

Submission of Abstracts: Abstract may be submitted as e-mail attachment to rayofsubrata@gmail.com

The abstract must be within 300 words and the Title and Keywords must be specified clearly. Name, Designation and employment status of senders are also to be mentioned. [Selected Papers based on blind peer review will be brought out in a Compendium of Conference Proceedings by a reputed publisher with an ISBN]

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Please follow the format as per the instructions below:

- All papers must be written in Times New Roman font style, font size 12, 1.5 line spacing, margin all around and 8.5" × 11" page setting.
- All headings must be capital and bold. All sub-headings, if any, must be bold and italicized.
- While writing the paper, papers need to follow MLA (7th Edition) style of citation.

Conference Dates: 25-26 February, 2019

Last Date of Abstract Submission: 20th January, 2019

Intimation of Acceptance: 25th January, 2019

Submission of Full-Paper: 15th February, 2019

Registration Details: Students :- Rs. 250/- (with or without Paper) Research Scholars:- Rs. 350/- (with or without paper) Faculty:- Rs. 650/- (with Paper); Rs. 400/- (without Paper)

1. Registration only in cash on the first day of the seminar. No other mode of payment will be accepted.
2. Participants are not entitled to any TA/DA
3. Lodging for participants on their own expenses (for shared accommodation with breakfast and dinner: Rs. 500/- and for single accommodation extra charge would be applied) can be arranged on prior intimation to organizers.

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CALL FOR PAPERS

TWO-DAY NATIONAL SEMINAR

ON

"HOME AND BEYOND: BELONGING, UNBELONGING, NOSTALGIA"

FEBRUARY 25-26, 2019

Organized By
**THE DEPARTMENT OF ENGLISH,
SANTIPUR COLLEGE**

In Collaboration With
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CONCEPT-NOTE:

'Home' as a concept-metaphor basically conveys, among other things, the image of oneself and of one's family, references to notions of identity and *ipseity*, the conjunction of personal space and paradoxical time, the burden of effort associated with a perpetual re-conquering of the domestic sphere and the preservation of a zone for secrets. The complexity of such readings of the word certainly bears witness to the inexhaustible nature of man's relationship to his own dwelling, which deserves to be constantly re-evaluated and redefined. In the intimate correspondences of certain authors, the dwelling is seen as a *microcosm*, a place-as-symbol-of-all-places, arranged according to the episodes of the day, yet never ceasing to be the personification of the literary work. It is also the seat of memory, where the past is constantly recalled with indulgence and nostalgia. The home-world remains a place of ubiquity and of dialogue with partners, real and fictitious, benevolent and necessary. This special awareness of living with the knowledge of death as alterity/otherness sometimes corresponds to the dimension of superinhabitation, a sort of exacerbated feeling of belonging to a chosen place of residence. The home is, of course, a place that is flexible, manifesting itself in various forms and yet whose every reinvention seems to follow the basic pattern of inclusions and exclusions. Home is a place to escape to and a place to escape from. For Immanuel Levinas, the privileged role of the home does not consist in being the end of human activity but in being its condition, and in this sense its commencement. In other words, human cultural engagement within the world has, as its ontological condition, the dwelling, security, and refuge that is the bounded space of home. But this dwelling that is home, Levinas continues, answers to a hospitality, an expectancy, a human welcome. The possibility for the home to open to the Other is as essential to the essence of the home as closed doors and windows. For Jacques Derrida, this notion of hospitality requires one to be the "master" of the house, country or nation; and in order to be hospitable, the host of the house must also have some kind of control over the people who are being hosted. This means, for Derrida, that any attempt to behave hospitably is also always partly betrothed to the keeping of guests under control, to the closing of boundaries, to nationalism, and even to the exclusion of particular groups or ethnicities. The trope of the home, by a necessarily circuitous route, involves and invokes the possibility of unbelonging, of permanent detachment and exile—the images of individual political dissidents sent overseas or large groups of people banished to distant lands, forming various diasporas. The experiences of exile, voluntary or forced, in a way, symptomize a globalized late modernity. The forced journeys require continual readjustment under new and changing conditions without the security and familiarity of 'home' and thus, without the normal structures that anchor and prop up identity. The questions of 'illegal migration' combined with those of national security have acquired politically explosive dimensions in recent years. The self-writings or the fragmented, deformed, broken up voices or memories of the migrants on the move seriously challenge the validity of the concepts/constructs such as "national borders", "national security" and "nation-state" in the context of post-colonial South Asia. Again, in discourses of modernity, the idea of the intimate—the *antahpur*—the space/place of affect, emotion and nostalgia underlines a material *habitus* constantly ruffled by various kinds of domesticity and alienness: alienation and departure. Martin Heidegger has pointed out that our experience of the world is incontestably spatial; it is an experience of bodies, of resistance, distance, and proximity, which is conditioned by/on a ceaseless transformation of space into mental categories. The imagined home-world and the symbolic *habitus* is disturbingly intersticed with the notions of (Foucauldian) *heterotopia* and *heterochronia*, the counter-sites and the othering of spaces. The Digital Humanities studies offer compelling challenges to received conceptions of home and national belonging by exposing the ways in which these are always constituted by racism, classism, misogyny, and queerphobia in neoliberal (biopolitical) governmental societies. Given this conceptual/theoretical premise, the seminar would attempt to unfold and focus on the politics of belonging/unbelonging, the discursive projection of home or *griha* in modernist/post-modernist/postcolonial imaginings, the household economy and (sexual) division of labour, the fashioning of selves and the gender matrices from trans-disciplinary perspectives. The seminar would necessarily engage with the question of homelessness, exile, trans-border migration and postcolonial diasporas; the ethics of resistance and representation; the woman's self-making and stylization(s) of being within and outside the space(s) of *antahpur*.

Sub-themes: The seminar will address, but not remain limited to the following issues:

- a) "Griha" and "Ghar": Literary, Cultural and Philosophical Imaginings
- b) Home, Alienation, Alienness
- c) Migration, Diaspora, Exile
- d) Home, Sexual Difference and the Woman's Question
- e) Home and Indian Modernity
- f) Home and the Death-Desire
- g) Home Economics and Biopolitical Governmentality
- h) Homelandings and Digital Humanities

Keynote Speaker :

Professor Sanjay Mukhopadhyay,
Formerly, The Department of Film Studies,
Jadavpur University

Plenary Speakers :

Dr. Suranjana Chaudhuri (North East Hill University, Shillong)

Dr. Dhruvajyoti Sarkar (University of Kalyani)

Dr. Souvik Mondal (Presidency University)

Dr. Samrat Sengupta (Sammilani College, Kolkata)

Sri Sagar Taranga Mondal (University of Kalyani)

Dr. Arjun Choudhuri (Guru Charan College, Assam)

Dr. Agniv Ghosh (Delhi University)

Dr. Arnab Saha (Raniganj College, Asansol)

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