

(Re)visiting Eastern India: Life, Location, and Locution

Call For Papers

Call for papers for an edited volume, **(Re)visiting Eastern India: Life, Location, and Locution**, an initiative by the Research Forum, North Bengal St. Xavier's College.

Concept Note

Eastern India, often characterised by the narratives of palimpsest history, cultural and ritualistic plurality, and many other fluid terrains of episteme, necessitates critical interventions not only as an elemental construct but also as a digressive space in which life, location, and locution intersect to offer different contested thoughts and afterthoughts. The proposed book, **(Re)visiting Eastern India: Life, Location, and Locution**, is therefore an attempt to re-look at the intricacy of Eastern India through a simultaneous reciprocity of phenomenological subjectivity, geographical representations, and resonances of expressions that mutually redefine its social, cultural, and political ‘Symbolic Order,’ to borrow a phrase of Jacques Lacan. The word ‘revisit’ here does not necessarily signify a mere return or retreat, but a reconfiguration while deconstructing the prevalent historiography to reappropriate what hitherto remains erased in it. The proposed book would also seek to interrogate the dominant hegemonic discourses and the latent stories centering on Eastern India to present it as a site of counter-hegemony, plurality, and resistance instead of a monolithic cultural entity. Within this profound tapestry associated with Eastern India, the question of gendered identities or what Judith Butler calls the ‘performative accomplishment’ would seem to affirm the repetitive construct of gender roles, while Partha Chatterjee’s notion of ‘new woman’ perhaps would best define the position of Eastern Indian women caught between various threads of life, ranging from domesticity and open contention to contemporaneity and tradition. Alongside the question of gender, few other issues, such as the culture and rituals, symbolic of the community distinction, also intercede through the interplay between coherence, fissure, and alteration to mark the distinguishing attributes of the region. Likewise, in Eastern India, the idea

of religion, unlike any ossified substance, actually emphasises the pluralistic practices through syncretism, refinement, and conflation. In the context of Eastern India, the questions of sustainability and ecology are equally pertinent, as the region, witnessing and experiencing different forms of recurrent natural calamities, exemplifies the vulnerability and thereby precarity of life, both human and non-human, and provokes theoretical engagements with ecocriticism, ecofeminism, and posthumanism that contextualise community-oriented ecological episteme through resilient counter-narratives to neoliberal globalisation. Immensely coloured and contoured by the legacies of colonialism, the trauma of partition, insurgencies, the Bangladesh Liberation War of the early 1970s, and many other transformations, the politics of Eastern India unleashes the hermeneutics through which state power apparatus, noncompliance, and the unrepresented voices leave for sufficient articulations. Mostly outlined by issues related to agrarian crises, migration, unceremonious labour, and uneven globalisation, the economy of Eastern India lays bare the indissoluble conflict between economies of survival and the perpetual threat of capitalism.

To further a little, there is no denial of the fact that the indigenous knowledge systems evident in Eastern India down the ages since the establishment of Nalanda University by Kumaragupta in 427 CE transcend Eurocentric prototypes, and hence, the region undoubtedly offers numerous timely illustrations of oral traditions, folklore, and other indigenous practices to ensure the presence of being through (alter) native ways of knowledge. The linguistic differences of Eastern India, presented through Bengali, Odia, Assamese, Santhali, and many other languages, offer the coexistence of different languages and their dialects that mark the presence of linguistic plurality. Hence, translation of a source text becomes a practice of intervention, negotiation, and reclamation. In Eastern India, the endurance of caste and community as traditional barrels of social life also gives rise to subaltern studies, questioning the rigid social hierarchies and offering the possibilities of unrestraint. In this connection, memory and identity, displaced by exodus and migration during partition and other civil turmoils, evince the contested nature of subjective as well as collective identities of Eastern India, where the idea of resistance and representation may be seen through varied forms of literary, performative, and visual arts. Moreover, Eastern India, with its plethora of art and architecture that well includes different monumental structures and iconographies, colonial urban setting, and modernist experimentations, immediately offers what Henri Lefebvre called “a production of space,” offering innumerable possibilities of visual as well as political experiences.

In other words, it can be said that the historical narrative of Eastern India must be restated through the interventions of the hitherto underprivileged or carefully castigated that replace the fleeting global grand narrative with local meta-narrative(s).

Hence, the edited book invites contributions that are original, theoretically thorough, free from plagiarism, and focused on the pluralist nature of Eastern India, so much so that the region may be portrayed as an evolving site of cultural dialogues, epistemic dissensions, and political grapples whose significance transcends its geographical border.

The forthcoming edited book seeks to engage with scholarly works around but not limited to the following themes and issues:

Gender issues

Culture, Rituals and Religion

Power and Politics

Economy and Materiality

Language and Literature

Caste and Community

Identity and Memory

Resistance and Representation

Art and Architecture

Ecology and Sustainability

History and Heritage

Submission Guidelines:

Authors are requested to strictly adhere to the following guidelines:

- **A complete compliance to the MLA stylesheet (9th edition)**
- **Paper size:** A4 (margin 1 inch on all four sides)
- **Full title of the chapter:** Times New Roman, 14 font size, Bold
- **Main body of the chapter:** Times New Roman, 12 font size, justified, and 1.5 line spacing
- **Length of the chapter:** About **3500-5000 words**, including works cited.
- **Chapter Submission E-mail id:** **rfnbsxc.2026@gmail.com**

Please note that:

- The full chapter (in MS Word file only) must be accompanied by an abstract within 300 words along with 5-6 keywords. Author(s) must not disclose any identity (name, designation, etc.) in the main body of the chapter. This is to maintain the transparent review process.
- A separate attachment file must be attached, in which the short bio-note of the contributor(s) in 100 words, including each one's (if applicable) name, designation, affiliation, and a brief career and contact details, must be mentioned.
- The attachment file also must contain a declaration that "It (mention the full title of the paper) is an original research work of the author(s) [write the name(s) of the author(s)] and has neither been published elsewhere nor been sent for publication elsewhere. The work is free from plagiarism and has not been generated using Artificial Intelligence (AI) tools or applications; all external sources in the paper are duly acknowledged and sincerely documented."
- A plagiarism report (preferably issued either by DrillBit or Turnitin or QuillBot) must be attached during the final submission. Plagiarism exceeding 10% will lead to outright rejection of the chapter.

- A total of three (3) attachment files are to be finally sent (the full chapter including references and abstract, a short bio-note and declaration, and a plagiarism report).
- The edited book will be published by a renowned national publisher (the editors are currently in discussion with Notion Press) in collaboration with North Bengal St. Xavier's College.
- Upon selection, the author will be intimated about the further proceedings.
- One author from each chapter will receive one hard copy of the book without any postal shipping charge.

Important Dates:

Full Paper Submission Deadline: March 10, 2026

Acceptance Intimation: March 31, 2026

Book Launch: Within the Academic Session, 2025-26

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About North Bengal St. Xavier's College:

North Bengal St. Xavier's College is a Christian Minority Institution established in 2007 by Darjeeling Jesuits of North Bengal with permanent affiliation to University of North Bengal.

Accredited by NAAC with 'B+' (1st Cycle), the college offers Major courses (Under FYUGP) in Arts, Science, Commerce, BCA and BBA. The medium of instruction in the college is English. Students coming from vernacular medium institutions are encouraged to attend Special English Language classes offered by the college. This college, like many of its more illustrious and older 'Xavier' colleges in India, is named after St Francis Xavier, a great missionary who is credited with starting the first Jesuit College in Goa. Despite a relatively short history of 12 years, this college has created a niche for itself in the field of education by producing many university toppers while its alumni/ae have already started excelling in various fields. The college continues to emphasise the overall personality development of students by providing equal opportunities to all to strive towards academic excellence and genuine commitment to the service of humanity. The college being a Jesuit higher education keeps its door open for all the sections of the society and rendering financial assistance to the talented ones, irrespective of caste and creed. The community college section of North Bengal St. Xavier's College gives skill training to the marginalized and the disadvantaged ones. Our college motto is 'Gyan Vigyan Vimukte' meaning 'liberation of people through knowledge and wisdom'. Thus, the college beacons all staff and students not just to feel liberated by acquiring the knowledge and wisdom but in turn become agents of liberation and social transformation in the world they live.