
A Report

A FIVE DAY ONLINE FACULTY DEVELOPMENT PROGRAMME
ON
CRITICAL THEORIES AND THEIR CONTEMPORARY
TRAJECTORIES IN THE HUMANITIES
12TH TO 16TH MAY, 2020



By
DEPARTMENT OF ENGLISH
RAJIV GANDHI UNIVERSITY
ARUNACHAL PRADESH

CONTENTS

	TITLE PAGE	PAGES
	Content	02
	Acknowledgement	03
	Executive Summary	04
	Patron, Organizing Committee & Coordination	05-07
	PART-1	
	Preface: 1.1 Introduction 1.2 Objective	07
	1.3 Outcome 1.4 Resource Person	08
	1.5 About the Sponsoring Agency 1.6 Budget	08
	PART-2	
	Technical Sessions	11-26
	Valedictory Session	27
	PART-3	
	Major Takeaways	
	3.1 Academic Context & 3.2 Research Context	28-29
	3.4 Policy Implications	29
	PART-4 : Annexure	
	Annexure-1 Program Schedule	30
	Annexure-2 List of Select Participants	32
	Annexure-3 Photographs Annexure-4 Media Coverage	39-44
	Chief Guest & Guiding Light	46
	Coordinators & Organizing Team	47

Acknowledgement

The Department of English would like to express its deep and sincere gratitude to the Honorable Vice Chancellor of Rajiv Gandhi University, **Prof. Saket Kushwaha** for his support and guidance to the Department in organizing A Five Day Online Faculty Development Programme.

The department is also grateful to Pro-VC, Prof. Amitava Mitra for gracing the valedictory ceremony as the Chief Guest

The department also expresses its whole hearted thankfulness to the Registrar, Prof. Tomo Riba for being a constant source of inspiration and having graced the occasion.

Also grateful acknowledgement is being made to the Dean of the Faculty of Languages, Prof. Oken Lego for his encouragement and motivation in making the programme possible.

The department acknowledges its sincerest gratitude to all Resource Persons & all participants from various parts of the country and abroad for having actively participated in the Online Faculty Development Programme from 12th to 16th May, 2020 to make it a success.

Executive Summary

The Department of English, Rajiv Gandhi University, Arunchal Pradesh organised a Five Day Online FDP on Critical Theories and their Contemporary Trajectories in the Humanities from 12 to 16 May 2020. The chief patron for the said programme was Prof. Saket Kushwaha, the honourable Vice Chancellor of RGU and the patrons were Prof. Amitava Mitra, the Pro Vice Chancellor, RGU and Prof. Tomo Riba, the Registrar, RGU respectively. The programme aimed at updating and upgrading the knowledge of the young researchers and teachers from different colleges and universities across India and abroad in the field of critical theories which constitute the key areas in teaching and research in the Humanities in contemporary time. The said programme investigated different trajectories of the critical theories and their strong bearing on the cutting edge research in the Humanities. Out of almost 1200 applications both from India and abroad, only around 120 applicants were shortlisted for the programme taking due cognizance of the limit of Cisco Webex digital platform for free access. The international participants were primarily from Srilanka, Oman, Saudi Arabia, South Africa etc. The resource persons for the programme were from different prestigious universities in India. They were Prof. Kona Prakash Reddy from EFL University from Hyderabad, Prof. T Marx from Pondicherry University, Prof. Bhagabat Nayak from RGU, Dr. Shreesha Udupa from Nalanda University, Dr. Basil N Diengdoh from Dibrugarh University, Dr. Elika Assumi, Tetso College, Nagaland, Dr. Miami Hazam and Dr. Doyir Ete from RGU. They spoke and interacted with participants on different areas of critical theories ranging from Critical dialectics in the Western and Indian intellectual traditions, Health Humanities, post human critical epistemology, subaltern theory to diaspora . The programme was prefixed with e-inaugural and in which Prof. Saket Kushwaha, the honourable Vice Chancellor, RGU and Prof. Tomo Riba , Registrar, RGU and Prof. Oken Lego, the Dean of Faculty of Languages and Dr. K C Mishra HoD, English encouraged the the organising teams for exploring and utilising the digital platforms for learning to happen in the face of empirical difficulties and appreciated the participants for their overwhelming enthusiasm to learn even during the ongoing pandemic. And in the similar manner Prof. Amitava Mitra, the honourable Pro Vice Chancellor and Prof. Otem Padung, the Finance Officer in the e-inaugural spoke on the importance of digital platform and the possibilities of effective teaching and learning by using the cutting-edge technology. Each participant received a certificate of participation. Dr. PN Piraji and Dr. C K Panda coordinated the entire event along with the organising members.

CHIEF PATRON



Prof. SAKET KUSHWAHA

**HON'BLE VICE-CHANCELLOR
RAJIV GANDHI UNIVERSITY
ARUNACHAL PRADESH**

PATRON



Prof. AMITAVA MITRA

**PRO-VICE CHANCELLOR
RAJIV GANDHI UNIVERSITY
ARUNACHAL PRADESH**



Prof. TOMO RIBA

**REGISTRAR
RAJIV GANDHI UNIVERSITY
ARUNACHAL PRADESH**

ORGANIZING COMMITTEES

Advisory Committee:

1. **Prof. Oken Lego**
Dean, Faculty of Languages
Rajiv Gandhi University
2. **Dr. David Pertin**
Joint Registrar (Academic & Conferences)
3. **Prof. Bhagabat Nayak**
Dept. of English Rajiv Gandhi University
4. **Dr. K C Mishra**
Head, Dept. of English Rajiv Gandhi University
5. **Dr. Sumin Prakash**
Dept. of Education Rajiv Gandhi University
6. **Dr. Shambhu Prasad**
Dept. of Physical Education
Rajiv Gandhi University

Technical Committee:

1. **Dr. Maltesh Motebennur**
University Librarian (retd) Rajiv Gandhi University

2. **Dr. Miaz Hazam**

Dept. of English Rajiv Gandhi University

3. **Dr. Doyir Ete**

Dept. of English Rajiv Gandhi University

4. **Dr. D. S. Gupta**

Dept. of English

Rajiv Gandhi University

5. **Mr. Gyan Rai**

Technical Assistant

V-SAT

Attendance, Feedback & Certificate:

Dr. Prachand Narayan Piraji

Asst. Professor

Dept. of English,

Rajiv Gandhi University,

Doimukh, Arunachal Pradesh

COORDINATORS

Dr.PRACHAND NARAYAN PIRAJI

Asst. Professor
Dept. of English, Rajiv Gandhi University, Doimukh,
Arunachal Pradesh.
Email narayan.prachand@rgu.ac.in
Cont. +91 9486885475

Dr. CHANDAN KUMAR PANDA





Asst. Professor
Dept. of English, Rajiv Gandhi University, Doimukh,
Arunachal Pradesh.
Email- chandan.panda@rgu.ac.in
Cont. +919486885475

PART 1: PREFACE

1.1 INTRODUCTION:

Critical theories include linguistic, literary, sociological, anthropological, political and psychological theories. These theories have a strong bearing on research in humanities and social sciences. This FDP makes a critical attempt to discuss and investigate different trajectories, more importantly the political and ideological ones, and discursivities of critical theories and their (ir)relevance in research in Humanities. It aims at providing a digital platform where an engaging discussion on critical theories between scholarly participants and experts in the area is to be made possible.







1.2 OBJECTIVES:






-  To critically investigate the contesting dimensions of critical theories
-  To highlight the ideological underpinnings embedded in the critical theories and their possible socio-political ramification
-  To examine critical theories and their manifest objectives to unearth the political unconscious from a complex web of infinite potentialities of a text.
-  To analyse critically whether these theories limit a scholar's free interaction with a text and its spectrum of unseen possibilities

1.3 OUTCOME:

- ✚ This programme may strengthen the critical thinking of the participants.
- ✚ It will help them to examine different trajectories of critical theories.
- ✚ The critical insight to be obtained by their involved participation may help them perform effective teaching and research and textual analysis.

1.4 RESOURCE PERSONS:

1. Prof. Kona Prakash Reddy , Dept. of English Literature, EFLU, Hyderabad	
2. Prof. Asima Rajan Parhi Dept. of English Utkal University, Bhubaneswar	
3. Prof. T. Marx Dept. of English Pondicherry University, Pondicherry	
4. Prof. Bhagabat Nayak Dept. of English Rajiv Gandhi University, Arunachal Pradesh	
5. Dr. S. Erika Assumi Dept. of English Tetso College, Nagaland	
6. Dr. Miazi Hazam Dept. of English Rajiv Gandhi University Arunachal Pradesh	

7. Dr. Umasankar Patra School of Letters, Ambedkar University, New Delhi	
8. Dr. Basil N. Diengdoh Dept. of English Dibrugarh University, Assam	
9. Dr. Doyir Ete Dept. of English Rajiv Gandhi University Arunachal Pradesh	
10. Dr. Shreesha Udupa Dept. of English Nalanda University, Bihar	
11. Dr. Chandan Kumar Panda Dept. of English, Rajiv Gandhi University Arunachal Pradesh.	

1.5 ABOUT THE SPONSORING AGENCY:

Rajiv Gandhi University, Arunachal Pradesh

1.6 BUDGET :

15,000

PART 2: SESSION WISE DETAILS

2.1 INAUGURAL SESSION:

12 May 2020: The inaugural session of the five day Faculty Development programme on “Critical theories and their Contemporary Trajectories in Humanities”, organized by Department of English, Rajiv Gandhi University , started with the opening remarks by Dr. C. K. Panda, Coordinator FDP. He stressed on the importance of using digital platform in propagation of learning in the COVID-19 times. Elaborating on the theme of the FDP he said that this venture would provide a seamless opportunity to the participants to enhance critical thinking and examine critical theories and interact with different possibilities in theory. The session was then handed over to the Prof. K. C. Mishra, HOD, Dept. of English, RGU, who thanked the honourable VC of the University for the support he provided for the organization the program. He then listed the names of the speaker over the next five days.

Prof. Tomo Riba, Registrar, RGU, expressed his happiness at how the Department of English created and opportunity in these times of crisis by bringing in resource persons from diverse backgrounds, both national and international. He also stressed on the need of developing critical thinking in contemporary times and that it will be beneficial for all the participants.

Prof. Saket Khuswaha, honourable VC, RGU, expressed his happiness over the initiative taken by the organizing team and the Department of English. This is how the University as a whole and the Department in particular has responded to the guideline set forward by the UGC and the MHRD, to promote online learning. He then listed the overwhelming number applications that came in for the FDP. The participants selected were scholars and teachers from colleges and universities across India and abroad. He appreciated the organizing team for using technology in order to make learning happen during the pandemic. He shared a few words of appreciation over the fact of enthusiastic participation by the scholars and teachers across India and abroad.

2.2. TECHNICAL SESSIONS:

DAY: I: 12TH MAY 2020

2.2.1 TECHNICAL SESSION- I: 10.00 am to 12.00 pm

Resource Person: **PROF. KONA PRAKASH REDDY**
 EFL UNIVERSITY, HYDERABAD

Topic: “Critical” of What? Theory and its Cultural Contexts

Prof. Kona Prakash Reddy initiates his lecture with an intent to touch the humanistic and cultural context which are social. The traditional sense of meaning, is giving meaning to text. And what is the human aspect of humanistic is the question? There are two important aspects to understand the “critical” i) No limits to truth and ii) Anyone can speak the truth. The speaker says that human in the humanistic is locally produced, and argues why we need to be humanized. He restates his topic as “words, words, words, and words...” It is always a question to the ancient researchers to distinguish the truth and to find out how a person is telling the truth. The speaker quotes Plato’s remark that making money (sophistry) is unethical, although the statement is contradictory to the present times. Socrates is opposed to sophistry. There is a dialect issue in someone who asks and answers questions. He terms the critical theories as dialect issues. And what we seek to find is culture. The speaker gives an example about a village in Mexico, the Functionalist group studies the village as organized and happy, the Marxist group studies the group of villagers and concludes saying that a revolution is about to happen. Both the critical theorist groups imposed their own point of view. We cannot reduce the cultural context, so we must be careful in not imposing it on the subject, as it will be dishonest. Critical theorists have dialect, their self-awareness. He speaks about sub-texts that are meanings given by readers to the texts. Example is Shakespeare’s play *Hamlet* where reader interprets in multiple perspectives. Human languages do not offer complete transformation. Pablo Neruda’s *Memoirs* “Everything you want ... I stopped

for...” , here everything exist in the word. It talks about conquest, history of language, luminous words, and Spanish conquerors. It thus depicts that language exists much before we came to this world. Neruda loves word and reaches emotional satisfaction in it. In the process of using language, we ask questions and someone answers them. Dialectician is not a specialist. Someone who listens to music can judge a song, in some sense he is a generalist. We must negotiate with the text to know the truth underlined within. Hitler is known as an enslaver of humanity, and Gandhi as the liberator of humanity, the dialectician looks for truth, so both cannot be termed as similar kind of persons. Nagarjuna rejects the idea that language has essence, he agrees at the unconventional understanding of language. In critical theories, what is critical of is the universality of the word. Close reading of the text creatively mislead the texts, ultimately reflecting on our own self. Aristotle says rhetoric is the counter part of dialect issue. To the question “what makes a man sophistry?” the answer is his moral purpose. Being a rhetorician is not a negative capability, Mahatma Gandhi and Swami Vivekananda with simple language communicates effectively. Aristotle says for someone to understand rhetoric, one must admire the language to use. Rhetoric counterparts to dialectic where disputes relating to just a truth, should not take away the fact that we need truth. The speaker speaks about semiotics, that what we need is not words but sign of words. The speaker concludes his lecture speaking on the need on cultural context, need for dialectics, importance of subtexts, contexts, texts, Buddhist dialectics and so on.

2.2.2 TECHNICAL SESSION- II: 2.30pm to 4.30pm

Resource person: PROF. ASIMA RANJAN PARHI,
UTKAL UNIVERSITY, BHUBANESWAR

Topic: Literary Innocence or Theoretical Complacency.

The second session of the program began with the introduction of the resource person by the co-convenor of the program. Prof. Asima Ranjan Parhi started his discussion with a question about the apprehension of a teacher as how to take up a text in terms of language or translation research. Language according to him is not just a means of communication but also a discourse. His focused was more on the interpretation of a text and the significance of the discourse. He spoke about the New Criticism and Russian Formalism and its impact on text. According to him, literature is innocent and tries to occur it within duration. He focused on the aspect of

‘defamiliarization’ of a text and the examination of its literariness. He said that a literature talks about the ‘language of innocence’, and it is not a subject of any specific theoretical interpretation. According to him, one cannot study a text only from certain particular theory, in fact, he said; the very process of theoretical interpretation is a kind of speculation. That is to say, there can be no absolutism of any text and there arises a question such as how far can we (generally speaking) apply any theory? He cited D.H. Lawrence to illustrate his point about literary criticism and how his works like *The Rainbow* and its concept of polarity gained momentum. He also stated how great epics like *Mahabharata* and *Ramayana* can be read from different aspects with new forms of criticism, for example, he cited about dalit characters in *Ramayana* as well as the duality of interpretation in the characters of Draupadi and Duryodhana in *Mahabharata*. As academicians, he said we should be aware of our own ‘sense of lack’ and should try to give different dimensions to the characters of a text so as to keep the text open-ended for the students to speculate on their own. He concluded the session by saying that although we cannot ignore the socio-political ramifications of any text, but should try to be more liberal while dealing with them. After all, he said, a work should stand on its own. It does not require any theory to fulfill the canon formation.

DAY: 2: 13TH MAY 2020

2.2.3 TECHNICAL SESSION- III: 10.00 am to 12.00 pm

Resource Person: **DR. UMASANKAR PATRA,**
AMBEDKAR UNIVERSITY, NEW DELHI

Topic: Autobiographical Networks: A Critique of Symptomatic Reading

Dr. Umasankar Patra began his talk by tracing the trajectory of Critical Theory from the High Theory days till the present scenario presenting how it went from being a tool to knowledge itself. The beginnings of Theory in the 1970s and 80s brought with a sense of joy, a sense of limitlessness, a sense of defiance. It brought activism to the classroom and interpretation became as important as politics. Theory offered new vista making Literature a part of larger world. For example. Jane Eyre could now be read as a product of imperialistic politics while racial politics could be detected in Heart of Darkness. However, the mode of criticism changed to somber,

detached, objective, and aggressive and this has continued till date. Theory is tinged with negativity. It has nothing but criticism to offer, every reading ends with suspicion, there is irony rather than reverence and the overwhelming use of 'de' prefix. For example. demystify, deconstruct etc. as if exposing the text of its silences and meanings that the text is trying to hide. The task of the social critic now is to expose the hidden truth. Antinormative or reading against the grain has become the normative and theory has become the barometer to judge one's knowledge in English literature.

The speaker shows how this hypocrisy of theory – to scratch the surface to get to the truth – gave way to Symptomatic Reading making critics as important as the writers themselves for now the critics brought forth to light what the writers were unable to say. He uses Fredric Jameson to highlight the problems of this penetrative reading. Jameson challenges the importance given to content (depth) of the text and asserts on Surface Reading i.e. to see the form (surface) of the text. Unlike Marxist readers who read *Hard Times* as symptomatic of labour conditions and exploitations, he reverses the order to show how this realist novel comes to place because of the social and political change from agrarian to industrial society. Penetrative reading makes for a very reductive reading as it means we are already in the side of the critic and the theory that once gave us freedom now binds us.

In conclusion, Dr. Patra appeals for an alternate reading of the text. Using the works of Christopher Isherwood a queer writer who only writes autobiography, he shows how an autobiographical network can posit as the critique for symptomatic reading. The criticism against Isherwood is that his autobiography is the vehicle through which he brings out his queer aesthetics. The form of his novel is only thought of as the background to the foreground of his queerness. The speaker contests this by conceptualizing his relational aesthetics – how he in trying to explore himself in connection to the others, is also building a homosexual ecology in his texts where each of his texts speak to the other. For example, he wrote *Goodbye to Berlin* in 1939. In 1976, he wrote *Christopher and His Kind* detailing what he has written in 1939. In between he wrote a million words diary detailing his work on *Goodbye to Berlin*. During 1940s to 1960s, he gave interviews regarding the models on whom his *Goodbye to Berlin* characters were built. He also has a lecture series. Thus, his work cannot be read in isolation. The queer aesthetics cannot be removed from his autobiographical form. The content and the form are perfectly intermingled.

This autobiographical network is also a symbolic of the homosexual camaraderie. The queers in his time could only speak of their desires in queer community because of the abounding homosexual phobia. This relationality in queer is similar to the relational structurality in the queer autobiographies that he writes. The need thus, is to pay attention to each text and then find the larger politics

that he is trying to engage to. This autobiographical network also opens for another alternate reading – affect studies, which mean to theorize the sense of affect i.e. theorizing the queer desire. Thus, in relationality, we can find a critique of symptomatic reading which looks at the text only in suspicion rather than in joy.

The session closed with an engaging interaction with the participants where he further elucidated on topics ranging from different aspects of autobiographical writing, to what an original text implies to, to delving into various socio-cultural and psychoanalysis of queer theory, ending with emphasizing of the importance of theory and at the same time the need of critiquing it by looking into alternative readings like Surface Reading, Relational Reading and Affect Studies.

2.2.4 TECHNICAL SESSION IV: 2.30 pm to 4.30pm

Resource Person: PROF. BHAGABAT NAYAK
RAJIV GANDHI UNIVERSITY

Topic: Home in Diaspora imagination

The speaker initiates his lecture with the discussion about how home is imagined. He states about home which according to him is a point of study for diaspora in literature, philosophy, politics, psychology, sociology and so on. According to the speaker, home is embedded with memory, emotion, cultural, a centre where one finds difficult to wipe the memories that has been accumulated consciously or unconsciously. Home is the fix point for diaspora study. Home is considered as the physical construct. It is an adaptation of privacy and efficiency. Home is such a place where our inner aspect is developed and makes us human being. Home is multiple in its interpretations. Past experiences, psychology, religious feelings, class consciousness, helps in establishing one's identity. Home is a social location. Home is the metaphor for physic and psyche. It is only after 17th century, that home came into our discourses. Discussion on refugee literature, migration literature and so on takes place. Home is the foundation ground of imagination, and also accommodation for us.

The speaker defines home in the context of mythology. Concept of home is articulated in the Indian mythological text. The Kurushetra war in the *Mahabharata* between the Pandavas and Kauravas is a result of home and property disputes (also is a result of draupadi's

insult). Similarly, the concept of home is also nurtured in the *Ramayana*, where Ram significantly evidences it. In John Milton, *Paradise Lost*, the concept of home can be analysed. In the Greek mythical story of the Trojan War, the Troy city is destroyed, resulting in the consequence of loss of home. The speaker has point out many philosopher of repute, their perception about home. Socrates, who made a point that, justice, is something that starts from home. Plato view that home is a place where we learn through imitation, which can be anything (e.g. problems and its solution, culture, politics etc). According to speaker Hegel points out that, home is also a kind of heart that one cannot replace it. Karl Marx has defined home as a private property. According to Nietzsche, home is the nurturing point of one's morality. Although, home is a fix point, the desire for it increases more whenever they desire for a family. According to Edmund Husserl, home is a phenomenon. In existential struggle, home is an emotional identity. Without home they cannot assert their emotions or feelings freely. The speaker speaks about three generation of diaspora and their attachment to their native homes, respectively 1st generation, 2nd generation and 3rd generation. Home is basically based on emotion and imagination. Home is the centre for family and relationship. Home has a structure, it has a specific infrastructure and it is never polluted. One gets pleasure, when he/she thinks of his/her home. A spiritual attachment is built for one's home. The word diaspora has its ancient Greek origin. Jews are abandoned from their homeland. With the advent of globalization, diaspora is increasing. V.S. Naipaul's *A house for Mr. Biswas* is a pertinent example of diaspora, describing the plight of the sugar plantation workers outside their homeland. Virginia Woolf's *A room of one's own* describes the necessity of home or personal space. Forcible migrants can be seen as a diaspora. African writers also write about the disparity of diaspora. Some notable diaspora works are Amrita Preetam's *Pinjar*, Jhumpa Lahiri's *Namesake*, Kiran Desai's *Inheritance of loss* and so on. The home became a powerful memory with diaspora for which they cannot separate from it. The speaker made statement that the sense of uprootedness is very much strong with the first generation diaspora, it is only when they live in the particular nation through generation after generation they erase their sense of uprootedness. According to speaker there is distinction between home and house, for the diaspora living in other nation they made it as a house and the home became a sacred identity.

DAY: 3: 14TH MAY 2020

2.2.5 TECHNICAL SESSION V: 10.00 AM TO 12.00 PM

RESOURCE PERSON: **DR. BASIL N DARLONG DIENGDOH,**
DIBRUGARH UNIVERSITY, ASSAM.

Topic: Thinking about Posthumanism: Some Critical and Literary Perspectives

Dr. Basil N. D. Diengdoh began the session by reflecting upon human being's accustomed reliance towards technology and the network digital existence. Giving an introduction to his topic he said that the concept is understood differently by different schools of thought such as Posthumanism(s), Transhumanism(s), Antihumanism(s) and Metahumanism. But the subject of these schools of thought remained all the same; their main concern has always been 'humanism' and the idea of 'eminence' keeps appearing in the thoughts of all humanists. The 'post' of posthumanism, he clarified is not something like 'after' rather is a re-invention or re-definition of humanism. The posthumanists critique the traditional idea of 'human exceptionalism' and favour that humans are transcendence only in a sense through consciousness, will and representation. They consider the idea of 'human' as open notion. Dr. Basil further explained that the posthumanism in the contemporary period has a lot of critical, cultural and philosophical bearings. However, in the present scenario, it spurs a lot of interest in the human-technology interface and the relationship between human beings and the technology. Here, Transhumanism school of thought aligns itself to Posthumanism by claiming to the fact that human-technology relationship seemingly is fully a symbiotic one. Transhumanism derives from the ideals of human perfectibility and rational aspects of the Posthumanism. Dr. Basil, also referred to Prof. Patra's session, where he shared the concept of "affect study" in critical thinking. In relation to it, Transhumanism anticipates positive and embodies technological affects in the subjective human experiences. He also mentioned Metahumanism, a critique of humanism foundational premises. These foundational premises identify themselves with autonomy and superiority of anthropoid due to their rationality. Metahumanism considers reality as immanent, a diametric opposite of

‘Transcendence’. Posthumanism can also be perceived through anthropological orientations. He also talked about Susan Yi Sencindiver’s *New Materialism*; an approach of Posthumanism to bridge the gap between ideality and materiality.

The resource person brought in the literary perspective of Posthumanism by referring to the notion of ‘Unnatural Narratives’ put forward by Jan Alber. The unnatural narratives may include the mythological epics, beast fables, gothic fictions etc. It is measured against the foil of the natural. The natural aligns itself with the real world. Other works such as N. Katherine Hayles’s *How We Became Posthuman*, Cary Wolfe’s *What is Posthumanism?*, Pramod Nayar’s *Posthumanism* and Dr. Francesca Ferrando’s work on Posthumanism thoughts were also discussed. Literary works of Friedrich Nietzsche, Sigmund Freud, Husserl, Frantz Fanon, Virginia Woolf, James Joyce, Samuel Beckett, Bell Hooks and all the postmodern writers were taken into account which provided the idea and contestation of human as the autonomous, transcendental, rational and exceptional being. These writers basically reflect on what it needs to be human in the world by referring the concept of ‘full egg’ that takes shape with the interaction external factors. He then also discussed about Nietzsche’s concept of human as ‘vital force’. Then he explained that it is contested (a kind of dialectical formulation) through Particular Cognitive Primacy (the ability to seek knowledge). It also calls out the alleged mastery the humans tend to have, be it over the nature or machines. The speaker emphasized on the fact that the post humanist contestation talked about the networked cultures, which sort of contest the idea of primacy of the social autonomy, the idea of our sense of animality which indicates on our relationship with animals and human being’s superiority complex. For clarity, he referred to the works of Martin Amis’s novel *Times Arrow*, Philip Roth’s *The Breast* and Angela Carter’s *The Infernal Desire Machines of Doctor Hoffman*.

Dr. Basil N. D. Diengdoh concluded his presentation by indicating the importance of narratives in the literary sphere of Posthumanism. It is a part of subjective human experiences. The very idea of human is undergoing a phase of metamorphosis (primarily due to the incorporation of technologies). The Ontophenomenological uncertainty challenges the primacy of oneself or the idea of being. The time and era, where digital idealism or elitism exists, the idea of disembodiment and autonomy is completely challenged. The session ended with the discussion of queries that came from the participants.

2.2.6 TECHNICAL SESSION VI: 2.30 pm to 4.30 pm
THE SESSION WAS SHARED BY TWO RESOURCE PERSONS

2.2.6.1 LECTURE- 1

RESOURCE PERSON: DR. SHREESHA UDUPA
NALANDA UNIVERSITY, BIHAR

Topic: Critical Health Humanities and the Biopolitical Paradigm: Critical Theory in the Context of a Pandemic

Dr. Shreesha Udupa spoke about the contemporary aspect of literature, that is, “Critical Health Humanities and the Biopolitical paradigm in the context of Pandemic”. He basically, structured his discussion into four parts. The first part he named as “Of Frames: Where Windows Are Mirrors, and Mirrors, Windows, in which he discussed the tribunals of Reason and the domain for normative questions. The second part of his topic was “Cultural Realm and the Biomedical Discourses”, where, gave examples of Ingmar Bergman and his autobiography The Magic Lantern and cited the instances of experience of his mother when she had Spanish influenza. The historical allusions regarding epidemics given by Dr. Shreesha was remarkable. He gave the examples of certain important authors and their phenomenal works such as, Epidemics and Society by Frank M. Snowden, Theory After Theory written by Jane Elliot and Derek Attridge etc. The third section of his talk was quite informative and helpful as it is entitled as “The Biopolitical Terrain: Epidemics of Signification”, where he discussed about several authors and their contributions like A Strange Virus of Unknown Origin by Jacques Leibowitch, The Plague by Albert Camus and Crime and Punishment by Fyodor Dostoevsky. As, he commented, in Medicine pandemic are political and cultural by giving instances of confrontational experience with viruses. He ended up his talk with the last section named, “Pharmakology and the narratives on the eve of colonialism” where he advised us to revisit the memoirs written by authors during their period. As, he suggested a book named Pharmocracy written by Kaushik Sundar Rajan where the writer discusses the global regime of hegemony of multinational pharmaceutical industry.

2.2.6.2 LECTURE- 2

RESOURCE PERSON: DR MIAZI HAZAM
RAJIV GANDHI UNIVERSITY

Topic: Relating Identity to Space in Postcolonial Narratives

Dr Miazi Hazam began his lecture with the question of Identity and related it to Space Theory. He started it with the reference of Girish Karnad's play Nagamandala. He tried to identify space and what are the usual attempts in identifying ourselves. His idea of relational identity on basis of cumulative result of what we are and what we are not is exceptional. He gave the citations from the text Multiculturalism written by Trans Taylor was quite informative. He spoke about the colonised space where the colonised is always lacking the space that is power. He also said Space is transformed from being concrete to a digitalized version into which we all are toady related. We all are consciously or unconsciously moving towards a new identity. And identity cannot be separated from its related space. Dr Hazam also talked about identity and its context with space. He also talked about the multiplicity of space. Sense of space is one man's feeling. They are not only individual but also social. Space is a social sense of place integral to identity, the result of which is that we carry space within us. Space is not a black and white frozen in time or enclosure with clear inside and outside. Sense of space is not only one person's feeling. Apart from being individual it is also social. This means that acceptance into a space is dependent on the social rules regarding how an individual is perceived to be eligible into a space. This kind of normative space leads to othering. This how identity is conditioned by space holds its relevance in the Post-colonial scheme of things. He refers to a lot of authors and their novels in order to relate to the hypothesis that has been taken by the paper. From colonial hierarchy narratives to racial discrimination on the basis of skin colour to power dynamics in the society prove the inter-relation between space and identity. In the digital world space has become a fluid entity. The individuals now have a virtual identity. An individual not in the internet

space is considered to be non-existent. The world is probably moving towards new set of identities where the boundaries related to space have been diluted.

He also said that identity is conditioned by space. Here he referred to Robert Frost's poem "Death of the Hired Man". He also referred to Joseph Conrad's *Heart of darkness* in the context of postcolonialism. Dr Hazam spoke about memory as the marker of identity.

According to him others also define the identity. He spoke about three identities, 1. What we think of ourselves, 2. What others think of us we assume, and 3. What others really think of us. He also spoke about Premchand's *Godan* in context to identity and space.

DAY- 4: 15TH MAY 2020 (FRIDAY)

2.2.7 TECHNICAL SESSION- VII: 10.00 am to 12.00 pm

Resource Person: Dr. DOYIR ETE
RAJIV GANDHI UNIVERSITY

Topic: Diaspora as a tool in literary research.

The speaker begins her discussion with the notion of dispersion of diasporic mobility, which differs from the term migration or any type of movement that occurs because of globalization, where migration takes place for a better livelihood or for the better economic prosperity. The speaker emphasised that diaspora are those who have been uprooted forcefully from their homeland, and they travel in trauma to other parts of the land in nostalgia as a sense of loss. The speaker was of the view that as a result of dispersion into the foreign land the condition of diaspora remains in a dilapidated situation because of negligence from the dominant community. The speaker mentions three writers *Robin cohen*, *Sudesh Mishra*, *Edward W Soja* about their understanding of diaspora. According to Sudesh Mishra, as pointed out by the speaker that every diaspora has a territorial duality, namely *home land and host land*. Home land is something where one is removed from and a host land is a place where one has migrated into it as a result of dispersion. *Temporal laterality*, the speaker mentions that it is a kind of peculiarity with the modern diaspora, she was of the view that the earlier diaspora despite living in host land they have a sense of nostalgia for their home land, such longingness has not existed with the modern

diaspora because the longing is not only limited for the home land but also for the host land. Nevertheless, with them also came the idiosyncrasies such as their culinary habits, culture, language, which assimilated with the dominant culture. Sense of archival specificity, the role of memory plays an important role that connects the past and that are passed down into generation after generation through the oral narratives, which basically tells about their mobility from their homeland and settlement in a distinct foreign land. The speaker also mentions that this story, however, modifies after a certain period of time while living in the different land through the passing generation (which speaker called a diaspora position is always in flux). Robin Cohen, he was of the view that the diaspora living in different land tries to assimilate with the dominant community which Bhaba term as hybridity, a liminal but he takes it positively since it provides a fresh avenue for both communities. The speaker also mentions Soja's third space, which according to the speaker third space is something which is actually a combination of first and second space where choices are made from these two spaces.

The speaker was quite extensively spoken about the two diaspora communities living in India Bene Jews and the Indian Chinese community. Bene Jews diaspora is the people they have migrated to India from Israel as the speaker mention that to be diaspora is something, not a choice rather they came in India because of the shipwrecked while trading in India. Nevertheless, they live in India in complete freedom, without fear of persecution or experience anti-semitism unlike in other nations. The speaker also mentions that despite they live freely in India but they knew the differences that exist between Hindu and the Jew community. It is after the second world war they realised the larger Jew community and many had left India with much different reason but not in the sense that they were treated differently in India. The Chinese Indian diaspora, unlike Jew their condition was different and less documented. Chinese Indians were brought when tea was discovered in India, they were abducted forcefully from their land to work in the tea garden. The Chinese were brought and primarily settle in Assam and Kolkata by the Britishers because of their skills, they too experience traumatic expulsion from their homeland and brought into an alien world which was totally different for them. The speaker speaks about their dilemma after the Independence of India where they will be accepted as Indian citizens or not, it is because of the acquaintance with many locals they had been accepted as an Indian citizen. However, because of the 1962 war which has to remind them of the root of others from the Indians, they were suspected and brought in the Rajasthan and put under the surveillance of the Indian government.

2.2.8 TECHNICAL SESSION-VIII: 2.30 pm to 4.30 pm

Resource person: Prof. T. Marx,
Pondicherry University, Pondicherry

Topic: Subaltern Studies: Theory and Practice

The viii session of FDP began with the introduction of resource person. Prof. T Marx then discussed the impact of subaltern studies in literary discourse by tracing the historiography of the concept. Here, he talked about the Romantic Movement of man-centric interpretation, Marxist idea of consciousness and Idealism versus Materialism. The language in romantic era became the outcome of man's continuous interaction with nature. In the sense that literature became a social product and the relationship between literature and society is reciprocal. Prof. then talked about the emergence of 'Comparative Literary School of Thought', where an attempt was made to draw a universality among various texts. However, Prof. said that the problem was not in the intention but was in the selection of texts; only euro-centric texts were taken for comparison and discussions. This tradition was questioned by third world intellectuals such as Edward Said, Gayatri Chakravorty and Homi Bhabha. This 'Subaltern Studies Group' or SSG questioned the Euro-centric process of studying literature and here took place the conflict of 'West versus Rest'. The group further confronted the problem of discourse of 'Eliticism'(esp. that of national discourse).

Further Prof. Marx compared some novels written from subaltern perspective such as Mulk Raj Anand's *Untouchables* and Indira Parthasarathy's *The River of Blood*. According to Prof. the former novel is a relegated perspective that does not actually provide the real plight of manual scavenger. He also discussed other minority discourses such as Mahesh Dattani's play *Final Solutions*, Gayatri Spivak's essay *Can the Subaltern Speak?* Prof. also discussed the epic characters *Sita* and *Surpanakha* through the lens of subaltern studies. The lecture also threw some light on the four *varna* system. He cited the example of the French Historian, who in his autobiographical work *The Indian Hut*, delivered his experience of living with families from all the four *varna* system. Prof. Marx then clarified the term 'subaltern' as an umbrella term which encompasses all the 'un-heard', sub-categories. Subaltern studies as Professor said talks about the history of subs; it's a 'history from below'. In a conclusion, the resource person asked the participants to

be careful of choosing subaltern texts and was of the opinion that power-centric discourse should be investigated. The session then came to an end with some discussions upon the queries from participants.

DAY- 5: 16TH MAY 2020 (SATURDAY)

2.2.9 TECHNICAL SESSION-IX: 10.00 am to 12.00 pm

Resource Person: Dr. S. Elika Assumi,
Tetseo College, Nagaland University

Topic: Theorizing the Everyday: Ways of Operating and Methods of Studying Everyday Practices.

Dr. Elika Assumi initiated her presentation by reflecting on the demonstrative approach of how to study about the Everyday life. To give a vivid analysis of her presentation, she combined the field of Cultural Studies and English Literature. The crux of this combination is to bridge the gap between the Literary and the Cultural context. As a result, the space generated becomes the site of framing narratives, be it poetry, fiction, essays, plays or music.

Defining the term ‘Everyday’ as repetitive, uncertainty, disarray and laborious, the speaker marked it to be a contested and a dense terrain, where the meaning often becomes opaque. As a theoretical and practical field, it has the potential to enable one to understand the commonalities and differences of a cultural society. Further, to study the Everyday Practices through literary and cultural expressions of the North-East writers, the speaker pointed out some of the major factors which inhibited its growth towards the particular field. Some of the factors included the history of violence, mixed capitalism, Anglophone influence of Christian upbringing, the growing gap between the rich and the poor etc. In regards with the theoretical approach, the resource person emphasized on the need of a theory, not through the prescribed structures but through its poetics, that has the ability to make the familiar strange. The speaker mentions that when Everyday life is the object of study, there exists an apparent uncertainty that balances through ‘general’ and ‘particular’ approaches. The dualities often remain interconnected which encompasses the impact of the Everyday lives study. The approach of Everyday life within the ambit of generality favors social structures, institutions and discourses. Likewise, the approach

that favor the particular has an inclination to emphasize attributes such as the forms of resistance, non-conformity to social structures, the agency of the individuals in daily life and emphasis on feelings and experience. Ben Highmore's theory/model offers better understanding of the trajectories of these two tendencies.

The resource person focused on the literary critiques such as Sigmund Freud and Karl Marx to explain the element of skepticism of Everyday life. 'Everyday' according to them is both real and unreal. Basically, it is the actuality and the disguise of the actuality. For Freud, the manifestation of 'Everyday' is the dynamic domain of the drives of desires and fears. Everyday life is the terrain of unconscious performances and also the site of repressing and censoring the unconscious. For Marx, 'Everyday' is the domain of an illusionistic as well as real reality. Another French Scholar, Michel de Certeau insists on a speculative response to the Everyday. In this sense, the realm of Everyday is a reflexive space (reflexively constructed cultural species). Henri Lefebvre, a French Marxist philosopher and sociologist considers the production of mass culture as a two way process where both the producers and consumers contribute towards the determining of aesthetic meanings in images, texts or objects rendered by mass culture industries. For him, Everyday life is a vibrant terrain of constant flux with existing structures for cultural production. Hence, it becomes possible to study Everyday life as a counter disciplinary principle, a notion characterized by its resistance to capture within systems of thought.

Dr. Erika Assumi implied on the method of theorizing the emerging writings in English from Nagaland. It provides the possibility of contributing to the study of textual recordings of the Nagas. The literary works of four Naga Poets namely, Monalisa Changkija, Rosemary Kikon, Tialila Kikon and Emisenla Jamir were taken into consideration to explain the Everyday Practices. The poetry from Nagaland is unafraid to break the norms and it is unashamedly political which is making bold and new moves in the world of constricted meter, rhyme and tries to capture the everyday life of the people from the region. Elements of the Everyday paradoxical worlds such as the folk and western, the urban and the village, the ancestral values and the brazen corruption e.t.c can be noted in the poetic works of the above writers.

In conclusion, through the analysis of space, domesticity and identity in their work, the speaker tried to locate the operations of poetic literary expressions within the framework and method of how we study Everyday Practices. The program came to its close with an interactive session between the resource person and the participants.

2.2.10 TECHNICAL SESSION- X: 2.30 pm to 4.30 pm

Resource Person: Dr. Chandan Kumar Panda
Rajiv Gandhi University

Topic:

The session as scheduled, was supposed to be delivered by Dr. Anindya Syam Choudhury of Assam University on the topic '*From Stylistics to Critical Stylistics: Mapping the Trajectory of an "Elusive" Domain*'. However, owing to technical disruptions, the Resource Person could not be connected. Dr. Chandan Kumar Panda hence, stepped in to fill the slot.

Dr. Panda's deliberation was in fact proved to be an apt end to the discussions of the 5-day FDP. Drawing back to the wide range of topics that the various Resource Persons broached, his talk provided deliberations and contestations on views such as critical theories, colonization, atrocities on subalterns, ideology and so on. Touching on Dr. Umasankar Patra's topic of Hermeneutics of suspicion, he spoke of how the post Renaissance period or the Enlightenment era hid the terrors of colonization – for example how the Native Americans like Incas and Mayans were razed to ground to give way to the American civilization; or the terrors of the Spanish Inquisition in Latin America or how Africa was reduced to a continent of 'Darkness'. Therefore, the need of inspection of these Grand Narratives of American civilization – the very nation that champions Human Rights and foregrounds the studies of marginalized narratives.

Prof. T Marx in his talks showed that when Gayatri Chakravorty Spivak asks, 'Can a Subaltern speak?' the answer is yes but the elitist discourses will always bulldoze them. However, Dr. Panda contests whether she, staying in America, can really hear the voices of the subalterns of India when she could not hear the voices of the subalterns of America – the Native Americans who have been displaced from their homes to reservations, raped, exploited and made victims of blatant Human Rights violations.

Reiterating the need to deconstruct Grand Narratives, he asserts that it is time to deconstruct Ideology that divide people along various lines and which is perhaps one of the biggest Grand Narratives. It is therefore, now the time to move back to text. Theories are

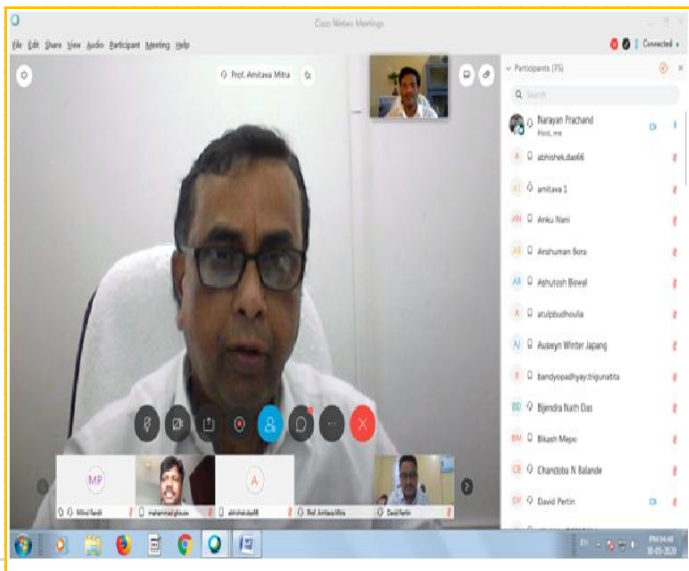
relevant but it should not dictate the text. As Dr. Umasankar Patra put it, it is time to look at alternate readings like Surface Reading and New formalism etc. Likewise, Derrida's quest of Deconstruction is not sacrosanct. He who questions everything needs also to be questioned for chaos is good but not perpetual chaos. There is a need for order, for structure. But the liberty to doubt or question comes from knowledge and not ignorance. Here he draws on Prof. Kona Prakash Reddy's urge to negotiate the texts by asking questions without reducing the truth to any position; to be a good dialectician – one who asks and answers right questions without imposing preconceptions.

In conclusion, he pronounced that theory should always aspire to integrate and not disintegrate. It is thus, time to settle and not destroy; to acknowledge past injuries and bring marginalized narratives to the mainstream; to understand what underlines humanity or as Dr. Basil N Darlong Diengdoh rightly put it, it is the time to reimagine the concept of human.

2.2.11 VALEDICTORY SESSION

The Valedictory Session of the 5-Day Faculty Development Program on 'Critical Theories and their Contemporary Trajectories in

Humanities' was held on 16th May 2020. Dr. K.C. Mishra, Head, English dept., welcomed everyone on the platform. Prof. Amitava Mitra, Pro Vice-Chancellor, RGU, graced the occasion as the Chief Guest. He congratulated the entire team of English Department for standing up to the unprecedented scenario of COVID-19 pandemic and adapting to Online learning. He thanked the Resource Persons for lending their expertise on broad range of topics and the participants for their active participations throughout the program. He emphasized on the importance of the topic of the FDP and lauded the organizing team for making the program a success. Of the two guests, Prof. Oken Lego, Dean, Faculty of Languages reiterated the importance of the topic



and stressed on the need to examine the balance between theory and text while Prof Oken Padung, Finance Officer, emphasized on the need to unlearn and relearn. To leave the program with more questions than answers, was what according to him, makes the program more successful. Hence, he asked the participants to continue to be more introspective and question the norms. He congratulated the whole team and promised to come up with more successful form of FDPs.

The session included feedback from various participants and Resource Persons hailing from different parts of India and abroad, each praising and applauding the organizing team for their impeccable management whether it was the selection of Resource Persons, or the choice of topics, or time schedule. Everyone agreed it was a very enriching and engaging program with a very interaction sessions providing a great opportunity for learning. Many wished to be part of such future endeavors.

Dr. Dhriti Sundar Gupta thanked Prof. Saket Kushwaha, Vice-Chancellor, RGU for his immense support to the program. He further thanked Prof. Amitava Mitra, Pro Vice- Chancellor, Prof. Oken Lego, Dean, Faculty of Languages, Prof Oken Padung, Finance Officer and Prof. Tomo Riba, Registrar for their presence and support. He made a special mention to the Technical team without which the networking would not have been possible. He ended the vote of thanks by lauding the active participation of the Resource Persons, participants and the team involved.

Dr. Chandan Kumar Panda made the final remarks whereby he informed that all the participants would be getting their e-Certificates shortly and a promise for more such programs in the future. Dr. Narayan Piraji closed the Valedictory session with a final online photo session.

PART 3: MAJOR TAKEAWAYS

3.1- ACADEMIC CONTEXT

The Five Day Online FDP on Critical Theories and their Contemporary Trajectories in the Humanities is an academic activity. It helps the young teachers from colleges and universities to upgrade their knowledge in the field of Critical theories. This upgradation would arguably precipitate decisive impact on their methods, manner and content of teaching. This programme would enrich the target category academically.

3.2 – RESEARCH CONTEXT

Critical theories provide the research tools for research in the Humanities. This programme was an attempt to investigate and examine different critical theories in order to make the young researchers update themselves of the different existing and new tools of research in the Humanities. It facilitated the research enthusiasm among the participants.

3.3- POLICY IMPLICATIONS

In the higher education policy formation towards socially sensitive and community cohesive research, the programmes such as FDP are extremely beneficial. Through these programmes the critical methods latest in the field may be circulated and more importantly need for social ethics in research and pedagogy may be communicated. These programmes if undertaken across India would help the policy makers to promote the ideas of social cohesion, gender sensitivity, humanitarianism and the need for amity and cooperation towards a syncretic nation building and cohesive nationalism.

PART 4: ANNEXURES

4.1 ANNEXURE 1: PROGRAMME SCHEDULE:

Date/Time	10am to 12noon	2.30 pm to 4.30 pm
12. 05. 2020 (TUESDAY)		
	Prof. Kona Prakash Reddy, EFL University, Hyderabad Topic: “Critical” of What?: Theory and its Cultural Contexts	Prof. Asima Ranjan Parhi Utkal University, Bhubaneswar Topic: Literary Innocence or Theoretical Complacency
12.05.2020 (WEDNESDAY)		
	Dr. Umasankar Patra Ambedkar University, New Delhi Topic: Autobiographical Networks: A Critique of Symptomatic Reading	Prof. Bhagabat Nayak RGU, Arunachal Pradesh Topic: Home in Diaspora Imagination

14.05.2020 (THURSDAY)

	<p>Dr. Basil N Darlong Diengdoh Dibrugarh University, Assam Topic: Thinking about Posthumanism: Some Critical and Literary Perspectives</p>	<p>Dr. Shreesha Udupa Nalanda University Topic: Critical Health Humanities and the Biopolitical Paradigm: Critical Theory in the Context of a Pandemic Dr. Miazhi Hazam Topic: Relating Identity to Space in Postcolonial Narratives</p>
--	---	--

15.05.2020 (FRIDAY)

	<p>Dr. Doyir Ete RGU, Arunachal Pradesh Topic: Diaspora as a Tool in Literary Research</p>	<p>Prof. T Marx Pondicherry University, Pondicherry Title: Subaltern Studies: Theory and Practice</p>
--	--	---

16.05.2020 (SATURDAY)

	<p>Dr. S. Erika Assumi Tetso College, Nagaland University Topic: Theorising the Everyday: Ways of Operating and Methods of Studying Everyday Practices</p>	<p>Dr. Chandan Kumar Panda, Rajiv Gandhi University Topic: Ethics and Social Responsibility in Research in the Humanities</p>
--	--	---

ANNEXURE 2: LIST OF THE SELECT PARTICIPANTS

Total Number of Applications Received:	1146
Number of participants shortlisted	120
PROFILE OF SHORTLISTED CANDIDATES	
FEMALE	45+10= 55
MALE	60+5= 65
TOTAL	105+15= 120
RGU	30
ARUNACHAL PRADESH	30
REST OF INDIA ANDHRA 1 ASSAM 7 BIHAR 1 CHADIGARH 1 DELHI 2 GUJARAT 1 HARYANA 1 HIMACHAL PRADESH 2 KARNATAKA 4 KERALA 4 MADHYA PRADESH 3 MAHARASHTRA 7 MANIPUR 1 ODISHA 6 PUDUCERRY 1 PUNJAB 1 RAJASTHAN 2 TAMIL NADU 2 TELANGANA 1 UTTAR PRADESH 5 WEST BENGAL 2	55
INTENATIONAL(OMAN, JOHANESBURG, ALKHARJ)	05
TOTAL	120

SL. No.	Name:	Designation:	Name of the University/College/ Institute:		City:	Gender
1	BompiRiba	Asst. Professor	RGU	RGU	Itanagar	Female
2	PunyoYarang	Asst. Professor	Rajiv Gandhi University	RGU	Doimukh	Female
3	RadheAmung	Asst. Professor	Rajiv Gandhi University, Rono Hill	RGU	Itanagar	Female
4	Shrestha Bharadwaj	Ph.D Research Scholar	Dept. of English, RGU	RGU	Guwahati	Female
5	Sukanya Chakravarty	M. Phil Scholar	Dept. of English, RGU	RGU	Doimukh	Female
6	WeriPulu	M. Phil Scholar	Rajiv Gandhi University	RGU	Itanagar	Female
7	HAGE LILY	PHD SHOLAR	RGU	RGU	ITANAGAR	Female
8	MichiNunya	M.Phil scholar	Rajiv Gandhi University	RGU	Itanagar	Female
9	NasiKoje	PhD Scholar	Rajiv Gandhi Central University,	RGU	Itanagar	Female
10	Mr. Sushant Kumar Nayak	Asst. Professor	Dept. of Education, RGU	RGU	Itanagar	Male
11	Prasanta Kumar Barik	Asst. Professor	Dept. of Education, RGU	RGU	Itanagar	Male
12	Dr.AkashRanjan	Asst. Professor	Dept. of Education, RGU	RGU	Doimukh, Itanagar	Male
13	Dr. Nisanth P. M	Asst. Professor	Dept. of Education, RGU	RGU	Itanagar	Male
14	Dr. DhritiSundar Gupta	Asst. Professor	Dept. of English, RGU	RGU	Doimukh	Male
15	Dr.Sambhu Prasad	Asst. Professor	Dept. of Physical Education, RGU	RGU	Doimukh	Male
16	BikashBage	Asst. Professor	Dept. of Socialogy, RGU	RGU	Doimukh	Male
17	MdAsghar	Asst. Professor	Dept. of Anthropology RGU	RGU	Arunachal Pradesh	Male
18	Dr. K. Rojeet Singh	Asst. Professor	Dept. of Physical Education, RGU	RGU	Doimukh	Male
19	John Gaingamlung Gangmei	Asst. Professor	Dept. of MSW RGU	RGU	Itanagar	Male
20	PunyoChobin	Asst. Professor	Dept. of Fine Arts RGU	RGU	Itanagar	Male
21	Satish Kumar Das	Asst. Professor	Rajiv Gandhi University	RGU	Doimukh, Itanagar	Male
22	Dr. Rajeev Ranjan Prasad	Asst. Professor	Rajiv Gandhi University	RGU	Doimukh	Male
23	TarunMene	Asst. Professor	Rajiv Gandhi University	RGU	Doimukh	Male

24	Dr. K. Rojeet Singh	Asst. Professor	Rajiv Gandhi University, Arunachal Pradesh	RGU	Doimukh	Male
25	Kaushalendra Pratap Singh	Asst. Professor	Rajiv Gandhi University	RGU	Doimukh, Arunachal Pradesh	Male
26	Ashutosh Biswal	PhD Research Scholar	Dept. of English, RGU	RGU	Bhubaneswar	Male
27	Gora Chand Das	Ph.D Scholar	Dept. of English RGU	RGU	Silapathar,	Male
28	Bikash Mepo	M.phil Scholar	Rajiv Gandhi University	RGU	Doimukh	Male
29	Saurav Mitra	PhD Scholar	Rajiv Gandhi University	RGU	Doimukh	Male
30	Dr. Anil Mili	Head Department of Physical Education	Rajiv Gandhi University	RGU	Doimukh	Male
31	Chatung Lowang	Asst. Professor	Wangcha Rajkumar Govt college	AP	Deomali	Female
32	Dr. Doi Ette	Asst. Professor	Himalayan University	AP	Itanagar	Female
33	Gyati Asha	Asst. Professor	Dept. of English Government College Daporijo	AP	Daporijo	Female
34	Junu Elapra	Asst. Professor	Dept. of English Saint Clare College, Ziro.	AP	Ziro	Female
35	Dr Eva Dupak	Asst. Professor	Government College Doimukh	AP	Doimukh	Female
36	Pema Yangjom	Asst. Professor	Dept. of English Saint Clare College	AP	Ziro	Female
37	Hanna Ngomdir	Asst. Professor	Binni Yanga Govt. Women's College, Lekhi	AP	Naharlagun	Female
38	Tenzin Lhamo Minto	Asst. Professor	Government College, Bomdila	AP	Bomdila	Female
39	Anku Nani	Asst. Professor	Govt. Model College, Basar	AP	Basar	Female
40	Tenzin Dolma	Asst. Professor	Government college Bomdila	AP	Bomdila	Female
41	Nang Wishakha Namchoom	Asst. Professor	Binni Yanga Govt. women's college Lekhi	AP	Naharlagun	Female
42	Kime Mamung	Asst. Professor	Govt College Bomdila, west kameng district, A. P-790001	AP	Bomdila	Female
43	Miss Liha Mena	Asst. Professor	Jawaharlal Nehru College	AP	Pasighat	Female
44	Ritter Basar	Asst. Professor	Donyi Polo govt college Kamkikamba	AP	Kamba	Female
45	Rime Taipodia Tadar	Asst. Professor	Govt. college doimukh	AP	Doimukh	Female
46	TENZIN YEEGHA	Asst. Professor	Dorjee Khandu Govt. College, Tawang	AP	Tawang	Female
47	Gorikete	Asst. Professor	Govt college seppa	AP	Arunachal Pradesh	Female

48	Jombi Bagra	Asst. Professor	Government College Doimukh	AP	Doimukh, Itanagar	Female
49	SainiManyu	Asst. Professor	Rang Frah Government College	AP	Changlang	Female
50	PupyRigia	Assistant professor	Government college yachuli	AP	Yachuli	Female
51	YadiNani	Assistant Professor	Govt. College Yachuli	AP	Yachuli	Female
52	AbaniDoley	Asst. Professor	Dept. of English, Jawaharlal Nehru College, Pasighat	AP	Pasighat	Male
53	Reammy Mega	Asst. Professor	DorjeeKhanduGovt College, Tawang	AP	Tawang	Male
54	DorjeeTsering	Asst. Professor	Saint Claret College,Ziro	AP	Ziro	Male
55	LandiPussang Tama	Asst. Professor	Govt. College Seppa, East Kameng District, Arunachal Pradesh	AP	Seppa	Male
56	DrSubhashis Banerjee	Asst. Professor	Government College Seppa (C-16303)	AP	Seppa	Male
57	JeevantuTikhak	Asst. Professor	Indira Gandhi Govt. College, Tezu	AP	Tezu	Male
58	NongjaSingpho	Asst. Professor	Dept. of English Indira Gandhi Government College, Tezu	AP	Tezu	Male
59	JamuMeto	Asst. Professor	T.T.Govt.College	AP	Nyapin	Male
60	Manoj Sardar Baviskar	Asst. Professor	Department of Fine Arts and Music, Rajiv Gandhi University	AP	Doimukh	Male
61	MeghaliGogoi	Assistant professor	B. Borooah college	ASSAM	Guwahati	Female
62	Dr Arati Bharali	Assistant Professor of Economics	Tezpur College	ASSAM	Tezpur	Female
63	JahnabiNath	Assistant Professor	PanditDeendayalUpadhyayaAdarshaMahavidyalaya, Behali	ASSAM	BiswanathChariali	Female
64	JuriDutta	Assistant Professor	Assam Downtown University	ASSAM	North Lakhimpur	Female
65	Pulak Bora	Assistant Professor	Dept. of English Kaziranga University	ASSAM	Jorhat	Male
66	UttamBoruah	Assistant Professor	PanditDeendayalUpadhyayaAdarshaMahavidyalaya, Behali, Biswanath, Assam	ASSAM	Biswanath	Male
67	Dr. DebashisSarmah	Assistant Professor	Biswanath College	ASSAM	BiswanathChariali	Male
68	Dr M Dattatraya Sharma	Assistant Professor	National Sanskrit University	ANDHRA PRADESH	Tirupati	Male
69	Dr. Yogeshwar Dwivedi	Assistant Professor	Dept. of English, Government Engineering College West Champaran, Bihar	BIHAR	Motihari	Male

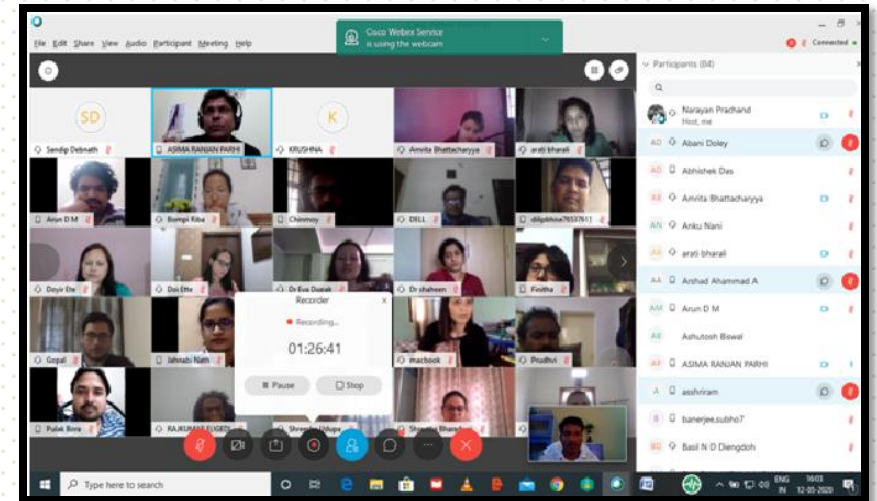
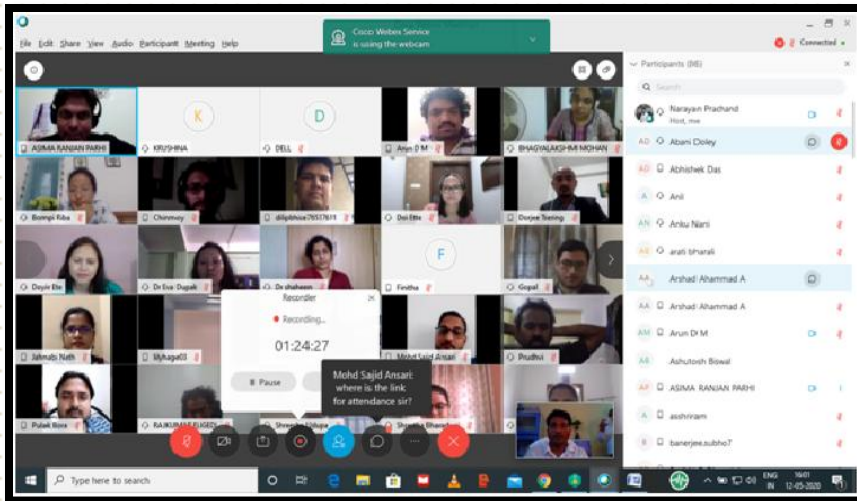
70	Dr. Gopal Chandra Nayak	Assistant Professor	Regional Institute of English	CHANDIGARH	Chandigarh	Male
71	SakshiWason	Assist prof	Delhi univ	DELHI	New Delhi	Female
72	DrAchingliu Kamei	Asst Prof	ARSD College DU	DELHI	N Delhi	Female
73	Dilip Bhise	Lecturer	Dept. of English, G D Goenka	GUJARAT	Surat	Male
74	Sumitkumar	Assistant Professor	KanyaMahavidyalayaKharkhoda	HARYANA	Sonipat	Male
75	Anupama	Assistant Professor	Govt. College Sanjaulishimla	HIMACHAL PRADESH	Shimla	Female
76	Dr. Poonam	Assistant Professor (English)	Govt. Degree College Dhami at 16 Miles	HIMACHAL PRADESH	Shimla	Female
77	Dr Shaheen Ebrahimkutty A.V	Assistant Professor of English	Christ (Deemed to be University)	KARNATAKA	Bangalore	Female
78	Dr. SwatilekhaMahato	Assistant Professor (Contractual)	Central University of Karnataka	KARNATAKA	Kalaburagi, Karnataka	Female
79	Arun D M	Dept. of English, Assistant Professor	CHRIST (Deemed to be University)	KARNATAKA	Bengaluru	Male
80	Anil Bhagwanrao Kamble	Asst. Professor	Dept. of English, Central University of Karnataka, Kalburgi	KARNATAKA	Kalburgi	Male
81	Dr. Finitha Jose	Assistant Professor,	Dept. of English, Nirmalagiri College, Kannur University	KERALA	Kuthuparamba	Female
82	Sonia Philomena V A	Assistant Professor of English	Nirmalagiri College	KERALA	Kannur	Female
83	Veena R. Nair	Assistant Professor	SreeVidyadhi Raja NSS College, Vazhoor	KERALA	Kottayam	Female
84	Arshad Ahammad A	Assistant Professor	Dept. of English, M.S.M. College,	KERALA	Kayamkulam, Kerala	Male
85	Dr. Kiran Mani Tripathi	Associate Professor	LNCT BHOPAL	MADHYA PRADESH	BHOPAL	Female
86	Dr. KuldeepKaurJuneja	Assistant Professor	Nirmala College of Education	MADHYA PRADESH	Ujjain	Female
87	Dr.PurushottamN.San esar	Asstt.Prof. English	Govt.Autonomous P G College Chhindwara MP	MADHYA PRADESH	Chhindwara	Male
88	Veena Dembani	Lecturer	Seva Sadan degree college	MAHARASHTRA	Ulhasnagar	Female
89	Tamasha Acharya	Associate Professor	Shri MD Shah Mahila College of Arts and Commerce	MAHARASHTRA	Mumbai	Female
90	DrManishaBhagvanrao Kale	Assistant professor	PratishthanMahavidyalayaPaithan	MAHARASHTRA	Paithandist-Aurangabad	Female

91	Dr. SaralaMenon			MAHARASHTRA		Female
92	SantoshEknathDhanedhar	Assistant Professor Dept. of English,	Sarvajanik Arts and Commerce College Visarwadi	MAHARASHTRA	Nandurbar	Male
93	Datta G Sawant	Assistant Professor	Toshniwal College, Sengaon	MAHARASHTRA	Hingoli, Maharashtra	Male
94	Dr. Rajesh Vinayakrao Dandge	Assistant Professor	KarmaveerBhauraoPatil College UrunIslampur	MAHARASHTRA	Islampur	Male
95	Shellunglu Kamei	Asst.Professor	Don Bosco College Maram	MANIPUR	Manipur	Female
96	Dr. Smita Mohanty	Senior Lecturer In English	Kandarpur Degree College	ODISHA	Cuttack	Female
97	SHRABANI PANDA	LECTURER	ANCHALIKA MAHAVIDYALAYA, NORTH ODISHA UNIVERSITY	ODISHA	BARIPADA	Female
98	JagannathKunar	Lecturer	Dept. of Education Rural Institute Of Higher Studies, (Rihs), Bhograi	ODISHA	Balasore	Male
99	Dr. Shakti Shankar Dandapat	Assistant Professor	Dept. of English North Orissa University	ODISHA	Mayurbhanj,	Male
100	PradipGhosh	Research Scholar	Dept. of English Ravenshaw University	ODISHA	Cuttack	Male
101	Bijaya Kumar Sahoo	Lecturer in English	O.P.S.Mohavidyalaya, Hindol Road	ODISHA	Dhenkanal	Male
102	Bhagyalakshmi Mohan	Asst. professor	Dept. of English Bharathidasan Govt. College for Women	PUDUCHERRY	Puducherry	Female
103	Nishant Kumar	assistant professor	Central University of Punjab	PUNJAB	Bathinda	Male
104	Priyank Kumar Verma	Assistant Professor	Suresh GyanVihar University	RAJASTHAN	Jaipur	Male
105	Dr. Raunak Kumar	Assistant Professor	Government college, Marwar Junction, Pali, Rajasthan (Under the department of higher education, Govt. of Rajasthan)	RAJASTHAN	Jodhpur	Male
106	S. POORNIMA	Assistant Professor	Dept. of English, Trinity College for Women, Namakkal, Tamilnadu	TAMIL NADU	Namakkal	Female
107	CHINMOYPRITAM MUDULI	Assistant Professor	SRM INSTITUTE OF SCIENCE AND TECHNOLOGY (Ramapuram)	TAMIL NADU	CHENNAI	Male
108	M Ranjithkumar	Lecturer in English	Kakatiya university, college of teacher Education(TW)	TELANGANA	Bhadrachalam, Telangana	Male
109	Sandip Debnath	Assistant Professor	Dept. of English, GLA University	UTTAR PRADEESH	Mathura	Male
110	DR SHRIRAMA A A	ASSISTANT PROFESSOR	BHU VARANASI	UTTAR PRADEESH	VARANASI	Male

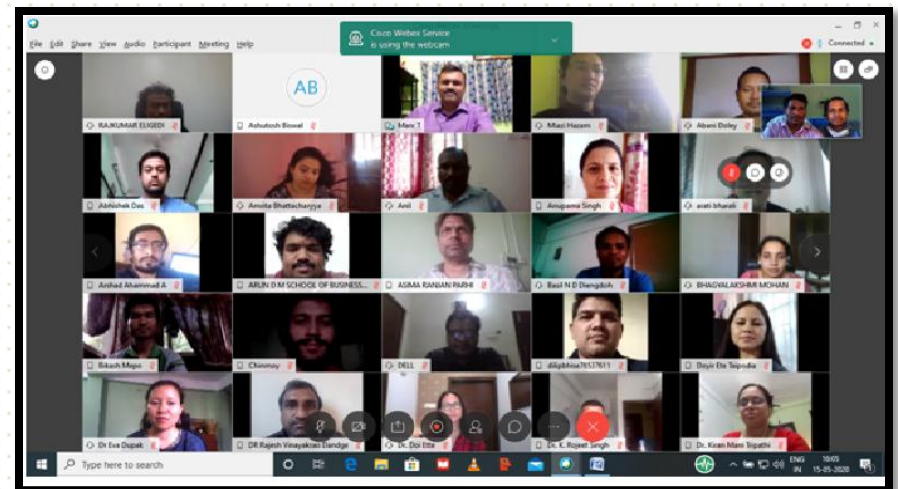
111	Hareesh Kumar	Assistant Professor	MahilaMahavidyalay, Banaras Hindu University Varanasi	UTTAR PRADEESH	Varanasi	Male
112	MohdSajid Ansari	Assistant Professor	Gulab Singh Hindu PG College ChandpurSiauBijnor	UTTAR PRADEESH	Meerut	Male
113	Dr. Sawan Kumar Singh	Assistant Professor	Aligarh Muslim University	UTTAR PRADEESH	Aligarh	Male
114	Amrita Bhattacharyya	Assistant Professor -II	Amity University, Kolkata	WEST BENGAL	Kolkata	Female
115	Abhishek Das	Assistant Professor	AlipurduarMahilaMahavidyalay	WEST BENGAL	Alipurduar	Male
116	M.G.PRAKASH	Post Doctor Fellow	University of witwatersrand	INTERNATONAL	Johannesburg	Male
117	Dr. RajkumarEligedi	Assistant Professor	Prince Sattam Bin Abdulaziz University	INTERNATONAL	Al-kharj	Male
118	Dr. Kodhandaraman Chinnathambi	Lecturer	Ibra College of Technology	INTERNATONAL	Muscat, Oman	Male
119	PrudhviRajuDuddu	Assistant Professor	Prince Sattam bin Abdulaziz University	INTERNATONAL	Al Kharj	Male
120	Sasidhar B	EFL Lecturer	Prince Sattam Bin Abdulaziz University	INTERNATONAL	Alkharj	Male

ANNEXURE 3: PHOTOGRAPHS

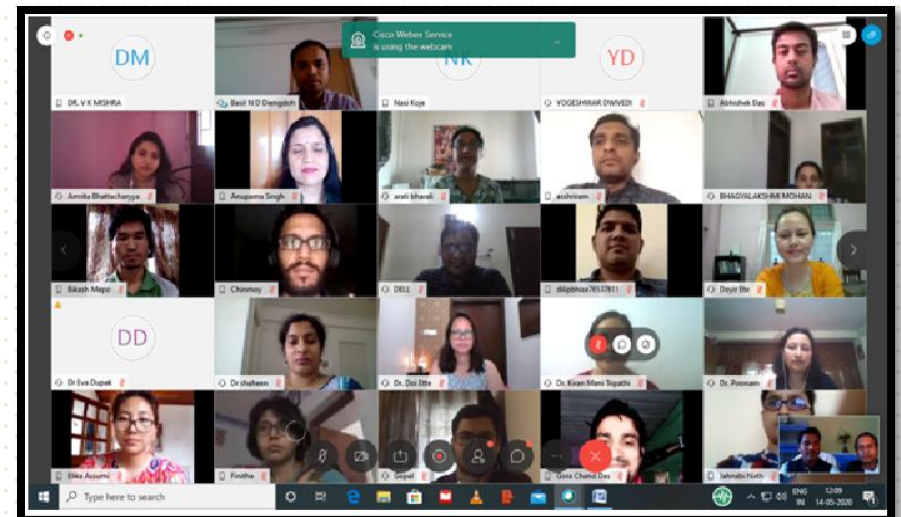
PROF. ASIMA RANJAN PARHI



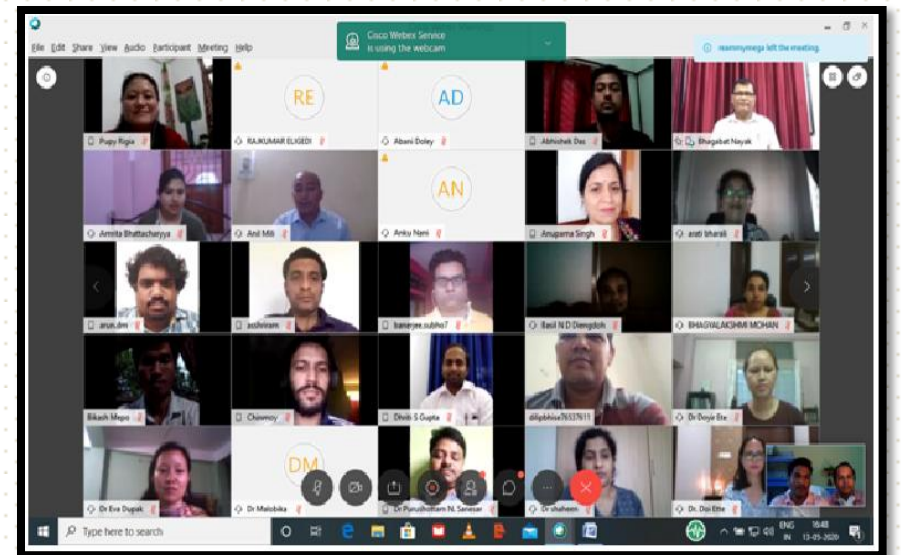
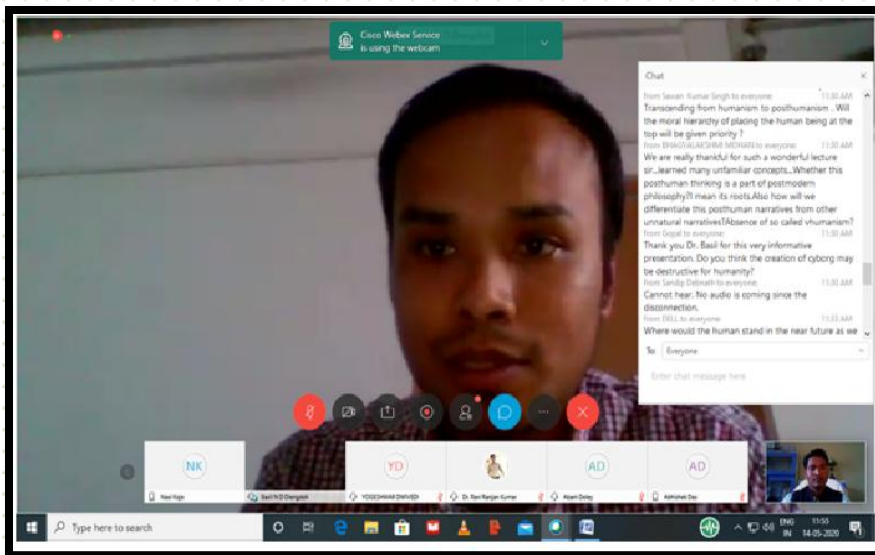
PROF. T. MARX



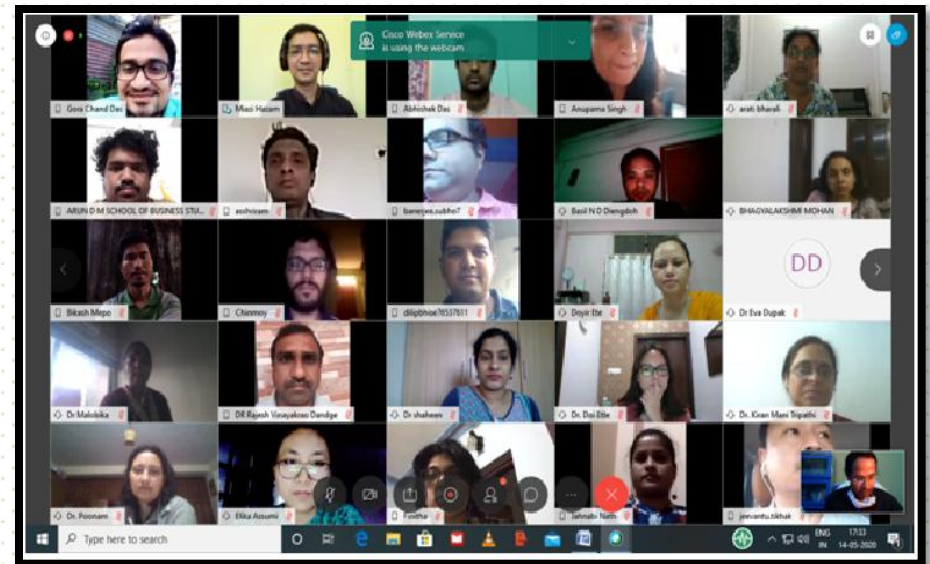
RPROF. BHAGBAT NAYAK



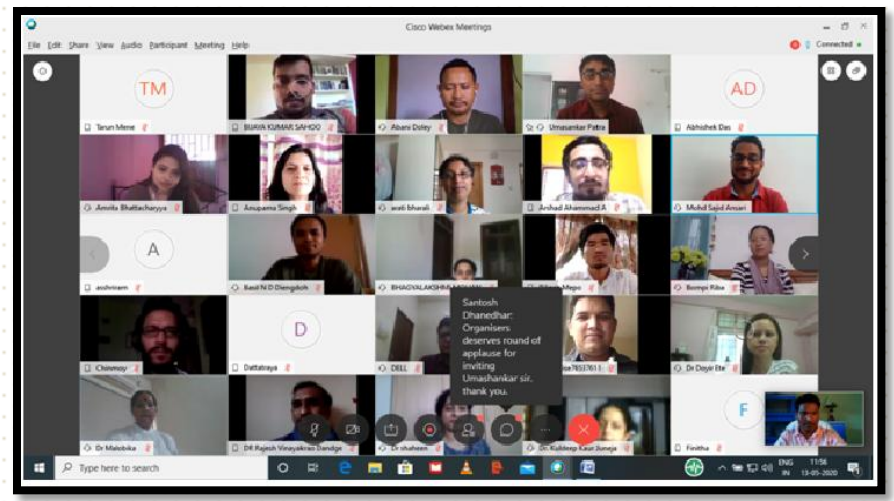
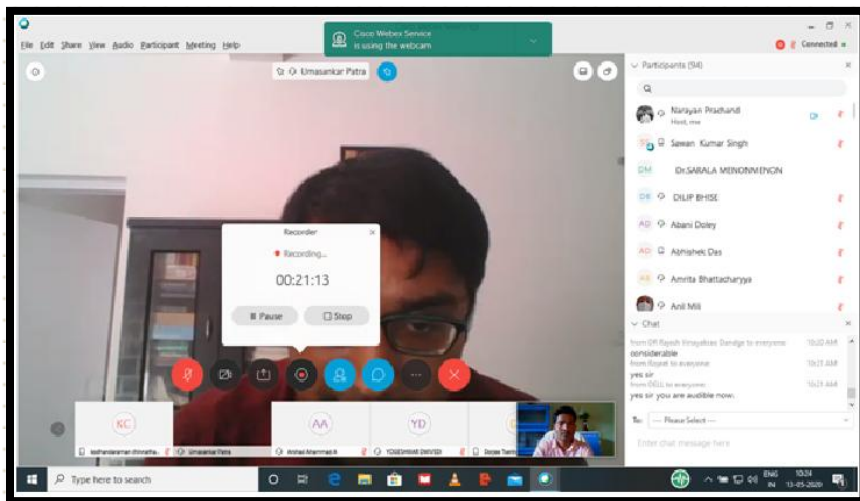
DR. BASIL N. DARLONG DIENGDOGH



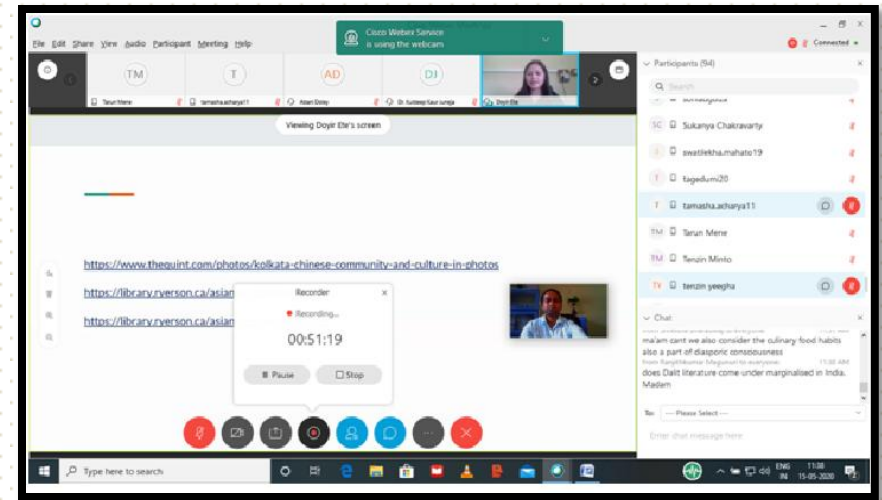
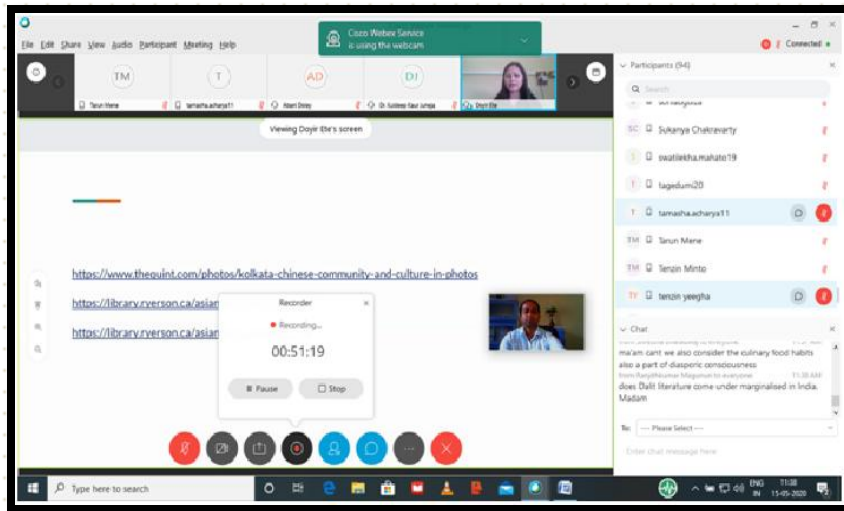
DR. MIAZI HAZAM



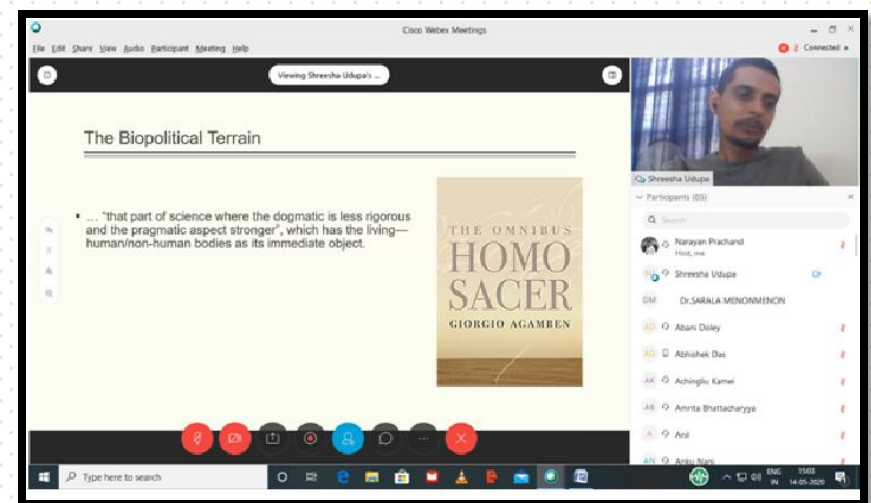
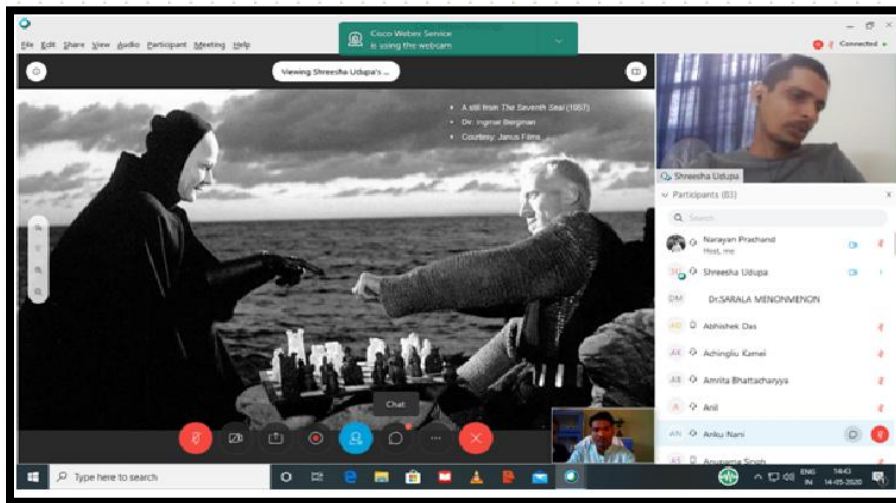
DR. UMASANKAR PATRA



DR. DOYIR ETE



DR. SHREESHA UDUPA



ANNEXURE 4: MEDIA COVERAGE

Friday, June 12, 2020 Home Opinion Features World National Sports North East Contact Us

The Arunachal Times

STATE NEWS READERS FORUM EDITORIAL RING SIDE VIEW MONDAY MUSING SPARK EPAPER

State News

RGU faculty development prog held

May 14, 2020



RONO HILLS, May 13: The five days Online Faculty Development Programme (OFDP) on 'Critical theories and their contemporary trajectories in humanities' conducted by the English department of the Rajiv Gandhi University (RGU) got underway here on Tuesday.

Addressing the participants at the inaugural session, RGU Vice-Chancellor Prof Saket Kushwaha informed that the Union ministry of human resource development (MHRD) and the University Grants Commission (UGC) has mandated online education for students, and to interactive and focused research sessions by faculty.

RGU Registrar-in-charge, Prof T Riba emphasized on the importance of using innovative ways to ensure that "the flow of teaching-learning is maintained in these tough times."

Prof Kona Prakash Reddy from EPL University, Hyderabad was the resource person for the first technical session, while the second session was attended by Prof Asima Ranjan Parhi from Utkal University, Bhubaneswar as resource person.

RGU Joint Registrar (Academic & Conference) Dr David Pertin, who is also a member of the advisory committee of the online FDP, informed that this is the third OFDP in a row organized by the RGU during this pandemic situation.

He further informed that "approximately 800 participants registered from across the nation and also few from abroad are being immensely benefitted from it."

CALL THE FOLLOWING NUMBERS WITH ALL QUERIES RELATED TO COVID-19:

1. 24x7 state control room: 10410360-2292777/75/74
2. State task force control room at DMS: 0360-2358437
3. District Mt. Secy DMS control room: +91-91-12913844

Citizens willing to contribute to the Chief Minister's Relief Fund may donate to the following Account Number:
A/c No - 10940061389,
State Bank of India,
Secretariat Branch,
Itanagar.

Poll

Will you allow your child/ward to attend classes if the educational institutions reopen soon?

☐ Yes

☐ No

☐ I don't know

Comments

1. On 14th May 2020 The Arunachal Times published the five days online Faculty Development Programme (OFDP) on "Critical Theories and their Contemporary Trajectories in Humanities" conducted by the Dept of English RGU from 12th May 2020 to 16th May 2020.

2. Arunachal Observer also published the event on 14th May 2020.

Friday, June 12, 2020 Breaking News [Jingang Libang](#) [CM initiates 'Vocal for Local' under Atr](#)

ARUNACHAL OBSERVER

STATE NEWS DISTRICT NEWS NORTH EAST NATIONAL NEWS BEYOND THE HORIZON RE

You are here Home > State News > RGU holds five-day online FDP

RGU holds five-day online FDP

May 14, 2020

RONO HILLS, May 13: A five-day online faculty development programme (FDP) on "Critical theories and their contemporary trajectories in humanities" of Rajiv Gandhi University by English department begun here on Tuesday.

Vice Chancellor Prof. Saket Kushwaha, in his inaugural address, expressed his satisfaction that the FDP is being conducted despite various constraints due to COVID-19 lockdown. He said that the online FDP has been mandated by the MoHRD and the UGC to benefit the students and for the faculty members to update to contributing to nation building efforts.

Registrar-in-charge Prof. Tomo Riba stressed the need to using innovative to improve teaching-learning process.

Resource persons included Prof. Kona Prakash Reddy of EFL University; Prof. Asima Ranjan Parhi of Utkal University while, joint registrar (academic & conference) Dr. David Pertin, OFDP convenors, assistant professors (English, RGU) Dr. C. K. Panda, and Dr. Prachand Narayan Piraji also spoke.

Around 800 from across India and few from abroad would benefit from the FDP, according to a RGU release.

[Tweet](#) [Save](#) 0

State News



Chancellor disconnect and utilize online teaching from Asim Ranjan University

CHIEF GUEST & GUIDING LIGHT



COORDINATORS & ORGANISING TEAM



**PROF. OKEN LEGO,
DEAN FACULTY OF LANGUAGES**



**DR. K C MISHRA,
HEAD, DEPT. OF ENGLISH**

COORDINATORS



DR. PRACHAND NARAYAN PIRAJI



PROF. BHAGBAT NAYAK



DR. MIAZI HAZAM



DR. CHANDAN KUMAR PANDA



DR. DOYIR ETE



DR. DHRITI. S. GUPTA

END