, the familiar idea of women as rivals begins to loosen, making space for companionship, humour, and mutual understanding through the figure of the *sakhi*. This paper examines how such forms of women's companionship are articulated within Rajasthani folk traditions, shifting attention from the absent male figure to the presence of other women. Drawing on a qualitative research methodology, the study conducts a thematic and interpretive analysis of selected *viraha* and *panghat* songs. The primary corpus is compiled through digital archives and online platforms such as YouTube, alongside available textual transcriptions, acknowledging the growing role of technology in preserving and circulating oral traditions. Focusing on *viraha* and *panghat* songs, the study explores how collective singing and performance allow women to express longing, frustration, and everyday experiences in ways that are rarely available to them otherwise. What might appear as individual sorrow takes on a shared form, creating a sense of recognition and quiet support among participants and strengthening women's friendship. Seen in this light, Rajasthani folk songs are not merely cultural expressions but lived practices through which women make sense of their lives together. The study foregrounds the intersection of tradition and technology, demonstrating how digital mediation enables access to oral cultures while also reshaping their transmission and reception.

Keywords: Rajasthani Folk Songs, Oral Traditions, Female Agency, Migration and Gender, Collective Emotional Experience

Resistance to Colonial Narrative and Orality Revitalization:
A Postcolonial Reading of Gerald Vizenor's *Dead Voices*

Soumahila SORO
Lecturer and Researcher, Université Alassane Ouattara (UAO) Bouaké, Cote d'Ivoire

This paper examines Gerald Vizenor's *Dead Voices: Natural Agonies in the New World* from a postcolonial perspective, focusing on the author's fictional techniques of resistance against colonial discourse and stereotypical representations of Native Americans. It analyzes how Vizenor employs satire, trickster discourse, fragmentation, irony, survivance, and linguistic experimentation to deconstruct colonial narratives and reconstruct Indigenous presence. The research demonstrates that *Dead Voices* challenges the colonial construction of the "invented indian," exposing the ideological mechanisms through which Western historiography, anthropology, and literature silenced Native voices and distorted Indigenous identity. Through trickster logic and postmodern narrative strategies, Vizenor destabilizes fixed meanings, rejects colonial binary oppositions, and foregrounds Native American perceptions and epistemologies. Furthermore, the study explores the concept of survivance as a central mode of resistance in the novel. Survivance is presented as an active sense of indigenous presence, continuity, and storytelling that opposes narratives of victimhood and disappearance. It also highlights the reinterpretation of history in *Dead Voices*, showing how Vizenor reconstructs historical memory from Native perspectives while denouncing colonial authoritative narratives. The paper concludes that *Dead Voices* is both a literary and political act of decolonization. Through innovative fictional techniques, Vizenor revitalizes Native American voices and reclaims Indigenous agency beyond the limitations imposed by colonial discourse.

Keywords: Postcolonialism, Gerald Vizenor, *Dead Voices*, Survivance, Trickster Discourse, Colonial Discourse, Native American Literature, Identity, Deconstruction, Satire

Rewriting Marginal Histories: A New Historicist Reading of Walter Mosley's *Devil in a Blue Dress*

Sheeba Parveen
PhD Research scholar
Department of English, CCS University, Meerut, UP, India

In the world of fiction, some narratives remain in the mainstream and continuously maintain its dominance over others. And some narratives frequently stay on the periphery of prevailing cultural narratives. These accounts are often oversimplified or overlooked. This paper examines Walter Mosley's literature and revisits histories that often linger at the edges of dominant cultural narratives. This study delves into how his works engage with African-American experiences that have frequently been overlooked or simplified in conventional accounts of postwar America. This paper embodies new historicism as a critical framework. This study emphasises that history is not a fixed or unified record. This study interprets text and history as interdependent. And it's a field shaped by power, exclusion, and competing voices. The study examines the way Mosley draws attention to lives and experiences that are frequently marginalised in official historical narratives. For this investigation and the rewriting of the marginal history, this paper examines Mosley's significant work "Devil in a Blue Dress". His writing does more than just give voice to underrepresented groups. It makes visible the institutional and societal factors that dictate which stories are remembered and which are forgotten. Mosley offers up new alternate perspectives on history, memory, and representation by focusing on everyday Black experiences. His works of fiction turn into a place. Here, literary narrative challenges historical authority and reevaluates the politics of memory and its remembering.

Keywords: New Historicism, Marginal Histories, African-American Literature, Historical Memory

Spirituality in Indian Art: Sri Aurobindo's *The Renaissance in India and Essays on Indian Culture*

Shivam Kumar
Research Scholar, Department of English
Hemvati Nandan Bahuguna Garhwal University, Srinagar, Garhwal, Uttarakhand, India

The portrayal of Indian Art has always been associated with spirituality and seeks the eternal truth. Indian art cannot be separated from its spiritual essence, which depicts the divinity in inanimate objects. Truth is subtly conveyed through art in the form of different expressions and emotions that resonate with the inner essence of existence and self-realisation. Vedic philosophy conveys the message of the evolution of the human consciousness to reach and realise the state of infinite reality, termed as *Brahman*. The physical body transcends material reality in order to achieve the highest consciousness. Gautam Buddha's half-open eyes reveal the calmness, the stability of thought, and the meditative mind lost in eternal peace. Indian Art has a religious foundation that synthesises the spirit and matter of ordinary people's everyday beliefs. It is also an expression of divine consciousness rather than a material reality, an infinite belonging in the finite form. The paper critically examines how Sri Aurobindo's expository prose analyses the Eurocentric approach to evaluating Indian art, which foregrounds the European model and standard as the worldview for evaluating a work of art. The study employs a systematic use of diagnostic and decolonial theory to critically evaluate the allegation imposed upon Indian art under the colonial interpretation. The primary aim of this research is to capture the true essence behind Indian artistic creation.

Keywords: Indian Art, Spirituality, Culture, Consciousness, Religion, Aesthetics

Decolonizing the Sacred: A Dalit Feminist Reading of *Maadathy*

Sona John
PhD Research Scholar
Department of Humanities and Social Sciences, NIT Goa, India

This paper examines the 2019 Tamil film *Maadathy* through Sharmila Rege's Dalit feminist standpoint theory as articulated in her essay "Dalit Women Talk Differently: A Critique of 'Difference' and Towards a Dalit Feminist Standpoint Position." Situating the film within the discourse of decolonizing the literary and sacred canon, the paper argues that *Maadathy* reconstructs sacredness through Dalit feminine experience, oral memory, and indigenous folk traditions. The narrative of Yosana, a young girl from the marginalized Puthirai Vannar community who is transformed into a folk deity after enduring caste and gender violence, exposes the workings of Brahmanical patriarchy and the epistemic erasure of Dalit women. Drawing on Rege's critique of upper-caste feminist universalism, the paper explores how the film foregrounds subaltern experience as an alternative mode of knowledge production. Further, it analyses the film's use of folklore, ritual, landscape, and collective memory as counter-archives. By reclaiming indigenous storytelling traditions, *Maadathy* emerges as a decolonial cinematic text that redefines the sacred from the margins.

Keywords: Dalit Feminism, Indigenous Storytelling, Folk Sacredness, Decolonial Cinema

Indigenous Narrative Structure and Collective Memory in Indian Regional Cinema: A Decolonial Reading

Vanshika Vardhan[1] & **Prof Sachin Bharti[2]**
Research Scholar[1] & Professor[2]
University School of Mass Communication, Guru Gobind Singh Indraprastha University, Delhi, India

Colonial modernity institutionalised European literary and narrative frameworks as universal standards, marginalising indigenous storytelling traditions and oral epistemologies across formerly colonised societies. Within cinematic discourse, dominant Western narrative models such as linear progression, individual heroism, and realist temporality continue to shape critical understandings of storytelling. However, Indian regional cinema frequently engages with alternative narrative structures rooted in folk traditions, oral memory, ritual performance, and community-centred modes of narration. This paper examines how regional cinema functions as a decolonial cultural space by preserving indigenous storytelling systems that resist the authority of Eurocentric narratives. Drawing on postcolonial and decolonial theoretical frameworks, particularly the works of Ngugi wa Thiong'o and Walter J. Ong, the study analyses the relationship among orality, cultural memory, and cinematic narration in selected Indian regional films, including *Kantara* and *Thithi.* The study employs a qualitative interpretative approach to examine indigenous narrative structures. The paper argues that regional cinema functions as a site of cultural resistance by preserving oral storytelling traditions that colonial modernity sought to marginalise. Rather than viewing indigenous narrative practices as aesthetic deviations from dominant cinematic norms, the study positions them as alternative narrative systems rooted in local histories, cultural memory, and folk traditions. By foregrounding oral modes of narration, Indian regional cinema contributes to broader decolonial conversations about language, literature, and cultural representation while reclaiming narrative forms that have historically been excluded from Eurocentric frameworks.

Keywords: Indigenous Storytelling, Cultural Memory, Cinema, Decolonisation

A Study of Indigenous Ghost and Spirits in the Society of Assam

Pratiksha Bhattacharyya
Independent Researcher
Department of English, Krishna Kanta Handique College, Pathsala, Assam, India

Assamese Folklore possesses a rich and diverse demonology, deeply rooted in a blend of animism, local beliefs and practices. This study explores the indigenous classification and characteristics of supernatural beings as preserved in oral documentations and folklore (*xadhu kotha)* in regional accounts. These spirits are primarily categorized by their habitats: subterranean, terrestrial, aerial and celestial. They are further categorized into aquatic (water-based), sylvan (forest-based), and household spirits. This includes key entities like *Bak*, a fish loving spirit known for its offensive odor, *Bura-dangaria* – appearing as an elderly man in a white turban that acts as the guardian of holy groves. The oral folklore also includes *Bira,* a poltergeist-like pet spirit often controlled by humans through rituals and incantations to inflict harm or gather wealth. The human and spirit realms are defined by a system of traditional practice of *Mantras* (incantations) or *Ouxod* (medicine). Those were the types practised in exorcism, utilizing *"bans"* (enchanted barriers) and *dikhas* (incantations). These practices underscore a societal framework where the supernatural is integrated into daily life, serving as both a moral deterrent and a cultural explanation for misfortune, illness and environmental phenomena. Finally, these legends reflect the enduring spiritual landscape of Assam, preserving a unique heritage of fear, respect and ritualistic protection of Assamese society. The study aims to classify supernatural beings and to define morphological and behavioural traits then document exorcism and propitiation rituals as well as examining its impact on society and folklore. It utilizes a qualitative, ethno- historical approach to decode the spiritual landscape of Assam. The study involves a deep dive into textual analysis of Folklore records. The methodology includes descriptive comparative analysis of different spirits as well as an analysis of "exorcism science" as practised in the region.

Keywords: Folklore, Exorcism, Society, Spirituality, Supernatural, Habitats, Orality, Ritual

Merchandise and Memory: Capitalism, Violence, and the Colonial Underdevelopment of Africa

Simran Maakan
Department of English
Guru Gobind Singh Indraprastha University, Delhi, India

This paper explores the colonial myth that Africa was "civilised" by the necessity to "civilise" natives of Africa. The argument counters that much of European exploitation of the African continent was economic in nature, with authority to reduce African people as tradeable commodities only becoming available as a result of the shift from feudalism to capitalism. Taken from Walter Rodney's 'How Europe Underdeveloped Africa', this paper traces the development of exploitation from the European economic system. By way of a comparison between Frantz Fanon's framework for decolonisation, Chinua Achebe's critique of Conrad, and Okot p'Bitek's Song of Lawino, it suggests that through violence, colonial rule inflicted and perpetuated a mode of dehumanisation of the Africans. Employing the description of the African experience under colonial rule in this analysis, it argues that rather than a civilising mission, colonial rule functioned as an exercise in atrocious dehumanisation. With Achebe's analysis, this paper also discusses the failure of the Western imagination to recognise African humanity as well as Okot's comment on the "split" African identity precipitated from an inward facing colonial gaze.

Keywords: Colonisation, Capitalism, Slavery, Neo-colonialism, Imperialism

Decolonizing Feminism in Mariama Ba's *So Long a Letter*

Jimoh, Suliat Adepeju
Independent Researcher, Nigeria

This paper explores the feminist consciousness articulated in Mariama Ba's epistolary novel *So Long a Letter*, examining how Bâ through her mouthpiece Ramatoulaye, advocates her cause on a balanced plane. Rather than employing a belligerent approach to women's emancipation, Bâ resorts to the gentle but touching personal experience of Ramatoulaye — an excellent wife, mother, friend and patriot in appealing to the conscience of a male-dominated society. While most studies on Ba focus on postcolonial readings, a close reading of the text shows that she neither rubbishes the traditional institution of marriage nor accepts the imported version of feminism hook, line and sinker. Drawing from Obioma Nnaemeka's nego-feminism, the paper argues that Ba's feminist standpoint insists that men and women see each other as partners or co-workers in the building of a decolonial society. This research will first take stock of the most recent studies on the Novel before diving into character development and plot analysis with Ramatoulaye as an epitome of early decolonial movement, positioning Ba as one of the founding mothers of decolonial feminism. The study will close with a comparative analysis alongside T.N.J Umunnakwe's masculinist rejoinder *Dear Ramatoulaye* (1994). This study contributes to ongoing conversations about women's representation and its anchorage in decolonial feminist thought.

Keywords: Epistolary Novel, Feminism, Decolonial Feminism, Patriarchy, Marriage, Widowhood

Folk Traditions, Orality and Indigenous Storytelling as Literature

Ramesh Chandra Pradhani
Assistant Professor
Department of English
P. S. D. College, Deogaon, Balangir, Odisha, India

Folk traditions, orality, and indigenous storytelling constitute vital forms of literature that preserve the cultural memory, values, beliefs, and collective identity of marginalized communities across generations. Unlike written literature, oral narratives are transmitted through songs, myths, legends, folktales, rituals, and performances, reflecting the lived experiences and worldview of indigenous societies. This study explores the literary significance of oral traditions and examines how storytelling functions as a medium of historical preservation, cultural resistance, and social education. The research highlights the aesthetic richness and narrative techniques embedded in folk expressions, including symbolism, repetition, rhythm, and communal participation. It further investigates the role of indigenous storytelling in challenging colonial literary hierarchies that privileged written texts over oral forms. By analyzing selected folk narratives and indigenous oral practices, the study argues that orality should be recognized as an essential literary discourse that contributes to cultural sustainability and identity formation. In the contemporary era of globalization and digital transformation, preserving oral traditions has become increasingly important for safeguarding indigenous heritage and linguistic diversity. The research ultimately emphasizes the need to include folk and oral literature within mainstream literary and academic studies.

Keywords: Folk Traditions, Orality, Indigenous Storytelling, Oral Literature, Cultural Identity

Half of a Yellow Sun as a Postcolonial Narrative

Priti Kumari Gupta
PhD Research scholar
Department of English
S.S. Khanna Girls' Degree College, (University of Allahabad), Prayagraj, UP, India

A landmark piece of modern African literature, Chimamanda Ngozi Adichie's *Half of a Yellow Sun* (2006) observes the long-lasting effects of British colonialism in Nigeria via the prism of the Biafra War (1967–1970). This paper examines how the novel depicts the trauma of postcolonial subjects, the fragmentation of national and personal identities, the persistence of colonial power structures, and ethnic tensions made worse by artificial borders. It does this by drawing on postcolonial theory, specifically ideas from Frantz Fanon, Homi K. Bhabha, and Edward Said. Adichie challenges official narratives of national unity and reclaims Igbo heritage and culture through its multi-perspective story and deep character development, emphasizing themes of hybridity, imitation, ambivalence, and persistence. In the face of inherited divisions and violence, the novel emphasizes how incompetent actual decolonization is.

Keywords: Colonialism, Postcolonialism, Biafra War, Identity, Trauma, History

Exploring Transcultural Identity in Amit Chaudhuri's *A New World*

Kunal Verma
PhD Research Scholar
Department of English
DAV College Cheeka, Kaithal, Haryana, India

This paper studies the idea of transcultural identity in Amit Chaudhuri's novel *A New World.* In today's world, people are influenced by different cultures, languages, and traditions. Because of this, cultural identity is no longer fixed or limited to one culture. Using Wolfgang Welsch's theory of transculturality, this paper examines how Chaudhuri presents identity through memory, family relationships, and everyday experiences. The novel's main character, Jayojit, lives between India and America and is influenced by both cultures. However, he does not experience a major identity crisis. Instead, he remains connected to his family and cultural roots while also accepting new cultural experiences. Through ordinary events, conversations, and family relationships, Chaudhuri shows that different cultures can exist together peacefully. Jayojit's experiences reveal that a person can feel connected to more than one cultural world at the same time. The novel also highlights the importance of home, and family in shaping one's identity. Through simple and realistic descriptions of everyday life, Chaudhuri presents culture as a continuous and interconnected process. His characters do not reject one culture in favor of another but learn to live with different cultural influences. The study argues that *A New World* presents a transcultural vision in which cultures interact, connect, and enrich one another.

Keywords: Transculturality, Cultural Identity, Memory, Belonging, Family, Everyday Life

Scars of War:
Memory, Identity, and Culture Continuity in Dul Johnson's *Across the Gulf*

Dr. Ogbu Chukwuka Nwachukwu
Department of English and Literary Studies
Alex Ekwueme Federal University, Ndufu-Alike, Nigeria

The backlash of colonialism has remained as intractable today as it was in the early 1960s when most African countries began to be availed of political independence. The conditions that colonialism and its aftermath unleashed and entrenched in the African system and psyche not only reverberate but remain even more redolent and indelible in the African psyche and system. This paper is entitled, "Fractures, Fragments and the Dimensions of Conflict in Selected African Plays." The research examines some facets of the colonial cum neo-colonial burden manifest in socio-political and cultural dynamics of the Nigerian enterprise which inform and necessitate the political and cultural valences captured in Ahmed Yerima's *Tafida* and Obii Okwelume's *Those Who Live in Glass Houses*. Postcolonialism and Multiculturalism are apt theoretical frames deployed in the research to bear the brunt of our investigation, analysis and evaluations. Following qualitative analysis, the study uncovers rooted political and cultural hurdles manifest in poor leadership, managerial inefficiency and cultural anomie which are vestigial trappings of colonialism. Consequently, the study posits some blue-prints for the resolution of conflicts arising from colonialist vestiges, globalization and culture contact/ imposition.

Keywords: Fractures, Fragments, Postcolonialism, Multiculturalism, Conflict

Decolonisation of Literary Narratives in Selected Poems of Taipodia's *The Dance of the Last Leaf*

Yirjum Loyi[1] & **Prof. Miazi Hazam[2]**
PhD Research Scholar[1] & Professor[2]
Department of English
Rajiv Gandhi University, Rono Hills, Arunachal Pradesh, India

The Dance of the Last Leaf is a poetry collection by Doyir Ete Taipodia published by Red River, 2026. The title evokes an urgent appeal of cultural loss and optimistic reminders to the indigenous people while engaging with the modern world, their cultures and traditions, like that final leaf that performs a dance; all are fragile but still animated by life, capable of inspiring renewal if protected and honoured, and may help preserve indigenous folklore, rituals, and voices. The selected poems emphasise the indispensability of indigenous orality, folklore, ecological knowledge and native cosmologies as legitimate literary forms. This paper proposes to interpret the poems using postcolonial and subaltern lenses of Ngũgĩ Wa Thiong'o - moving the centre from Eurocentric norms to indigenous languages and narratives; Homi K. Bhabha's footnotes as the physical manifestations of third space and hybridity on the printed pages; and Gayatri Chakravorty's subaltern voices in order to assert how Taipodia projects the indigenous practices as possible tools for the preservation of indigenous worldviews against the onslaught of modernity and change.

Keywords: Galo Indigenous Language, Narratives, Decolonisation, Postcolonial Lens

Caste and Religion as the Tools of Repression: A Study of Adiga's *The White Tiger*

Sushanta Das
PhD Research Scholar
Rajiv Gandhi University, Rono Hills, Arunachal Pradesh, India

Social discrimination is not new to the society, if one looks back in the history, Indian societies have been divided into strata on the basis of caste viz. lower caste, middle caste, and upper caste. On the basis of religion there are communities viz. Hindu, Muslim, Christian, Buddhist, etc. The division was made to distribute social responsibility on the basis of Varnas; Brahmin, Kshatriya, Vaishya, and Shudra. Brahmin sits at the top, directing others, Kshatriya who sits after Brahmin as the leader, Vaishya related to business, and Shudra who serves the above three Varnas. This system was there to systemize societies and uphold the dignity of the societies, but social domination has been seen in the societies. The spark of the repression in the lives of the people started, the upper class became so arrogant they started discriminating other marginalized groups of the societies on the basis of Varnas. However, such social exploitation, discriminations have often become part of social themes of academic writings in postcolonial literature. Aravind Adiga, in his debut novel *The White Tiger* (2008) tries to bring such postcolonial apparatus by depicting social racism, caste, religion, etc. This research paper explores how caste and religion become a barrier in society.

Keywords: Caste, Religion, Exploitation, Marginalized, Class

Singing the War Zone: Orality, Ancestral Memory, and the Decolonial Aesthetics of Temsula Ao's Fiction

Ria Anuj
PhD Research Scholar
Department of English and Modern European Languages, University of Lucknow, UP, India

Mainstream postcolonial scholarship has largely centred its critical gaze on the Global South's encounter with European colonialism, often overlooking the internal colonies produced within postcolonial nation-states themselves. This paper intervenes in that gap by examining the short fiction of Temsula Ao, a Naga writer from Northeast India, whose work encodes a double decolonisation against British imperial history and against the ongoing militarised governance under India's Armed Forces Special Powers Act (AFSPA). Drawing primarily from *These Hills Called Home: Stories from a War Zone* (2005), this paper argues that Ao deploys oral storytelling structures including ancestral invocation, communal address, and ritual repetition as deliberate formal strategies of cultural resistance. Reading Ao through Walter Mignolo's concept of the "colonial wound," Frantz Fanon's theorisation of colonial violence, and Paul Zumthor's poetics of orality, the paper contends that her fiction does not merely represent Naga experience but actively performs indigenous epistemology as a counter-archive against erasure. Ultimately, this paper positions Temsula Ao's fiction as an urgent, undertheorised contribution to decolonial literary studies and advocates for her inclusion in the global postcolonial canon.

Keywords: Decolonisation, Orality, Indigeneity, Militarisation, Counter-Archive

(De)colonizing Young Minds:
A Study of NCERT Social Sciene Textbooks for Classes VI- VIII

Nivedita Chauhan
PhD Research Scholar
Department of English & Modern European Languages
University of Allahabad, Prayagraj, UP, India

In India, teachers have been considered equivalent to the Almighty, and were entrusted by parents to educate and inculcate cultural values in their children. School textbooks have the same importance in society as they play a crucial role in evolving young minds (re)constructing collective memory and transmit cultural values. In postcolonial societies, education becomes a contested site where competing narratives of history, identity and knowledge intersect. In 2020, Government of India revised the curriculum and introduced National Education Policy 2020 to modernize and systemize Indian education system essential for tech and AI driven global world. With its introduction, syllabus in schools got an upgradation and ignited debates surrounding the decolonization of education. While reforms claim to challenge colonial legacies and restore indigenous knowledge systems, they also raise questions regarding representation, inclusivity, and the politics of knowledge production. Drawing upon postcolonial and decolonial framework the study investigates the ways in which textbook narratives negotiate colonial inheritances and indigenous epistemologies. The research employs critical discourse analysis to analyze textual content, visual representations, pedagogical exercises, and thematic emphases within selected social science and history textbooks. The paper also argues that the revised textbooks demonstrate a conscious effort to challenge Eurocentric interpretations of Indian history by foregrounding indigenous achievements, local knowledge traditions and cultural heritage. The paper also contends that decolonization is not merely a matter of replacing colonial narratives with national ones.

Keywords: NCERT, NEP, Indigenous, Pre-colonial, Postcolonial, Decolonial

Domain 2
Linguistic Imperialism and Linguistic Justice

The Place of Seereer Siin as a Senegalese National Language in the Study of English and Decolonisation

Assane NDIAYE
Doctoral Student and Tutor
Université Numérique Cheikh Hamidou Kane, Dakar, Senegal

The main function of language is communicating, it is one of the most important and characteristic forms of human behaviours. Thus as a fundamental aspect, every kind of human interaction has political, social and economic impacts. Since we are of different races, cultures and are obliged to speak one another therefore speaking to others involves understanding languages in order to establish and maintain relationships. I have chosen this topic to contribute to the development of national languages and decolonisation. To communicate mutually the use of descriptive linguistics provides important devices for a better interconnection and have a look at the changing of the world. It is important to find out what languages have in common in which way they differ because when Senegalese students learn English, they find the language problematic because of the first language acquisition. The study deals with the place of seereer siin as a Senegalese national language in the study of English and decolonisation. It will mainly focus on the areas of morphology (verbs formation), the syntax (the structure of the sentences, the grammar of the language) and the semantic.

Keywords: Decolonisation, Semantic, Syntax, Morphology, Descriptive Linguistics

Code Switching in Senegalese Mbalax and Rap Music: A Sociolinguistic Study

Dr. Daouda NDIAYE
Department of English
Cheikh Hamidou Kane Digital University, Senegal

Contemporary Senegalese urban music constitutes a major sociolinguistic laboratory where tradition and globalization intersect. In Senegal, mbalax, the popular rhythmic genre, and rap (Hip-Hop Galsen), the voice of urban protest, share a highly dynamic linguistic practice: code-switching. This phenomenon blends Wolof (the matrix language), French (the official language), and English (the vector of global culture). This article examines to what extent code-switching in these two genres transcends a simple stylistic device to become an instrument for negotiating a hybrid identity that is simultaneously local and transnational. The approach used covers three main axes. First, we establish the theoretical framework of Senegal's linguistic ecology by analyzing the status of Wolof, French, and English. Next, we examine the micro- and macro-sociolinguistic functions of code-switching through a selected corpus of rap and mbalax lyrics. Finally, we assess the impact of these practices on the construction of a transnational Senegalese cultural identity. The findings highlight how artists redefine linguistic power dynamics to navigate global-local tensions.

Keywords: Code-switching, Senegal, Rap music, Mbalax, Sociolinguistics, Identity

Digital Decolonisation: Book Blogging as a Counter-Space in Literature and Linguistics

Disha Ganguli
Postgraduate Student
VHS German School, Sophien Park, Vienna, Austria

The rapid advancements in the digital realm has caused language and literature to shift from institutions to virtual tools. Here, book blogging has emerged as a powerful resistance tool to decolonisation. This paper examines how digital literary platforms such as book blogs, Goodreads, Bookstagram, and BookTube challenge Eurocentric literary authority and create alternative spaces for marginalised voices, indigenous narratives, and multilingual expression by drawing heavily on the theories by Walter Mignolo, Homi K. Bhabha, Ngũgĩ wa Thiong'o and Gayatri Chakravorty Spivak. The study navigates and explores how online reading communities, emerging from various geopolitical backgrounds, express themselves on Instagram, YouTube, Goodreads and Substack, destabilise colonial linguistic hierarchies through vernacular expressions of writing and speaking about language and literature and reader-generated criticism. Simultaneously, the paper interrogates the paradoxes birthed by digitalisation i.e. the rise of digital colonialism, where European book bloggers gain more traction than non-Europeans. The research method uses the qualitative discourses analysis and comparative textual analysis. The research argues that book blogging functions as a form of epistemic resistance that democratises literary criticism and reclaims cultural agency outside traditional academic and publishing institutions. The ultimate motive of this paper is to position literary spaces as crucial sites for the interminable decolonisation of literature and linguistics in the contemporary global culture of digitalisation.

Keywords: Digital Decoloniality, Modern Online Platforms, Evolution of Literature and Linguistics, Digital Colonialism, De-Marginalisation of Communities

Decolonizing the Vernacular: Resisting Colonial Linguistic Hegemony Through Community-Led Language Revitalization

Dr. K. Preetham
Assistant Professor of English, CMS, JAIN (Deemed-to-be University), Bengaluru, Karnataka, India

The study investigates the systematic erosion of indigenous languages under the ongoing hegemony of English and other colonial languages, which historically served as instruments of structural subjugation and cultural erasure. Grounded in Linguistic Human Rights and Critical Language Policy frameworks, the research critiques the institutional mechanisms that suppress native tongues and disrupt intergenerational transmission. Utilizing a qualitative, multi-sited comparative case study design, data was gathered through semi-structured interviews, critical ethnographic observations in immersion classrooms, and Critical Discourse Analysis of state language policies. The findings indicate that while state-sponsored bilingual curricula often perpetuate a monoglottic bias by treating native languages as mere stepping stones to English proficiency, grassroots, community-run "Language Nest" models yield a higher rate of youth language affinity and functional literacy. The study concludes that sustainable language maintenance demands a radical decolonization of language policy, moving beyond tokenistic institutional recognition toward the reclamation of sovereign, economically viable linguistic spaces. True linguistic justice requires dismantling colonial frameworks to actively protect and restore indigenous languages as living autonomous vehicles of thought.

Keywords: Linguistic Imperialism, Language Revitalisation, Decolonising Pedagogy, Language Shift, Intergenerational Transmission

Legal Semantics and Statutory Interpretation in India: A Linguistic Analysis of Legislative Language and Judicial Reasoning

Dr. Ruchira Chaturvedi[1] & Dr. Vimal Kumar Vishwakarma[2]
Assistant Professor of Law[1] & Assistant Professor of English[2]
Dharmashastra National Law University, Jabalpur, Madhya Pradesh, India

Language is the primary tool employed to interpret and enforce the law. Every statute, constitutional provision, judicial decision, and legal concept largely depends on the definition of the words and phrases that compose it. India is a multilingual and multicultural society where language is of utmost importance in interpreting statutes. Semantic interpretation can resolve many issues such as ambiguity, vagueness, polysemy, hyponymy, and context. Hence, courts must evaluate the semantic principles and canons of construction to ascertain the meaning of statutory provisions.

This paper discusses semantics and law in India, which covers the importance of lexical meaning, contextual meaning, denotation and connotation, ambiguity and vagueness, and practical meaning in ascertaining the meaning of statutes. The paper uses the qualitative doctrinal research methodology and examines the related provisions of the Constitution of India and Indian statutes. The text touches on the decisions of the Supreme Court of India as an example of how semantics can impact law. It argues that the field of semantics is not a subset of linguistics, but a vital tool for legal interpretation and adjudication. Thus, legal drafting must be semantically precise, while legal interpretation requires finding a balance between the literal meaning of the law and its legislative or constitutional purpose.

Keywords: Semantics, Legal Semantics, Statutory Interpretation, Linguistics, Indian Constitution, Legal Language, Pragmatics, Indian Law

From Cultural Contact to Hybrid Identity: A Sociolinguistic and Sociocultural Analysis of Mandinka Influence on the Fulakunda in Fuladu

Dr. Vieux Demba CISSOKO
Assistant Professor
Department of English, Université Cheikh Hamidou KANE, Senegal

This paper examines the cultural and linguistic influence of Mandinka on Fulakunda in the Fuladu, a multilingual region of Upper Casamance in southern Senegal. It argues that prolonged interaction between these communities has generated forms of hybridity that extend beyond simple lexical borrowing or social coexistence. Through the example of the Kankúraŋ, a Mandinka initiation institution widely practiced in the Fuladu, the study explores how ritual practices function as vectors of cultural transmission and linguistic transformation. The analysis highlights the role of bilingualism, intermarriage, economic interdependence, and shared symbolic practices in shaping hybrid identities and contact-induced change. By moving from the notion of contact to that of hybridity, the paper contributes to a deeper understanding of sociolinguistic and cultural dynamics in Upper Casamance.

Keywords: Mandinka, Fulakunda, Fuladu, Cultural hybridity, Linguistic hybridity, Kankúraŋ

Language as Resistance: Ngugi wa Thiong'o's Response to Linguistic Imperialism

Dr. Sandeep Kaur Brar
Assistant Professor of English
Guru Nanak College, Sri Muktsar Sahib, Punjab, India

Ngugi wa Thiong'o is one of the foremost postcolonial thinkers who challenges linguistic imperialism and the global dominance of English in the aftermath of colonialism. He firmly believes that English language has served as an instrument of cultural hegemony and oppression in postcolonial societies. This dominance leads to the marginalisation of indigenous languages and perpetuates neo-colonial power structures. By rejecting English language after seventeen years of involvement, Ngugi advocates the use of indigenous languages as a means of cultural affirmation and resistance. This paper attempts to examine Ngugi's critique of English hegemony and his commitment to write in native languages. The paper also analyses how his linguistic philosophy contributes to the broader project of decolonization and the preservation of indigenous cultures. The paper concludes that Ngugi's ideas remain highly relevant in contemporary debates on language, identity, cultural sovereignty, and the continuing impact of colonialism in a globalized world.

Keywords: Ngugi wa Thiong'o, Linguistic Imperialism, English Hegemony, Gikuyu, Decolonization, Indigenous Languages

Investigating the British-Nigerian English Pedagogical Dilemma in the Classroom

Juliet David Aluke
Lecturer
Department of English, Gombe State University, Gombe, Nigeria

This study investigates the institutional dilemma between the policy-mandated use of Standard British English (BrE) and the actual linguistic practices within secondary school classrooms in Nigeria. Focusing on selected Federal Government Colleges in North-Eastern Nigeria, the research examines the pedagogical and structural conflicts that emerge as the domestication of English collides with rigid, exocentric curriculum requirements. Adopting a qualitative descriptive research design, the study evaluates the formal essay scripts of 242 final-year Senior Secondary (SS3) students to analyze the manifestation of localized variants against standard British forms. The analysis is anchored on Bamiro's (1994) lexico-semantic innovation framework and García and Li Wei's (2014) Translanguaging Theory. The empirical findings reveal that features of Standard Nigerian English (SNE) specifically lexico-semantic features like transliterations, semantic extensions, loan-blends, morphological coinages, acronyms, syntactic overgeneralizations, and grammatical class shifts are heavily prominent in the students' formal writing. Rather than indicating arbitrary deficit, these features function systematically to fill semantic and cultural gaps that British English cannot accommodate. These insights underscore the validity of translanguaging practices—the strategic, fluid deployment of a speaker's full linguistic repertoire—within multilingual classrooms. Consequently, this paper argues for a paradigm shift away from a monolithic, monocentric instructional model toward a flexible, pluricentric approach, recommending the formal pedagogical integration of Standard Nigerian English alongside international varieties to enhance communicative language learning.

Keywords: Pluricentric approach, Monolithic policy, monocentric, Translanguaging, Exocentric

Decolonising Film Discourse through Nigerian Pidgin English: A Pragmatic Analysis of Face-Threatening Acts in Oloture

Ogunjimi, Florence Taiye & **Dr. Juliet David Aluke**
Lecturers
Department of Languages and Linguistics, Gombe State University, Gombe, Nigeria

Language is central to decolonisation because it validates indigenous and local forms of expression that have often been marginalised by colonial linguistic ideologies. Nigerian Pidgin English, on the other hand, is widely used across Nigeria and has served as a medium for cultural identity, social interaction, and knowledge expression. This study examines the use of Face especially, face-threatening acts (FTAs) in the film Oloture to demonstrate how Nigerian Pidgin English functions as a resource for negotiating power, identity, and social relations within a culturally grounded communicative context. Drawing on Brown and Levinson's Politeness Theory, the study adopts a qualitative approach to analyse selected dialogues from the film. The analysis identifies both positive and negative face-threatening acts, including threats, criticism, insults, advice, reminders, warnings, and suggestions. These acts perform multiple pragmatic functions and reveal the influence of power relations, social distance, and contextual expectations on interpersonal communication. The findings show that Nigerian Pidgin English also functions as a strategic linguistic resource through which speakers express authority, solidarity, resistance, and cultural identity. Through the foregrounding of Nigerian Pidgin English in film discourse, the study contributes to discussions on the decolonisation of language and knowledge production in Africa. It demonstrates how the language challenges colonial notions of linguistic legitimacy and provides an authentic platform for representing indigenous communicative practices. The study further highlights the importance of local language varieties in shaping culturally relevant approaches to discourse, identity, and social interaction.

Keywords: Decolonisation, Nigerian Pidgin English, Face-Threatening Acts, Pragmatics, Film Discourse, Oloture

Linguistic Power and Social Mobility in English, August: An Indian Story

Tamanna
PhD Research Scholar, Department of Language and Culture
Shri Vishwakarma Skill University, Palwal, Haryana, India

This paper examines how the English language functions as a tool of social mobility and domination in postcolonial India through Upamanyu Chatterjee's debut novel English, August: An Indian Story (1988). Using Pierre Bourdieu's theoretical framework of habitus, field, and linguistic capital alongside postcolonial theory, particularly the work of Frantz Fanon and Robert Phillipson, this study analyses how mastery of English regulates access to power, employment, and social prestige in the novel's bureaucratic landscape. Agastya Sen's narrative exposes how linguistic privilege reproduces class exploitation and sustains colonial hierarchies long after formal decolonisation. The paper argues that the novel critiques the persistence of colonial structures in independent India and reveals how language continues to serve as a marker of class, identity, and exclusion. The study concludes that English, August offers a powerful literary diagnosis of postcolonial India's linguistic contradictions, where English functions simultaneously as a liberating resource and an oppressive structure.

Keywords: Linguistic Imperialism, Postcolonial, Habitus, Cultural Capital, Social Mobility, Bureaucracy, Identity

George J. Sefa Dei's Indigenous Discursive Framework and Postcolonial Language Hybridity: Educational Implications of English Language Teaching in Senegal

Dr. Mor GUEYE
Assistant Professor
Department of Applied Foreign Languages, Université Gaston Berger, Saint-Louis, Senegal

The study primarily focuses on an analysis of George J. Sefa Dei's indigenous discursive framework with an application to the teaching of English as a foreign language in Senegalese schools. It uses four of the twelve principles described in Dei (2011) referring to (1) the consideration of knowledge from a holistic approach encompassing the body, mind and soul, (2) the impact of experience and practice in shaping the contextual and analytical base for knowledge, (3) the reality of difference as an embodiment of knowledge, power, and subjective agency rather than being framed in hierarchies of power in a competitive nature, and (4) the necessary anti-colonial look the framework should have about resistance in a postcolonial context. For the implications, I mainly discuss (a) the nature of curriculum, (b) knowledge deconstruction and methodological decolonization, (c) public education, and (d) student/teacher interactions in the classroom. Additionally, I use the pedagogical insights and critical perceptions of two Senegalese high school teachers of English on the place of local languages and indigenous knowledge in the English classroom.

Keywords: Indigenous Discursive Framework, Critical ESL Teaching, Post-colonial Education

From English-Only to Multilingual Pedagogy: Translanguaging under NEP 2020

Mohd Salman
PhD Research Scholar
Department of English, Aligarh Muslim University, Aligarh, UP, India

The dominance of English-only pedagogy in Indian ESL classrooms has often marginalised learners from multilingual backgrounds and restricted meaningful classroom participation. In response to the multilingual vision of the National Education Policy (NEP) 2020, this paper explores translanguaging as an inclusive pedagogical strategy for enhancing English language learning at the secondary level. The study is classroom-based and focuses on ESL learners at Aligarh Muslim University (AMU). It examines how the flexible use of learners' linguistic repertoires can support comprehension, classroom interaction, confidence, and language proficiency. The paper argues that translanguaging challenges monolingual assumptions embedded in colonial models of education and promotes linguistic justice within Indian classrooms. Drawing upon multilingual pedagogical practices and recent discussions on decolonising language education, the study highlights the relevance of culturally responsive teaching in ESL contexts. The findings suggest that strategic use of students' first languages alongside English creates a more participatory and learner-friendly environment while supporting the goals of NEP 2020. The paper ultimately advocates a shift from rigid English-only instruction towards multilingual pedagogy in contemporary Indian education.

Keywords: Translanguaging, ESL Pedagogy, NEP 2020, Multilingualism, Linguistic Justice, Classroom-Based Study

Translanguaging Pedagogy: Challenging Linguistic Imperialism in Indian ESL Classrooms

Mohd Tauseef
PhD Research Scholar
Department of English, Aligarh Muslim University, Aligarh, UP, India

This paper examines the role of translanguaging pedagogy in challenging linguistic imperialism in Indian ESL classrooms. In the multilingual context of India, English is often treated as the dominant language of education, social mobility, and academic success, while students' mother tongues and regional languages are frequently marginalized. Such classroom practices reflect linguistic imperialism, where English gains superiority over local languages and creates unequal linguistic hierarchies. The emphasis on English-only instruction and native-like competence often limits learners' participation and suppresses their multilingual identities. The study argues that translanguaging pedagogy offers a more inclusive and democratic approach to English language teaching by allowing learners to utilize their complete linguistic repertoire for communication, interaction, and meaning-making. This paper also emphasises that there should be no linguistic imperialism in the education system. Classrooms must promote linguistic harmony and a democratic, inclusive atmosphere. All languages deserve equal respect and treatment. English should not dominate as the only medium of instruction. Modern educationists believe that students should learn the target language only as a means of communication rather than competing for native-like competence. It concludes that translanguaging can promote linguistic harmony, classroom participation, and inclusive education in the Indian context.

Keywords: Translanguaging Pedagogy, Linguistic Imperialism, Inclusive Classroom environment, English Language Classroom, Mother tongue instruction

Hinglish in Indian Advertisements as Postcolonial Linguistic Resistance

Manish
PhD Research Scholar,
Department of Language and Culture
Shri Vishwakarma Skill University, Palwal, Haryana, India

This paper explores the role of Hinglish in Indian advertisement as a form of postcolonial linguistic resistance and puts together with cultural hybridity. During British colonial rule English was associated with better education and social prestige in India which in turn caused harm to native languages and created linguistic hierarchy. In the postcolonial context, English has been redefined by its interaction with Hindi and large scale use of Hinglish. Today advertisement in Hinglish is the tool which is used to reach multi-lingual audiences and also to connect more fully with consumers. Also with the help of the works of Homi K. Bhabha and Robert Phillipson we see that Hinglish has becoe a dominating factor in advertisement industry. In the analysis of what is put forth by ads like "Yeh Dil Maange More" and "Hungry Kya? we see how Hinglish plays out issues of multilingualism, youth identity, cultural negotiation, and linguistic agency in today's India. This paper argues that Hinglish is used as a marketing tool and at the same time it functions as a postcolonial identity and resistance.

Keywords: Hinglish, Postcolonialism, Linguistic Resistance, Cultural Hybridity, Indian Advertisements, Multilingualism, Linguistic Imperialism, Youth Identity, Code-Switching, Indian English

The Spread of English in Communication: Secondary Level Students' Lived Experiences in Nepal

Min Prasad Dawadi
PhD Research Scholar
Department of English, Deen Dayal Upadhyaya Gorakhpur University, Gorakhpur, UP, India

The English language has spread rapidly across the globe as a dominant language. It is increasingly being used in the communication of adolescent speakers in both formal and informal domains in Nepal. This phenomenological study explores the spread of English in communication among secondary-level students in Nepal, examining their lived experiences and perceptions of English dominance in their formal and informal forms of communication. It uncovers the tensions between the global relevance of English and the protection of Nepali linguistic identity, and how English's dominance shapes students' perceived identity and language use in the globalized ESL/EFL context. Using a critical phenomenological design, the researcher collected data through semi-structured interviews, focus group discussions, and observations. The findings reveal the dominance of English in formal and informal domains, influenced by factors like English Medium Instruction (EMI), globalization, English hegemony, career aspirations, media exposure, and societal expectations. While English is seen as crucial for prestige, academic success, global connectivity, and socioeconomic mobility, frequent code-mixing and code-switching, coupled with concerns about the declining proficiency of Nepali, are becoming significant issues. The study advocates for balanced bilingual education and translanguaging pedagogies that recognize both English and Nepali, fostering global accessibility while protecting Nepal's linguistic identity.

Keywords: Code-mixing, Language dominance, Translanguaging, Nepal

Linguistic Imperialism and Linguistic Justice in Guinea: Reconsidering Language Policy, Education, and Cultural Identity

Mamadou Alpha II BARRY
PhD Research Scholar
Université Général Lansana Conté de Sonfonia Conakry, Guinea

Language remains one of the most enduring instruments of power in postcolonial societies. In Guinea, the dominance of French as the official language and the growing influence of global languages such as English continue to shape educational systems, social mobility, and access to knowledge, often at the expense of national languages and local identities. This paper examines the relationship between linguistic imperialism and linguistic justice in the Guinean context by analyzing how language hierarchies inherited from colonialism contribute to social exclusion, cultural marginalization, and unequal educational opportunities. Drawing on theories of linguistic imperialism, postcolonialism, and language justice, the study explores the ways in which colonial language policies have privileged foreign languages while undervaluing indigenous languages such as Pular, Maninka, and Susu. The paper argues that this imbalance affects not only communication and learning outcomes but also the preservation of cultural heritage and the construction of national identity. Particular attention is given to the role of language in education, administration, and public discourse, where mastery of colonial languages often determines academic and professional success. The study further discusses the concept of linguistic justice as a framework for promoting equitable multilingualism and recognizing the linguistic rights of local communities. It advocates for more inclusive language policies, the integration of national languages into formal education, and the development of culturally relevant pedagogical practices. By situating Guinea within broader debates on decolonisation through language and literature, the paper highlights the urgency of reimagining language education and policy as tools for social equity, cultural dignity, and intellectual sovereignty.

Keywords: Linguistic Imperialism, Linguistic Justice, Guinea, Decolonisation, Language Policy, Indigenous Languages, Multilingual Education, Cultural Identity

Language, Power, and Classroom Anxiety: Experiences of First-Generation Learners in English-medium Institutions

Dr. Bhawna Rooprai
Assistant Professor of English
Shri Vishwakarma Skill University, Dudhola, Palwal, Haryana, India

This paper critically examines the intricate relationship between language, power, and classroom anxiety in the context of English-medium higher education in postcolonial India, with particular reference to first-generation learners. While English continues to function as a language of aspiration, mobility, and institutional legitimacy, it simultaneously operates as a subtle mechanism of exclusion for students whose linguistic and socio-cultural backgrounds remain distanced from dominant English-speaking academic spaces. Situated within the broader discourse of postcolonial language politics, the study interrogates how the privileging of English in educational institutions often reproduces invisible hierarchies of class, confidence, and cultural capital. Drawing upon the theoretical insights of Pierre Bourdieu on linguistic capital and the postcolonial perspectives of Ngũgĩ wa Thiong'o and Gayatri Chakravorty Spivak, the paper explores how first-generation learners negotiate feelings of inadequacy, silence, and self-consciousness within English-dominated classrooms. The research particularly focuses on the psychological dimensions of language learning anxiety, including fear of participation, apprehension regarding pronunciation and fluency, and the internalisation of linguistic inferiority. These experiences often result in diminished classroom engagement despite the intellectual capabilities of the learners. At the same time, the paper highlights the resilience and adaptive strategies employed by students as they navigate multilingual realities and gradually construct academic identities within institutional frameworks that frequently undervalue vernacular linguistic competencies. By foregrounding the lived experiences of first-generation learners, the study advocates for a more inclusive and multilingual pedagogical model that recognises linguistic diversity not as a deficiency, but as an intellectual and cultural resource. Ultimately, the paper argues that decolonising postcolonial education requires a fundamental rethinking of language practices in order to foster equitable and psychologically supportive learning environments.

Keywords: Postcolonial Education, Multilingualism, Classroom Anxiety, First-Generation Learners, Linguistic Capital, English-medium Education, Language and Power, Decolonising Pedagogy

Linguistic Imperialism and the Hegemony of English

Dr. Sweta V. Gohel
Associate Professor
School of Arts and Humanities, Dr. Subhash University, Junagadh, Gujarat, India

The global dominance of English has significantly influenced linguistic, cultural, educational, and socio-political structures across the world. The concept of linguistic imperialism examines how English, through colonial history, globalization, and modern institutions, has achieved hegemonic status over indigenous and regional languages. This paper explores the relationship between linguistic imperialism and the hegemony of English by analyzing how English functions not only as a medium of communication but also as a tool of power, privilege, and cultural influence. The study discusses the impact of English on local languages, identities, and knowledge systems, particularly in postcolonial societies where English often determines access to education, employment, and social mobility. While English provides global opportunities and international connectivity, its dominance can marginalize native languages and create linguistic inequalities. The paper further investigates the role of educational policies, media, and globalization in sustaining English hegemony. By critically examining these dimensions, the study aims to highlight the tension between linguistic diversity and global communication, emphasizing the need for balanced multilingual approaches that preserve cultural and linguistic heritage while engaging with the globalized world.

Keywords: Linguistic, Globalisation, Cultural, Imperialism, Education

Cultural Festival as a Tool for Conserving Tribal Languages: A Case of Toki Festival of Indi/Ave

P. Phani Krishna[1] & Mendem Bapuji[2]

Department of Linguistics[1], Delhi University, Delhi, India &
Linguistic Research Unit[2], Indian Statistical Institute, Kolkata, West Bengal, India

Festivals are the markers of cultural uniqueness, especially in the Indian context, where diverse cultures meet. Many tribes in Central India, especially in Odisha, are known for their multiplicity in languages and the way the festivals are celebrated. Odisha is home to 64 Scheduled Tribes that speak 21 languages and as many as 74 dialects. Their ethos, worldview, value orientations and cultural heritage are rich, uniquely expressed in their own languages. The uniqueness also has its other side, where many of these tribes with populations less than 10,000 are generally identified by their generic names. This paper is an attempt to shed light on one such community, i.e., the Indi-Ave and its festivals: The Toki festival. Linguistically, the tribe shares many language features with major languages like Tamil, Telugu, Kannada and Malayalam. The tribe celebrates the Toki festival annually as a mark of their community's well-being. The main aim of the festival is to honour Mother Earth for agriculture and to seek protection from ailments throughout the year by offering a sacrifice. During documentation of this festival, it came to light that the festival is celebrated as a vehicle for conserving the language too. The study also found some interesting phenomena of the community belief system and how the younger generation is involved in folk songs and dances, ritual chants to invite forest sprites into animals, how prayers are not about changing already known, but live transmission from the gods, and traditional expressions, which are loaded with their native language. This study documents the interesting phenomenon of how this community's festivals are living repositories of this language and have become a vehicle for sustainable cultural preservation.

Keywords: Indi/Ave, Toki Festival, Conservation, Inter-generational Transmission, Folk Arts, Language and Sustainable Development

I Know Why Crusoe's Parrot Speaks: An Anti-colonial Reading of Defoe's *Robinson Crusoe*

Dr. Yousuf Ali
Assistant Professor and Head
Department of English
Government General Degree College, Pedong, Kalimpong, West Bengal, India

This paper offers an anti-colonial reading of Daniel Defoe's *Robinson Crusoe* through the symbolic figure of Poll, Crusoe's talking parrot. While traditional criticism has focused primarily on Crusoe's relationship with Friday as a representation of colonial mastery, this study argues that the parrot occupies an equally significant ideological position within the novel's colonial structure. Poll's learned speech becomes a metaphor for colonial mimicry, linguistic domination, and the erasure of indigenous voice. By teaching the parrot to reproduce his own language, Crusoe enacts the larger colonial project of transforming the non-European "other" into an echo of the colonizer's identity and worldview. Poll's repetitive speech parallels Friday's forced acquisition of English, revealing how colonial discourse rewards imitation, and throttles autonomous expression. The paper further argues that the parrot can repeat Crusoe's words but cannot produce an independent discourse since it is forced to lose its own voice, or is denied the native voice as a part of colonial conspiracy. Through an anti-colonial lens, the study elucidates that the speaking parrot is not a trivial juncture in Defoe's narrative but a crucial symbol of colonial power, cultural reproduction, and the politics of voice.

Keywords: Crusoe's parrot, Denial of voice, Anti-colonial study

Linguistic Diversity in Artificial Intelligence: Enhancing Cross-Cultural Communication

Dr. Rohan Raj
Assistant Professor
Department of English
Sreenidhi University, Hyderabad, Telangana, India

Artificial Intelligence (AI) has transformed global communication by enabling faster interaction, multilingual translation, and digital connectivity across geographical boundaries. However, the effectiveness of AI-driven communication largely depends on its ability to recognise and represent linguistic diversity. In multilingual societies, language is not merely a medium of communication but also a reflection of culture, identity, and social values. This paper explores the role of linguistic diversity in Artificial Intelligence and its contribution to enhancing cross-cultural communication in education, business, media, and global collaboration. The study examines how AI technologies such as Natural Language Processing (NLP), machine translation systems, speech recognition, and conversational chatbots are increasingly being designed to support multiple languages and dialects. It highlights the importance of inclusive language datasets and culturally sensitive AI models in reducing communication barriers and promoting intercultural understanding. The paper also discusses the challenges faced by AI systems, including linguistic bias, underrepresentation of minority languages, and inaccuracies in translation that may affect cultural interpretation. Using a qualitative and analytical approach, the paper reviews recent developments in multilingual AI applications and evaluates their impact on global communication practices. It argues that incorporating linguistic diversity into AI systems can foster equitable access to information, preserve endangered languages, and strengthen international cooperation. Furthermore, the study emphasises the ethical responsibility of researchers, educators, and technology developers in creating AI tools that respect cultural and linguistic plurality. The paper concludes that linguistic diversity is essential for building inclusive and human-centred AI technologies. By integrating diverse linguistic and cultural perspectives, AI can become a powerful instrument for meaningful cross-cultural communication and global understanding in the digital age.

Keywords: Artificial Intelligence (AI), Linguistic Diversity, Cross-Cultural Communication, Natural Language Processing (NLP), Multilingualism, Inclusive Technology

The Significance, Development, Decline and Revival of Kaithi

Dr. Gopal Kumar
Hindi Officer
Visva-Bharati University, Santiniketan, West Bengal, India

The Kaithi script, once widely used across present-day Bihar, eastern Uttar Pradesh, and parts of Nepal for administrative, legal, and literary purposes, constitutes an important component of North India's written heritage. Despite its historical significance and extensive use until the late nineteenth and early twentieth centuries, the script gradually declined due to colonial language policies, the standardisation of the Devanagari script, changes in educational practices, and shifting socio-political priorities. As a result, the number of people proficient in reading and writing Kaithi diminished drastically, placing the script at risk of cultural extinction. Recognising the importance of preserving India's diverse linguistic and script traditions, governmental and institutional bodies have, in recent decades, initiated measures for the conservation and revival of Kaithi, including its inclusion in the Unicode Standard, digitisation efforts, and programmes promoting research and documentation. This paper traces the historical trajectory of the Kaithi script from its historical development and significance to its decline and subsequent revival initiatives. It critically examines state-led policies aimed at preserving the script and evaluates the contemporary status of Kaithi and the extent of its knowledge and usage in present-day India.

Keywords*:* Kaithi, Indian Script, Revival, Policies

The Three-Language Formula in India: A Move Toward Linguistic Justice or a Compromise with English Hegemony

Sabina Tabassum
PhD Research Scholar
Department of English
Aligarh Muslim University, Aligarh, UP, India

The multilingual identity of India has long influenced its educational and language policies. The Three Language Formula (TLF) has been the most debated policy to promote multilingualism in India in an educational context. It was introduced with the intention of promoting national integration, preserving regional linguistic diversity, promoting and balancing multilingual education. The policy aims to promote regional languages, Hindi and English within the educational setting. Since the English language has long been marked by its dominance in Indian society, its growing demand in education, employment, global communication and social mobility has raised concerns regarding linguistic inequality and marginalization of regional languages. This study seeks to examine the Three- Language Formula in India through the framework of linguistic imperialism and English hegemony. Linguistic imperialism highlights the unequal power relations through which certain languages achieve dominance over others, while English hegemony refers to the social, cultural, and institutional privilege associated with the English language. The study intends to critically explore whether the Three-Language Formula can be understood as a move toward linguistic justice that supports multilingualism and language equality, or whether it functions as a compromise that indirectly sustains the hegemonic position of English. By engaging with existing literature, language policy debates, and theoretical perspectives on language, power, and postcolonial identity, this research aims to contribute to a deeper understanding of language policy in India. The study is expected to provide insights into the relationship between multilingual education, linguistic diversity, and the continuing influence of English in contemporary Indian society.

Keywords: Three Language Formula, Linguistic Diversity, Multilingual, Linguistic Imperialism, English Hegemony

Domain 3
Translation as a Decolonial Tool

Decoloniality in Translation: Annie Besant's Interpretation of the *Bhagavad Gita*

Disha Hazarika
PhD Research Scholar
Department of English
Rajiv Gandhi University, Rono Hills, Arunachal Pradesh, India

Colonialism flourished not only through political hegemony but also through the control of knowledge, language, and representation. Colonial scholarship depicted Indic philosophy as primitive, irrational and inferior to Western thought. Existing scholarship has examined Annie Besant's contributions to Indian nationalism, education, and Theosophy but limited attention has been paid to her translation of the *Bhagavad Gita* as a decolonial text. This paper argues that Besant's interpretation of the *Gita* transcends linguistic translation and represents a conscious attempt to re-legitimize Indian knowledge systems under colonial dominance. Through a close reading of her translation and commentary, it explores how Besant employed English to present Indic philosophy to a wider audience and as an attempt to challenge colonial perceptions of it. Particular attention is paid to her treatment of key Sanskrit concepts and her efforts to highlight the philosophical richness of the *Gita*. The study considers how translation can function as more than a linguistic exercise, serving as a means of preserving, interpreting, and disseminating the essence of the original scripture. Thus, it examines the extent to which translation operates as a space for cultural debate within the colonial setup.

Keywords: Translation, Decolonisation, Annie Besant, *Bhagavad Gita*, Indigenous Knowledge Systems

Translating the Subaltern Self: Identity, Marginalization and Resistance in *Mohandas*

Dr. Yugeshwar Sah
Assistant Professor
Department of English
C. M. Science College, Darbhanga, Bihar, India

Mohandas by Uday Prakash narrates the painful story of Mohandas, a young man from a marginalized community whose identity, dignity, and livelihood are stolen by powerful social forces. Through this narrative, the text exposes the realities of caste discrimination, corruption, bureaucratic violence, and social exclusion in contemporary India. This research paper explores the representation of subaltern identity, marginalization, and resistance in *Mohandas* by Uday Prakash with special focus on the role of translation in carrying the voice of the oppressed across linguistic and cultural boundaries. The study examines how translation functions not merely as a linguistic activity but as a form of cultural and political mediation. It investigates the ways in which the translated version of the novel communicates the emotions, social realities, and resistance of subaltern characters to a wider readership. The research also analyses whether translation succeeds in preserving the cultural specificity, pain, and political intensity embedded in the original text. Adopting perspectives from Translation Studies, Subaltern Studies, and Postcolonial Theory, the study highlights how marginalized voices struggle to be heard within dominant social structures. The research further explores how Mohandas emerges as a symbol of resistance against systemic oppression and identity erasure. Ultimately, the study argues that translation can become an important medium for recovering silenced voices and creating greater social and cultural awareness about injustice and marginality.

Keywords: Translation, Subaltern, Identity, Caste Oppression, Resistance, Power Structure and Marginalization

Colonial Translation and the Silencing of Fulfulde: A Decolonial Reading of Colonial-Era Sources

Mohamadu Dicko[1] & Dr. Aly Sambou[2]
Postgraduate Student[1], Department of French, University of Ghana, Ghana &
Associate Professor[2], Laboratoire Recherches Sociolinguistiques et Didactiques (RSD),
Université Gaston Berger, Saint-Louis, Sénégal

Colonial engagement with Fulfulde, one of West Africa's most widely spoken languages, operated through systematic mechanisms of epistemic denial, linguistic mediation, cultural domestication, and ethnographic misidentification that translation studies has yet to examine critically. This paper analyses four colonial-era sources produced between 1886 and 1932 as a corpus of colonial translation and ethnographic practice involving Fulfulde, Arabic, Mina, and French: the proceedings of the 7th International Congress of Orientalists (1886), the Chroniques du Foûta Sénégalais (Delafosse and Gaden, 1913), Gaden's Proverbes et maximes peuls et toucouleurs (1931), and a 1932 ethnographic audio recording from the Mission Henri Labouret in which the collector mislabels a Mina-language performance as a Pulaar dialect. Applying Venuti's (1995) theorisation of domestication and foreignisation alongside Spivak's (1993) politics of translation, the analysis evaluates each source against the translation norms of efficacy, fidelity, and appropriateness. The paper argues that colonial translators and ethnographers did not simply mistranslate Fulfulde; they structurally repositioned it as an object of European scholarly knowledge rather than a living medium of African expression. Decolonising translation therefore requires new translations and, equally, a critical reckoning with the colonial archive itself.

Keywords: Fulfulde, Colonial Translation, Decolonial Translation, Domestication, Foreignisation, Ethnographic Misidentification

Adaptation in Translation: Cultural Challenges and Strategies in the *African Child* by Camara Laye

Michel Mawuli NUEKPE
PhD Candidate
Department of French
University of Ghana, Ghana

This paper explores the role and implications of adaptation in literary translation through a comparative analysis of *L'Enfant noir* by Camara Laye and its English translation, *The African Child*. Adopting both a descriptive and functionalist approach to translation studies, the paper investigates how the translator negotiates the transfer of African sociocultural realities to an English-speaking readership. The central hypothesis argues that adaptation functions as a key strategy to ensure the intelligibility of the target text, while simultaneously involving a partial reconfiguration of the source text's cultural references. Drawing on a corpus of selected excerpts, the analysis identifies several forms of adaptation: cultural, lexical, and pragmatic. They are employed to address elements that resist direct transfer. These translational procedures highlight an ongoing tension between fidelity to the source text and acceptability within the target culture. The findings suggest that while adaptation enhances the accessibility of the translated text, it may also lead to a certain attenuation of cultural specificity. The study ultimately argues that adaptation should not be viewed as a deviation from the original, but rather as a fundamental hermeneutic operation at the core of intercultural mediation in literary translation.

Keywords: Adaptation, Literary Translation, Intercultural Mediation, Culture, Translation Studies

Domestication and Foreignisation in the Wolof Translation of *Une si Longue Lettre* by Mariama Bâ

Moussa Diop
Laboratoire RSD
Université Gaston Berger, Saint-Louis, Sénégal

Translation in postcolonial contexts is far from a neutral linguistic operation; it is deeply connected to questions of power, identity, and epistemology. This paper examines the opposition between domestication and foreignisation as two major translation strategies in postcolonial translation theory. Drawing primarily on Lawrence Venuti's conceptualisation of domestication and foreignisation (Venuti, 1995), the study analyses how translation may either reinforce or resist colonial and Eurocentric structures of knowledge. Domestication seeks to produce fluent and culturally familiar texts for the target audience, often at the cost of erasing linguistic and cultural otherness. In contrast, foreignisation preserves the cultural specificity of the source text and foregrounds difference as a form of resistance. The paper further engages with postcolonial perspectives developed by Gayatri Chakravorty Spivak and Ngũgĩ wa Thiong'o. Spivak (1993) warns against the dangers of translating subaltern voices into "global English," arguing that excessive domestication may silence the rhetoricity of the original text. Similarly, Ngũgĩ wa Thiong'o (1986) emphasises the centrality of African languages in reclaiming cultural memory and resisting linguistic imperialism. Ultimately, this paper argues that foreignisation can function as a decolonial practice by challenging dominant linguistic norms and promoting epistemic diversity in translation.

Keywords: Postcolonial translation, Domestication, Foreignisation, Decolonisation, Epistemic resistance, Linguistic imperialism

Foreignizing Translation: A Postcolonial Reading of *The Yellow Sparrow*

Priyanka Raya[1] & Dr. Indu Swami[2]
PhD Research Scholar[1] & Associate Professor[2]
Department of English, Assam University, Diphu Campus, Assam, India

Translation began as a colonial tool of power, often used to control, classify, and domesticate non-European knowledge systems. However, in a postcolonial context, the practice of translation has been reshaped into a site of resistance where the voices of marginalized groups are amplified instead of being silenced. In a region like Northeast India, the voices of marginalised transgender communities are often underrepresented. Santa Khurai's *The Yellow Sparrow*, translated by Rubani Yumkhaibam from Manipuri into English, remains one of the first such works from the state. Yumkhaibam, as a translator, uses the English language to reach a wider readership but resists its full assimilation into a dominant English-centric frame. The translator deliberately keeps many cultural terms intact and provides immediate contextual explanations for them rather than replacing them with English equivalents. To put it in the words of Lawrence Venuti, this strategy not only makes the translator's presence visible but also sends readers abroad to encounter differences rather than comfort. The strategy of foreignization brings to the forefront the local specificity of the Meitei transgender experience, where the otherness of the source culture is felt rather than erased completely. Thus, in the light of postcolonial translation theory, the paper seeks to argue that foreignization, as a tool of translation, positions translation as an act of resistance; it provides a sense of autonomy to Manipuri transgender identity, breaks the barriers of language hierarchy, and repositions Northeastern transgender individuals as speaking agents rather than voices waiting to be represented.

Keywords: Resistance, Postcolonial, Marginalised, Northeast, Translation, Foreignization

Exploring the African Roots in Enam's Afro-spiritual Ewe Music: Discourse and Translation Strategies Analysis

Siddarthar Agortimevor[1] & Dr. Ulrich Douo[2]
PhD Research Scholar[1] & Lecturer[2]
Department of French, University of Ghana, Ghana

Studies on Ewe and various African traditional rites and festivals portray lyrics, dance routines and multilingual approaches as representing identity, spirituality and decolonial schemes forming an integral part of indigenous frameworks analysis. However, translation strategies analysis of Afro-spiritual ewe music are under explored. This study examines how translation strategies mediate socio-cultural and linguistic meanings for indigenous and international audiences. Adopting a qualitative approach, the study draws on Halliday's (1978) systemic functional linguistics as an underpinning framework for source texts analysis. Venuti's (2017) translation approaches are equally adopted which leads to the Afro-spiritual Ewe songs being thematically analysed to identify translation strategies such as domestication and foreignisation in promoting the Ewe culture and the African identity at large. The findings reveal that the translation practices including transcription and subtitling in Enam's music videos as well as selective multilingual insertions coexist with the dominance of Ewe lexico-semantic features and rhythmic structures. This stylistic effect contributes to non-Ewe audiences' understanding, learning and singing her Ewe songs marking a milestone of decolonising the influx of English and Eurocentric music in Africa while promoting traditional African music.

Keywords: Afro-Spiritual Music, Discourse Analysis, Translation Strategies, Domestication, Foreignization

Recovering Subaltern Memory through Translation in *When Arrows Were Heated Up* and *The Black Hill*

Sanjrita Chaudhary
PhD Research Scholar
Amity Institute of English Studies and Research
Amity University, Noida, UP, India

This paper examines how translation can act as a Decolonial factor for recovering Subaltern memory through two primary novels: *When Arrows Were Heated Up* by Hari Ram Meena and *The Black Hill* by Mamang Dai. Both novels focus on histories, identities and experiences that usually remain outside dominant colonial and nationalist narratives. There is an ongoing debate on whether translation is merely a linguistic act or does it also include epistemic intervention that helps suppressed voices, oral traditions and local worldview to become legible without being fully consumed into dominant cultural frameworks. The paper incorporates a comparative study and will explore how the two texts preserve community memory, indigenous knowledge, and marginalized voices while also exposing the limitations of English as a medium of representation. It addresses the tension between domestication and foreignization on memory, voice and narrative forms, focusing on how translation can serve as a reparative practice and recovering histories that colonial and literary archives have silenced. Ultimately, it highlights how translating subaltern memory is an ethical and political act that resists epistemic violence and reclaims narrative authority for marginalized communities.

Keywords: Subaltern Memory, Translation, Decoloniality, Oral History, Epistemic Violence, Postcolonial Literature

Translation as a Decolonial Tool in Senegal

Chérif Hatab COLY
Post Graduate Teacher
Centre de Perfectionnement en Langue Anglaise, Senegal

Although the explorers and missionaries prepared the ground for the colonizers' settlement, it was the Berlin conference in 1884 – 1885, where European countries shared Africa like a big cake that marked the true beginning of colonization of that continent. That occupation of the West in that part of the world aimed at not only usurping African lands and its mineral wealth, but also, showing the hegemony of western race, religion and most importantly, languages over the Mother Continent's ones. That domination lasted for nearly a century. In the aftermath of the Second World War, there was a noticeable consciousness-raising leading to the decolonization and the independence of the majority of the African countries. The latter manifested itself through the use of weapons, wars or revolutions, but also, with the use of the pen. Nowadays, with that neocolonialism that does not speak its name, 'Translation as a Decolonial Tool' is a topic that has come at the right time. The aim of this paper will be chiefly to explore to what extent resorting to translation would be a key tool to decolonization.

Keywords: Decoloniality, Translation, Domination, Neocolonialism

Domain 4
Pedagogies of Resistance and Decolonising the Classroom

Culturally Responsive Pedagogy in the Teaching of Language and Literature

Hamdiatou Kidé
PhD Research Scholar
Department of English
Université Numerique Cheikh Hamidou Kane, Senegal

This study examines how culturally responsive pedagogy promotes inclusive learning where learners are active in a learner-centered environment. This approach enhances meaningful interaction and connects students to their own cultural and linguistic background. Moreover, it enables them to have critical reading and interpretation by exposing them to multiple traditions and perspectives. This research also, investigates the challenges teachers encounter when implementing culturally responsive strategies such as lack of appropriate training, culturally relevant curricula and teaching materials. The study aims to improve learners' academic performances by using qualitative methods including classroom observation, interviews, and textual analysis. The findings are expected to demonstrate that cultural identity motivates and develops students' critical thinking so they can be role models. Ultimately, this research contributes to learners' educational equity, teaching and learning process.

Keywords: Culturally Responsive Pedagogy, Language Teaching, Approach, Strategies, Relevant Curricula, Teaching Materials

Breaking the Colonial Classroom: Pedagogies of Resistance and Decolonizing School Education in India

Varnika Thakkar
PhD Research Scholar
Dharmashastra National Law University, Jabalpur, MP, India

Despite seven decades of independence, the Indian education system continues to operate within a colonial pedagogical framework that privileges Western knowledge systems, enforces English as the medium of intellectual validity, and consistently degrades the cultural identities of the learners in India. This paper analyzes the continuation of colonial models and evaluates the potential for the transformation of educational approaches as a decolonial alternative. Drawing on Paulo Freire's critique of the banking model of education, Gloria Ladson-Billings' culturally responsive pedagogy, and bell hooks' concept of education as the practice of freedom, the paper interrogates how Indian classrooms continue to silence mother tongue identities and indigenous knowledge. It proposes a multi-dimensional decolonial framework that critiques the existing colonial classroom, compares Western and Indian pedagogical traditions, and argues for mother tongue-based instruction as a foundation for equitable learning. Equity in access to knowledge and recognition of diverse identities is necessary for students' sense of self, which remains invisible in their own classroom.

Keywords: Pedagogies of Resistance, Decolonial Education, Indian School Education, Culturally Responsive Pedagogy, Mother Tongue Education

Decolonization in Language Teaching and Learning: Benefits and Challenges in Senegal

Dr. Mariama Soda NDAO
Tutor
Department of English, Cheikh Hamidou Kane Digital University, Senegal

This paper explores the process of decolonizing language teaching and learning in Senegal, highlighting both the benefits and challenges within the educational system. Although Senegal gained independence from France in 1960, it still relies heavily on French as the primary language of instruction. This reliance reflects the lasting impact of colonial language policies. As a result, learners whose first languages include national languages such as Wolof, Pulaar, Serer, Joola, Soninké, and Mandinka often face significant barriers. The paper highlights the educational benefits of mother-tongue instruction. It explores Senegal's efforts to promote indigenous languages through initiatives like language standardization, bilingual education programs, and cultural projects. Accordingly, significant challenges to decolonization, such as the prestige of the French language, limited educational resources, inadequate teacher training, linguistic diversity, and pressures from globalization are taken into account. Additionally, the research emphasizes the advantages of decolonized language education, which include improved learning outcomes, the strengthening of cultural identity, preservation of indigenous languages, increased educational equity, and greater recognition of local knowledge systems. In conclusion, effective language decolonization in Senegal requires a balanced multilingual strategy that honors national languages while ensuring continued access to French and other international languages, thus promoting both cultural empowerment and global participation.

Keywords: Decolonization, Language, Mother-Tongue, Multilingual Education, Indigenous Languages, French Language, Senegal, Cultural Identity, Educational Equity

Oral History as an Alternative Gateway to Comprehending Partition: Reading Aanchal Malhotra's *Remnants of a Separation: A History of the Partition Through Material Memory*

Gaurab Sengupta
Assistant Professor
Department of English
Duliajan College, Duliajan, Assam, India

This paper is a study of South-East Asia's most cataclysmic event, the partition of India in 1947. Even though mainstream historians have depicted the Partition of the country as the event that changed the fate of nations, it mostly deals with the political reasons that led to the formation of two nations. Mainstream history mainly focuses on the role of selected few and gives them a status of power and privilege. Ordinary people are only reduced to numbers and no agency is given to the general mass. Literature steps into this arena with an aim to not only give voices to the general mass but also project their emotions, which go unheard in official historical documents. This paper examines oral history and archives, thereby stating how narratives that are not recorded in the official documents can also play a vital role in the comprehension of the tumultuous past. Along with taking into account the archival narratives, this paper also looks into the involvement and importance of memory while reconstructing the past. The prime objective of this paper is to analyze the narratives presented by Aanchal Malhotra in her work *Remnants of a Separation: A History of the Partition Through Material Memory* (2017) and understand how counter-archive or people's archive built from oral testimonies can serve as the gateway to the events of Partition as well. This paper uses a qualitative analysis and takes into account the theories put forward by Alessandro Portelli (subjective memory) and Michael Frisch (shared authority).

Keywords: History, Memory, Narrative, Partition

Decolonizing English Language Education in Senegal through Ubuntu Translanguaging Theory

Ndrao Faye
Lecturer
University of Nebraska Lincoln, USA

English language teaching in postcolonial contexts continues to reproduce colonial and monoglossic ideologies that marginalize African linguistic repertoires and indigenous epistemologies (Ngũgĩ wa Thiong'o 1986; Phillipson 1992). In multilingual Senegal, where Wolof, Pulaar, Serer, French, and English coexist, such practices sustain linguistic hierarchies and epistemic exclusion, undermining meaningful classroom participation and culturally responsive learning. Drawing on Ubuntu Translanguaging Theory (Makalela 2022), this paper conceptualizes translanguaging as a culturally grounded and humanizing pedagogy rooted in relationality, communal knowledge construction, and linguistic justice. Situated within Decolonial Theory (Mignolo 2011) and Sociocultural Theory (Vygotsky 1978), the study presents findings from a qualitative case study involving classroom observations and semi-structured interviews with one English teacher and eight students at a rural secondary school in Senegal. The analysis reveals how participants strategically mobilize Indigenous languages, French, and English to negotiate meaning, support comprehension, and resist English-only instructional norms inherited from colonial education systems. Building on translanguaging scholarship in African and Global South contexts (García and Wei 2014; Kiramba 2018; Banda 2018; Probyn 2009), the paper demonstrates how multilingual classroom practices challenge banking models of education (Freire 1970) and reposition African languages as legitimate epistemic and pedagogical resources. Overall, the paper argues that Ubuntu Translanguaging Theory offers a replicable framework for advancing linguistic justice and epistemic decolonization in multilingual African education contexts.

Keywords: Ubuntu Translanguaging Theory, Decolonial Pedagogy, Translanguaging, Linguistic Justice, Senegal, Multilingual Education

Dismantling "Banking" Models of Education

Dr. Ndeye Nogoye Gueye
Adjunct Teacher
Université numérique Cheikh Hamidou Kane, Senegal

Education is generally defined as a process of transferring knowledge, skills and values from instructors to learners. In this traditional conception, students are considered as passive receivers and teachers as depositors of knowledge. Instead of instilling critical thinking and nurturing students' creativeness, this unproductive system of education seems to be a brake that prevents students from reflecting, contradicting and acting. However, the issue goes beyond the official curriculum, it is actually the outcome of an established model of instruction that is deeply rooted in cultural and political norms. Unfortunately, this traditional curriculum denies students active participation, shaping their ways of thinking, behaving and understanding the world so that they become totally out of step with the social, economic and political realities. Thus, questioning these imposed models of education is definitely challenging and could be considered as a political act aiming at freeing learners from oppressive power relations in which they are no more than mere consumers or absorbers.

Keywords: Traditional Curriculum, Critical Thinking, Active Participation, Political Act, Power Relations

Decolonizing Curriculum for Inclusive and Equitable Education

Eram Ansari[1] & Dr. Zeba Azmat[2]
PhD Research Scholar[1], Department of English, Aligarh Muslim University, Aligarh, UP, India &
Assistant Professor[2], Department of Law, Aligarh Muslim University, Aligarh, UP, India

In the Indian post-colonial period, institutional courses were designed to empower students within the framework of colonial epistemologies, designs, and languages. This study focuses on the role of mindful and rational decisions in curriculum design, course content, pedagogy delivery, testing, and evaluation in institutional programmes where students express resistance to decolonising and anti-oppressive curricula. It examines the various networks, power structures, and privileges embedded in teaching and learning practices. The study also addresses issues of diversity and transformation in the higher education context. Furthermore, it discusses the implications of decolonising, inclusive, and equitable institutional programmes in higher education. A review of relevant literature is conducted to explore whether curricula minimise or reinforce different forms of resistance. The study also highlights the role of regional languages in shaping context-rich education and inclusive region-based curricula. This study is useful for educators, policymakers, and communities in rethinking the inclusion of indigenous contexts in curriculum development and instruction.

Keywords: Decolonising Curriculum, Resistance, Anti-oppressive Education, Inclusive Education, Equitable Education

Reproduction of Coloniality in School Curriculum: An Analysis of West Bengal State Board's Text Books

Ronaldo Mondal[1] & Samin Malitya[2]
PhD Research Scholar[1], Jadavpur University, West Bengal, India
PhD Research Scholar[2], University of Delhi, Delhi, India

This study examines the reproduction of coloniality within the school curriculum of the State Board of West Bengal through a critical analysis of the English Text Books of class 10, 11 and 12. Although India gained its political freedom in 1947, colonial structures of knowledge, power, and representation continue to shape educational discourse and pedagogical practices. Drawing upon the decolonial perspectives, this paper investigates how these English text book narratives privilege the Eurocentric epistemologies, dominant caste and class perspectives, and homogenized notions of nationalism, while marginalizing indigenous knowledge systems, subaltern histories, regional identities, and alternative worldviews. The study also critiques the prioritization of Western writers in these text books. The analysis focuses on the representation of indigenous identity, culture and social hierarchy. By examining themes such as colonial modernity, linguistic standardization, caste invisibilization, and selective historical memory, the study argues the curriculum functions as an instrument for sustaining colonial patterns of thought within contemporary education. The paper further explores how such curricular practices shape students' understanding of identity, citizenship and nationhood in postcolonial Bengal. The paper concludes that despite of having many curriculum reforms, significant traces of colonial ideology still persist in the state-sponsored educational curriculum in postcolonial Bengal, and thereby necessitating a more decolonized and inclusive approach to curriculum development and text book production.

Keywords: Colonialism, School Curriculum, Decoloniality, Indigenous Knowledge

Why is my Curriculum White? Diversifying Literature Curricula

Tanu Singh
MA Student
Department of English and Modern European Languages,
University of Allahabad, Prayagraj, UP, India

Through a textual analysis, the paper examines the lasting dominance of Eurocentric literary curricula and investigates how historical, ideological, and linguistic foundations keep this structure in place. Starting with Macaulay's "Minute on Indian Education", this study traces the trajectory of how colonial education policies institutionalized western epistemologies and pushed indigenous literatures to the margins. Achebe's *Things Fall Apart* is a counter-discursive text. Its study shows how it reconstructs African cultural identity by challenging the colonial narratives. Further, Ngugi's *Decolonizing the Mind* is explored to deconstruct the role of language in cultural domination. The paper argues that continuation of "white curriculum" reflects not merely historical inertia, but ongoing structures of epistemic power. The paper advocates for a decolonized, pluralistic literary curriculum that gives importance to marginalized voices, restores linguistic diversity, and redefines literary value beyond Eurocentric norms. Ultimately, diversifying literature curricula is not merely an additive exercise but a transformative project aimed at epistemic justice and cultural equity.

Keywords: Curriculum Whiteness, Eurocentrism, Literary Canon, Epistemic Violence, Colonial Education, Decolonization

Touching the Subaltern:
Reimagining Disability Studies and Accessibility through Innovative Pedagogical Practices

Dr. Ishan Chakraborty[1] & Saptaparno Burman Roy[2]
Assistant Professor[1] & Research Scholar[2]
Department of English, Jadavpur University, Kolkata, West Bengal, India

Poverty and disability intersect acutely in the Global South, where resource deficiency renders conventional accessibility frameworks inadequate. India's RPwD Act 2016 and the UNCRPD mandate full participation for persons with disabilities, yet legal compliance alone cannot achieve this. Higher education institutions bear a distinct academic and social responsibility: to decolonize pedagogy by harnessing the human agency and intellectual vitality already present within university and college spaces. This paper uses the Jadavpur University Department of English as a case study. Courses on "Literature and Disability" and "Literature and Marginality" have abandoned chalk-and-talk lectures, sit-and-write examinations, and inaccessible digital PowerPoint teaching in favour of corporal, tangible outcomes. Student-led projects produced India's first Braille graffiti, a low-cost tactile campus map, and the first audio-described Bengali film. These outcomes are recycled directly back into the classroom as pedagogical tools, cripping the curriculum from within. This model challenges the perception of accessibility as a burdensome luxury requiring specialized resource allocation, a perception prevalent in the Global South even where the Global North does not inherently treat access as costly. The classroom becomes a site where decolonized, indigenous accessibility is both produced and sustained.

Keywords: Decolonization, Pedagogy, Disability Studies, Tangible Outcomes, UNCRPD

Domain 5
Digital Decoloniality

Richard Flanagan's *Wanting:* A Mouthpiece of Indigenous Wounds

Dr. Kirti Suhas Kurane
Assistant Professor
Department of English
Vivekanand College, Kolhapur, Maharashtra, India

The term decolonisation refers to the practice by the colonised world of rejecting and delinking Western superiority while enabling new forms of existence such as knowledge, power, economics, culture, as well as ways of thinking. For several decades, literature coming from the former colonies has been performing this role by articulating the past, culture, art, and wounds of suppressed indigenous people, in order to make their true history known on the global scale, unfiltered and unbiased. This research paper is a study of Flanagan's novel *Wanting* which acts as a mouthpiece for the exploitation and destruction of Australian indigenous people and their homeland that happened during the colonial period. The novel profoundly deals with the colonial invasion, settlement, human extinction, ecological degradation, as well as unveils the European ambitious experimentation with Aboriginals and the islands. This study aims at investigating how through the novel the author gives voice to the long suppressed wails of the Australian Aboriginal world.

Keywords: Aboriginal, Past, Colonised, Exploitation, Destruction

Land, Language, and Memory: Decolonising Cultural Dissimilation among the Mandan, Hidatsa, and Arikara Nation

Chaudhuri Ashutosh Das
Postgraduate Student
Ravenshaw University, Cuttack, Odisha, India

This paper analyses the cultural dissimilation of the three affiliated tribes – Mandan, Hidatsa and Arikara (MHA) – of Native American civilization. This group of tribes has undergone significant changes throughout the period of settlement, from their early interactions till today. As the European influence grew their language became harder to maintain, cultural practices transformed, the religious sentiment shifted and most importantly, connections to their history weakened over time. This paper presents one major account and reasoning of displacement and dislocation of tribal people from their land and culture and eventually pushed towards an alien way of living. A careful analysis of the historical records as well as governmental websites alongside the different narrations such as decolonial theories, particularly Ngũgĩ wa Thiong'o's work on language and cultural identity, and Jan Assmann's concept of cultural memory help us to understand the slow transformation of their lives. The study adds to broader discussions on how forced displacement affects collective memory and identity, which can also apply to other Indigenous and displaced communities globally.

Keywords: Mandan, Hidatsa, Arikara (MHA) Nation, Cultural Dissimilation, European Settlement, Displacement, Decolonial Theory

Decolonizing the Rythmic Structure of African Cinema

Christian THIAM
PhD Research Scholar
Department of Cinema and Digital Film Studies
Universite Numerique Cheikh Hamidou Kane, Senegal

Cinema, in addition to being a form of artistic expression, is also a language. In Africa, cinema has served the hegemonic ambitions of the West, which is why the work of decolonizing language and cinematic content undertaken by the pioneers of this medium in Africa is so important. They succeeded in decolonizing discourse and taking control of the narrative; however, they did not decolonize the rhythmic structure of cinematic discourse. Given that time structures rhythm, and that cinema is a writing of time, the absence of a codified local cinematic rhythm raises questions about the temporality to which Senegalese cinema adheres. Neuroscience research shows that the perception of rhythm induces entertainment phenomena, that is, a synchronization of the sensorimotor system with the temporal stimulus (Patel 2008). In other words, rhythm acts on the body. It shapes attention, tension, and emotion. Controlling rhythm means influencing the viewer's lived experience. From this perspective, transposing a rhythmic matrix from local music into film editing is not simply an aesthetic gesture. It is, in fact, an assertion of cultural and temporal sovereignty.

Keywords: Decolonisation, African Cinema, Artistic Expression, Rhythmic Structure

Foucauldian Resistance in the Digital Age: Re-reading Eggers' Corporate Panopticons

Harpreet Kaur
PhD Research scholar
Department of Humanities and Social Sciences
Maharishi Markandeshwar (Deemed to be) University, Ambala, Haryana, India

This paper examines the concept of digital transparency as an agent-aspect of internalised surveillance within Dave Eggers' *The Circle* (2013) and its follow-up, *The Every* (2021). Expanding on the notion of state control via coercive mechanisms, the Foucauldian theory of disciplinary power is applied to discuss how corporations create systems that transform individuals' existence into compliance through algorithmic metrics. Therefore, this paper will explore the narrative through a new lens of analysis, which includes how the human experience is turned into commodified data via quantitative metrics, and how resistance against such measures is co-opted by platforms as data in itself. It is argued that Eggers' predictive fiction, written in 2013, has already become the reality of 2026 with the normalisation of modern tools of surveillance, such as AI-based bossware, hyperbiometric wearables, and algorithmic crowdsourcing. As part of the discussion on how the structural evolution from Mae Holland's complete transparency to Delaney Wells' resistance against corporate domination unfolds in the narrative, it will be established how these events form a continuum of surveillant assemblages. Lastly, it will be demonstrated how Eggers' texts reveal the digital crisis of the current age, where privacy is considered antisocial behaviour.

Keywords: Dave Eggers, Foucauldian Theory, Internalised Surveillance, Predictive Fiction, Digital Transparency

The Role of Social Media in Linguistic and Literary Resistance

Ogata Moganda Silvester
Assistant Lecturer
Department of Creative Arts & Media
Technical University of Kenya, Kenya

Social media today, continues to take the place of literary story telling that was done through oral family and society set-ups, which had also been taken over by traditional media. Continuous and constant media posts in Facebook, Telegram, Tiktok, Instagram and YouTube continue to elongate literary discourses in social, economic or political undertakings. The internet is recurrently ablaze with stories that continue to shape global south renaissance. The problem of this study is to find out how social media continues to reshape Africa's literary world and social resistance over digital colonialism. This study hypothesizes digitization as a significant contributor to the erosion of traditional community values and that social media is an agent factor of this erosion. This study is significant at a time when Gen Z rebellion and conduct are becoming questionable especially on their approach to socio-political issues.

Keywords: Storytelling, Renaissance, Digitization, Digital Colonialism, Erosion, Gen Z Rebellion

Beyond Silicon Valley: Digital Decoloniality and Indigenous Knowledge Online

Preeti Kumari
PhD Research Scholar
Department of English
Deen Dayal Upadhyaya Gorakhpur University, Gorakhpur, UP, India

In the age of digital globalization, access to technology alone does not guarantee epistemic equity. According to Walter Mignolo's decolonial vision and Ngugi wa Thiong'o's analysis of language and knowledge, Indigenous peoples in postcolonial regions such as South Asia, Africa, and Latin America have a complex relationship with the digital world because Western values, language, and cultural assumptions are embedded in the creation of the Internet in Silicon Valley. Most of the languages, knowledge systems and cultural practices of postcolonial nations are absent from mainstream Internet sites like Google, YouTube, and Wikipedia. Drawing on examples from post-colonial nations, this paper examines how Indigenous communities in India (including Bhojpuri-speaking and tribal communities) are developing ways to use digital technology to document, share, and celebrate their knowledge systems, and to resist and reclaim the epistemic injustices of Western technological hegemony. The author concludes that digital inclusion requires not only access to technology but also freedom to use it with one's own language and in accordance with one's own cultural traditions.

Keywords: Digital Decoloniality, Indigenous Knowledge, Silicon Valley, Postcolonial Resistance, Linguistic Justice, Epistemic Justice

Digital Decoloniality and African Languages: The Use of Wolof on Social Media Platforms in Senegal

Prof. Ibrahima SARR
Professor
Department of African Languages and Cultures
Gaston Berger University of Saint-Louis, Senegal

Recent studies have shown that Senegalese digital spaces are becoming increasingly multilingual and Wolof-centered, particularly in social media interactions (Sène 2023; Sarr 2025). This timely and significant research topic lies at the intersection of sociolinguistics, digital studies, postcolonial theory, and African language policy. This study seeks to examine the extent to which the growing use of Wolof on digital and social media platforms constitutes a form of decolonial linguistic practice in Senegal. It is grounded in the hypothesis that the increasing presence of Wolof in online communication contributes to the symbolic and practical decolonization of Senegalese digital spaces by challenging the historical dominance of French and legitimizing local linguistic identities in virtual public spheres. More specifically, the research investigates how Senegalese content creators and social media users employ Wolof, code-switching practices, and local linguistic expressions on platforms such as TikTok, Facebook, and WhatsApp to negotiate identity, resist linguistic domination, and promote indigenous cultural values. The study also explores the ways in which digital communication reshapes language ideologies and redefines the status of African languages in contemporary Senegalese society. The theoretical framework of the study draws on decolonial theory (Thiong'o 2011), digital sociolinguistics (Benlakhdar 2026), language ideology, and translanguaging. The corpus consists of WhatsApp conversations, TikTok captions, and Facebook comments collected from Senegalese digital communities. Methodologically, the study adopts a mixed-methods approach combining quantitative analysis of language frequency and code-switching patterns with qualitative discourse analysis focusing on identity construction, resistance, nationalism, and digital linguistic practices online.

Keywords: Digital Decoloniality, Wolof, Social Media, Translanguaging, Digital Sociolinguistics

Digital Storytelling of Wolof Folk Tales as a Form of Linguistic Resistance

Pathé Niang
Department of English
Université Numérique Cheikh Hamidou Kane, Sénégal

Folk tales have always been central to Senegalese traditions. More than simple stories, they have carried meaning and passed down through the generations for various purposes. In their original form, they played an educational role, primarily allowing elders to pass on values such as courage, sincerity, and solidarity to younger generations. Later, storytelling shifted from an oral tradition to a written one through the medium of French, the language of the colonizers. Consequently, much research has focused on the written versions of these tales. Today, technology has opened the door for a return to the original spirit of storytelling. Platforms such as YouTube, TikTok, and Instagram allow audiences to experience folktales in Wolof, spoken aloud as they were meant to be. Isn't this a resistance to the dominance of French? Translation into French certainly helps share Senegalese culture with the wider francophone world, but it also risks altering the meaning of the tales. By contrast, digital storytelling in local languages restores their authenticity. This study explores how Wolof folktales are being shared online, how audiences respond to them, and how digital media may breathe new life into our languages while safeguarding the cultural heritage embedded in oral traditions.

Keywords: Folk Tales, Digital Storytelling, Oral Tradition, Resistance, Authenticity

Domain 6
Body, Land, and Literature

Domesticated Wilds: Landscape, Gender, and the Aesthetic of Entrapment in Contemporary Malayalam Cinema

Aparna Karthik
Assistant Professor
Department of Language and Literature
St. Joseph's College (Autonomous), Devagiri, Calicut, Kerala, India

Contemporary Malayalam cinema has emerged as a compelling site of postcolonial ecological imagination, repositioning the Kerala landscape from romanticised pastoral to a terrain of power, entrapment, and suppressed violence. This paper offers a comparative ecocritical and ecofeminist reading of Dinjith Ayyathan's *Eko* (2025) and *Kishkindha Kaandam* (2024), arguing that both films construct landscape as a weaponised geography that simultaneously enforces patriarchal surveillance, interns caste memory, and forecloses decolonial recovery. Drawing on ecofeminist thought and postcolonial film theory, the paper examines how Ayyathan deploys animalistic topography within the Western Ghats estate to articulate what this paper theorises as an "aesthetic of entrapment": a distinctly post-feudal cinematic grammar wherein land ownership, gendered subjugation, and ecological unease converge. Through close readings of mise-en-scène and narrative structure, the study maps how eco-trauma is inscribed onto the isolated female body in Eko, while Kishkindha Kaandam literalises patriarchal memory as something physically interred within the soil itself. Positioned against both Bollywood's homogenising urban gaze and Western ecocinema's depoliticised environmentalism, Ayyathan's cinema articulates a decolonial counter-archive of regional ecological imagination, one where land, gender, and resistance remain cinematically and politically inseparable.

Keywords: Ecocinema, Ecofeminism, Malayalam Cinema, Postcolonial Landscape, Surveillance, Aesthetic of Entrapment, Western Ghats, Decolonial Cinema

Political Independence and Trauma in the Novels of Dambudzo Marechera and Shimmer Chinodya

Ablaye NDONG
Département des Langues et Civilisation Anglaise
Université Cheikh Anta Diop de Dakar, Dakar, Senegal

Belonging to the second generation of Zimbabwean writers, Dambudzo Marechera and Shimmer Chinodya were born and raised in a country still chafing under the yoke of colonial power. In their attempts to lambast the exploitative enterprise of colonialism, their literary texts become mirrors of both Southern Rhodesia and postcolonial Zimbabwe. By lifting the veil on Rhodesia's troubled past and highlighting the realities of postcolonial Zimbabwe, the writers emphasize political independence and the merely cosmetic changes it brought about, which remained comparable to the white minority's continued exercise of power over the native population. Accordingly, this paper aims to examine the trauma of "independence" arising from the sordid conditions that indigenous people were forced to endure. Stripped of their land through systematic dispossession, they became trapped in poverty and dependence, which spread like a cancer eating into the very marrow of society. In the face of such escalating chaos, the paper further analyzes the recourse to sex, drugs, and alcohol as coping mechanisms adopted in response to the psychological wounds left behind as a legacy of colonialism.

Keywords: Colonialism, Trauma, Independence, Colonial Legacy

Trauma, Memory, and Healing in Select Environmental Fiction and Nonfiction of Amitav Ghosh

Dr. N. Lakshmi
Associate Professor & HoD
Department of English
Government Degree College, Ramachandrapuram, Konaseema, AP, India

The narration in Ghosh's writings like *The Hungry Tide*, *The Great Derangement*, and *Gun Island* suggests that environmental trauma not only affects the lives of individuals but includes collective experiences of trauma. The paper explores the significance of memory by building on the theories proposed by Cathy Caruth, LaCapra and others. The research discusses how knowledge systems are considered environmental memories preserving culture from the threat of amnesia and environmental destruction. Ghosh's texts indicate the close relationship between environmental destruction and the memory of past acts of violence and exclusion. In other words, it becomes evident that memory is the key element of understanding the impact of environmental degradation on future generations. Healing in his writings depicts that environment is not defined by restoration to a pure state of being within an ecology, but is defined as a process that involves ethics, consciousness, and the presence of life, in both human and non-human life forms.

Keywords: Trauma, Memory, Healing, Ecocriticism, Environmental Crisis, Ecological Memory

Exploring and Dismantling Systemic Eco-colonisation in Postcolonial Literature: A Study of *The City and The River* and *The Hungry Tide*

Dr. Rochana Bharadwaj
Assistant Professor
Department of English
Deoghar College, Deoghar, Jharkhand, India

The thousand years of India's history witnessed two decades of colonisation. This small episode of history got itself so much engrained into the psyche of the nation that not only did it entangled into the socio-cultural construct of the nation but also shaped ecological consciousness. This perspective has found a subtle hint in postcolonial literature which explicitly unravels itself when we study that literature from eco-decolonial perspective. Eco-decolonisation deconstructs colonial perspective where anthropocentric hubris is given utmost importance. It dismantles the hierarchical construct where Man is placed at top and nature is seen as a means to an end. Through the two novels: *The City and The River* by Arun Joshi and *The Hungry Tide* by Amitav Ghosh, the paper explores systemic eco-colonisation where Man has forgotten to treat Nature as a living entity only to use the Western authoritarian lens to see Nature as a resource to extract. Even when seen through conservationist discourse, these texts often reflect Western notions of preserving nature as static and controllable rather than a living entity. This paper explores neo eco-colonialisation and the resistance against it - by following the idea of Pluriverse – a challenge to "one-world world".

Keywords: Neo-environmental Colonisation, Hierarchical Construct, Ecological Consciousness, Dismantling, Western Ideologies

Fragmented Memory and Dislocated Identity: A Comparative Study of Trauma in *Toba Tek Singh* and *Pinjar*

Vaibhav Shukla
Postgraduate Student
Department of English and Modern European Languages,
University of Allahabad, Prayagraj, UP, India

This paper examines fragmented memory and dislocated identity through a comparative study of trauma in Saadat Hasan Manto's *Toba Tek Singh* and Amrita Pritam's *Pinjar*. Both texts emerge from the historical rupture of Partition and portray trauma as a force that breaks the continuity of memory, belonging, and selfhood. In *Toba Tek Singh*, Manto presents a world where political borders become absurd and human identity is reduced to confusion, madness, and helplessness. The central character's broken speech and uncertain sense of place reflect the deep psychological damage caused by forced migration and communal division. In *Pinjar*, Pritam focuses on the suffering of women, showing how trauma is inscribed on the body and mind through abduction, displacement, and social violence. These works reveal how identity can be shattered by historical catastrophe and later re-formed through pain, silence, and endurance. By reading these texts together, this study argues that trauma does not remain a private experience; it becomes collective, historical, and deeply human. Both works show that after Partition, memory survives in fragments, and identity remains suspended between loss and survival, past and present, home and exile

Keywords: Trauma, Memory, Identity, Survival, Exile

Indian Feminism: A Struggle for Identity and Equality

Zainab Siddiqui
PhD Research Scholar
C.M.P. Degree College (University of Allahabad), Prayagraj, UP, India

Indian feminism is a transformative movement dedicated to securing political, social, and economic equality for women. It challenges centuries of patriarchal domination and seeks to establish women's rights to education, property, employment, leadership, and self-expression. The movement has played a significant role in combating gender discrimination, domestic violence, sexual harassment, and other forms of oppression. From the nineteenth century onward, social reformers initiated efforts to improve the status of women through legal, educational, and social reforms. Although substantial progress has been made, women in India continue to face challenges such as unequal inheritance rights, gender-based violence, sex-selective abortion, and restrictive cultural practices. Indian society has traditionally assigned men and women unequal roles, reinforcing male dominance and female subordination. While many early reforms were led by men who opposed practices like child marriage and the denial of women's education, feminism gradually evolved into a women-led movement advocating autonomy and equal participation in all spheres of life. Influenced by ideals of liberty and equality, pioneers such as Savitribai Phule and Jyotirao Phule laid the foundation for women's empowerment and feminist thought in India.

Keywords: Feminism, Identity, Indian Society, Struggle

Native (En)Counters: Reading Vine Deloria Jr. in the Eastern Himalayas

Somket Lepcha
PhD Research Scholar
Department of English
Raiganj University, Raiganj, Uttar Dinajpur, West Bengal, India

Often confined to/by its pseudoscientific affiliations, Vine Deloria Jr.'s writings on Native American culture and religion have enormous referential potential for any critical work dealing with themes of loss, memory, and return. This paper is one such undertaking, reading Deloria's "God is Red," in the context of the Lepchas of the Eastern Himalayas - the ethno-histography of this Sino-Tibetan tribe of Sikkim and North Bengal is the primary focus, particularly the aftermath of the Lepchas' contact with the British administration and its affiliated institutions in the early decades of the 20th century. The research will postulate how indigenous knowledge systems redefine the volatile instability of the colonial encounter into articulations of a new belief system by showcasing how tribal myths and folktales can counter the all pervasive influence of a 'universal' Western religion. Deloria is instrumental here in grounding this experience firmly in categories 'natural' to the native while making minimal concessions to Western categories of representation. The inherent ambivalence and mimicry of the native-coloniser relationship are explored primarily through a geocritical lens, showcasing how religion is rewritten incessantly when robbed of its spatial context and pitted against ethnic identity markers.

Keywords: Indigenous Fiction, Collective Memory, Mythic Cartography, Geocriticism, Spatial Politics

The Colonised Female Body: Beauty Standards as Postcolonial Control

Sunny Kumari
Research Scholar
Department of Language, Culture & Society
SRM Institute of Science and Technology, Delhi-NCR Campus, Modinagar, Ghaziabad, UP, India

This paper examines how colonialism continues to shape feminine identity and bodily perception in postcolonial India through inherited beauty standards rooted in Eurocentric aesthetics. While precolonial Indian cultural imagination often associated divinity, strength, fertility, and spiritual beauty with darker or brown complexions, as reflected in the representations of Krishna, Kali, Draupadi, and other mythological figures, colonial modernity gradually reconstructed beauty around fairness, bodily thinness, facial sharpness, and controlled femininity. The paper argues that colonialism extended beyond territorial domination into the intimate emotional spaces of self-worth, desirability, and feminine visibility. Drawing upon the works of Frantz Fanon, Edward Said, bell hooks, Gayatri Chakravorty Spivak, and Judith Butler, this study explores how fairness culture, cosmetic industries, matrimonial preferences, cinema, and digitally filtered social media aesthetics reproduce subtle forms of emotional violence and aesthetic coloniality. It investigates how women internalize these standards through shame, self-surveillance, color anxiety, and emotional insecurity, transforming the female body into a site of psychological negotiation and postcolonial control. The paper further examines the contradiction between indigenous cultural memory and contemporary aspirational beauty culture, questioning how societies historically rooted in diverse aesthetic traditions normalized proximity to whiteness as social legitimacy. By linking colonial aesthetics with emotional violence, digital self-fashioning, and gendered identity formation, this study argues that modern beauty culture in India reflects the continuing afterlife of empire within everyday structures of desire, visibility, and feminine value.

Keywords: Postcolonialism, Beauty Standards, Emotional Violence, Aesthetic Coloniality, Feminine Identity, Fairness Culture

War Over Bodies for Land: Locating Repression and Resistance in Meena Kandasamy's *The Orders Were to Rape You*

Sayantani Mallick
Assistant Professor
Department of English
Sreenidhi Institute of Science and Technology (SNIST), Hyderabad, Telangana, India

This paper examines the intersection of material dispossession of land and the corporeal loss in the postcolonial ecocritical reading of Meena Kandasamy's 2021 book *The Orders Were to Rape You: Tigresses in Tamil Eelam Struggle*. The paper follows a three-fold analysis drawing on Agamben's Bare bodies, Prof. Nayar's Carnal Geography as a form of Ecoprecarity and Scarry's poetic remaking of the trauma. The paper investigates how women's bodies become material witnesses of loss of homeland and violating these bodies is synonymous with imperialist expansion of the postcolonial state. This neocolonial aggression does not cause land destruction but itself becomes an entangled matrix where the bodily and spatial boundaries collapse and the ecological vulnerability operates together with the gender-based violence. The final strand of argument analyses how the uncertainty of survival in the shared vulnerability can be navigated through poetic remaking of the world. The paper also foregrounds the analysis with empirical real-life data on state violence and climate-induced gender precarity in South Asia to reiterate the relevance of the material-corporeal axis of analysis and the urgency of the region it addresses.

Keywords: Material Ecocriticism, Corporeality, Carnal Geography, Gender-Based Violence, Poetic Remaking

Intersectionality and Internalized Racism in Toni Morrison's *The Bluest Eye*

Reema Supriya Kujur
Assistant Professor
Department of English
Simdega College, Simdega, Jharkhand, India

This paper studies *The Bluest Eye* through the concepts of Intersectionality and internalized racism. The paper explores how Toni Morrison portrays the struggles of African American women and children in a society shaped by sexism, racism, class discrimination and white beauty standards. The paper focuses particularly on the character of Pecola Breedlove, whose desire for having blue eyes reflects her internalization of white ideals of beauty and superiority. Morrison presents how social oppression affects the psychological condition and self-identity of Black individuals, especially Black girls. There is also the analysis of the intersectional oppression faced by women characters in the novel. Pecola experiences gender violence, racial discrimination, neglect, poverty and emotional abuse simultaneously. The rape committed by her father, Cholly Breedlove, further highlights the combined impact of patriarchy and racism on Black female bodies. Characters such as Pauline Breedlove and Geraldine also show internalized racism through their fascination for white culture, cleanliness, and beauty standards. Morrison exposes how dominant white ideology influences the thinking and behaviour of Black communities themselves. Morrison presents the tragic consequences of a society that values whiteness over Blackness and silences the experiences of marginalized Black girls. The paper concludes that the novel remains an important literary text for understanding race, gender, identity, and the lasting effects of social discrimination in African American life.

Keywords: Racism, Sexism, Gender Discrimination, African American

Embodying Earth: Postcolonial Healing, Gendered Trauma, and Eco-Decoloniality in Selected Contemporary Literature

Dr. Somasree Santra
Assistant Professor
Department of Language and Literature
Adamas University, North 24 Parganas, Kolkata, West Bengal, India

This research analyzes the association between postcolonial memory, bodily autonomy, and environmental justice through an eco-decolonial study of selected postcolonial literature. The research contends that postcolonial literary discourse demonstrates how imperialistic modernity changes both human bodies and land into spaces of epistemic control, violence, and extraction. This is rendered by positioning exploitation of ecology besides the historical governance of colonized bodies. Emphasizing primarily on *The God of Small Things* by Arundhati Roy, *Ceremony* by Leslie Marmon Silko, and *Nervous Conditions* by Tsitsi Dangarembga, the study examines how racialized and gendered bodies acquired colonial trauma and have become entwined with ecological dispossession. While concurrently envisaging manifestations of resistance entrenched in indigenous community healing, memory, and ecological consciousness, these works identify the body as a violence archive. By recuperating subdued connections between identity, language, and land, the research eventually argues that eco-decolonial literary discourse defies colonial and anthropocentric paradigms. Through feminist decolonial thought, postcolonial ecocriticism, and trauma theory, this research presents how literary narratives act not as a manifestation but as a restorative site for decolonial healing, ethical reparation, and historical remembrance.

Keywords: Environmental Justice, Postcolonial Ecocriticism, Gendered Bodies, Decolonial Healing, Eco-Decoloniality

Gendering the Forest:
Bon Bibi, Racialised Bodies, and the Refusal of Patriarchy in Jungle Nama

Ramandeep Kour
PhD Research Scholar
Mohanlal Sukhadia University Udaipur, Rajasthan, India

What happens when a forest goddess, not a god, decides who lives and who dies in the Sundarbans? This paper tries to answer that question by looking closely at Amitav Ghosh's Jungle Nama. I argue that Ghosh uses the figure of Bon Bibi to quietly but firmly refuse the usual patriarchal story where nature is something to be controlled, mined, or tamed by men. Instead of presenting the forest as a passive mother waiting for rescue or exploitation, Ghosh gives Bon Bibi real authority, she makes rules, punishes greed, and protects the poor. This is important because it flips the colonial and capitalist logic that treats both land and women's bodies as resources. The paper also looks at how gendered bodies suffer first when the environment is attacked. Dukhey's mother is a widow with no social standing, and her son is sent into the forest precisely because their family has no male protector or wealth. Her helplessness is not just personal; it is structural. Ghosh shows that in the postcolonial Sundarbans, the bodies of poor women and marginalised forest workers become the cheapest currency in the extractive economy. Meanwhile, the tiger-demon Dokkhin Rai represents a toxic, predatory masculinity that wants to consume without limit, and the merchant Dhona mirrors this same aggression in human form. Against them, Bon Bibi offers something different: not weakness, but rule- based guardianship. She does not eliminate danger, she negotiates with it.

Keywords: Ecofeminism, Postcolonial Ecocriticism, Bon Bibi, Gendered Bodies, Racialised Bodies, Patriarchy, Capitalism, Sundarbans

Somatic Geographies and Eco-Decoloniality: Mapping Trauma, Autonomy, and Environmental Justice in Postcolonial Narratives

Dr. Usha
Assistant Professor of English
Maharani Maheshwar Lata Sanskrit Vidyapeeth, Lohana, Madhubani, Bihar, India

This paper examines the intrinsic entanglement of geopolitical landscapes and physical human forms within postcolonial literature, framing both body and land as deeply historicized sites of colonial subjugation and active resistance. Grounded in the tenets of eco-decoloniality, the study demonstrates how imperial frameworks historically enacted a parallel violence: the cartographic enclosure and ecological extraction of indigenous environments alongside the biopolitical policing of gendered and racialized bodies. By analyzing selected postcolonial texts, this research illustrates how subaltern subjects reject Eurocentric binaries that separate nature from humanity, instead presenting a somatic geography where bodily autonomy is profoundly contingent upon ecological sovereignty. Furthermore, the paper investigates the dual architecture of trauma and memory, analyzing how ancestral landscapes retain the scars of historical violence while simultaneously serving as spaces for therapeutic reclamation. Ultimately, this study positions creative literature not merely as a passive register of suffering, but as an active, restorative archive. By weaving together environmental justice, material feminism, and trauma theory, the paper illuminates how contemporary postcolonial authors deploy narrative form to reclaim damaged ecologies and vulnerable bodies, mapping a collective pathway toward cultural healing and sovereign self-determination.

Keywords: Eco-Decoloniality, Bodily Autonomy, Somatic Geographies, Postcolonial Trauma, Environmental Justice, Biopolitics, Subaltern Memory

Memorialising the Memories of Partition: Trauma and Testimony in Aanchal Malhotra's In the Language of Remembering

Dr. Sharada Allamneni[1] & D. Usha Praveena[2]
Professor of English[1] & PhD Research Scholar[2]
Department of EOFL,
Vignan's Foundation for Science, Technology and Research, AP, India

Since the 1990s boom in Memory Studies, the field has evolved considerably from the notion of memory as a fixed product to that of a highly fluid and imaginative process in which memory is remade every time remembering happens. Aanchal Malhotra's 2022 book, In the Language of Remembering examines how memories carried forth by the descendants of the 1947 partition survivors (Indians, Bangladeshis and Pakistanis) have endured through the stories they continue to remember and tell. Whilst collecting and recording the testimonies of these descendants, Malhotra was struck by how her interviewees wanted to talk about the catastrophe though they had not personally witnessed or experienced it, but believed it has shaped their identities in many subtle ways. In recollecting their memories and recounting the stories heard from parents and grandparents, her interviewees could be seen reworking their past in relation to their current aspirations, anxieties or desires. The paper will examine how memory informs this relationship of the descendants to the calamitous event and how it continues to profoundly impact the way they think, feel and live in the present.

Keywords: Testimony, partition, memory, remembering, identity

Language, Dialect, and Social Stratification: A Sociolinguistic Analysis of Jagdish Prasad Mandal's *Pangu* and *Morpar*

Puja Kumari
PhD Research Scholar
Department of English, The Assam Royal Global University, Guwahati, Assam, India

This study examines the relationship between language, dialect, and social stratification in two novels by Jagdish Prasad Mandal- *Pangu* (2018), translated as *The Crippled* (2024) by Dr. Ram Ashish Singh and *Morpar* (2021) translated as *At the Turning Point* (2026) by Pradeep Pushpa. Situated within the socio-cultural landscape of rural Mithila, these novels portray how linguistic practices reflect and reinforce existing social hierarchies based on caste, class, occupation, and education. Mandal employs regional Maithili dialects, colloquial expressions, and culturally embedded speech patterns to create authentic representations of village life and to distinguish the social identities of his characters. In Pangu, linguistic variations correspond to caste-based divisions and unequal access to land and power, revealing how language functions as a marker of social status within an agrarian society. Similarly, Morpar depicts the linguistic consequences of migration, labor mobility, and changing socio-economic conditions, where interactions between rural and urban spaces reshape individual and collective identities. Through a sociolinguistic reading of these texts, the study demonstrates that dialect is not merely a medium of communication but a significant cultural resource through which social relationships, authority, exclusion, and resistance are negotiated. The analysis highlights Mandal's contribution to Maithili literature by illustrating how language reflects broader structures of inequality while simultaneously preserving regional identity and community consciousness. Ultimately, the study argues that Mandal's fiction offers valuable insights into the interconnected dynamics of language, social stratification, and cultural transformation in twentieth-century Mithila.

Keywords: Maithili Literature, Jagdish Prasad Mandal, Dialect, Language Variation, Social Stratification, Caste, Class, Sociolinguistics, Mithila, Regional Identity

Racialised and Gendered Bodies as Sites of Resistance in the Select Fiction of Ernest J. Gaines and Edwidge Danticat

Fatou Sylla GUEYE
PhD Research Scholar
Université Numérique Cheikh Hamidou Kane, Senegal

This paper explores the representation of racialised and gendered bodies in the fiction of Ernest J. Gaines and Edwidge Danticat. It examines how bodily experiences become sites of resistance, self-affirmation and identity reconstruction within postcolonial and diasporic contexts. Drawing on selected novels and short stories by both writers, the study investigates the ways Black bodies are marked by histories of slavery, racism, displacement, and social exclusion while simultaneously serving as spaces of resilience and cultural memory. Through a postcolonial and intersectional approach, the paper analyses how Gaines portrays African American characters confronting racial oppression during and after the Civil Rights era, whereas Danticat foregrounds the experiences of Haitian and Haitian-American women negotiating gendered violence, migration and cultural dislocation. The study argues that both authors challenge dominant colonial and racial narratives by reclaiming marginalized voices and affirming Black subjectivity. Their narratives reveal how the body functions not only as a site of trauma but also as an instrument of resistance, dignity, and social transformation. Ultimately this paper demonstrates that Gaines and Danticat contribute to contemporary decolonial discourse by reimagining racialised and gendered bodies as agents of empowerment and historical reclamation.

Keywords: Racialised Bodies, Gender, Self-Affirmation, Civil Rights Movement

Negotiating Gendered Dystopia: Politics of Control in Escape from a Postcolonial and Feminist Perspective

Dr. Padma Venkat. R
Professor of English
Lakireddy Bali Reddy College of Engineering, Mylavaram, NTR District, Andhra Pradesh, India

This paper examines Escape as a compelling representation of gendered dystopia, foregrounding the politics of control exercised over female bodies within an authoritarian social order. Situating the novel within a postcolonial and feminist framework, the study explores how systemic oppression and surveillance function as mechanisms of domination that resonate with colonial modes of governance. The narrative presents a world where women are reduced to objects of control, denied agency, and subjected to rigid patriarchal regulations, thereby reflecting the intersection of gendered subjugation and institutional power. Drawing upon the theoretical insights of Michel Foucault on power and discipline, and Gayatri Chakravorty Spivak on the silencing of the subaltern, the paper interrogates how language, surveillance, and social conditioning contribute to the internalisation of oppression. The protagonist's journey towards resistance and escape is interpreted as a metaphor for decolonisation, wherein reclaiming bodily autonomy and voice becomes an act of defiance against entrenched structures of control. The study highlights how dystopian fiction serves as a critical lens to expose contemporary anxieties surrounding gender injustice and the persistence of colonial ideologies in modern socio-political contexts. By analysing the interplay between power, gender, and resistance, this paper argues that Escape not only critiques patriarchal domination but also reimagines possibilities of liberation through acts of resistance. Thus, the novel emerges as a significant text for understanding the dynamics of control and the transformative potential of decolonial feminist discourse.

Keywords: Gendered Dystopia, Postcolonialism, Feminism, Power and Control, Surveillance, Resistance

Exploited Lives and Silenced Voices: Caste, Class, and Social Marginality in *Untouchable*

Pragyanshree Priyadarshini Hota
Postgraduate Student
Department of English
Utkal University, Bhubaneswar, Odisha, India

Mulk Raj Anand's *Untouchable* (1935) portrays the exploitation of lower-class people of society. It revolves around the central character Bakha, who is a young sweeper. Belonging from a lower scavenger caste, he has no respect in the society. Through the single day life of Bakha, Anand wants the readers to realize the extent to which a lower strata person's life can be traumatized. Bakha and his family perform the most degrading and humiliating work that is cleaning latrines and removing human waste, yet receive no fair wages, no respect, and no social mobility. Their labor sustains the society but still their lives are treated as disposable. The central figure itself becomes a marker of inferiority. He has to announce his presence in the streets to avoid polluting upper caste Hindus. He is denied access to public spaces like temples and wells. His accidental touch can lead to abuse and humiliation. His existence as a lower-class scavenger affects his daily life. Despite this much violence and humiliation, Bakha cannot protest injustice openly. Nobody inhis society is willing to listen to his suffering. He suppresses his words and feelings in front of the society and chooses to remain silent. He cannot even question the authority for such inequality towards him as it can cause violence or further humiliation. Upper caste characters use abusive language, while Bakha's speech is marked by hesitation and fear. This imbalance shows whose voice is dismissed as insignificant. Bakha's silence represents the collective silence of the oppressed class. Despite silencing, Anand gives Bakha consciousness and dignity. Bakha questions why he must suffer. He dreams of equality and modernity. Ideas like the flush system symbolize hope for change. This awareness is crucial. It shows that the oppressed are not voiceless by nature, but made voiceless by power structures.

Keywords: Oppressed, Humiliation, Scavenger, Abuse, Exploitation

Gendered and Racialized Bodies in Postcolonial Texts: A Study of Select Works of Tamil Dalit Writers

G. Senthil Kumaran
Assistant Professor of English & PhD Research Scholar
Government Arts & Science College, Kovilpatti, Tamilnadu, India

This paper investigates the representation of gendered and racialized bodies in postcolonial Dalit narratives, with a focus on the works of N.D. Rajkumar, Cho Dharman, and Sukirtharani. Utilizing qualitative textual analysis, the study is grounded in postcolonial and subaltern narrative theory, and it further incorporates critical insights from Julia Kristeva, Mikhail Bakhtin, and Frantz Fanon. The methodology integrates concepts of environmental justice, bodily autonomy, intertextuality, dialogism, and psychoanalysis to offer a multi-layered interpretation. Through close reading of primary texts, supported by Fanonian psychoanalysis, Kristeva's theory of abjection, and Bakhtinian dialogism, the paper examines how Dalit literature emerges as a powerful counter-narrative to "eco-casteism"—the systemic exclusion of marginalized communities from natural resources and the relegation of their bodies to spaces of toxicity and labor. By analyzing Cho Dharman's mythic reclamation of the owl and Sukirtharani's use of elemental metaphors, the study reveals the creation of a "Dalit ecology" that asserts physical sovereignty in the face of state-sanctioned and ritualized violence. The analysis encompasses a range of textual forms, including folklore, indigenous knowledge, and expressions of bodily autonomy, to show how these works challenge oppressive structures. The research concludes that in postcolonial contexts, reclaiming the land is inextricably linked to reclaiming the self, positioning Dalit literature as both a site of resistance and renewal.

Keywords: Environmental Justice, Bodily Autonomy, Postcolonial Dalit Narratives, Eco-Casteism, Gendered Racialization

Healing and Becoming: A Study of Toni Cade Bambara's *The Salt Eaters*

Gitanjali Nath
Independent Researcher
Goalpara, Assam, India

Toni Cade Bambara's *The Salt Eaters* (1980) explores Velma Henry's healing journey in the southwest community infirmary. Toni Cade Bambara puts a lot of emphasis on healing power showing how it helps a person to achieve wholeness by uniting the three spheres: mind, body and spirit. It is the story of the protagonist, Velma Henry, her healing journey under the guidance of Minnie Ransom and her eventual progress towards achieving wholeness. This paper aims to examine healing and how it operates across three spheres namely spiritual, physical and mental, facilitating personal becoming for Velma Henry and collective transformation in Claybourne. In the novel, Velma experiences a healing ritual, which is seemingly different from the western healing therapy. The argument asserts that healing is an interconnected process promoting individual and communal renewal, rooted in community strength and involving characters like Minnie, Obie, Sophie Heywood, Dr. Julius Meadows (Doc), Nadeen and Fred Holt. Velma, a Black activist, wife to Obie, and Transchemical worker, attempts suicide after burnout, betrayal, and systemic strain. In Claybourne's Southwest Community Infirmary, Minnie's afternoon ritual heals her, linking her journey with the town's resilience amid 1970s struggles- gender inequity, environmental threats, political apathy. Obie's reconciliation, Fred's witness, and the mud mothers' spiritual force shape this process.

Keywords: Healing, Collective Transformation, Community, Harmony, Wholeness

Body, Land, and Language: Decolonial Approaches to English Pedagogy for Tribal Communities

Pottam Mukesh
PhD Research Scholar
Centurion University of Technology and Management, Andhra Pradesh, India

This paper explores decolonial approaches to English pedagogy for tribal communities through the interconnected ideas of body, land, and language. Traditional English teaching often ignores tribal knowledge, local cultures, and indigenous languages. A decolonial approach challenges this by valuing learners' lived experiences, cultural practices, and connection to their ancestral lands. The study highlights how English can be taught through storytelling, movement, community participation, and land-based learning activities. Instead of replacing tribal languages, English is presented as an additional tool for communication, self-expression, and social empowerment. Such an approach respects indigenous identities while helping learners develop English language skills. By connecting learning with the body, the land, and local languages, this method creates a more meaningful and inclusive educational experience. It encourages students to take pride in their culture while engaging with the wider world through English. The paper argues that decolonial English pedagogy can support cultural preservation, strengthen community voices, and promote educational justice for tribal communities.

Keywords: Decolonial Pedagogy, English Language Teaching, Tribal Communities, Indigenous Knowledge, Land-Based Learning, Language and Identity, Cultural Preservation

Exploring Identity, Culture, and Social Roles in the Fiction of R. K. Narayan, Ruskin Bond & Sudha Murty

Pooja Molankar
PhD Research Scholar
Amity University, Mumbai, Maharashtra, India

This paper explores the interconnected themes of identity, culture, and social roles in the selected fictional works of R. K. Narayan, Ruskin Bond, and Sudha Murty with particular attention to the representation of gender and everyday social experience. The study examines how these authors portray individuals negotiating personal identity within culturally regulated spaces shaped by family expectations, morality, tradition, and social hierarchy. Through their depictions of ordinary life, these writers reveal the subtle ways in which gender roles are constructed, maintained, challenged, and transformed in Indian society. Narayan's fiction reflects the tensions between tradition and modernity within middle-class domestic and social structures, while Bond's narratives foreground emotional sensitivity, childhood innocence, and human relationships that often transcend rigid gender expectations. Murty's works present strong ethical concerns and evolving representations of women, highlighting education, independence, and social responsibility in contemporary India. Using a comparative and interdisciplinary approach, this paper investigates how identity is culturally produced and socially performed in these texts. The study contributes to broader discussions on gender discourse, cultural representation, and the transformation of social values in modern Indian English literature.

Keywords: Gender Roles, Identity, Culture, Social Roles, Indian English Literature, Gender Discourse, Cultural Representation, Tradition and Modernity

Masculine Vulnerabilities: Rethinking Anti-Colonial Heroism in Ngugi wa Thiong'o's *A Grain of Wheat* and Tsitsi Dangarembga's *Nervous Conditions*

Dr. Pierre Malick TINE
Post Doctoral Fellow
Department of English, Université Numérique Cheikh Hamidou Kane, Senegal

This paper challenges the idealized figure of the male anti-colonial hero through a comparative analysis of Ngugi wa Thiong'o's *A Grain of Wheat* (1967) and Tsitsi Dangarembga's *Nervous Conditions* (1988). While postcolonial criticism has examined colonial masculinity, the male liberation actor often remains uncritically celebrated as a resilient agent. Drawing on postcolonial feminist theory and decolonial affect studies, we will analyse protagonists' failures, betrayal, paralysis, and authoritarian fragility. Mugo's secret complicity, Gikonyo's emotional cruelty, Babamukuru's nervous rage, constitute structural critiques of patriarchal nationalism rather than mere character flaws. The paper argues that both novels systematically dismantle hegemonic masculinity as a model for liberation, showing that decolonization demands a thoroughgoing critique of racial patriarchal habitus as central not subsidiary, to revolutionary transformation. By foregrounding masculine vulnerability as a decolonial resource, the paper intervenes in the tendency to blend nationalist struggle with heroic resilience, offering a framework for liberation rooted in the acknowledgment of shame, interdependence, and the unfinished work of undoing patriarchy.

Keywords: Masculine Vulnerability, Anti-colonial Heroism, Patriarchal Nationalism, Decolonial Affect Studies, Liberation

Challenges of Family Unit among Schooling Married Women in Northern Nigeria

Dr. Abubakar Mohammed Gombe
Associate Professor of English, Gombe State University, Gombe, Nigeria

The increasing enrolment of married women in formal education in Northern Nigeria has created new dynamics within the family unit, often generating tension between academic pursuit and domestic responsibilities. This paper examines the challenges faced by schooling married women and their families in Gombe State. Anchored on Role Strain Theory and Gender Role Theory, the study adopts a qualitative approach. Data were collected through 55 in-depth interviews with married female students and 30 focus group discussions with husbands, mothers-in-law, and community leaders. Findings reveal five major challenges: 1) Severe role overload and time conflict between academic demands, childcare, and spousal duties; 2) Marital instability including communication breakdown, suspicion, and in some cases, domestic violence linked to perceived neglect; 3) Economic strain from tuition fees, childcare costs, and reduced time for income-generating activities; 4) Weak institutional support such as lack of creches, inflexible class schedules, and absence of counseling services; and 5) Socio-cultural resistance and stigma from extended family and community members who view women's schooling as deviation from tradition. Despite these challenges, women employ coping mechanisms including spousal negotiation, reliance on female kinship networks, and faith-based resilience. The paper argues that strengthening the family unit requires a multi-stakeholder approach: gender-responsive institutional policies, community sensitization through religious and traditional institutions, and couple-focused support programs. The study contributes to international discourse on women's education, family cohesion, and sustainable development in patriarchal contexts.

Keywords: Schooling, Married Women, Northern Nigeria, Gender, Education

Cartographies of Colonisation: Language, Representation and Ecological Horror in Joseph Conrad's *Heart of Darkness*

Lavanaya Singh
M.A. English (First Year)
Department of English
University of Delhi, Delhi, India

Heart of Darkness emerges from the imagination of a writer who has inhabited both positions that of the colonizer and the colonized, thereby rendering his work central to understanding the cartographies of colonialism mapped through language and representation. This paper seeks to examine Conrad's depiction of the "dark continent" by interrogating the politics of representation and the colonial language employed in the text. By employing Ngugi wa Thiongo's *Decolonising the Mind*: *The Politics of Language in African Literature* as a theoretical framework, this paper seeks to delineate the linguistic and literary colonisation of Africa alongside its geographical and political colonisation. Additionally, this paper argues that Conrad consciously participates in the colonial and hegemonic notion of image-making by evoking ecological horror in his work only to reinforce the prevailing portrayal of Africa as a "primitive" land inhabited by "savages," one that curdles the blood and induces enough horror to aid the imperial enterprise while keeping the other nations at bay.

Keywords: Linguistic Colonialism, Ecological Horror, Joseph Conrad, Decolonising the Mind

Gendered Violence in *Train to Pakistan* through Frantz Fanon's Theory of Racial Inferiority and Bodily Control

Tanay V.
Undergraduate Student
Department of Sociology
St. Joseph's University, Bengaluru, Karnataka, India

The Partition of India in 1947 was not only a political division but also a period of violence, displacement, and communal hatred. Women were the most vulnerable as their bodies were used as symbols of revenge and domination. Khushwant Singh's *Train to Pakistan* depicts the brutal face of Partition and the pain of the common people who got caught up in communal conflict. Gendered violence is the theme of the paper and Fanon's theory is used to understand it. Frantz Fanon noted that violence and domination are often executed through control and humiliation of bodies in conflict and oppressive societies. A qualitative and source-based method is adopted to show the fear, silence, emotional trauma and social vulnerability women had been through during the Partition. Besides that, the paper also discusses how patriarchy and communal violence together led to the intensification of women's suffering. The paper concludes that the novel not only presents the harshness of Partition but also exposes those systems of power that turn human bodies into instruments of violence and social control.

Keywords: Partition, Gendered Violence, Bodily Control, Communalism, Postcolonialism

Mapping the Unmappable: Female Embodiment and Decolonial Resistance in *Kaikeyi*

Gunjan Srivastava
PhD Research Scholar
Department of English and MEL
University of Allahabad, Prayagraj, UP, India

Although colonial rule has ended, its structures of power continue to shape our understandings of gender, identity, labor, and social hierarchy. The colonial system mapped not only territories but also women's bodies through patriarchal structures of surveillance, categorization, and reproductive control. This paper investigates decolonial resistance enacted through female embodiment and the questioning and subversion of gender norms in Vaishnavi Patel's novel *Kaikeyi* (2022). The novel is a mythical re-imagining of the life of Kaikeyi, one of the consorts of Dashratha from the Ramayana, who is often depicted as a malevolent stepmother of Rama. Patel's novel reclaims the body, voice, and agency of Kaikeyi through a decolonial re-imagining that resists the patriarchal and epistemic violence of canonical inscription. Drawing on the works of Maria Lugones, Walter D. Mignolo, Gayatri Chakravorty Spivak, and Sara Ahmed, this paper analyzes how the novel disrupts the patriarchal and colonial ideologies that confine women to domestic and reproductive roles. The paper explores how the political and domestic spaces are reorganized through sensory experiences, memory, desire and embodied forms of knowing. Ultimately, the narrative presents Kaikeyi as a shrewd political thinker, a gifted statesperson and diplomat, and a brave warrior whose body emerges as an archive of resistance and an unmappable site of political possibility.

Keywords: Decoloniality, Epistemic Violence, Coloniality of Gender, Resistance, Gendered Spaces, Mythical Retelling

Land, Body, and Memory: Eco-Decolonial Justice in *One Hundred Years of Solitude*

Md. Hasan Raza
School of Languages and Literature
Jawaharlal Nehru University, New Delhi, India

One Hundred Years of Solitude by Gabriel García Márquez is more than just a fiction. The story follows the slow, interconnected ruin of the earth, the physical person, and the shared knowledge under foreign control, this story is significant. The specific written document examines the environmental disaster of Macondo and the physical harm inflicted on people, including Rebeca, Úrsula, and the anonymous individuals in labour roles on the fruit farms. Many people believe that Gabriel García Márquez shows how the earth and the physical person are treated as ends in themselves, pursued through the same means of acquiring wealth. Drawing on theories of nature and freedom from colonial rule, this written document examines how the Buendía family's decline reflects the damage inflicted on the soil and rivers of Macondo. Experts claim that both the Buendía family and the earth are seen as disposable because of financial support from other nations and local male-dominated systems. The book treats humans from specific groups and women as areas of nature that can be taken over or wiped out. Pain has accumulated over many years because the residential area is treated rather than being a problem for just one person. The way this book is understood makes *One Hundred Years of Solitude* a structure for seeing how the safety of nature and the right to own one's physical person stay connected to the history of colonial rule. It has been observed that *One Hundred Years of Solitude* does more than recall the loss of possessions. The land is kept as a place where secrets are stored, where official records of the past refuse to be written and held, because it holds what official history ignores.

Keywords: Eco-decoloniality, Bodily autonomy, Postcolonial Memory, Environmental Justice, Gendered Violence, Magical Realism

Commodifying Land and Labor in *Hard Times* and *Petals of Blood*

Omar Cisse
PhD Student
Department of English
Université Numérique Cheikh Hamidou KANE, Dakar, Senegal

This paper comparatively examines how Charles Dickens's *Hard Times* and Ngũgĩ wa Thiong'o's *Petals of Blood* critique capitalist conceptions of land and labor within industrial and neocolonial contexts. Although separated by geography and historical period, both novels represent capitalism as a system that transforms human labor and communal land into commodified economic resources. In *Hard Times*, industrial capitalism reduces workers to measurable units within a utilitarian regime governed by productivity, calculation, and factory discipline. In *Petals of Blood*, neocolonial capitalism restructures land through privatization, debt, and market logic, displacing communal relations and intensifying social inequality after independence. Through comparative literary analysis, this paper argues that Dickens and Ngũgĩ expose capitalism not merely as an economic system but as an ideological structure that reorganizes social relations, human value, and access to space. A Marxist and postcolonial reading of the novels further reveals that the commodification of labor and land functions as a shared mechanism linking industrial capitalism and neocolonial capitalist expansion. Ultimately, the paper positions comparative literature as a critical method for revealing structural continuities between nineteenth-century industrial modernity and postcolonial capitalist development.

Keywords: Capitalism, Labor, Land, Comparative Literature, Commodification

Trauma, Stigma, and Resilience: The Social and Psychological Realities of Zainichi Koreans

Munish Mohammad
Research Scholar
Department of English
Dr. Bhimrao Ambedkar Rajkiya Mahavidyalaya, Anaugi, Kannauj, UP, India

The intertwined experiences of trauma, stigma, and resilience among Zainichi Koreans are examined in this paper. I would like to say that zainichi koreans' was a marginalized group that had ethnic minority rooted in Japan when it had colonial occupation of Korea approximately four decades from 1910–1945. The Zainichi Koreans were residing in Japan for generations but they had faced likely exclusions at the different strata of their lives such as social exclusion, institutional discrimination, identity conflict, and cultural alienation historically. This study highlights collective historical trauma—growing out of forced migration, labor exploitation, and statelessness after the war. The aforesaid social milieu had shaped the psychological and social realities continuously of the community. The paper scrutinises the role of stigma in reinforcing barriers to social mobility, partialities in educational institutions, in employment, and national belongings. By this social upheaval, individuals as a stigma are often compelled to conceal or negotiate their ethnic identity in day to day life. The paper throws light on the resilience revealed by Zainichi Koreans through different channels like cultural safeguarding, community harmony, political participation, and the emergence of hybrid identities that confront the rigid concept of nationality and heritage. Throwing light upon sociological and psychological standpoints, the study asserts that resilience among Zainichi Koreans is not merely an individual adaptive strategy but a combined process deep-seated in intergenerational survival and adjustment. The paper enhances the broader discussions by examining the tensions between discrimination and resistance, especially about diaspora identity, mental health of marginalized group, and the long-term social impacts of colonization in East Asia.

Keywords: Community, Harmony, Trauma, Asia, History

The Importance of Orality and Folk Narratives in Creating Indian Children's Literature

Meenakshi Rani
PhD Research Scholar
Department of English and Foreign Languages
Central University of Haryana, Haryana, India

Children's literature in India has its origins in oral tradition and folklore. The oral traditions which have been used by Indian society in the form of tales, songs, parables, and stories are being used as a way of passing on culture and morals of society to the kids through the ages. This essay focuses on investigating literary as well as cultural elements of the indigenous traditions of orality in relation to children's literature in India. The objective of this essay is to analyze how native oral tales helped serve as an effective instrument in educating children in terms of their morality, emotions, and language while passing on the legacy of local traditions, history, and socio-cultural identity of the people. Moreover, this essay will also discuss the changes and shifts from oral tradition to written literature along with the role of orality in modern literature aimed at children.

Keywords: Orality, Folk Narratives, Children's Literature, Indigenous Storytelling, Cultural Memory

The Female Body as a Contested Space in Han Kang's *The Vegetarian*

Megha P. M.
PhD Research Scholar
Postgraduate Department of English
Bishop Chulaparambil Memorial College, Kottayam, Kerala, India

This paper examines how the female protagonist's body is portrayed and given space to a world where the feminine is dominated. It becomes apparent how the female body is subjected to objectification, controlled and exploited by men in patriarchal and societal powers. Through the protagonist's refusal to eat meat, for example, it becomes apparent that her actions are a bodily rebellion against the roles expected of a woman by patriarchal society, rather than an issue with her dietary intake. Using feminist theories of the embodied woman, and her corporeal freedoms and agency, as well as postcolonial theories of subjectivity and power, this paper argues that by the end of the novel, the female body of the protagonist has disappeared, leaving behind only the space of her body, which had been the only space of freedom that she had. In destroying this space of freedom, however, Han Kang highlights the violence that is concealed behind the forces that require women to conform to the roles of women in patriarchal societies today.

Keywords: Bodily Autonomy, Female Objectification, Patriarchal Control, Feminist Resistance, Agency, Contested Space

Consuming Bodies and Ecologies in Ruth Ozeki's *My Year of Meats*

Priyanka Raj Verma
PhD Research Scholar
Banaras Hindu University, Varanasi, UP, India

Transnational neoliberal capitalism increasingly commodifies women's bodies, animal life, and ecological systems through seductive narratives of consumer freedom, domesticity, health, and media-driven pleasure. Beneath these seemingly empowering structures, however, lie interconnected forms of bodily regulation, ecological violence, and cultural domination. Through its representation of industrial meat production, mediated femininity, and the transnational circulation of American consumer ideology, *My Year of Meats* exposes the hidden violences embedded within global systems of consumption. The novel critiques how capitalist-patriarchal structures transform female embodiment, food cultures, and ecological life into consumable spectacles while simultaneously masking exploitation under the language of lifestyle, choice, and empowerment. Furthermore, the text engages with broader postcolonial concerns by revealing the unequal cultural and economic power relations underlying the global dissemination of American consumer culture within Japanese social space. By linking bodily autonomy with environmental justice, Ozeki foregrounds the interconnected exploitation of women, animals, and nature within transnational capitalist modernity.

Keywords: Ecofeminism, Environmental Justice, Bodily Autonomy, Transnational Capitalism, Consumer Culture, Ruth Ozeki

Spatiotemporal Trajectories of Terror: Traumatic Experiences of Internally Displaced Persons in Soji Cole's *Embers*

Amarachi Gloria Chimezie
Assistant Lecturer
Department of English and Literary Studies
Alex Ekwueme Federal University, Ebonyi State, Nigeria

According to UN 2012 report, Africa has the highest number of Internally Displaced Persons (IDPs) globally. Nigeria topped the chart in 2014 with 3.3 million IDPs, a figure aggravated largely by Boko Haram insurgency. Differing from earlier literary studies which focused on socio-economic discourse of migration in Nigeria, this paper investigates the representations of forced internal migrants in IDP camps as a result of terrorism, in Soji Cole's *Embers,* to underscore the temporal, spatial and traumatic dimensions of their experience. Examining the geographical vulnerabilities of the victims, the paper argues that each space-governed and ungoverned- constitutes a downward spiral of their trauma. Leaning on the concept of space and time in postcolonial theory, the study unveils the impact of terrorism in disrupting and reframing IDPs' sense of personhood. Exploring the playwright's dramaturgy to explicitly capture life in IDP camp, the study discusses the complicity of government and the military in subverting the essence of displaced persons' camps and concludes that, time and space worsen the plight of the victims, as each spatial and temporal shift upsets their psyche and changes their worldview.

Keywords: IDPs, Space, Time, Terrorism, Trauma

Eco-Decoloniality and the Resistant Female Body in "Draupadi" and "Hunt"

Dr. Rajani Sharma
Assistant Professor
Department of English
Vardhaman College, Bijnor, UP, India

This paper examines the intersection of eco-decoloniality, environmental justice, and the resistant female body in Mahasweta Devi's "Draupadi" and "Hunt." Focusing on the experiences of Adivasi women, it explores how the exploitation of indigenous land and the violation of female bodies operate as interconnected forms of colonial, patriarchal, and state violence. Through Dopdi Mejhen's defiant resistance in Draupadi and Mary Oraon's assertion of bodily autonomy in Hunt, Devi reconfigures the female body as a powerful site of agency and decolonial resistance rather than victimhood. Drawing on ecofeminism, postcolonial theory, subaltern studies, and decolonial ecocriticism, the paper analyzes the symbolic relationship between ecological dispossession and gendered oppression. It argues that Devi foregrounds the inseparability of land, body, and identity, presenting them as crucial sites of struggle, survival, and resistance. Ultimately, the study demonstrates how her narratives challenge dominant structures of power and envision an eco-decolonial framework of justice rooted in indigenous experiences.

Keywords: Eco-decoloniality, Mahasweta Devi, Draupadi, Hunt, Ecofeminism, Adivasi Studies, Resistance, Environmental Justice

The Gendered Body in Postcolonial Women's Fiction: A Comparative Study of the Selected Works of Anita Desai and Jean Rhys

Shyamli
PhD Research Scholar
Department of English
Usha Martin University, Ranchi, Jharkhand, India

The representation of the female body in postcolonial literature serves as a powerful site for examining the intersections of gender, colonialism, identity, and resistance. This paper explores the concept of the gendered body in the selected works of Anita Desai and Jean Rhys, two prominent postcolonial women writers whose narratives foreground the lived experiences of women negotiating patriarchal and colonial structures. Through a comparative literary approach, the study investigates how the female body becomes a contested space where issues of displacement, trauma, psychological alienation, and cultural identity are negotiated. Drawing upon postcolonial feminist theory, particularly the works of Gayatri Chakravorty Spivak, Chandra Talpade Mohanty, and Judith Butler, the paper analyses how both authors challenge dominant colonial and patriarchal discourses by portraying women's bodies not merely as objects of oppression but also as sites of agency and resistance. While Jean Rhys exposes the racialised and marginalised female body within the colonial Caribbean context, Anita Desai examines the emotional and psychological constraints imposed upon women in postcolonial India. By comparing these distinct yet interconnected literary landscapes, the study argues that the gendered body functions as a crucial medium for articulating identity, reclaiming voice, and resisting hegemonic narratives. Ultimately, the paper contributes to contemporary discussions on decolonial feminism and postcolonial literary studies.

Keywords: Gendered Body, Postcolonial Feminism, Anita Desai, Jean Rhys, Identity, Resistance, Comparative Literature

Remembering the Wounded Self: Memory, Trauma, and the Reclamation of Human Dignity in Viktor Frankl's *Man's Search for Meaning* and Maya Angelou's *I Know Why the Caged Bird Sings*

Tasmiya Maryum
PhD Research Scholar
Department of English
Usha Martin University, Ranchi, Jharkhand, India

Memory is a powerful literary device that preserves lived experiences, shapes identity, and enables healing in the aftermath of trauma. This paper presents a comparative study of Viktor Frankl's *Man's Search for Meaning* and Maya Angelou's *I Know Why the Caged Bird Sings* to examine the common thematic role of memory in confronting suffering and reclaiming human dignity. Although rooted in different historical and cultural contexts—the Holocaust and racial segregation in the United States—both texts portray memory as a means of survival, resistance, and self-reconstruction. Situated within the conference sub-theme "Trauma, Memory and Healing through Literature," the study explores how bodily experiences of violence, oppression, and marginalisation are transformed through remembrance into narratives of resilience and hope. Drawing on trauma and memory studies, the paper argues that memory functions not only as a record of pain but also as a restorative force that challenges silence and bears witness to injustice. By comparing these autobiographical narratives, the study highlights literature's enduring role in healing, preserving collective memory, and affirming the resilience of the human spirit across diverse contexts.

Keywords: Memory Studies, Trauma Studies, Autobiographical Narratives, Holocaust Literature, African American Literature, Witnessing

From Bodies to Landscape: Environmental Justice and Postcolonial Resistance in the Writings of Arundhati Roy

Insha Jamil
PhD Research Scholar
Department of English
Sarala Birla University, Ranchi, Jharkhand, India

This paper highlights the relationship between environmental issues and postcolonial resistance in the works of Arundhati Roy, exposing the environmental exploitation and the oppression of the marginalized community. This paper explores how Roy's writing correlates gender, caste, class, religion and state power, drawing on postcolonial ecocriticism, environmental justice and feminist criticism. This paper justifies how environmental exploitation greatly affects the lives of the marginalised community, who are greatly dependent on nature for their livelihood. Roy portrays the landscape not only as a natural physical setting but as a politically impacted setting that has witnessed a history of state power, caste, religion and gendered oppression. On the other hand, her writings provide an alternative space of belonging, identity and resilience. This paper traces the movement from bodies to landscape by highlighting the exploitation of the environment and people such as women, Dalits, and Hijras, based on caste, sex and religion. This paper contributes to the postcolonial society dealing with environmental degradation and preservation, the oppression of marginalized and postcolonial resistance.

Keywords: Environmental Justice, Postcolonial Ecocriticism, Bodily Autonomy, Gendered Bodies, Postcolonial Resistance

Eco-decoloniality: Land and Environment through Postcolonial Literature

Urvi Yadav
Postgraduate Student
Department of English and Modern European Languages,
University of Allahabad, Prayagraj, Uttar Pradesh, India

The world has always considered the impact of colonialism on the colonized countries. The postcolonial literature talks about the colonized countries that suffered the loss of culture, land, environment, traditions, and identity due to the brutal oppression by the hands of colonizers. However, there are other groups who have suffered a major oppression both from the hands of colonizers as well as the mainstream population of their own countries. This paper seeks to understand how Indian marginalized (the Adivasi) communities try to present their plight through their own Adivasi literature. It aims to understand how the texts written by Mahasweta Devi, Jacinta Kerketta and Nirmala Putul combine the daily struggles of Adivasi community, their relationship with land and environment and the plight of tribal women to explain the broader picture of eco decoloniality. It also focuses on how the theme *of Jal, Jungle and Jameen* – specific tribal vocabulary, and anthems like "*Gaon Chodab Nahi*", with its own unique oral traditions, folklores and songs play a crucial role in asserting their own unique identity and experiences.

Keywords: Ecodecoloniality, Postcolonial literature, Jal, Jungle and Jameen, Adivasi Literature, Oral traditions

Legal Narratives Vs Ecological Reality

Nandana Chaurasia
Postgraduate Student
Department of English and Modern European Languages,
University of Allahabad, Prayagraj, Uttar Pradesh, India

This paper examines the tension between legal discourse and ecological reality through a literary and ecocritical study of the Supreme Court's Aravalli verdict and the dynamic surrounding it. The Aravalli range, one of the oldest geological formations in the world, functions not merely as a physical landscape but as an ecological archive, cultural memory, and symbolic frontier between development and environmental preservation.

The study investigates how legal language constructs the environment through administrative definitions, scientific terminology, and regulatory frameworks, often reducing living ecosystems into measurable categories. The controversy surrounding the "100-meters definition" of the Aravalli Hills illustrates how law can transform ecological complexity into technical abstractions. This paper argues that legal narratives frequently privilege extractive development and bureaucratic rationality over ecological community and environmental justice.

Using ecocriticism, environmental humanities, postcolonial ecology, and discourse analysis, the paper studies judicial orders, environmental reports, media narratives, activist responses, and literary representations of landscape. It also explores how literature functions as a counter-narrative that restores emotional, ethical, and cultural dimensions erased by legal language.

The paper concludes that environmental protection cannot rely solely upon technocratic legal frameworks. Ecological justice requires interdisciplinary engagement that includes literature, indigenous memory, oral traditions, ethics, and ecological consciousness.

Keywords: Ecocriticism, Aravalli Hills, Environmental Justice, Legal Narrative, Ecological Reality, Mining, Environmental Humanities, Postcolonial Ecology

Journals of WAAR

Akshara

An International Refereed Research Journal of English Literature and Language
ISSN: 0975-5373; E-ISSN: 2583-4738

https://www.aksharajournal.org/

Akshara was founded in 2007 by Dr. Vijay Kumar Roy and Dr. Subodh Kumar Sinha in fond memory of Professor Shankaranand Palit, the most revered teacher of English at Lalit Narayan Mithila University, Darbhanga. Its first issue was published in May 2009 by Academic Studies and Research Association, Darbhanga in print version. In 2018, it became part of the World Association of Authors and Researchers. From 2022 it is also published online.

It aims at providing an international forum for teachers and researchers for dissemination of high-quality research. It accepts scholarly articles on a wide range of authors and literary texts in English besides literary criticism and applied linguistics. It also accepts original short stories, poems, interviews, and reviews of the recently published books. It is an open access journal published annually in May and submissions are open round the year. All submissions, following the Guidelines for Authors should be emailed to the editor-in-chief. Please visit the website for more information.

Ars Artium

An International Refereed Research Journal of English Studies and Culture
ISSN: 2319-7889; E-ISSN: 2395-2423

https://www.arsartiumjournal.org/

Ars Artium was founded in 2012 by Dr. Vijay Kumar Roy. It was first published in January 2013 in print version and from 2015 it is also published online. It aims at providing an international forum for dissemination of knowledge through scholarly and critical articles of broader significance covering a wide range of authors and literary texts in English along with literary criticism, applied linguistics, and culture and society of global significance. It also accepts original poetry and reviews of recently published books. Contributions to the journal are open for all teachers, researchers, reviewers and creative writers. All submissions, following the Guidelines for Authors, should be emailed to the editor-in-chief. Please visit the website for more information.

Events
https://www.waoar.org/events/

Gallery
https://www.waoar.org/gallery/

Press Release
https://www.waoar.org/press-release/

YouTube
https://www.youtube.com/@AEWFoundationInd

Facebook (WAAR)
https://www.facebook.com/groups/160120351296491

Facebook (AEW Foundation)
https://www.facebook.com/groups/890531723825736

Benefits for the Members of the World Association of Authors and Researchers

Membership of the Association is compulsory for the contributors of *Ars Artium*, *Akshara*, and *Newsletter* of WAAR. All registered members of the Association are encouraged in publication of their research articles, poems, short stories, interviews, and reviews of recently published books in these journals and newsletter subject to the originality, novelty, quality, scope and significance of the content. They are eligible for the benefits in subscription fees of the hard copies of the journals. They are also eligible to get discount in registration fees of conferences organised by the Association. Details of the Life Members are made available on the website of the Association. Books published by the Life Members are enlisted in the Publications section of the website for increasing the readership. For more information about the membership, please log in to: http://waoar.org/become-a-member/ and for the membership fee log in to: https://www.waoar.org/become-a-member/membership-fee/.

Some Useful Publications

- Roy, Vijay Kumar, editor. *Indian Literature in English Translation* (MAEN-116(N)). Prayagraj: Uttar Pradesh Rajarshi Tandan Open University, 2025. (ISBN: 978-93-47819-36-0)
- Roy, Vijay Kumar, editor. *English Language Teaching: Global Perspectives*. New Delhi: Paragon International Publishers, 2025. (ISBN: 978-93-94964-37-2)
- Roy, Vijay Kumar, editor. *African Literature and Culture*. New Delhi: Paragon International Publishers, 2025. (ISBN: 978-93-94964-13-6)
- Roy, Vijay Kumar, editor. *A Companion to African Literature*. New Delhi: Paragon International Publishers, 2024. (ISBN: 978-93-94964-67-9)
- Aharoni, Ada, and Vijay Kumar Roy, editors. *Human Trafficking and Modern Slavery: IFLAC Anthology*. United Kingdom: Amazon Kindle, 2021. (ASIN: B09MYWT3LC; ISBN: 979-8775435080)
- Aharoni, Ada, and Vijay Kumar Roy, editors. *Anti-War and Peace: IFLAC Anthology*. Israel: Amazon Kindle, 2018. (ISBN: 978-1980971948; ASIN: B07CRJSFQ6)
- Roy, Vijay Kumar, editor. *The Social, Cultural and Spiritual Dimensions of Modern Indian Poetry in English*. United Kingdom: Cambridge Scholars Publishing, 2017. (ISBN: 978-1-4438-7968-2)
- Roy, Vijay Kumar. *Realm of Beauty and Truth: A Collection of Poems.* New Delhi: Authorspress, 2016. (ISBN: 978-93-5207-250-7)
- Aharoni, Ada, and Vijay Kumar Roy, editors. *Anti-Terror and Peace: IFLAC Anthology*. Israel: Amazon Kindle, 2016. (ASIN: B01GK74UKC)
- Roy, Vijay Kumar, editor. *Post-Independence Indian Poetry in English: New Experimentation*. New Delhi: Alfa Publications, 2015. (ISBN: 978-93-83292-36-3)
- Kumar, T., and Vijay Kumar Roy, editors. *Comparative Literature: Critical Responses.* New Delhi: Alfa Publications, 2014. (ISBN: 978-93-83292-41-7)
- Panwar, D., and Vijay Kumar Roy, editors. *Contemporary Indian Fiction in English: Critical Studies.* New Delhi: Alfa Publications, 2013. (ISBN: 978-93-82302-98-8)
- Roy, Vijay Kumar, and V. Lakshmi, editors. *Value Education and Professional Ethics: An Anthology.* New Delhi: Jnanada Prakashan, 2013. (ISBN: 978-81-7139-555-2)
- Roy, Vijay Kumar, editor. *English Language Teaching: New Approaches and Methods*. New Delhi: APH Publishing Corporation, 2013. (ISBN: 978-93-313-1998-2)
- Mohammed, S., and Vijay Kumar Roy, editors and translators. *Hindi- Speak with the Hearts of Indians* by K. Sekhar, Addis Ababa, Ethiopia: Littmann Book, 2013. (ISBN: 978-99944-880-4-9)
- Roy, Vijay Kumar, editor. *The Melodies of Immortality*. (An Anthology of Poetry). New Delhi: Alfa Publications, 2012. (ISBN: 978-93-81465-78-3)
- Roy, Vijay Kumar, editor. *Spiritual Poetry of India in English Translation*. New Delhi: Alfa Publications, 2012. (ISBN: 978-93-8146-577-6)
- Roy, Vijay Kumar, editor. *Contemporary Indian Spiritual Poetry in English: Critical Explorations*. New Delhi: Alfa Publications, 2012. (ISBN: 978-93-81465-69-1)
- Roy, Vijay Kumar, editor. *Teaching of English: New Dimensions*. New Delhi: Alfa Publications, 2012. (ISBN: 978-93-8146-5-52-3)
- Roy, Vijay Kumar, and V. Lakshmi, editors. *Humanities and Social Sciences: The Quintessence of Education*. New Delhi: Arise Publishers & Distributors, 2012. (ISBN: 978-93-81031-98-8)
- Roy, Vijay Kumar, editor. *Indian Poetry in English: A Comprehensive Study*. New Delhi: Adhyayan Publishers, 2011. (ISBN: 978-81-8435-277-1)
- Roy, Vijay Kumar, editor. *Women's Voice in Indian Fiction in English*. New Delhi: Adhyayan Publishers, 2011. (ISBN: 978-81-8435-275-7)
- *Aesthetic of John Keats: An Indian Approach.* New Delhi: Adhyayan Publishers, 2010. (ISBN: 978-81-8435-202-3)
- *Premanjali* (A Collection of Poems in Hindi). New Delhi: Adhyayan Publishers, 2009 (2nd ed. 2012). (ISBN: 978-81-8435-141-5)

***

Human being is the crown and glory of God's creation. He is capable of achieving many things that he dreams and desires. Among all, the service to humanity is the highest order of achievement. So on the way to his personal good, he should also realize his duty and responsibility towards the well-being of others. It can be done in various ways. One of them is exchange of scientific, scholarly and spiritual knowledge. The World Association of Authors and Researchers (WAAR) is a forum for the same. It welcomes the writers, poets, editors, critics, translators, reviewers, researchers and all those engaged in critical and creative endeavours directly or indirectly throughout the globe and wish to strengthen the culture of reading, writing, and effective and fruitful discussion.

Learning does not accept boundaries. It accepts views and reviews coming from all corners of the world with the sole purpose of attainment of knowledge. It respects and follows the concept of oneness in all. The attainment of oneness liberates the unifying forces and brings all fragrances of life together to make our heart beautiful – the cause of everlasting joy. It is essential and one needs it in order to bring smiles on every face and establish peace and harmony – the soul of human existence.

I hope the Association will remain a source and centre for exchanging research and creative and critical thought.

Prof. Vijay Kumar Roy
President, World Association of Authors and Researchers

World Association of Authors and Researchers
https://www.waoar.org/

ISBN: 978-93-94964-14-3