

# A REPORT

## A TWO DAY NATIONAL SEMINAR ON MODERNITY AND INDIGENEITY: SHIFTING PERSPECTIVES IN CULTURE, LITERATURE, AND LANGUAGE 05-06 MARCH, 2020



DEPARTMENT OF ENGLISH  
RAJIV GANDHI UNIVERSITY  
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## **Organizing Committee**

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Hon'ble Vice Chancellor  
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**Advisors:** Prof. Oken Lego, Dean, Faculty of Languages, RGU  
Prof. B. Nayak, Dept of English, RGU  
Dr. K.C. Mishra, Head, Dept of English, RGU

**Convenor:** Dr. Doyir Ete, Assistant Professor, Dept of English, RGU

**Co-Convenor:** Dr. Dhriti Sundar Gupta, Assistant Professor, Dept of English

**Members:** Dr. Miazi Hazam, Assistant Professor, Dept of English, RGU  
Dr. P.N Piraji, Assistant Professor, Dept of English, RGU  
Dr. C. K. Panda, Assistant Professor, Dept of English, RGU

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## Part 1: Preface

### 1.1. Background

Modernity and indigeneity assume to have received historically the antithetical positions both in the epistemological and cultural realms. Beyond their perceived intellectual and cultural opposition, there exists tacit correspondence between them. The contesting socio-cultural moods that they present and represent embody the latency of contradictory complementarity. This seminar intends to investigate the underpinnings of their complex cultural relation. The variant of modernity which India experiences is irrefutably of European kind. It came in conjunction with the European colonization of India. Modernity as a colonial import was brought to aid and immunize the European interest in India. The industrial and capitalist ethos and ethics and the Christian missionary ambition of promoting evangelism couching the doctrine of manifest destiny which started making strong inroads intended to safeguard the white European interests in India. The intentionality of colonial modernity was to fulfill the project of perpetuating the European mission of empire building in India. But this colonial intentionality spread the waves of apprehension among the indigenous as it precipitated a feeling of uprootment and dislocation and cultural decadence. But contradictorily, in the fashion of Hegelian perception of history, the colonial intentionality turned out to be the historical antithesis to regenerate India towards a Renaissance. The European modernity that started settling on Indian soil began to produce the political leaders who could reverse the colonial intent. It opened a space for intercultural and intellectual dialogue. However, the colonial modernity was not without its ambivalence. It possessed an emancipatory streak and obsessional fetish for the different. This obsessional fever for the different developed a growing sense of distance from the cultural roots. The phase of assimilation succeeded the temporality of

resistance. Cultural assimilation attracted the indigenous to embrace the foreign as latter seemed so promising and richly sophisticated. The cultural assimilation led to culture clash. The time-tested indigenous cultural paradigm fell prey to the cultural onslaught. The growing proximity of the different promoted cultural colonization. India's rich mosaic of cultural and linguistic heterogeneity submitted to the contemporary competitive cultural monotheism. The inundating force of the linguistic and cultural monotheism consigned many cultures and languages to the archival womb of forgetting and carelessness. This seminar aims at engaging its discursivity on explaining the nature, feature and intentionality of colonial modernity and its impact on the indigenous people, cultures and traditions. It also tries to investigate how cultures conflict in the absence of inherent commonalities. In the absence of interdependent adhesives cultures are positioned as contraries. These contraries engender continuities of contentions. The paradox of colonial modernity in India is that the indigenous attempt to naturalize a contrary intellectual and cultural force remains in a state of attempt without graduating into a state of cogent and cohesive synthesis.

## **1.2. Objectives**

The proposed seminar goes with the objectives to convene the discourse on the crucial features of modernity, race and class and its complex imbrications on culture, language and literature. The objective will also be to comprehend the relationship of a colonial past and a liberal present which finds ample manifestations in themes of identity and anxiety, assimilation and exile, and race and ethnicity. The discussions in the seminar will also have critical reflections on the tribal, the marginal and other displaced communities along with other sociological issues with interdisciplinary concerns. The focus will also be on the English writings of North-East writers who have focused both on



regional and national issues and in the matters of modernity, globalization and identity.

### **1.3.Themes**

- Modernity and history
- Modernity and memory
- Modernity and its sociological implications
- Cultural anthropology
- Comparative anthropology
- Colonization and trauma
- Modernity and its literary representations
- Politics of modernity
- Indigenous resistance and assimilation
- Tribal literature
- Oral literature
- Borderland narratives
- Northeast literature
- Animism and monotheism
- Representing the subaltern
- Literatures from socio-cultural margins
- Climate and economic refugees
- Linguistics
- Endangered languages
- Text books and tribal languages
- Tribal experience and its tryst with modernity
- Text, history and modernity

#### 1.4. Resource Persons

1	<b>Padmashree Yeshe Dorjee Thongchi</b>	<b>Chief Guest</b>
2	<b>Prof. Asha Kuthari Chaudhuri</b> Dept. of English, Gauhati University	<b>Key-Note Speaker</b>
3	<b>Prof Sarah Hilaly</b> Dept. of History Rajiv Gandhi University	<b>Plenary Speaker</b>
4	<b>Prof. Vokendro Singh</b> Dept. of Anthropology Rajiv Gandhi University	<b>Plenary Speaker</b>
5	<b>Dr. Dhurjjati Sarma</b> Assistant Professor Dept. of MIL & Literary Studies Gauhati University	<b>Panellist</b>
6	<b>Dr. Jayanta Visgnu Das</b> Assistant Professor, Dept. of Cultural Studies Tezpur University	<b>Panellist</b>
7	<b>Dr. Dhritiman Sarma</b> Assistant Professor Dept. of Anthropology Rajiv Gandhi University	<b>Panellist</b>
8	<b>Dr. Wanglit Mongchan</b> Assistant Professor Arunachal Institute of Tribal Studies Rajiv Gandhi University	<b>Panellist</b>

#### 1.5. About the Sponsoring Agency

Rajiv Gandhi University, Rono Hills, Doimukh, Arunachal Pradesh

#### 1.6. Budget

150000/- (One Lakh Fifty Thousand Rupees)



## Part 2: Session Wise Details

### 2.1. Inaugural Session

Day 1: 5<sup>th</sup> March

The program began with Dr. Miazi Hazam as the host, addressing the audience. He invited the dignitaries to the Dias; Prof. Tomo Riba (registrar of Rajiv Gandhi University), Dr. S.K Singh (Dean of the Academic affairs), Prof. Asha Kothari Chaudhuri (Guwahati University), Prof. Oken Lego (Dean of the department of Language), Dr. Doyir Ete (Convenor). That was followed by the lighting of the ceremonial lamp. A welcome song was performed by the students of the department to grace the occasion. The welcome song was followed by the felicitation of the invited dignitaries; A Prof. Tomo Riba felicitated Prof. Asha Kothari Choudhary. Dr KC Mishra felicitated Dr S.K Singh (academic Dean). K.C Mishra, head of the department welcomed the dignitaries to the seminar and then Professor Bhagavat Nayak felicitated Dr David Pertin (joint Registrar). The objective of the seminar was conveyed by Dr. Doyir Ete, convener of the seminar. She defined modernity as it was commonly used in association with 'thinking' because it enshrined reason, critical thinking, over-thinking and sentiments. By saying so, she traced the history of the term modernity through the centuries from the Age of Renaissance to the Age of Reason. She spoke about the affects of modernity in various spheres. She detailed that modernity is also marked by uprooting of the traditions and family ties, kinships and communities that is linked with the building of modern infrastructures that finally can lead to the extinction of the older methods and traditions. She also said that migration, refugee crisis, human differences and laws of ethnicity are the results of modernity. She spoke about global cultures and the concept of new knowledge. She quoted Partha Chatterjee and Appadurai, who said that tradition is the backbone of modernity and attachment to the past brings newness. The objective of the seminar is to show the relation among Colonial issues, National issues, Identity, Indigeneity, Ttribals and other marginalized sections of the society.

**Keynote Address:** Prof. Asha Kothari Chaudhari was invited to the Dias to give her keynote lecture. Her lecture was titled 'Performing Indigeneity: Negotiations of culture, Environment and Modernity.' Indigeneity and modernity have been defined and predefined through various frameworks and across different trajectories. She also spoke about the condition of the theatre in Assam and how due to lack of funds and lack of interest such indigeneity or such traditions are getting degraded day by day. She referred to the Badungduppa kala kendra of Rampur in Agia Goalpara, Assam which presents a very interesting example of how the indigenous and the modern conflict with, and also feed off each other. As a historical category, modernity is a shift away from feudalism to capitalism. According to her, indigeneity is a counter discourse to modernity. She stressed on the endangered theatre as a performing art. She said that theatre is both art and public space where it is wrapped in politics and exclusion. The performance of Indigeneity is to reclaim the formal state of Indigeneity and tradition. She also spoke about Foucault's concept of 'Heterotopia' in association with theatre. She considered theatre as a living Museum now.

Next, Prof. S.K Singh, Academic Dean of Rajiv Gandhi University, addressed the audience about modernity and the practice of modernity in Indian thoughts. He is of the opinion that literature plays a very important role in promoting modern aspects, particularly in India. English language in North East has its special role. He referred the books of Amitav Ghosh and Francis Fukuyama and said that music, songs, folktales etc. are the sensitive elements of culture. This was followed by the felicitation of the chief guest of the occasion; Padmashri Shri Y.D Thongchi, who is also the recipient of Sahitya Academic Award for his novels, poetry and short stories. Further, Prof. Oken Lego, Dean of the department of languages addressed the audience. He spoke of the diverse culture of Arunachal Pradesh and added that the state is very much influenced by modern aspects, which are manifested in the clothing and in the interests of the youth. He also highlighted the importance of language, saying that it is the medium of transportation of culture and tradition and finally, encouraged the young researchers to pursue this area of interest. Next, Prof. Tomo Riba, registrar of Rajiv Gandhi University, spoke about the change that is inevitable in human nature and about the concept of a common culture. Professor Riba also spoke about the shifting paradigms in the traditions and in the various



indigenous practices that are prominent in the traditional families. He suggested maintenance of cultural continuity with the help of modern facilities. He gave the example of growing indigenous crops in his house with the help of greenhouse technology, which is the implication of modern innovation or modernity.

**Chief Guest:** The next speaker was Padmashree Y.D Thongchi, who spoke about modernity on the perspective of his own writings. According to him, modernity is constant and the old is past. He said that with modernity, we change our ways of thinking, cultures and almost everything. He was also of the opinion that literature reflects permissivity and without indigeneity, modernity cannot be there - that there will always be conflicts between old and new cultures. There is an intrusion of space which is a gift of modernity, he stated. He questioned whether modernity helps us to improve or is it spoiling us. He ended his speech by saying that, without indigeneity, modernity cannot exist, that is to say, modernity exists on the foundation of the past. With this, the inaugural session ended with the vote of thanks by Dr. Miazhi Hazam.



## 2.2. Plenary Sessions

The Plenary session was held on the second day of the two-day National Seminar in AITS Conference Hall. Chaired by Prof. Bhagwat Nayak, English Department, the session had two speakers - Prof. Sara Hilaly, HoD, Dept. of History and Prof. Vokendro Singh, Anthropology Dept.

Prof. Sara Hilaly started by trying to enlighten the audience about the context of the term - Modernity and Indigeneity. She tried to draw the trajectory associated with the idea of humanism and other socio-cultural norms. She showed that Modernity is both a concept and a historical reality. It originated in the 16<sup>th</sup> - 17<sup>th</sup> century in the Age of Reason from the Byzantine Empire. 19<sup>th</sup> century, with the development of science and technology brought into focus concepts like materialism, rise of capitalism and cultural phenomenon ranging from fashion to warfare. There was all round physical, material and philosophical progress. In India, there was the use and follow of Sanskritization; and revival and reformation of Brahmanism. Post War period (1945 onwards) saw the demolition of the ideological system and the angst of the end of Humanity and rationality.

She spoke about how modernity is often wrongly equated with Modernization and Westernization. "One needs to look beyond the literal manifestations of modernity." Implications of modernity are different for everyone. The tribal experiences are very different from the ones that the rest of the world had. The British did not have direct control over the North-East. ILP came into existence due to the interaction between the plains and the hills. 1980's saw the emergence of indigenous people's protest against malpractices of dominant communities. World forums like the UN were approached and that was the beginning of the notion of Indigeneity. She ended her speech by imploring that Indigeneity is multilayered and should be understood through layers of interpretations.

The second speaker, Prof. Vokendro Singh spoke on the subject - Folktales vis-à-vis modern anthropological context. Showcasing his knowledge of the folktales, he discussed through them, the culture, indigenous practices, identity, gender consciousness, social consciousness, and practices in Manipuri tradition and morality.

He analyzed a Manipuri folktale of 'Half Man, Half Tiger' to show the greed and perversion in human beings. He discussed the concerns of masculinity and femininity using the symbolism of the 'tiger'. He also tried to link the local legends with established classical stories of the West. The ritualistic impulses of the culture were brought out and he looked into several parallelisms - for example, parallels between 'Beauty and the Beast' and a Manipuri tale about a tiger who kidnapped a girl known for her beauty; the significance of the number '7'. The story of 'Seven Brothers' also dealt with the politics of cannibalism in Manipuri context. He investigated the multiple facets of human characters through the tales and read them as a social criticism of contemporary practices. Through the tales, he showed that indigeneity works within the ambit of modernity.

### **2.3. Technical Sessions**

A total of 9 technical sessions were held throughout the two days, of which, 8 were parallel sessions being held either in the seminar hall of the Arunachal Institute for Tribal Studies (AITS) or in the lecture hall of the Department of English. The final session of the 1<sup>st</sup> day was a joint one that was held at AITS.

#### **Technical Session I (Parallel) Seminar Hall, AITS**

**Chairperson:** Asha Chaudhury

The first paper was presented by Cr. Patricia Mary Hodge on Story-telling and the Unification of the Oral and the written in Margaret Atwood's *Oryx and Crake* and *Maddaddam*. She stated that story-telling is one of the sole mediums to conserve culture and when oral is manifested in written form, it connects with the natives through the link of memories. She gave details about the importance and existence of the cultural elements in the novel *Oryx and Crake* and *Maddaddam*. She said that story-telling plays a vital role in moulding and creating culture. The blending of storytelling and reality enhances the social, religion, economic and political aspects of the society. Story-telling creates identity of the society. She was of the opinion that the art of story-telling in written form does not degrade the value of oral art form of story-telling.

The second paper was presented by Dr.Chandan Kumar Panda. He spoke on the topic of Kashmiri Pundits and their sufferings, detailing how Kashmiri Pandits in their own land faced discrimination and suffered in the midst of Islamic acts of



conversion. They were made outcast because of their religion and were even forced to vacate their valley. Dr Panda referred to Milan Kundera's *The Book of Laughter and Forgetfulness*, where Kundera tells about the persecution of the Hindus of Kashmir valley that was later called the 'Graveyard of Hindus'. The past of the Kashmiri pundits reminds of trauma and atrocities. It was violence that was religiously championed and the rise of the Islamic groups destroyed the fabric of the Hindu life. The trauma they faced was passed on generation after generation. Dr. Panda also tried to sketch the character of Aditya, the character in Milan Kundera's novel, who wanted the historical continuity of the Hindu Pundits in Kashmir.

The next paper was presented by Kasimang Moyong. The title of her paper was Development Perspectives of Traditional and Modern Institutions in the Adi Community of East Siang District of Arunachal Pradesh. Her paper explored the modernity of Adi community in terms of culture, tradition, marriage and religion. She also highlighted the economic, social and educational institutions of the community.

The fourth paper was presented by Shilpi Priya Saikia on Positioning self in the society: An analysis of Ismat Chughtai's *Lihaaf (The Quilt)*. The story depicts the explicit relationship of the same sex, and the hypocrisy of society, because society plays an important role in subjugating homosexual and women. The paper addressed the concept of the self in terms of a wife and a lesbian who glorifies her identity despite of living in a conventional patriarchal society. It eventually mediates the idea of reconstructing the self by condemning the stereotypical identity imposed by society. The study raised questions upon the society, which plays a vital role in subjugating women and homosexuals by denying them basic rights.

The next paper was presented by Tiasola Aier. She presented the paper on Locating Ethnicity through the Lens of Colonization in Bangladesh and attempted to enunciate ethnicity by representing the history and influence of colonization through the works of Tahmima Anam's *A Golden Age* and *The Good Muslim*. She spoke of the liberation war and detailed how language movements turned into national movements and how the hope to reunite had failed. The west political party was overpowered by east which began in the history of the



war of 1971. The violence, cruelty of colonial world affected the mindset of the people.

Next, the paper presented by Dermee Pegu was titled as Representation of Subaltern Women in Indira Goswami's novels *The Moth Eaten Howdath of the Tusker* and *The Blue-Necked God*. She analysed the paper by a subaltern discourse, through the author's creation of characters Giribala and Saudamini who ventured to transgress the imprisonment of patriarchal norms and choose death to signify the beginning of metamorphosis.

Arunabha Bhattacharjee spoke on Tea Tribes of Assam and the issues of Migration, Indigeneity, Identity: Representation in Selected Narratives. He spoke about the tea Tribes of Assam on the issues of migration, indigeneity and identity, which are represented through Rasna Barua's *The Parties* and the short story *Parbati's household* from *Barbed wire fence: stories of displacement from the Barak Valley of Assam*. The paper focuses on how the issues of migration, Indigeneity and identity and address is negotiated in the Mansion narratives, how the modernity or coming of the identity issues raises complex issues of migration for the tea garden labourers. Migration for the tea labourers have led to a grave sense of loss of Identity in political discourse that is very evident today.

**Technical session I (Parallel)** Lecture Hall, Dept. of English  
**Chairperson: Prof. B. Nayak**

Presented by Dr. Miazhi Hazam, the title of the first paper was Parallelisms in Gabriel Okara's *You Laughed and Laughed and Laughed* and Ngugi Wa Thiongo's *Weep Not, Child*. The paper attempts at understanding the dangers associated with the blind imposition or prescription of one's knowledge system or cultural code over another. The impact of colonial culture ethos usually had a devastating effect upon most of the native indigenous culture. The techniques and education of the white man, if we accept it without any prior knowledge on that subject, it may turn out to be negative fortune on us. The parallel study of the poem *You Laughed and Laughed and Laughed* and the novel *Weep Not, Child*, addresses to showcase that the blind adherence to an alien knowledge system can lead to disempowerment rather than empowerment.

The second paper was presented by Gora Chand Das titled, Configuration of Periphery, Memory and Alienation in Siddhartha Deb's *The point of Return*. The paper is an attempt on the effects of the Partition, and depicts the plight of the forsaken refugees. Refugees are never considered as human beings, they are assigned with no land, and their own body serves as their land. It depicts that partition is not bliss for India. The paper through the text shows the ethnic tension between the Bengalis and the Khasis in the state of Meghalaya.

Next, Saheli Chakraborty presented her paper titled *Sahajiya: A Simplicity in the Time of Capital*. The paper is an attempt to understand the significance of Baul songs. Even with the advent of modernism and by accepting the modern techniques and norms though through difficulty, the Baul culture has yet been able to survive till today. From being a community of low caste, peripatetic performers, Bauls have received contrasting appreciation in the course of the last two centuries. The paper is an attempt to focus the intervention of celebrities in Baul performing traditions, corporeal reality of Baul song performers, authenticity and identity of Bauls at present.

Dr. Rajiv Ranjan Prasad presented next and the title of his paper was *Modernity and Arunachal Pradesh Folk Literature* (Submission in Hindi Language). The paper attempts to show that the culture and knowledge that we inherited has shifted from the previous to the present times. It attempts to say that to save our indigeneity, folklore serves an important purpose. It pertains to the fact that we must save our culture, because indigeneity is precious and modernity may decline.

Madalasa Mani Tripathi's paper was titled *Northeast India and Festivals* (Submission in Hindi Language). According to him, India is together due to its rich heritage in culture and festivals. Festivals are utmost important to unite. To celebrate their festivities they wear bright traditional attires. Example, the Galo tribes wear bright coloured dresses with significant prints to celebrate. The festivals in cities are different to the festivals in serene villages. Modernity has been able to mark its influences to the festivals of the city life. Tradition is hidden, and sidelined. It depicts that modernity divides and culture unites.



Jamuna Bini presented next with the title, The Oral literature of a Sub-Tribe of Adi of Arunachal Pradesh: Problems and Possibilities (Submission in Hindi Language). The paper attempts to say that when language dies, Life dies. The language of certain tribes of Arunachal Pradesh is at the verge of death. The foreign language English, is dominating the indigenous languages and local songs. Festivals remain, but the proper tradition to celebrate the customs of the festivals has been forgotten. She gives the example of the Adi tribe who celebrate New Year's Eve; they give rice, money and mutton meat to others as a sign of prosperity. The celebration of the festival remains the same, but the local songs which they used to sing in such festivities is long lost. The paper says that with the approach of modernism, the youth is forgetting their own tradition, music and culture and rather derives pleasure from foreign culture and songs.

#### **Technical Session II (Parallel) Seminar Hall, AITS**

**Chairperson: Prof. Simon John**

The first paper of this session was presented by Dr. K.C Mishra of Rajiv Gandhi University, titled Indigenizing Modernity - Evolving Pattern of the Use of Folk Literary Material. The paper described how modernity has impacted indigenous people's life in many ways. Dr. Mishra begins by explaining how the rights orientation, identity consciousness and developmental considerations of the indigenous societies have been shifting points of critical interest for researchers. His research was mainly done in West Kameng district of Arunachal Pradesh and shows how new ways of using folk life and literature materials have gone beyond their very primary simple obvious purposes. Indigenity has long grappled with modernity and has slowly absorbed it, according to this researcher. Dr. Mishra also invoked the position of three other researchers, namely Walden, Delgado and Martinez on the topic. Finally, he ended his presentation by opining that there should be a happy dialogue between indigenity and modernity and also that modernity can be made to serve indigenity instead of torturing or endangering it.

A PhD student of Tezpur University, Mr. R.K Yaibiren Sana presented the next paper titled Modernity or Cultural Hegemony in the Matrix of Modernity: An Understanding of the Role of New Media in Popularising Mass Culture. He spoke



on the topic of how human liberty in the industrial society is illusory, explaining how corporations have created the idea of 'false needs' as against 'true needs'. According to him, the media carries the interests of the economically dominant and that a consumer culture has been mass produced for the market. Yaibiren cited the example of Bob Marley and the marijuana culture and how capitalists materialised marijuana by using this popular culture. He was also of the opinion that there is a tendency to homogenise as well as heterogenise culture, thus making it indigenous. He ended his paper by explaining how the fear of homogenisation can be exploited by local governments and also how capitalism works under the veil of free choice.

The third paper of the session was presented by Ms. Karyir Riba, PhD scholar from North Eastern Hill University. Titled The 'spaces' between Preservation and Progression, her paper is a comparative study of the works of Mamang Dai and Australian Aboriginal writer Tara June Winch. The comparative study was done to understand these 'spaces', as these women writers hurdle, in an interchangeable chain of dialectics, to locate the intricacies of contemporary aboriginal identity, intertwined in the complex phases of time - history and present. She says that aboriginal culture is caught between dichotomies of preservation and loss and that writers act as mediators between past and modernity. Also, according to her, aboriginal identity is completely covered with dialectics and she talks about cultural hermeneutics where the primary concern is not to understand others but to understand one's self from others.

Two authors co-wrote the next paper, namely Zenny Kamsi, Assistant professor at JNC Pasighat and Saurav Mitra, research scholar at RGU. Their paper, titled *Resisting Modernity in The Black Hill* by Mamang Dai, was presented solely by Saurav. The paper points out the veiled justification of the "white man's burden" to lead the world out of darkness and says that this has created a case for modernity as essential to civilize the savage colonies. The authors also claim that modernity's covert agenda is to exert more and more power to nullify indigeneities by overpowering their culture and way of life. The presentation by Saurav mentions all of the examples in 'The Black Hill', where modernity is resisted by the characters and the author. Saurav ended by saying that these examples of resistances prove that there is still power among the indigenous and that this struggle is part of the culture of the time.

The final paper of the session was presented by Benedicta D Sangma and was titled, *Negotiating Identity in the midst of Conflict: A reading of Mitra Phukan's The Collector's Wife*. This paper tries to tackle the issues of illegal migration, nationality, identity, violence and ethnicity. The novel, which is set in turbulent Assam, propounds the issue of identity formation in turbulent times. Benedicta draws on the character of the wife Rukmini and her trials, to critique the problem of identity issues in North -East India. Also, the researcher comments on the involvement of students in Assam politics and how violence is an integral part of the literature in N.E India.

**Technical Session II (Parallel)** Lecture Hall, Dept. of English  
**Chairperson: Prof. Jummy Basar**

Title: A feminist perspective on modernity and colonialism through the select texts of *Eastern Kire* by Daisy Priya Gogoi

According to her, modernity is considered as advancement in technology and that the British colonisers brought some sort of modernity with them. The condition of women drastically changed through British imperialism because they brought the views for educating women and liberating them from their limited house hold affairs. She views that however, the coloniser did not do this to uplift the conditions of the natives, but to exploit them, where women became further victims of rape and abuse during the time before independence across the Indian subcontinent.

Title: Conflict between the Beast and conscious self in Manto's *Bitter Harvest* and *Colder than Ice* by Kakoli Debnath and Reetu Gogoi

According to them, the advent of 20<sup>th</sup> century brought Independence for Indians, but at the cost of bloodshed, arson, rape between Hindus and Muslims, and that enmity has continued since independence. They state that Both Hindus and Muslim suffer, both had been victimised under the shackle of the British divide and rule policy. The partition has not only divided the nation, but it has fundamentally left it with scars of divisiveness between Hindus and Muslims (India and Pakistan). According to their paper, Sadat Hasan Manto in his various literary pieces captures all the brutal realities in his works, which shows how a man can be manipulated in the name of religion which makes him a beast without conscience to think about right or wrong.



Title: Exploring the coexistence of Real and Surreal in select short stories of Janice Pariat by Shilpa Doley

According to her, tribal folklore often employs supernatural elements such as; magical realism and fantasy, which demonstrates their cultural values and gets passed down the generations. She states that northeast India has a myriad of these, and is full of mystical aura in folktales. However with the rise of modernity it has gotten intermixed in interpretation. According to her Janice Pariat's collection of short stories *Boats on Land* shows this fusion of realism and fantasy.

Title: Disintegrating the nation: The Representation of Trauma in Bapsi Sidhwa's *Cracking India* and Amrita Pritam's *Pinjar* by Shrestha Bharadwaj

According to her, "Divide and Rule" was the tactic mechanised by British imperialism to sustain their de facto rule in India. However, she further views that the British, premoniting the inevitable independence for Indians, came with the divide and rule policy which resulted in the idea of two nation theory, (India and pakistan) . This acted as a catalyst for bloodshed, rape, arson, and everlasting arch rivalry between India and Pakistan. The women and children were the worst sufferers from this partition, which is evident in the literary works of Bapsi Sidhwa and Amrita Pritam. According to her both, writers show the physical and psychological trauma in their literary works.

Title: Modernity vs. Native cultures by Oli Taggu

According to him, colonisation does not only mean plundering and loot of the resources of the natives but is more than this. One of the important aspects of colonisation, according to him is superiority and inferiority complex, where the coloniser feels superior and considers the native inferior. He further argues that the natives think to uplift their position by imitating the colonisers, however it leads to further disillusion and conflict because of uprootment from their cultural heritage, and the colonisers never accept this change. According to him Franz Fanon seeks to explore this complexity of assimilation of identical crisis.



Title: Modernity and Dalits: Reading and re-arranging Manu Joseph's *Serious Man* by Abhishek Das

He argues that reformulating of the definition of caste with a dynamic spectrum, by consciously moving away from caste, is something of an impediment on the way of building an evolved nation state. According to him, the conceptualization of normative modernity, vis-a-vis the presence of caste, the latter being seen as an impediment. According to him Manu Joseph's *Serious Men* is a literary representation that challenges the adequacy of the secular, progressive, rational mode of comprehending caste in India.

Title: Women Empowerment through Education: A study of Shashi Deshpande's novel *The Dark Holds No terrors* by Nang Wishakha Namchoom

According to her the process of new women empowerment through education is evident in modernity and this process of upliftment according to her can be seen in Shashi Deshpande's works which depicts the gender discrimination while on the other side it shows the effort to find their identity through education in the patriarchal society .

**Technical Session III (Joint) Seminar Hall, AITS**

**Chairperson: Prof. Vokendro Singh**

Sultana Rezuwana Yashmin, and independent scholar presented the first paper titled, Rootlessness, Alienation and Selfhood: A Study of the Quest and Escape through Siddhartha Deb's Novel *The Point of Return*. With her paper, she tried to bring together and reinterpret some problematic concepts such as history, culture, religion, nation and nationalism and create a theoretical axis upon which it charts insightful and engaging aspects of selfhood and identity. Set in Meghalaya, the semi autobiographical novel, *The Point of Return* by Siddhartha Deb deals with the conflict between the Khasi and non-Khasi people, post partition of Bangladesh from India. She highlights the post-partition memory of the new generation and their alienation on how to deal with it; the ethnic tension whereby the outsiders were not allowed to buy any land and the migrants, especially Bengalis were target of violence and economic exploitation in the light of the fact that the protagonist served the Khasi people all his life. The essence of her paper was to show the tensions between diverse ethnic and linguistic communities in their struggle for political space and identity.

In her paper, Imperialism and Cultural Conflicts of the Native Americans in Louise Erdrich's justice Trilogy, WeriPulu, M.Phil Scholar from Dept. of English, RGU analyzed the trilogy - *The Plague of Doves*, *The Round House* and *La Rose* by Louise Erdrich to provide a realistic portrayal of the natives under the colonial dictatorship and the brutal psychotic trauma they suffered at the hands of the colonizers. In the name of 'White man's burden' indigenous American people have been marginalized. They have been traumatized by their removal from their own lands and relocation at reservations. She further discussed the impact of colonization: the violence and ethnic cleansing justified by the imperialists, cultural conflict, the sense of loss and racism etc. the characters of the novels to show that Erdrich's work is a living example of how the Native Americans survived the attempted holocaust.

Naorem Naokhomba Singh, Ph.D Candidate, Dept. of Anthropology, NEHU presented his paper on Religion and Meitei Society: An Anthropological Perspective. He spoke on how Hinduism found its way to Manipur and altered the course of the socio-cultural history of the Meitei people. He elaborated the different stages of the religio-cultural history of the people; the introduction of Hinduism and its cultural traits, the synthesis of the cultural traits of Hinduism and indigenous religion, the revival of indigenous religion and also the arrival of Christianity and Buddhism in the land and their effects in the socio-cultural lives of the people. The influence of religion is thus crucial on the Meitei society and lends to the concept of identity.

In a world where nothing good has ever come off of World War II, Leitanthem Ricky Meitei, Ph.D Scholar, dept. of English, NEHU, provides an interesting and refreshing view of WWII as the catalyst that ushered modernity in Manipur in his paper, *The Second World War and the Dawn of Modernity in Manipur*. Using memoirs, published interviews and reflections on the lived experiences of the survivors, he explored how the war became a juncture of encounter with the modern world. The amicable space of association and socialization between the Allied Forces and the local people helped in raising consciousness about the outside and social and cultural exchange took place. This association with different people from different cultures allowed a new space of reformation and rethinking of the traditional values, which led to reinvention of Manipuri culture with the changing needs.



The final presenter, Sukanya Chakravarty, M.Phil Scholar, Dept. of English, RGU presented her paper on Temsula Ao's *Laburnum for my Head: A Flowering of the Frightful Legacy*. She combined ecological concerns with a feminist one; and analyzed the position of nature and the relation between nature and human beings. The protagonists in all the short stories have found a connect with nature and are driven by their love for it - a woman's obsession with Laburnum, a hunter's surrender of his love for hunting and a caterpillar finding its wings. The characters choose nature over modernity.

#### **Technical Sessions IV: Seminar Hall, AITS**

**Chairperson: Prof. Tana Soren**

The first paper presenter, Ms. Bompri Riba, Assistant Professor, Department of English, RGU, titled her paper, *A Death and Relative Speculations: An Investigation*. She talked about the mysterious death of a *Galo* tribal man and the two modes of interpretation of the aftermath: one being the indigenous beliefs associating itself with the myth of Yapongand and the other being the beliefs of the second generation Christians of the community. She emphasised on the fact that as much as the narrative displayed a complicated unresolved cultural discourse, the paper in no way suggested for any detective investigation on the death. Rather, the death was investigated through the cultural lens of the traditional beliefs that seemed to be supernatural yet logical.

Dr. Doyir Ete, Assistant Professor, Department of English, RGU, along with Dr. Doi Ete, Assistant professor, Himalayan University presented their paper on *Literary Societies and Canon Formation in Arunachal Pradesh*. The paper mentioned the underlying importance of literary Canon shaping the worldview of the readers. It reflected on how Arunachal Pradesh literature flowered with globalisation and the increased rate of readership worldwide. Also, some of the many factors being the rich contributions of writers like Mamang Dai, Yeshe Dorjee Thongchi and Lummer Dai. Various organisations such as The Arunachal Pradesh Literary Society in Itanagar and Lohit Youth Library Club in Tezu help promote the budding artists of the state to showcase their talent. Based on the theoretical frameworks of T.S Eliot, Harold Bloom and John Guillory's essay *Cultural Capital: The Problem of Literary Canon Formation*, the paper looked into

the approach of certain literary organisations of the state and the paving of the contemporary literature from Arunachal Pradesh in the global literary scene.

A Ph.D. Scholar from the Department of English, Tezpur University, Benjamin Karam presented a paper on Borderland Poetry: Reading the Poetry of North East India through the Narrative of Anthologies. He detailed about the complexities involved in editing and bringing out poetry anthologies in India and how it gets entangled into the political culture. He also highlighted on how the North East as a borderland, is always at the receiving end of the government incentives. He talked about the extent to which the pioneers such as A.K.Ramanujan, Nissim Ezekiel, Jayanta Mahapatra worked for the progress of the Indian anthological writers.

Rupam Gogoi, Department of English, North Lakhimpur College, Assam, in his paper, Folklore, Folk history and the Dynamics of Assamese Socio-cultural Identity with Reference to Selected Poems of Uddipana Goswami, familiarized the audience with the rich folk heritage of Assam through Uddipana Goswami's selected poems. The poems taken into account were *Bohag is Not Merely a Season*, *Tejimola Forever*, *Timmuny Sahab*, *A History of Violence* and *Dhodar Ali*. The theoretical framework of Richard Dorson's four fields of Folklore viz. *Oral literature, material culture, social folk customs and performing folk arts* was taken to be the base for study. The main objective of the paper which was to study the portrayal and analysis of the folk beliefs of the natives in the selected poems of the poet was delivered quite successfully.

David Lagachu, an Independent Researcher titled his paper, *The Echoes and Relevance of a Distant Rebellion in Tamsula Ao's Laburnum for My Head*. Through the paper, he depicted the horrors of the fight between the underground Naga army and the Indian army. As a result, the common people of the land were the main sufferers. The plight of the people with their painful memory, the text included short stories namely *Sonny*, *The Letter*, *Three Women*, *The Boy who Sold an Airfield*.

In his paper, *The Fate of the Indigenous Culture of the Nocte Community: Alterations, Adaptations and Adjustments*, Wangjo Bosai, a 4<sup>th</sup> semester student of Rajiv Gandhi University, reflected on the gradually changing Nocte



community with respect to the intervention felt from religion, social and economic sphere. For instance, the four sacred Nocte rituals, the Wosok (deciding the area to be used for agriculture during ChaloLoku), Wako (prayer offered to the spirits before fishing), Tandale So (naming a child for making important decision ceremony) and Woding So (to interpret the events) have become an extremely rare practice with the arrival of modernity in the society. He said that the cultural confusion produced because of it has not always necessarily been a blessing.

Dani Nobin, M. Phil Scholar, Department of English, RGU presented his paper on Intra-National Neo Colonialism: The Assimilation of Tribal Languages in North-East India. In his paper, he addressed the issue of India still being heavily reliant upon its former masters in a multitude of ways, including the use of the English language. He observed that the Constitution of India does not recognise a national language because the country has about 400 spoken languages. Likewise, the North-East part of the country observes a huge acculturation of languages. He further discussed the grip of Assamese in Nagaland and Hindi in Arunachal Pradesh, since these languages dominate the regional and national markets respectively; therefore it provides economic benefit to its speakers. He approached the notion of Intra-National Neo-colonialism and language loss through a postmodern and poststructuralist understanding.

**Technical Session IV (Parallel) Lecture Hall, Dept. Of English**  
**Chairperson: Dr. Jayanta Vishnu Das**

Arshadul Haque: The title of the paper is Modernity and its Impact on the Rabha Tribe with Reference to the Rabha Hasong Autonomous Council (RHAC) Area of Assam, India. The paper begins with how modernity brings social changes both economically and culturally. Modernity gained a new momentum, during post-independence era, with the development plans adopted by the government. However, Many scheduled tribes (ST) and Scheduled Caste are treated as subaltern. This paper is an attempt to understand how the Rabha Hasong Autonomous Council (RHAC) in Assam is constituted as an institution to safeguard the interests of the Rabha tribe and to help cope with modern advancement. The reflection of Modernity also reflects in the Rabha tribes, they became more prone to learning and education. This study pertains to make

a discourse into modernity and its impacts on Rabha society with reference to the RHAC area.

Rupam Bhujel: The title of the paper is *Insurgency and Modern Society: A Study of Trauma and Experience in Mitra Phukan's The Collector's Wife*. The paper is an attempt to analyze the problem of insurgency in Assam. The insurgents often associate with demands of a separate state or nation and go ultra for their fulfillment. This paper adheres to the norm of insurgency is opposed to modernity. This paper pertains to the problem of insurgency in the northeast; to show how insurgency and modernity conflicts, how the trauma is inflicted to the people of the state and how the home becomes un-homely. An attempt has been made to understand the personal trauma and social trauma, the trauma of Rukmini who is not able to conceive a child parallel to the trauma of insurgency, where everyone is a victim to the society.

Jalendra Phukan: Representing the Subaltern in *The Blue-Necked God* and *Karukku*. The paper is an attempt to analyze the impact of modernism which came in India through Western colonialism. Through the two selected texts *The Blue-Necked God* by Indira Goswami and *Karukku* by Bama it reflects the two sides of Western influences in Post-colonial India. *The Blue-Necked God* displays the plight of widows in Hindu society, whereas, *Karukku* displays the plight of the women of the lower caste. With the advent of modernism and coming of education, the suppressed section of people used education as a tool to raise their voice against the oppression. Studies serve as a resistant self. Various movement as Feminism help in bringing in equality amongst the suppressed.

Thansingla Munkung: The title of the paper is *Interrogating the 'Real' in "Magical Realism": A Textual Reading of Esther Syiem's Memoir in Water: Speaks the Wah Umkhras and K.K. Kharlukhi's Tears of the Nymphs*. Magical realism as a literary technique is used to reveal the deep rootedness in the tradition of orality which is revisited to ruminate on the realism of indigenous writing. This paper makes an attempt to analyze how this literary technique carries the essence of their indigeneity. In both the texts, magic is portrayed as real. The novels are grounded on oral folktales of the Khasis. Strong sense of environmental conservation is portrayed in the two stories. This paper



contemplates on the idea of 'real' in 'magical realism' in the context of indigenous writers of Northeast India.

Oyin Mize and Phelong Wangsa: *Modernization and its Effect on Tribal Life, Traditions and Culture: Dresses and Their Importance*. The paper is an attempt to understand how modernity has influenced the traditional dresses of any community. Earlier, only the privileged were allowed to wear the traditional attires. But with the passage of time, the dresses became more accessible. The paper shows the impact of colours in their community dresses and the significance of bracelets and ornaments. The paper is an attempt to understand and present the impact of modernization on the Adi and the Wancho communities of Arunachal Pradesh through the evolution of their traditional dresses.

Jahnabi Dutta and Tulumoni Chetry: *Unmuting the Invisible Other: Subaltern Representations in Literary Writings*. The paper is an attempt to retrace the discrimination and injustice meted out to the subalterns and to discuss the literary endeavors that helped to bring the voices of these oppressed section of people to the foreground. The paper attempts to show the plight of the forsaken subalterns. Women are reduced to the position of an object by the patriarchy. The transgender who do not fulfill to be in the binary of male and female is also subjected. The paper took for analysis, Mulk Raj Anand's *Untouchables* and few other Indian texts.

Dr Sarat K Doley: The title of the paper is *Stimulus-appraisal Approach to Motivation and Learning English as an L2*. The paper pertains to the significance of neuroscience in our day to day reality. Although the direct impact of motivation on L2 learning has often been overlooked by linguists (not by Prof Higgins ), a renews interest in motivation interpreted as a significant functional dimensions of the amygdala has become a salient point of conjunction between the cognitivist and the Vygotskian sociocultural perspectives in Second Language Acquisition (SLA) research. This paper makes an attempt to understand that among the multiple theoretical attempts at the description of the operational dynamics of this evaluation system of emotion with regard to stimuli has been the stimulus appraisal theory of emotion. This paper pertains to

the discussion of this theoretical approach to motivation/emotion in relation to L2 learning which has not been distinctly coded.

#### **Technical Session V (Parallel) Seminar Hall, AITS**

**Chairperson: Dr. MQ Khan**

The first paper presenter was Dr. Vishwajeet Kumar Mishra. The topic of his paper was Hindi literature in North East India. He referred to the states of Assam, Arunachal Pradesh, Meghalaya, Manipur, Mizoram, Nagaland, Tripura and Sikkim and said that the potential that is available in these Northeastern States is more prominent than the other states of Indian subcontinent. He said that the first introduction of any state comes through its literature and if Hindi literature wants to portray the north east within its arena and it is inevitable that Hindi literature should contain elements from the North East. He referred to many poems and novels and stated that through these poetry and novel, it is seen that North East India has that zeal for development.

The second paper presenter was Hage Lily. The title of her paper was *An Amalgamation of Modernity and Indigeneity: A Study of Three Short Stories from The Many That I Am: Writings From Nagaland*. Her paper spoke about the amalgamation of modernity and indigeneity on the tribal culture and population, specially the Naga culture. She said that the cultural shift that arises due to the intruding modernity is vague. It is purely psychological. The paper tried to explore the common features of ambiguity within the tribal group that comes up due to the confrontation with modernity and analyzed the cultural decadence within them.

The third paper presenter was Nidhu Kumar Dhar. The title of the paper was *How Far Can She Go: Women as sites of Cultural Negotiations*. This paper tried to focus on the status of women being burdened stereotypically to be the cultural carriers and how a slight movement from that image is seen indignantly. He particularly referred to the Bengali women of North East India and how they can adopt modernity while being a site for cultural negotiation.



The 4th paper presenter was Dr.Vinod Kumar Yadav. The title of the paper was Modernity versus the Existence of Indigeneity: A Holistic Approach. This paper tried to present a holistic approach towards discussing modernity versus the existence of indigeneity. He tried to analyse and understand the concept of modernity and indigeneity underscoring the implications of the former on the latter. Although indigeneity and modernity present a mutually contradictory scenario, they seem to be interdependent.

The fifth paper presenter was Ruplekha Konwar. The title of the paper was Modernity: A Site of Hope and Despair. Her paper was an analysis of the confrontation of tradition and modernity and its impact on people's perspectives. She said that modernity is a change in the existing norms that eventually becomes traditional with time. The paper analysed modernity and its effect in Indian context referring to the notions of child marriage and Sati.

The 6th Paper presenter was Monu Bhujel. The title of the paper was American Ideology and Black Consciousness in Paul Beatty's *The Sell Out*. This paper spoke about the American ideology in the concept of black consciousness, re-estimating the contemporary dynamics of black consciousness and American ideology constructed to accomplish American dream. He referred to the Restoration of America that nourished not only the capitalist modes of development but also the notions of universal brotherhood, equal justice, civil rights, opportunities and indiscrimination.

The last paper presenter was Uttam Baruah. The title of the paper was "Verrier Elvin and his Views regarding the North Eastern Tribes". This paper tried to analyse and revisited the suggestions given by Verrier Elvin's autobiography, *The Tribal world of Verrier Elvin* which was published in 1965. The paper was an attempt to assess if they are still relevant in the present context. It also tried to portray the beautiful picture of North East and its tribes as written by Verrier Elvin and explored the five principles of his concept of *Panchasheel* as the guiding principles of development in the northeast.

## **Technical Session V (Parallel) Seminar Hall, AITS**

**Chairperson: Dr. Sarat Kumar Doley**

Wanglit Mongchan: The title of the paper is, Influences of English on Tribal Languages of Arunachal Pradesh. The paper attempts to analyze the dominance of the English language upon tribal languages, which cannot be undermined. Borrowing of words from the English languages has almost formed an integral part of the tribal languages. Loss of indigenous names and influences of Christianity all came with the approach of modernism. The paper provides certain suggestions such as - Outreach and Awareness Programmes, Promotion and Development of Local Languages and Literature, Incorporation of Local and culture context/ terms in mainstream Literature to bridge the gap.

Mem Riyang: The title of the paper is The Impact of Modernization on the Tribal culture: A study of the Adi Minyong Language of Arunachal Pradesh. The paper pertains to the impact of Modern Culture in the Tribal Culture. The objective of the study is to assess the impact of modernization on the indigenous languages of the tribal people of Siang District of Arunachal Pradesh. The study confines itself to the two circles of the Adi tribe, viz. Yobung Bango and Nugong Bango. The growth of industries and other technological developments has led to the urbanization of the tribal areas. This shows that many foreign words have made their way into the tribal people. This paper pertains to the fact that the Tribal languages is in a rapid process of declination and one cannot deny the fact that modernization has shaken the indigenous roots of the tribal people.

Manisha Das and Jahnabi Dutta: The title is, Understanding the gap between the major theoretical directions of SLA and English language teaching practices in Assam. The primary aim of this paper is to provide a broad theoretical overview of the various theoretical directions in second language acquisition (SLA) research over the past six decades or so. There is a salient paradigm shift associated with the change of these perspectives. It presents the view that learning takes place repeatedly. The description of these theoretical perspectives is presented by tracing the changes in the cardinal theoretical positions. The paper seeks to describe the contemporary English language teaching practices in Assam with a view to compare and contrast the broad



theoretical findings of SLA research and the empirical realities of practice on the ground.

Nasi Koje: The title of the paper is Use of Folktales for ESL Teaching. The paper seeks to use the folktales of Arunachal Pradesh for making suitable ESL classroom materials. Folklore is excellent for learning and gaining knowledge. The use of folklores in education has become a very essential tool for children to understand and gain knowledge easily. The context of folklores provides a ground for understanding the meanings in the textbook. Illustration use plays as an important tool for the children. Folklores are not only part of literature, but also blend with history, anthropology, sociology, and religion. There are several types of folklores as fairytales, fables and so on. This variety adds interest and potentials in the young aspiring minds.

Techi Priya and Roda Dolo: The title of the paper is Modernity and the Fragmented Families of Arunachal Pradesh. The paper is an attempt to analyze how the families of the state are fragmented with the advent of modernism. The influence of modernity has distorted the serene nature of village life. This study attempts to focus the various aspects of family structure, family life and their relational shift, societal relationship, role of women polygamy, domestic violence, childhood trauma, etc. The proposed paper also tries to bring out how the family members are growing fragmented in the socio-cultural environment in present time.

Dr. Dhriti Sundar Gupta: The title of the paper is Language and World View: Are Indigenous Communities Losing Both? The paper is an attempt to analyze the fact that more than half of the world's languages may become extinct or seriously endangered by the end of this century. It pertains to display that how Indigenous languages are not only a medium of communication, but also carriers of the rich and complex knowledge systems of the indigenous communities evolved over the ages. Thus, the role of these languages is crucial in the preservation of their identities, cultures and worldview. It displays how the knowledge system is related to the medical science. With the part of value system, we may lose moral values. Environmental knowledge may get distorted with the diminishing indigenous language. It attempts to address the question as to what and how much is lost when indigenous languages change or disappear. The paper is a hope to the fact that, with the adopting of new languages; we are inheriting with us the part of our culture.

## 2.4 Panel Discussion

Seminar Hall, AITS

**Chairperson: Dr. Doyir Ete**

The technical business of the seminar ended with a highly engaging panel discussion on the topic: 'Encountering Modernity and Indigeneity in North-East India: Culture, Literature and Language'. The Panelists included Dr. Jayanta Vishnu Das, Dr. Dhurjjati Sarma, Dr. Wanglit Monchan and Dr. Dhritiman Sarman.

Dr. Jayanta Vishnu Das, Asst. Professor, Dept. of Cultural Studies, Tezpur University, kicked off the Panel Discussion with his take on the role of technology in modernity. According to him, access to technology is a big part of modernity. The 1<sup>st</sup> wave of modernity started from the period of colonization in the form of a boom in the acceptance of technology. The 2<sup>nd</sup> wave moved a step further, and saw a boom in the technological innovations. In an age where homogeneity and standardization have become the two hallmarks of modernity, technology has emerged as the tool to reach these means. He introduced two case studies to show the liberating essence of technological innovations and how they are the harbingers of modernity - 1) use of social media is 20% higher in Aborigines of Australia than the Whites. 2) In the Indian scenario, Chakmas are the largest users of social media in Mizoram. The reason for this, he suggested could be the lack of their geographical space and increasing focus on saving one's culture, identity and ethnicity. Hence, their search for community in the internet. Modernity like globalization has a contradictory position. It is posited as the harbinger of hope as well as contradictory force for homogeneity. On the topic of the two day seminar, he expressed that modernity and indigeneity are not a dichotomy but two sides of a coin. He showed how in today's world, social media is used as political tool. For eg. Anti CAA protest are built around social media. "Information is capital today around which new discourses are formed and indigeneity is refashioned. As Habermas put it, modernity has no full stop. It can never have a full stop; maybe a pause. It is a never ending process. Today it is social media; tomorrow it can be something else."

Dr. Dhurjjati Sarma, Asst. Professor, Dept. of Modern Indian Literature, Guwahati University questioned our understanding of the terms - Modernity and Indigeneity. In addition to being timelines in historical access, they are also



epistemological points in our modes of understanding; the way in which a collective endeavors to understand to make sense of the world. These terms are very contingent on the present. By definition, indigeneity has existed since time immemorial but it also exists now and matters to us. Same is with modernity. Basically, they constitute a continuum through which a society tries to make sense of its existence. Modernity identifies with the rise of the West. It has led to the dichotomy between East and West. He invites us to think about paradigms of alternate modernities; not to think of modernity as something imposed on us but something that is not in loggerheads but in continuation of what we have inherited from our forefathers. Modernity is dependent on many things like market economy, crystallization of identity, question of civil society, public space etc. But is it possible to develop a system on the things we have borrowed from the west and not look at things from preconceived notions. He called for us to develop a nuanced understanding rather than try to homogenize community especially in a state like Arunachal with its myriad of cultures.

Dr. Wanglit Monchan, Asst. Professor, RGU, spoke on the necessity of keeping alive the rich languages of Arunachal Pradesh in the light of modernity. Without language there is no literature. It is through language that literature is passed and culture is made. Out of the 106 endangered languages in India, 50 are from North-East. The constitution has given us linguistic rights but not really promoted the minor languages, which can be seen in the fact that education in institutions is only either in Hindi or English. Language should not be a political agenda but cultural responsibility on part of the government since language is not just a means of communication but also an identity. He believes both scheduled and non-scheduled languages have become too political. Only a few of the languages of Arunachal are included in the non-scheduled list of languages. Therefore, a majority of the languages of Arunachal are not even recognized and so are less privileged. There is an urgent need for reorganization of classification of languages in India. He observed in his researches that there has been an increase of 92.9% increase in the speakers of Nyishi language whereas speakers of Monpa have declined by 27%; and Nocte and Tangsa by 3%. The popular belief is that speakers of sophisticated languages can think better but Dr. Monchan believes this isn't true because even indigenous languages have different types of terminologies that the English language cannot cater to, thus, the need for saving them.

Dr. Dhritiman Sarma, Asst. professor, RGU, expressed modernity as not a tool that counters indigeneity but as syncretism - an amalgamation of different cultures. He gave the example of a Christian village in Meghalaya where every member had adopted Christianity but not all had adopted a Christian name. His ideas came from his researches into the Nocte tribe of Arunachal. He traced the history of religions in Nocte community. In recent times, many have adopted Christianity but they still follow their traditional naming ceremony. There has been a syncretism of foreign religion into indigenous religion. He expressed that drawing parallels between Christianity, Modernity and Westernization is a misconception. It is not about the religious books but about the social platform; for example, Muslim Assamese celebrating Bihu. Religion cannot dictate one's way of life. There is assimilation. Irrespective of any religion, their social value play more important role. Being modern is about changing one's mindset and becoming rational. The important thing is to not lose indigeneity in pursuing modernity.

## **2.5. Valedictory Session**

Seminar Hall, AITS

The two day National seminar on Modernity and Indigeneity: Shifting Perspective in Culture Literature and Language held on 5<sup>th</sup> and 6<sup>th</sup> March 2020 ended with Dr. Prachand Narayan Piraji addressing the August hall. He said that not only is the starting of an event important but the ending of the event is equally vital and significant. Prof. Amitav Mitra the pro-vice chancellor of the Rajiv Gandhi University was invited to the dais as the chief guest along with Dr. K.C Mishra and Dr. Doyie Ete, convenor of the seminar. Prof. Amitav Mitra was felicitated by Dr. K.C Mishra and the report of the seminar was then read out by Michi Nunya, research scholar of the department. Professor Amitav Mitra addressed the audience about literature and considers English language as the most adaptive an accommodative and universal language. He said that the loss of language is a loss of confidence and loss of culture. He spoke about the proper grammar system which should be there to help maintain the endangered languages of North Eastern states. He also stated that a documentation of endangered languages becomes very important. He further said that globalisation is necessary and people are nowadays tending to relate themselves to globalisation. But still there is a much need to maintain the mother tongue in



order to bring modernity in true sense. He summed up by saying that local languages should be taught at the primary schools so that the upcoming generations will know their roots and culture.

Next, the students and the paper presenters were asked to share their view points and give their feedbacks about the events. Then the program was continued with the ceremony of the certificate distribution. Dr. Dhriti Sundar Gupta proposed the vote of thanks to every person who helped in the seminar and the two days National seminar culminated with the singing of the national anthem.

## **Part 3: Outcome of the Programme**

### **3.1. Immediate Implications in the context of Knowledge**

The Seminar witnessed intense deliberation on modernity and indigeneity as critical terms operating both, critical discourse and in everyday parlance. It was observed that the two terms of modernity and indigeneity have been defined through various frameworks, across different trajectories, as two sides of the same coin.

It was also noted that pitted alongside the concerns of indigenous culture, language and tradition, concerns have also been raised about neglected areas like performing arts, oral narratives and ethnic attire.

The papers presented also viewed modernity as an uprooting from tradition, breakup of family ties, kinship, neighborhood and community. The rise of modernity was also closely linked to the growth of modern city's, which became the cultural centre where all kinds of cultural life, communal gathering, activities of leisure and recreation take place.

Indepth discussions also pointed out that the politics of ethnicity and related issues of nationality, migration, refugees have also taken a centre stage in the twentieth century. In the later half of the twentieth century human differences have increasingly come to be understood not in terms of race and blood but ethnicity. Therefore in Literature studies, humanities and cultural studies modernism and theorizing the subject became a focal point of interrogations. Many papers thus had for their critical analysis authors and their texts as rich sources for such interrogations.

Terms like globalization, Global culture, Glocalization Cultural hybridisation also were critically analysed, and it was agreed that these terms have their origin in experiences of assimilation and acculturation. It was observed by the scholars in the seminar that Arjun Appadurai, an acknowledged theorist was true in pointing out that there is an uneven distribution of those resources of learning, teaching and cultural criticism that are most important for the formation of



democratic research communities that could produce a global view of globalization.

It was also agreed upon that scholars from other societies and traditions of inquiry should be able to bring to the debate their own ideas about what counts as new knowledge and what communities of judgment and accountability they might judge to be central in the pursuit of such knowledge. Thus, attention had to be paid to the various voices from the margins, to the new vocabulary and the new and local ways of enquiry which was coming out from different sections of society.

It was understood through the different deliberations in the seminar that, tradition is not exclusionary from modernity. Our tradition and culture has also in many ways fostered the pursuit of modern knowledge and acquisition of it. Modernity is thus not restricted to a colonial past or a European Enlightenment. The idea of being modern is acknowledging the very universality of reason, knowledge and truth.

### **3.2. Policy Implications**

The vibrant perspectives advocated in the discussions called for an 'inclusive approach' which foregrounds the vision of the poor, marginalized groups at the centre of Government policies and Government initiatives.

The scholars in the seminar also made a collective call for more local participation and more local empowerment to facilitate development which is both progressive and holistic.

There was also a common agreement on the need for synergy and cooperation between local bodies/literary societies/women's group and institutions like colleges and universities.

The role and importance of academics and institutions as advisory bodies for Government in forming policies was also acknowledged.

### **3.3. Other Implications**

The seminar gave the Post graduate and Research scholars(MPhil and PhD) of the Dept of English, opportunity to participate and present research papers.

The seminar also provided an avenue for interaction between scholars from different parts of India. 30(Thirty) paper presenters were from outside th state which added diversity to the papers presented.

The seminar also showcased the strength and achievements of the Dept of English.

The outstation participants were exposed to the rich and vibrant campus of Rajiv Gandhi University. The seminar also disseminated the rich academic activities of the university.



## **Part 4: Annexure**

### **Annexure 1: Programme Schedule**

Two-Day  
National Seminar on  
Modernity and Indigeneity: Shifting Perspectives in Culture, Literature, and  
Language  
05<sup>th</sup> and 06<sup>th</sup> March 2020

#### **PROGRAMME DETAILS**

##### **First Day (05<sup>th</sup> March)**

08.30-09.30: Registration

##### **Inaugural Session**

**(VENUE: AITS SEMINAR HALL RGU)**

##### **9.30 to 11.30**

9:30 am-Inviting dignitaries to the Dias.

9:35 am- Lighting the ceremonial lamp.

9:40- Welcome song by the students of the department.

9:50- Felicitation of the dignitaries and Invitees.

10:00 am- Welcome address by Prof. K.C Mishra, H.O.D, Department of English.

10:05 am- Objectives of the seminar by Dr. Doyir Ete, Convenor, National Seminar.

10:10 am- Speech by the Chief Guest, Padmashri Shri. Y.D Thongchi.

10:30 am- Key note address by Prof. Asha Kuthari Chaudhuri.

11.10 am-A few words by Prof. Tomo Riba, Registrar, RGU

11:20 am- Vote of Thanks by D.P.N Piraji

11.25 am-National Anthem

**Rapporteurs:** Hage Lily, Shrestha Bharadwaj, Michi Nunya

Tea Break

**Parallel Technical Sessions I (11.50 to 01.00)**

Seminar hall (AITS)	Lecture Hall (Department of English)
Chairperson: Prof. A Chaudhury Rapporteurs: 1.Hage Lily 2.Shrestha Bharadwaj Paper Presenters:  1) Sr.Patricia Mary Hodge 2) Kasimang Moyong 3) Tiasola Aier 4) Chandan Kumar Panda 5) Arunabha Bhattacharjee & Dipendu Das. 6) Dermee Pegu 7) Vienna Awomi	Chairperson: Prof. B Nayak Rapporteurs: Sukanya Chakravorty Michi Nunya  Paper Presenters: 1) Saheli Chakraborty 2) Miazi Hazam 3) Jitamoni Phukan 4) Trishmita Borah 5) Rajib Ranjan Prasad  6)Madalasa Mani Tripathi  7)Gora Chand Das

**Lunch Break 01.00****Parallel Technical Sessions II (02.00 03.30)**

Seminar hall (AITS)	Lecture Hall (Department of English)
Chairperson:Prof. Simon John Rapporteurs: Dani Nobin Weri Pulu Paper Presenters:  1. K.C Mishra 2. R.K. Yaibiren Sana: 3. Oyin Mize 4. Karyir Riba 5. Vedika Baruah 6. Zenny Kamsi and Saurav Mitra 7. Tech Priya & Roda Dolo 8. Abhishek Das	Chairperson: Prof. Jummy Basar Rapporteurs: Abhishek Das Vikash Mepo Paper Presenters:  1) Daisy Priya Gogoi 2) Shilpa Doley 3) Bompi Riba 4) Nang Wishakha Namchoom 5) Abani Doley 6) Shrestha Bharadwaj 7) Debakshi Bora



Tea Break

**Parallel Technical Sessions III (03.45-04.45)**

Seminar hall (AITS)	Lecture Hall (Department of English)
Chairperson: Dr. Dhurjjati Sharma Rapporteurs: Saurav Mitra Nasi Koje Paper Presenters:  1) Riyaj Hussain 2) Sultana Rezuwana Yashmin 3) Urvashi Chetia 4) Ruplekha Konwar 5) Anuj Boruah 6) Weri Pulu 7) Shelly Sharma Ango 8) Jamuna Bini & Tunung Tabing	Chairperson: Prof. Vokendro Singh Rapporteurs: Abhishek Das Weri Pulu Paper Presenters:  1) Naoram Naokhomba Singh 2) Leitanthem Ricky Meitei 3) Uttam Boruah and Nabamoni Saikia 4) Sukanya Chakravarty 5) Nani Umie 6) Vinod Kumar Yadav 7) Chatung Lowang

\*\*\*\*\*

**Second Day (06<sup>th</sup> March 2020)**

09.00 to 10.15: Plenary Lectures:

- 1) Prof. Sarah Hilary
- 2) Prof Vokendro Singh

Rapporteurs:

- Vikash Mepo
- Monu Bujhel

Tea Break

**Parallel Technical Sessions IV (10.30 to 11.45)**

Seminar hall (AITS)	Lecture Hall (Department of English)
Chairperson: Prof. Tana Soren Rapporteurs: Vikash Mepo Monu Bhujel	Chairperson: Dr. Jayanta Vishnu Das Rapporteurs: Michi Nunya Dani Nobin

**Paper Presenters:**

- 1) Meeraz Haque
- 2) Doyir Ete and Doi Ete
- 3) Benjamin Karam
- 4) Rupam Gogoi
- 5) David Lagachu
- 6) Garima Baruah
- 7) Wangjo Bosai
- 8) Dani Nobin

**Paper Presenters:**

- 1) Arshadul Haque
- 2) Rupam Bhujel
- 3) Jalendra Phukan
- 4) Shilpi Priya Saikia
- 5) Sarat Kumar Doley
- 6) Thansingla Munkung
- 7) Benedicta D Sangma

**Parallel Technical Sessions V (11.55 to 1.15)****Seminar hall (AITS)****Chairperson:** Dr. M Q Khan**Rapporteurs:**

Nasi Koje

Saurav Mitra

**Paper Presenters:**

- 1) Ayushman Devraj
- 2) Hage Lily
- 3) Nidhu Kumar Dhar
- 4) Srijana Kaushik
- 5) Smita Katakya
- 6) Monu Bhujel
- 7) Biswajit Kumar Mishra

**Lecture Hall (Department of English)****Chairperson:** Dr. Sarat Kumar Doley**Rapporteurs:**

Gora Chand Das

Sukanya Chakravorty

**Paper Presenters:**

- 1) Reetu Gogoi
- 2) Wanglit Mongchan
- 3) Jahnabi Dutta & Tulumoni Chetry
- 4) Mem Riyang
- 5) Nasi Koje
- 6) Manisha Das & Jahnabi Dutta
- 7) Pulak Bora
- 8) D.S. Gupta

Lunch Break (1.30- 2.30)

Panel Discussion (2.30-4.00)

**Chairperson:** Prof. Oken Lego

Dr. Jayanta Vishnu Das

Dr. Dhurjjati Sarma

Dr. Wanglit Monchan

Dr. Dhritiman Sarma

**Rapporteurs:**

- Dani Nobin
- Michi Nunya



**Valedictory Session (04.00 onwards)**

Welcome of Participants

Speech by Key-note Speaker

Few words by participants

Distribution of Certificates

Vote of Thanks

Rapporteurs:

Shrestha Bharadwaj

Hage Lily

Sukanya Chakravorty

## Annexure 2: List of Participants

1.	<b>Prof. Asha Kuthari Chaudhuri</b> Dept. of English, Gauhati University	<b>KEY-NOTE SPEAKER</b>
2.	<b>Prof Sarah Hilaly</b> Dept. of History Rajiv Gandhi University	<b>PLEANARY SPEAKER</b>
3.	<b>Prof. Vokendro Singh</b> Dept. of Anthropology Rajiv Gandhi University	<b>PLEANARY SPEAKER</b>
4.	<b>Dr. Dhurjjati Sarma</b> Assistant Professor Dept. of MIL & Literary Studies Gauhati University	<b>PANELIST</b>
5.	<b>Dr. Jayanta Visgnu Das</b> Assistant Professor, Dept. of Cultural Studies Tezpur University	<b>PANELIST</b>
6.	<b>Dr. Dhritiman Sarma</b> Assistant Professor Dept. of Anthropology Rajiv Gandhi University	<b>PANELIST</b>
7.	<b>Dr. Wanglit Mongchan</b> Assistant Professor Arunachal Institute of Tribal Studies Rajiv Gandhi University	<b>PANELIST</b>
8.	<b>R.K. Yaibiren Sana</b> PhD research Scholar Department of Mass Communication and Journalism Tezpur University	<b>PAPER PRESENTER</b>
9.	<b>Arshadul Haque</b> Independent Scholar Email: arshadul2@gmail.com	<b>PAPER PRESENTER</b>
10.	<b>Saheli Chakraborty</b> JRF, Centre for Endangered Languages Arunachal Institute for Tribal Studies	<b>PAPER PRESENTER</b>
11.	<b>Naorem Naokhomba Singh</b> PhD Candidate Department of Anthropology North-Eastern Hill University Shillong, Meghalaya-793022	<b>PAPER PRESENTER</b>
12.	<b>Daisy Priya Gogoi</b> M.Phil. Student Department of English Dibrugarh University	<b>PAPER PRESENTER</b>
13.	<b>Leitanthem Ricky Meitei</b> Ph.D. Scholar Dept. of English North-Eastern Hill University	<b>PAPER PRESENTER</b>



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15.	<b>Dr. Miazi Hazam</b> Assistant Professor, Department of English, Rajiv Gandhi University. <a href="mailto:miazimiazirediffmail.com">miazimiazirediffmail.com</a>	<b>PAPER PRESENTER</b>
16.	<b>Gora Chand Das</b> Ph.D Scholar, Dept. Of English Rajiv Gandhi University, Arunachal Pradesh	<b>PAPER PRESENTER</b>
17.	<b>Benjamin Karam</b> PhD Scholar Dept of English, Tezpur University <a href="mailto:benzykaram@gmail.com">benzykaram@gmail.com</a>	<b>PAPER PRESENTER</b>
18.	<b>Tiasola Aier</b> Research Scholar North Eastern Hill University	<b>PAPER PRESENTER</b>
19.	<b>Kakoli Debnath</b> Ex-student, Tezpur University	<b>PAPER PRESENTER</b>
20.	<b>Reetu Gogoi</b> Ex-student, Tezpur University	<b>PAPER PRESENTER</b>
21.	<b>Jalendra Phukan</b> M.Phil Research Scholar Department of English, Sikkim University, Gangtok. <a href="mailto:zalenacademics@gmail.com">zalenacademics@gmail.com</a>	<b>PAPER PRESENTER</b>
22.	<b>Shilpa Doley</b> Research Scholar Department of English Dibrugarh University <a href="mailto:shilpadoley@gmail.com">shilpadoley@gmail.com</a>	<b>PAPER PRESENTER</b>
23.	<b>Shilpi Priya Saikia</b> M.A in English (Tezpur University) <a href="mailto:saikiashilpi5@gmail.com">saikiashilpi5@gmail.com</a>	<b>PAPER PRESENTER</b>
24.	<b>Rupam Gogoi</b> Department of English North Lakhimpur College North Lakhimpur, Assam e-mail: <a href="mailto:rupamgogoi14@gmail.com">rupamgogoi14@gmail.com</a>	<b>PAPER PRESENTER</b>
25.	<b>Hage Lily</b> Research Scholar Department of English Rajiv Gandhi University Ph no. 7005394319	<b>PAPER PRESENTER</b>

26.	<b>Oyin Mize</b> M.A., 4 <sup>th</sup> Sem Department of English	<b>PAPER PRESENTER</b>
27.	<b>Phelong Wangsa</b> M.A., 4 <sup>th</sup> Sem Department of English	<b>PAPER PRESENTER</b>
28.	<b>David Lagachu</b> Independent Researcher	<b>PAPER PRESENTER</b>
29.	<b>Arunabha Bhattacharjee</b> Assistant Professor Department of English Radhamadhab College, Silchar.	<b>PAPER PRESENTER</b>
30.	<b>Prof. Dipendu Das</b> Dean, SKC School of English and Foreign Language Studies & Professor, Department of English Assam University, Silchar	<b>PAPER PRESENTER</b>
31.	<b>Thansingla Mungkung</b> Ph.D. Scholar Northeastern Hill University, Shillong <a href="mailto:thansingla.mk@gmail.com">thansingla.mk@gmail.com</a>	<b>PAPER PRESENTER</b>
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33.	<b>Nidhu Kumar Dhar</b> Research Scholar Assam University, Silchar	<b>PAPER PRESENTER</b>
34.	<b>Jahnabi Dutta</b> M.A 4th Semester Department of English Tezpur University	<b>PAPER PRESENTER</b>
35.	<b>Tulumoni Chetry</b> M.A 4th Semester Department of English Tezpur University	<b>PAPER PRESENTER</b>
36.	<b>Cr. Patricia Mary Hodge</b> Research Scholar North Eastern Hill University Shillong- 793022 Meghalaya	<b>PAPER PRESENTER</b>
37.	<b>Nang wishakha Namchoom</b> Assistant professor of English Binni Yanga Govt. Women's College Arunachal Pradesh	<b>PAPER PRESENTER</b>
38.	<b>Joram Yalam Nabam</b> Assistant Professor Department of Hindi Rajiv Gandhi University Arunachal Pradesh	<b>PAPER PRESENTER</b>



39.	<b>Dr. Chandan Kumar Panda</b> Assistant Professor Department of English Rajiv Gandhi University	<b>PAPER PRESENTER</b>
40.	<b>Mr. Abani Doley</b> Asst. Professor Dept. of English J.N. College, Pasighat	<b>PAPER PRESENTER</b>
41.	<b>Benedicta D Sangma</b> Assistant Teacher Diphu, KarbiAnglong(Assam) <a href="mailto:benedicta8sangma@gmail.com">benedicta8sangma@gmail.com</a>	<b>PAPER PRESENTER</b>
42.	<b>Shrestha Bharadwaj</b> Ph.D. Research Scholar Department of English Rajiv Gandhi University <a href="mailto:shresthabhardwaj112@gmail.com">shresthabhardwaj112@gmail.com</a>	<b>PAPER PRESENTER</b>
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45.	<b>Nabamoni Saikia</b> Asst. Professor BHB College Sarupeta, Assam	<b>PAPER PRESENTER</b>
46.	<b>Uttam Boruah</b> Research Scholar Dept. of English Rajiv Gandhi University	<b>PAPER PRESENTER</b>
47.	<b>Ms. Bompi Riba</b> Assistant Professor Department of English Rajiv Gandhi University Arunachal Pradesh	<b>PAPER PRESENTER</b>
48.	<b>Zenny Kamsi</b> Assistant Professor JNC Pasighat, A.P. <a href="mailto:zkamsi@gmail.com">zkamsi@gmail.com</a>	<b>PAPER PRESENTER</b>
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50.	<b>Dr. Monu Bhujel</b> Assistant Professor Department of English	<b>PAPER PRESENTER</b>

	Jonai Girls College, Jonai	
51.	<b>Dermee Pegu,</b> MA in English Dibrugarh University	<b>PAPER PRESENTER</b>
52.	<b>Dr Doyir Ete</b> Assistant Professor, Dept of English Rajiv Gandhi University	<b>PAPER PRESENTER</b>
53.	<b>Dr Doi Ette</b> Assistant Professor Himalayan University	<b>PAPER PRESENTER</b>
54.	<b>Wanglit Mongchan</b> <a href="mailto:wanglit.mongchan@rgu.ac.in">wanglit.mongchan@rgu.ac.in</a> Rajiv Gandhi University	<b>PAPER PRESENTER</b>
55.	<b>Manisha Das</b> Research Scholar Department of English Tezpur University	<b>PAPER PRESENTER</b>
56.	<b>Mem Riyang</b> B.Ed Student North East Frontier Technical University Arunachal Pradesh	<b>PAPER PRESENTER</b>
57.	<b>Dani Nobin</b> M.Phil Scholar, Dept. of English Rajiv Gandhi University	<b>PAPER PRESENTER</b>
58.	<b>Dr.K.C.Mishra</b> Associate Professor Dept. of English Rajiv Gandhi University	<b>PAPER PRESENTER</b>
59.	<b>Dr Sarat K Doley</b> Assistant Professor Department of English, Tezpur University	<b>PAPER PRESENTER</b>
60.	<b>Ms. Nasi Koje</b> Ph.D. Scholar, Dept. of English RGU Arunachal Pradesh. Email: nk12ab@gmail.com	<b>PAPER PRESENTER</b>
61.	<b>Weri Pulu</b> M. Phil Scholar Dept. of English, Rajiv Gandhi University	<b>PAPER PRESENTER</b>
62.	<b>Sukanya Chakravarty</b> M.Phil. Research Scholar Department Of English Rajiv Gandhi University	<b>PAPER PRESENTER</b>
63.	<b>Techi Priya</b> MA 4th Semester Department of English Rajiv Gandhi University Arunachal Pradesh	<b>PAPER PRESENTER</b>



64.	<b>Roda Dolo</b> MA 4th Semester Department of English Rajiv Gandhi University	<b>PAPER PRESENTER</b>
65.	<b>Kasimang Moyong</b> Research Scholar Tezpur University	<b>PAPER PRESENTER</b>
66.	<b>Dr. Vinod Kumar Yadav</b> Assistant Professor Department of Commerce Rajiv Gandhi University <a href="mailto:avvhyadav2020@gmail.com">avvhyadav2020@gmail.Com</a>	<b>PAPER PRESENTER</b>
67.	<b>Oli Taggu</b> MA 4 th Semester Student Dept of English Rajiv Gandhi University, Doimukh	<b>PAPER PRESENTER</b>
68.	<b>Abhishek Das</b> Assistant Professor Department of English Alipurduar Mahila Mahavidyalaya	<b>PAPER PRESENTER</b>
69.	<b>Dr. Dhriti Sundar Gupta</b> Assistant Professor Dept of English Rajiv Gandhi University	<b>PAPER PRESENTER</b>
70.	<b>Dr. Viswajit Kumar Mishra</b> Assistant Professor Dept of Hindi Rajiv Gandhi University	<b>PAPER PRESENTER</b>
71.	<b>Madalsa Mani Tripathi</b> Research Scholar, Dept of Hindi Rajiv Gandhi University	<b>PAPER PRESENTER</b>
72.	<b>Dr. Rajeev Ranjan Prasad</b> Assistant Professor Dept of Hindi Rajiv Gandhi University	<b>PAPER PRESENTER</b>
73.	<b>Tunung tabing</b> Research Scholar, Dept of Hindi Rajiv Gandhi University	<b>PAPER PRESENTER</b>
74.	<b>Dr. Jamuna Bini</b> Assistant Professor Dept of Hindi Rajiv Gandhi University	<b>PAPER PRESENTER</b>
75.	<b>Jango Somam</b> Research Scholar, Dept of English Rajiv Gandhi University	<b>PARTICIPANT</b>
76.	<b>Prof. Bhagabat Nayak</b> Dept. of English Rajiv Gandhi University	<b>PARTICIPANT</b>
77.	<b>Michi Nunya</b> Research Scholar, Dept of English, RGU	<b>PARTICIPANT</b>



### Annexure 3: Photographs



Inaugural Session



Inaugural Session





Technical Session



Panel Discussion



Valedictory Session





CERTIFICATE DISTRIBUTION



TECHNICAL SESSION





PAPER PRESENTATION



ORGANISING TEAM



## Annexure 4: Media Coverage

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their leadership quality, life skills, leadership skills, resourcefulness etc.

He emphasized on the need of involving young scholars in such academic and social service endeavours for a better life and better society. He talked at a length about the different life skills, future op-

the different parts of Arunachal Pradesh are taking part in the programme which will conclude on March 9 next.

Alik Jongkey, Deputy Director, Higher Education, S K Sharma, Associate Prof (Retd) and RUSA consultant, A K Saha, FAO among others were also present.

**National seminar on 'modernity and indigeneity' held**



RONO HILLS, 5 MAR

The department of English, Rajiv Gandhi University has organized a two-day national seminar on 'Modernity and indigeneity: shifting perspectives in culture, literature, and language' here on Thursday.

The seminar was inaugurated by renowned writer Padmashree Y D Thongchi as chief guest, Registrar Prof Tomo Riba, guest of honour Prof S K Singh, dean of academic affairs, guest speaker Prof

Asha Kuthari Chaudhuri, keynote speaker from Guwahati University and Prof Oken Logo, dean of languages.

The chief guest and other dignitaries spoke at length on various aspects on modernity and indigeneity in their interpretative understanding.

The inaugural session, as well as the academic session, was intellectually vibrant by a good number of delegates and participants from all over the country.

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**INDEPENDENT REVIEW, 6<sup>TH</sup> MARCH, 2020:3, ITANAGAR**

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**RGU's national seminar concludes**

RONO HILLS, Mar 6: Sixty-five papers were presented during a two-day national seminar on 'Modernity and indigeneity: Shifting perspective in culture, literature and language', which concluded at Rajiv Gandhi University (RGU) here on Friday.

The seminar, organized by RGU's English department, featured 10 technical sessions, during which papers on different sub-themes of the seminar were presented.

On the second day, plenary talks were given by Profs Sarah Hilaly and Vokendro Singh. A panel discussion on 'Encountering modernity and indigeneity in Northeast India: Culture, literature and language' was also held.

Addressing the valedictory session, RGU Pro-Vice-Chancellor, Prof Amitava Mitra, elaborated "the importance of written script and developing a bilingual dictionary."

He also advocated the use of mother tongues in primary-level schooling.

Later, Prof Mitra awarded certificates to the presenters of papers.

**Candidates take**

**THE ARUNACHAL TIMES, 7<sup>TH</sup> MARCH, 2020:4, ITANAGAR**