

INTERNATIONAL CONFERENCE ON GLOBALIZATION, LITERATURE & CULTURE

Organized By

HIGHER EDUCATION & RESEARCH SOCIETY

An Education Society Registered under Government of India's Societies Registration Act 1860 (Maha/651/2013/Thane) &
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7th & 8th September, 2018



www.herso.org

*** Venue ***

Dnyansagar Institute of Management & Research

SKP Campus, Near Pune-Mumbai Highway,
Baner-Balewadi, Pune, India

About Us

Higher Education and Research Society is a Mumbai based international learned society concerned with the advancement and understanding of higher education, especially through the insights, perspectives and knowledge offered by the systematic research and scholarship. The Society aims to be the leading international organisation in the field to support and disseminate research and education. We commit sustainable development and focus on the solutions to spread the scientific attitude in academicians and citizens, practical and solution-based approach to higher education in general; introduction of applied education, social inequality, awareness of literature and language, climate change and many more.

The Society intends to play a role of a catalyst to enable researchers in different regions and disciplines to exchange information, share discussions on professional and theoretical issues, and initiate and co-ordinate research. Purely committed to the cause of academics in a 'top-down pattern', the prime goal of the society is to encourage and foster research by providing a platform to showcase the innate research aptitude of the academician. Promoting academic research and scholarship into Language and Literature, Humanities, Basic Sciences, Technology and Management streams, the society is determined to bring about a scholarly get-together of the intellectuals.

The society has to its credit six mega international conferences at Pune and Nagpur with 400 plus delegates, a workshop and many MoUs with Research Centers. For the future conferences the society invites applications from reputed institutions as 'Venue Partners' in India.

Concept Note

Globalization, in economic context, means a continual diminishing and a subsequent dismantling of the barriers between national frontiers so as to facilitate an easy influx of goods, capital, services and labour. It is characterized by the "acceleration and intensification of economic interaction among the people, companies, and governments of different nations". Sheila L. Croucher defines globalization as "a process by which the people of the world are unified into a single society and function together. This process is a combination of economic, technological, socio-cultural and political forces."

The unprecedented pace of globalization, especially in the last two decades, has influenced every aspect of our public and private lives. Countless technological innovations ushered in by globalization have resulted in the automation of production processes, continuous modernization and upgrading of work techniques, creation of virtual communities, and massive transformations in terms of geography and borders. This ceaseless movement of products, processes, and people has irrevocably transformed human cultures across the world. In this globalised world, diversity and pluralism are celebrated and the cosmopolitan impulses embattle at the altar of crisis-induced xenophobia. Religion too struggles against nihilistic aporias, and nation-states struggle to hold onto the loyalty of their citizens. Universalism is challenged everywhere by

resurgent particularisms. Knowledge creation and dissemination are increasingly decentralized and democratized.

Developing countries followed the new model of economic reforms, commonly known as the LPG or Liberalisation, Privatisation and Globalisation to make their economy the fastest developing economy in the globe to match up with the biggest economies of the world. The process of globalization received impetus in the late nineteenth century but faced a major setback at the beginning of First World War and remained hibernated till the third quarter of the twentieth century. This impasse was caused by the inwardlooking policies espoused by some countries to protect their respective industries. In globalization, space is engaged metaphorically as shrinkage or mobility or distance, influencing the process of decentralization, deterritorialization, redrawing of boundaries and spatial realignments and reconfigurations.

Globalization has had a huge impact on thinking across the humanities, redefining the understanding of fields such as communication, culture, politics, and literature. The different dimensions of globalization such as the rise of global capital and markets, new media and communication technologies, dissolution of political borders, and growth of consumerist culture cannot be seen in isolation from one another. Some view Globalization as a profoundly enriching process, opening minds to new ideas and experiences, and strengthening the finest universal values of humanity. The advocates of Globalization say that free trade and free markets don't dilute or pollute other cultures, they enhance them. Trade creates wealth. Wealth frees the world's poorest people from the daily struggle for survival, and allows them to embrace, celebrate and share the art, music, crafts and literature that might otherwise have been far from the reach of them because of poverty.

Globalization has exercised a homogenizing influence on local culture and promoted the integration of societies, providing millions of people with new opportunities. This integration came at the expense of the extinction of uniqueness of local culture, traditional societies and communities, paving the way to the loss of identity, exclusion and even conflict. The process of rapid 'modernization' is based on models imported from outside hence it was incongruous with local cultural context. The Third World perception of globalization is that of a harmful process that maximizes inequality within and among states. It can be said that globalization while integrating and fragmenting the world, uniformity and localization, increased material prosperity and deepening misery as well as homogenization and hegemony. And thus became a complex process and phenomenon of antinomies and dialectic.

Viewed in terms of class hegemony, the culture of globalization seeks to divorce people from their actual realities of day to day life. Culture here acts not as an appeal to the aesthetic, but as a distraction, diversion from the pressing problems of poverty and misery. Consequently, it seeks to disrupt the energy of the people and their struggle to change and improve their miserable existence. Far greater part of our culture is aptly designated as 'mass culture', 'popular culture', and even 'media culture', owned and operated mostly by giant corporations whose major concur is to accumulate wealth

and make the world safe for their owners, the goal being exchange value rather than use value, social control rather than social creativity. Much of mass culture is organized to distract us from thinking too much about larger realities. Public tastes become still more attuned to cultural junk food, the big hype, trashy, flashy, wildly violent, instantly stimulating, and desperately superficial offerings.

Literature isn't left untouched by the process of globalization. Some literary works feature the model of world cities and some have the traces of anti-globalization protests. The theories of postmodernism and postcolonialism have diverged from and converged with globalization studies. Amitav Ghosh's *The Hungry Tide* takes up cudgel against the waves of Globalization. Ghosh's *The Calcutta Chromosome* interrogates the Western policy of using science as its own possession, a civilizing mode, a mark of superiority, and its refusal to acknowledge nonwestern countries for importing scientific ideas from them. Some authors project that international companies have taken up the place of colonizers. They have spread their branches into the economies of all the nations. Booker Prize winner novel *The White Tiger* studies the contrast between India's rise as a modern global economic giant and the protagonist, Balram, who comes from rural poverty background. Ngũgĩ wa Thiong'o, in his novel, *Wizard of the Crow*, deals with themes of colonialism and globalization in a politically troubled Kenya. He attacks universalism and wants African unique elements to be identified and not to be clouded by globalization or universalism. Salman Rushdie's *Midnight's Children* and *The Ground Beneath Her Feet*, also deal with the anglophilia and effects of globalization. Indian Pulp-fiction has also taken cognizance of globalization. Works like Neelish Misra's *Once upon Timezone*, Swati Khushal's *Piece of Cake*, and Brinda Narayan's *Bangalore Calling* deal with the death of heterogeneous culture amid globalization. Chetan Bhagat's *One Night @ the Call Centre* is a critique of positive neoliberal narratives around globalization and capitalism just as it champions them with nationalistic rhetoric. Globalization has diminished nationalism, through increased interdependence and weakening the national barriers between countries. National differences have disappeared or at least have become less important and noticeable. There is close affinity between translation and globalization. Translation, by dint of its trans-cultural dimension, plays pivotal role in the process of globalization. World Literature, in the modern sense, refers to literary works that are translated into multiple languages and circulated to an audience outside their country of origin. It underscores the growing availability of texts from other nations. Multiplicity of the cultures in the globalised world also calls in the sense of comparison among cultures. Comparative literature, as a stream of study, enjoys its unique importance in such cultural set up.

Fredric Jameson, in his *Postmodernism, or, The Cultural Logic of Late Capitalism*, sees artistic movements like modernism and postmodernism as cultural formations that accompany particular stages of capitalism and are to some extent constructed by it. Bill Ashcroft, Gareth Griffiths and Helen Tiffin argue that "the ultimate and unavoidable future of postcolonialism studies lies in its relation to globalization". The concept of 'world literature' describes the growing availability of texts from other nations. Karl Marx and Friedrich Engels in their *Communist Manifesto* (1848) describe the existence of a world literature which is produced out of the constant revolutionizing of bourgeois

production which spreads across national and cultural boundaries. The bourgeoisie has, through its exploitation of the world market, given a cosmopolitan character to production and consumption in every country.

Many researchers explore works of literature so as to find reflections of diverse globalization themes within the texts and contexts and also to verify the realities of globalization through literary forms. Other literature / literary studies are developed into a platform for evoking, supporting and interpreting different social, political, literary, and cultural concepts within the realm of globalization. In this light, we invite well researched papers, both theoretical and empirical from various disciplines to this knowledge-building platform. The Conference aims not just to gather a critical mass of ideas but also emerge as a site for future research initiatives.

Sub-Themes

- Localization vs. Internationalization
- Neoliberalism and Contemporary Literary Culture
- Nationalism vs. Internationalism
- Aboriginalism and Indigenous Culture
- Tribal Literature and Culture
- Translation and Literature in Translation
- Comparative Literature and Culture
- Third World Literature and Culture
- Globalization and Regionalism
- Space and Universality in Literature
- Liberalization, Privatization and Globalization(LPG Model)
- LPG and Neoimperialism
- Liberal Arts and Culture
- Communication Studies
- Creative Writing
- African and Asian Diaspora Studies
- Westernization or Modernization
- Deterritorialization and Literature
- Modernism and Postmodernism
- Gender and Literature
- McDonaldization and Literature
- Race and Literature
- Ethnicity and Literature
- Class and Literature
- Political Philosophy and Literature
- English as an International Language
- Literature National Sociologies
- Literature and Cultural Hybridity
- World Literature
- Postcolonial Theory and Literature.
- Media and Literary Institutions
- Cosmopolitanism and Literature
- Literature and Wall Mart Culture
- Cyber Literature and Culture
- Gender and Sexuality
- Science and Technology and Literature
- Consumption and Material Culture
- Consumerism, Technology and Literature
- Global Skills, Digital Humanities and Literature
- Globalization and Cultural Transformation
- Political and Cultural Globalization
- Globalization, Film and Literature
- Globalization, Media and Literature
- Media and Artistic Representation
- Globalization and Culture in International System
- Globalization and Literature
- Caste and Religion and Culture
- Migration, Displacement and Literature
- Identity Crisis and Literature
- Development and Displacement
- Popular Literature and Culture
- Social Media and Culture

- Visual Culture and Literature
- Capitalism and Literature
- Literature and Digital Divide
- Globalization and Linguistics
- Translation Studies
- Theories of Languages
- English Language Teaching
- Caste, Religion and Culture
- Cultural Imperialism and Globalization
- Linguistic Imperialism and Globalization

☞ **ANY OTHER TOPIC(S) RELEVANT TO THE THEME OF THE CONFERENCE**

About Pune

Nestled on the leeward side of the Sahyadri Mountain range, Pune is the ninth largest city in India and the second largest metropolis in Maharashtra. Rajgad in Pune District was the capital city of the emperor Chhatrapati Shivaji Maharaj, the founder of Maratha Empire. Pune also known as cultural capital of Maharashtra reflects a blend of tradition and modernity.

Popularly known as the “Oxford of the East” or “Capital of Learning”, Pune has a large number of educational institutes that attract students from across the globe. While it has been a corporate stopover, the city has its mix of potpourri and culture which makes for interesting sightseeing within the city and in adjoining areas. Some of the important sightseeing are the historical Aga Khan Palace reflecting the footprints of Indian freedom struggle, the memorial of the Maratha noble Sardar Shri Mahadji Shinde, the founder of Scindhia dynasty of Gwalior at Shinde Chhatra, a famous Market Tulshi Baug, Sir Jamshedji constructed Bund Garden, Purandar Fort- the birth place of Chhatrapati Sambhaji Maharaj and Sinhgad Fort- a mark of Maratha victories provides a trekking experience engulfed in a historical ambience. The nearby hill stations for its breathtaking scenic beauty at Lonawala and Lavasa cities are remarkable. This city is a citadel of social reformers and spiritual gurus and their presence could be felt on the beautiful campus of Osho Ashram, a picturesque hill of Parvati and temple of goddess Parvati, grand Shrimant Dagadusheth Halwai Ganesh Temple, Samadhi of Saint Dnyaneshwar at Alandi, marks of indivisible preaching in the form of divine poetry of Saint Tukaram at Dehu and his Gatha Temple. The city is particularly well known for being the trail blazer of women education across the whole country with Savitribai Phule being the first Indian lady teacher. Pune is very well connected by air, rail and road. The nearest Airport is Lohegaon, Pune; the second nearest Airport is Chhatrapati Shivaji International Airport, Mumbai. City Buses ply from bus stations at Shivaji Nagar, Pune Station and Swargate to the venue.

The major tourist / pilgrimage destinations within the approximate peripheral area of 200 k.m. from Pune include the Hill Station- Mahabaleshwar, Vipassana Research Institute of Igatpuri, Tryambakeshwar, Panchwati (Nashik), Shirdi, Mahalaxmi, Jyotiba, Panhalgad Fort (Kolhapur), Raigad Fort, Harihareshwar, Diveagar Beach

(Raigad), Ajanta and Ellora, Gateway of India, Haji Ali, Siddhi Vinayak, Essel World, Adlab Imagica (Karjat) and major beaches of Konkan.

Submission of Abstract

The participants may send ABSTRACT of their standard research papers **up to 5th June, 2018 (Regular Fees)** or **AFTER 5th June, 2018 (Late Fees)** to **sudhirnikam@gmail.com** conforming to the "Submission Guidelines" uploaded on **www.herso.org**

- KINDLY NOTE THAT SUBMISSIONS ARE WELCOME TILL THE DATE OF THE CONFERENCE. HOWEVER, THE LATE FEES SHOULD BE PAID FOR THE SUBMISSIONS AFTER 5TH JUNE.
- "Registration Form" may be downloaded from the same website. The details regarding selection will be communicated within two days from the date of submission of abstract.
- The registration process has to be completed within three working days from the date of selection of the abstract.
- The complete research paper for presentation may be submitted on the conference day at the registration counter.

Address for Correspondence

Dr. Sudhir Nikam

A-2, 503, Punyodaya Park

Near Don Bosco School, Adharwadi

Kalyan (West), Thane, India- 421 301

Mobile : +919322530571 / +919405024593

WhatsApp : +91 9322530571

Email : sudhirnikam@gmail.com

Registration Fees

Registration fees should be paid through NEFT/Online Payment within "three working days" as per the guidelines mentioned in the "SELECTION MAIL."

- **Registration up to 5th June 2018**
INR 2000/- (without accommodation)
INR 3200/- (with accommodation)
- **Registration after 5th June 2018**
INR 2500/- (without accommodation)
INR 3700/- (with accommodation)
- **SPOT REGISTRATION** does not include accommodation. However, spot registration with accommodation is permissible to 'foreign delegates only', subject to availability and obtaining prior permission.
- 'Moderate' accommodation on sharing basis will be provided for outstation delegates during conference days (7th & 8th). The stay before the conference day will be charged separately. Since limited number of rooms are available,

delegates are requested to register well in advance. The rooms will be allocated on first-come-first-serve-basis.

- Registration fees covers Conference Kit, Breakfast, Tea and Lunch during conference days.
- Maharashtrian Vegetarian food will be served during conference days.
- A co-presenter or an accompanying person will have to make separate registration.
- No T.A./D.A. is paid to the Delegates.

Mode of Payment

Registration fees should be paid through NEFT/online payment only as per the guidelines mentioned in the "SELECTION MAIL."

Publication

The Registered Delegates are entitled to get their research paper published online in *Journal of Higher Education & Research Society: A Refereed International* (ISSN 2349-0209) October 2018/April 2019 issue "subject to approval" by the reviewers.

- ✧ The "Selection Mail" following submission of ABSTRACT contains all the detailed guidelines regarding publication. The authors need to follow them strictly.
- ✧ The approved submissions to be presented in this conference *or some other relevant paper* should be mailed 'separately' ONLY AS PER THE GUIDELINES MENTIONED IN THE "SELECTION MAIL."
- ✧ *The only email for publication related communication is hersomumbai@gmail.com*
- ✧ The final decision regarding publication of the article resides with the Convener / Organizing Secretary.

Dr Sudhir Nikam
(Organising Secretary)

Dr Madhavi Nikam
(Convener)

❖ *Best Compliments* ❖

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