Indian Popular Fiction
Redefining The Canon

Editors
Gitanjali Chawla
Sangeeta Mittal

AAKAR

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Foreword
Advaita Kala

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Indian Popular Fiction: Redefining The Canon
Editors Gitanjali Chawla & Sangeeta Mittal

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Dialogues

English Studies in India

Edited by
Rachna Sethi
A.L. Khanna

AAKAR

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English is Not Just a Language in India, It is a Dream That We Sell

Harish Trivedi

Interviewed by Mona Sinha and Tasneem Shahnaaz

Mona Sinha and Tasneem Shahnaaz: Sir, you have had a long association with the Department of English, University of Delhi as Professor and Head and you are known for your strong views on the teaching of English and native languages in India. It was during your tenure as Head that a revolutionary syllabus, incorporating large doses of Indian literatures in translation, was introduced for undergraduate students of English literature. We would like to know your views on the current status of English in India and how it is taught in our classrooms.

Harish Trivedi: I'm pleased that we are talking about these issues in a forum which is very well known in the field and which circulates as widely as it does.

About the status of English and as to how it is taught in the classroom, yes, you are right, I have thought about it for a very long time. I feel concerned about it and sometimes I am even anguished about it. If I were asked to name half a dozen major problems in this country, or even maybe just two or three, I would say this is one of them. English is not just a

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THE FAMISHED GODS

Speaking Selves in *Akkarmashi*

Dr. Praveen Kumar Anshuman
Ravi Prakash Chaubey

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The Famished Gods

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Chapter-6

Voices of the Self

- Charu Arya

Introduction

Autobiographies work as the device to unveil untold incidents in the life of individual. In this rhetoric alliance of apprehensions and experiences, individual truth is placed with flow of reality. When Dalit autobiographies were beginning to find place in the literary genre at first, its purpose was to express the stigma of what a dalit goes through. Gradually, the individual narration became unanimous expression of the whole community and its suffering. Present analysis does not divide the sole narrator from his community. But what makes the distinction is the trauma that the narrator does not even belong to his own community. He was the 'Outcaste'. Here, the multi-layered suffering of the boy who was born from the womb of a dalit mother as a dalit remains unaccepted in his own caste and community. Sharankumar Limbale wrote his autobiography to angrily express his traumatic experiences from his birth as a dalit and then his struggle to survive as an outcaste. His desire was to unfold in front of everyone, untold incidents, social and caste prejudices, violence and traumatic experiences of an outcaste dalit. His aggression and rigorous questioning was meant to attack those who ostracized dalits and did atrocities on them. He also attacks manipulated use of the dominant power of upper caste to assault dalit women sexually. He is in anger while talking about fate of those children who are born out of these compelled sexual compromises and sexual atrocities. How body of dalit woman is used and thrown like garbage and garbage is then born out of that garbage! Life of that child is full of trauma where he struggles to survive fatherless and lives a life which is

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Thakurmar Jhuli: A Study of the Changing Bengali Society

Debosmita Paul Lahiri

While tracing the history of the Bengal region, one finds that the region consists of multiple identities which have had the tendency to either invent new or re-create older identities. Such shift in identities is due to the cartographic changes which Bengal has gone through. The establishment of the *Janapadas* in ancient Bengal and the Partitions in the years 1905, 1947 and 1971 have instigated these changes in Bengal's society. These changes are not only in terms of the outside world, what Partha Chatterjee (1993) calls the '*bahir*' but also in the domestic world, the '*ghar*'.

Chatterjee explains the division of spaces in terms of the anti-colonial nationalism. According to him, nationalists, belonging to the bourgeois class, always attempted to forge hegemonic control over the colonial society before harbingering a nationalist movement against colonialism. In order to create this authority, nationalists sought to divide,

> [the] world of social institutions and practices into two domains—the material and the spiritual. The material is the domain of the 'outside' of the economy and of statecraft . . . the spiritual, on the other hand, is an 'inner' domain bearing the 'essential' marks of cultural identity. The greater one's success in imitating Western skills in the material domain, therefore, the greater the need to preserve the distinctness of one's spiritual culture. (p. 27)