

### Accommodation

Accommodation will be provided only to those delegates who will register by 15th Feb 2019. Kindly avoid last minute pressure in the interest of all the concerned.

Registration Fees Particulars	on/before 28th Feb 2019	Spot registration
Local Delegates (without accommodation)	2500/-	3000/-
Local Research Scholars (without accommodation)	2000/-	2500/-
Out Station Delegates (with accommodation)	5000/-	5500/-
Out Station Delegates (without accommodation)	3000/-	3500/-
Each accompanying person	5000/-	5500/-
International Scholars/Delegates	\$300	-

- Organizers are not responsible for the private arrangements made by the delegates.
- In case of Joint papers, individual registration is mandatory.

### Mode of Payment

All the participants should send emails to oucipc2019@gmail.com with print form of registration duly signed along with DD drawn in favor of 'The Director, OUCIP' or if through online transaction the scanned copy of the receipt and the bank details of the transferred amount has to be send to the conference email id: oucipc2019@gmail.com  
Bank details: SBI account no: 62015035742  
IFS Code: SBIN0020071, OU Branch

### Sub Themes:

- |   |                                  |
|---|----------------------------------|
| 1. Tribal Literature  | 2. Translation Studies           |
| 3. American Literature including Native American Literature | 4. Diasporic Literature & Theory |
| 5. Voices of the Marginalized                               | 6. Culture Studies               |
| 7. Gender and Class Studies                                 | 8. Canadian Literature           |
| 9. Australian Literature                                    | 10. African Literature           |
| 11. Comparative Literature                                  | 12. Fourth World Literature      |
| 13. Children Literature                                     | 14. Indian Literature in English |
| 15. Subaltern Literature                                    | 16. New Literatures              |

### Guidelines for Research Papers: The requirements for the paper presentation session are as follows:

- Research papers will be accepted in M.S. Word only, typed in Times New Roman, 12 font for regular text and 14 font for titles with double spacing
- The maximum word limit of paper will be 2500 words, including abstract in 200 words. Abstract followed by key words is essential. Latest MLA style sheet to be used for all citations in literature papers.
- Authors may put their names only at the right margin of the page below the main title and short biographical note with email and contact number at the end of the paper.
- Research papers without registration fees will not be accepted.
- Abstracts/Research papers will be accepted only in soft copy via email to oucipc2019@gmail.com
- Kindly mention the Broad area and the sub-theme (Mandatory)

### Important Dates:

- |   |                      |
|---|----------------------|
| 1. Last date for submission of Abstract | : 10th February 2019 |
| 2. Abstract confirmation                | : 20th February 2019 |
| 3. Submission of Full Paper             | : 28th February 2019 |

### CONTACT :

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## REGISTRATION FORM

- Name In Block Letters:
- Designation:
- Address with PIN Code and E-mail:  
(Entire correspondence will be through e-mail)
- Contact Number:  
Mobile :  
Office :  
Residence :
- Demand draft No. Amount Date: Bank:
- Category  
National Delegate ☐  
Research Scholar ☐ Accompanying person ☐  
(Research Scholars are requested to submit ID card from the University as a proof.)
- Payable at (Name of the bank)
- I am interested in contributing the paper YES / NO  
If yes, send the abstract to oucipc2019@gmail.com by clearly mentioning the Sub Theme.
- Title of the paper
- Sub Theme (mandatory)
- I am interested in reserving accommodation YES / NO  
If yes, mail a request letter to oucipreservations@gmail.com
- I am accompanied by family and need food and YES / NO  
Accommodation on payment basis  
If Yes, each person Rs. 5000/-  
Mention payment particulars: Cash/ DD/Cheque No: Dt:

Bank: Branch: Amount:

### Note

- All the participants should send emails with print form of registration duly signed, along with DD drawn in favor of 'The Director, OUCIP'
- Out station Research Scholars should submit Bonafide Certificate either signed by HoD/ CBOS or Supervisor along with the registration form.

Date :

Place:

Signature of the Participant



Osmania University Centre for International Programmes(OUCIP)

International Conference  
on

“VOICES UNHEARD: INDIGENOUS AND TRIBAL LITERATURE  
IN ENGLISH AND ENGLISH TRANSLATION”

22- 24 March 2019



Osmania University Centre for International Programmes(OUCIP)

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**Concept Note:**

Stories are an integral part of who we are as peoples. For aborigines and adivasis, traditional storytelling was mostly based on the spoken word. For generations, children learned about their culture and their history through stories their elders told them. It was also used as a tool for entertainment. People of all ages gathered around a storyteller to hear funny stories — ancient tales that also served as important lessons. Aborigine and adivasi people also used other methods to record their stories, such as rock paintings, birch bark scrolls, and wampum belts and carvings, but the foundation was always the oral narrative.

This has changed in the generations after contact with European settlers because Aboriginal people were forced to abandon their languages, and subsequently, their traditional stories. This had a huge impact on many aborigine and adivasi peoples, because instead of looking to their elders for learning, books became the way to learn. But books and how we learn from books is definitely different from how Aboriginal people used to learn — from their families, communities and people. Diversity in Aboriginal literature is an important common factor. When looking at the diversity in Aboriginal literature, no Indigenous person is alike, and therefore their experience is all different from each other. It is the difference between these individuals and how stories are told that gives an individual an understanding of the diversity of experience and perspectives in communities, historically, as impressively as today.

**Canadian Context:**

The Canadian aboriginal writings like the work of Lee Maracle, are groundbreaking. She is considered the grandmother of Aboriginal literature, especially after her groundbreaking works such as Bobby Lee: Indian Rebel and I Am Woman. I Am Woman is a pivotal piece of literature because it not only represents the story of Maracle’s personal struggle with womanhood, culture, traditional spiritual beliefs, and political sovereignty but it is also written during a time when that struggle was not over, or being spoken of. She has paved the way for many aboriginal writers when it comes to speaking of their truth. Maria Campbell is another trailblazer in the aboriginal literary field. She is a feminist, an activist, a visionary, an artist, a mother, a grandmother, and an elder who wrote the book Half Breed., which is a book that is not merely an autobiography. It is an important history — a counter-narrative to the “official histories of the Metis people in Canada, generally written by non-Metis people.”

**American Context:**

Native American literature, also called Indian literature or American Indian literature, the traditional oral and written literatures of the indigenous peoples of the Americas. America literature is incomplete without a reference to the significant contribution by the native peoples, who have made its history, culture, and growth of the United States. Some of their works will shed light on activism, culture, and history, some expose the challenges of living on reservations or establishing an identity in the modern world, and all are beautiful, well-written pieces of poetry, prose, and non-fiction that are excellent reads, regardless of the heritage of their authors. Sherman Alexie is one of the best known Native American writers today. He has authored several novels and collections of poetry and short stories, a number of which have gained him prestigious awards, including a National Book Award. Leslie Marmon Silko, is a key figure in the first wave of the “Native American Renaissance”. Silko is an accomplished writer who has been the recipient of MacArthur Foundation Grants and a lifetime achievement award from the Native Writers’ Circle of the Americas. Her most well-known work is the novel Ceremony, in which she draws on her Laguna heritage to tell the story of a

WWII veteran returning home from the war to his poverty-stricken reservation. She has written numerous novels, short stories, and poems, and remains a powerful figure in American literature. Other writers like - Paula Gunn Allen, Vine Deloria Jr., N. Scott Momaday, James Welch, Wendy Rose and David Truer are the most notable writers and whose contribution needs to be assessed and acknowledged.

In Mexico, in the United States, especially Alaska, and in Latin America, indigenous languages and cultures are being taught. In Mexico, where the indigenous population is estimated at 12 million, considerably higher than the official census, the number of people fluent in both an indigenous language and Spanish is very large, at least several million, and literature has ample place in which to flourish. Latin American indigenous literatures strongly feed from the cultural, social, and historical legacies of, among others, the Aztec, Maya, and Inca civilizations.

**Australian Context:**

Indigenous Australian literature is the fiction, plays, poems, essays and other works authored by Indigenous Australians. At the point of the first colonization, Indigenous Australians had not developed a system of writing, so the first literary accounts of Aborigines come from the journals of early European explorers, which contain descriptions of their first contact of the new land. The voices of Indigenous Australians include the playwright Jack Davis and Kevin Gilbert. Kevin Gilbert was a 20th century Indigenous Australian author, activist, artist, poet, playwright and printmaker. He was the first Aboriginal playwright, printmaker and author of the first political work on Aboriginal issues. He was an active Human Rights defender and was involved in the establishment of the Aboriginal Tent Embassy in 1972. His plays The Cherry Pickers and Because a White Man'll Never Do It are very popular works.

**Indian Context:**

India is rich with a diversity of religions, arts, customs, races, traditions, and languages. While the government of India recognizes twenty-two official languages, there are over 880 languages spoken in the country. Until recently, the tribal literature created in non-mainstream languages has not been very recognized or available for an Indian or global audience. One of the primary reasons for this is that tribal discourse, including folktales and songs, is mainly oral in nature. In addition, the communities who produce it tend to be far from developed metropolitan cities, and so their creative works have been largely overlooked. However, the Indian government and prominent personalities, including social activists and politicians, have stepped forward to encourage the conservation and translation of these unheard voices and to share their literary gems with the world. Sahitya Akademi, India’s National Academy of Letters, has developed the Project of Indian Literature in Tribal Languages and Oral Traditions to preserve and educate people about this literature. And the author G. N. Devy has been influential in translating various indigenous languages into English and Hindi. Mizo Songs and Folk Tales, edited by Lalitluangliana Khiangte, Painted Words: An Anthology of Tribal Literature, edited by G. N. Devy, Black Lilies: Telugu Dalit Poetry in English Translation, edited by K. Purushotham, Kocharethi: The Araya Woman by Narayan, translated by Catherine Thankamma, Khasi Folk Songs and Tales, documented and translated by Desmond L. Kharmawphlang, provide insight into a completely different world. They offer a fresh perspective to global audiences and reflect the importance of conserving rare literature through translation. In addition to these literary works and contexts, the native, vernacular literature of North East India is very rich. There are three native languages from the north east that are recognized as official by the Indian State, namely, Assamese, Nepali and Manipuri. The rest are too diverse to be clubbed together and used by too small populations to be declared official. But they do exist with unique significance and tradition that must not be overlooked. Time

and time again, people demonstrate a lack of knowledge towards the ‘north east’ but that is not just due to a lack of interest, but also a lack of resources and information in the ‘mainstream’. Even though a lot of Indian English literature from the north east has come out and become popular, there is still a haze over the classics in the native languages. Writers like Rita Chowdhary, Indira Goswami, Birendra Kumar Bhattacharya, M K Binodini Devi, Lil Bahdur Chhetri and Asit Rai along with other prominent tribal and Adivasi writers are yet to be included and introduced in our curriculum of the ‘Indian literatures in English Translation’.

Therefore, the conference aims to deliberate on the issues relating to these literary explorations and invites papers on the areas explored and unheard so far, including the African Context.

**About Osmania University:**

Osmania University, the beacon light of higher education and a centre of academic excellence, was established in the year 1917. Founded by His Exalted Highness Mir osman Ali Khan, Asaf Jah VII, the Nizam of Hyderabad, it takes pride in being the seventh oldest university in the country, the third oldest in South India and the oldest in the state of Telangana. Osmania University is the largest affiliating University in Asia with around 721 affiliated colleges spread over three districts of Telangana (Hyderabad, Ranga Reddy and Medak) catering to the educational needs of nearly 3.2 lakhs students. It was accredited with a ‘FIVE STAR’ in 2001; reaccredited with ‘A’ in 2008; and with ‘A+’ grade in 2017 by the NAAC. It has been ranked 23rd among Universities in the National Institutional Ranking Framework for 2017. It has figured among the “Top 300 BRICS and Emerging Economics 2017”.With a sprawling campus on hundreds of acres towards the east of the historic city of Hyderabad, Osmania University is a multi-faculty and multi-localational university, offering a comprehensive education system with over 66 academic disciplines and 52 departments spread over eight campus colleges, five constituent colleges and five district PG colleges. The university has expanded right from the day of its inception and has contributed to knowledge generation, dissemination in all academic disciplines including science and technology.

**About OUCIP:**

Osmania University Centre for International Programmes (OUCIP) came into existence in September 2006 after the Ministry of Human Resource Development, Government of India, handed over the management and administration of the American Studies Research Center (ASRC) to Osmania University. It is housed in the building complex of the ASRC and has inherited its academic and infrastructural strengths. However, OUCIP has broadened its scope and added new fields of study from humanities and social studies to American Studies. OUCIP was thus conceived to complement the special status of the City in which it is located while retaining its strength in the disciplines of American Studies and International Relations acquired over four decades. The Mission of Osmania University Centre for International Programmes is to provide an international face to Osmania University by creating a space for an intellectual engagement with the larger community of scholars, intellectuals within the University, and also the wider community of citizens outside the academia. With the objective of promoting interaction among the university, colleges, research institutions, policy making bodies, business associations from India and abroad the Centre aims to encourage the pursuit of new knowledge and its dissemination, application and use within and outside the academia to reduce human misery and to promote international understanding.

**Climate**

During the period of conference, the climate of Hyderabad will be pleasant with warm days. The day temperatures range from 25 to 30°C and night temperatures from 20 to 25°C with clear sky. Light clothes are preferable.