



Ministry of Culture
Government of India



65th All India English Teachers' Conference

*Under the aegis of
The Association for English Studies of India*

*On
English and Literatures in English :
Emergence, Essence and Presence*

November 24-26, 2022

Patron

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Organized by
Department of English
Nava Nalanda Mahavihara, Nalanda
(Deemed to be University, Under Ministry of Culture, Government of India)

NAVA NALANDA MAHAVIHARA, NALANDA: The inspiration behind the establishment of this University (Mahavihara) was to develop a centre of higher studies in Pali and Buddhism along the lines of ancient Nalanda Mahavihara. In order to actualize the vision of Dr. Rajendra Prasad, the Nava Nalanda Mahavihara was established by the Government of Bihar in the year 1951. Ven. Bhikkhu Jagdish Kashyap was the founder Director of Mahavihara.

Keeping in view the deep veneration for the place from all corners of the Buddhist world and also to provide impetus to its overall development of the Nava Nalanda Mahavihara, the erstwhile Department of Culture, Ministry of Human Resource Development, Govt. of India, New Delhi, took over the Institution under its control in the year 1994.

Subsequently, in the year 2006, the erstwhile Ministry of Human Resource Development (Department of Higher Education) Govt. of India, on the recommendation of UGC, declared the Nava Nalanda Mahavihara, Nalanda as a Deemed to be University. Since then, the Nava Nalanda Mahavihara is functioning as a Deemed to be University under the Ministry of Culture, Govt. of India, New Delhi.

The present campus of Nava Nalanda Mahavihara is situated on the southern bank of the historical lake, Indrapushkarni. Close to the northern bank of the lake lie the ruins of the ancient Nalanda Mahavihara.

The academic activities of the Mahavihara include teaching, research, and publications. From its very inception, Nava Nalanda Mahavihara is laying special emphasis on the research and publication projects and as a result, it has been successful in the publication of complete set of the Pali Tipitaka (forty-one volumes set) in Devanagari script for the first time.

Nava Nalanda Mahavihara aims to educate people with character, ability, skill, culture and consciousness desirable for the human conduct and help others to become humane which is very much required in the present troubled world. Thus, the idea is not limited to facilitate and promote only critical intellectual engagement like other streams of learning, but the idea of Mahavihara is to have critical engagement with different traditions of thought and its great variety of expression, modes of understanding human condition and predicament and the incredibly diverse inanimate and non-human living world by value-based education and practice in a holistic perspective.

ASSOCIATION FOR ENGLISH STUDIES OF INDIA: In the early 1930s, Indian scholars of English literature began to feel the need of a platform where scholars of English literature of the country could assemble to discuss and decide various issues related to the English teaching and research in India. As a result, the first formal association was formed at Allahabad University in the year 1937 and with the passage of time the Association took its shape as the Indian Association for English Studies (IAES) and finally the Association for English Studies of India (AESI). Keeping in view the aims and objectives of the AESI, its Governing Body plans and executes its academic activities.

Organizing an Annual Conference once in a year at any part of India is one of the major activities of the Association. So far sixty-four such Conferences have already been organized successfully in different parts of India. The official website of the AESI is www.aesi-india.org which can be accessed to get the

information about various types of its memberships offered by it and other academic activities, like the publication of *The Indian Journal of English Studies*, Conferences organized by it and so on and so forth.

CONCEPT NOTE: Keeping in view the pervading spirit and emphasis of Nava Nalanda Mahavihara as well as the objectives of The Association for English Studies of India, the organizers of the 65th All India English Teachers' Conference (AIETC) have decided the theme of the Conference to be "*English and Literatures in English: Emergence, Essence and Presence*".

The ambit of English Language and Literature is not only very vast but organically ever-growing in nature and scope also. If any thought of an individual, a community and a locality wish to be global, it needs to be expressed, translated and transcended in English. And English, keeping its basic respect intact for the grammar and usages of Queen's English, has replicated itself with variations in various versions since its primordial journey started from the British Isles and consistently spread over all the continents of the earth. As a result of some historical, political and linguistic phenomena, English literature has become one of the 'Literatures in English'. Literatures, appeared in any language, inherit all the characteristics of Behavioral Sciences in their contents and presentations." No man is an island entire of itself; everyone is a piece of the continent, a part of main." Seeking help from John Donne and extending his thought of 'unity in diversity' and 'everything affects everything', it can be assuredly underlined that during the emergence of English language and Literature from the old period to the contemporary one, they have not lost their essence of assimilation and integration that helped them to reach almost all parts of the globe. The all-pervasive presence of English and English literature as well as Literatures in English across the world is a sure sign of their syncretic temperament and strive for perfection and natural variations. In literature, we have witnessed a vertical growth from the age-spirits of mysteries, oracles, miracles to moralities and then to social reality and now to individual entity and identity at the level of contents and a horizontal proliferation of literary genres – poetry (epic, ode, lyric, sonnet, ballad, haiku etc), prose (novel, novella, non-narrative fiction, short story, essay, memoirs, travelogue, satire etc.) at the level of their presentations across the world that have blurred the boundaries of genres and changed them into an "open jail".

In its long journey, it has oscillated between the extremes of creationism and evolutionism, theism and atheism as well as agnosticism, polytheism to monotheism, universalization and parochialisation of Little and Great traditions, purities (inbreeding) and impurities (hybridization), localization and globalization or glocalization but the strains of dynamic stability can be traced easily. And in this regard, the early found and felt dichotomy of the East and the West is no longer traceable at the subterranean layers, though, at the surface level, we find the 'unlikeness' that is because of culture, which is, as a construct and a reality, a blend of man, milieu and moment. Naturally literature as a cultural product can be described as a reflection of culture and a reflection on culture too. Despite having such understanding created by Literatures in English at the global level and optimum level of communication facilities ensured with the help of English language and technology, we are

fighting war even in the age of 21st century. This is a failure on the part of our human civilization and culture. This may be for the reason that any text is a political one at first through which we wish to rule over the minds of each other either by persuasion or confusion or coercion that ultimately results into the endless divisions of Haves and Have nots, Master and Slave, 'Dalit' and 'Lalit', Centre and Margin, Theist and Atheist and so on and so forth. Literature is intended to help us learn how to share the earth together. What 'English Studies of India' can offer to world? To study the dominant strains of syncretic thoughts of India (also known as idea of India) and place them before the world can be the main motto of it as the people across the world have started to listen to us which is noticeable in the recognition of Tagore's Geetanjali and Geetanjali Shree's Tomb of Sand. We can make us and them aware of the resonance of Krishna, Buddha and Kabir in which the world has started showing serious interest as they have found some clues to solve the material (poverty and climate justice) and spiritual (meaninglessness in life and living) crises of the earth.

As the theme of the Conference is very much indicative and inclusive in nature and scope as to the English Studies, which has become an umbrella term that embraces all aspects of English language, literature and Linguistics, we invite research papers from every aspect of them and of any strain and terrain however some of the focused areas as sub-themes are being mentioned below:

1. Metaphysics & Spirituality
 - Buddhism and Literatures in English
 - Influences of Upanishad & Bhagvadgita on World Literature
 - Influences of Pali Literature on World Literature
 - Studies of Kabir at Global Level
2. South Asian Literature in English
3. Subaltern/Protest voice in Literature
 - Women Studies & Feminism
 - Dalit/ Black Literature/Tribal Literature
 - Transgender (LGBTQ+)
 - Children & Adolescents
 - Minorities
4. Cultural Studies- Gender, Race, Class, Myth, History, Ethnicity
5. Eco-criticism & Environmentalism
6. Pandemic Literature
7. War, Terrorism and Partition Narrative
8. Diasporic Literature & Cross-cultural Crises
9. Comparative Literature
10. Commonwealth and Post-colonial Literature
11. Fourth World Literature/ New Literatures
12. Literary Theory & Criticism
 - Indian Classical Theory
 - Western Classical Theory
 - Contemporary Theory
13. Film as a new form of Literature
14. Translation Studies and their applications in transcreations

15. Growing paradigms in ELT
 - Problems and Prospects
 - Rural - Urban Divide
 - Use of ICT in ELT
16. Journey of English Language and its future
17. Linguistics
 - Search for a human language
 - Socio linguistics & Psycholinguistics
 - Computational linguistics
18. Digital Humanities

Any other area related to the theme of the conference.

GUIDELINES FOR SUBMITTING THE RESEARCH PAPERS:

The scholars who are interested to participate in the 65th All India English Teachers' Conference under the aegis of the AESI, are strictly advised to prepare and submit their Research Papers as per the following guidelines:

1. Papers for presentation in the 65th All India English Teachers' Conference under the aegis of the AESI will be accepted in MS Word only;
2. Font of the paper must be typed in Times New Roman, in font size 12 for regular text and 14 font for titles with double spacing;
3. The maximum word limit of a Paper is 2500-3000, including abstract in 200 words;
4. The paper must have Abstract followed by keywords;
5. Latest MLA Style (8/9 Edition of MLA Handbook) must be used for all citations in the Papers;
6. Names of authors may be put only at the right margin of the page below the main title and short biographical note with email and contact number at the end of the Paper;
7. Research Papers without registration fees shall not be accepted;
8. The accepted full papers complete in all respect must be submitted at the earliest;
9. Abstract & Complete Research papers must be sent through the following link
<https://forms.gle/AqCKXJDRwZPUAiG87>
10. Hard Copy of research papers must be submitted at the time of presentation in the Conference;
11. Last but not the least, it is mandatory to mention the broad area of the sub-theme of the Conference.

IMPORTANT DATES

Last Date for submission of the Abstract	15.08.2022
Abstract Confirmation	20.08.2022
Last date for submission of Delegate Fee and Registration Form	15.09.2022
Submission of the full Paper	10.10.2022

AESI MEMBERSHIP: The All India English Teachers' Conference is open to the members of the Association for English Studies of India only. Therefore, those who want to participate in the Conference should have the membership of the Association. They should send Rs. 3025/- for Life Membership or Rs. 325/- for Annual Membership. The payment of fee should be made in favour of "The Association for English Studies of India". The cheque or DD along with personal details should be sent to Dr. Shiv Kumar Yadav, Treasurer, AESI, Department of English, College of Commerce, Arts & Science, Patna -800020, BIHAR, (Mobile: 9431077224). NEFT/RTGS or any other mode of payment can be opted. Details of the Account are as follows:

Name of the Account: Association for English Studies of India.

Bank: Punjab National Bank

Branch: C. M. College, Darbhanga

Account No.: 4649000100014757

IFSC: PUNB0464900

The proof of the deposit along with personal details should be sent to the Treasurer through email:

drsky1965@gmail.com/shivkiratpur@rediffmail.com

For further details the official website of the Association (www.aes-india.org) can be visited.

It is to be noted here that the AESI Membership Fee is different from the Delegate Registration Fee. The former is collected by the AESI itself while the latter by the Local Secretary of the Conference. To be a participant of AIETC, it is mandatory to have membership (AM/LM) of AESI.

Registration Fee	On/ Before	Spot Registration
Delegate (With Accommodation)	5500/-	6000/-
Delegate (Without Accommodation)	4500/-	5000/-
Research Scholar (With Accommodation)	4000/-	4500/-
Research Scholar (Without Accommodation)	3000/-	3500/-
Local Student	1500/-	2000/-
Each Accompanying Person	4500/-	5000/-

NOTE: Every member, except the Conference President must pay the registration fee. Scanned copy of Membership receipt (for 65th AIETC) must be sent along with the Abstract. Accommodation to delegates going for spot registration will be given only on availability.

MODE OF PAYMENT: Those who wish to participate in the Conference may send the duly filled-in Registration form along with payment slip through the link provided for the purpose

<https://forms.gle/36xBgi3sB3fmQyqg9>. For any further query one may contact the Local Secretary through the given email 65thaesiconferencenaland@gmail.com

BANK DETAILS:

Account Name : 65TH AIETC NNM NALANDA

Ac/No.: 110057347765

Bank : Canara Bank, Nalanda

IFS Code : CNRB0001193

CONNECTIVITY: Nalanda is nearly 85 Kms from Patna by road. Private and state transport buses leave for Biharsharif every ten minutes and pass-through Nalanda on the way to Gaya. Ola and Uber taxis are also available from Patna Junction/Airport. Tempos and taxis are also available from Biharsharif. Nalanda can also be approached from Gaya which is 70 Kms by Road. The Nava Nalanda Mahavihara is located at the distance of 3 Kms from the Nalanda Railway Station.

CLIMATE: The best time to visit Nalanda is in between October to February. During the period of conference, the climate of Nalanda will be pleasant with mildly cool nights. The day temperature ranges from 25 to 30 and night temperatures from 15 to 20 with clear sky.

PLACES OF HISTORICAL IMPORTANCE: Ancient Nalanda Mahavihara ruins, Nalanda Museum, Pawapuri Jal Mandir, Xuanzang Memorial, Kundalpur Digambar Jain Mandir, Rajgir Wildlife Sanctuary, Sariputta Stupa, Black Buddha Mandir, Vishwa Shanti Stupa, Pandu Pokhar, Gridhakuta Parvat, Rajgir Hot Spring, Veerayatan Museum, Swarna Bhandar, Ghora Katora Lake, Ashoka Stupa Peak, Venu Vana and many others.

ACCOMMODATION: Accommodation will be provided only to those delegates who will register by 15th September, 2022 with a request for the same. Those who wish to make their own arrangements for accommodation are free to do so preferably within the vicinity of Nalanda and Rajgir. Delegates planning to bring their spouse will be provided accommodation as per availability of space, however, such delegates are required to intimate the organizers a month in advance to avoid any inconvenience. Those who wish to stay beyond the scheduled dates of the conference, would be required to make the necessary arrangements on their own cost.

OFFICE BEARERS OF THE AESI

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Vice-Chairman	:	Dr. Binod Mishra Dr. T. Sai Chandra Mouli
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Indian Council for Historical Research, New Delhi

For Registration



For Abstract



To,

Nava Nalanda Mahavihara, Nalanda

(Deemed to be University, Under Ministry of Culture, Government of India)

Bhikshu Jagadish Kashyap Marg, Nalanda - 803111, Bihar (INDIA)