



**Department of English & Foreign Languages
Central University of Haryana**

**TWO-DAY NATIONAL WEBINAR
ON
"RETHINKING POSTCOLONIAL THEORY AND
CONTEMPORARY INDIA"**

Date: December 21-22, 2021

TIME : 9 : 3 0 A M Onwards

Registration Link:

<https://forms.gle/6Nu2rG4PBv2zYS6f9>

About the University:

- Central University of Haryana is a Central University established under the Central Universities Act, 2009 of the Parliament. It is one of the 15 Central Universities established by MHRD, Government of India under the XI th Five Year Plan (2007-12). The University is fully funded by the UGC. The University seeks to achieve this objective by cultivating an environment of excellence in teaching, research and innovation in pure and applied areas of learning.
- University Logo is conceived with a globe at its centre surrounded by holy trinity of three arcs and at the bottom is a shloka taken from 'Neeti Shatkam' written by Bhartihari. The arc at the bottom depicts an open book and a Veena, symbolising University's commitment to meeting the quest for acquiring knowledge, learning, enlightenment and promoting art and culture.

About the Department:

- Introduced with the very inception of the University in 2009, the Department of English & Foreign Languages is a constituent part of the School of Humanities and Social Sciences. The Department of English & Foreign Languages aims at quality teaching and research. The faculty members and the students are committed to realizing the objectives and mission of the University through its various academic and extension activities. The department takes up research in the field of English Language Teaching, Linguistics, Comparative literature, Translation Studies, New Literature, Subaltern Studies, Virtual Language Teaching, Culture Studies, Literary Theory and other relevant areas. To strengthen the values of democracy, secularism and justice through the research and teaching programmes of the university. The department aims at reaching out to people in empowering them to achieve their life-objectives.

RETHINKING POSTCOLONIAL THEORY AND CONTEMPORARY INDIA

Postcolonial theory has made serious in-roads into Indian academia with Homi Bhabha, Edward Said and Gayatri Spivak in the vanguard of postcolonial theory, contemporary Indian English critics continue to draw their critical impetus from their writings. In Indian context, scholars like Meenakshi Mukherjee and Harish Trivedi have made attempts to study modern Indian texts in terms of their implications in colonial politics through the theoretical frames of 'mimicry', 'subalternism', 'third world nationalism' etc. From early 1990s onwards, these critics have exploited the concepts of postcolonial theory to provide new critical frames for multicultural and multilingual India.

In addition to it, various Indian thinkers have theorized the discourse of decolonization. Gauri Vishwanathan, Tabish Khair and Ashis Nandy have joined the Postcolonial debate with their own distinct formulations. Gauri Vishwanathan's *Masks of Conquest* (1989) is a provocative inquiry into the relationship between imperialism and culture on the one hand, and knowledge and power on the other. Through her scrutiny of colonial archives, she establishes that English literature as a discipline came into existence through colonial intervention. The way English literature was introduced in early nineteenth century colonial India, long before English universities adopted it as a subject, reveals colonial intentions behind it. The purpose was to create a distance between educated Indians and their traditions. Similarly, Tabish Khair highlights the inherent alienation rampant in contemporary Indian English fiction. He establishes a distinction between Babu and Coolie fictions in his famous book *Babu Fictions* (2001). Ashis Nandy, in his book *The Intimate Enemy: Loss and Recovery of Self under Colonialism* (2009), foregrounds the aspect of psychological resistance to colonialism. Whereas postcolonial theory accuses colonialism of providing the formulas of conformity, Nandy claims that it also comes up with models of official dissent.

Postcolonial theory has travelled a long way since its beginning in nineteen seventies. Though third world scholars in western academies gave it the initial push, intellectuals back at home have reformulated its concepts in the wake of the new politico-economic and cultural order. Ania Loomba, for instance, has done a pioneering work in direction with her book *Colonialism/Postcolonialism* (1998). The present webinar shall explore the possibilities of the rise of 'Indian' postcolonial theory right from Meenakshi Mukherjee's *Realism and Reality* (1985) to Tabish Khair's *Babu Fictions* (2001) and subsequent developments.

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For Faculty: Rs500

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