Planet LangLit

15-16 JANUARY.2026

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GREEN UNIVERSITY OF BANGLADESH

DEPT. OF ENGLISH

Press Institute of Bangladesh (PIB)

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MORGAN STATE UNIVERSITY
GROWING THE FUTURE LEADING THE WORLD

AL-AZHAR UNIVERSITY

THE UNIVERSITY OF SYDNEY

NORTHERN UNIVERSITY
Knowledge for Innovation and Change

Universidad de Alcalá
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MESSAGE

Education Advisor
Ministry of Education,
Government of Bangladesh

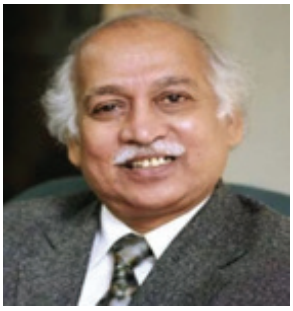
It gives me immense pleasure to extend my heartfelt greetings to the participants of Planet LangLit 2026: International Conference on Language, Literature, and Cultural Studies, hosted by the Department of English at Green University of Bangladesh. It is inspiring to witness such a robust global partnership involving distinguished institutions from Bangladesh, the USA, Egypt, Spain, and Australia.

In today's interconnected world, education must transcend traditional boundaries to address the urgent realities of our time—climate change, social justice, and digital transformation. This conference is timely, as it brings these concerns into meaningful dialogue through the lenses of language, literature, and education. The themes selected, ranging from postcolonial planetarity and eco-aesthetics to learning justice, are not merely academic concepts; they are the pillars upon which we must build a more inclusive and sustainable future. This aligns perfectly with our national commitment to the Sustainable Development Goals (SDGs), particularly in ensuring equitable quality education for all.

I am particularly pleased to note the conference's focus on publication opportunities in Scopus and Web of Science-indexed journals. This initiative will significantly strengthen Bangladesh's academic reputation and provide our scholars with a global platform. I commend Green University of Bangladesh for this visionary initiative and for creating a space where knowledge serves as a bridge between communities.

May Planet LangLit 2026 inspire transformative ideas and foster collaborations that resonate far beyond the conference halls.

Professor Dr. Chowdhury Rafiqul Abrar



MESSAGE

Chairman
University Grants Commission (UGC)
of Bangladesh

As the Chairman of the University Grants Commission (UGC), it is a distinct privilege to welcome the distinguished scholars and researchers attending Planet LangLit 2026, hosted by the Department of English, Green University of Bangladesh. This gathering represents the caliber of academic ambition and global engagement that the UGC strives to foster within our higher education sector.

The growth of higher education depends on its ability to respond to emerging global challenges. By examining the world through the multidisciplinary lenses of language, literature, and culture, this conference addresses complex issues such as climate justice, migration, and equitable learning. The specific focus on "Learning Justice" is directly relevant to our national mission of building an inclusive educational system that leaves no one behind.

I am especially encouraged by the conference's emphasis on high-impact research. The secured partnerships with Scopus and Web of Science-indexed journals provide a tangible pathway for our researchers to contribute to the global knowledge economy. Such initiatives are vital for elevating the research profile of our universities and positioning Bangladesh as an active contributor to international academic discourse.

I commend Green University of Bangladesh and its international partners for creating this ecosystem of knowledge exchange. I am confident that the deliberations held here will yield rich dividends for our academic community and help shape a just, sustainable, and intellectually vibrant future.

Professor Dr. S.M.A. Faiz

MESSAGE

GREEN UNIVERSITY OF BANGLADESH

Vice Chancellor
Green University of Bangladesh

It is with a profound sense of honor that I welcome all distinguished guests, scholars, and participants to Planet LangLit 2026: International Conference on Language, Literature, and Cultural Studies. Hosting this prestigious event reflects Green University's unwavering commitment to academic excellence, global engagement, and intellectual leadership.

At Green University, we strive to transcend conventional boundaries. The themes of this conference—"Postcolonial Planetarity," "Planetary Imaginaries," and "Learning Justice"—are not merely topics for discussion; they are a call to action. They remind us that language and literature are active forces that shape how we understand our world, respond to crises, and imagine equitable futures. This conference embodies our belief that the humanities provide the essential ethical framework for a sustainable world.

The powerful international consortium we have built, coupled with guaranteed publication opportunities in Scopus and Web of Science-indexed journals, places Bangladesh at the heart of a vital international dialogue. This ensures that the insights generated here will have a lasting impact on global academia.

I express my deepest gratitude to the Department of English and our international partners for bringing this vision to life. May your deliberations be fruitful, and may this conference chart a course toward a more just and compassionate planetary future.

Prof. Dr. Mohammad Shorif Uddin

MESSAGE

Director General
Press Institute of Bangladesh (PIB)

It is a pleasure to extend my warm greetings to the distinguished delegates and participants of Planet LangLit 2026: International Conference on Language, Literature, and Cultural Studies. At a time when our public sphere is marked by digital transformation, shifting media ecologies and renewed debates on knowledge and representation, this conference arrives as a timely intervention.

As an institution dedicated to strengthening ethical journalism and informed citizenship, the Press Institute of Bangladesh recognizes that our contemporary media landscape is inseparable from the critical insights produced within the humanities. The themes of this conference ranging from planetary imaginaries to learning justice speak to the urgent need for intellectual frameworks that can illuminate the cultural, environmental and political complexities shaping our world.

I am pleased to note the international partnerships and assured publication opportunities in globally indexed journals. Such academic commitments expand Bangladesh's presence in transnational conversations and reinforce our collective responsibility to nurture critical, responsible, and socially engaged scholarship.

I congratulate the Department of English, Green University of Bangladesh for hosting this significant gathering and for creating a platform where diverse voices come together in the spirit of inquiry and collaboration. I wish all participants an inspiring and transformative conference experience.

Faruk Wasif

MESSAGE

Vice Chancellor
Southeast University

It is with great pleasure that I convey my sincere greetings to the distinguished scholars, researchers, and participants gathering for Planet LangLit 2026: International Conference on Language, Literature, and Cultural Studies. I am delighted to see Green University of Bangladesh bringing together renowned academics and institutions from across continents to engage in conversations that address our shared global challenges.

As higher education institutions, we have the responsibility to contribute to knowledge that is transformative, inclusive, and responsive to our complex times. The conference themes, ranging from postcolonial planetarity to learning justice, illuminate how the humanities continue to shape new intellectual pathways and ethical frameworks. They remind us that questions of environment, technology, culture, and identity must be approached through interdisciplinary and globally informed scholarship.

I am also encouraged by the strong emphasis on research dissemination and publication in high-impact journals. These opportunities are essential for positioning Bangladesh as an active participant in international academic dialogue. Conferences of this stature not only enrich our national research culture, but also enable meaningful collaborations that extend far beyond the event itself.

I commend Green University of Bangladesh and the Department of English for envisioning such a timely initiative. I wish the participants productive exchanges and inspiring intellectual engagements throughout the conference.

Prof. Yusuf Mahbubul Islam, Ph.D

MESSAGE

Vice Chancellor
Northern University Bangladesh

It is a privilege to extend my warm congratulations to Green University of Bangladesh for organizing Planet LangLit 2026: International Conference on Language, Literature, and Cultural Studies. The commitment of this event to global academic partnership is evident in the rich participation of scholars from Asia, Europe, Africa, and North America.

We are living in a moment when academic discourses must respond to planetary crises while remaining attentive to social justice, cultural memory, and technological transformation. The chosen themes of this conference embody precisely such critical and forward-looking engagements. They highlight how language and literature remain indispensable to understanding a world marked by environmental precarity and shifting geopolitical realities.

I am particularly pleased to note the assured pathways for publication in Scopus and Web of Science-indexed journals. This initiative will significantly strengthen the research profile of participating scholars and enhance Bangladesh's presence in global academic networks. It is through such initiatives that our universities continue to elevate international visibility and scholarly excellence.

I congratulate the Department of English and the organizing committee for their dedicated efforts. I hope that Planet LangLit 2026 will generate visionary ideas, durable collaborations, and important scholarly contributions for years to come.

Dr. Md. Mizanur Rahman

MESSAGE

Pro Vice Chancellor
Green University of Bangladesh

It is a privilege to extend my warm greetings to all delegates attending Planet LangLit 2026. As Pro Vice Chancellor, I am delighted to see our institution hosting a global event that perfectly aligns with our strategic goal of fostering interdisciplinary research and dynamic learning environments.

Planet LangLit 2026 is more than a conference; it is a living ecosystem of academic innovation. The curated themes challenge us to connect literary theory with environmental justice and digital tools with cultural memory. This integration of critical thought and practical engagement is exactly the kind of transformative academic experience we are dedicated to providing at Green University.

The intricate international collaboration with universities across five continents is a testament to our growing global reputation. These connections create invaluable pathways for faculty exchange and joint research, while the publication partnerships ensure that the intellectual labor invested here yields tangible, high-impact outcomes.

I commend the Department of English for their meticulous planning and scholarly vision. I am confident that the discussions held here will inspire new curricula and research agendas, further strengthening our academic community. I wish you all a highly productive and collegial conference.

Prof Dr. Khawza Iftekhar Uddin Ahmed

MESSAGE

Treasurer
Green University of Bangladesh

In my role as Treasurer, I view Planet LangLit 2026 not just as an event, but as a strategic investment in our most valuable assets: intellectual capital and global reputation. It is with great enthusiasm that I welcome all participants to this significant gathering.

Hosting a conference of this international caliber requires significant resource allocation, and we have done so with the full endorsement of the university leadership. We recognize that the returns—elevating our institutional profile, fostering high-impact research, and building global partnerships—far outweigh the financial commitment. This conference signals that Green University is a serious contender in the global academic arena.

The focus on Scopus and Web of Science-indexed publications is particularly significant. It ensures that the knowledge generated here achieves maximum visibility, directly enhancing the research metrics of our university. Furthermore, themes focused on sustainability and digital literacy align with global funding priorities, opening new avenues for future development.

I appreciate the organizers for their diligent stewardship and our partners for their support. I am confident this conference will yield a substantial dividend in prestige and intellectual advancement for Green University of Bangladesh.

Prof. Dr. Md. Fayzur Rahman

MESSAGE

Chairman
University Grants Commission (UGC)
of Bangladesh

I heartily welcome all the highly esteemed and distinguished scholars and researchers from home and abroad presenting their scholarly research papers in the Planet LangLit 2026 to the lush, green campus of Green University to engage in meaningful and critical dialogues for evaluating, and interpreting existing realities, and developing new insights and knowledge on the four major themes/areas of language, literature and cultural studies focused in the conference. .As Dean of the Faculty of Arts and Social Sciences, GUB, I feel very excited that Green University of Bangladesh is hosting this great event in collaboration with a few other reputed national and international universities.

The conference focuses on the world's most pressing issues of human civilization and frontline, state of the art areas of language, literature, and social inquiry. The themes of this conference demonstrate that the studies in humanities are now dynamically engaged with the present and future of our planet, like exploring "Indigenous Futurisms, debating "Language Justice," examining the essential role of critical theory and cultural analysis in building a sustainable world. The themes clearly demonstrate that the Arts and Social Sciences is taking the center stage in vital and critical global dialogues for a better world.

I believe the conference will help build robust international collaborations for prestigious publication of high impact value for researchers and scholars of English Department. This unparallel platform of organizing conference in partnership with a number of national and international universities provides our students and faculty members a unique and unprecedented opportunity to engage in and interact with leading international scholars, fostering an environment that is both inspiring and transformative for research. It is great to see that Planet Langlit 2026 has generated a great enthusiasm in the English students, teachers and researchers, both experienced and new, from home and abroad.

I congratulate all the paper presenters, the reviewers of the papers, the keynote and plenary speakers, the panelists, and the session chairs. I deeply appreciate the dedication, commitment and tireless efforts of the organizing committee including the Chairman and other colleagues of the Department of English, GUB and all others who helped them in organizing this big event. I express my sincere gratitude to the Vice Chancellor, Pro Vice Chancellor, Registrar, Treasurer and other officials of GUB and other universities for their support and cooperation for the success of the program. I thank the sponsors for their support for the conference.

My heartfelt thanks to the co-organizers, Northern University, South East University, Al-Azhar University, Egypt, Morgan State University, U.S.A., Universidad de Alcala, Spain, and University of Sydney, Australia, and to the leading international publication partners Literary Voice (Web of Science-ESCI), Literature and Aesthetics (Web of Science-ESCI) a Pulgrave /Springer edited volume (Scopus0 and the Journal of Underrepresented and Minority Progress (Scopus).

I hope the conference will make a significant contribution to the advancements of insights and knowledge in our field, and it will encourage our students, researchers and faculty members of English in the country to carry on further research to further enrich our field of study for the benefit of humanity.

I wish the conference a grand success and hope that all the participants will have a rewarding and enriching experience at Green University. My best wishes to all.

Prof. Dr. M. Shahidullah

MESSAGE

Chairperson, Dept. of English
Green University of Bangladesh
Convener, Planet LangLit 2026

It is with an overwhelming sense of gratitude and excitement that I welcome you to Planet LangLit 2026. For months, this conference has been a collective dream and a labor of love, and seeing it come to life with such a diverse gathering of scholars is a moment of immense fulfillment.

You, the participants, are the heart of this conference. Your diverse perspectives and shared commitment to our themes—from "Digital Ecologies" to "Learning Justice"—are what will transform these days into a meaningful intellectual journey. I am thrilled by the breadth of topics we are set to explore, promising a rich tapestry of dialogue that bridges continents and contexts.

This event would not have been possible without the unwavering support of the Green University leadership and our esteemed international partners. A special note of thanks goes to our student volunteers and the organizing team; you have been the engine of this enterprise.

My final message is an invitation: engage deeply, question boldly, and connect generously. Step outside your disciplinary comfort zones and help us weave a network of collaboration that our planet urgently needs.

Welcome to Planet LangLit 2026. Let the conversations begin.

Dr. Md. Shamim Mondol

PLANET LANGLIT 2026
PROGRAM SCHEDULE

DAY 1: THURSDAY, 15 JANUARY 2026

Time	Event and Activities
08.30AM - 09.00AM	Conference Highlights, Greeting Exchange, Kit Distribution and Breakfast
09.00 AM - 9.45 AM	Inaugural Session
09.45 AM - 11.15AM	Keynote Addresses KA1 & KA2
09.45 AM - 11.15AM	Keynote Addresses KA3 & KA4
11.15 AM - 11.30AM	Health Break
11.30 AM - 01.00PM	Constellation Sessions
01.00 PM - 02.00PM	Prayer and Lunch
02.00 PM - 03.00PM	Plenary Session
03.00 PM - 03.30PM	Reviewing the Day

DAY 2: FRIDAY, 16 JANUARY 2026

Time	Event and Activities
08.30AM - 09.30AM	Conference Highlights, Greeting Exchange, Kit Distribution and Breakfast
09.30AM - 11.00AM	Keynote Addresses KA5 & KA6
09.30AM - 11.00AM	Keynote Addresses KA7 & KA8
11.00AM - 11.15AM	Health Break
11.15AM - 12.45PM	Constellation Sessions
12.45PM - 02.00PM	Prayer and Lunch
02.00PM - 03.30PM	Plenary Sessions
02.00PM - 03.30PM	Panelist Session
03.30PM - 05.00PM	Constellation Sessions
05.00PM - 05.45PM	Prayer and Health Break
05.45PM - 07.00PM	Colloquium Session
07.00PM - 07.40PM	CLOSING SESSION
07.40PM - 09.00PM	DINNER and CULTURAL PROGRAM

KEYNOTE ADDRESSES

DAY 1: THURSDAY. 15 JANUARY 2026

Time & Venue	Session, Speaker & Session Chair
09.45 AM - 11.15AM Room No. A302 and Zoom Link	KA1: Prof. Dr. Tanu Gupta, Central University of Haryana, India. & KA2: Prof. Dr. Muhammad Sharif Uddin, Morgan State University, USA Session Chair: Prof. Dr. Arifa Rahman, University of Dhaka
09.45 AM - 11.15AM Room No. A409 and Zoom Link	KA3: Dr. Sumedha Bhandari, Literary Voice, India & KA4: Dr. Obaidul Hamid, The University of Queensland, Australia Session Chair: Prof. A. M.M. Hamidur Rahman, Department of English, Daffodil International University

DAY 2: FRIDAY. 16 JANUARY 2026

Time & Venue	Session, Speaker & Session Chair
09.30AM - 11.00AM Room No. A409	KA5: Prof. Dr. Francisco Sáez de Adana, University of Alcalá, Spain. & KA6: Prof. Dr. Shaila Sultana, BRAC University. Session Chair: Prof. Dr. M. Shahidullah, Dean, Faculty of Arts and Social Sciences, Green University of Bangladesh.
09.30AM - 11.00AM Room No. A302	KA7: Prof. Dr. Ahlam Othman, Al-Azhar University, Egypt & KA8: Prof. Dr. Shamsad Mortuza, University of Dhaka Session Chair: Prof. Dr. Fakrul Alam, University of Dhaka

PLENARY SESSIONS

DAY 1: THURSDAY, 15 JANUARY 2026

Time & Venue	Session, Speaker & Session Chair
02.00PM - 03.0PM Room No. A302 and Zoom Link	Plenary Session 01 PS12: Dr. Manzoorul Abedin, Associate Professor of Education, University of West London, UK PS13: Dr. Md Golam Jamil, Academic Development, Leeds Trinity University, UK Session Chair:Prof. Dr. Tazin Aziz Chaudhury, Department of English, University of Dhaka

DAY 2: FRIDAY, 16 JANUARY 2026

Time & Venue	Session, Speaker & Session Chair
02.00PM - 03.30PM Room No. A409	Plenary Session 02 PS1: Prof. Mashrur Shahid Hossain, Jahangirnagar University PS2: Prof. Dr. Mohammed Shamsul Hoque, Daffodil International University PS3: Dr. Md Shaiful Islam, Independent University PS4: Dr. Prodhan Mahbub Ibna Seraj, American International University Bangladesh (AIUB) Session Chair: Prof. A. M.M. Hamidur Rahman, Department of English, Daffodil International University
02.00PM - 03.30PM Room No. A302	Plenary Session 03 PS5: Prof. Dr. Sabiha Huq, BRAC University PS6: Prof. Dr. Bijoy Lal Basu, University of Bangladesh PS7: Dr. Md. Kamrul Hasan, United International University PS8: Prof. Dr. Md. Mohoshin Reza, Bangladesh University of Professionals Session Chair:Prof. Dr. Md. Abu Zafor, Department of English, Jagannath University
02.00PM - 03.30PM Multipurpose Hall	Plenary Session 04 PS9: Prof. Dr. Maswood Akhter, Department of English, Rajshahi University PS10: Dr. Zuraina Binti Ali, Dean and Associate Professor, Centre for Modern Languages, Universiti Malaysia Pahang al-Sultan Abdullah, Malaysia PS11: Dr. Tania Hossain, Assistant Dean, Waseda University, Japan Session Chair: Dr. Mian Md. Naushaad Kabir, Associate Professor, Institute of Modern Languages, University of Dhaka

Colloquium Session

Day 1: Thursday
15 January 2026
05.45PM to 07.00PM

Session, Speaker & Session Chair

CS1: Prof. Tahmina Ahmed, Convener, ATLEB, University of Dhaka
CS2: Prof. Dr. Hossain Al Mamun, Treasurer, Jashore University of Science and Technology
CS3: Prof Dr. Sayeedur Rahman, Founding President, and Present Advisor, TESOL Society of Bangladesh, University of Dhaka
CS4: Prof. Ahmed Bashir, President, BELTA, University of Dhaka
CS5: Prof. Dr. Raihan M. Sharif, Founder, TAS - LLC,Jahangirnagar University
Host: Dr. Md. Shamim Mondol, Convener, Planet LangLit 2026, and Chairperson, Dept. of English, Green university of Bangladesh

Panelist Session

Day 2:Friday
16 January 2026
02.00PM to 03.30PM

Session, Speaker & Session Chair

P1: Prof. Dr. Md Zulfeqar Haider, DG, NAEM
P2: Prof. Dr. Md. Shahjahan Kabir, Dean, School of Arts and Humanities, Khulna University
P3: Prof. Dr. Farzana Akhter, Dean, Faculty of Liberal Arts and Social Sciences, East West University
P4: Prof. Dr. Liza Sharmin, Dean, Faculty of Humanities and Social Sciences, Daffodil International University
Host: Dr. Elham Hossain, Director, GCIA, and Associate Professor, Dept. of English, Green University of Bangladesh

DAY 1: THURSDAY 14 JANUARY 2026

08.30AM – 09.00AM
Conference Highlights, Greeting Exchange, Kit Distribution and Breakfast

09.45AM – 09.45AM
Inaugural Session

09.45AM – 11.15AM
Keynote Addresses KA1
Keynote Addresses KA2

09.45AM – 11.15AM
Keynote Addresses KA3
Keynote Addresses KA4

11.15AM – 11.30AM
Health Break

11.30AM – 01.00PM
Constellation Session

01.00PM – 02.00PM
Prayer and Lunch Break

02.00PM – 03.00PM
Plenary Session

03.00PM – 03.30PM
Reviewing the Day

DAY 2: FRIDAY, 16 JANUARY 2026

08.30AM – 09.30AM
Conference Highlights, Greeting Exchange, Kit Distribution and Breakfast

09.30AM – 11.00AM
Keynote Addresses KA5
Keynote Addresses KA6

09.30AM – 11.00AM
Keynote Addresses KA7
Keynote Addresses KA8

11.00AM – 11.15AM
Health Break

11.15AM – 12.45PM
Constellation Session

12.45PM – 02.00PM
Prayer and Lunch Break

02.00PM – 03.30PM
Plenary Session

02.00PM – 03.30PM
Panelist Session

03.30PM – 05.00PM
Constellation Session

05.00PM – 05.45PM
Prayer and Health Break

05.45PM – 07.00PM
Colloquiume Session

07.00PM – 07.40PM
Closing Session

07.40PM – 09.00PM
DINNER and CULTURAL PROGRAM

Keynote Speakers

Professor Dr. Shaila Sultana

Professor Dr. Shaila Sultana is the Director of the BRAC Institute of Languages at BRAC University, Bangladesh and also a Professor (on leave) and the former Head of the Department of English Language at the Institute of Modern Languages at the University of Dhaka, Bangladesh. She studied at Jahangirnagar University (Dhaka), Monash University (Melbourne), King's College London (London), and the University of Technology Sydney. She has published over 80 articles and chapters in various top-tier, peer-reviewed international journals and books. Her recent publications include a co-authored book titled *Popular Culture, Voice and Linguistic Diversity* and co-edited handbooks such as *the Routledge Handbook of English Language Education in Bangladesh* and *Language in Society in Bangladesh and Beyond*, as well as a Special Issue of the *Australian Review of Applied Linguistics* entitled 'Translingual practices entangled with semiotised space and time'. Professor Shaila Sultana has been the most cited author in Linguistics and Literature at the University of Dhaka and Bangladesh since 2021, according to the AD Scientific Index.

Prof Dr. Shamsad Mortuza

Prof Dr. Shamsad Mortuza is a distinguished academic administrator, educator, poet, translator, and columnist. He is currently a professor of English at the University of Dhaka and served as the Pro-Vice-Chancellor of the University of Liberal Arts Bangladesh (ULAB) from 2018 to 2022. Throughout his career, Dr. Mortuza has taught at various universities, including his alma mater, Jahangirnagar University. He furthered his studies as a Fulbright scholar at the University of Arizona and later earned a PhD in English from Birkbeck College, University of London. His doctoral dissertation focused on *The Figure of the Shaman in Contemporary British Poetry*. In 2013, Dr. Mortuza was awarded a senior Fulbright postdoctoral fellowship at UCLA.

Dr. Mortuza is a prolific writer with six books and over 30 articles and book chapters to his name. He serves as the editor of Crossings: *ULAB Journal of English Studies* and *Journal of Bangladesh National Museum*. Additionally, he writes a popular weekly column, *Blowin' in the Wind, for The Daily Star* and contributes to the editorial board of *Six Seasons Review*. He supervises MPhil/PhD students in fields such as Contemporary British Poetry, Romantic Poetry, South Asian Literature, and Native American Literature, mentoring future scholars in these areas.

Prof Dr. Tanu Gupta

Prof Dr. Tanu Gupta is a Professor of English in the Department of English and Foreign Languages at the Central University of Haryana. Before joining this institution, she served as the Professor and Head of the Department of English at Chandigarh University. With over 25 years of experience in teaching and research, Dr. Gupta has established herself as a leading expert in gender and postcolonial studies. She has authored six books and published over 100 research articles in prestigious, peer-reviewed, Scopus, and Web of Science indexed journals.

Dr. Gupta has guided 16 Ph.D. and 9 M.Phil. scholars, demonstrating her commitment to mentoring the next generation of academics. She has contributed to nearly 80 conferences, workshops, and faculty development programs, often serving as a resource person or chair. Her academic excellence has earned her a place on Ph.D. evaluation panels for top institutions such as Universiti Sains Malaysia, Delhi University, and the University of Madras.

Additionally, Prof Dr. Tanu Gupta has organized numerous academic events, including four international and four national conferences. She has edited several special issues for prominent journals *like Literary Voice and Literature and Aesthetics*, and serves as the section editor for *Technoetic Arts*, a SCOPUS indexed journal. Currently, she is editing three issues for SCOPUS indexed journals.

Prof Dr. Mohammad Sharif Uddin

Prof Dr. Mohammad Sharif Uddin is the Director of the Master of Arts in Teaching (MAT) program and an Assistant Professor in the Department of Teacher Education & Professional Development at Morgan. He started high career as a high school mathematics teacher and then served as an assistant principal and a principal in a high school. Progressivism and reconstructionism are his teaching philosophies. He employs praxis-based and experiential learning approaches to foster candidates' critical, social, emotional, and educational growth. His teaching focuses on empowering them to become innovators, problem-solvers, collaborators, and thought leaders in their schools and communities.

Dr. Ahlam Othman

Dr. Ahlam Othman is an associate professor of English Literature and Acting Head of English Language and Literature Department, Faculty of Arts & Humanities, British University in Egypt. She has a Ph.D. in English Literature from Al-Azhar University and an MA degree in TEFL from the AUC. In addition, Dr. Othman has registered for another Ph.D. in Comaprative Poetics. Dr. Othman's research interests include Comparative Literature, Literary Translation, and Interdisciplinary Studies. She has translated five volumes of poetry and two books on Comparative Poetics into English. She is a board member of the Egyptian Society of Comparative Literature, a member of the editorial board of Muqaranat, an annual journal and a reviewer for the National Center for Translation.

Prof. Dr. Francisco Sáez de Adana

Prof. Dr. Francisco Sáez de Adana is a Professor in the Computer Science Department at the University of Alcalá (UAH) in Spain, specializing in telecommunications engineering, but also known for his work directing the ECC-UAH Chair of Comic Research and Culture, exploring connections between comics (Marvel/DC multiverse) and physics/philosophy. He holds PhDs and has authored/edited books, connecting tech with pop culture.

Prof Dr. M. Obaid Hamid

Prof Dr. M. Obaid Hamid is an Associate Professor & Integrity Officer, School of Education, at the University of Queensland. He received his education in English literature, applied linguistics, and TESOL (Teaching English to Speakers of Other Languages). He considers TESOL his home. His research has focused on the policy and practice of TESOL education in Asia. He is particularly interested in the role of English in individual mobility and social development. This interest has led him to examine English as a medium of instruction (EMI) policy and practice and its academic and social outcomes. He uses qualitative, quantitative, and textual data. His work is underpinned by critical perspectives, his multidisciplinary backgrounds, and his life experiences as a confused transnational.

Dr. Sumedha Bhandar

Dr. Sumedha Bhandari is an Associate Professor of English with over 18 years of experience in higher education, literary research, and academic mentorship. She completed her B.A. and M.A. from Panjab University, Chandigarh, and her M.Phil. and Ph.D. from Punjabi University, Patiala. Specializing in Afro-American Literature and Ecocriticism, Dr. Bhandari's research interests include postcolonial discourse and environmental literature.
At Punjab Agricultural University (PAU), she plays a key role in curriculum development, academic resource creation, and interdisciplinary teaching. As an active member of societies like SAASCA, she contributes to the holistic development of students through academic, cultural, and creative initiatives. Dr. Bhandari has also served as the Convener of the university's GRE/IELTS/TOEFL Committee and holds editorial roles with journals such as *Literary Voice and Indian Journal of Ecology*. She is a peer reviewer for *Cogent Humanities* by Taylor & Francis. Her academic portfolio includes 28 research papers, 32 conference presentations, 25 invited lectures, 7 book chapters, 13 course manuals, 5 authored books, and editorial work for research bulletins. As Co-Principal Investigator in a NASF-funded project, she has addressed rural distress through family capacity building. Dr. Bhandari is also a committed mentor to emerging scholars in literature and communication.

PLENARY SPEAKER I

Prof Dr. Mashrur Shahid Hossain

Prof Dr. Mashrur Shahid Hossain is a Professor of English, Jahangirnagar University, Dhaka, Bangladesh. He teaches, researches, publishes, and presents papers on a host of areas, ranging from Comparative Literature and Postcolonialism/Decoloniality to Critical Pedagogy, Cultural Studies, and Queer Studies. He is presently working on two book-length projects. The first one examines 'extreme' theatre and music to explore the utopian potential of media, and the second one forms a framework for teaching 'English' literature in Bangladesh

Dr. Md. Shaiful Islam

Dr. Md. Shaiful Islam is an Assistant Professor in the Department of English and Modern Languages at Independent University, Bangladesh (IUB). He holds a PhD, specializing in English Language Teaching (TESL),

and is active in promoting English language education in Bangladesh, serving in leadership roles for organizations like BELTA (Bangladesh English Language Teachers Association) and TASLLC (Teachers Association for Study of Language, Literature, and Culture.

Dr. Prodhan Mahbub Ibna Seraj

Dr. Prodhan Mahbub Ibna Seraj has been working as an Associate Professor at the Department of English, American International University Bangladesh (AIUB). He completed his Ph.D. in Teaching English as a Second Language (TESL) at the Faculty of Education, Universiti Teknologi Malaysia (UTM), and M. A in Applied Linguistics & ELT from the University of Dhaka. He has achieved the BEST POSTGRADUATE STUDENT AWARD (Ph.D. program) at the 66th UTM Convocation for his outstanding research work. He is particularly interested in how technology could assist English Language Teaching (ELT). He published 51 research articles, chapters and conference papers in prestigious national and international peer-reviewed journals, including Scopus and Web of Science indexed, e.g., Heliyon (Elsevier), Journal of Psycholinguistic Research (Springer), Language Testing in Asia (Elsevier), International Journal of Sustainability in Higher Education (Emerald), Sustainability (MDPI), Asian EFL Journal, MEXTESOL Journal (MEXTESOL, Mexico), International Journal of Interactive Mobile Technologies (Kassel University Press GmbH, Germany), etc. He has reviewed 212 manuscripts of 51 different international journals, mostly indexed in Scopus and Web of Science. He is a member of the editorial board of 14 Scopus and Web of Science-indexed journals.

PLENARY SPEAKER II

Prof Dr. Sabiha Huq

Prof Dr. Sabiha Haq is Professor of English and Humanities at BRAC University. She completed PhD in theatre translation from University of Oslo, Norway. She has proven interest in postcolonial literature and women's writings, theatre, translation, film, cultural studies, education, digital and environmental humanities. Her monograph *The Mughal Aviary: Women's Writings in Pre-modern India* (Vernon, USA, 2022 and UPL, Bangladesh, 2022) has recently received the *Literary Encyclopedia Book Prize 2023*.She has jointly edited *Ibsen in the Decolonised South Asian Theatre* (Routledge UK). She occasionally writes short stories, poems, and edits *Dead Metaphor*, a bilingual literary magazine (https://deadmetaphor.net/). She is editorial board of Ibsen Studies, a T&F journal.

Dr. Bijoy Lal Basu

Dr. Bijoy Lal Basu began his teaching career in 2003 as a lecturer in English at East-West University, Dhaka. He later joined the Department of English at the University of Dhaka. He has taught English language and literature courses at both undergraduate and post-graduate levels and conducted teacher training workshops for secondary and tertiary-level teachers.

Although he lives in Dhaka, he loves to visit the country-side as often as he can. He has traveled to England, Scotland, Wales, France, the Netherlands, Belgium, Turkey, the UAE and India.

Dr. Md Kamrul Hasan

Dr. Md Kamrul Hasan is working as a professor in the Department of English at United International University, Dhaka, Bangladesh. He received his doctoral degree from Universiti Uttara Malaysia, Malaysia, and prior to that, he was awarded Master of Philosophy (M. Phil) in ELT from the University of Delhi, where he also earned Bachelor of Arts in English Literature and Master of Arts in Linguistics. He was ranked as one of the most cited Bangladesh-based authors in the field of linguistics by AD Scientific Rankings in 2021.

His research expertise covers Vocabulary, Reading Comprehension, Education and Technology, Language Learning and Technology, Language Policy, Phonology, ELT, Applied Linguistics, Sociolinguistics, and SLA. He has got 81 [eighty-one] research articles (out of them, 60 Scopus-indexed and 32 Web of Science indexed articles) published in prestigious international peer-reviewed journals, namely The Journal of Asia TEFL (ASIA TEFL, South Korea), Open Linguistics (DeGruyter, Germany), Indonesian Journal of Applied Linguistics (Indonesia University of Education, Indonesia), MEXTESOL Journal (MEXTESOL, Mexico), and International Journal of Interactive Mobile Technologies (Kassel University Press GmbH, Germany), Language Testing in Asia (Springer Nature), Learning and Teaching in Higher Education: Gulf Perspectives (Emerald), Heliyon (Elsevier), Frontiers in Psychology (Frontiers Media S.A.), and Cogent Education (Taylor & Francis).

PLENARY SPEAKER III

Professor Dr. A. F. M. Maswood Akhter

Professor Dr. A. F. M. Maswood Akhter is a respected Professor in the Department of English at Rajshahi University (RU). He holds degrees from Dhaka University and JNU, New Delhi, and is a Fulbright Scholar. His research interests include postcolonial literatures and South Asian discourses, and he actively participates in university events, emphasizing the importance of combining technological advancement with human development.

Dr. Zuraina Binti Ali

Dr. Zuraina Binti Ali, PhD an Associate Professor at the Centre for Modern Languages, Universiti Malaysia Pahang al Sultan Abdullah (UMPSA). She has co-authored several English textbooks that are used in the university. She has also contributed to writing academic papers on vocabulary learning and the use of technology at the tertiary level in second language learning. Her research interests include Technology-related issues in language teaching, ESL/EFL education, especially with beginners in an e-learning environment, and the use of new web-based learning environments to support learning and vocabulary learning among language learners. A trainer of English courses for adults and research methodology in and outside the university, she conducted language and research courses training. Currently, she is active in providing free seminars/webinars on the learning of language and research methodology courses. She was invited by associations and universities for talks in her country besides Oman, India, Pakistan and the King of Saudi Arabia.

Dr. Tania Hossain

Dr. Tania Hossain is a Professor of Sociolinguitics at Waseda University, Tokyo, Japan. She is a native of Dhaka, Bangladesh. She holds a doctorate degree from International Christian University, Tokyo, Japan. She has published more than 25 articles and presented in 60 conferences. She is a multilingual person. She knows Bangla, English, Japanese, Hindi and Urdu. Along with teaching, she works as an interpreter and translator nationally and globally. She is a novelist, a travel writer and a poet. Among her works, Neel, Holud Valobasa, and Jana Na Jana Pothe have attracted significant popularity. She travelled more than 110 countries in the world.

Dr Manzoorul Abedin

Dr Manzoorul Abedin has a strong background in supporting teacher professional development and research-informed practice. He has mentored and supervised several teacher/practitioner research projects, facilitated pedagogic innovation workshops, managed teacher leadership networks and pedagogic resources. Manzoor has a HEA Teaching Fellowship and PG Cert in Higher Education (Cambridge) and has worked across universities, British and abroad, to develop institutional research infrastructure, self-evaluation framework and feedback models on teaching and learner-centric curricula.

Since his doctoral work at University of Cambridge (2014), Manzoor has worked in several national and international funded projects and his main research interests are in sociological variables in education, classroom dialogue, epistemic insight, quality education and knowledge mobilisation.

Manzoor has published a book recently from Routledge and his key research papers are published in high-impact journals such as British Educational Research Journal, Language and Education and Cambridge Journal of Education.

Dr. Md Golam Jamil

Dr. Md Golam Jamil With over twenty years of international experience in higher education, Dr Jamil specialises in curriculum design, assessment, academic development, programme validation, accreditation, and quality assurance within complex educational settings. He has held academic roles at five UK universities and a leading university in Bangladesh. Currently, at Leeds Trinity University, he leads strategic initiatives in teaching, assessment, and staff development. He also leads the Progression and Award process for Advance HE Fellowship schemes. In an external capacity, he supervises doctoral students at the University of Wales Trinity Saint David and serves as an Assessment Specialist for the Assessment and Qualifications Alliance (AQA). He has previously worked as Assessor and Trainer for the UK's Turing Scheme and the British Council. Dr Jamil holds a PhD in Education from the University of Southampton, an MLitt in English Language Teaching from the University of St Andrews, and he is Senior Fellow of the Higher Education Academy (Advance HE).

Keynote Abstract's

Department of Arts and Social Sciences

LANGUAGE, RELIGIOUS DETERMINISM AND PREJUDICE: HISTORICAL ANTECEDENTS OF COLONIALISM

Professor Dr. Shaila Sultana, Professor and Director, BRAC Institute of Languages

Abstract- Over the past decade, new terms rooted in the concept of "trans-" have emerged in applied linguistics and sociolinguistics. These terms highlight the increasing blending and mixing of linguistic and cultural resources in communication, challenging the traditional monolingual view of language. The widespread use of digital spaces has also required moving beyond geographically defined boundaries of language, culture, religion, and identity. However, dominant discourses show that deeply entrenched ideas of nation, nationalism, religion, religious intolerance, gender, and gender-based stereotypes remain common worldwide. While the concept of language and identity are often seen as fluid in academia, they are, in reality and practice, structured and normative. This emphasises the need to examine how translingual practices can reinforce or challenge deterministic and polarised notions of religion in digital spaces. The keynote presentation will demonstrate that in Bangladesh, the diverse linguistic, semiotic, and technological features of digital spaces have led to increased use of multimodal, discriminatory, and abusive content. Digital platforms have become fertile ground for offensive language, taboo expressions, and hate speech. Images, memes, and photos can portray people from different religions in compromising or negative situations, promoting religious intolerance, xenophobia, sexism, ethnocentrism, and authoritarianism. Regarding various political and religious activities and artifacts, and with reference to India, Pakistan, and other Islamic states, interlocutor's express secular or non-secular Bangladeshi national identities. Therefore, while the trans-approach views language as fluid and evolving, the discursive and non-discursive representation of religion often presents a rigid, prescriptive notion, rooted in specific ideologies, geographical locations, or historical events, reflecting a colonial understanding of religion and 'othering'. The presentation concludes that reducing religious prejudices at the micro-level requires decolonial praxis. Questioning and distancing from supremacist Eurocentric ideas of nation and religion, promoting a southern perspective on spirituality and knowledge activism, highlighting the experiences of oppressed marginalised religious communities, and fostering non-sectarianism and diversity in everyday practice may minimise and transform the power structure based on religion.

Language, Literature, and the Human in the Age of AI

Prof. Dr. Shamsad Mortuza, Professor, Department of English, UNIVERSITY OF DHAKA

Abstract- Universities worldwide are facing both financial and political pressures, particularly in non-STEM branches. The situation is even more critical for humanities, which poses two options for language and literature departments: they can either recluse themselves to preserve the colonial agenda of solidifying the role of English in a neo-imperial context or launch a Humanities 2.0 campaign to reinvent English departments where humane knowledge and public reason are pursued. The challenge will be to make digital humanities the core discipline that pitches AI not as a replacement of thought but as a tool for critical inquiry, communicative competence and civic responsibilities. The keynote shall argue for a remodelling of the literary disciplines that include interpretation and computation. In the planet Lang/Lit, we need to place importance on advanced communication, cultural intelligence, and critical thinking as the core of language and literature training. The challenge will be to reset assessment and pedagogy that does not prohibit AI but teaches with it. Humanities 2.0, as the paper shall posit, expands its social contract and allows language and literature to reclaim their role as laboratories for democratic imagination in a platformized world.

From Dystopia to Ecological Consciousness: Re-envisioning Technological Futures through Eco-Punk Narratives

Prof. Dr. Tanu Gupta, Professor, Central University of Haryana

Abstract- The emergence of eco-punk within speculative fiction marks a crucial shift from the techno-dystopias of cyberpunk to narratives centered on ecological ethics and sustainability. This paper examines how eco-punk redefines the relationship between technology, nature, and humanity, foregrounding the environmental consequences of techno-capitalism. Through the lens of ecocriticism, it explores how selected works—such as Kim Stanley Robinson's Mars Trilogy, Margaret Atwood's *MaddAddam* series, and Paolo Bacigalupi's *The Windup Girl*—interrogate the anthropocentric worldview that has led to ecological collapse. Eco-punk literature challenges the myth of technological progress by presenting technology as both a destructive and restorative force within fragile ecosystems. By merging scientific imagination with environmental ethics, these narratives invite readers to envision sustainable futures and reconsider humanity's moral responsibility toward the planet. The study argues that eco-punk, as an evolving mode of environmental storytelling, transforms dystopian despair into a call for ecological renewal, positioning speculative fiction as a potent tool for environmental awareness and cultural critique.

Keywords: Eco-punk, Ecocriticism, Speculative fiction, Anthropocene, Technology and ecology, Environmental justice, Sustainability, Dystopia

Quantum Information Texts: Poetry and Genre Apostrophe

Dr. Ahlam Othman, Professor of English Literature, Head of English Language, Literature & Simultaneous Interpretation Department, Faculty of Humanities, Al-Azhar University

Abstract- This keynote proposes a rethinking of poetry through the concept of genre apostrophe: deliberate shifts toward other artistic and discursive genres (such as narrative, drama, biography, visual art, and nonfiction) without dissolving into them. From the perspective of Alaa Abdel-Hadi, genre apostrophe does not signal hybridity in the sense of genre loss or confusion. Rather, it foregrounds the persistence of poetic meaning as the decisive signal of the poetic genre, regardless of formal borrowing or medial transformation. Poetry, in this view, can address and temporarily inhabit the structures of other genres while remaining poetry. The keynote situates genre apostrophe within broader debates in classical and modern genre theory, from Aristotelian classification to contemporary theories of genre evolution and dialogism. It argues that Abdel-Hadi's contribution lies in shifting attention away from external generic markers toward the internal logic of poetic meaning, allowing poetry to be understood as a dynamic, shapeshifting practice rather than a fixed form. Genre apostrophe thus becomes a productive strategy through which poetry negotiates its relationship with other arts and discourses, expanding its expressive reach while preserving its core identity. Ultimately, this abstract proposes that Abdel-Hadi's concept of genre apostrophe offers a powerful framework for understanding modern poetry's ability to traverse genres, media, and cultural contexts. By treating poetic meaning as the enduring signal of genre, Abdel-Hadi's model reframes poetry as a resilient, adaptive practice—one capable of continuous renewal through engagement with other arts, media, and discourses while preserving its core identity

Keywords: Poetry and Genre Apostrophe – Alaa Abdel-Hadi – Nucleo-Genre Paradigm – Genre Teory – Poetic Meaning

The representation of minorities in superhero comics

Prof. Dr. Francisco Sáez de Adana, Professor, University of Alcalá, Spain

Abstract-Since their inception, superhero comics in the United States have been characterized by their relationship with social movements. The first Superman stories depicted the fight against injustice stemming from the consequences of the Great Depression, while also reflecting the concern of their Jewish authors about the rise of Nazism in Europe. It is not surprising, therefore, that in the 1960s, at the height of the struggle for minority rights, characters began to appear who represented realities other than that of the white Anglo-Saxon character who had been dominant until then. An attempt was made to give a voice to minorities, although this was often conditioned by the views of authors and publishers who responded to the WASP stereotype. In recent years, there

has been a significant effort to show a more diverse landscape with the introduction of numerous female characters, but also characters belonging to other ethnic groups that have a significant presence in the US population. It is sometimes difficult to separate how much of this movement is a commercial maneuver and how much corresponds to an honest desire to show a more plural and open panorama in a type of comic book that had traditionally been associated with a white male reader. This paper will provide a historical overview of how minorities have been represented in superhero comics and how this representation has evolved to the present day, with characters such as Miles Morales and Kamala Khan playing key roles in shaping the Marvel Universe in both comics and films.

Doing, undoing and redoing language policy: Linguistic capital as linguistic justice
Dr. M. Obaidul Hamid, the University of Queensland, Australia

Abstract- This presentation will provide a critique of language policy as a traditional macro-level language-change discourse in a technology-mediated, globalised world. The critique will take the form of doing, undoing and redoing policy. The focus will be on the English language as the linguistic capital of the global lingua franca is touted to be a catalyst for employability, mobility and flourishing. From this perspective, English can be linked to linguistic justice, as it brings the question of who will go ahead and flourish and who will be left behind and languish in their social confinements. The discussion will focus on English language policy experiences and outcomes in Bangladesh which can represent postcolonial societies where these dynamics of English can never be ignored.

Digital Ecologies: Reimagining Green Literature in the Age of Digital Humanities
Dr. Sumedha Bhandari, Literary voice

Abstract- The emergence of Digital Humanities has reshaped how scholars interpret, preserve, and disseminate Green Literature, leading to what may be termed "digital ecologies." This paper explores how digital technologies—such as text mining, GIS mapping, digital archives, virtual storytelling, and multimedia interfaces—redefine our engagement with environmental narratives. Green Literature, grounded in eco-criticism and ecological consciousness, traditionally examines human–nature relationships, environmental degradation, and sustainable ethics. When integrated with Digital Humanities, these texts gain new analytical depth and broader accessibility. Digital tools allow for large-scale thematic analysis, visualizations of ecological change, and global dissemination through online platforms, thereby transforming environmental texts into dynamic, interactive resources. This convergence not only enriches scholarly research but also strengthens ecological awareness, public engagement, and environmental activism in a rapidly digitizing world. The paper argues that digital ecologies represent a transformative frontier where technology amplifies the cultural, ethical, and pedagogical impact of Green Literature.
Keywords: Digital Ecologies; Green Literature; Digital Humanities; Eco-criticism; Environmental Narratives

PLENARY SPEAKER I

Department of Arts and Social Sciences

From Reverence to Rupture: Planetary Teaching of Water Politics in South Asian and Middle Eastern Literatures

Prof. Mashrur Shahid Hossain, Professor of English, Jahangirnagar University Dhaka, Bangladesh

Abstract: This plenary is premised upon the conviction that we now need a critical-affective venture of 'translating' not only of words but also of the world that is as peopled by humans as animated by living and non-living nature. This venture requires collaborative and collective contributions, involving human personnel from across nations, cultures, ethnicities, and languages. Comparative literature, due to its transnational and cross

linguistic reach, is one of the best means that enable us to form inter-cultural collective interactions and activate 'planetary pedagogy' – one that broaches animal and environmental issues across the planet so that we share insights, accommodate diversities, respond affirmatively, and translate (transform) productively. Gathering insights from Blue Humanities, Planetarity, Decoloniality, and Public Humanities, this Plenary proposes a pedagogical framework for planetary comparative literature.

In its bid to sample what planetary pedagogy is like, I offer the outline of a course on planetary comparative literature that addresses *water-imagining* (how we use myths and narratives for identity formation), blue economy (how we exploit and optimize water and marine environment), and *hydropolitics* (how states manage transnational water bodies). For this Plenary, I concentrate on the literatures of South Asia and Middle East. I sample a handful of South Asian (Bangladeshi and Indian) and Middle Eastern (Iraqi, Israeli, Palestinian, and Syrian) texts to chart the shift from 'reverence' for water bodies in classical literatures (e.g. Kalidasa's Meghdutam and Abu Nuwas' 'river poems') to the contemporary writers' takes on the politics of 'rupture' embodied by hypermodernity (e.g. Chakma poems on Kaptai Dam and Palestinian 'hydrofiction' that exposes how the Palestine-Israel conflict involves not only land but also 'water justice').

The pedagogical framework proposes transnational collaboration for comparative Blue Humanities due to its effective participation in initiating or challenging large strategic interests. Surveying the Humanities' response to its arguably decreasing relevance and sustainability as framed by neoliberal market-driven pedagogies, I contend that planetary comparative literature on hydropolitics is sustainable: it mobilizes people not to lose heart rather innovate ways to combat climate crises and it equips readers and leaders with ideas and inspiration for uncertain futures.

Rewilding the Archive: Digital Ecologies and Postcolonial Memory in the Anthropocene

Dr. Md Shaiful Islam, Independent University

Abstract- Situating in Bangladesh, a nation shaped by colonial legacies, ecological vulnerability, and rapid digital growth, this paper critically examines the metaphor and method of "rewilding the archive" at the intersection of postcolonial memory studies, digital humanities, and environmental justice It investigates how climate migrants, indigenous youth, and environmental activists engage with digital platforms to resist erasure, regenerate memory, and envision planetary futures in the Anthropocene. Drawing on postcolonial theory (Keightley, 2022), media ecology (Parikka, 2015), and environmental humanities (Chakrabarty, 2021), and employing a qualitative interpretive design (Schwartz-Shea & Yanow, 2013), the study entailed semi-structured interviews, digital artifact analysis, and reflexive journaling to elicit narratives of ecological displacement, digital storytelling, archival regeneration, and speculative futurisms. Themes emerged from data analysis include cartographies of extraction, climate migration and border narratives, indigenous futurisms, environmental justice, and digital ecologies of repair. The study contributes to decolonial scholarship by expanding the geographic and epistemic scope of digital memory research, foregrounding voices from the Global South, and theorizing rewilding as a framework for archival transformation. It offers implications for scholarly inquiry, curriculum design, platform development, and policy advocacy for inclusive, regenerative approaches to digital archiving and ecological justice. As climate crises intensify and digital infrastructures evolve, the imperative to rewild the archive becomes not only a scholarly concern but a planetary necessity—affirming that memory in the Anthropocene is not static but emergent, contested, and creatively reimagined through digital ecologies rooted in resistance, renewal, and remapping.

Keywords: Postcolonial memory, digital ecologies, archival rewilding, climate migration, indigenous futurisms, environmental justice

Digital Ecology in English Language Teaching (ELT)

Dr. Prodhan Mahbub Ibna Seraj, Associate Professor, Department of English, American International University-Bangladesh

Abstract- Digital tools are being ubiquitously used in every sphere of human life. Language classrooms are no exception to this. Researchers are implementing various technology-driven methods in teaching language skills, including reading, writing, speaking, and listening. On the other hand, both teachers and learners are utilizing digital tools both inside and outside the classroom. Therefore, a techno-driven environment exists around language teachers and learners. Hence, this study aims to investigate the concepts, research themes, and trends in digital ecology in ELT from existing research works published in reputable databases, including Scopus, ScienceDirect, ERIC, and Google Scholar. In terms of concept, classroom ecology refers to all living organisms, including teachers, students, as well as the contexts, materials, activities, and the communication and interaction among them. Félix Guattari first introduced the concept of digital ecology, which comprises three elements: psychic, social, and environmental-machinic. These three elements altogether made ecosophy. Here, digital media will play an active role throughout the development of this ecosophic environment, producing new media assemblages. A smart device is virtually capable of performing various functions selected by the user at a given instance in a digital ecology. This digital ecology advocates that there is no biosphere or no sphere, but everywhere the same mechanosphere. Therefore, if English language education in an EFL context happens in a digital ecology, learning will be ubiquitous and promote learners' language skills. In this regard, researchers may investigate the development of a simulation of digital ecology for different language skills pedagogy.

PLENARY SPEAKER II

Gender Equity and the Curricula of English Departments in Bangladesh

Prof. Dr. Sabiha Huq, Professor, Brac University

Abstract- Thomas B. Macaulay's Minute on education spoke for creating a native civil servant class who would be complicit to colonial administration through introducing English education in India in 1835. Citizens of the Indian subcontinent subverted Macaulay's idea and sharpened their intellect through acquiring a critical anticolonial perspective that was later used to free the region from colonial power. How free we actually became remains a question and decolonising the mind is still a far cry. Neoliberal times in the world has brought back colonial ideas in new packaging; and this paper is a rehash of liberal education vis-à-vis J H Newman's idea of the university in this new colonial setting. The idea of gender discrepancy and gender equity in the universities has always been a latent issue of debate, and women's rights in the university has come back as a serious concern in the 21st century South Asia. The paper has a mixed approach in dealing with this issue, Primarily, it offers a theoretical discussion on Macaulay, Ngũgĩ wa Thiong'o, Newman and other important critics to posit English education and its function in the tertiary level vis-à-vis the gender equity as part of the sustainable development goals of Bangladesh. The paper intends to see what function literature and language still have as a spiritual and intellectual educational category, and where it stands in the university education scheme. The second is an evaluation of the Curricula of the English Departments in Bangladesh to see what approach along the line of gender equity these have taken over the years since the country's independence in 1971. Finally, the paper will incorporate qualitative data through comments of educators on the tertiary level English education in Bangladesh, and will try to provide some commendable suggestions for the academia to move towards an equitable future.
Keywords: Gender, curricula, Bangladesh, SDG, language, literature

Empowerment or Self-Sabotage? The Ethics of AI Use in University Writing Classrooms

Dr. Bijoy Lal Basu, Professor, Department of English, University of Dhaka

Abstract- The rapid integration of Artificial Intelligence (AI) tools into academic writing has transformed the way students engage with text production, revision, and feedback. While such technologies offer clear benefits—such as enhanced learner autonomy, immediate linguistic support, and improved accuracy—serious concerns have emerged regarding plagiarism, academic integrity, and the erosion of critical thinking skills. In Bangladesh, as elsewhere, the uncritical adoption of AI tools in higher education has reportedly left many teachers feeling uncertain and powerless in maintaining ethical writing practices. This study explores how teachers and students in Bangladeshi universities navigate the ethical and pedagogical dilemmas posed by AI-assisted writing. Using data collected from qualitative interviews conducted at one public and one private university with 6 teachers and 12 students, the research examines participants' perceptions, classroom practices, and strategies for balancing innovation with integrity. Preliminary findings reveal a complex negotiation between resistance and adaptation, highlighting both the potential of AI for fostering independent learning and the urgent need for pedagogical frameworks that promote responsible and reflective AI use. The findings have implications for writing pedagogy and teacher training in the age of generative AI.

Mobile learning: Where to next and how

Dr. Md. Kamrul Hasan, Professor & Head, Department of English, United International University

Abstract- Smart phones are now the yardstick for mobile phone ownership due to the growing availability of inexpensive internet connections and lower quality or with fewer features smartphones. Mobile language learning has moved from the periphery to a much more crucial position as a result of this, and the escalating acceptance of mobile devices as genuine learning intermediary. The device's affordances as well as the availability of befitting apps and other tools have direct impact on how the tools are employed, and pedagogies must take these two aspects into account. This talk elaborates on the evolution of mobile-assisted language learning (MALL) because of the pedagogical and technological advancements as well as shifting mobile device affordances. It delves into learning both formal and self-regulated learning environments and offers ideas for formulating tasks that take advantage of the pedagogical changes and physical features that have occurred over the last few years. It concludes by determining concerns and opportunities in MALL research.

Equity by Design in the Qur'anic Ecology: An Ecocritical Study of Flora and Fauna

Prof. Dr. Md. Mohoshin Reza, Professor, English, & Director, Centre for Higher Studies and Research (CHSR), Bangladesh University of Professionals (BUP)

Abstract- *The Qur'an* consistently presents nonhuman life as communities, i.e., *Umam*, with intrinsic worth, revealing creation as a system founded on interdependence, diversity, and harmony. This study examined the representation and significance of flora and fauna in *The Qur'an* through the lenses of ecocriticism and the principle of equity by design. It explored the links among divine guidance, language, environment, equity, and sustainability. Using discourse analysis of purposively selected verses, the study investigated how *The Qur'an* constructs an environmental worldview rooted in ecological systems, balance, harmony, and ethical responsibility. Qur'anic discourse emphasises the importance of biodiversity in sustaining life and mankind's status as the vicegerent (representative of God on earth), i.e., *khalifa*, responsible for protecting creation, by maintaining cosmic balance, i.e., Mizan and preserving ecological equilibrium. The study found that flora and fauna embody ethical instructions, serving not only as descriptive elements of the natural world but also as signs of divine wisdom and symbols of ecological interdependence. Qur'anic metaphors and themes frame ecological consciousness as both a spiritual and an ethical imperative. The lens of equity by design demonstrates that justice, inclusivity, and fairness are not external impositions but inherent elements of creation. This

interdisciplinary approach offers insights into how Qur'anic discourse envisions the natural world as a deliberately equitable system. The paper argues that this perspective enriches theological and literary interpretations and provides ethical guidance for contemporary environmental thought. Ecocritical readings of Qur'anic verses can thus offer responses to modern ecological challenges, foster deeper environmental awareness and may contribute to advancing Islamic ecocriticism.
Keywords: Qur'an, ecocriticism. equity, flora, funa

PLENARY SPEAKER III

Language Policy and Social Equity: The Question of English in Post/Neo-Colonial Bangladesh

Dr. Maswood Akhter, Professor of English & Director, Institute of English and Other Languages, Rajshahi University

Abstract- Paradoxically enough, English— while still considered locally as a "foreign" language or even, more derogatorily, as colonisers' language— is used everywhere in Bangladesh: in personal/public interactions as well as in academia, administration, judiciary, media, and also in creative domains. There is no official standing of English as the "second language" in the constitution of the country at present; besides, the patriotic/ nationalist, and de-colonial discourses tend to raise issues regarding the loyalty (of the practitioners of English) to the "native" culture. Interestingly, people who are in positions of power—the intelligentsia or the political elite in Bangladesh— remain vocal about the mandatory use of Bangla in every sphere, although they prefer English medium education for their own children. Against such a backdrop, my paper attempts an engaging discussion around different intricate nuances and dynamics of the English language question in the post/neo-colonial Bangladesh in order to argue that the language question is closely entangled here with issues of individual rights and dignity, and social justice. My point is that the entire population of the country must be taught English as a second language up to a certain point of our national transition from a less developed toward a more powerful economy. Otherwise, the existing disparities in terms of social status and material opportunities within the population of the country will be further strengthened; there will be discriminatory distributions of rights and resources on the basis of who know English and who do not. I shall conclude my presentation by proposing that the ambiguities, sentimentalities and duplicities surrounding the language question in Bangladesh should be removed, and the teaching-learning and practising of English language should be made universal, until the country reaches a certain stage on the development index, with a view to ensuring individual rights and social equity.
Keywords: use of English; foreign language; individual rights; social justice; language question; second language

The Relationship Between AI-Powered Language Tool Usage and Test Anxiety in Undergraduate Language Learners

Dr. Zuraina Binti Ali, English Department, Centre for Modern Languages, Universiti Malaysia Pahang Al-Sultan Abdullah, 26600 Pekan, Pahang

Abstract- Although the use of Artificial Intelligence-powered Language Tools (AiLTs) in education is growing, little is known about how they affect the psychological aspects of learning for a variety of student populations. An important issue for educational fairness, this study examines the connection between test anxiety and AiLTs use among college English language learners. Test anxiety levels were

significantly positively correlated with both the frequency of AiLTs use and the duration of experience with these tools, based on data from the participants, who were primarily intermediate-level learners. This implies that students who experience higher levels of anxiety might use AiLTs more frequently as a coping strategy. However, there was no apparent link between anxiety reduction and AiLTS familiarity alone. These results point to a crucial conflict in that while AiLTs provide easily accessible assistance, they may also be a sign of or reaction to underlying stress associated with assessments. The study emphasizes the importance to create educational tools that are more empathetic and psychologically conscious. In order to ensure that the integration of technology in language learning truly promotes inclusion and reduces anxiety for all learners rather than intensifying the difficulties faced by those who are already educationally anxious or marginalized, it calls for pedagogical strategies and AI tools that are not only effective but also psychologically supportive.

Keywords: AI-Powered Language Tools (AiLTs), test anxiety, coping mechanism.

Resettled Refugee Children in Bangladesh: Educational Provisions and Policy Making

Dr. Tania Hossain, Assistant Dean, Waseda University, Japan

Abstract- Many refugee children enter the school where they face educational and linguistic disparities. Rohingyas in Bangladesh are one of the most oppressed minorities in the world. Ensuring equal educational opportunities for refugee children is part of a larger issue related to the national implementation of the right to education. Because of the current global situation, the number of refugees has increased all over the world, and the question of reshaping refugees' education has emerged. According to UNHCR, about 915,000 Rohingya refugees were residing in Bangladesh as of 2021; along with the registered Rohingya, 713,000 Rohingya arrived in Cox's Bazar, Bangladesh, in August 2017 and in early May 2018, because of the genocide. Many of them confront obstacles to integration and have little access to education. Having in mind the constantly increasing number of refugees, they became an integral part of Bangladesh, and they may call into question the minority status of refugees. The purpose of this research is to describe and examine the ability of refugee children to manage transitions into a new country's educational system, and to determine whether it is possible to provide equal educational opportunities for refugee children. This research will focus on the following questions: a. What are the factors that impact refugee children's ability to adjust to a new educational system? b. Whether the current educational policy will rupture between the past and future of the refugee children? c. How do the UN acts contribute to the substantive equality of refugee children in compulsory education in Bangladesh? This qualitative, participatory, and ethical study, spanning a minimum of three years, will target a representative number of children, adolescents, and youth from 12 camps.

KEYWORDS: Bangladesh, Education, Inequality, Rohingya refugee and minority rights

Going Beyond 'Just' Curricula Decolonisation: Transformational and Sustainable EDI Pedagogies for HE Classrooms

DR. Manzoorul Abedin, Associate Professor of Education, University of West London, UK

Abstract- Looking at Higher Education (HE) pedagogies - from the syllabus to classroom activities to assessment and institutional policy awareness, this paper draws on contemporary scholarship and case studies to design learning spaces that nurture equity, diversity and inclusivity. The paper advocates for a transformative pedagogic approach that is embedded, sustained and critically reflective going beyond tokenistic decolonisation and/or reactive inclusion. Drawn from a systematic literature synthesis of recent published literature in the UK HE context, the paper critically evaluates key

examples and teaching/learning strategies, such as how to integrate diverse voices and celebrate multiple worldviews in the curricula. This discussion will then be coupled with recommendations on how to infuse diversity and inclusion into classroom practices of representation (text, video, graphics), engagement (active learning, group work) and expression (essays, podcasts, concept maps etc.) The paper also addresses the digital divide in accessing AI, how to protect originality and individual differences, and ends with reflections on implicit and explicit biases and teacher assumptions.

From collaboration to co-creation: Students' views on shared decisions in English language assessment in Bangladesh higher education

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Abstract- In our paper, we explore the evolving role of staff-student co-creation in English language assessment within higher education, focusing on student perspectives from Bangladesh. Drawing on qualitative data collected from four universities representing both general and technical education sectors, we investigate how students perceive co-creation-based assessment practices. To support this, we co-designed three structured assessment scenarios and shared them with participants in four workshop-led focus groups to help conceptualise co-creation in the context of assessment. The findings indicate a generally positive reception of co-creation. Students valued the approach for promoting higher-order thinking and developing transferable skills. These outcomes align with emerging global pedagogical trends that position co-creation as a catalyst for deeper student engagement, relational pedagogy, and shared ownership of learning. However, our study also highlights key challenges, including concerns about faculty preparedness to implement co-creation effectively and equitably. Students noted difficulties in building strong student-teacher relationships and in balancing academic rigour with meaningful participation. Despite these challenges, the research affirms the feasibility of integrating co-creation into English language assessment in Bangladeshi higher education. It calls for enhanced institutional support, targeted teacher development, and context-sensitive strategies to overcome implementation barriers. By moving beyond traditional collaboration towards authentic co-creation, we propose this approach as a powerful means of fostering more engaging, equitable, and impactful assessment practices that respond to diverse student needs and promote a culture of shared responsibility in learning.

Effectiveness of Teaching Morphological Units in Three Languages Through the Technology of Stepped Complex Teaching

Prof. Dr. Orazbayeva Fausia, Abay Kazakh National Pedagogical University, Kazakhstan
Nurgali Saule, Candidate of Pedagogical Sciences, Associate Professor, Abay Kazakh National **Pedagogical University**, Kazakhstan
Prof. Dr. Tania Hossain, Waseda University, Japan
Sargazin Zhanibek, Military Institute of Land Forces, Kazakhstan
Prof. Dr. Bissenbayeva Zhanat, Military Institute of Land Forces, Kazakhstan

Abstract: The growing demand for multilingual competence has increased the need for instructional approaches that effectively develop learners' morphological awareness across languages. Stepped complex teaching, a progressively structured instructional technology, offers a systematic method for teaching morphological units through sequenced steps that build from simple to complex forms. This article examines the effectiveness of applying stepped complex teaching to the instruction of

morphological units in three languages—typically the learners' native language, a second language, and a foreign language. The approach emphasizes scaffolded learning, cross-linguistic comparison, and gradual cognitive load expansion, enabling students to identify, analyze, and transfer morphological patterns across linguistic systems. Findings from recent classroom implementations indicate that stepped complex teaching enhances learners' ability to segment words, recognize morpheme functions, and apply morphological rules in productive tasks such as writing and speaking. Additionally, students demonstrate increased metalinguistic awareness and greater confidence when navigating cross-linguistic similarities and differences. The article concludes that stepped complex teaching contributes to deeper morphological processing, supports multilingual literacy development, and aligns with contemporary models of translanguaging pedagogy. It is proposed as an effective, adaptable framework for educators aiming to strengthen learners' morphological competence in multilingual settings.

Keywords: morphology instruction, multilingual education, stepped complex teaching, cross-linguistic transfer, scaffolding, metalinguistic awareness, language acquisition, translanguaging.

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Constellation Session 1: Postcolonial Planetarity: Resistance, Renewal, Remapping
Session Chair: Dr. Zuraina Binti Ali, Associate Professor and Dean, Centre for Modern Languages, Universiti Malaysia Pahang Al-Sultan Abdullah, Malaysia

Paper ID:T1-103
Paper Title: Postcolonial Planetarity and the Ethical Cartography of Tidal Histories and Borderless Memories: Resistance and Renewal in Amitav Ghosh's *The Hungry Tide* and *The Shadow Lines*
Researcher: Dr. Sugandha Agnihotri, Assistant Professor, Integral University, Lucknow, U.P., India

Abstract: This research explores the convergence of postcolonial planetarity and ethical cartography in Amitav Ghosh's novels *The Hungry Tide* and *The Shadow Lines*, focusing on how the narratives resist colonial and nationalist frameworks, while offering pathways for renewal through ecological and mnemonic remapping. Ghosh's works dismantle rigid geopolitical boundaries and linear historical narratives by foregrounding tidal geographies and borderless memories, thereby engaging with global and local systems of meaning, trauma, and interconnectedness. *In The Hungry Tide*, Ghosh constructs a fluid and precarious ecosystem—the Sundarbans—that becomes both a literal and metaphorical site for examining the entanglement of human and non-human worlds. The novel reimagines cartographic practices through its depiction of the tide country, where nature defies colonial-imposed borders and modernist logics of control. Through characters like Piya and Fokir, the text illustrates the ethical necessity of planetary care, inter-species empathy, and indigenous ecological knowledge, resisting the extractive, anthropocentric gaze of empire and modernity. The invocation of the Marichjhapi massacre further interrogates the postcolonial state's complicity in displacing marginal communities, aligning with a broader discourse of resistance and ethical remembrance. In contrast, *The Shadow Lines* explores the cartography of memory and the psychic borders that fracture postcolonial identities. The novel critiques the arbitrariness of national boundaries—particularly those drawn during Partition—by demonstrating how imaginative geographies shape personal and collective histories. The unnamed narrator's fragmented recollections, combined with the spatial journeys across Dhaka, Calcutta, and London, illuminate a planetary consciousness that transcends the nation-state and reveals the violence of imposed divisions. Ghosh's narrative strategy collapses time and space, proposing a form of transnational solidarity and historical renewal through shared memory and affect. Together, these texts embody a postcolonial planetary ethic by resisting the dominant paradigms of territory, nationhood, and historical singularity. Through their nuanced depiction of geography, memory, and ecological interdependence, *The Hungry Tide* and *The Shadow Lines* call for a remapping of the world—one that is rooted in relationality, care, and resistance to colonial epistemologies. This study draws on the theoretical frameworks of Gayatri Spivak's planetarity, postcolonial ecocriticism, and memory studies to argue that Ghosh's fiction offers an urgent literary model for imagining more ethical and sustainable planetary futures.
Keywords: Planetarity; Postcolonial Ecocriticism; Ethical Cartography; Memory Studies

Paper ID: T1-105
Paper Title: Planetary Discourse on City Walls: Bangladeshi Graffiti as a Counter-Cartography, Ecological Justice and Mnemonic Practice
Researchers: Md Minhajul Abedin, Associate Professor of English, Stamford University Bangladesh, Bangladesh
Dr. Shorna Akter, Associate Professor of English, Dhaka City College, Bangladesh

Abstract: In contemporary Bangladesh, graffiti has become an integral part of the urban landscape, often used by people to celebrate auspicious occasions or national achievements. At other times, the city walls serve as a voice for protest, which eventually functions as a call to conscience against a harmful dominant narrative. Also known as unlawful public art, it proved to be the inevitable canvas for the reformers as they struggled to dismantle the grand discourse patterns that concealed or bypassed actual issues. Protest discourse serves as the foundation for resistance, drawing the attention of commoners to strengthen their efforts through further resistance mapping. To narrow down the research space, only the memory space reflecting discourse and environmental justice, containing social communication as resistance-building tools, has been scrutinised in the present research. The present study examines hegemonic manipulation in graffiti discourse, exploring the memoryspace to create a form of counter-cartography, with the use of a postcolonial lens. Eventually, the present endeavour will demonstrate the

formation of contestation among the audience upon seeing graffiti. For an in-depth descriptive analysis, 15 graffiti have been selected, chosen for their articulation, representativeness, and information-richness regarding environmental reconstruction, issues of unjust activity, and the memoryscapes phenomenon, from four different parts of Dhaka city. Following a qualitative content analysis approach in the framework of Critical Discourse Analysis, categorizing the themes and eliciting the power hegemony of linguistic tools, this attempt exposes the not-so-apparent issue of social discourse and the projection of resistance constructs in the counter discourse of the graffiti. To sum up, the application of a postcolonial planetary lens reveals the linguistic strategies employed, which vividly demonstrate the development of resistance among its users as a sign of voice raising for environmental and mnemonic justice.

Keywords: Bangladeshi Graffiti; Counter-Cartography; Environmental Justice; Mnemonic Practice; Planetary Discourse; Postcolonial Planetarity

Paper ID: T4-107
Paper Title: Marks that Matter: Scaffolding Apostrophe Use for Learning Justice in Bangladeshi Higher Education
Researchers: Dr Shorna Akter, Associate Professor of English, Dhaka City College, Bangladesh
Md Minhajul Abedin, Associate Professor of English, Stamford University Bangladesh, Bangladesh

Abstract: Due to the overwhelming presence of digitized glocal media, the linguistic landscape has become more diversified and dispersed, crossing the boundaries of traditional academic peripheries. Consequently, writing through social media can provide further opportunities to examine users' writing skills alongside their pedagogical performance. Recognizing the scope of this investigation, this mixed-methods study aims to examine learners' improvement in apostrophe use in controlled academic writing and informal social media chat following a scaffolding-based pedagogical intervention in a pre-test/post-test design. Descriptive SPSS analysis highlights the noticeable accuracy of apostrophe use in the academic paper following the scaffolding teaching on the concerned topic, and the least reflection of the newly acquired knowledge on social media chat. In addition, revealing the nonchalant approach of the learners in non-academic communication, this study exposes the negligible transfer of academic knowledge to other social contexts. Teachers' and learners' FGDs reveal systematic teaching and learning gaps, creating a disadvantageous state for students, as they (the learners) require this expertise to ensure their academic growth. Through exposure to disparities in attaining equal learning opportunities and the creation of a mutually intelligible group where knowledge gaps are not a hindrance to communication, the learners reflect on the importance of learning justice. Thus, their conscious choice of language use for academic and informal writing implies their spontaneous participation in the pedagogical context and social media communication. The present study explicitly highlights the empowerment of learners with essential academic learning skills, ultimately contributing to the goals of learning justice and SDG 4, and offers a practical, actionable teaching and learning framework.

Keywords: Academic Writing, Apostrophe Use, Language Equity, Pre-Test and Post-Test, Scaffolding Pedagogy, Social Media Writing

Paper ID: T1-108
Paper Title: Violence, Borders, and the Shadow of Map: Internal Diaspora and the Cartographic Imagination in *The Shadow Lines*
Researchers: M. Ashiqur Rahaman Sourav, Lecturer, Department of English, Green University of Bangladesh
Ashik Istiak, PhD Candidate, Department of American Studies, University of New Mexico

Abstract: *The Shadow Lines* written by Amitav Ghosh explores the issue of borders and identities in a dislocated and violent post-partition South Asia. This paper breaks down the image of internal diaspora, where communities between Dhaka and Calcutta are in exile, remaining within the once neighboring states. Some of the characters like Tha'mma, Tridib, and Ila are figures with ambivalent, plural identities that span in-between maps, generations, languages, and histories indicate how belonging is never not subject to national cartographies. The metaphor of the shadow becomes a powerful image, which explains that identities that are produced through borders and communalized violence are always tentative, spectral, fragmented. By not describing violence as remarkable but as normative and constitutive of identity, the novel emphasizes the continuity of colonial cartographies and

postcolonial cartographies. In this way, the novel confirms the conquest of space goes hand in hand with the conquest of identity, and that decolonization is incomplete as long as power is structured in terms of boundaries. Ultimately, Ghosh's story becomes part of a historical record chronicling how partition and its memories continue to influence life today, while also offering a reflective look at mapping and remapping geography, memory, and belonging that remains timeless. Drawing on the works of diaspora and cartography-related theorists, this paper examines issues related to violence, identity formation, and intergenerational trauma in a colonially constructed map that affects multiple South Asian countries, cultures, and ethnicities.

Keyword: Cartography, Diaspora, Internal, Mapping, Shadow, Violence

Paper ID: T1-113
Paper Title: Extractive Cartographies: Ecological Degradation and Resistance in Contemporary Indian Open-cast Coal Regions
Researcher: Dr. Debasree Dhar. Assistant Professor, Department of History, School of Humanities and Social Sciences, Shri Guru Ram Rai University, Dehradun, India

Abstract: This article examines the complex dynamics of open-cast mining in postcolonial contexts, focusing on how state-driven development paradigms concomitantly generate ecological degradation. Employing Rob Nixon's concept of slow violence alongside Anna Tsing's notion of fragmented, blasted landscapes, the study maps the enduring legacies of colonial resource extraction within contemporary open-cast mining territories. In parallel, the article explores the emergent role of digital ecologies in environmental activism. Building on the theoretical insights of Jennifer Gabrys and T.J. Demos, it addresses how digital platforms facilitate powerful forms of resistance while simultaneously exposing activists to novel modes of state surveillance and control. Methodologically, the research adopts a qualitative, interdisciplinary approach that combines textual analysis, ethnographic engagement with oral histories, and digital ethnography to center local voices often excluded from dominant narratives. The principal contribution of this research lies in its integrative analysis that bridges spatial cartographies of extraction with the multifaceted strategies of resistance manifest in both physical and digital realms. It reframes dominant discourses of "development" by foregrounding the contradictions embodied in mining landscapes as sites of ecological harm, social dispossession, and political contestation. The article advances postcolonial planetary justice debates by remapping extractive geographies and digital spaces as interconnected arenas of environmental struggle and renewal. It calls for rethinking activism and scholarship beyond binary oppositions of development and destruction, proposing nuanced approaches to planetary justice through the lens of intersectional resistance and innovative digital advocacy.

Keyword: Digital Advocacy, Ecological Degradation, Extractive Cartographies, Oral History, Postcolonial Resistance, Slow Violence

Constellation Session 2: Postcolonial Planetarity: Resistance, Renewal, Remapping
Session Chair: Dr Hamed Barjesteh, Associate Professor, Department of English Language and Literature, Ayatollah Amoli Branch, Islamic Azad University, Amol, Iran

Paper ID: T1-115
Paper Title: Nature as Memoryscape in select poems of the North East India
Researcher: Dr Rekha Datta, Associate Professor, College of Journalism and Mass Communication, Dayananda Sagar University, Bengaluru, India

Abstract: 'Nature' is the source of all lifeforms. Indian literature celebrates the rich cultural ethos in everyday life realities for its power of rejuvenation in the form of chants in awe, as a source and symbol of inspiration, a metaphor of indigeneity. Postcolonialism recognises the centrality of nature as a facet of indigenous life, and also as the postcolonial identity marker, as Edward Said says. Ironically, when people continue to believe and follow their legacy of relationship with nature, they are segregated, and questioned for their indigenous lifestyles and belief systems. The North Eastern literature is rooted in its oral history that celebrates their Natural origin. Their rich history of literature, especially poems celebrates nature and displays a pride in the association of nature as part of their everyday life reality. From U SoSo Tham to Yumlana Tana, the North Eastern Indian poems provide a peek into the rich cultural legacy documented in their Nature poems. However, the irony of the twenty-first century is that

this allegiance to Nature also mark the root of discrimination. The paper discusses two aspects of this irony: first, nature as part of the cultural memory integral to the indigenous identity of the north eastern people and their legacy; secondly, this assertion is discussed as a method of subverting the 'postcolonial irony' to reaffirm their relationship with nature. The study chooses voices from the seven north-eastern poets to comprehend the cartography of memoryscapes of nature as identity markers in select poems of U Soso Tham, Navkanth Barua, Temsula Ao, Nini Lungalang, Yumlam Tana and others.
Keywords: Cultural Memory, Identity, Indigenous, Postcolonial Irony

Paper ID: T1-131
Paper Title: Water as Border: River Erosion, Climate Migration, and the Remapping of Social Identity
Researchers: Yeasmin Akter, MSS Student, Department of Sociology & Anthropology, Shanto-Mariam University of Creative Technology, Bangladesh
Sraboni Akter, Student, Department of Computer Science and Engineering (CSE), Shanto-Mariam University of Creative Technology, Bangladesh
Dr Khandaker Mursheda Farhana, Associate Professor, Department of Sociology & Anthropology, Shanto-Mariam University of Creative Technology, Bangladesh

Abstract: The research problem guiding this study is how climate-driven river erosion reshapes belonging and social identity among displaced communities in vulnerable regions. Drawing on political ecology and border studies, the theoretical framework conceptualises water not only as a material boundary but also as a symbolic force that redefines identity. This approach highlights how ecological transformations simultaneously alter physical geographies and cultural relationships. Employing a qualitative methodology, the research integrates ethnographic fieldwork, narrative interviews, and community storytelling from erosion-affected areas to capture the lived experiences of displacement. The findings show that shifting riverbanks produce contested identities where narratives of vulnerability coexist with resilience and adaptation rooted in ritual and memory. Migrant families reconstruct belonging despite systemic exclusion in new geographies, revealing the symbolic weight of water in Identity-making. The study contributes to ecological and migration scholarship by theorising water as an active participant in shaping social identity, extending border studies beyond the territorial into affective and cultural domains. Future research should focus on longitudinal accounts of displaced households to better understand how successive generations negotiate belonging in contexts of ongoing ecological change.
Keywords: ethnographic fieldwork; ecological change; resilience; ritual practices; territorial belonging; vulnerability;

Paper ID: T1-132
Paper Title: Planetary Feminism: Women, Identity, and Belonging Across Borders in Chimamanda Ngozi Adichie's novels
Researchers: N. Raja Lakshmi, M. A., Research Scholar, M. V. Muthiah Government Arts College for Women, Dindigul, (Affiliated to Mother Teresa Women's University, Kodaikanal), India
Dr. M. Rajaram M.A., M.Phil., Ph.D., M.A. (JMC), Principal, Government Arts and Science College, Natham, Tamilnadu, India

Abstract: Chimamanda Ngozi Adichie's fiction operates at the intersection of postcolonial critique and feminist inquiry, while simultaneously reaching toward a planetary imagination that transcends national borders. Her novels foreground Nigerian women's experiences, yet they also extend these narratives into transnational spaces, where identities are reconfigured through migration, cultural hybridity, and ethical encounters across difference. This paper proposes the framework of planetary feminism to analyze Adichie's women characters, reading them through Gayatri Chakravorty Spivak's concept of planetarity, alongside postcolonial feminism, intersectionality, hybridity and third space, and transnational feminism. Together, these theories highlight how Adichie's fiction resists homogenization while affirming the ethical responsibility of imagining women's lives across borders. Taken together, these theoretical frameworks highlight how Adichie's fiction contributes to what may be called planetary feminism. This is feminism attentive to both the global and the local, to difference and interconnectedness, to the multiplicity of women's voices across borders. Adichie's women characters resist reduction to singular identities, instead embodying planetary subjectivities that are shaped by postcolonial histories, diasporic movements, and

ethical encounters across difference. Her fiction suggests that the struggle for women's dignity and belonging cannot be confined to national borders; it is inherently planetary, requiring attention to the entanglements of race, gender, class, and culture in a globalized but unequal world. In conclusion, Adichie's fiction exemplifies a planetary feminism that honors both difference and interconnectedness. Through the interplay of these theories, her novels portray women who navigate patriarchy, colonial residues, and diasporic displacement while reimagining new modes of belonging. These planetary narratives suggest that feminist and postcolonial struggles are not confined to national borders but must be understood as part of an interdependent global future.

Keywords: Hybridity, Intersectionality, Planetary Feminism, Planetarity, Postcolonial Feminism, Transnational Feminism

Paper ID: T1-135
Paper Title: Shifting Shores: Oceanic Borders and Ecological Displacement in Alexis Wright's The Swan Book
Researcher: Ms. Ambreen Fatima, Assistant Professor, Department of Languages (English), Integral University, Lucknow, U.P., India

Abstract: This paper explores Alexis Wright's *The Swan Book* (2013) through the combined perspectives of blue humanities and postcolonial ecocriticism to understand how oceanic borders become key spaces of ecological displacement and Indigenous dispossession. Set in a future shaped by climate catastrophe, Wright's narrative imagines a transformed northern Australia where rising seas blur the boundaries between land and ocean, displacing both people and identities. In this context, the ocean operates not only as a setting but as an active force that challenges colonial ideas of territory and sovereignty. Drawing upon Stacy Alaimo's concept of transcorporeality and Elizabeth DeLoughrey's theory of tidalectics, this study examines how *The Swan Book* presents the ocean as a dynamic agent that questions the racial and political logics of border control in the Anthropocene. Through close reading of the novel's recurring symbols—swans, water, and migration—the paper highlights Wright's use of magical realism and Indigenous storytelling to portray what Rob Nixon calls "slow violence," or the gradual environmental harm that disproportionately impacts marginalized communities. The character of Oblivia, shaped by both trauma and displacement, embodies the deep interconnection between ecological crisis and the ongoing legacies of colonization. Methodologically, this research employs Ecocritical discourse analysis alongside Indigenous literary theory, particularly engaging with Aileen Moreton-Robinson's ideas on Indigenous sovereignty and the "possessive logic" of white patriarchal capitalism. By situating Wright's work within broader debates about climate refugees and national borders, the paper argues that *The Swan Book* anticipates and critiques Australia's increasingly securitized approach to maritime migration. Thus, Wright's vision reveals that an environmental crisis does not dissolve colonial dynamics but instead amplifies them, reaffirming the inseparability of land, water, and Indigenous sovereignty.

Keywords: Climate Migration, Indigenous Sovereignty, Oceanic Borders, Planetary Imaginaries, Tidalectics, Transnational Ecologies

Paper ID: T1-151
Paper Title: Postcolonial Planetarity: Resistance, Renewal, Remapping Temporal Multiplicity in Climate Migration Narratives with Decolonial AI
Researchers: Shikhar Uniyal, Student, Manipal Institute of technology, Karnataka
Apoorva Uniyal, PhD Research Scholar, HNBG University, Uttarakhand

Abstract: Climate migration narratives often embody complex, non-linear temporalities, reflecting cyclical patterns of displacement, return, and adaptation deeply rooted in community histories and Indigenous worldviews. However, conventional Natural Language Processing (NLP) models, built on Western linear chronologies, frequently fail to capture these multi-layered temporal experiences, leading to an incomplete and potentially biased understanding of human displacement. This study addresses this critical gap by exploring how AI models can interpret the non-linear, cyclical temporalities in climate migration stories, transcending conventional chronological frameworks. The objective of this study is to introduce a novel NLP architecture, the "Temporal Multiplicity Network" (TMN), specifically designed to process narratives where multiple timeframes coexist. Unlike traditional sequence-based models, TMN utilizes advanced graph neural networks and attention mechanisms to identify and interrelate diverse temporal markers within a narrative, allowing for a more nuanced representation of past, present,

and future interactions. This methodology offers a culturally sensitive approach to analysing the profound temporal complexities of climate migration. It is anticipated that TMN will provide a robust framework for interpreting these narratives through Indigenous and decolonial temporal concepts, moving beyond simplistic event sequencing. The significance of this research lies in its potential to enhance AI's capacity to genuinely understand and respect diverse human experiences of climate-induced displacement, fostering more equitable analyses and challenging the inherent linearity of current AI paradigms in a crucial humanitarian context.

Keywords: AI, Climate Migration, Decolonial, Indigenous, Natural Language Processing, Temporal Multiplicity

Constellation Session 3: Postcolonial Planetarity: Resistance, Renewal, Remapping
Session Chair: Dr. Shaidatul Akma Adi Kasuma, Associate Professor, School of Languages, Literacies and Translation, Universiti Sains Malaysia, Malaysia

Paper ID: T1-154
Paper Title: Ramona Emerson's *Shutter* and *Exposure*: An Indigenous Futuristic Reading
Researcher: Ashik Istiak, Graduate Teaching Assistant & PhD Candidate, American Studies, University of New Mexico, USA

Abstract: Diné author and filmmaker Ramona Emerson's debut Indigenous horror, *Shutter* (2022), and its sequel, *Exposure* (2025), challenge the silence surrounding settler epistemology in storytelling and historiography. In both works, ghosts are not merely supernatural phenomena; they function as epistemological agents that reject settler-colonial linear conceptions of time. Emerson articulates ghost-seeing not as a pathology but as an extension of Diné epistemology, where the past and present coexist. This integration of temporalities constitutes a fundamental aspect of Indigenous futurisms, which contests Western progress narratives and emphasizes cyclical and relational understandings of time. The ghosts serve as "technologies" of survivance, witnessing acts of violence—including murder, accidents, and historical trauma—and guiding Rita, the protagonist, towards truths concealed within official archives. Drawing on the works of Indigenous futurists such as Cherie Dimaline (Métis), Darcie Little Badger (Lipan Apache), Rebecca Roanhorse (Ohkay Owingeh Pueblo/African American), and Stephen Graham Jones (Blackfeet), this paper initially explores Indigenous futurisms as a theory and methodology. Subsequently, it analyzes the two novels through an Indigenous futurist lens, demonstrating how Emerson's technique of refusal averts the foreclosure of Indigenous futures and envisions a justice system wherein Indigenous cosmologies are recognized as legitimate and authoritative.

Keywords: Indigenous Futurisms, Settler Colonialism, Epistemic Sovereignty, Justice Beyond the State

Paper ID: T1-157
Paper Title: Sanskrit to Empire: The cultural amplitude of Translating *'The Bhagwat Gita'* in Colonial Britain
Researchers: Ms Parul, Research Scholar, University Institute of Liberals Arts and Humanities, Chandigarh University, Mohali, India
Dr. Rohit Gaur, Professor, University Institute of Liberals Arts and Humanities, Chandigarh University, Mohali, India

Abstract: This paper studies the cultural amplitude of translating The Bhagavad Gita into English Language during the Colonial period, aiming mainly on Sir Edwin Arnold's poetic translation (1885), '*The Song Celestial*'. Placing this poetic translation within the comprehensive structure of colonial production, the paper examines how spiritual and philosophical texts like The Bhagwat Gita were adopted to serve the moral, cultural and ideological justifications of the British Empire. Through the lens of postcolonial notion and translation studies, the present paper claims that Arnold's representation of the Hindu text 'Gita' was not an impartial act of cultural exchange of the values, but purely a tactical domestication that redesigned Hindu ideology to align with western imperial paternalism and Christian values. By evaluating the tone, language, and philosophical idea in the imperial cultural translation, this paper reveals how the act of translation functioned as both a spiritual bridge and a colonial instrument. The work on The Song Celestial also shows its influence on various scholars and its grandeur how Arnold's Gita distributed beyond colonial supreme structures. Basically, the research paper portrays that translated text functioned as an arena where cultural authority and imperial ideology are divided.

Keywords: Bhagavad Gita, Colonial Translation, Cultural Appropriation, Imperial Ideology, Cross-cultural Representation

Paper ID: T1-158
Paper Title: Ecological Crisis and Indigenous Identity in Indian Tribal Literature: A Study of Jacinta Kerketta and Mamang Dai's Poetry
Researcher: Indumathi S, Assistant Professor, Department of English, Madras Christian College, Chennai, Tamil Nadu, India, and Ph.D. Research Scholar, Department of English, AMET University, Chennai, Tamil Nadu, India

Abstract: Human existence and their sustenance from environment are prodigious and primordial. In the era of industrialization and other anthropogenic activities of human, the affinity between nature and human becomes more harrowing. Indigenous community takes the role of stewards towards nature and environment. Their expertise and knowledge of flora and fauna is compulsive. This research paper explores the kinship between aborigines and nature, and examines their primeval unconscious consortium with the immediate ecospace made them to helm the group when the terrain is endangered. This paper indagate the intersection of indigenous identity and ecological awareness in the poetry of Jacinta Kerketta and Mamang Dai, two prominent voices from India's tribal communities. Kerketta's verses reflect the tribulations of the tribal people against ecological grief and displacement, while Dai's poetry evokes the spiritual and ecological harmony of Arunachal Pradesh's tribal cosmology. Their poetry enriched by the unified voices of the voiceless, the echoes of the hills, and the songs of the soil with absolute precision. By examining their poetic landscapes, this paper inquest the mindful dwelling with the comprehensive bio-centric values and place-based consciousness of natives and their resistance against the hegemonic impact of modern discourse of development and industrialization.
Keywords: Biophilia, Eco-Consciousness, Integrative Relationship, Nativity, Resistance

Paper ID: T1-166
Paper Title: The Worlds In-Between: Indigenous Identity and the Threat of Modernity in Mamang Dai's *The Legends of Pensam*
Researchers: Dr. Fouzia Usmani, Assistant Professor, Women's College, Department of English, Aligarh Muslim University, Aligarh, India
Dr. Shahin Fatma, Assistant Professor, Department of English, ARKA JAIN University, Jamshedpur, Jharkhand, India
Dr. Md Ehtashamul Islam Khan, Ph.D. from the Department of English, Aligarh Muslim University, Aligarh, India

Abstract: North East India is renowned for its diversity, natural beauty, cultural richness and geographical location which holds its uniqueness in sharing borders with Tibet, Bhutan, Myanmar and Bangladesh. The geographical intersectionality results in the inevitable influences from the neighbouring countries evolving into a distinct culture and ethnicity. North East India has remained geographically secluded from the mainland, and different tribal groups survived with their folkloric culture. Preserving their folkloric identity became one of the pressing concerns in the face of the changing world order, which is brilliantly projected in *The Legends of Pensam* (2006) by Mamang Dai, a poet and novelist from Arunachal Pradesh. The novel gives a fictional account of the tribal communities of Arunachal Pradesh – a homeland of 20 tribes, speaking different languages and dialects. *The Legends of Pensam* deals with the Adi tribe, known for practising an animalistic faith rooted in the idea of ecology and coexistence. The novel, which is a series of interwoven narratives, primarily focuses on how their age-old indigenous lifestyle is now affected by Western modernity. The communities are caught in "pensam" - metaphorically an "in-between" position. Adis' way of life has been profoundly aligned with the forest life. Their belief system is beyond the rational interpretation of the Western form of knowledge. The life, rooted in the animalistic faith, begins changing with the arrival of the Western notions of modernity, Christianity and individualism as a way of life as opposed to the indigenous wisdom. The novel is thus a critique of the encroachment into the land of primeval natural beauty and cultural richness in the name of progress and development. If the Westernisation process continues at the same pace, the land will become the site of consumerism and thus will be stripped of its ethnic and cultural identity.
Keywords: Adi, Folklore, Animalistic Faith, Coexistence, Ecology, Ethnic Identity

Paper ID: T1-175
Paper Title: Ecological Violence and Marginalized Lives: An Environmental Justice Reading of Animal's People by Indra Sinha
Researcher: Mousumi Paul, Assistant Professor, English and Humanities, Swami Vivekananda Institute of Science & Technology, Kolkata, India

Abstract: Environmental Justice prioritizes unequal sharing of environmental damage as poor, indigenous, disabled, and minority groups bear disproportionate burdens of the adverse effects of environmental degradation due to different forms of pollution, land dispossession, industrial accidents. Environmental Justice critique illustrates how the marginalized, disabled, and disenfranchised are disproportionately affected and how they resist erasure through collective narratives. This essay provides an environmental justice interpretation of Indra Sinha's Animal's People, which emphasizes how the novel reveals the painfully cataclysmic effect of ecological violence on dominated groups. Spurred by the traumatizing Bhopal Gas Tragedy, Animal's People tell's the tale of a young man (Animal) whose body is deformed by chemical poisoning due to the consequence of the said event. This event openly symbolizes the severe material and social repercussions of industrial complacency. This essay critiques how the novel intertwines the slow violence of eco-destruction with the lived realities of the marginalized people through poverty, handicap, structural domination and political neglect of government. It illustrates how the Kampani Corporation's abuse of both land and people has created a track record of environmental injustice, as corporate interests and state complicity meet to dispossess marginalized groups. Through the corporeal anguish of Animal, the novel invalidates anthropocentric and ableist paradigms, substituting them with a relational, eco-crip one that foregrounds interdependence and collective struggle. This paper contends that Animal's People not only condemn's the unsustainable hegemony of industrial capitalism but also places in the forefront the ethical call of environmental justice by putting in the center the agency and voice of the marginalized.
Keywords: Environmental Justice, Eco Crip Theory; Environmental Degradation, Ecology, Slow Violence

Constellation Session 4: Postcolonial Planetarity: Resistance, Renewal, Remapping
Session Chair 4: Prof. Dr. Jib Lal Sapkota, Former Head, Central Department of English, Tribhuvan University, Nepal

Paper ID: T1-177
Paper Title: Ecofeminism and Environmental Sustainability: Analysing the Contributions of Vandana Shiva and Indigenous Communities in India
Researcher: Amanpreet Kaur, Student, Researcher, Indira Gandhi National Open University, India

Abstract: Ecofeminism was developed by Françoise d'Eaubonne, a French feminist philosopher and writer. The term highlights an interconnection between the status of women and the destruction of nature, as both are dominated and controlled by their male counterparts. As the patriarchal structures of society create inequalities, this paper tries to reflect upon this parallel oppression between women and nature, while drawing insights from the works of Vandana Shiva. This study aims to conduct a systematic literature review and analyse the ecological practices of the indigenous communities in India and how they balance and create environmental sustainability along with the thoughts of Vandana Shiva. Following the PRISMA approach 40 out of the 70 articles were chosen from Google Scholar and JSTOR databases. Further, this study is based on a framework-based review which is TCCM, that is Theory-Context-Characteristics- Methodology. Through this, we discovered some key challenges faced by the indigenous communities in India and other South Asian countries, especially the females of these regions. Moreover, it strongly points out that the status of women and the exploitation of nature are inextricably linked, resulting from the same patriarchal mindset that seeks to dominate and control. Ecofeminism argues that exploitation of nature and women is a result of the worldview that prioritises domination, extraction and profit. Based on the findings of this paper, we can deduce that it can provide a future research direction to academic practitioners and policymakers. It would further help in enhancing the understanding of the interconnectedness of gender, social justice and environmental sustainability.
Keywords: Social Inequality, Ecofeminism, Ecological Practices, Exploitation, South Asian Countries

Paper ID: T1-187
Paper Title: Translation as a Medium for Ecological Advocacy and Planetary Sustainability
Researchers: Amee Teraiya Doctoral scholar & Assistant Professor Marwadi University, Rajkot, Gujarat
Dr. Anjana Prajapati, Assistant Professor & PhD Guide Marwadi University, Rajkot, Gujarat

Abstract: Ecocriticism and translation studies are evolving as interrelated disciplines in response to growing ecological concerns. In an era of increasing global ecological crisis, critically analyzing the transmission and transformation of environmental awareness through literature in translation provides critical perspectives. Translation plays a crucial role in fostering ecological awareness and recontextualizing the human-nature relationship across different languages. Nevertheless, despite their parallel development, existing research often isolates ecocriticism and translation, lacking adequate emphasis on how translation actively facilitates ecological concerns. This analysis explores how translated novels from diverse languages influence ecological narratives by connecting regional representations of nature to international discussions on sustainability. Novels are chosen for their rich socio-ecological contexts, complex characterization, and sustained narratives, which make them effective for examining human nature interactions. As nature writing predates the formal field of ecocriticism and appears across many languages and cultures, this review gathers such literature and examines how translation connects these diverse voices, linking local expressions of nature to a global environmental conversation. By highlighting the role of translation in shaping ecological imaginaries, this study aims to build an inclusive and globally responsive discourse, offering insights for translators, literary scholars, educators, and environmental activists.
Keywords: Ecological Awareness, Global Narratives, Environmental Justice, Translational Discourse

Paper ID: T1-190
Paper Title: Of Lives, Trees, Humans, and the Climate Crisis: Environmental Justice Perspective in Richard Powers' *The Overstory*
Researchers: Kanishka Singh, Research Scholar, Banaras Hindu University, India
Lata Dubey, Professor, Department of English, Banaras Hindu University, India

Abstract: The paper makes an attempt to examine the convoluted and multifaceted portrayal of climate change in Richard Powers' Pulitzer Prize-winning novel, *The Overstory* (2018). The narrative engages with the lives of diverse characters deeply implicated with trees, recounts the broader ecological crisis and the urgent need for environmental awareness. Throughout the text, the novelist critically investigates the consequences of human practices such as deforestation and industrialization, which lead to climate change, presenting trees as vital to the ecosystem and central to human survival. By analyzing the novel's thematic structure, character development, and symbolism, the study showcases how Powers uses literature as a powerful medium to address the environmental crisis. Furthermore, the paper demonstrates how the novel contributes to the subgenre of climate fiction (Cli-Fi), offering a unique perspective on the Anthropocene and the pressing global issue of climate change. The research emphasizes how Powers' work reverberates with the ethical and moral dilemmas surrounding humanity's relationship with nature. Therefore, the text underscores the role of literary studies inspiring environmental justice.
Keywords: Anthropocene, Climate Change, Cli-Fi, Deforestation, Environmental Crisis

Paper ID: T1-196
Paper Title: Chronicle of a Catastrophe: Reading Sheela Tomy's *Valli* through the lens of Postcolonial Disaster Studies;
Researcher: Arya Kariaparambil Shanavas, Assistant Professor, Department of English and Cultural Studies, CHRIST (Deemed to be) University, Bangalore, India

Abstract: Sheela Tomy's *Valli*, is an amalgamation of creative and critical insights into the land and the people of Wayanad, a hilly district located in the state of Kerala in the Southern part of India. Adivasis in Wayanad, the autochthonous inhabitants of the land, have been displaced and sold into bonded slavery by the colonial forces. The jenmis or landlords and the wealthy immigrants have only continued to plunder the land for its earthy temptations and devastated the natural rhythm of the land resulting in massive landslides, deluge and floods that wreaked havoc on Wayanad in the recent past. Tomy unearths the colonial roots in the pervading mutilation of the land and the continued displacement of Adivasis. At the heart of the paper lies what Mark Anderson calls as the "cultural politics of catastrophe". This paper examines the significance of postcolonial disaster studies in understanding alternative narratives and their influence over the collective imagination, in the wake of recent natural disasters in Wayanad. This paper views natural disasters as epistemological alternatives to the dominant rhetorics on framing of rhetorics, such as a call to collective action envisaged through Instagram hashtag, "standwithwayanad". Tomy's Valli is examined in this paper to reconstitute solutions proposed for postcolonial disasters, which should be attuned to the

metaphysical and psychosocial needs of the affected community and environment.
Keywords: Adivasi, Environmental Degradation, Ecology, Indigenous exploitation, Postcolonial, Disaster Studies

Paper ID: T1-197
Paper Title: Deformed Bodies, Deformed Democracy: Children, Environmental Injustice, and Corporate Legal Manipulation in Bhopal Gas Tragedy through Literature and Testimonies
Researchers: Arpita Singh, PhD Scholar, National Law Institute University, India

Abstract: In the Indian Constitution, 'Environmental Justice' was never a constitutional category or legal terminology, although it developed through people's lived experiences. It organically emerged from the memories of survivors of a man-made disaster in 1984, the Bhopal Gas Tragedy. This event became one of the most devastating industrial disasters in human history, resulting from corporate negligence and state failure. This led to the construction of the first legal framework concerning environmental justice in 1986, known as the Environmental Protection Act. In view of this, it marks the birth of 'environmental justice', which became a living discourse before becoming a fundamental right. This paper illuminates how literature and testimonial accounts from victims, especially children, reveal the socio-legal invisibility of marginalised survivors and act as counter-jurisprudence. The fusion of fictional narratives with the voices of real survivors and victims forms a hybrid archive that explores slow violence, ecological injustice and social suffering. It is a reconstruction of disaster through the contrast of two texts, non-fictional and fictional. Indra Sinha's Animals' People (2007) and Suroopa Mukherjee's *Surviving Bhopal* (2010) examine victims' accounts of deformed bodies and stillborn babies through tracing sites of oral testimony and fictionalised narrative. This research paper aims to understand the aftermath of the chemical disaster, with particular focus on society's most vulnerable groups, namely children, their physical suffering, their relationship with the state, and the legal manipulation by capitalism.
Keywords: Bhopal Gas Tragedy, Body Politics, Ecological Destruction;Environmental Justice, Legal Manipulation, Slow Violence

Constellation Session 5: Postcolonial Planetarity: Resistance, Renewal, Remapping
Session Chair: Dr. Debarati Chakraborty, Associate Professor and Head, Department of English, Techno India University, West Bengal, India

Paper ID: T1-204
Paper Title: Decolonising Environmental Justice: Ecological Imagination in Amitav Ghosh's *The Great Derangement*
Researchers: R. Lakshmikaandan, Ph.D. Research Scholar, PG and Research Department of English, Thiruvalluvar Government Arts College, Rasipuram, Tamil Nadu, India
Dr. V. Thillaikarasi, Assistant Professor, PG and Research Department of English, Thiruvalluvar Government Arts College, Rasipuram, Tamil Nadu, India

Abstract: Environmental justice is founded on the principle that every individual is entitled to a safe and healthy environment, irrespective of race, ethnicity, or socioeconomic status. This principle recognises that environmental degradation constitutes both an ecological and a social justice issue. Colonial histories have a profound impact on contemporary environmental crises. Amitav Ghosh's *The Great Derangement*: Climate Change and the Unthinkable serves as the primary text for discourse. Today's ecological injustices demonstrate how colonial logics of extraction, land management, and the erasure of indigenous knowledge. The scholarship of Maathai, Saro-Wiwa, Bullard, and Sze show that environmental harm and social inequity persist due to the cultural and material legacies of empire. The analysis focuses on Ghosh's unique contribution: a critique of the failure of cultural imagination and literary narrative to reckon with the urgency of the climate crisis. The central narrative is positioned as both the diagnosis and the solution of environmental problems. The paper argues for the necessity of decolonizing not only policies and structures but also the stories about the environment. The findings highlight the value of an interdisciplinary approach. In combining activist theory and literary critique to envision more just and sustainable futures. The further research that bridges literature and activism. In the face of global ecological crisis, it emphasizes the ongoing need for historical reckoning and narrative innovation. It also highlights the enduring connection between environmental harm and the legacy of empire.

Keywords: Climate Change, Climate Crisis, Ecocriticism, Postcolonialism

Paper ID: T1-209
Paper Title: Reimagining Environmental Consciousness: An Ecocritical Reading of Atulya Misra's Oxygen Manifesto
Researchers: Vishalkumar Deshani, Research Scholar, Department of English, Shri Govind Guru University, India
Dr. Rajesh Bharvad, Associate Professor, Department of English, Shri Govind Guru University, India

Abstract: Atulya Misra's Oxygen Manifesto: A Battle for the Environment stands out as a unique piece that intertwines fictional storytelling with ecological concerns and political analysis, providing a thorough critique of human-centered perspectives while promoting a vision rooted in eco centrism. This paper incorporates theoretical ideas like Cheryll Glotfelty's opinion on nature as mediator of human-nature relationships, Lawrence Buell's view of place-consciousness, and Greg Garrard's ideas on wilderness, population and dwelling to explore how the novel shows environmental awareness in an Indian context. At the heart of the story are Thatha, an elderly recluse residing in the hills of Manipur, who personifies indigenous wisdom and minimalism, and Ravi Chandran Bose, a young bureaucrat from Tamil Nadu, who symbolizes institutional involvement in environmental policy. Their interconnected paths emphasize the vulnerability of ecological systems while showcasing the possibilities of alternative approaches to development, governance, and lifestyles grounded in sustainability. Utilizing pastoral imagery, reflective commentary, and manifesto-like interventions, Misra challenges the prevailing model of economic growth and consumerism that takes advantage of nature, while also emphasizing deep ecology, place-consciousness, and the moral agency of non-human life. The hybrid nature of the novel, fluctuating between narrative and political statement, also highlights literature as a cultural force that can influence ecological values and motivate civic engagement. This paper situates Oxygen Manifesto within the broader field of environmental humanities, arguing that the novel transcends the boundaries of eco-fiction to serve as a literary artifact that reflects the urgency of environmental degradation while envisioning sustainable futures. This paper is an ecocritical analysis of Misra's work demonstrating the potential of literature to act as a transformative agent, connecting imaginative thought and practical action to cultivate a renewed environmental awareness essential for addressing today's ecological challenges.
Keywords: Anthropocentrism, Deep Ecology, Ecocriticism, Environmental Consciousness, Literary Intervention, Sustainability

Paper ID: T1-213
Paper Title: Developmental Ecological Collapse: Wetland Resistance in Sarah Joseph's Gift in Green
Researchers: Dr. Mohana Priya P, Assistant Professor of English, PSG College of Arts & Science, Coimbatore, India
Dr. Pradeepa K, Assistant Professor of English, PSG College of Arts & Science, Coimbatore, India
Dr. Anu Chandran, Assistant Professor of English, PSG College of Arts & Science, Coimbatore, India

Abstract:
Materialistic advancements in the light of postcolonialism have incurred precarious planetary imbalances. Commodification of nature, often contributing to eco- displacements, is akin to indigenous communities as their co-existence with nature is both sacred and ecological. This interdependence between the ecosystem and its inhabitants in Sarah Joseph's Gift in Green, is portrayed through the fictional locale of Aathi. Reflecting a rich ecosystem of diverse forms of wetlands, and life- sustaining waterbodies, Aathi experiences the depletion of its wetlands as a repercussion of modern developments such as landfilling activities, leading to destruction of mangrove forests and apocalyptic floods. The research envisions 'environmental justice' to this ecological devastation, marked by resistance against colonial exploitation that claim to be progressive. The study also focuses on the women characters as planetary agents through the lens of 'eco-feminism', whose grassroots defiance is grounded in preserving the waterbeds from foreign interventions. Further, the research highlights that the wetlands of Aathi does not merely represent its topographical features but are pivotal to a bioregional perspective. As the novel reverberates consciousness of aquatic environment, the research emphasises restoration of waterscapes or water- centered existence under the lens of 'blue humanities'. The locus of the research is, thus, anchored on a call for action that are foregrounded in indigenous knowledge systems and reclamation of sustainability through ethical

water management practices and stewardship.
Keywords: Colonial Advancements, Ecological Destruction, Indigenous, Environmental Justice, Eco-feminism, Blue Humanities

Paper ID: T1-216
Paper Title: Vibrant Matter and Transcorporeal Planetary Entanglement: A New Materialist Reading of Shubhangi Swarup's *Latitudes of Longing*
Researchers: Sapana Agicha, Research Scholar, Shri Govind Guru University, Godhra, India
Dr. Rajesh Bharvad, Associate Professor, Shri Govind Guru University, Godhra, India

Abstract: The paper aims to explore the interplay of transcorporeality, the vibrancy of matter, and the multi-perspective narrative technique of Shubhangi Swarup in her debut novel, *Latitudes of Longing*. It depicts an intersection of multiple characters at multiple landscapes- India, Nepal, Bangladesh, and the Andaman & Nicobar Islands. The novel is described as a rich literary expression of contemporary materialist and posthumanist philosophy, systematically creating a universe in which matter is highly active. Drawing from Jane Bennett's "Vibrant Matter", Stacy Alaimo's "Transcorporeality," and Karen Barad's "Agential Realism", this paper illustrates how Swarup sabotages the human/nature binary, revealing a deeply interconnected, transcorporeal world through what Barad terms "intra-action". The paper highlights the deep subjectivity and narrative voice of non-human actors, such as a coconut with memory and desire, ghosts and trees communicating with humans, glaciers employing power on the soldiers, as well as the influence of tectonic plates on geopolitical circumstances. The metaphors of the novel serve as the ontological foundation of its background. The paper studies how the complex structure of the interconnected narratives of the novel responds to the theory of transcorporeality, depicting that man and nature are not separable but are interlinked with the ecological dimensions. Human characters like Chanda Devi, who speaks to ecosystems, and Ghazala, whose body is physically transformed into glass, are analyzed as examples of posthuman subjectivity, each embodying Stacy Alaimo's concept of the "transcorporeal" body, which is inherently implicated with the environment. Existing research often regards the novel's geological, political, and spectral realms as separate entities, failing to recognize how Swarup skillfully weaves them into a unified, agentic system. This paper argues that *Latitudes of Longing* extends beyond environmental metaphors to suggest a profound epistemic and ethical shift. The paper emphasizes the vibrancy of the non-human world in Swarup's Universe by encouraging the interconnectedness of humans and nature.
Keywords: Anthropocene, Agential Realism, Ecocriticism, Metaphors, Posthumanism, Transcorporeality

Paper ID: T1-217
Paper Title: Situating Environmental Justice: A Reading of Neeraj Vagholikar's Saving the Dalai Lama's Cranes
Researchers: Dr Arpana Nath, Assistant Professor, Department of English, Cotton University, Guwahati, Assam, India
Abhijit Seal, PhD Research Scholar, Department of English, Cotton University, Guwahati, Assam, India

Abstract: Indian Children's Literature emerges as a prominent medium to uncover the eco-critical concerns in the current literary landscape. In this regard, environmental justice as an approach plays a vital role in understanding the interconnectedness of culture and nature, acknowledging the rights of vulnerable local people, welfare of the overall environment and other species over unjust developmental projects. Therefore, the researchers taking reference of Indian Children's story book, Neeraj Vagholikar's Saving the Dalai Lama's Cranes (2018) aims to project the idea of environmental justice by highlighting the conflict between local developmental project and indigenous values of Monpa community of Arunachal Pradesh, associated with the immediate threat that the construction of dam on the Nyamjang Chhu river bring to Black-necked Crane's habitat. Moreover, the Black-necked Cranes are considered as highly sacred and the embodiment of the sixth Dalai Lama and any threat to this species will affect the cultural heritage, ecological rights and identity of the local Monpa Community. Thus, the aim of the paper is to sensitize and promote eco-literacy in local communities particularly among children about their environmental stewardship by applying the concept/ framework of environmental justice as reflected in the collective action of three children characters named Tenzin (a young monk), Pema (Tenzin's childhood friend), and Tara (a wildlife biologist) in Vagholikar's select work.
Keywords: Children's Literature, Culture, Environment, Interconnectedness, Nature

Constellation Session 6: Postcolonial Planetarity: Resistance, Renewal, Remapping
Session Chair: Dr Ruhil Amal Azmuddin, Senior Lecturer, Centre for Modern Languages, Universiti Malaysia Pahang Al-Sultan Abdullah, Malaysia.

Paper ID: T1-220
Paper Title: Tribal Religious Rituals and Socio-Environmental Justice in South Asia: A Case
Researchers: Dr Suchandra Ghosh, Assistant Professor, Rani Indira Debi Government Girls' College, VIdyasagar University, India
Dr Shahul Ameen KT, Assistant Professor, School of Gender and Livelihoods, Tata Institute of Social Sciences, Hyderabad campus, India

Abstract: Studies on tribal rituals tend to delineate questions of justice—social and environmental—as separate concerns. Scholars highlight the 'deep plays' of rituals in structuring resource hierarchies and producing recognitional disparities within tribal communities—dual concerns of social justice. The naïve empiricism, on the other hand, highlights the ecological embeddedness of indigenous ritual matters, jeopardized by capitalism and the nation-states—a key theme in environmental justice discourses. Setting aside these parallel lines of scholarship, this study focuses on the intersectionalities of socio-environmental justice as they pertain to tribal religious rituals. For this purpose, the study employs an ethnographic analysis of two prominent tribes of South Asia—the Santals and the Mundas—located in Mednipur. Firstly, by foregrounding primordial elements such as kinship affinities, ingrained notions of taboo, traditional gender roles, and ceremonial authority associated with ritual observances, this study constructs a montage for examining issues of social justice. Subsequently, it engages with a rhetoric —namely, the equality of all before 'nature'—while critically examining the differential access to natural resources among intra-and intertribal groups, as regulated by both tribal customs and environmental laws. This paper thus argues that differences in social access to natural resources inevitably position human development as a key precursor to achieving socio-environmental justice. Finally, the study identifies specific sustainability practices that demonstrate potential for integrating social and economic dimensions within the framework of environmental justice. By positioning tribal ritual practices as the focal point, the paper highlights the significance of kinship networks and nature worship in ecological protection; however, these practices rarely translate into distributive justice.
Keywords: Socio-Environmental Justice, Intersectionalities, Distribute Justice

Paper ID: T1-238
Paper Title: Planetary Resistance in Digital Ecologies: Multilingual Eco-Activism and Postcolonial Futures
Researcher: Gaus Chowdhury, Lecturer, English Department, King Khalid University, Saudi Arabia, PhD Student, English Department, Khulna University, Bangladesh

Abstract: This paper examines how multilingual digital practices influence eco-activist discourse in online environments, situating the analysis at the intersection of postcolonial planetarity and digital ecologies. While Spivak (2003) conceptualises planetarity as an ethical stance against homogenising globalisation, Cheah (2016) and Heise (2016) extend this debate by emphasising planetary imaginaries and ecological belonging. Nixon's (2011) notion of "slow violence" further foregrounds how marginalised communities experience ecological crisis in protracted and uneven ways. Bringing these insights into conversation with sociolinguistic perspectives on digital communication (Blommaert 2010; García & Li Wei 2014), this study examines how activists mobilise language online to resist extractive paradigms and envision sustainable futures. Methodologically, the research draws on a multilingual corpus of digital discourse from transnational climate justice campaigns, including hashtags such as #FridaysForFuture, #SaveTheSundarbans, and #StopGreenwashing on Twitter/X; Arabic- and Bengali-language posts in Facebook activist groups; and YouTube commentaries that mix English with regional languages. Using critical discourse analysis and multimodal attention to translanguaging, code-switching, and semiotic creativity (such as memes, hashtags, and emojis), the study demonstrates how activists craft planetary imaginaries that are both locally grounded and globally resonant. An example is South Asian activists contrasting English climate policy terms with Bengali slogans to reach two audiences simultaneously. In the meantime, campaigners in the Middle East are using Arabic-English translanguaging to criticise oil dependence and to support world climate campaigns.

The conflict of postcolonial linguistic dominance can be revealed through these practices by considering that English is commonly regarded as the signifier of internationality. Meanwhile, local languages also purport to be culturally authentic language and/or generate new paradigms of planetary literacy. In conclusion, while presenting itself as a controversy-free zone, linguistic agency faces postcolonial critique. This suggests that multilingual eco-activism can amplify transnational solidarities and reshape ecological futures in the digital age.
Keywords: code-switching; digital discourse; eco-activism; multilingualism; planetarity; translanguaging

Paper ID: T1-240
Paper Title: From Green to Screen: Rethinking Environment and Culture in Women's Travel Blogs
Researchers: Rashrab Nath. PhD Research Scholar, Department of English. Cotton University, Guwahati, Assam, India
Arpana Nath, Assistant Professor, Department of English, Cotton University

Abstract: Travel writing within the wider literary scope represents the junction between internal and external environments, human and nonhuman worlds, and how it constitutes a 'representational system', rooted in an ecological connectivity of coexistence and multiplicity. The intersection of gender, travel, and nature in women's travel blogs have gained substantial momentum within the cyberculture in recent times. This convergence has given rise to a new movement of cyber ecofeminism that reimagines the dynamics between self, nature, and the virtual sphere. Travel blogs have become a medium for women to assume identities and present personal narratives of empowerment, thus creating new forms of environmental consciousness. This research specifically aims to explore women's travel narratives through an ethnographic and ecological lens pertaining to the cyber domain. Digital writing has found expression and recognition in virtual spaces stimulating a new dialogue through the 'hypertext', enabling readers to understand nature through gendered experiences. The focus is to understand how identity, gender, and culture shape and are reflected in context of women's travel blogging and how their digital stories can be interpreted within an ecocritical framework. Utilizing a combination of netnography and content analysis, this research analyses three blogs designed by Lakshmi Sharath, Sudha Mahalingam, and Shivya Nath, centering ecology in their digital storyworlds of place and space constructed by these women travellers. The three travel blogs are examined through the theoretical paradigms of ecopsychology and affective ecocriticism to investigate how the transition from physical to virtual realities affects emotions, attitudes, and human relationships with the environment.
Keywords: Cyberspace, Digital Ecologies, Ecoconsciousness, Gendered Narratives, Travel Blogs

Paper ID: T1-260
Paper Title: Between Ruin and Renewal: Reading Cartographies of Ecological Violence from Bengal and Bangladesh
Researchers: Ananya Dasghosh, Assistant Professor, Department of Applied sciences, School of Engineering and Technology, CGC University Mohali, Punjab, India
Sarang Panesar, Research scholar, School of Humanities and Social Sciences (S.H.S.S.), Thapar Institute of Engineering & Technology (Deemed-to-be-University) Patiala, Punjab, India

Abstract: This paper examines how Bengali and Bangladeshi literary texts grapple with the entanglements of colonial histories, extractive modernity, and ecological vulnerability by drawing together the critical frameworks of the Anthropocene, the Garbocene, necro politics, and postcolonial melancholia. While the Anthropocene has become the dominant register for planetary crisis, as Dipesh Chakrabarty has argued, it risks flattening differentiated histories of colonialism and uneven development. To address this gap, the paper turns to the Garbocene, a conceptual lens in waste studies articulated by Jennifer Gabrys and Zsuzsa Gille, which foregrounds how planetary crisis is lived most materially in zones of waste, toxicity, and disposability across the Global South. Read alongside Achille Mbembe's theory of necro politics and Paul Gilroy's concept of postcolonial melancholia, these frameworks illuminate how infrastructures of waste and environmental degradation create "death-worlds" that also function as memoryscapes, where violence, loss, and endurance intersect. Through close readings of Selina Hossain's "River of My Blood", Kaiser Haq's "Battambang" and "Published in the Streets of Dhaka", and Amitav Ghosh's "*The Shadow Lines*", this paper investigates how literature from Bengal and Bangladesh registers the *longue durée* of environmental destruction. In dialogue with these texts foregrounding forests, rivers, and urban

waste, these works trace how the violences of colonial extraction, Partition, and postcolonial developmentalism reverberate in today's ecological crisis. By foregrounding memory as both burden and resource, these texts articulate what Rob Nixon terms "slow violence", while also imagining cultural vocabularies of endurance and repair. Positioned within postcolonial planetarity, the paper argues that literatures from both sides of Bengal remap the planet as a terrain where memories of violence are inseparable from fragile possibilities of renewal, insisting on modes of decolonial repair beyond disposability.

Keywords: Anthropocene, Garbocene, Literature, Memory, Necropolitics, Postcolonial Planetarity

Paper ID: T1-264
Paper Title: Partition, Polyphony, and Protest: A Dialogic-Affective Reading of Saadat Hasan Manto's *Toba Tek Singh*
Researcher: Dr. Narinder K. Sharma, Assistant Professor, Central University of Punjab, India

Abstract: This paper attempts to take up a dialogic-affective re-reading of Saadat Hasan Manto's "*Toba Tek Singh*" by way of situating it within the evolving discourse of Partition literature. For this purpose, the study draws on Bakhtin's concepts of dialogism, heteroglossia, and the carnivalesque alongside Sara Ahmed's affect theory with special reference to her notions of affective economies and disorientation. The argument is that this narrative operates as a subversive critique of the nation-state and a polyphonic elegy for displaced identities. In this sense, the asylum, in the story, evolves as a carnivalesque counter-space and hosts linguistic chaos, emotional excess, and social inversion, signifying the absurdity and violence of Partition logic. Further, by engaging in close textual analysis, the paper attempts to analyse the figure of Bishan Singh as a paradigmatic subject of affective disorientation, who is displaced, incoherent, yet profoundly resistant to nationalist binaries. Interestingly, his fragmented speech, refusal to relocate, and eventual death in no-man's-land embody what this study terms emotional heteroglossia, whereby competing affective registers, viz., satire, grief, and confusion, unravel the deeper phenomenological rupture inflicted by Partition. This conceptual move defines emotional heteroglossia as the simultaneous clash of affective registers within a polyphonic narrative, offering a novel lens to read Partition texts beyond purely historical or psychological frames. With a view to tracing how emotions circulate between characters, readers, and historical memory, the paper also positions "*Toba Tek Singh*" as a dialogic archive of collective trauma and ethical remembrance. By way of synthesizing voice and feeling, this paper proposes a fresh interdisciplinary methodology for reading Partition fiction, one that decenters monologic historical narratives in favour of plural, affectively charged engagements with the past.

Keywords: Dialogism, Affective Economies, Disorientation, Partition Trauma, Emotional Heteroglossia

Constellation Session 7: Postcolonial Planetarity: Resistance, Renewal, Remapping
Session Chair: Priyanka Banerjee, (Former Guest Lecturer of Rabindra Bharati University, IGNOU), Assistant professor of Future Institute of Technology, Kolkata, West Bengal

Paper ID: T1-265
Paper Title: Affectual Mapping: Locating "*Toba Tek Singh*"
Researcher: Asra Mariam Jafarey, Lecturer, Institute of Business Administration, Pakistan

Abstract: This project presents a post-critical visual-textual cartography of Saadat Hasan Manto's "*Toba Tek Singh*" as an anti-colonial act of re-mapping Partition's psychic and spatial ruptures. Drawing on Édouard Glissant's archipelagic thought, affect theory, and critical cartography, the analysis reads Bishan Singh not only as a character but also as the embodiment of the land itself, an unstable and porous identity that resists the homogenising logics of nationalism and colonial demarcation. By reimagining mapping as an open, relational, and affective process rather than a fixed geopolitical product, the paper foregrounds how Manto's narrative destabilises the conceptualisation of borders and calls for decolonising the very epistemologies through which land, history, and identity are constructed. Through close readings of bodily metaphors, nonsensical language, and the asylum as a spatial allegory, this post-critical response illuminates how "*Toba Tek Singh*" dismantles the cartographies of empire, breaking apart the binaries of self and other, India and Pakistan, and sane and mad. The resulting visual-textual affectual map functions as both a methodological and political intervention, asserting multiplicity, relation, and openness as counter-narratives to colonial and postcolonial projects of containment.

Keywords: Affect Theory, Decolonial Mapping, Memoryscapes, Borders

Paper ID: T1-270
Paper Title: Voices of Resilience: Female Subjectivity and Postcolonial Remapping in Neelam Saran Gour's *Requiem in Raga Janki*
Researcher: Dr. Ridhima Bhalla, Assistant Professor, Atharva University, Mumbai

Abstract: This study offers a postcolonial reading of Neelam Saran Gour's Sahitya Akademi 2023 award-winning novel, *Requiem in Raga Janki* (2018), examining how the narrative amplifies voices of resilience and remaps historical and cultural memory. Focusing on the life of celebrated Indian singer Janki Bai Illahabadi (1880–1934), the paper explores how Gour foregrounds a female artist who challenged caste, gender, and social hierarchies through her music, asserting her agency in a marginalised society. Through an intersectional lens, the study traces Janki Bai's journey as a custodian of Indian classical music and a symbol of social empowerment, highlighting her advocacy for the dignity, recognition, and inclusion of courtesans as cultural contributors rather than social outcasts. By emphasising her acts of resistance and renewal, Gour's narrative demonstrates how literature can remap postcolonial cultural landscapes, offering critical insights into the enduring intersections of female subjectivity, artistic expression, and social justice, and exploring the memoryscapes of violence and repair.
Keywords: Female Subjectivity, Postcolonial, Memoryscapes, Courtesan, Janki Bai Illahabadi, Neelam Saran Gour

Paper ID: T1-276
Paper Title: Voices of Memory, Bodies of Trauma: Feminist Resistance in Indian Literature and Cinema
Researcher: Tusnim Trushna Mishra, PhD Research Scholar, School of Liberal Studies, KIIT DU, Bhubaneswar, India

Abstarct: Beyond national boundaries, the discourse of postcolonial planetarity calls for a rethinking of violence, memory, and justice, where literature and film serve as platforms for remapping, resistance, and renewal. This paper examines Arati Kadav's recent film Mrs. (2023) and Mahasweta Devi's famous short story Draupadi from Breast Stories under the subtheme Memoryscapes of Violence and Repair. Both texts reveal the embodied struggles of women whose private lives turn into arenas of systemic oppression, silencing, and survival, despite being divided by genre and decades. The purpose of this essay is to examine how Draupadi and Mrs. depict violent memoryscapes, follow the ways in which these stories imagine healing and agency, and place them in postcolonial planetarity discourses that prioritize remapping, resistance, and renewal. Based on feminist and postcolonial theoretical frameworks, a comparative textual and cinematic analysis is implemented. Visual-textual analysis of Mrs. and close reading of Draupadi show similarities in how trauma and healing are expressed. Devi's writing highlights testimony as a tool of resistance while exposing militarized violence against marginalized bodies. Kadav's film focuses on intimate domestic oppressions, where self-assertion within the household serves as a form of repair. Comparing them shows how memory allows women to rethink agency and exposes the multifaceted range of violence, from private silencing to public brutality. Both texts question prevailing power structures and remap women's subjectivities. They help people imagine a more inclusive and just world by turning violence into memoryscapes of resistance and healing.
Keywords: Draupadi, Postcolonial Planetarity, Mahasweta Devi, Memoryscapes, Mrs., Violence

Paper ID: T1-281
Paper Title: Ruins of Homeland: Memoryscapes of Violence and Repair in Kashmiri Exile Narratives
Researchers: Chinar Khatri, PhD Scholar, Manav Rachna International Institute of Research and Studies;
Dr Swati Chauhan, Position- HOD, School of Media Studies and Humanities, Manav Rachna International Institute of Research and Studies.

Abstract: This paper examines how Kashmiri exile narratives shape memoryscapes, where landscapes like mountains, rivers, shrines, and ruined homes are intertwined with memories of violence, displacement, and the quest for repair. Geography has never been neutral in the context of Kashmir's prolonged conflict and forced exile. By drawing upon Siddhartha Gigoo's The Garden of Solitude (2011) and Rahul Pandita's memoir Our Moon Has Blood Clots (2013), this research will examine how Kashmiri writers encoded loss, longing, and resilience within the representation of place. These two writers have reflected upon the pain and loss of leaving their homeland,

holding onto the possibilities of repair. Pandita discussed deserted homes, orchards, and temples as the ruins of loss and Gigoo through the solitary exile of his protagonist turns memory into a landscape where silence, nostalgia, and faith reconstruct belonging and displacement. Both the authors have reimagined rivers and gardens as symbols of grief and erasure and depicted abandoned villages and haunted borderlands, where the soil itself carries the memory of violence and loss. Together these works reflect what Rob Nixon calls 'slow violence' the unnoticed and lingering devastation of prolonged conflict that stays in memory, space and identity. Kashmiri writers preserved broken cultural identities, resisted erasure, and transformed wounded geographies into anchors of belonging by remembering their homeland through landscapes marked by violence. Writing and literature helped preserve culture, identity, and belonging, even when people are far from home, by becoming a way to preserve culture and imagine repair. These writings don't just show trauma, they also create repair where personal stories turn ruins and grief into sources of resilience and hope. By focusing on Kashmiri exile literature, this paper argues and contributes to a global-level conversation on how communities that have faced displacement and violence turn memories of ruined homes and landscapes into a way of remembering, seeking justice, and imagining a more hopeful future.
Keywords: Displacement, Identity, Loss, Memory, Resilience, Trauma

Paper ID: T1-287
Paper Title: The Ecology Within: Cancer and Environmental Affliction in Ensler's *In The Body of the World*
Researcher: Anwesha Adhikary, Research Scholar, Banaras Hindu University, India

Abstract: The associative impulse to perceive the human body as an extension of the ecological biosphere has long been an established metaphorical relation in several literary texts. However, in the latter half of the twentieth century, a new genre of writing began to emerge, wherein the illnesses that colonize the human body metaphorically mirror the environmental pathologies afflicting the planet. The sickening of the earth—manifested through excessive mining, deforestation, and anthropogenic disasters—becomes symptomatic of a delusive human endeavor to efface nature. This effacement, rather than signifying mastery, translates into an uncanny, harrowing lived experience shared by humans and the natural world. As Kat Duff aptly observes, "the earth is suffering and we are her symptoms" (105). Rachel Carson's *Silent Spring* (1962) also articulated this interdependency in terms of a scientifically grounded link between chemical contamination and cancer, situating disease within a larger ecological context. Drawing on this concept, this paper seeks to analyse *In The Body of the World* (2018) by Eve Ensler that extends this metaphorical association in her writings, drawing a parallel between the effect of contamination of water and marine life following the Gulf Oil Spill (2010) and the colon cancer that ravages her own body. Though Ensler does not directly attribute her illness to environmental toxicity, she envisions her body as a terrain similarly invaded and polluted, thereby collapsing the boundaries between human corporeality and the biosphere. In this metaphorical convergence, the effacement of the body becomes indistinguishable from the effacement of the earth. This paper thus foregrounds the intersection of these two vulnerable bodies—human and planetary—through Ensler's imagining of herself as an ecological self, an extension of the earth capable of feeling its pain and illness in her memoir. Also, the foundational thrust is to explore how new knowledge about the self emerges through the intersection of cancer and environmental degradation. Drawing on ecocriticism and medical humanities, and employing textual close reading and metaphor analysis, the paper reflects on the complex ecological consciousness that binds together human suffering and planetary illness.
Keywords: Cancer, Ecological Self, Environmental Pathology, Lived Phenomenology, Metaphor

Constellation Session 8: Postcolonial Planetarity: Resistance, Renewal, Remapping
Session Chair: Dr Alla Baksh Mohd Ayub Khan, Senior Lecturer, School of Languages, Literacies and Translation, University Sains Malaysia, Malaysia

Paper ID: T1-288
Paper Title: Planetary Mapping: Ecologies, Borders and Memory in Amitav Ghosh's Environmental Imagination
Researchers: Dr. Sonali Das, Assistant Professor in English, ITER, Siksha 'O' Anusandhan Deemed to be University, Bhubaneswar, Odisha, India
Dr. Prachishri Mishra, Assistant Professor in English, ITER, Siksha 'O' Anusandhan Deemed to be University, Bhubaneswar, Odisha, India

Dr. Sthitaprajna, Associate Professor, ITER, Siksha 'O' Anusandhan Deemed to be University, Bhubaneswar, Odisha, India
Dr. Mousumi Dash, Associate Professor, ITER, Siksha 'O' Anusandhan Deemed to be University, Bhubaneswar, Odisha, India

Abstract: Through an anti-Eurocentric lens, the novelist Amitav Ghosh has explored the postcolonial perspectives of various ecological calamities affecting the planet, thereby redefining the concept of climate action and modernity in this anthropocenic era. His novels like Ibis Trilogy, *The Hungry Tide* and *Gun Island* reflect extractive cartographies from the perspectives of colonialism and capitalism. He has also addressed climate migration and border issues through the tidal refugees of the Sundarbans. He has also envisioned alternatives to oppressive colonialism, with elements of conjecture and mythology, especially in *Gun Island*. The present study projects environmental justice through a renewed version of folk history and eco-cosmologies. Ghosh has opined that marginalised groups are the most vulnerable to climate change. His critical fiction The Great Derangement is an antidote to literary conventions, which suggests the potentials of ethical storytelling in addressing moral and political problems on a global level. Ghosh even considers the concept of digital ecologies that represents modern spaces and online self-presentations of dialogue around climate, human trafficking, and forced migration. His works have successfully created memoryscapes of violence and healing through literary weapons. Indian landscapes like the Sundarbans and the Indian Ocean have been efficiently narrated through exciting tales of colonialism, environmental disaster as well as community action. He has successfully rediscovered the planetary imagination through his narrations of extraction, movement, myth, justice and memory. Thus, the study offers a critical framework to contemplate on contemporary ecological crises through historical experience of colonialism and modern resistance techniques as well as calls for modified versions of eco-narrative literary practices.
Keywords: Anthropocene, Border Narratives, Climate Actions, Digital Ecologies, Extractive Cartographies, Memoryscapes, Postcolonial Planetarity

Paper ID: T1-317
Paper Title: An Ecolinguistic Study of the Nature of Man' Creationin in *The Glorious Qur'an*
Researcher: Nabila Fawzy Abdelaziez, Lecturer, English language, literature and stimaltaneous interpretation, Al Azhar University, Egypt

Abstract: This study aims at identifying how the language of Qur'an encourages ecological awareness, and moral responsibility by considering man as Allah's steward on earth and the only responsible for maintaining and protecting the ecological balance on earth to achieve ecological justice. This study applies ecolinguistic analysis to the qur'anic discourse on the nature of man's creation. Using Stibbe's "Stories We Live By" framework, this study fills the gap between analyzing Qur'anic discourse and ecolinguistics. The study highlights how The Qur'anic verses linguistically construct human identity. The findings reveal consistent linguistic frames of humans as earth-embodied by pinpointing the metaphors of clay, dust, pottery, and growth that highlight ecological humanity within natural processes. The pattern of stewardship is presented as a divine trust which enforces the ethical responsibility. The narration of the evolution of man aligns man's creation with divine balance, justice. Positive evaluations of natural origins reinforce humility, connectedness and ecological interdependence, while warnings against environmental corruption emphasize ecological responsibility as a moral obligation. This study contributes to bridging ecolinguistics with Islamic thought. It offers an interdisciplinary model for examining religious texts as sources of environmental ethics. The ecolinguistic analysis of Qur'anic discourse provides insights for further interdisciplinary research on religion, ecology, and sustainability.
Keywords: Frames, Metaphors, Evaluation, Identity, Construction, Sustainability

Paper ID: T1-318
Paper Title: Examining Indigenous Canadian Narratives of Environmental Precarity and Resistance
Researcher: Shaweta Nanda, Associate Professor, Department of English & Foreign Languages, Central University of Haryana, India

Abstract: Ravaged by extreme weather conditions including floods, on the one hand, and heat waves and wildfires,

on the other hand, the G20 Climate Risk Atlas has been raising concerns about the devastating impact of climate change especially in Canada. While understanding that climate change has a deleterious effect on everyone's health, this paper aims to foreground the precarity of Indigenous peoples in Canada and demonstrate how their lives are shaped by the intersecting vectors of climate change, racial exploitation, gender, and class location. Despite the fact that unprecedented environmental degradation, owing to activities of the anthropocene, poses a serious threat to their very existence, Indigenous Canadian artistic perspectives and methodologies have largely been marginalized by the canon that is still primarily white for it centers settler Canadian voices. Tracking "resonances" (Greenblatt's term) between the visual and verbal arts, the paper unearths how contemporary Canadian literary and visual artists engage with vexed issues of environmental racism, and justice. Deploying solastalgia, critical race theory and environmental humanities as theoretical lenses, this paper analyzes the works of Indigenous Canadian writer Lee Maracle and visual artists Olivia Whetung, and Brian Jungen. Building on the scholarship of thinkers such as Winona LaDuke, Kyle Whyte and Leanne Betasamosake Simpson, it examines how these artists unearth the links between natural resources and Indigenous cultures, and identities. The paper explores the tropes that have been utilized by these artists to delve deep into the intergenerational trauma and profound grief that the Indigenous communities experience owing to violence, forced displacement, dispossession and loss of environmental, social and cultural heritage(s). It argues how retrieving collective cultural memory and ways of living could help carve the roadmap for a more just, equitable and sustainable future. Thus, it strives to address this Indigenous experiential and knowledge gap in our scholarship.

Keywords: Anthropocene, Brian Jungen, Lee Maracle, Olivia Whetung, Solastalgia, Environmental Racism

Paper ID: T1-319
Paper Title: Can the Plestinean speak? A Spivakan Reading of Ghada Karmi's Memoir *In Search of Fatima: A Palestinean Story*
Researcher: Fatma Muhammad Mahmoud Ali, Lecturer, English Literature, Al Azhar University, Egypt

Abstract:
This paper employs the critical framework of Spivak, to analyze Karmi's memoir, *In Search of Fatima*. Karmi's memoir shifts the focus from what Spivak calls as the "investigator as subject" to the African "other" and hence, to lessen the distance between the observer and the observed. However, Spivak discourages the idea that "the focus remains defined by the investigator as a subject". The analysis focuses on how Karmi's narrative navigates the tension between her own privileged voice and the silenced voices of the Palestinians. Spivak's influential article: "Can the Subaltern Speak?" (1984) enables her to carve a niche among the postcolonial critics. Indeed, her grotesque questions dominate the field of postcolonialism. Spivak manages to shift the interest from the center to the periphery through her interest in the subaltern's dilemma. Spivak's concept of "subalternity," provides a powerful framework for analyzing Ghada Karmi's memoir, In Search of Fatima: A Palestinian Story (2002). The memoir serves as both a subaltern narrative and an illustration of the challenges inherent in recovering subaltern voices. Karmi's autobiography embodies the subaltern's attempt to speak, a process complicated by the very act of writing in the language of the colonizer and navigating Western literary conventions.

Keywords: Postcolonial Theory, Subaltern Studies, Palestinian Narrative, Spivak, Nakba, Dispossession
profound. Judith Butler's The Psychic Life of Power builds on and extends this notion by arguing that melancholia is not merely the absence of unresolved grief but also the means to the formation of a self. Ghosh's novel implies, then, that the self is formed from attachments that, in histories of partitions and violence, are irretrievable and cannot be reconstructed. Rather than healing, memory in the novel is persistent in repetition and haunting. *The Shadow Lines* exemplifies how melancholia, as explored by Freud and Butler, functions as a positive force that contributes to personal identity and the broader postcolonial condition of belonging.

Keywords: Butler, Collective Identity, Freud, Memory, Postcolonial, Tragic

Paper ID: T1-320
Paper Title: Virmati in Difficult Daughter as a Portrayal of Forming the Lived Space in the Authoritarian World
Researcher: Mohammad Abdul Awal, Associate Professor and Head, Department of English, Prime University

Abstract: This study explores Manju Kapur's engagement with the social spaces of Michel Foucault, Edward William Soja, Henri Lefebvre and bell hooks for achieving women's lived space from their repressive world

through a passage of gaining self-realization against the occupied space of patriarchy. In this process, this research paper highlights the individuation of women in Difficult Daughters to challenge the occupied space of patriarchy. Kapur's Virmati challenges patriarchal authority by putting up her struggle against social injustice for gaining her social space. Virmati is a tremendous portrayal of the existing social taboos against women. Her selfrealization and courage are to manifest with the traditional and modern ideas that women have to have their own space. The critical analysis of the female characters like Virmati offers polyphone and heterotopia for the exposition of women in the backdrop of intertextual spaciality and intersectionality of politics, anthropology, ecocriticism, humanism and objectification of women. But surprisingly, there is scanty attention on the lived space or socially produced space which can address multiple social issues. The paper investigates the roles of various women's spaces which have politically been excluded and segregated for centuries by patriarchy. This qualitative research has used a heap of concurrent approach and secondary sources to develop various aspects to reroute the spaces for women in the suppressive world through proper analysis of feminism. The study evaluates and analyses how Kapur's Virmati not only transcends but has the power to refigure the balance of the popular Perceived and the official Conceived Spaces of Lefebvre. Finally, she comes out from the patriarchy for forming her lived space as symbols of freedom.
Keywords: Authority, Choice, Demonstration, Enablement and Lived Space

Paper ID: T2-104
Paper Title: Quest for Environmental Justice in *Gun Island*
Researcher: Prof. Nigamananda Das & Ms. Ankita Priyadarshini, Department of English, Nagaland University, Kohima, Nagaland, India

Abstrct: Amitav Ghosh's *Gun Island* explores myriad realities of eco-crisis due to the human exploitation of Mother Earth and human's over-ambitions which have led to numerous ecological degradations. The present paper seeks to analyze in detail the major environmental issues highlighted in *Gun Island* and plead for environmental justice failing which the future of humanity will be bleak, and the irreparable loss incurred by the humanity due to the eco-disasters will be accentuated and the planetary crisis caused by the ever-increasing climate change will be beyond our control. *Gun Island* presents the bitter experiences of the refugees and migrants in trying to escape the environmental disasters in their homelands and fleeing to coast of Italy seeking refuge. Not only the human migration, but the multispecies migration and vulnerable living conditions have been very much challenging. The protests voiced by Deen and Piya are the major issues towards seeking environmental justice. The water bodies of Sundarbans poisoned by refinery dumping effluents, dead zones expanding in rivers, drastic decline in fish population affecting the business of local fishermen community thereby impacting economy and livelihood of the poor are ones among the major ecological concerns. The wandering propensity of the narrative from Sundarbans delta to Los Angeles and Venice and the symbolic representations of the episodes outline the global eco-disasters like cyclonic wreckage, soaring wildfire incinerating Los Angeles, a massive tornado heaving in Venice, etc. The Gun Merchant's quest for accumulating wealth serves as a metaphor against the contemporary human's ceaseless greed, over-ambition and eco-exploitation. The fury of Manasa Devi, the goddess of serpents, is a cautionary reminder to the exploitative humans to conserve the environment and behave in responsible manner to safeguard the interests of Mother Earth and put up all efforts to protect her from all sorts of climate crisis.
Keywords: Capitalist Ideology, Climate Change, Climate Refugees, Global Insecurities, Illegal Migration

Constellation Session 9:
Theme: Postcolonial Planetarity: Resistance, Renewal, Remapping and Eco-Aesthetics & Care Resistance, Renewal, Remapping and Eco-Aesthetics & Care
Session Chair: Dr Mehdi Manoochehrzadeh, Director, Zerodale inc. Centre for Research in Entrepreneurship Education and Development, Canada

Paper ID: T2-109
Paper Title: Refrain of Affection: *Śṛṅgāra Rasa* and Aesthetic Gesture in Elizabeth Bishop's *Invitation to Miss Marianne Moore*
Researcher: Dr. Poorva Trikha, Assistant Professor of English, GGDSD College, Sector 32, Chandigarh

Abstract: Initially published as a tribute to Marianne Moore in the Quarterly Review of Literature in 1948 and later included in Bishop's collection *A Cold Spring* (1955), Elizabeth Bishop's "*Invitation to Miss Marianne Moore*" exercises a distinct affective power though its refrain, "please come flying". Serving not merely as a structural technique but also a gesture of eco-aesthetic sensibility, the refrain embodies longing and relation. Read through the lens of *śṛṅgāra rasa*, one of the classical Indian rasas articulated by Bharata in the Nāṭyaśāstra associated with love and desire, encompassing both union and separation, Bishop's refrain lends itself to multiple registers of meaning. Each repetition transforms its emotional charge, creating a rhythm of return and renewal. As an aesthetic gesture, the refrain exemplifies an eco-aesthetic sensibility grounded in tenderness and coexistence. Combining close reading with comparative poetics, this paper situates Bishop's refrain within a cross-cultural vocabulary of form and aesthetics. By bringing Indian aesthetic theory into dialogue with contemporary eco-aesthetics, this paper reinterprets Bishop's refrain as form of ecological affection.
Keywords: Eco-Aesthetics, Elizabeth Bishop, Rasa Theory, Refrain, Śṛṅgāra Rasa, Repetition

Paper ID: T2-111
Paper Title: Towards Plant Humanities: Changing Perspectives on the Botanical World in Literature
Researcher: Dr. Erfan K., Assistant Professor, Department of English, School of Humanities, MIT Art, Design and Technology University, Pune, India

Abstract: Humanities, as a discipline, conventionally centers on human issues, now gesturing towards an interdisciplinary nature, has evolved to an extent where it can even encompass discourses on non-human entities like animals and plants. The development of 'Plant Humanities' as an academic field underscores the inevitability of incorporating botanical life into philosophical, cultural and ethical discourses. As an evolving interdisciplinary field, due to the flourishing of fields such as ecocriticism, environmental humanities, and plant humanities, the discourse on plant ontology dispels the anthropocentric biases through the attribution of sensitivity and agency to plant life. Theorists like Gilles Deleuze and Michael Marder offer frameworks that problematise hierarchical dualism and reimagines botanical existence beyond passive ontology. The literary representations in different genres, especially poetry as a genre offers new perceptions in tandem with the contemporary perspective on them, stressing the necessity for new ethical and intellectual considerations in the vegetal world.
Keywords: Plant Humanities, Botany, Human-Centrism, Environment, Literature

Paper ID: T2-115
Paper Title: Ancient Echoes of Equality: Intersecting Gender Justice and Sustainability in Vedic Hymns
Researchers: Dr Sneha Das, Assistant Professor, Amity University Noida, Uttar Pradesh, India
Dr Zeeshan Ali, Assistant Professor, NIT Patna, India

Abstract: Studies into gender relations in ancient India began with examining Vedic literature which dates from 1500-500 BCE. Indian Vedic literature comprising *the Rig Veda, Sama Veda, Yajur Veda, and Atharva Veda* offers profound insights into the alignment between nature and women, reflecting a deep understanding of gender dynamics and environmental harmony. These ancient manuscripts, written thousands of years ago, stress the foundational bond between women and nature, their respective powers as caretakers of life and order. In this research study, select hymns from all the four Vedas are discussed in terms of their consonance to the element of 'Gender Equality' in the Sustainable Development Goals shouldered by United Nations. These hymns promote values of mutual respect, equitable participation, and protection of women, all of which are relevant to contemporary efforts to address gender disparities and engender inclusive development. This paper aims to use the theoretical framework of Ecofeminism to demonstrate how Vedic literature foreshadowed contemporary global priorities, portraying violence against women as a disruption to societal and natural balance. This research underscores the enduring relevance of India's cultural heritage in addressing global challenges, reaffirming that Vedic wisdom continues to inspire pathways toward achieving sustainable and equitable development.
Keywords: Ecofeminism, Gender Equality, Nature, Sustainable Development Goals, Vedic Literature

Paper ID: T2-137
Paper Title: Eco-Aesthetics and Care in Bengali Literature: Jibanananda Das and the Poetics of Planetary Crisis

Researcher: Dr Subhashis Banerjee, Assistant Professor, Department of English, Kohima Campus, Nagaland University (A Central University), India

Abstract: Bengali literature has long been a reservoir of ecological sensibility, where rivers, storms, and seasons are not mere backdrops but intimate presences shaping survival and imagination. Within this tradition, Jibanananda Das emerges as the foremost eco-poet whose works exemplify the aesthetic mediation of planetary crisis. This paper examines how his poetry transforms natural phenomena into agents of emotion, kinship, and care, aligning with contemporary eco-critical theories of atmosphere, water, and ecological dread. In *Rupasi Bangla* (1934), Das renders fog, rain, moonlight, and rural fields as affective atmospheres that embody both fragility and endurance, resonating with the subtheme of atmospheric poetics. His celebrated Banalata Sen situates rivers and forests as sites of solace and continuity, sustaining human spirit across temporal catastrophe. His repeated evocation of rivers such as Padma and Dhansiri exemplifies hydrofeminist imagery, where water symbolises nurture, resilience, and vulnerability, echoing Astrida Neimanis's notion of watery interconnectedness. Poems like Darkness of Jashore Road embody eco-gothic dread, where haunted ruins and devastated landscapes bear witness to war and ecological breakdown, foreshadowing anxieties about planetary futures. Das's cadences of silence, birdsong, and wind also generate soundscapes that register ecological presence and loss in profoundly affective ways. Read through the lens of Morton's hyperobjects and Ghosh's climate fiction, Jibanananda's poetics anticipates contemporary ecological discourse while grounding it in the lived crises of Bengal's floods, cyclones, and erosions. This paper argues that Bengali eco-aesthetics, exemplified by Jibanananda Das, not only documents ecological trauma but also transforms it into visions of care and planetary solidarity. His poetry continues to inspire a literary engagement that urges us to feel, repair, and reimagine our relationship with the Earth.
Keywords: Atmospheric Poetics, Eco-Aesthetics, Eco-Gothic, Hydrofeminism, Hyperobjects, Soundscapes

Paper ID: T4-207
Paper Title: Sacred Waters and Healing Ecologies: Ritual and Recovery in Himachal's Parvati Valley
Researcher: Dr. Shikha Thakur, PhD, M.Phil. (English), Associate Professor of English Literature, Karnavati University, Gandhinagar, Gujarat, India

Abstract: In a world marked by pandemics, social fragmentation, and ecological disruptions; healing takes on new urgency—extending beyond biomedical intervention, it now encompasses ecological recovery that sustain life. Addressing this contemporary need, the paper explores the Parvati Valley in Himachal Pradesh as an underrepresented healing ecology, where sacred waters serve as agents of cultural recovery and ecological justice. Built on anthropological study, within the larger framework of health humanities, healing along the Parvati Valley-Parvati River and Manikaran hot-water spring is examined as an emotional, cultural, and collective experience rather than a solely biomedical one. This allows the paper to examine community's ritual interactions with the Parvati River and sulphur-rich hot springs as cultural texts that merge environment, spirituality, and health—the indigenous forms of knowledge system often marginalized in dominant medical narratives. The study employs the method of visual ethnography—field photographs and curated images—analyzed through theoretical framework of Health Humanities that use French Sociologist, Emile Durkheim's concept of collective effervescence. Along the Parvati valley, communities come together at the riverbed to offer prayers, take hot-spring baths, perform seasonal rituals, engage in rhythmic chanting, and share stories. Through these practices, they experience a sense of collective effervescence—an emotional surge born from communal participation—which in turn fosters emotional well-being and spiritual upliftment. The paper is structured in three interrelated sections. Part I is titled, "Healing through Offerings: Ritual Reciprocity at the Parvati River" that examines riverbed offerings at the Parvati River, where devotees pacify the ferocious form of Goddess Parvati through acts intended to heal themselves and restore ecological and social balance. Part II is titled, "Healing through Immersion: Ritual Prasad and Holy Bathing at the Manikaran Hot Springs" that analyzes ritual bathing in sulphur-rich hot springs alongside river Parvati, understood locally as both therapeutic treatments for skin ailments and karmic cleansing rituals, where bodily healing and metaphysical purification converge. Part III is titled, "Sacred Continuum: Confluence of Geology, Cosmology, and Faith" that addresses the geological–spiritual paradox" where science treats the river and hot springs as unconnected, while local myths interpret them as a continuous divine manifestation, affirming the inseparability of ecology, ritual, and sacred healing. Together, the three sections demonstrate how culture creates belonging and social cohesion and that the ritual waters of the Parvati Valley constitute an underrepresented epistemology of ecological healing, offering critical insights for planetary justice, inclusive futures, and interdisciplinary scholarship at the intersection of anthropology, literature and ecology.
Keywords: cultural healing; ecology; Manikaran-hot-water-spring; health humanities; Parvati Valley;

Underrepresented; collective effervescence

Constellation Session 10
Theme: Eco-Aesthetics & Care
Session Chair: Prof. Lata Dubey, Department of English, Banaras Hindu University, Varanasi, UP India

Paper ID: T2-145
Paper Title: Hydrofeminist Futures: Temporal Resistance and Comparative Water-Centred Ecologies Across Cultures
Researchers: Apoorva Uniyal, Research Scholar, Department of English, HNBG Central University, Uttarakhand, India
Dr Monika Gupta, Professor, Department of English, Hemvati Nandan Bahuguna Garhwal Central University, Uttarakhand, India

Abstract: This paper examines how water-centred practices within Indigenous, feminist, and transnational frameworks create alternative temporalities that challenge capitalist, colonial, and ecological forms of extraction. It enquires as to how water practices foster relational, resistant, and intergenerational temporalities across various environmental and cultural contexts. The analysis is grounded in four case studies: the Wet'suwet'en sovereignty struggles in Yintah, Canada; the Haenyeo divers of Jeju Island, South Korea, as illustrated in *The Last of the Sea Women*; the Jal Saheli women's water revival practices in Bundelkhand; and the Waterschool global river pedagogy. The research utilises a comparative qualitative methodology based on textual, visual, and ethnographic analysis. Primary and secondary sources (including documentaries, news reports, and other published materials) are examined to identify patterns of water-based care, kinship, and temporal resistance. Focusing on the interaction between bodies, communities, rivers, and planetary water systems, the analysis is framed by Indigenous and feminist ecological thought as well as hydrofeminist theory (Neimanis, 2017; Gumbs, 2020; Hildyard, 2017). The paper explores how Indigenous, feminist, and transnational water practices can challenge traditional dichotomies like tradition versus modernity, activism versus heritage, and local versus planetary by contrasting these disparate contexts. Water is conceived not only as a metaphor or resource but also as a teacher, kin, and archive that shapes resistant and relational temporalities. In order to provide a conceptual lens for comprehending water-centred practices as locations of alternative social, ecological, and intergenerational futures, the research aims to develop a hydrofeminist framework that prioritises time as much as space.
Keywords: Hydrofeminism, Temporalities, Indigenous, Feminist Ecologies, Resistance

Paper ID: T2-146
Paper Title: Our Bodies are Water Bodies: A Hydro-Feminist Reading of Body, Land, and Water in *Gift in Green*
Researcher: Leena P Kuriakose, Assistant Professor, Newman College Thodupuzha, Idukki, Kerala, India

Abstract: A powerful narrative of ecological resistance set in the watery landscape of Kuttanad, Kerala, is revealed in *Gift in Green*, written by Sarah Joseph. This paper pays attention to a hydro-feminist lens, primarily drawing on the work of Astrida Neimanis, to argue that the novel dramatises the fundamental hydro-feminist principle that "our bodies are water bodies." It argues that the struggle of the novel's main female community to save their wetland (the "Aathi") from damaging reclamation is a profound affirmation of the ontological and ethical inseparability of physical, communal, and ecological *bodies of water* rather than just an environmental or social protest. The analysis begins by establishing the theoretical framework of hydro-feminism, which challenges the notion of the bounded, individual human subject by emphasising our aqueous existence—from the amniotic fluid of the womb to the metabolic water cycles that connect us to planetary bodies of water. Central to the argument is the exploration of how the novel blurs the boundaries between the human body and the body of the land. The paper will analyse key scenes where the pollution of the water is felt as a violation of the women's own bodies, and where their resistance is framed not as a defence of an external resource, but as a protection of their own aqueous being. It argues that the novel presents hydro-feminism as a decolonial practice, offering an alternative to the destructive, land-centric models of development imposed upon the Global South. The community's model of care, reciprocity, and fluid interdependence with the Aathi presents a vision of sovereignty that is collective, ecological, and inherently

feminine.
Keywords: Astrida Neimanis, Hydro-Feminism, Kuttanad Wetlands, Material Feminism, Postcolonial Ecology, Water Ethics

Paper ID: T2-149
Paper Title: Rivers as Feminist Archives: Hydro-Feminist Readings of the Ganga in Contemporary Indian Literature
Researchers: Pragati Kumari, Research Scholar, Department of Humanities & Social Sciences, Maulana Azad National Institute of Technology, Bhopal, India
Dr. Anjuli Jain, Associate Professor, Department of Humanities & Social Sciences, Maulana Azad National Institute of Technology, Bhopal, India
Nirbhay Trigun, Research Scholar, Department of Humanities & Social Sciences, Maulana Azad National Institute of Technology, Bhopal, India

Abstract: The river Ganga, central to India's cultural and ecological imagination, has long been represented as both a sacred mother and an exploited natural resource. This duality becomes particularly potent when read through a hydro-feminist lens, which foregrounds water as a relational, gendered entity. This paper analyzes literary and activist narratives that reconfigure the Ganga as an archive of memory, care, and resistance. Texts such as Kuntala Kumari Sabat's poetry, Mahasweta Devi's Water, and Arundhati Roy's environmental essays portray the river as a feminized body, simultaneously nurturing and violated by extractive economies, industrial pollution, and dam projects. Women eco-activists from the Chipko and Narmada Bachao Andolan movements further extend this hydro-feminist discourse, linking ecological devastation to the silencing of marginalized communities. By reading these voices together, the paper argues that the Ganga embodies a hydro-feminist imaginary where water is not merely metaphorical but an active participant in struggles for justice. Such eco-aesthetics move beyond the symbolic to demand a planetary ethics of care, where gender, ecology, and decolonial futures converge.
Keywords: Hydro-Feminism, Eco-Aesthetics, Ganga, Gendered Ecology

Paper ID: T2-173
Paper Title: Gaia's Gaze: A Cinematic Representation of Earth as Myth and Science in Eco-Fable *Boomika*
Researchers: Raman, Research Scholar (English), I.K. Gujral Punjab Technical University, Kapurthala, Punjab, India
Dr. Narinder K. Sharma, Assistant Professor (English), Central University of Punjab, Bathinda, Punjab, India

Abstract: In the Anthropocene era, defined by extensive human intervention in ecological systems and resulting in a critical imbalance between humanity and the Earth, cinema emerges as a powerful visual medium deeply intertwined with culture and ideology, capable of articulating ecological anxieties and imagining alternative planetary futures. This paper explores the cinematic representation of Gaia as both myth and scientific hypothesis in the 2021 Indian eco-horror film *Boomika*, directed by R. Rathindran Prasad. Framed as an eco-fable, *Boomika* operates at the intersection of eco-horror aesthetics and posthuman ethics, presenting Gaia- the living Earth- as a sentient force capable of memory, intervention, and resistance. Drawing on Lovelock's Gaia hypothesis, Sean Cubitt's insights into the technological and aesthetic operations of eco-media, and Adrian Ivakhiv's idea of cinematic ecologies, this study analyses how *Boomika* blurs the boundaries between human characters, haunted spaces, and the living landscape. In doing so, it asserts that regional eco-cinema has the power to reconfigure local and global understandings of environmental crisis, making Earth visible not just as territory but as a self-aware entity with its own gaze.
Keywords: Gaia, Gaia Hypothesis, Eco-Horror Aesthetics, Cinematic Ecologies

Paper ID: T2-179
Paper Title: Haunted Weather: Atmospheric Poetics and Eco-Gothic Affects in Environmental Humanities
Researcher: Isha Mandlekar, Ph.D. Research Scholar, National Law Institute University, Bhopal, India

Abstract: Accelerating climate change has generated new cultural vocabularies that register the haunted textures of ecological disruption. The article investigates the intersections between atmospheric poetics and eco-gothic

affective registers, particularly dread, to show how literature conveys the mood of climate anxiety in the Anthropocene. Atmospheric poetics clarifies the entanglement of air, weather, and affect; eco-gothic studies foreground spectral, uncanny dimensions of ecological precarity. Together, these frameworks position affective dread as an analytical lens that links literary mood with ecological consciousness. Methodologically, the study employs an interdisciplinary textual analysis of selected Anglophone and South Asian climate narratives. The study reads storms, floods, heat waves, and particulate haze as haunted atmospheres that shape characters' perceptions, narrative pacing, and reader response. Findings indicate that dread does not operate as a simple fear; instead, it functions as a generative affect that unsettles human-centered assumptions, exposes infrastructural fragilities, and widens ethical attention to more-than-human worlds. Haunted weather emerges as a literary and cultural figure through which climate change is simultaneously imagined and felt. The article contributes to the environmental humanities by integrating poetics, eco-gothic aesthetics, and affect theory into a coherent framework. It provides analytical tools for understanding how texts register the emotional and spectral dimensions of the climate crisis; furthermore, it demonstrates how literary atmospherics can cultivate ecological awareness, mobilize critical reflection, and invite readers to inhabit the unsettled air of the present with renewed attentiveness.
Keywords: Affective Theory, Anthropocene Literature, Environmental Humanities, Literary Mood, Spectral Ecology, Uncanny Atmospheres

Constellation Session 11
Theme: Eco-Aesthetics & Care
Session Chair: Dr T Karunakaran, Senior lecturer in ELT, Delt University of Jaffna, Sri Lanka

Paper ID: T2-185
Paper Title: Deep Time, Fossil Archives, and Extinction Anxiety in Gunesekera's *Reef* and *Heaven's Edge*: A Paleontology Post-humanism Reading
Researchers: Ms. D. Snehajansi, Research Scholar, Kalaignar Karunanidhi Government Arts College for Women (A), Pudukkottai-622 001, Affiliated to Bharathidasan University, Trichy, Tamil Nadu, India
Dr. M. Sagaya Sophia, Research Guide, Assistant Professor, Kalaignar Karunanidhi Government Arts College for Women (A), Pudukkottai, Affiliated to Bharathidasan University, Trichy, Tamil Nadu, India

Abstract: Deep time refers to the epochs before human existence, foregrounding the significance of non-human life, while negating the superiority of humans and decentralises their position. The recent developments in critical post-humanism, pivoted its focus from machine, cyborgs, and AI, toward the pre-human or non-human. Within this paleontological framework, Romesh Gunesekera's *Reef* (1994) and *Heaven's Edge* (2002) can be reread to highlight how human violence and environmental exploitation threaten both human and non-human life. In *Reef*, the coral *reef* functions both as a metaphor to political and personal turmoil and as a site of literal ecological damages to the coral *reef* caused by local political exploitation. Similarly, *Heaven's Edge* narrates Marc's search for his roots while exposing the damage inflicted upon non-human life during war. Although *Reef* and *Heaven's Edge* are often criticized for its limited engagement with the Sri Lankan Civil War, and their mystical portrayal of the Island. They also illuminate how human action, especially war and environment exploitation, pose danger to the fossil archives like *reef*s and drive other life forms towards extinction. Further, proving the human fragility and insignificance set against the vast nature. When the cruelty, displacement, trauma of war shouldn't be neglected, the parallel danger for other living forms demands attention. This current research applies Paleontology Post-humanism to *Reef* and *Heaven's Edge* by closely analysing texts to demonstrate how Gunesekera's novels foreground extinction anxiety, ecological vulnerability, destruction of the natural world alongside the human sufferings during war.
Keywords: Paleontological Post-Humanism, Romesh Gunesekera, Deep Time, Fossil Archives, *Reef*, Heaven's Edge

Paper ID: T2-196
Paper Title: Haunted Ecologies: Eco-Aesthetic Mediations of the Chernobyl Disaster
Researchers: Durgaprasad Mishra, Research Scholar, ITER, Siksha 'O' Anusandhan Deemed to be University, Bhubaneswar, Odisha, India
Dr. Sonali Das, Assistant Professor in English, ITER, Siksha 'O' Anusandhan Deemed to be University, Bhubaneswar, Odisha, India

Dr. Mousumi Dash, Associate Professor, ITER, Siksha 'O' Anusandhan Deemed to be University, Bhubaneswar, Odisha, India
Dr. Prachishri Mishra, Assistant Professor in English, ITER, Siksha 'O' Anusandhan Deemed to be University, Bhubaneswar, Odisha, India

Abstract: Cultural perception of environmental crisis can greatly influence the dynamic interactions of human with nature as well as other non-human species. Adam Higginbotham's *Midnight in Chernobyl* (2019) is the finest non-fiction that potentially relates the Chernobyl nuclear disaster of 1986 with Eco-Aesthetics & Care. It not only displays the worst ecological catastrophe, but also applies various aesthetic strategies to involve readers in the experience of the planetary crisis as well as its rational understanding. The author applies concepts of atmospheric poetics and hyper objects to present nuclear fall outs beyond human perception. The realistic narration of toxic rains and radioactive clouds that have changed the destiny of every natural and artificial sources forever hints towards atmospheric poetics. Moreover, radioactive contamination of the rivers and underground water is quite relatable to feminine and social vulnerability in connection with Astrida Neimanis' *Bodies of Water* (hydrofeminism), where the importance of oneness and human care is recognized. The abandoned Pripyat city, silent Red-forest and the invisible radioactive dust particles associate the text with eco-gothic perspective by magnifying the uncanny and haunting ecological landscape. The sonic dimensions like emergency alarms, warnings, hum of the reactor and sudden silence successfully create a fragmented soundscape that synchronizes with the irreparable ecological rupture. In recent scenarios, Chernobyl afterlives are being presented in film, VR reconstruction, video games in the form of digital eco-story worlds to draw global attention to such a highly volatile issue, thereby transforming the historical trauma into a place of collective memory. Thus, the study tries to inculcate various eco-aesthetic strategies to cultivate planetary care and restore ecological justice amidst unimaginable ecological crises.
Keywords: Atmospheric Poetics, Digital Eco-Story Worlds, Eco-Aesthetics and Care, Eco-Gothic, Planetary Crisis, Haunted Soundscapes

Paper ID: T2-207
Paper Title: Soundscape in the Nature Poetry of Mamang Dai: An Eco-Critical View
Researcher: Mr. Vikash Kumar, Research Scholar (JRF), Department of English, Kohima Campus, Nagaland University (A Central University), Nagaland, India

Abstract: Mamang Dai, one of the most celebrated poets from Arunachal Pradesh, renders the Northeast Indian landscape in a voice that fuses memory, myth, and environment. Her nature poetry is deeply acoustic, constructing a soundscape where birdsong, cicadas, rushing rivers, drums, and silence become modes of knowing the world. This paper examines the soundscape in Dai's poetry through an eco-critical lens, arguing that her work restores the voice of the land and positions sound as a medium of ecological consciousness. By drawing on ecocritical theorists such as Lawrence Buell, Timothy Morton, and R. Murray Schafer, the paper demonstrates how Dai's poems challenge anthropocentric modes of reading and foreground an aural ecology where listening is an ethical act. Through close readings of poems such as 'The Voice of the Mountain', 'River Poems' and 'Hymns to Rain' the paper explores how sound functions as a bridge between human experience and the more-than-human world. It also situates Dai's work within the framework of indigenous epistemology, where oral traditions and environmental soundscapes are inseparable. The study argues that Mamang Dai's poetic soundscape contributes to an emerging paradigm of environmental humanities that calls for decolonial listening, thus widening the possibilities of eco-criticism in Indian English literature.
Keywords: Critical Ecology, Cultural Epistemology, Environmental Humanities, Indigenous Poetics, Naturescape

Paper ID: T2-209
Paper Title: Soundscapes of Ecology and Memory in John Steinbeck's *Cannery Row*
Researchers: Dr. D. N. Patil, Associate Professor, PG Department of English, Bhusawal Arts, Science and P. O. Nahata Commerce College, Bhusawal, Maharashtra, India
Dr. B. N. Kesur, Professor and Head, PG Department of English, M. J. College, Jalgaon, Maharashtra, India

Abstract: John Steinbeck's Cannery Row (1945) resonates with an intricate acoustic ecology where natural, industrial, and human sounds converge to shape memory, community, and ecological awareness. Set in the

waterfront district of Monterey, the novel blends biophony (waves, gulls, sea lions), geophony (tides, winds), and anthrophony (machinery, street chatter, music) to construct soundscapes that embody both harmony and dissonance. Steinbeck's opening evocation of the Row as "a grating noise," "a tone," and "a nostalgia" establishes sound as a defining narrative element. The novel juxtaposes the industrial clamour of sardine canneries with the organic rhythms of the sea, producing moments of tension where ecological sounds are submerged beneath capitalist extraction. Yet, silence—especially at transitional hours of dawn—creates what Steinbeck calls a "great peace," a fragile reminder of nature's endurance. The marine biologist Doc becomes a pivotal listener, mediating between ecological and human soundscapes; his encounter with a dead body accompanied by an imagined flute demonstrates how sound triggers trauma, memory, and existential reflection. Music, whether factual or imagined, recurs as a melancholic marker of both personal and collective nostalgia. By engaging with sound studies, ecocriticism, and memory theory, this paper argues that Steinbeck's soundscapes function as an aural archive of ecological and social histories, preserving community identity while exposing the precarious balance between nature and industry. The sonic textures of *Cannery Row* reveal how listening becomes a mode of ecological care and cultural continuity, aligning Steinbeck's narrative with contemporary eco-aesthetic concerns and the quest for planetary justice.

Keywords: Acoustic Ecology, Cannery Row, Eco-Aesthetics, Nostalgia, Soundscapes, Steinbeck

Paper ID: T2-211
Paper Title: Let the River Talk- the Discourse, Ideology and Struggle of the Riverine People: A Critical Eco-Linguistic Study on People of River Padma
Researcher: Md Minhajul Abedin, Associate Professor of English, Stamford University Bangladesh

Abstract: This study primarily focuses on the lives of people living on the banks of the River Padma and how their diverse lifestyles, linguistic variety, and cultural plurality are interconnected through the language and the environment surrounding them. This study also investigates how injustice to the river is affecting the lives of the people who depend on it and how they negotiate with the changes imposed upon them. Stibbe's (2014) Eco-critical discourse framework has been used to understand the dynamics of people, their discourse, and ecological justice in relation to the environment they inhabit. Through observation and interviews with the people, data were collected, and a narrative interpretation was done from a critical perspective. It has been explored that the people surrounding the river, the eco-ideology of the people, and the discourses used are all entangled in the river Padma.

Keywords: Discourse, Eco-Ideology, Ecological Justice, Environment, Language, River Padma

Constellation Session 12
Theme: Eco-Aesthetics & Care
Session Chair: Mr. Satya Raj Joshi, Coordinator, Research Centre, Tribhuvan University Nepal

Paper ID: T2-214
Paper Title: Digital Eco-Story World of Indian Ecology, Mythology, & Folktales
Researchers: Shrishti Kushwah, Research Scholar, Department of Language, Literature and Aesthetics, PDEU, Gandhinagar, India
Nigam Dave, Supervisor, Department of Language, Literature and Aesthetics, PDEU, Gandhinagar, India

Abstract: Indian ecological ethos, embodied in myths, folklore, and religious tradition, has rich lessons to teach about living with nature, but these tales risk becoming disconnected from digitally native children today. This paper explains how immersive technologies such as Augmented Reality (AR), Virtual Reality (VR), video games, and AI voice assistants can revive these eco-storyworlds for middle school students (ages 11–13). Drawing on recent experiments with VR-based Panchatantra storytelling, which showed equal recall and moral retention as traditional reading, the paper argues that immersive platforms have the potential to bridge cultural heritage and environmental pedagogy successfully. In India, platforms such as Amazon Alexa already narrate Panchatantra, Tenali Raman, and Akbar-Birbal tales, blending oral tradition with interactive voice technology; climate- and nature-oriented Alexa "skills" further extend these lessons to ecological consciousness. Large-scale institutional efforts also embody this trend: Swaminarayan Akshardham's animatronic dioramas and giant-screen movie "Neelkanth Darshan" reenact

virtues of non-violence and respect for life; Science City Kolkata's On the Edge? climate gallery puts visitors in simulated flood and glacier-melt contexts; Eravikulam National Park in Kerala uses VR treks to emphasize-endangered species; and Living Waters Museum offers digital story-maps of India's rivers to encourage water consciousness. Global prototypes such as Never Alone (Iñupiat folktales) and India's new AR/VR folk projects (e.g., Zippy's Tales) demonstrate how interactive play can integrate ecological ethics with engaging narrative design. By blending sacred rivers, mythic forests, and animal fables into immersive, participatory spaces, these digital eco-storyworlds not only preserve cultural heritage but also encourage empathy, critical thinking, and environmental accountability among young learners. This theoretical essay locates Indian ethos in the global conversation of digital environmental humanities, contending that narrative immersion can create planetary consciousness through culturally located, sensorially embedded learning.

Keywords: Indian Ethos, Eco-storytelling, Immersive Education, AR/VR, Alexa, Environmental Humanities, Middle School

Paper ID: T2-215

Paper Title: Haunted Horizons and Neuroaesthetics: Reimagining the Aesthetic of Bronte's Wuthering Heights through Virtual Reality

B Suryakala Irulappan, Research Scholar, Department of English Kalasalingam Academy of Research and Education, Krishnankovil, Virudhunagar, Tamil Nadu, India

Dr. E. V. Ramkumar, Assistant Professor, Department of English, Kalasalingam Academy of Research and Education, Krishnankovil, Virudhunagar, Tamil Nadu, India

Abstract: This paper deals with Emily Bronte's Wuthering Heights and its admiration which serves neuroaesthetic sense among readers when they read it. Neuroaesthetics is how the brain perceives, processes, and emotionally responds to art and beauty. Gothic aesthetic, where storm-swept moor lands spectral encounters, and turbulent passions create a haunting literary landscape throughout the novel; despite its visual richness, the novel remains confined to traditional ways of reading, understanding that rely only on textual imagination. The problem is with the limited exploration in canonical works; this might be experienced utilizing the emerging technologies such as Virtual Reality (VR). This paper aims to investigate how the aesthetic qualities of Wuthering Heights and its remarkable evocation of fear, sublimity, and melancholy which can be redefined through VR immersion that serves the appetite of neuroaesthetic senses of the readers. By situating the readers' brain inside the novel's environment, VR offers the chance to breathe new life: readers may wander the desolate moor lands, can encounter Catherine's ghost, or sense the darkest presence of Heathcliff. In order to transform passive reading into an embodied, participatory aesthetic experience, this study adopts a conceptual framework grounded in neuroaesthetic theory and digital humanities, examining how immersive literature alters the relationship between text, reader, and space. The outcome is that VR adaptations of classics do not merely modernize the text and characters but reframe its aesthetic appreciation literature, like old wine in new bottles, can continue elevate the motifs to engage, disturb, and inspire across generations.

Keywords: Canonical Texts, Digital Humanities, Gothic Aesthetic, Neuroaesthetic Presence, Virtual Reality (VR), Wuthering Heights

Paper ID: T2-217

Paper Title: Nature, Nurture, and Narrative of Nanda Devi in Uttarakhand: An Ecocritical Approach

Researchers: Yamini Goyal, Research Scholar, IMS Unison University, Dehradun, India

Abstract: This paper investigates the folklore of the cultural and spiritual landscape of Uttarakhand, India, and its ecological consciousness that emphasizes the figure of Goddess Nanda, a spiritual guardian and a daughter of the pious place, symbolizing environmental justice, resilience, and connection to oral traditions and rituals such as Nanda Raj Jat, Nanda stories, Nanda fairs, and festivals, which are deeply rooted in Hindu mythology. This research underscores the interconnection between humans and natural phenomena through the curse and blessing of Nanda Devi. Applying the theoretical framework of ecocriticism, which explains the relationship between literature and the natural environment. This study explores how the eco-spiritual folktales, myths, folk songs, and pilgrimage act as environmental ethics and sustainability and establishes a link between ecological principles and the sacred Nanda Devi's narratives. Utilizing qualitative methodology and thematic analysis of folktales, songs, and local legends

with detailed examination of ecological motifs and highlighting themes of nature, rituals, conservation, balance between man and nature, and eco-spiritual practices in open-ended interviews of the local community of Uttarakhand. The absence of Nanda Devi from her maternal home led to ecological imbalance, exemplified by conducting pilgrimage once in 12 years through the indigenous interpretation for the social and ecological welfare. This work analyzes the anthropocentric approach and exploitative activity through the installation of a spy device on the sacred Nanda Peak in 1965, which reveals the tension between the spiritual ecology and techno-industrial motives also focuses on the spiritual and cultural heritage of the territory's oral traditions and advocates for an alternative, community paradigm to address ecological crises. This study explores the scope of ecocriticism by adopting the indigenous wisdom of their folklore and ritual practices that throw light on the reciprocal relationship between humans and the natural environment.

Keywords: Anthropocentric, Ecocriticism, Ecological Consciousness, Environmental Ethics, Folklore, Sustainability

Paper ID: T2-224
Paper Title: Lines that Breathe: Visual Mapping of Eco-Aesthetic Connections in Greening the Earth
Researchers: Vinutha M H, PhD Scholar, Department of English, Humanities & Social Sciences, Institute of Technology, Nirma University, Ahmedabad, Gujarat, India
Dr. Richa Mishra, Senior Assistant Professor, Department of English, HHumanities & Social Sciences, Institute of Technology, Nirma University, Ahmedabad, Gujarat, India

Abstract: This paper aims to analyse Greening the Earth (Penguin Random House India, 2024) categorized as a collective expression of India's modern eco-aesthetic imagination, wherein poetry serves as an artistic and emotive response to the environmental crisis. Using visual mapping as a digital humanities technique the research moves beyond traditional ecocritical reading to understand the relationship between ecological themes, aesthetic techniques and the anthology's poets. Hence this allows a networked perspective of Greening the Earth as an eco-system of voices rather than a linear collection of poems by coding recurrent images such as soil, rivers, monsoons, regeneration and extinction and mapping their relational patterns. Taking point from posthuman ecocriticism and eco-aesthetic theory, the paper brings to light how these poems reimagine the ethical, emotional and sensory aspects of nature and at the same time challenging anthropocentric aesthetics. By using visual mapping tools (like, Gephi, Kumu, and Miro) it attempts to convert poetic affect into spatial and visual relations, through which patterns of empathy, grief, and resilience that mirror ecological interdependence itself can be seen. By doing this, Indian eco-poetry is positioned as a site of environmental imagination as well as a way to map the Anthropocene visually and emotionally.

Keywords: Poetry, Environmental Crisis, Relational Patterns, Artistic and Emotive Response

Paper ID: T2-228
Paper Title: Eco-Drama as Embodied Ecology: Performing Planetary Crises on Stage
Researchers: Nirbhay Kumar Trigun, Ph.D. Scholar, The Department of Humanities and Social Sciences, Maulana Azad National Institute of Technology, Bhopal, Madhya Pradesh, India
Pragati Kumari, Ph.D. Scholar, Department of Humanities and Social Sciences, Maulana Azad National Institute of Technology, India
Dr. Anjuli Jain, Associate professor (HOD), The Department of Humanities and Social Sciences, Maulana Azad National Institute of Technology, Bhopal, Madhya Pradesh, India
Dr. Mukesh Upadhyay, Assistant Professor, Department of Teacher Education, Central University of Haryana, Mahendergarh, India

Abstract: This paper examines how theatre and the performing arts embody ecological crises and transform them into experiences of care, protest, and planetary awareness. The study argues that performance is uniquely positioned to translate climate change, extinction, and environmental degradation into embodied forms that move beyond abstract data or scientific discourse. By engaging audiences sensorially, emotionally, and collectively, eco-theatre and related practices invite acts of empathy, reflection, and ecological responsibility. The paper draws upon key theoretical frameworks, including Una Chaudhuri's concept of "research theatre" in Ecocide (2014), Baz Kershaw's articulation of performance as ecological event in Theatre Ecology (2007), and Jeff Janisheski's notion of

eco-scenography (2021). These perspectives highlight theatre not only as representation but also as an active ecology of relationships among performers, audiences, and environments. Through close attention to contemporary eco-performances at COP summits, site-specific dance responding to degraded landscapes, and climate protest theatre, the paper illustrates how performance functions simultaneously as art and activism. Further, it expands the frame by engaging film and visual arts-such as environmental documentaries (*Chasing Ice, An Inconvenient Truth*) and Banksy's environmental installations to underscore the intermedial dimension of eco-aesthetics. Together, these works form a visual and performative archive of care, making planetary crises palpable and urgent. Eco-drama thus emerges as a crucial cultural practice that embodies ecological crisis while modelling forms of care and resilience. By situating the performing arts within a broader eco-aesthetic framework, the paper argues that performance is not only a mirror of planetary precarity but also a generative space for imagining alternative futures. Ultimately, eco-performance demonstrates that theatre and allied arts are indispensable for rethinking human-environment relations and cultivating an ethics of care necessary for planetary survival.

Keywords: Care Ethics, Climate Theatre, Eco-Scenography, Environmental Humanities, Performance Studies, Visual Culture

Constellation Session 13
Planetary Imaginaries in Global Literature: Memory, Mobility and Transnational Dialogues
Session Chair: Md. Harun, Associate Professor, Department of English, Comilla University

Paper ID: T2-235

Paper Title: Situating Experiences, Environmental Justice & Society as Performance in Select Eco Rap Music Videos

Researchers: Livea Thekkekara Paul, PhD Research Scholar, RV University & Assistant Professor of English, Krupanidhi Degree College (Autonomous), Bengaluru

Prof. (Dr.) Piyush Roy, Professor & Founding Dean, School of Film, Media & Creative Arts, RV University, Bengaluru

Abstract: Many rappers have expressed strong environmental messages in their eco rap music videos on the YouTube platform. This research aims to examine their performances through the lens of experiences, environmental justice and society. Emil Brady's Non-Cognitive Approach will assist in appreciating the environmental aesthetics projected by the rappers in their eco rap music videos. Derek Bell's environmental justice theory will enable the researchers to analyse the ideas presented by the eco rappers. Max Horkheimer's Critical theory will aid in interpreting the role of societies' engagement with nature. The lyrics of the selected eco rap music videos will be analyzed on the basis of Alex Pate's exposition on rap music. Andrew Goodwin's music video theory will establish the connection between the lyrics, visuals and music in the eco rap music videos. The application of the performance theory by Richard Schechner on the eco rap music videos will help in grasping the rappers' performative aspects and their environmental social commentaries. This research will attempt asking the questions viz. a) How does the selected rap music videos become a platform of experience? b) How does the videos project the message of environmental justice? c) How does the selected rap music videos become a symbol for an inclusive social future? and d) How does the lyrics and visuals of the selected eco rap music videos assist in various eco discourses? This research will aid in the appreciation of multiple rap music videos that address environmental concerns.

Keywords: Aesthetics, Hip Hop Ecology, Inclusive Future, Nature & Rap Music Performance

Paper ID: T2-245

Paper Title: An Ecocritical Comparative Analysis of Selected Poems by W. Wordsworth and Ahmed Abou Elmagd Eisa

Researcher: Bothaina Ahmed Abou Elmag Eisa, Professor of English Literature, Al-Azhar University, Egypt

Abstract: This study aims to provide a comparative ecological analysis of selected poems by the English Romantic poet William Wordsworth (1770-1850) and the Egyptian poet Ahmed Abou Elmagd Eisa (1919-1992). The goal is to explore how each poet uses ecological imagery for emotional expression. The significance of this study lies in its contribution to comparative ecocriticism by comparing Arabic Romanticism with Western Romanticism, revealing

how different cultural and geographical contexts influence contrasting or shared ecological poetics. The study employs a comparative ecological approach grounded in literary ecology theories, mainly those of Glotfelty and Fromm (1996) and Buell (1995), to analyze both poets' environmental consciousness. The study concludes that despite some differences in ecological perspective, both poets share a common human environmental awareness.
Keywords: Comparative Ecocriticism, English Romanticism, Arabic Romanticism, Ecological Poetics, Environmental Consciousness.

Paper ID: T2-126
Paper Title: Humidity's Poetics: Air and Atmosphere in the Poetic Imagination of South Asia
Researchers: Md Mohaimin Uz Zaman Mahib, Student, Metropolitan University, Bangladesh
Farjana Rahman Shathi, student, Metropolitan University, Bangladesh

Abstract: This paper argues that South Asian poetry treats air not simply as weather but as something that shapes mood, sound, and social experience. Focusing on humidity, we show how moist air influences diction, rhythm, pacing, and address in Bangla, Hindi, and Urdu verse. Fog, smog, dust, and smoke are also read as "aerosol atmospheres" that block vision and shift ethical attention toward care, health, and justice. To study this, we introduce a method called Hygro-Aerosolic Poetics (HAP), which combines close reading with a sensory wordlist, breath-based rhythm cues (line length, pauses, commas), and short notes on monsoon and winter haze in Dhaka, Delhi, and Karachi. The corpus includes Tagore's Borsa (monsoon) songs, Jibanananda Das, Shakti Chattopadhyay, Kedarnath Singh, Gulzar, Dilruba Ahmed, and Abul Hasan. Short quotations are used to highlight form rather than build a long anthology. Translation checks show how small choices like "mist" versus "smog," "damp" versus "humid" change mood and meaning. Findings show three patterns: (1) humidity links with intimacy and slowed breath, (2) fog/smog produce uncertainty and muffled tones and (3) aerosol poems use "breathability" as an ethical register tied to urban precarity. The study offers a clear framework, a teaching mini-anthology and translation guidelines for air-related terms.
Keywords: Aerosols, Ecopoetics, Hygro-Aerosolic Poetics, Prosody, South Asian Poetry

Paper ID: T2-151
Paper Title: Fluid Grief: A Hydro-Feminist Reading of Solastalgia in Titas Ekti Nadir Naam
Researcher: Ohona Anjum Jui, Student, Department of English, Leading University, Bangladesh

Abstract: This paper seeks to show a hydro-feminist analysis of solastalgia, meaning the distress caused by environmental change to one's home environment in Adwaita Mallabarman's timeless classic, Titas Ekti Nadir Naam (A River Named Titas). Moving beyond conventional ecocritical approaches, this study argues that the novel intricately weaves the ecological degradation of the River Titas with the socio-cultural and psychological dispossession of the Malo fishing community women. By employing a hydro-feminist lens, which posits a fundamental, often spiritual, connection between water systems and female corporeality, agency, and knowledge, this paper examines how the river is not merely a backdrop but a central, agential character whose life force is symbiotically linked to the women. The analysis will trace the parallel "flows" and "ebbs" of the river's vitality and the women's life trajectories. It will investigate how the river's gradual silting and death induces a profound state of solastalgia, a gendered, slow-burning grief for a lost present, manifesting as cultural dislocation, fractured identities, and the erosion of matrilineal memory. Ultimately, this paper contends that Mallabarman's narrative presents a powerful, pre-theoretical articulation of hydro-feminist solastalgia, where the fate of the river and the fate of its women are inseparable, offering a critical framework for understanding the gendered dimensions of ecological loss in postcolonial South Asia.
Keywords: Ecology, Solastalgia, Memory, Feminism, Gender, Rivervtt

Paper ID: T3-102
Paper Title: Exile, Memory and Planetary Futures: Reading the Andamans in The Miraculous True History of Nomi Ali
Researcher: Dr. Somsuvra Midya, Assistant Professor, Calcutta Girls' College (Affiliated to University of Calcutta), India

Abstract: This paper reads Uzma Aslam Khan's The Miraculous True History of Nomi Ali (2019) through the lens of planetary memory, situating the Andaman Islands as both a carceral and ecological archive of global histories. Set during the World War II, the novel portrays the islands as a contact zone where imperial mobility, forced displacement and environmental transformation converge. By focusing on the experiences of prisoners, indentured labourers and colonized subjects, Khan dramatizes how personal and collective memories of migration, incarceration and exile intersect with the more-than-human histories of the archipelago. Framing the novel within planetary memory allows a conceptual scaling that moves beyond national histories of anti-colonial struggle to place the Andamans in a wider planetary imaginary. In this broader frame, the narrative shows how colonial infrastructures of mobility, prison ships, wartime displacements and extractive regimes prefigure contemporary forms of ecological vulnerability and climate precarity. At the same time, its attention to intimate acts of remembrance and survival challenges the way Anthropocene discourse often treats experiences as uniform, instead showing how global crises are tied to local traumas and exposing the uneven distribution of human and environmental violence. This study primarily draws on Pierre Nora's "sites of memory", Ursula Heise's "eco-cosmopolitanism", Rob Nixon's "slow violence" and Timothy Clark's "scalar misalignments" to examine how the novel links the microhistories of imprisonment and displacement in the Andamans with larger planetary imaginaries of ecological precarity and survival. By reading The Miraculous True History of Nomi Ali as both ecological and historical, this paper argues that Khan redefines memory as simultaneously particular and planetary. This way, the Andaman Islands emerge as a heterotopic site in Foucault's sense, where the legacies of imperial violence and forced migration intersect with fragile ecologies, offering a powerful imaginative resource for confronting contemporary planetary crises.
Keywords: Anthropocene, Archipelagic Studies, Colonial Violence, Ecocriticism, Planetary Memory

Constellation Session 14
Theme: Planetary Imaginaries in Global Literature: Memory, Mobility and Transnational Dialogues
Session Chair: Ayan Chatterjee, Assistant Professor and Guest Faculty, Department of Comparative Literature, Jadavpur University

Paper ID: T3-107
Paper Title: Cartographies of the Submerged: Amitav Ghosh and the Littoral Planetary Imaginary
Researcher: Dr Md Samiul Azim, Assistant Professor, Department of English, Gazole Mahavidyalaya Gazole, Malda, West Bengal

Abstract: The burgeoning discourse of the Anthropocene has exposed the limitations of terrestrial paradigms for conceptualizing planetary crisis. While theories of sites of memory and slow violence provide critical tools for understanding land-based histories of dispossession, they often falter before the fluid, dynamic, and submerging spaces of the littoral - the coastal zones where rising seas and intensifying cyclones actively erase the very ground of history. This article confronts this theoretical impasse by arguing that the fiction of Amitav Ghosh constructs a sophisticated "littoral planetary imaginary" that recalibrates our understanding of memory, belonging, and crisis. Moving beyond a mere thematic analysis of ecological concerns, this study posits that Ghosh's narrative architecture itself in works such as The Hungry Tide, the Ibis Trilogy, and *Gun Island* is fundamentally shaped by the tidalectic rhythms of the Sundarbans and the Indian Ocean. Employing a framework synthesizing Elizabeth DeLoughrey's "tidalectics" and Rob Nixon's "slow violence," this article performs a close literary cartography of Ghosh's worlds. Our analysis reveals that Ghosh re-imagines the mangrove forest not as a passive setting but as an agential archive, its roots suturing layered histories of human and non-human struggle. Similarly, the ocean in the

Ibis Trilogy emerges as a pre-national, connective space that subverts land-based sovereignties. The central argument is that Ghosh's work displaces the solidity of the nation-state with the fluidity of the littoral as the primary locus for a viable planetary consciousness. The significance of this intervention lies in its provision of an alternative epistemology for the Anthropocene, one that privileges adaptation, entanglement, and a more-than-human sense of time, offering a crucial narrative strategy for grappling with an increasingly submerged future.

Keywords: Amitav Ghosh, Anthropocene, Indian Ocean Studies, Littoral Planetary Imaginary, Slow Violence, Tidalectics

PaperID:T3-109

Paper Title: Autobiographical Memory and the Trauma of Partition: Urdu Narratives of 1947

Researcher: Dr. Almas Khanum, Associate Professor, Department of Urdu, Government College University Lahore, Pakistan

Abstract: Among the many migrations that have scarred the map of the world, the Partition of the Indian Subcontinent stands out as one of the most tragic. The migration that accompanied the Partition of 1947 left behind wounds that festered into permanent scars. The 1947 Partition of India had a profound impact on Urdu literature, and writers and poets vibrantly portrayed the human suffering and dislocation in their works. Urdu travelogues, short stories, novels, and poetry reflect experiences of migration, loss, social upheaval, and emotional trauma. This paper examines the role of autobiographical memory in representing the trauma of the 1947 Partition in Urdu literature, with a focus on notable autobiographical texts such as Azadi ke Charagh by Mashkoor Hussain Yaad, Patjhar ki Awaz by Qurratulain Hyder, and Chiragon Ka Dhuwann by Intizar Hussain. These works provide vibrant accounts of displacement, communal violence, loss, and identity reconstruction, reflecting both individual and collective experiences of migration. The study explores how these autobiographies navigate the complex intersections of memory, mobility, and transgenerational trauma, highlighting how personal recollections become instruments for documenting historical events while shaping cultural consciousness. By analyzing narrative structures, linguistic strategies, emotive imagery, and chronological frameworks, the paper demonstrates how Urdu autobiographical literature preserves memory while engaging readers in ethical and reflective dialogues across generations and diasporic communities. Furthermore, these narratives reveal the psychological and social consequences of Partition, illustrating how trauma, nostalgia, and resilience are intertwined in literary form. The paper situates these works within broader frameworks of global literary discourse and planetary imaginaries, showing how Partition narratives transcend national boundaries and contribute to transnational understanding of human experience, migration, and cultural change. By foregrounding Urdu autobiographies, this research underscores their significance not only as historical documentation but also as a medium for imagining inclusive, reflective, and ethical futures.

Keywords: Urdu Literature, Displacement, Human Resilience, Urdu Narrative, Migration, Cultural Experiences

Paper ID: T3-115

Paper Title: Space as a Site of Identity Formation: A Study of Anita Desai's Fire on the Mountain.

Researchers: Ashwinvarsha J K, Research Scholar, M.V. Muthiah Government Arts College for Women, Dindigul (affiliated to Mother Teresa Women's University, Kodaikanal), Tamilnadu, India
Dr. M. Rajaram, Principal, Associate Professor, Government Arts and Science College, Natham, Dindigul, India

Abstract: Spatial narrative is a literary approach that emphasizes the pivotal role of space or place in shaping the events and identities of characters within a narrative. In this context, space refers to geographical locations that exert a profound influence on the incidents that unfold. The space, whether urban or rural, is an active force that shapes the identity of individuals and communities, plays a crucial role in determining their experiences, perceptions, and understanding of themselves and their surroundings. The urban space is known for development and civilization but the literary space focus on the individuals' experiences. The rural space is known for landscapes, cultural values and natural life. This Paper focuses on the space and identity in Anita Desai's novel, Fire on the Mountain (1977). This novel is set in the mountainous region of Kasauli. The urban and rural spaces serve as the backdrop for the characters' quest for identity. The novel's protagonist, Nanda Kaul, along with her granddaughter Raka, relocates to Kasauli, each carrying their own distinct experiences and traumas. Kasauli exerts a profound influence on their past experiences and memories, shaping their identities in complex and nuanced ways. Nanda's memories are idealized,

and shaped by her physical environment, while Raka's memories are raw and unflinching, reflecting her traumatic experiences. The contrast between their memories shows the complex and subjective nature of memory, where truth and fabrication blur. The mountainous region, offers a new perspective that memories are not just recollections of the past, but are also influenced by the surroundings in which they are formed. This paper examines how the spatial narrative in this novel will influences the characters' understanding of themselves and their place within the world, highlighting the intricate relationships between space, identity, and human experience.

Keywords: Identity, Memory, Rural, Space, Trauma, Urban

Paper ID: T3-120

Paper Title: Carceral Memories and Crisis Temporalities in Ernest J. Gaines's Fiction: From Plantation to Planetary Imaginaries

Researchers: Barja Islam, Graduate Teaching Assistant, Department of English, University of Louisiana at Lafayette, United States;
M. Ashiqur Rahaman Sourav, Lecturer, Department of English, Green University of Bangladesh

Abstract: Ernest J. Gaines, a major African American novelist of the U.S. South, is renowned for depicting Black life in rural Louisiana shaped by the legacies of slavery and Jim Crow oppression. Focusing on Of Love and Dust (1967) and A Lesson Before Dying (1993), this paper examines how the afterlives of slavery endure within planetary geographies of racial capitalism while generating transnational imaginaries of justice, dignity, and resistance. Through close textual analysis and a comparative methodology, Gaines's fiction is situated within theoretical frameworks drawn from Saidiya Hartman's notion of the afterlives of slavery, Christina Sharpe's wake work, Derrida's hauntology, and Du Bois's double consciousness. The paper argues that Gaines reimagines Louisiana's racial landscapes as planetary sites of historical haunting and resistance, where local struggles against Jim Crow reverberate across global geographies of colonial violence. Characters such as Marcus Payne and Jefferson embody a crisis temporality, suspended between past and present, where slavery's trauma collapses into modernity. The analysis shows how spaces like the plantation, courthouse, schoolhouse, and prison function as sites of memory and waste, revealing continuities between racial extraction and juridical exclusion. Yet Gaines's texts resist closure: Jefferson's transformation before execution and Marcus Payne's defiant gestures points toward speculative futures in which dignity, agency, and survival are reimagined against structures of dehumanization. By placing Gaines's Louisiana in dialogue with Global South literatures of incarceration and resistance, this study positions African American regional fiction as a planetary archive that resonates with global patterns of colonial extraction, postcolonial carcerality, and decolonial renewal. Ultimately, Gaines's work participates in transnational dialogues on colonial violence and planetary justice, offering critical resources for imagining futures of repair.

Keywords: Afterlives of Slavery, Carceral Geographies, Crisis Temporalities, Planetary Imaginaries, Speculative Futures, Transnational Memory

Paper ID: T3-126

Paper Title: The Ecology of Care: Interspecies Empathy and Planetary Repair in Yan Lianke's The Years, Months, Days.

Researcher: Dr. Kriti Kuthiala Kalia, Sr. Assistant Professor, PG Department of English, DAV College, Chandigarh, India

Abstract: This paper seeks to analyze Yan Lianke's novella "The Years, Months, Days" (originally published in 1997; English translation by Carlos Rojas published in 2017) as an ecological allegory of interspecies empathy and planetary repair. An old man decides to stay behind in the deserted, drought-stricken rural land of Balou Mountains to nurture a single stalk of corn; his only living companion in this wasteland is a blind dog. Amidst the perplexing patterns of "time…baked into ash" and the ubiquitous decay of life, his efforts to keep the stalk, including innovative strategies like using urine, sweat, and chewed kernels of corn as fertilizers, become crucially symbiotic for his own sustenance in the arid land. Employing Donna Haraway's concepts of "making kin" and "response-ability" (2016), the research examines how his responsive care and sacrifice lead to a shared communion of understanding and compassion amongst the human, animal, and plant. Further, the paper integrates insights from Cognitive Ethology to understand how the anthropocentric agency is subverted to acknowledge and appreciate non-human sentience. The fruition of this multispecies dependence results in the stalk surviving by consuming the

witting human, thus transforming the old man's perseverance into a cosmic act of planetary repair, replete with the spirit of David Abram's idea of "more-than-human"(1996). In a momentous display of ecological endurance, the site of waste transforms into a site of possibility - the corn survives at the cost of the human, to nurture the humans who return to the village; the ideal, cyclical balance between planetary continuity and human temporality seems to be restored, but its sustenance remains rooted in the ability to comprehend the relevance of cross-species alliance.
Keywords: Interspecies Empathy, Response- Ability, Cognitive Ethology, More-than-Human, Planetary Repair, Ecological Allegory

Constellation Session 15
Theme: Planetary Imaginaries in Global Literature: Memory, Mobility and Transnational Dialogues
Session Chair: Dr. Supala Pandiarajan, Associate Professor of English, Head-in-charge, Department of Women Studies, University of Madras

Paper ID: T3-128
Paper Title: Reading the City as a Site of Memory and Waste: Memoryscapes in Kamila Shamsie's Kartography
Researchers: Dr Melba Sabu, Research Scholar, Christ University, Bengaluru, India
Dr Nayana George, Assistant Professor, Christ University, Bengaluru, India

Abstract: This paper reads the city as a site constructed and sustained through memory, as depicted in Kamila Shamsie's Kartography (2014), where individuals seek solace in "memoryscaping" their beloved Karachi amid a violent socio-political climate. Drawing on Susan Morrison's concept of metaphoric waste, the study examines the forms of non-material waste generated by urban decay—wasted time, lost relationships, forgotten histories, and discarded memories that linger as emotional residue. It argues that the destruction of the city produces not only physical ruins but also an accumulation of mnemonic and affective waste, as lives, attachments, and identities are rendered obsolete or erased. Employing Toby Butler's notion of the memoryscape, the paper explores how abstract recollections reconstruct the city through acts of remembrance, transforming absence into presence. Shamsie's narrative captures the tension between remembering and forgetting, where new maps overwrite older, intimate geographies. Through a close reading of Kartography, this paper reveals how Shamsie transforms Karachi's ruins into a living archive of waste and memory—where loss becomes a mode of preservation, and remembering a form of resistance against the disposability of both space and emotion.
Keywords: Emotional Geography, Memoryscape, Metaphorical Waste, Urban Studies

Paper ID: T3-137
Paper Title: Deciphering Anaya's Devil Deer: A Site of Memory and Unpredictable Future
Researcher: Touhida Sultana, Assistant Professor, Department of English, Leading University, Sylhet, Bangladesh

Abstract: Rudolfo Anaya's short story *Devil Deer* (1977), with the subtheme Sites of Memory/Waste under the theme 3 Planetary Imaginaries in Global Literature: Memory, Mobility, and Transnational Dialogues, embellishes an unforgettable meeting between a young man and a deformed mountain deer, dramatising a confrontation of innocence, violence, and memory within the New Mexican landscape. Re-read it through the framework of "sites of memory/waste," it is an introspection on how landscapes disfigured by Manhattan Projects of forming nuclear weapons, cultural, and ecological histories preserve touches of trauma. The dying defaced deer embodies a representational "ruin," recollecting Pierre Nora's notion of "*lieux de mémoire*" as spaces. It embraces unfathomable historical and ethical significance and grows into part of a wider planetary imaginary about humans' correlation with violence, existence, and responsibilities. Concurrently, the man's encounter with pain focuses Rob Nixon's idea of "slow violence," as the ecosphere transports the unseen burden of human negligence and brutality. Anaya transmutes the deer stalking ground—an apparently ordinary rustic site—into a memorial landscape that portrays loss, damage and ethical awakening. The deer's deformed figure signals toward a planetary imaginary in which nuclear waste, cultural memory, and psychic survival interlink. It echoes the entrapment of both the deer and human conscience. By placing *Devil Deer* within dialogues of memory, violence, and environmental afterlives, this research article claims that Anaya visualizes the native land not only as a local site but as part of a greater planetary ecology of memory, where literature reprocesses waste and wounds into lasting images of survival and shared

responsibilities of mankind.
Keywords: Deer, Deformity, Ecology, Memory, nuclear weapon, Slow Violence

Paper ID: T3-138
Paper Title: Deserted Landscapes, Living Memories: Women, Ghost Villages, and Eco-Philosophy in Uttarakhand
Researchers: Gayatri Berry, Assistant Professor (Guest Faculty), Daulat Ram College, University of Delhi, India
Dr. Devender Singh, Associate Professor, Department of English, University of Delhi, India

Abstract: This paper explores how women-led environmental movements in Uttarakhand have shaped an indigenous environmental philosophy that resists both ecological degradation and socio-economic marginalisation. Through textual analysis of Swati Melkani's poetry anthology Pahaad ki Partein *(The Layers of the Mountains)* and M Joshi Himani's short story collection *Vo Ladki Gaav Ki (That Village Girl)*, the study examines how gendered experiences of ecological and economic loss are inscribed in the literary and cultural fabric of the region. The paper also employs GIS to map the climate changes in the region to connect the literary experiences with the geographical data. Uttarakhand's history of political marginalisation and underdevelopment have led to the rise of 'ghost villages;' rural settlements emptied by mass out-migration, often leaving behind women to manage fractured economies and environments. In this context, the paper underscores how grassroots women's movements, such as the Chipko Andolan, have not only resisted deforestation and displacement but have also articulated a holistic environmental philosophy rooted in care, reciprocity, and embodied ecological knowledge. The poetic voice in Melkani's work and elegiac tone in Joshi's work become a site of memory where the silenced landscapes of the Anthropocene intersect with women's lived realities, voicing both grief and resistance. By engaging with local cosmologies that revere forests, rivers, and land as kin, the paper traces how women's ecological agency is both spiritual and political, challenging extractive development models. Ultimately, the study argues that the environmental ethics emerging from women's planetary imaginaries in Uttarakhand offer a crucial decolonial framework for rethinking sustainability, not as a technocratic goal, but as a lived philosophy grounded in place, memory, and collective survival.
Keywords: Digital Humanities, Gender, Migration, Mobility, Planetary Imaginaries, Resistance

Paper ID: T3-141
Paper Title: Domestic Space in the Time of Crisis: A Reading of Namita Gokhale's *The Blind Matriarch*
Researchers: Rumana Parvin, Research Scholar, Department of Humanities & Social Sciences, Indian Institute of Engineering Science and Technology, Shibpur, Howrah, West Bengal, India
Dr. Averi Mukhopadhyay, Assistant Professor, Department of Humanities & Social Sciences, Indian Institute of Engineering Science and Technology, Shibpur, Howrah, West Bengal, India

Abstract: In times of crisis, the home often transcends its role as a physical shelter, where personal histories and collective traumas converge with ecological rhythms. Namita Gokhale's *The Blind Matriarch* (2021) reimagines the domestic space during the COVID-19 pandemic as a site of memory where remnants of the past are reactivated in the present. The family home, inhabited by *the blind matriarch* Matangi-Ma and her kin, becomes an archive of residual memories that embody decay and renewal. This paper draws on Pierre Nora's concept of *lieux de memoire* ("sites of memory") to provide a compelling framework where traces of the past coexist with the detritus of crisis. The pandemic acts as a temporal rupture and exposes the fragility of modern existence, compelling the characters to confront the "waste" of memory that accumulates in physical spaces and within the self. Much like the ruins, factories, or garbage dumps that Nora describes as cultural archives of the past, the domestic interiors in Gokhale's novel bear witness to the slow sedimentation of memory. The paper redefines domestic sphere and natural environment as repositories of memory and waste and how it becomes a symbol of endurance amid ruin. In the stillness of lockdown, nature infiltrates the human domain and evokes both continuity and loss. As the external world collapses under fear and isolation, the household evolves into a protected landscape. Furthermore, Gokhale's narrative reconfigures the home as a palimpsest of lived experience. Ultimately, the paper suggests how forgotten spaces and discarded emotions can acquire new significance and transform decay into continuity and confinement into remembrance.
Keywords: Domestic Space, Decay, Memory, Nature, Sites, Waste

Paper ID: T3-144
Paper Title: Visualizing Sites of Memory and Waste in Extractive Industries through Graphic Narrative
Researchers: Harinisha M, Research Scholar, School of Social Sciences and Languages, Vellore Institute of Technology, Vellore, Tamil Nadu, India
Dr. Rajalekshmi K, Assistant Professor Grade 1, School of Social Sciences and Languages, Vellore Institute of Technology, Vellore, Tamil Nadu, India

Abstract: Kate Beaton's graphic memoir *Ducks: Two Years in the Oil Sands* (2022) is told from the perspective of a young woman (Beaton) who leaves home in Cape Breton to earn a livelihood in the oil camps. The graphic narrative documents the entanglement of human lives with the infrastructures of energy extraction by rendering visible both the material and mnemonic memory residues of the oil sands industry. This paper argues using the framework of energy humanities to examine how Beaton's graphic memoir highlights the oil sands as a site where waste and memory converge/intersect. Waste is not only environmental debris and fragments but also the emotional and bodily exhaustion of migrant labourers whose experiences are erased in dominant narratives of industrial progress. Memory, portrayed through graphic form, resists this erasure by the chronicle recording of exploitation, displacement, and ecological damage. The paper argues how Beaton transforms personal testimony into a critique of extractive capitalism, using the visual form of the graphic narrative to highlight the overlooked problems of extractive modernity. Through visual panels and recurring motifs of toxicity and fatigue, the narrative embodies how energy economies generate sites of waste/memory, leaving workers and landscapes alike as disposable. By foregrounding waste as both material surplus and cultural remainder, the paper argues against the ideological frameworks that normalize extraction as inevitable. This paper argues that the graphic narrative *Ducks: Two Years in the Oil Sands* situates itself within the global discourses of energy justice, showing how graphic life writing functions as an archive of what extractive capitalism seeks to conceal. The memoir compels readers to confront the afterlives of energy production as a critical lived memory, etched in the bodies of workers and the scars of the environment. The paper thus argues how energy production produces sites of memory/waste, leaving workers and environments treated as expendable.
Keywords: Energy Humanities, Energy Justice, Environmental Degradation, Industrial Waste, Labour Fatigue, Memoir

Constellation Session 16
Theme: Planetary Imaginaries in Global Literature: Memory, Mobility and Transnational Dialogues
Session Chair: Dr Prem Prasad Poudel, Assistant Professor, Tribhuvan University, Nepal

Paper ID: T3-156
Paper Title: South Asian English in a Globalizing World: Morphological Ecologies, Semiotic Worlds, and Mediatized Innovations
Researchers: Dr. Bairam Khan, Senior Lecturer, Vanderbilt University, 245 Buttrick Hall, Nashville, TN 37240, United States
Dr. Mohammad Asad, Assistant Professor, Department of English, Lalit Narayan University, Darbhanga, Bihar, India

Abstract: In World Englishes, South Asian English stands out for its remarkable productivity and originality in compounding and hybridization, producing forms such as batchmate, gully cricket, chaiwala, prepone, non-veg, and talibanization. This paper presents a structural ecology of such items, arguing that South Asian English constitutes a dynamic morphological environment where new linguistic "species" are continually generated to map, mediate, and contest social realities. Using a systematically organized corpus, we reveal how these items cluster around core domains, education, space, food, law, media, and the politics, each encoding unique semiotic and pragmatic worlds unavailable to standardized English. The presentation draws from linguistic ecology, morphology, and semiotic analysis, showing that these lexical borrowing are in fact acts of world-building: scripting realities, identities, and conversational possibilities that are deeply local but globally consequential. It further theorizes structural mediatization, the process by which digital media and pop culture facilitate rapid lexical-morphological innovation,

visible in forms like chutneyfication. The paper argues for recognizing such compound and hybrid structures not as peripheral, but as central instances of linguistic creativity and as boundary markers in the global negotiation of English.

Keywords: South Asian English, World Englishes, Morphological Ecology, Linguistic Creativity, Structural Innovation, Compounding, Hybridization, Semiotics Mediatization, Digital Linguistics, Lexical Borrowing, Language Contact

Paper ID: T3-171
Paper Title: The Digital Desh: Social Media and the Construction of Transnational Identity for Second-Generation Indian Americans
Researchers: Arunkumar V N, Assistant Professor, Department of Mass Communication, Amrita School of Arts Humanities and Commerce, Coimbatore, Amrita Vishwa Vidyapeetham, India
Agna S Nath, Faculty Associate, Department of Mass Communication, Amrita School of Arts Humanities and Commerce, Coimbatore, Amrita Vishwa Vidyapeetham, India
Mahesh Vennekkode Mohandas, Research Scholar, Department of Ocean Engineering and Marine Sciences, College of Engineering and Science, Florida Institute of Technology, 150 W. University Blvd., Melbourne, FL 32901, USA

Abstract: This paper investigates the construction of a “digital desh” (homeland) by second-generation Indian Americans on Instagram and TikTok. It argues these platforms function as a “third space” for crafting a fluid, transnational identity that challenges binary notions of belonging. The study employs a mixed-method digital ethnography, combining qualitative content analysis with critical discourse analysis. Preliminary data collection has centered on a curated corpus of 150+ posts from prominent creators and community pages (e.g., @BrownGirlMagazine, @kulturekhan) and viral hashtags like #ABCD, #BrownTikTok, and #FarmersProtest. This data captures diverse performative strategies: “Get Ready With Me” videos blending Western and South Asian attire, political explainers on Indian elections using pop-culture memes, and comedic skits navigating generational cultural clashes, all predominantly using Hinglish. Initial findings reveal three key processes: 1) Aesthetic Curation, where users employ specific filters and sounds to signal a hybrid “Desi-cool” identity; 2) Transnational Dialogue, where global diaspora members co-create narratives on issues like caste and climate change in India, fostering a sense of participatory citizenship from afar; and 3) Algorithmic Belonging, where platform recommender systems solidify this “digital desh” by clustering users into affinity-based subcultures. This research concludes that the "digital desh" is a pivotal planetary imaginary—a new world born from digital mobility where belonging is not inherited but actively built, fundamentally reshaping diasporic identity in the 21st century.

Keywords: Digital Diaspora, Digital Ethnography, Indian Americans, Planetary Imaginaries, Transnational Identity

Paper ID: T3-174
Paper Title: Postmemory and the Ecopoetics of Exile in the Works of Tsering Wangmo Dhompa
Researchers: Angel Chaudhary, Research Scholar, Department of English, MEOFL, Hemvati Nandan Bahuguna Garhwal University, Srinagar, Uttarakhand, India

Abstract: Tsering Wangmo Dhompa, the first Tibetan woman poet to be published in English, crafts a deeply introspective narrative of exile and belonging, mediated initially by her late mother’s stories, rituals, and memories. Born in exile and raised in India, Nepal and the West, Dhompa's poetry (*Rules of the House, 2002; In the Absent Everyday*, 2005) and memoir (*A Home in Tibet*, 2013) demonstrate how her inherited homeland exists initially as an archive of maternal memory and an imaginative and emotional geography sustained by storytelling. When Dhompa finally travels to Tibet, this landscape of the imagination collides with the altered reality of a homeland transformed by political occupation, modernisation, and environmental degradation. This paper explores how Dhompa’s writing negotiates the interconnected themes of exile, memory, and homeland through an eco-spiritual lens. Drawing on Marianne Hirsch’s concept of postmemory, Edward Said’s reflections on exile and ecocritical insights into sacred landscapes, the paper argues that Dhompa actively reconstructs homeland not as a fixed physical territory but as a moral and ecological consciousness. Her evocation of Tibetan spirituality, the interdependence between the human and non-human worlds, and the reverence for mountains, rivers, and monasteries establish an ecology of

remembrance where the natural world becomes a repository of ancestral presence. Through fragmented poetic forms, hybrid linguistic registers, and memoiristic self-reflection, Dhompa transforms displacement into a spiritual practice of remembering. Ultimately, this paper contends that Dhompa's vision redefines home not as a destination, but as an ongoing ethical engagement with memory, landscape, and ecology. Her writing thus transforms exile into a potent mode of ecological and cultural preservation, asserting that the homeland endures through the continuous act of remembering and reimagining in language.

Keywords: Belonging, Cultural Memory, Diaspora, Environmental Consciousness, Homeland, Spirituality

Paper ID: T3-201

Paper Title: Cultural Foundation of Climate Change: Re-Examining Planetary Dilemma in Garrett Hardin's "*The Tragedy of the Commons*"

Researchers: Taiwo Akanbi Olaiya, Head of Department & Professor of Public Administration, Department of Public Administration, Obafemi Awolowo University, Ile-Ife, Nigeria
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Banna Sawaneh, Associate Professor, Dean of School of Business and Public Administration, University of The Gambia, The Gambia
Bisola Victor Owojori-Olaiya, Research Candidate, Department of Geography, University of Ibadan, Nigeria

Abstract: This paper argues that the global response to the climate crisis remains principally fixated on technical and scientific solutions, a strategy presciently diagnosed as futile by Garrett Hardin in his 1968 seminal essay, "*The Tragedy of the Commons*". While the planetary dilemma has evolved from Hardin's Malthusian focus on overpopulation to the contemporary threat of a sixth mass extinction, his central thesis that problems with a cultural and moral core have no technical remedy remains profoundly relevant. This study contends that the seemingly intractable search for solution to the worsening climate change crisis amidst remorseless exploitations of the planetary commons is not a failure of technology, but a failure of culture. Nonetheless, the analysis moves beyond Hardin's subject to harness his conclusion, using it as a lens to examine the entrenched cultural attitudes that perpetuate and worsens the climate crisis. It will critically dissect extant literature on normative excesses: the culture of capitalism and its mandate for infinite growth; the culture of anthropogenic supremacy driving habitat destruction; the culture of gluttonous consumption and ostentatious waste; the culture of individual freedom trumping communal responsibility; the culture of megalomaniac industrialisation and its attendant iniquities, inequalities, and pollution; colonial mindset paraded as globalisation, modernity, and apostasy leading to monoculture of food/idea chains and killing the inherent stability in biodiversity, among others. The paper concludes that techno-fixes, however seductive, are mere palliatives against the symptoms. The underlying malignancy that lays the foundations to climate crisis, such as a cultural bedrock of habitual excesses, needless competition, and wanton greed, will continue to render technical solutions forlornly inadequate against the disease. A genuine solution demands recognition of necessity and nothing less than a fundamental, and undoubtedly uncomfortable, relinquishing of the mindless excesses and restoration of the disappearing human morality about the climate.

Keywords: Tragedy of the Commons, Climate Change, Cultural Norms, Technical Solutions, Environmental Ethics, Planetary Crisis

Paper ID: T3-208

Paper Title: Speculative Planetarity: Climate Futures and Transnational Ethics in *The Ministry for the Future* and *Parable of the Sower*

Researchers: Dr. Shakira Khatoon, Assistant Professor, Department of English, Women's College, Aligarh Muslim University, Aligarh, UP, India

Abstract: In the face of accelerating climate crises, speculative fiction has emerged as a vital space for imagining planetary futures and interrogating ethical responsibilities beyond the nation-state. This paper examines how Kim Stanley Robinson's *The Ministry for the Future* (2020) and Octavia E. Butler's *Parable of the Sower* (1993) construct contrasting yet complementary visions of speculative planetarity—a mode of imagining the planet as an interconnected, ethically charged space. Robinson's novel envisions a future shaped by global governance,

technological intervention, and institutional ethics, presenting a top-down model of transnational cooperation in response to climate catastrophe. Butler, by contrast, offers a bottom-up vision, emphasizing personal moral agency, community resilience, and adaptive ethical frameworks through her protagonist's Earthseed philosophy. Bringing these texts into dialogue, the paper explores how speculative fiction articulates transnational ethics at both systemic and grassroots levels. Drawing on theoretical perspectives from planetary humanities and environmental ethics, it argues that these narratives expand our understanding of planetary belonging and responsibility by moving beyond the limits of national frameworks. Ultimately, the paper highlights how speculative fiction enables critical reflection on the ethical, political, and imaginative challenges of living in the Anthropocene, revealing the intertwined necessity of institutional action and ethical transformation in shaping planetary futures.

Keywords: Anthropocene, Environmental Ethics, Global Justice, Grassroots Communities, Literary Futures, Mobility

Constellation Session 17
Theme: Planetary Imaginaries in Global Literature: Memory, Mobility and Transnational Dialogues
Session Chair: Dr. V. Srividhya, Associate Professor, Department of English, National College Autonomous, Madras University, Tamil Nadu, India

Paper ID: T3-209

Paper Title: Floral Cartographies in *Aiṅkuṟunūṟu* and *Puṟanāṉūṟu*: Indigenous Ecologies and Environmental Imaginaries

Researchers: Jaishmitha Riny R, Research Scholar, Department of English and Cultural Studies, Christ University, Bangalore, India
Dr. Sreelatha R, Associate Professor, Department of English and Cultural Studies, Christ University, Bangalore, India

Abstract: This study aims to advance the non-Western theoretical approaches to environmental thought, comprehend the embodied, multisensory ecological knowledge of the Sangam settlements, and analyzes the integration of plants, sensory perception, and landscape interactions through the framework of Sensory *Oikos*. The analysis undertaken combines Nirmal Selvamony's Integrative *Oikos* with Tuan's phenomenological geography to examine the sustainable human–environment relationships. The study develops Sensory *Oikos*, a conceptual framework that centers on the sacred kinship and sensory experience as fundamental to ecological praxis. In addition, this paper explores how the Sangam civilization engaged with plants and flora, which functioned as sensory guides for navigation, seasonal as well as spatial markers, and ritualized interactions with landscapes, which encoded an embodied ecological literacy during the Sangam period. When Sensory *Oikos* is applied to *Aiṅkuṟunūṟu* and *Puṟanāṉūṟu*, it facilitates the comprehension of floral cartography, challenges conventional spatial representations and rigid boundaries, and fosters a bioregional, ecocentric understanding of place; in doing so, the indigenous ecological knowledge system of the Sangam era contributes to ecocritical scholarship by introducing floral cartography as a method of reimagining space, challenging homogeneous cartographic traditions, thereby decentring anthropocentric spatial perceptions and promoting pluralistic and embodied modes of living. It offers a framework for decoding the ancient Sangam literature and demonstrating the relevance of premodern indigenous ecological wisdom to contemporary debates on human–environment relations in the Anthropocene, highlighting indigenous approaches to planetary stewardship and future sustainability.

Keywords: Sensory Oikos, Integrative Oikos, Floral Cartography, Indigenous Ecological Knowledge, Sangam Literature

Paper ID: T3-213

Paper Title: When Future Remembers: Speculative Memory and Planetary Governance Imaginaries in South Asian Climate Fiction

Researchers: Ms. Shreyosy Maiti, Independent Scholar
Dr. Rajesh Bharvad, Associate Professor, Dept. of English, Shri Govind Guru University, Godhra, India

Abstract: Climate change unsettles not only ecosystems but also the very temporal and political coordinates

through which societies imagine their futures. As governance falters in the face of crises unfolding across centuries and geographies, contemporary climate fiction from the Global South offers luminous, if unexpected, laboratories for reimagining planetary responsibilities. This paper examines how South Asian speculative short stories embed historical memory and subaltern archives into projected futures, generating what has been called speculative memory' in postcolonial science fiction- a narrative intelligence that entwines past violences with the imagination of planetary governance yet to come. Focusing on a few stories from Vandana Singh's *Ambiguity Machines: And Other Stories* (2018) and *Ecoceanic: Southern Flows* (2024), the paper investigates how these texts entwine colonial infrastructures, diasporic mobilities, indigenous knowledge, and planetary ecologies to reconfigure what governance can envision. The critical analysis develops a layered methodology that first identifies the invisibility of harm (Rob Nixon), then expands the temporal and spatial scale of analysis (Dipesh Chakrabarty), and finally examines how alternative imaginaries are articulated and stabilized (Jasanoff & Kim), exploring how speculative storyworlds redirect technocratic futures through submerged histories, extend governance logics to nonhuman archives, and latently chart post-state, oceanic political horizons. The paper combines comparative literary interpretation with conceptual analysis of governance formations, tracing how speculative memory crystallizes new modes of collective foresight. Ultimately, the paper contends that these narratives do not merely reflect governance dilemmas but catalyze alternative imaginaries, transforming deferred harms into sites of planetary deliberation.
Keywords: Archives, Climate Justice, Diasporic Futures, Literary Imaginaries, Narrative Temporality, Postcolonial Ecologies

Paper ID: T3-215
Paper Title: Blue like yours' *Transnational dialogues of vision, violence, and speculative futures*
Researchers: CIBI T R, PhD Research Scholar (Full-time), Department of English and Foreign Languages, Bharathiar University, Coimbatore, Tamilnadu, India
Dr. M. Ashitha Varghese, Assistant Professor, Department of English and Foreign Languages, Bharathiar University, Coimbatore, Tamilnadu, India

Abstract: At the intersection of corporeality and ethical speculation, the paper interrogates how literature prognosticates speculative futures of the human body through the entwined narratives of organ donation and necropolitics. While extant scholarship on biopolitics and transplantation ethics predominantly privileges and questions clinical and institutional frameworks, a gap persists in tracing how mid-twentieth-century literary imagination anticipated these bioethical anxieties through allegory, desire, and corporeal mythmaking. The research problem thus emerges from this omission: how do literary texts envisage bodily ownership, fragmentation, and perceptibility prior to the establishment of a biomedical lexicon adequate to such phenomena? Reading Octavio Paz's The Blue Bouquet (1958) and Toni Morrison's The Bluest Eye (1970) within a transnational and speculative paradigm, the study elucidates how both writers reconceptualize corporeal autonomy and moral accountability across divergent yet intersecting cartographies of power. The unnamed woman in Paz's narrative and Pecola Breedlove in Morrison's novel are rendered spectral figures of violated visibility whose bodies become sites of desire, dismemberment, and disposability, emblematic of a necropolitical order governing gendered and racialized existence. Drawing on Achille Mbembe's theorization of Necropolitics, the paper contends that the motif of the blue eye, literal in Paz and metaphoric in Morrison, operates as a speculative optic through which global hierarchies of desire and erasure are exposed. The blue thus becomes a chromatic cipher of uneven futurity, marking those bodies rendered simultaneously hyper-visible and expendable. By aligning early fictional representations on ocular dismemberment with current debates on organ commerce, digital identity, and corporeal rights, it contends that the conflation of organ donation with trafficking in these works is not merely a historical anxiety but a speculative warning about the commodification of life itself in emerging biomedical futures.
Keywords: Bodily Commodification, Corporeal Ethics, Global Literature, Organ Donation, Speculative Narratives, Transnational Memory

Paper ID: T3-216
Paper Title: Precarious Coexistence and Anthropocene Anxiety: Reading Premee Mohamed's We Speak Through the Mountain
Researchers: Subhasis Pal, Ph.D. Research Scholar, Department of English, Banaras Hindu University, India
Dr. Ashish Kumar Pathak, Assistant Professor, Department of English, Banaras Hindu University, India

Abstract: This paper scrutinizes Premee Mohamed's speculative fiction We Speak through the Mountain (2024) through the theoretical framework of Gothic Anthropocene studies to explore how climate fiction interrogates

planetary crisis, and reimagines justice and multispecies co-existence. The harrowing narrative depicts a futuristic post-apocalyptic world where Reid, a young adult infected with the fungal disease Cadastrulamyces, undertakes a perilous solo journey to Howse University—a technologically advanced dome facility that promises a cure, albeit to an elite, chosen few. We posit that Mohamed's work employs Gothic Anthropocene's master tropes—spectrality, monstrosity, and apocalypse—in a bid to examine how environmental and, by extension, social collapse creates what Rebecca Duncan terms "Capitalocene uncanny" conditions. Howse University functions as a preservation site embodying colonial "Cheap Nature strategies," hoarding medical treatments for the elite while maintaining systematic exclusion of infected populations. This medical apartheid represents what Duncan identifies as "strategic reactivation" of colonial power structures under the guise of humanitarian aid. The university's treatment protocol reveals institutional violence disguised as healing, with the cure functioning as neurochemical control, figuratively transforming patients almost into "bees listening to the queen." Reid's relationship with the Cadastrulamyces infection exemplifies Johan Höglund's analysis of "multispecies assemblages," where the human body becomes "neither human nor fungus but a multispecies, symbiotic hybrid." Drawing on Justin Edwards, Rune Graulund, and Johan Höglund, we study the protagonist Reid's journey through a post-collapse world where fungal infection becomes both parasitic threat and symbiotic identity marker. The text demonstrates how Gothic Anthropocene literature challenges anthropocentric approaches to environmental crisis by foregrounding what Anna Tsing calls "feral proliferations" that resist plantation-logic control systems. Reid's eventual rebellion, supported by cross-community solidarity, suggests that meaningful response to planetary crisis requires embracing rather than eliminating multispecies entanglements. This study, therefore, contributes towards the budding scholarship on how climate fiction deploys Gothic modes to re-envision forms of justice and co-existence peculiar to Anthropocene conditions.

Keywords: Apocalypse, Cli-Fi, Entanglement, Gothic, Speculative Future, Vulnerability

Paper ID: T3-219

Paper Title: Envisioning Alternative Futures: Heterotopia and Assemblage in Octavia E. Butler's *Parable of the Sower*

Researchers: Waquar Ahmad, Research Scholar, Dept. of HSS, National Institute of Technology Raipur, CG, India
Dr. Anil Manjhi, Assistant Professor, Dept. of HSS, National Institute of Technology Raipur, CG, India

Abstract: Speculative and alternative futures are imaginative approaches that challenge present assumptions by envisioning multiple possible societal, technological, and environmental trajectories. Instead of predicting outcomes, they provoke critical debate and open space for reimagining how the world might evolve under diverse conditions. Amid escalating environmental, social, and economic crises, exploring such futures is increasingly urgent. Octavia E. Butler's *Parable of the Sower* explores such a future and transcends typical dystopian frameworks. The research applies a qualitative methodology combining Foucault's heterotopia and Deleuze and Guattari's assemblage theory through close textual analysis of the theories and the novel, highlighting how speculative fiction models complex, relational futures. Central to this idea is an emphasis on mobility and transnational dialogue, examining how movement across fractured spaces like ruined neighborhoods, traveling communities, and emergent Earthseed settlements generates layered heterotopic zones where survival, community-building, and visionary imagination intersect. Heterotopia reveals how the novel destabilizes linear temporality and elevates marginalized epistemologies, presenting futures formed through negotiation, adaptation, and collective action across borders. Assemblage theory complements this by illustrating the interdependent relations among human, nonhuman, environmental, and social forces, showing futurity as produced through dynamic networks rather than isolated agency or determinism. This dual theoretical framework deepens understanding of how speculative narratives engage resilience and adaptability as collective agency in crisis response. By applying these lenses, the study contributes to conversations in speculative fiction, environmental humanities, and Afrofuturisms, demonstrating that spatial, relational, and transnational perspectives uncover the complex processes through which societies might imagine and build more sustainable, equitable worlds.

Keywords: Ecological Imagination, Indigenous Futurism, Relational Ontology, Spatial Politics, Survivance

Constellation Session 18
Theme: Planetary Imaginaries in Global Literature: Memory, Mobility and Transnational Dialogues
Session Chair: Dr. Sreetanwi Chakraborty, Assistant Professor Grade-III, Amity Institute of English Studies and Research, Amity University Kolkata

Paper ID: T3-224
Paper Title: Ecologies of Waste and Decolonial Futurity in Speculative Fiction from the Global South
Researcher: Sherin M Johnson, Research Scholar, Vellore Institute of Technology, India

Abstract: This paper examines how contemporary speculative fiction from the Global South reconfigures planetary imaginaries through the intertwined tropes of waste, technology, and decolonial futurity. Reading Shiv Ramdas' Domechild (India, 2013) alongside Chen Qiufan's *Waste Tide* (China, 2013; trans. 2019), the paper argues that both narratives envision waste as more than a byproduct of techno-capitalism, exposing the colonial and racial hierarchies embedded in global systems of extraction and discard. In Domechild, Ramdas imagines a bifurcated world, City and Sanctuary, where discarded bodies and data illuminate the persistence of colonial epistemes within postcolonial technoscience. In Waste Tide, Silicon Isle becomes a toxic landscape where labouring bodies and e-waste merge into transcorporeal assemblages that resist capitalist disposability. Drawing upon Marco Armiero's theorization of Wasteocene, this paper contends that these speculative fictions generate counter-planetary imaginaries that envision waste as a site of agency, resistance, and relational renewal. Through their portrayal of contaminated bodies and reconfigured environments, both novels propose decolonial futurities that challenge the extractive logic of modernity and imagine plural, sustainable worlds beyond the Anthropocene.
Keywords: Eco-Speculative Fiction, Waste, Decolonial Futurity, Wasteocene

Paper ID: T3-238
Paper Title: Arboreal Temporalities and Planetary Consciousness: Decentering the Human Subject in Richard Powers' *The Overstory*
Researcher: Aman Deep Singh, Assistant Professor, Department of Humanities and Social Sciences, Nirma University, India

Abstract: This study examines Richard Powers' novel *The Overstory* as a notable instance of environmental crisis fiction that addresses key themes of planetary imaginaries, memory, and transnational dialogues, in accordance with the principles of postcolonial ecocriticism and the environmental humanities. *The Overstory* highlights the gradual violence of ecological change, utilising a broad scope essential for understanding the "planetary". The novel addresses the difficulty of depicting extensive ecological impacts, termed hyperobjects by Timothy Morton—entities "massively distributed in time and space relative to humans," such as the biosphere. The depiction of old trees and interconnected forest ecosystems in the text serves to integrate ecological concepts, which significantly broadens our perceptions of time and space, compelling us to engage with a nonhuman "you". The narrative structure of *The Overstory* effectively enacts a posthuman decentring of the human subject. It supplants the prevailing Western, anthropocentric subject with an ecological subject that aspires to find its position within the thriving natural world rather than subjugating it. This decentering is accomplished through death-facing ecology, a thematic device that encourages readers to view human mortality as but one aspect of a multifaceted material reality. The novel's focus on arboreal time enhances the discourse on crisis temporalities, highlighting the extended duration of environmental processes and the historical origins of catastrophe. Moreover, the research examines how the novel enhances discussions on memory by promoting a multidirectional ecomemory. This concept connects the interrelated histories of human and nonhuman suffering and vulnerability within a broader, multispecies context of recollection. The essay emphasises trees as living archives, presenting a distinct locus of connection with memory that transcends the human experience, hence critiquing the "great human departure from all other forms of life." Ultimately, by embracing a global, non-territorial perspective, the novel implicitly participates in transnational dialogues, aiding the effort to counter "superpower parochialism" and explore "a culture's imagined connection to the global" during ecological transformation. The analysis contends that *The Overstory* is an essential work for promoting a globally attuned environmental humanities rooted in the particularities of both material and deep-time ecological realities.
Keywords: Planetary Imaginaries, Crisis Temporalities, Ecological Thought, Environmental Crisis Fiction

Paper ID: T3-242
Paper Title: Waiting, Fragility, and Collapse: Rethinking Crisis Temporalities through Kashmiri Folktale *Gagur Te Gager*
Researchers: Dr. Insha Qayoom Shah, Independent Researcher, Umran Academic Research Associaton, Istanbul, Turkey
Rajeev Kumar PhD Candidate Civilization Studies, Ibn Haldun University, Istanbul, Turkey

Abstract: This paper examines the Kashmiri folktale *Gagur Te Gager* — the tale of a married mouse couple—through the lens of crisis temporalities, situating traditional storytelling within debates in the environmental humanities and Anthropocene studies. The narrative follows Gager, the female mouse, who undertakes a quest to mend her torn ear. Structured through a chain of deferred exchanges—cotton, thread, tailor, fire, earth—her journey foregrounds ecological interdependence while culminating in sudden catastrophe: her death beneath a collapsed earth mound. The temporality embedded in this story reflects what Rob Nixon terms slow violence, where incremental processes of delay and accumulation build toward rupture. At the same time, the tale's ecological logic resonates with Elizabeth DeLoughrey's concept of "island time," where natural elements are not inert matter but participants in an organic continuum. Such narrative forms allow us to perceive what Dipesh Chakrabarty has called the "planetary scale of crisis", embedding human experience within larger multispecies and elemental networks. The tragic conclusion is pedagogically significant. By refusing a comforting resolution, the tale prepares listeners—particularly children—for the uncertainty of ecological and social life. It cultivates resilience by presenting catastrophe as an integral possibility of existence, thereby functioning as a counter-narrative to modern mythologies of endless progress. Moreover, its oral transmission in Kashmiri households, often by women, situates individual suffering within intergenerational memories of scarcity, struggle, and endurance, aligning with Christina Sharpe's reflections on living "in the wake" of catastrophe. By foregrounding relationality, fragility, and waiting, *Gagur Te Gager* exemplifies how folktales encode temporal models that help communities endure crisis. In an era of climate change and ecological precarity, such stories offer critical resources for reimagining human-nonhuman relationships and cultivating ecological consciousness for uncertain planetary futures.
Keywords: Anthropocene, Crisis temporalities, Ecological interdependence, Folklore, Resilience, Slow violence

Paper ID: T3-244
Paper Title: The Local Garden as a Planetary Microcosm: Ecological Imagination in Ranjit Lal's *The Trees of Medley Gardens*
Researcher: Iniya R, Research Scholar, Department of English, B. S. Abdur Rahman Crescent Institute of Science & Technology, Vandalur, Chennai, India

Abstract: Ranjit Lal's *The Trees of Medley Gardens* (2017) presents a unique perspective on how a local garden can serve as a planetary microcosm. Global ecological issues such as deforestation, urbanisation, loss of biodiversity, and society's insensitivity toward the environment are portrayed through its young characters who empathise with the trees in the Medley Garden. This paper explores how the narrative makes Medley Gardens a symbolic space that embodies planetary consciousness. The Trees in Medley Gardens have speaking capability. By giving the trees a voice, Lal emphasises the connection between humans and nature and also shows that eco-awareness begins with communication, love, and care. The study employs textual analysis focusing on Lal's narrative structure, ecological imagery, characterisation, and ethical dimensions. Rob Nixon's theory of slow violence acts as a lens to analyse the global eco-crisis, where slow ecological destruction coexists with fleeting human attention and care. The findings suggest that Medley Garden is a space of slow environmental change, where the gradual cutting of trees reflects invisible and long-term damage by human activities. It also serves as a place where the child protagonists' empathy toward trees fosters ethical responsibility. Furthermore, the paper places Lal's fiction into the emerging field of planetary ecocriticism and reveals how Indian ecofiction for children contributes to global ecological discourse. *The Trees of Medley Gardens* illustrates that the local and the global are intertwined and how literature can encourage thinking about sustainable futures.
Keywords: Ecocriticism, Eco-Empathy, Indian Eco Fiction, Planetary Ecocriticism, Slow Violence

Paper ID: T3-248
Paper Title: Crisis Temporalities and Planetary Futures: A Comparative Study of South Asian and U.S. Speculative Literatures
Researchers: Dr. Kanika Godara, Assistant Professor, Galgotias University, Greater Noida, India
Dr. Sudeep Kumar, Assistant Professor, Central University of Haryana, Mahendergarh, India

Abstract: The paper examines how recent speculative fiction from varied geopolitical regions envisions ecological crises, temporal disruptions, and the reconstruction of the planetary. Drawing from Amitav Ghosh's *Gun Island*

(India), Saad Z. Hossain's *Cyber Mage* (Bangladesh), and Kim Stanley Robinson's *The Ministry for the Future* (United States), the study analyses how narrative techniques of speculation and temporality convey distinctive yet dialogical responses to the Anthropocene. Using theories from environmental humanities, postcolonial ecocriticism, and planetary studies, the essay explores how "crisis temporalities" moments of breakdown when the past, present, and future dissolve under ecological pressure shape literary conceptions of planetary futures. While South Asian texts embed crisis within postcolonial histories of extraction, migration, and environmental memory, Robinson's American context envisions a technocratic yet morally engaged model of planetary stewardship. The comparative framework clarifies how each region navigates the imaginative and ethical dilemmas of a warming world employing different temporal and cultural logics. Finally, the research argues that speculative fiction constitutes a transnational form of planetary thought, one that challenges Eurocentric narratives of the climate apocalypse and offers diverse pathways towards ecological coexistence. By contrasting South Asian and U.S. speculative imaginaries, this study contributes to an ongoing dialogue on planetary ethics, futurity, and narrative responsibility in the Anthropocene epoch.

Keywords: Crises Temporalities, Planetary Future, Speculative Literature, Ecological Co-Existence and the Anthropocene

Constellation Session 19
Theme: Learning Justice: Education, Language & SDGs for Marginalised and Underrepresented Communities
Session Chair: Dr. Boh Phaik Ean, Senior Lecturer, Universiti Sains Malaysia.

Paper ID: T3-252
Paper Title: Bridging Roots & Rights: Digital Humanities for Racial Justice and Bhil Heritage in India
Researchers: Dr. Ratna Rao; Assistant Professor (English); Department of Humanities & Social Sciences, Institute of Technology, Nirma University, Ahmedabad, Gujarat; India
Dr. Shivangi Banerjee; Assistant Professor (English); Department of Humanities and Social Sciences, Institute of Technology, Nirma University, Ahmedabad, Gujarat; India
Dr. Richa Mishra; Senior Assistant Professor (English) & Head of Department; Department of Humanities and Social Sciences, Institute of Technology, Nirma University, Ahmedabad, Gujarat; India

Abstract: The Bhil community of India has endured centuries of socio-economic marginalization, displacement, and cultural erosion, leading to threats against its heritage and identity. Digital Humanities (DH) tools offer innovative frameworks to preserve, represent, and amplify marginalized voices while promoting racial justice. This paper explores how DH methodologies, including geospatial mapping, content analysis, and digital archiving, can support cultural preservation and social empowerment among the Bhils of Gujarat. Drawing upon Indigenous epistemologies and decolonial research paradigms, this study concentrates on community narratives and advocates for equitable access to cultural resources. Through qualitative methods, including semi-structured interviews with 15 elders and community stakeholders reveal how geospatial narratives and content analysis can challenge stereotypes and strengthen cultural pride. GPS-based documentation, and analysis using tools such as StoryMapJS, Gephi, and AntConc, this paper examines how DH tools foster awareness, challenge stereotypes, and facilitate policy interventions.

Keywords: Indigenous, Bhils, Gujarat, Dh Tools, Racial Justice, Cultural Integration, Digital Archiving, India

Paper ID: T3-268
Paper Title: Literature, Language, and Planetary Literacy: Multilingual and Digital Pedagogies for Transnational Citizenship in Saudi ELT
Researcher: Anjum Mishu, Lecturer, English Department, King Khalid University, Saudi Arabia and PhD Student, English Department, Khulna University, Bangladesh

Abstract: This paper focuses on the literatures, languages, and pedagogies of ELT in Saudi higher education through exploring their intersections in planetary literacy development. Building on Spivak's (2003) theorisation of planetarity, the study defines planetary literacy not only as an ethical orientation but also as a pedagogical approach

that prepares learners to read global challenges through literature and multilingual practice. To situate this vision in ELT contexts, this paper engages with TBLT (Ellis, 2003), CLT (Canale & Swain, 1980), and CLIL (Coyle et al., 2010), demonstrating how they can be adapted to incorporate global literature, ecological issues, and transnational narratives into the classroom. Task-based activities, like GIS mapping of diasporic novels, engage learners in authentic meaning-making, while CLT-inspired collaborative projects enhance intercultural communication through bilingual and multimodal expression. Similarly, CLIL-based modules that pair global literature with ecology promote learning of linguistic competence while also developing global awareness in learners. Throughout classroom practice, case studies from Saudi students demonstrate how they bridge their lived and local experiences with planetary imaginings of migration, climate change, and cultural hybridity through digital story-making and multilingual annotation. These practices are demonstrated to improve both communicative competence and critical engagement, aligning with ELT's dual nature as both language instruction and global citizenship education. Some of the challenges identified in the paper, such as digital unpreparedness, the lack of assessment rubrics for multimodal activities, and insufficient teacher preparation for using global literature and digital resources in ELT, are also acknowledged. In the context of the Saudi Vision 2030's call for pedagogical innovation and in line with the United Nations' Sustainable Development Goals, the paper advocates that planetary literacy offers a paradigm-shifting pedagogical orientation for ELT based on literature-led and digitally mediated practices, as the foundation of ethically engaged global citizens.

Keywords: Digital Humanities, Global Literature, Multilingual Practices, Pedagogies for Planetary Literacy, Planetary Imaginaries, Transnational Citizenship

Paper ID: T3-275
Paper Title: Cyborg Classrooms: Alice Wong's Year of the Tiger and the Pedagogy of Survival
Researchers: Ms. Vintee Rawalkar Das, Research Scholar, Dept. of Humanities & Social Sciences, National Institute of Technology Raipur, CG, India
Dr. Anil Manjhi, Assistant Professor, Dept. of Humanities & Social Sciences, National Institute of Technology Raipur, CG, India

Abstract: At a moment when ecological precarity, pandemics, and global inequities challenge the very conditions of survival, the call for planetary literacy and an ethic of interdependence, justice, and collective resilience has become urgent. Yet while scholarship in planetary studies has richly explored climate change, migration, and postcolonial ecologies, the role of disability as a site of knowledge and pedagogy remains critically underexplored. Alice Wong's memoir *Year of the Tiger: An Activist's Life* (2022) intervenes in this gap by transforming life writing into a pedagogy of planetary literacy. Wong's narrative, shaped through her reliance on ventilators, speech technology, and digital platforms, exemplifies what Donna Haraway terms the cyborg subject: an identity produced through entanglements of body and machine, also aligning with Latour's Actor-Network Theory. Wong's memoir reveals how disability is co-constructed within a dynamic network of human and non-human actors, medical technologies, digital infrastructures, caregivers, and activist communities that together sustain survival and agency. Her life writing does not simply recount an individual journey but actively teaches its readers to reconceive disability as a relational mode of belonging and endurance in a planetary frame. This paper draws on Rosi Braidotti's posthumanism, Donna Haraway's cyborg theory, Dan Goodley's disability pedagogy, and Bruno Latour's Actor-Network Theory to analyze Wong's memoir alongside her activist-digital projects. Through close reading and textual analysis, it demonstrates how Wong reframes vulnerability and interdependence as resources for imagining inclusive planetary futures. Her text functions simultaneously as testimony and curriculum, cultivating awareness of disability justice as integral to planetary survival. In conclusion, this analysis expands the scope of planetary pedagogy by situating disability at its center. Wong's memoir Year of the Tiger challenges ecological and educational paradigms that sideline embodied difference, insisting instead on a vision of the future that is not only shared but necessarily interdependent, collective, and posthumanly disabled, one that teaches resilience, collective care, and radical hope.

Keywords: Disability Justice, Memoir, Planetary Pedagogy, Posthuman Disability Studies

Paper ID: T3-276
Paper Title: Nature and Narratives: Exploring Narrative-Driven Pedagogy for Planetary Literacy Across Disciplines
Researcher: Jeffin Lijo J, Assistant Professor, St. Joseph's College of Commerce, Bengaluru, India

Abstract: Higher education institutions across India have begun integrating planetary literacy through various curricular and extracurricular initiatives. This paper argues that language education holds a significant potential to a promote planetary literacy across diverse disciplines in higher education. It presents a tested pedagogical approach developed and implemented by the researcher in a diverse classroom of students from management, arts, and humanities backgrounds. The paper argues that language classrooms are not merely spaces for linguistic instruction but can become effective spaces for cultivating planetary literacy enabling students to understand and ethically respond to local and global challenges such as climate change and environmental injustice. The study explores how narrative-centered teaching can nurture ethical awareness, critical thinking, affective engagement and creative expression with regard to planetary crisis and the pursuit of just and sustainable futures. Using a qualitative research framework, the study draws on multiple sources of empirical data collected during the course which includes semi-structured interviews with students and teachers, classroom observations, teaching materials, and student activities. The course materials featured Indigenous ecological narratives and epistemologies, climate fiction, eco-poetry, environmental nonfiction and visual narratives to amplify marginalized voices and bring in diverse ecological perspectives. Findings of this study, reveal that this narrative-driven pedagogy not only strengthened language learning and analytical skills but also deepened learners' sense of responsibility and care toward the common home. Learners were able to articulate ecological concerns and envision just and sustainable futures. The narrative-driven pedagogical design is adaptable and holds significant potential for local and global application, aligning with UN Sustainable Development Goals particularly those related to quality education (SDG 4), climate action (SDG 13), life below water (SDG 14) and life on land (SDG 15). This research contributes a practical, inclusive model for educators seeking to advance planetary literacy across disciplines and regions. It invites further scholarly engagement into narrative-based, justice-oriented teaching in higher education.
Keywords: Environmental Justice, Higher Education, Language Education, Planetary Crisis, Sustainable Development Goals

Paper ID: T3-287
Paper Title: An Ecolinguistic Analysis of the New EFL Curriculum for Primary Stage in Egypt
Researcher: Eman Ahmed Mostafa El Raiyess, Lecturer, English Department, Al Azhar University, Cairo, Egypt

Abstract: The study of ecological pedagogy is of rising interest to researchers in many countries. The present study tries to highlight how the environment is portrayed in EFL textbooks. In late 2025 the Egyptian Ministry of Education proposed a new curriculum for teaching English as a Foreign language in public primary schools. The present research aims at analyzing the content of some of these textbooks from an ecolinguistic perspective to reveal whether the newly presented lessons foster awareness of current challenges facing our planet. The study also aims at finding out to what extent the newly presented curriculum encourages students to employ a positive attitude towards the environment. To do so, the present study relies on a synthetic model drawn from the work of Smith (2022) and Jacobs (2018) to highlight ecolinguistic ideologies employed in EFL textbooks.
Keywords: Ecological Pedagogy, Egyptian Public Textbooks, English Teaching, Multimodal Study, Social Interdependence Theory

Constellation Session 20
Theme: Learning Justice: Education, Language & SDGs for Marginalised and Underrepresented Communities
Session Chair: Prof. Ahlam Fathy, Professor of English Literature

Paper ID: T4-114
Paper Title: Equity by Design: Advancing Educational Justice and Inclusion for the Sweeper Community in Lalbagh, Bangladesh
Researchers: Sirajum Munira Joti, Lecturer, University of Liberal Arts Bangladesh
Abir Saha, Lecturer, Daffodil International University, Bangladesh

Abstract: Education is frequently viewed as the most potent tool for escaping poverty and inequality. However, for the Horizon community in Lalbagh—historically referred to as the "sweeper" community—schooling often reflects

the very hierarchies it aims to dismantle. This study examines how education can transcend mere symbolic inclusion to attain equity by design, a concept rooted in Sustainable Development Goal (SDG) 4.5, which advocates for fairness and inclusion to be intentionally incorporated into every aspect of the educational experience. The Horizon community has long been relegated to sanitation work, enduring both social stigma and institutional neglect. Although their children are increasingly attending nearby public schools, they still face marginalization within the classroom. Utilizing qualitative research methods—interviews, focus groups, and participant observation—this paper explores how curriculum, pedagogy, and school culture influence their learning experiences. The findings indicate that exclusion goes beyond a lack of access; it pertains to design: textbooks that omit working-class realities, teaching practices that overlook linguistic diversity, and school environments that unintentionally reinforce social distance. Language stands out as a significant marker of belonging. The formal Bangla taught in schools feels alien compared to the dialects used at home, causing a sense of disconnection for the children. Teachers often perceive linguistic differences as deficiencies, perpetuating stereotypes that silence the students' voices. Many parents, as first-generation learners, express strong hopes for their children's education but find it challenging to navigate a system that seldom recognizes their realities or dignity. In spite of these obstacles, the study also reveals resilience and optimism. Within the community, small youth-led study groups and advocacy circles are emerging, asserting the right to learn with pride instead of shame. These initiatives embody the essence of learning justice—education that restores dignity through representation and acknowledgment. The paper suggests a localized Equity by Design Framework that focuses on three dimensions: culturally responsive pedagogy, teacher awareness of caste and class biases, and participatory curriculum development that involves the community itself. It contends that merely incorporating marginalized learners into existing structures will not achieve inclusion; the structures must be reimagined entirely. Ultimately, the study advocates for an education that does not require learners to suppress their identities but instead encourages them to bring their full selves into the classroom. In this way, learning transforms from a mere pathway to advancement into an act of justice, respect, and shared humanity.

Keywords: Educational Justice, Equity by Design, Inclusive Pedagogy, Linguistic Inclusion, Marginalized Communities, Social Stigma

Paper ID: T1-173

Paper Title: Narratives on Nature: A Critical Discourse Analysis of Anthropocentric Media Narratives on Environmental Justice in the Western Ghats

Researchers: Ameer Salman O M, Assistant Professor & Head, Department of Journalism, Farook College (Autonomous), Kozhikode, Affiliated to University of Calicut, Kerala, India
Shemin K, Research Scholar, Department of English, Farook College (Autonomous), Kozhikode, Affiliated to University of Calicut, Kerala, India

Abstract: Environmental justice discourse has traditionally operated within anthropocentric frameworks that privilege human rights and welfare while marginalizing non-human ecological entities. This study examines how dominant digital media narratives construct and perpetuate anthropocentric understandings of environmental justice through coverage of the Western Ghats Ecology Expert Panel (WGEEP) report in India. Employing Fairclough's three-dimensional Critical Discourse Analysis framework, this research analyzes purposively selected news articles, media reports, and social media posts alongside thematically coded public engagements to examine narrative formation processes. The methodology incorporates textual analysis at descriptive, interpretative, and explanatory levels to uncover power relations and anthropocentric structures embedded within environmental discourse. Findings reveal that media narratives systematically prioritize livelihood concerns, economic interests, and human displacement over biodiversity conservation and ecosystem integrity. Three dominant anthropocentric discourse patterns emerge: instrumentalization of nature as a resource, marginalization of non-human agency, and privileging of immediate human needs over long-term ecological sustainability. The analysis demonstrates how media framing shapes public opinion by reinforcing hierarchical human-nature binaries that deny recognition and rights to non-human entities. Equally drawing on and extending postcolonial ecocritical perspectives on environmental justice theories, this study advocates for an epistemological shift toward ecocentric narratives that recognize ecological value from anthropocentric narratives in order to envision the broader idea of environmental

justice. The study finds that, by centering only human concerns, anthropocentric media narratives fundamentally limit environmental justice, denying recognition, rights, and protection to non-human beings and ecosystems. This narrow framing perpetuates ecological harm and fails to address the full scope of justice in the environment. The study thus proposes policy revamp, reformulating media narratives on non-human agency and ecological interdependence; such narratives offer transformative possibilities for environmental justice that transcend colonial legacies of nature-human dualism. This research contributes to postcolonial ecocriticism by demonstrating how media discourse analysis can illuminate pathways toward non-anthropocentric, rather ecocentric environmental justice frameworks in Global South contexts.

Keywords: Ecocriticism, Ecological Justice, Human-Centric Media, Media Framing, Postcolonial Ecocentrism, WGEEP

Paper ID: T4-119

Paper Title: Equitable accessibility to higher educational pathways by marginalised and under-represented communities in India: An analysis of justice towards learning and education.

Researcher: Dr. Bishal Bhattacharya, Assistant Professor & H.O.D, Department of Political Science, Faculty of Humanities and Social Sciences, Madhav University, Pindwara (Sirohi), Abu Road, Rajasthan, India

Abstract: Indian Constitution has clear demarcations for equitable access to education for all people. Owing to this, Article 21A of the Constitution mandates the Right to Education for children between the age group of 6-14 years in India. But is compulsory education till 14 years enough for an individual, especially from the marginalised and the under-represented communities in India? The University Grants Commission, to enhance accessibility of higher education of marginalised communities, has made 15% reservation for the Schedule caste and 7.5% reservation for the scheduled tribes, as well as 27% reservation for the Other Backwards Classes or OBCs. The quota system, along with scholarships and financial aid, is provided by the central and state governments to promote equitable higher education access to marginalised communities. Still, the Gross Enrolment Ratio for the SC, ST and OBC are low in India, indicating a lack of effectiveness of the policies and the financial aids. The present research aims to identify the main reasons for this ineffectiveness in the implementation of the constitutional rights and proposes changes in the present policies and initiatives of the central government regarding enhancing accessibility to higher education among the marginalised communities. This has been achieved through critical evaluation of the present policies and programmes linked towards promoting higher education access of marginalised communities in India. The research has undertaken a case study analysis approach based on grounded theory principles, where actionable outcomes based on the present policies have been suggested in order to promote higher education access. The research has identified that there are significant flaws in encouraging and attracting students from the marginalised communities towards higher education. Strategies for providing easy access to resources and diploma programmes for employment opportunities also need to be included in the strategies.

Keywords: GER Of SC, ST, OBC In India, Higher Education System in India, Marginalised Communities, Quota System In Education In India, SC, ST, OBC Higher Education, UGC Quota Reservation

Paper ID: T4-124

Paper Title: Online Access, Offline Transformation: Regional Queer Literature for an Equitable and Inclusive Indian Education

Researchers: Ms. Noopur Thakkar, Research Scholar, HSS Dept., Institute of Technology, Nirma University, Ahmedabad, India

Dr. Richa Mishra (Corresponding author), Assistant Professor, HSS Dept., Institute of Technology, Nirma University, Ahmedabad, India

Dr. Aman Deep Singh, Assistant Professor, HSS Dept., Institute of Technology, Nirma University, Ahmedabad, India

Abstract: This paper explores the potential of digitally accessible regional LGBTQ+ (lesbian, gay, bisexual, transgender, queer/questioning) literature to promote educational equity and enrich the modern education system in India. Using existing Diversity, Equity, and Inclusion (DEI) frameworks, it emphasizes how digital access directly challenges the historical marginalization and invisibility of queer subjects in educational discourse. The current educational system often functions within a "deeply heteronormative model," which has largely ignored queer sexual identities and has contributed to homophobia and transphobia that are deeply rooted in society. By conducting a comprehensive review of current educational policies in India, analyzing the role of LGBTQ+

literature in mainstream education, and providing specific examples from Indian contexts, this research contends that strategically leveraging digital technologies creates essential "queer spaces" and platforms for visibility and expression. This approach not only improves culturally responsive teaching but also actively challenges heteronormative environments, promotes self-acceptance, and facilitates vital discussions about socio-legal issues. Ultimately, this integration aims to "queer" classrooms and curricula by fostering a more equitable, inclusive, and vibrant educational landscape that prepares all learners to thrive in a diverse world, moving beyond traditional binaries and confronting oppressive systems.

Keywords: Queer Literature, Digital Accessibility, Mainstream Education, Homophobia, Marginalization, Indian Queer Spaces

Paper ID: T4-131
Paper Title: E-Media and Learning Justice: Language Acquisition and Higher Education Pathways for Marginalised Communities in Sekmai, Manipur
Researcher: Dr. Sujeta Beishamayum, Assistant Professor, Department of English, Ng. Mani College, Manipur University, India

Abstract: Marginalised and under-represented communities often face systemic barriers in accessing equitable education, particularly in multilingual contexts where dominant languages shape opportunities for higher education and employment. Sekmai, a Scheduled Caste reserved constituency in Manipur, reflects this challenge, where learners navigate both socio-economic disadvantages and linguistic hierarchies. This study examines the impact of e-media on English and Hindi language acquisition and its implications for higher education pathways among marginalised youth in Sekmai. The problem addressed lies in the unequal access to language resources. English serves as the desired language for mobility, while Hindi remains limited. A lack of consistent exposure to digital platforms compounds this issue. The research is guided by the rationale that e-media, although widely accessible through smartphones and social media, may simultaneously democratise learning and reproduce inequalities if not meaningfully integrated into pedagogy and policy. A mixed-methods approach was used, which included survey data, interviews, observations, and focus group discussions with 500 respondents aged 15 to 25 as data collection procedures. The findings suggest that e-media enhances functional English skills through platforms like YouTube and WhatsApp. However, significant grammatical weaknesses persist due to the lack of structured pedagogy. In contrast, learning Hindi is minimal, focusing primarily on basic vocabulary and maintaining a relatively small digital footprint. These findings highlight important implications: while e-media improves access to English for academic and career advancement, it may also widen language and digital gaps without inclusive policies, structured pedagogy, and localised digital resources. This study emphasises the urgent need to align digital literacy initiatives with Sustainable Development Goals (SDG 4 and SDG 10) to ensure learning justice for marginalised communities.

Keywords: Communicative Competence, Digital Literacy, Equity in Education, Inclusive Policy, Multilingualism

Constellation Session 21
Theme: Learning Justice: Education, Language & SDGs for Marginalised and Underrepresented Communities
Session Chair: Dr. Nashwa El-Shamy, Associate Professor of English Literature

Paper ID: T4-149
Paper Title: Reservation Policy and Its Implementation at Educational Institutions and Public Employment Sectors in India
Researcher: Dr. Mukesh Upadhyay, Assistant Professor, Central University of Haryana.
Nirbhay Kumar Trigun, Ph.D. Scholar, Department of Humanities & Social sciences, MANIT, Bhopal.

Abstract: The reservation policy in India stands as one of the most significant instruments of social justice and affirmative action designed to uplift historically disadvantaged communities. This paper critically examines the origin, evolution, and present-day implementation of reservation in educational institutions and public employment sectors. Rooted in the vision of equality enshrined in the Indian Constitution, the policy aims to ensure equitable access to opportunities for Scheduled Castes (SCs), Scheduled Tribes (STs), and Other Backward Classes (OBCs). The study traces the constitutional framework, including Articles 15(4), 16(4), and 46,

which empower the State to take special measures for the advancement of socially and educationally backward sections of society. Furthermore, the paper analyses the operational mechanisms through which reservation is executed in universities, colleges, and public service sectors, highlighting both the achievements and persistent challenges. It discusses the impact of reservation on representation, empowerment, and social mobility, while also addressing debates concerning meritocracy, creamy layer exclusion, and the need for policy reform. The research emphasizes that while reservation has significantly improved access to education and employment for marginalized groups, its implementation often faces administrative, political, and social constraints. In conclusion, the study argues that periodic evaluation, transparency in implementation, and broader socio-economic measures are essential for achieving the true spirit of equality and inclusiveness envisioned by the framers of the Constitution.
Keywords: Reservation Policy, Social Justice, Educational Institutions, Public Employment, Equality

Paper ID: T4-161
Paper Title: From Digital Divide to Digital Literacy: Harnessing Prompt Engineering in English Language Pedagogy in Bangladesh
Researchers: Motia Mannan, School of Education, University Tun Abdul Razak, Malaysia
Dr. Tarekol Islam Maruf, School of Business, Management and Technology, Alfa University College, Malaysia

Abstract: The digital divide in Bangladesh is increasingly recognized as an obstacle to equitable access English language learning, especially at tertiary level. Although AI enabled tools such as prompt engineering has been quite effective to promote language learning across the globe, their effectiveness within Bangladesh scenario has remained relatively unexplored. The research is focused on the use of prompt engineering to address ESL pedagogy in higher education institutes of Bangladesh. This study will undertake a mixed method approach, utilizing 300 quantitative survey data to assess students' English proficiency and digital literacy along with qualitative interviews on educators about the challenges of introducing AI driven tools into the classrooms. The study will examine the obstacles around cultural representations, teacher preparation and digital access for students with multiple SES (Socioeconomic Status) backgrounds. There is little empirical research to date with respect to the impact of rapid development on learning both language and digital literacy. The novelty of this study comes from an emphasis on outcomes in seeking to evaluate the real-world consequences for language learners and developing literacy as a result of rapid development. The study results will offer useful fowey forward on how AI tools may help narrow the digital divide and enhance English language education in Bangladesh resulting inclusively educational system. Moreover, this work will contribute to filling a research gap in literature on the difficulties of educators integrating AI-enabled tool into their teaching practices; and the limited empirical studies on effectiveness of prompt engineering in non-Western educational settings. This research will provide actionable decision support to education leaders and policymakers.
Keywords: Prompt Engineering, Digital Literacy, English Language Learning, Bangladesh, Higher Education

Paper ID: T4-188
Paper Title: Comparing AI powered Mobile Applications for English Listening Skills: Perception and Accessibility among Rural and Urban University Students
Researcher: Rangarajan T, Research Scholar, School of Social Science and Languages, Vellore Institute of Technology, Vellore, Tamil Nadu, India
Dr. Calaivanane R, Associate Professor , School of Social Sciences and Languages, Vellore Institute of Technology, Vellore, India

Abstract: The Growth of Mobile Assisted Language Learning Applications (MALLA) has transformed AI-driven English education interfaces offering new possibilities for listening comprehension and communicative competence. This study compares the effectiveness of leading Language learning Applications (English) which is available on play store supporting listening skill development among higher education students from both rural and urban backgrounds. While previous research has deeply emphasized vocabulary learning and gamification, fewer studies have systematically investigated learners' experiences of listening improvement across multiple applications. Adopting a quantitative research method, data are collected through structured survey and opinion scales that includes learners' perception of listening improvement, engagement, motivation, interface accessibility, and design pedagogy. To evaluate how different apps perform in supporting listening skills and as well as how rural

and urban learners experience access and usability. The finding of the study is expected to identify which app is most suitable for listening skill development, criteria to choose the applications and to highlight how learner engagement, interface accessibility, and design pedagogy contribute to equitable outcomes. This study also reveals differences between rural and urban students in terms of ease of accessibility and usage. By highlighting listening as a one of the vital communicative skills, this research emphasized the potential of MALL and EdTech in advancing SDG 4 through inclusive, Developing digital literacy and AI access to higher education.

Keywords: Mobile Assisted Language Learning Applications (MALLA), Digital Literacy, Learner Engagement, Listening Skills, Interface Accessibility, Sustainable Development Goals (SDG 4)

Paper ID: T4-198
Paper Title: Emergency Encounters with Online Learning: A Systematic Review of Students' Attitudes toward Synchronous and Asynchronous Modes
Researcher: Mazid Ul Hasan, Doctoral Candidate, School of Education, University of Cincinnati, Ohio, USA

Abstract: The sudden shift to emergency online learning during COVID-19 pandemic included both synchronous and asynchronous modes. Synchronous learning involves real-time online interaction between students and teachers, while asynchronous allows self-paced study and flexible communication. For many underprivileged students worldwide, emergency online education was the first experience with the unique demands of these two online learning modes. Understanding students' attitudes, built upon these experiences, is essential to guide the effective post-pandemic implementation of synchronous, asynchronous, and blended online learning. To address that need, this systematic literature review synthesized findings from empirical studies on students' attitudes toward synchronous and asynchronous learning during the pandemic, the strengths and weaknesses of these modes, and recommendations provided in the studies. A total of 19 studies from multiple disciplines and countries, published between 2020 and 2025 in peer-reviewed journals, were selected, analyzed, and synthesized using a systematic approach. Findings revealed a variety in students' attitudes as many preferred synchronous for its immediacy, engagement, and social presence, while others favored asynchronous for its flexible, autonomous, and self-paced nature. Challenges identified by students included scheduling conflicts and technological difficulties for synchronous, and isolation, reduced motivation, and delayed feedback for asynchronous learning. Attitudes were influenced by cultural, disciplinary, demographic, and socio-economic contexts. Language learners preferred synchronous for real-time communication, while female students in some cultures valued asynchronous for privacy. Students in low-resource settings struggled with synchronous learning due to unstable internet access and limited private spaces. Studies suggested strategically combining synchronous and asynchronous elements to leverage the strengths of both. Online learning should incorporate asynchronous activities for complex or reflective tasks, utilize synchronous meetings for social interaction and planning, and integrate both approaches through deliberate course design. Finally, providing reliable technical infrastructure, faculty training, and student support was also deemed essential to ensure effective online education in post-pandemic world.

Keywords: Asynchronous, Attitudes, Learners, Online, Pandemic, Synchronous

Paper ID: T4-208
Paper Title: Challenges of Pronunciation Faced by Aboriginal Students in Bangladesh: Insights from Financing University and Data Analysis
Researchers: Jagaron Dey Milton, Lecturer, Dept of English Language and Literature, Premier University Chittagong

Abstrtact: While imagining a bright young student from the hills of Chittagong, she is eager to share her thoughts in class. Her words tumble out with a melodic twist from her native Chakma tongue, but the teacher frowns, asking her to repeat herself. Misunderstandings pile up, and she shrinks back, her voice fading like an echo in the wind. This scene plays out too often in Bangladesh's classrooms, where Aboriginal students battle pronunciation hurdles that dim their shine and block their path forward. These challenges stem from the clash between indigenous languages and the dominant Bengali, plus English as a key subject. Reports from Bangladesh's Ministry of Education show that over 1.5 million Aboriginal people speak more than 50 native tongues, many at risk of fading away. Studies on multilingualism in South Asia, like those from the Asia Pacific Multilingual Education Working Group, point to how these differences trip up learners in basic speaking tasks. This article dives into those pronunciation issues for Aboriginal students. We spotlight Financing University, a hub for finance and business studies that draws kids from all corners of Bangladesh, including remote indigenous areas. By shifting through both primary and secondary data—think government stats, academic papers, and surveys—we uncover patterns and push

for real fixes. Readers can see how these barriers affect daily life and what steps can bridge the gap.
Keywords: Pronunciation Challenges, Aboriginal Group, Funding University, Research Data, Financing

Constellation Session 22
Theme: Learning Justice: Education, Language & SDGs for Marginalised and Underrepresented Communities
Session Chair: Dr. Abeer Sultan, Associate Professor of Linguistics

Paper ID: T4-221
Paper Title: Teaching English for Sustainability: Towards an Eco-Responsive Pedagogy in the ELT Classroom
Researchers: Arunesh Kumar. K, Research Scholar, Department of Language, Culture and Society, College of Engineering and Technology, SRM Institute of Science and Technology, Kattankulathur, Chengalpattu (dt), India
Dr. N. Hema, Professor, Directorate of Learning and Development SRM Institute of Science and Technology, Kattankulathur, Chengalpattu (dt), India

Abstract: The study examines the integration of Ecolinguistics and Ecopedagogy into English Language Teaching to foster an environmentally conscious pedagogical framework within the English as a Second Language classroom. The awareness, attitudes, and practices of undergraduate students and educators concerning sustainability in English language education were examined using a mixed-methods approach that included both quantitative surveys and qualitative reflections. The study examined the effectiveness of integrating sustainability-related themes and materials in language instruction, especially through writing and classroom discussions. The findings suggest that integrating sustainability into English Language Teaching (ELT) not only improves students' linguistic skills and critical thinking but also markedly enhances their environmental awareness and sense of social responsibility. This study highlights the significance for a paradigm shift in how languages are taught, moving away from methods that only focus on skills and toward methods that are based on values and are in line with Sustainable Development Goals 4 and 13. This research highlights the efficacy of Eco-ELT in integrating language acquisition, ecological awareness, and global justice, establishing the English classroom as an essential environment for cultivating planetary citizenship.
Keywords: Eco-ELT, Ecolinguistics, Eco-Pedagogy, Sdgs, Sustainability Education, ESL

Paper ID: T4-258
Paper Title: From Ecological Crisis to Social Injustice: An Ecolinguistics Study of Bangladesh's Marginalized Community
Researchers: Umme Hani M. Joher, PhD fellow, Universiti Teknologi Malaysia
MD. Rasel, Alumnus, Green University of Bangladesh
Sabiha Ferdous, MA Student, Institute of Modern Languages, University of Dhaka

Abstract: Ecolinguistics provides a critical lens for examining how linguistic practices construct human-environment relations and legitimize environmentally destructive interventions. This study investigates the co-constitutive relationship between ecological degradation and social exclusion in urban Bangladesh through an ecolinguistics framework, with a specific focus on Mirpur, Dhaka. In multiple official discourses, wetlands, canals, and residual green spaces are frequently represented as wastelands or encroached areas, discursively authorizing their reclamation and conversion for urban expansion. Concurrently, low-income settlements located within these ecologically sensitive zones are repeatedly portrayed as illegal occupants or rehabilitation cases, contributing to the delegitimization of vulnerable populations and the rejection of their socio-spatial claims. Through a qualitative analysis of policy documents, media texts, and community narratives, the study demonstrates how these discursive formations simultaneously reproduce unsustainable ecological practices and reinforce stablished socio-economic marginalities. Findings reveal a convergent pattern of silencing, in which dominant language practices frame both ecological spaces and marginalized populations as disposable. The study underscores the need for critical re-evaluation of the metaphors, labels, and discursive strategies embedded in urban governance. It argues that adopting inclusive, justice-oriented, and sustainability driven language is imperative for fostering ecologically resilient and socially equitable urban futures in Bangladesh.
Keywords: Eco-linguistics, ecological crisis, social injustice, marginalized community, urban Bangladesh

Paper ID: T4-267
Paper Title: Interplay among Organizational Mattering, Work Engagement, and Psychological Well-being of Iranian EFL Teachers: Academic Degrees as a Moderator
Researchers: Mohsen Shahrokhi, Associate Professor, Department of English Language, Shah. C., Islamic Azad University, Shahreza, Iran
Fatemeh Jahangiri Dehaghani, Ph.D. Candidate, Department of English Language, Shah. C., Islamic Azad University, Shahreza, Iran

Abstract: This study was conducted to investigate the interrelationships among Iranian EFL teachers' organizational mattering, work engagement, and psychological well-being. To this end, the Utrecht Work Engagement Scale (UWES), Organizational Mattering Scale (OMS), and Psychological Well-Being at Work Scale were employed. 131 Iranian English teachers were chosen from public, private, and both work environments using a convenience sampling method. Structural equation modeling (SEM) was utilized to analyze the collected data. The results showed a significant relationship among the organizational mattering, work engagement, and psychological well-being of EFL teachers. SEM results indicated that organizational mattering and work engagement could significantly predict EFL teachers' psychological well-being. Similarly, the organizational mattering of EFL teachers could predict their work engagement. Furthermore, the interplay between EFL teachers' organizational mattering and psychological well-being was found to be significantly moderated by their academic degrees. Moreover, it was discovered that the relationship between EFL teachers' organizational mattering and psychological well-being was significantly mediated by their work engagement. From teachers' training and policy making perspectives the implications of the study confirm that EFL teachers' feeling of worth is a fundamental right that can influence their work engagement and psychological well-being; as such, policy makers and teachers must take this right into consideration.
Keywords: English Teachers, Language Policy, SEM, SmartPLS

Paper ID: T4-270
Paper Title: Language, Faith, and Identity: The Role of Arabic and Urdu in Shaping Muslim Intellectual Thought in South Asia
Researcher: Dr. Inamul Azad, Assistant Professor, Dept. of Foreign Languages Studies, Central University of Karnataka, India

Abstract: This paper examines the linked routes of Arabic and Urdu languages in shaping Muslim intellectual identity in South Asia from the medieval to the modern era. It argues that both languages functioned not merely as mediums of communication, but as pillars of religious authority, cultural self-understanding, and political legitimacy. Through a study of classical texts, theological discourses, and modern reformist writings. The research highlights how Arabic remained the language of scriptural and scholarly sanctity, while Urdu evolved as a vernacular vehicle for intellectual engagement, cultural expression, and public discourse. The paper employs a comparative-historical methodology to examine how thinkers navigated tensions between sacred tradition and vernacular accessibility, thereby negotiating boundaries of authority, reform, and identity formation. It further assesses how this bilingual intellectual ethos contributed to the appearance of modern Muslim reform movements, literary cultures, and national ideologies in South Asia. The study argues that Arabic and Urdu together operated as a civilizational grammar through which Muslim intellectuals in South Asia articulated faith, identity, and modernity in response to both local and global challenges.
Keywords: South Asia, language and identity, religious authority, reformism

Paper ID: T4-288
Paper Title: The Moderating role of Gender in the Nexus among EFL learners' Language Mindsets, L2 Grit, and Academic Engagement
Researchers: Mohsen Shahrokhi, Associate Professor, Department of English Language, Shah. C., Islamic Azad University, Shahreza, Iran
Fatemeh Jahangiri Dehaghani, Ph.D. Candidate, Department of English Language, Shah. C., Islamic Azad University, Shahreza, Iran

Abstract: Research on the direct and indirect interactions among the EFL learners' language mindsets, L2 grit, and

academic engagement and the moderating impacts of their gender in the relationship between L2 grit and academic engagement of EFL learners are under investigated. This study aimed at casting light on this critical gap. To this end, a quantitative study was conducted using a structural equation modeling (SEM). Three scales were distributed in order to collect data from 86 EFL learners. The results of (SEM) indicated that L2 grit could be predicted by EFL learners' language mindsets. Similarly, EFL learners' academic engagement could be predicted by L2 grit. Furthermore, EFL learners' language mindsets could indirectly predict their academic engagement. Moreover, it was demonstrated that EFL learners' gender can significantly moderate the relationship between EFL learners' grit and their academic engagement. The findings provided insights into the link among the variables and indicated the importance of EFL learners' engagement as an education of justice that should be provided with all learners.
Keywords: Language Justice, SEM, SmartPLS

Constellation Session 23
Theme: Learning Justice: Education, Language & SDGs for Marginalised and Underrepresented Communities
Session Chair: Rakibul Hasan Khan (PhD), Instructional Designer, University of Otago, New Zealand.

Paper ID: T4-289
Paper Title: The omnipresent nature in Zubeen Garg's songs: An ethnomusical Analysis
Researcher: Sabreen Ahmed, Associate Professor, Nagaon University, Assam, India

Abstract: The omnipresent nature is reflected in the meta-communication of multilingual Indian singer from Assam Zubeen Garg. His constant metaphors like a 'lost rainbow', 'burnt ashes', 'the unfulfilled promises of liberty and peace' natural motifs of 'the moon' as longing and 'the sun' as positive beginning and his 'pantheist ideal of nature as God' has united the Assamese community in a miasma of unresolved grief not just for a rockstar, but for a messianic voice that enlightened common people against blind conformism to institutionalization by transcending private contemplation to unforeseen public tragedy. The chanting of his musical fantasy *Mayabini* as an anthem of mourning after his death on 19th September 2025 across the state exhibits the binding force of his elusive cult, unknown to many during his lifetime. India is not Israel where mountain Zion is situated as per biblical information, while Zubeen personified with nature by calling himself the mountain peak Kanchenjunga who defied all caste, creed and religion and stood tall with his pantheist non-conformism. The ethno-culturalism in Zubeen's songs may not be similar with the self determination of Zionism that urged Jews to assimilate in Western secular culture; but they are an example of unadulterated self-determined love for the land, people and its language. Zubeen has urged none to embrace the political meta-narrative of Assamese ethno nationalism or *Axomiya Jatiyotabad*. The proposed paper shall investigate how his songs breathe the purity of agrarian life and the civil society of contemporary Assam emerging from the fearful extremism of the early 90'ies to the turn of the century that spontaneously assimilated the entire rubric of the nature of Assam in the secular creed of his music.
Keywords: Ethno nationalism, Ecology, Nature, Meta-communication, Assam

Paper ID: T4-294
Paper Title: Linguistic Heritage and Cultural Continuity: Tracing Bhojpuri in the Social Landscape of Ghazipur
Researcher: Dr. Md Ehtashamul Islam Khan, Ph.D. from the Department of English, Aligarh Muslim University, Aligarh, India

Abstract: The paper, "Linguistic Heritage and Cultural Continuity: Tracing Bhojpuri in the Social Landscape of Ghazipur," investigates the complex relationship between the Bhojpuri language and the cultural identity of Ghazipur, a historically significant region in eastern Uttar Pradesh, India. Ghazipur, located at the confluence of tradition and modernity, demonstrates that language is more than just a tool of communication; it is also a dynamic repository of communal memory, local knowledge, and cultural continuity. This study explores Bhojpuri, a language often overlooked in contemporary linguistic and policy debates, as a vibrant source of Ghazipur's sociocultural identity. The article employs a multifaceted methodology integrating sociolinguistics, cultural anthropology, and oral history to explore Bhojpuri's significance in daily life, as evidenced by folk songs, oral

narratives, religious practices, and agricultural traditions that embody the community's rhythms, values, and aspirations. It emphasises Bhojpuri's role in promoting communal solidarity, combating cultural homogenization, and maintaining intangible heritage in the face of urbanization and language change. The language's advancement and preservation through intergenerational transmission are highlighted, as are its depictions in regional arts and its significance in cultural festivals and community gatherings. The study also looks at the impact of migration, media, cinema and education on the current state of Bhojpuri, assessing the challenges and opportunities for its preservation. Finally, it portrays Bhojpuri not as a historical artifact, but as a living cultural organism that influences and is influenced by the actual experiences of Ghazipur residents. The article advocates for greater recognition of Bhojpuri in regional and national cultural contexts, as well as inclusive measures that value linguistic variety as an important component of India's long cultural past. This study seeks to reestablish Bhojpuri's significance in Ghazipur's cultural setting while also contributing to broader discussions on language preservation, regional history, and the enduring importance of vernacular traditions in contemporary society.

Keywords: Bhojpuri, Culture, Ghazipur, Language, Tradition

Paper ID: T4-298

Paper Title: Exploring Marma-based MTB-MLE Primary Education in Bangladesh: Bridging Languages and Cultures

Researchers: Dr. Azran Azmee Kafia, Associate Professor, Department of English, Islamic University, Kushtia.
Uma Sing MARMA. Shaheed Shamsuddin Girls' High School, Kaptai, Rangamati, Bangladesh

Abstract: This study explores a culture-based multidisciplinary model for implementing Mother Tongue-Based Multilingual Education (MTB-MLE) in primary schools of the Chittagong Hill Tracts (CHT), Bangladesh, emphasising the Marma language. The initiative aligns with the mandates of the National Education Policy (2010) and the Primary Education Development Programme-4 (PEDP-4), both of which emphasise inclusive and equitable education for indigenous learners. The study recognises that children who begin their education in their mother tongue develop stronger literacy, cognitive, and socio-cultural competencies (UNESCO, 2008; Benson & Kosonen, 2013) and that mother-tongue instruction is central to early schooling and improved learning outcomes. The study focuses on (i) how effectively the Marma language is used as the medium of instruction in early-grade classrooms under MTB-MLE initiatives; (ii) what challenges and opportunities arise in developing and implementing culture-based instructional materials in the Marma language; and (iii) how teachers, students, and community elders perceive the use of Marma as a bridge to multilingual proficiency and cultural preservation. A qualitative research design was employed using focus group discussions (FGDs), semi-structured interviews, and document analysis of curriculum guides, textbooks, and training manuals developed under the UNICEF–DPE MTB-MLE project (2017-2023). Data were collected from five primary schools in Bandarban District, where Marma is the dominant mother tongue. Key informants included Marma language teachers, community elders, curriculum developers, and local education officers. Thematic analysis was applied to identify recurrent cultural, pedagogical, and linguistic themes relevant to effective MTB-MLE practice. Findings reveal that the Marma MTB-MLE programme enhances early literacy and classroom participation but faces constraints due to limited localised materials, insufficient teacher training, and language standardisation issues among dialectal variants. The study emphasises the need for community-led validation of instructional materials, capacity building for indigenous teachers, and integration of local cultural narratives and oral traditions into the curriculum. It concludes that a culture-based multidisciplinary framework, incorporating ethnolinguistic expertise and community participation, can significantly strengthen MTB-MLE implementation for indigenous learners in the CHT.

Keywords: Chittagong Hill Tracts, Culture-Based Pedagogy, Indigenous Education, Marma Language, Mother Tongue-Based Multilingual Education, Qualitative Research

Paper ID: T4-310

Paper Title: The semiotics of compliance: Language policy, market logics, and English on Algerian Cosmetic labels

Researchers: Dr. Ikhlas Gherzouli, Associate Professor, MLD Sétif 2 University, Algeria

Abstract: This study investigates how English appears on cosmetics packaging in Algeria, a trilingual market governed by an Arabic-first language regime. Using a novel, full-population corpus covering 146 wholly

Algerian-owned enterprises and laboratories, the analysis identifies 43 that include English on at least one product. Working within an interpretivist, critical sociolinguistic paradigm informed by postcolonial language politics and the linguistic marketplace, the research builds a visual dataset of labels and applies structured qualitative content analysis. A coding scheme records language presence and typographic prominence; functional roles (brand naming, category terms, ingredients and claims, instructions); the positioning of Arabic for legal compliance; and an enterprise-level timeline from the earliest documented instance in the dataset through 2025. Results show English functioning as an index of modernity, scientificity, and trend value; French sustaining legacy prestige and technical legitimacy; and Arabic ranging from token presence to clear dominance depending on segment, with Arabic-dominant configurations most frequent where trust, safety, and local authenticity are central (e.g., oils and health-adjacent lines). Four recurrent strategies emerge—English-dominant aestheticisation, segmented bilingualism, symbolic compliance with English lead, and Arabic-dominant compliance—indicating that market logics, more than linguistic capacity, shape language hierarchies on labels. This research provides the first empirical account of language choice on packaging within Algeria's domestic manufacturing sector, demonstrating how local semiotic practices are entangled with global inequities. The findings illuminate tensions between Sustainable Development Goal 10 (Reduced Inequalities) and Goal 12 (Responsible Consumption and Production) by questioning whether current market-driven language hierarchies create equitable access to information for all consumers or reinforce symbolic marginalization. The study contributes a replicable audit rubric for packaging prominence and offers evidence-based recommendations for strengthening language policy compliance, protecting consumer rights, resisting linguistic extractivism, and promoting linguistically sustainable and inclusive commercial practices aligned with broader agendas for planetary justice.
Keywords: Algeria, Consumer Protection, Language Policy, Linguistic Justice, Packaging, SDG 10

Paper ID: T4-315
Paper Title: From Idiomorphs to Language Reform: A longitudinal Study of Early Communicative Adjustment in Bangladeshi Children
Researchers: Dr Shorna Akter, Associate Professor of English, Dhaka City College, Bangladesh
Md Minhajul Abedin, Associate Professor of English, Stamford University Bangladesh, Bangladesh

Abstract: Idiomorphs play a crucial role in the acquisition of the first language (L1) by young children. The advent of idiomorphs is the outcome of children's desperate struggle for linguistic contribution in their first language (L1) oral communication, as they attempt to articulate verbal expressions for referents which they can perceive but are unable to express in traditional language norms. Numerous studies reveal that the development and use of idiomorphs by young language learners indicate their cognitive development and advancement in L1 acquisition. True, these idiosyncratic expressions are not a common feature of all young children, but this experience is an unavoidable attempt by some young toddlers in their oral communication. The aim of the present study is to observe the L1 acquisition of five Bengali-speaking young children by exploring how idiomorphs develop among young learners within a qualitative framework. Furthermore, this study aims to identify the contexts in which idiomorphs are consistently used and where they tend to fade away. The findings reveal that caregivers' acceptance and encouragement of young children's idiomorphic expressions in spoken communication are primarily instrumental in the persistence of these unique vocabularies. Conversely, disapproval from caregivers leads to a decline in the use of idiomorphs in communication with the children. Therefore, this study emphasises the influential role of caregivers in shaping early language development in toddlers. The insights of this study can extend to both L1 and L2 pedagogy, as recognising the consistency in the use of references for specific referents is a fundamental development required for any language acquisition. Pragmatic research focusing on idiomorph development can be socially impactful. In the multilingual learning context, where content learning or task completion is prioritised using a language, the idea of idiomorph development of the present study can help redesign the ecosystem of education
Keywords: Child Language Acquisition, Consistency in Reference Use, Idiomorph Development, Language Education, Reform, Sociolinguistic Context

Constellation Session 24
Theme: Learning Justice: Education, Language & SDGs for Marginalised and Underrepresented Communities
Session Chair: Liton Chakraborty Mithun, Assistant Professor, Department of English, Gopalganj Science and Technology University, Bangladesh

Paper ID: T4-367
Paper Title: Equity through Technology: Reimagining English Language Assessment for Tribal Learners in India
Researchers: Dr. Peter Beligraham Pagolu, Assistant Professor, English (PTL), English Department, Nizam College, Abids, Hyderabad, Telangana, India
Dr. Allam Surender, Associate Professor, English, Vidya Jyothi Institute of Technology, Hyderabad.

Abstract: Millions of minority and marginalized students still do not receive quality education due to deeply embedded systemic inequities that are intertwined with linguistic, cultural, and geographic aspects. These populations include tribal learners in India, who often face obstacles to obtaining equitable and substantive English language education, where standardized testing often favors dominant language and urban norms. This paper reflects on the possibility of educational, linguistic, and policy changes to be implemented using technology-based interventions that preempt equity and justice among these learners. Based on examples of classroom practice and online initiatives in tribal settings, the current research highlights the promise of AI-based translation, adaptive testing devices, and digital literacy to reduce linguistic bias and create more inclusive English-language testing spaces. The research also highlights the importance of culturally relevant assessment design, community participation and formative assessment in ensuring that the identities of learners and local knowledge is given due consideration. Within the context of the United Nations Sustainable Development Goal 4 (Quality Education), the paper will argue that learning justice development requires an integrated theme, which integrates the use of educational technology with linguistically responsive pedagogy and supportive policy changes. Eventually, the paper reimagines English-language assessment not as a barrier but as a path to inclusion, citizenship and power among historically underserved tribal learners.
Keywords: Tribal Learners, English Language Education Educational Technology, AI, Adaptive Assessment, Culturally Responsive Pedagogy, Learning Justice, Sustainable Development Goal 4 (SDG 4)

Paper ID: T4-374
Paper Title: Learning justice through teacher education: feminist and linguistic route towards SDG for marginalized communities
Researcher: Dr. Shweta Pancholi, Assistant Professor, Department of English, Dr. Subhash University, Junagadh, Gujarat, India

Abstract: Education has long been believed to have a place of empowerment and a marginalized tool. To focus on low-income communities. As a part of the Sustainable Development Goals (SDG), teacher education is important for the inclusive, justified education and quality achievement, here researchers will find out how feminist and linguistic lens has the power to enrich teacher education practices that historically must support justice issues with marginals. Based on interdisciplinary thinking, the paper suggests that feminist education is a center on power, identity and agency concepts within the learning environment, while education recognizes languages and literacy represented by various learners. When included in the preparation of the teacher, both the ideas break the structural inequalities and establish more participation and democratic learning environment. The analysis presents solid examples where feminists-Buddhist and multilingual education have been able to reinforce the practices and results in the learner in the settings of teaching strategies and margins. It can extend to intersections of identity and language diversity concerning policy frameworks in curricula, pedagogical training and evaluation frameworks. Eradicating inequity in education and contributing to wider social justice initiatives will enable the paper to enhance existing discourses on how professionals in education can facilitate Australia's commitment to the SDGs.
Keywords: Agency, Equity, Feminism, Linguistics, Marginalisation, Pedagogy

Paper ID: T4-376
Paper Title: A Process-Genre Approach to Formal Writing Development: Transforming ESL Students' Lab Notes into Technical Reports
Researchers: Mr. Prasanna Kumar B R, Research Scholar, GITAM Deemed University, Karnataka, India
Dr. Manju Jose, Associate Professor in English & Research Supervisor, GITAM Deemed University, Karnataka, India

Abstract: The mastery of formal technical report writing is an essential skill for English as a Second Language (ESL) students, particularly within academic and professional domains. This paper has predominantly explored the ways of getting maturity in formal writing competence in ESL learners through a process-genre approach,

employing a vast amount of secondary data analysis of empirical research works published in Elsevier journals. In this paper 25 peer - reviewed papers from Elsevier are systematically synthesized to reveal the prominent trends in developing ESL students from informal, unstructured writing towards the production of well-organized and purpose-driven technical reports in ecclesiastical style. The systematic analysis produced that when explicit genre instruction is thoughtfully integrated with scaffolded, process-oriented activities—such as drafting, revising, and model text analysis—learners exhibit marked improvements in genre awareness, structural coherence, and use of discipline-specific lexis. The paper contributed a valuable theoretical concept by reaffirming the efficacy of Systemic Functional Linguistics (SFL) and genre theory in understanding how language choices function within academic writing practices. The research paper presented the pedagogical implications, advocating for ESP curricula that emphasize authentic materials, gradual scaffolding, and focused language instruction and acknowledged the underlying limitations of secondary data usage in producing the results. Finally the paper suggested future research directions, including longitudinal studies, cross-cultural analyses, and exploration of less-studied formal genres. The research work has successfully presented a comprehensive and nuanced framework to support ESP educators in fostering advanced technical writing skills among ESL learners.
Keywords: ESL Writing Development, ESP Pedagogy, Genre Awareness, Process-Genre Approach, Systemic Functional Linguistics (SFL), Secondary Data Analysis

Paper ID: T4-399
Paper Title: Voices, Silences, and Stereotypes: A Systematic Review of Gender Representation in ELT Textbooks Using PRISMA
Researchers: Apala Biswas, Doctoral Candidate, School of Education, University of Cincinnati, Ohio, USA
Noshin Tabassum, Lecturer, Department of English, Metropolitan University, Sylhet, Bangladesh
Ayesha Akter Munni, Lecturer, Department of English, Cheora Govt College, Cumilla, Bangladesh
Mazid Ul Hasan, Doctoral Candidate, School of Education, University of Cincinnati, Ohio, USA

Abstract: In recent years, the stereotypical representation of women in English Language Teaching (ELT) textbooks has been a significant concern for researchers. While prior systematic reviews have mapped these gender representations, they have overlooked how such representations shape perspectives of teachers and students and what strategies and implications are proposed by the researchers. The objective of this systematic literature review is to fill this gap by synthesizing not only the nature of gender representations but also teachers' and students' perceptions, and pedagogical implications and strategies for creating gender-inclusive ELT classrooms. We used the Preferred Reporting Items for Systematic reviews and Meta-Analyses (PRISMA) 2020 statement to collect, analyze, synthesize, and present the information extracted from the relevant studies for this systematic literature review and to maintain transparency and rigor throughout this process. Our review included 33 studies published from 2015 to the present. We used a data extraction matrix to systematically extract the information and categorize the data into themes. The findings indicate that women are mostly portrayed in stereotypical gendered and occupational roles through visual and textual contents, with a lack of visibility and voices. Along with the discussion of these representations, only a few papers discuss teachers' and students' perceptions. Many teachers recognize this unequal representation and emphasize the need to improve textbooks to positively impact learners' perceptions. However, the stereotypical gender representation in textbooks shapes students' conceptions of gender roles negatively and reinforces exclusionary views among them. The literature also proposes several key strategies for creating a more gender-inclusive environment, including the need for teacher training on gender-sensitive pedagogy, the use of inclusive supplementary materials, and a call for policymakers, textbook writers, designers, and publishers to implement guidelines for gender-equitable textbook development.
Keywords: EFL, ELT Textbooks, ESL, Gender Representation, PRISMA, Systematic Literature Review

Paper ID: T4-408
Paper Title: Education in Exile: SDG Visions in Tahmima Anam's Novels
Researchers: Afrin Jahan, Research Scholar, KIIT Deemed to be University, Odisha, India
Dr. Ipsita Nayak, Assistant Professor of English, KIIT Deemed to be University, Odisha, India

Abstract: This paper explores the theme of refugee, stateless, and crisis-affected learners in the novels of Tahmima Anam and connects them with the United Nations Sustainable Development Goals (SDGs). By examining *A Golden Age* (2007), *The Good Muslim* (2011), *The Bones of Grace* (2016), and *The Startup Wife* (2021), the study argues

that Anam's fiction offers a critical reflection on the socio-political conditions shaping learners in conflict and displacement. *A Golden Age* portrays the Bangladesh Liberation War's disruption of education—temporary schools, displaced families, and improvised learning—aligning with SDG 4.1 (universal primary and secondary education) and SDG 4.a (inclusive and safe learning environments). *The Good Muslim* expands this discourse by depicting post-war institutional reconstruction and religious education reforms, echoing SDG 4.5 (eliminating gender disparities), SDG 5.1 (ending discrimination against women), and SDG 16.6 (promoting transparent, accountable institutions). In *The Bones of Grace*, Anam explores exile, migration, and fragmented identity, reflecting the challenges faced by stateless and refugee learners who struggle for access and recognition, resonating with SDG 10.2 (social, economic, and political inclusion) and SDG 16.9 (legal identity for all). This discourse parallels the ongoing plight of Rohingya refugees in Bangladesh, whose limited educational access mirrors the exclusion Anam's characters endure. Finally, *The Startup Wife* addresses gender inequality within digital education and innovation spaces, aligning with SDG 5.5 (women's participation in leadership), SDG 5.b (empowerment through technology), and SDG 4.c (qualified and inclusive educators). Together, these narratives reveal that education, disrupted by war and displacement, can also become a site of resilience, reform, and inclusion. Reading Anam through the SDG lens highlights how literature reimagines education as a pathway toward gender equity, social justice, and sustainable peace.

Keywords: Refugee, Displacement, Gender Equity, Inclusion, Migration, Resilience

Constellation Session 25
Theme: Learning Justice: Education, Language & SDGs for Marginalised and Underrepresented Communities
Session Chair: Dr. Biswajit Choudhury, Assistant Professor, Department of English, South Malda College

Paper ID: T4-409
Paper Title: The Concept of Otherness in Barbara Cantini's *Ghoulia: Making Friends Can Be Scary*
Researchers: Professor Mohammad Ishrat Ibne Ismail, Pro-Vice Chancellor, Metropolitan University, Sylhet, Bangladesh and Professor (On Lien), Department of English, Shahjalal University of Science and Technology, Sylhet, Bangladesh
Fahmida Haque Chowdhury, PhD Student, Department of English, University of Southern Mississippi, Mississippi, USA

Abstract: The paper examines the hidden demonstration of racial tensions and societal normative hegemony to show 'otherness' in Barbara Cantini's Ghoulia: Making Friends Can Be Scary, Book 1 (2017), through the combined lenses of racism, monstrosity and disability. In the text, the central character Ghoulia is marginalized because of racial, physical, and monstrous identity. Using the Russian philosopher and literary critic Mikhail Mikhailovich Bakhtin's concept of 'Carnivalesque,' originated in his Problems of Dostoevsky's Poetics (1929), and later further developed in his Rabelais and His World (1965), which is "often read as a utopian antidote to repressive forms of power everywhere and a celebration of the possibility for affirmative change, however transitory in nature," the paper explores how Ghoulia challenges the social agency, gets accepted into the human world but returns to her monstrous life because of societal codes. The paper further concludes that although the text shows acceptance and diversity through the didactic lessons of growth, however, the sense of 'otherness' prevails throughout the text.

Keywords: Racism, Monstrosity, Disability, Carnivalesque, and Otherness

Paper ID: T4-411
Paper Title: Predicaments of International Migration, Education, and Employment in *A Life Apart*
Researchers: Dr. Allam Surender, Associate Professor of English, Vidya Jyothi Insititute of Technology, Hyderabad, India
Dr. Peter Beligraham Pagolu, Assistant Professor of English (PTL), Nizam College, Hyderabad, India

Abstract: Despite proclamations of global interconnectedness, stark divisions persist in the opportunities available to disadvantaged populations, in this context, the international migration. Aspirations for upward mobility, particularly among youth from Global South, drive migration to the Global North in pursuit of superior education and employment. However, these ambitions are often met with formidable obstacles. While regular immigrants

encounter notable challenges, the predicament of irregular, undocumented migrants is far more severe, marked by legal insecurity, restricted access to resources, and vulnerability to exploitation. Neel Mukherjee's *A Life Apart* vividly portrays these struggles through the character of Ritwik Ghosh, an individual whose journey from India to England is fueled by hopes for academic success and socio-economic advancement. Ritwik's experience reflect the reality that temporary visa statuses and rigid immigration controls migrants' aspirations for meaningful integration and stable livelihoods. Denied secure legal status, such migrants are rendered politically and socially peripheral, forced to subsist by undertaking precarious, low-paying jobs that barely sustain their basic needs. Justice for international migrants in this context necessitates more than financial aid; it requires secure pathways to legal recognition, educational continuity, and dignified employment. The predicament, as illuminated by Mukherjee and analyzed through frameworks offered by thinkers like Giorgio Agamben and Michel Foucault, reveals how state mechanisms perpetuate exclusion and marginalization. Sociological perspectives in terms of Max Weber, Karl Marx and Bourdieu observes aspirations of mobility and the theorist like Thomas Nail notion on migration. Human rights discourses and humanist philosophy further underscore the ethical imperative to address this nexus of migration, education, and employment. The researcher explores the challenges faced by international migrants especially those rendered invisible by irregular status entrenched in structural inequalities. True upward mobility and fulfillment of educational aspirations remain elusive without comprehensive reforms in legal protections, social integration, and equitable access to opportunities.

Keywords: Inequality, Justice, Mobility, Plight, Undocumented Status

Paper ID: T4-418

Paper Title: Impact of Multisensory Task Based Learning for Dyslexic Primary Learners on Academic Performance: Evidence from Kurnool District, Andhra Pradesh, India

Researchers: Syed Shafiulla Basha, Research Scholar, Indian Institute of Information Technology Design and Manufacturing Kurnool, India
Nittala Noel Anurag Prashanth, Assistant Professor of English, Indian Institute of Information Technology Design and Manufacturing Kurnool, India
Vezolu Puro, Department of Sciences, Research Scholar, Indian Institute of Information Technology Design and Manufacturing Kurnool, India

Abstract: Dyslexia remains a persistent barrier to literacy and overall academic success for primary school learners, particularly in the schools with limited resource. The present study focuses on the impact of Task-Based Learning (TBL) interventions, specifically applying Multisensory Structured Language (MSL) techniques, on the academic performance of dyslexic primary school learners in Kurnool district, Andhra Pradesh, India. Among 186 learners sampled by using standardised tools, 13(7%) were diagnosed with dyslexia, classified into phonological dyslexia (6 learners), rapid naming dyslexia (4 learners), and double deficit dyslexia (3 learners). Initial academic performance was notably low, with scores ranging from 26% to 32%. The intervention, spanning for six months, employed MSL, TBL techniques tailored to each dyslexia subtype. Post intervention assessments revealed improvement in academic scores from a range of 29% to 38%. This paper presents an extended literature review of dyslexia types and detailed descriptions of the MSL task-based intervention activities. These findings confirm that MSL and TBL significantly enhances academic outcomes and engagement of dyslexic learners, especially within limited resources in rural educational contexts.

Keywords: Academic Performance, Dyslexia, Multisensory Learning, Task Based Learning

Paper ID: T4-423

Paper Title: Linguistic Accessibility and Inclusive Support Systems for Disabled Learners in Educational Institutions in India: Case Studies from Bihar and Best Practices Across India and the World

Researchers: Revti Rani Roy, Doctoral Fellow (JRF), Chanakya National Law University, Patna, India
Gunjan Kumar, Student, Chanakya National Law University, Patna, India

Abstract: India guarantees the right to education as a Constitutional safeguard under the Fundamental Rights. In spirit, it aspires to provide equal access and opportunity for education to all children and also strives toward inclusive education for children with disabilities or special needs. On policy, UGC's Accessibility Guidelines for Higher Educational Institutions, the New Education Policy 2020, along with the Rights of Persons with Disabilities

Act 2016, fulfill the constitutional ideal. However, despite the criteria of disability and inclusivity within the existing frameworks, in practice, educational institutions are not designed to address the linguistic needs and special requirements of learners with disabilities. The present research aims at policy analysis concerning inclusivity in the curriculum of primary, secondary, and higher educational institutions in India, the pedagogical structure, and disability-friendly support systems for disabled children. Special attention is given to the state of Bihar because data suggest that Bihar, India's third most populous state, where nearly one in five persons is below eighteen years of age, has a large school-going population but also a very high number of disabled children. The researchers have studied educational institutions across different socio-economic contexts to understand the variations in exclusion and accessibility. Discriminatory practices, denial of admission, lack of requisite support systems, and absence of multilingual learning mechanisms (like Indian Sign Language and Braille) are barriers to inclusive education, raising serious questions on the practical implementation of disability inclusive education policies and accessibility guidelines for educational institutions. A qualitative study has been adopted to assess whether the institution, curriculum, and teaching pedagogy adequately address the needs of disabled learners. The study incorporates the narratives of disabled learners, their parents, teachers, and institutional administrators. The study is significant, for it addresses ground-level issues surrounding disability inclusivity in Indian education and provides recommendations through comparative analysis of best practices.

Keywords: Disability Inclusivity, Education, Indian Sign Language (ISL), Learners with Disability, Linguistic Accessibility, Linguistic Justice

Paper ID: T4-425
Paper Title: Narrative depiction of [non]normative disability and [in]justice in select South Asian Documentaries
Researchers: Deepak Meena, PhD scholar, Malaviya National Institute of technology Jaipur (Mnit), India
Dr. Niraja Saraswat, Department of Humanities and Social Science, Malaviya National Institute of Technology, Jaipur

Abstract: The social and anthropological narrative of disability is emerging from the conventional literature. It has been described with the supportive discourse of able people. This discourse lacks the first-person narrative experience of a disabled person and endorses stereotypical conceptions and uses abusive linguistic terms for disability. This formative narrative of disability ruined the identity of disability, as the disability scholar Tom Shakespeare has argued that the narrative discourse for disability is politically driven to suppress the identity of disability. Visual media is extensively embedded in the normative depiction where disability presents as a minority or marginalized people, and hypothetically, able people are the sympathizers and give strength to disability. Rosemary Garland Thomson has stated that the normative depiction of disability configures the disabled identity as inferior. To portray exaggeration in depiction and metaphorical language, disabled people are susceptible to their authentic identity. The predetermined portrayal of visual media creates injustice in depiction and makes a voice of silence for disability. Visual media has a non-fictional medium in the form of documentaries, which tries to keep first-person phenomena into account. It provides authentic information and a narrative of the disability. It provides the existing discourse of popular culture and portrays the life of lived experience instead of exaggeration. Enlargely, this provides justice in depicting disability identity and responds to the fictitious mainstream culture narrative. To explore the narrative of disability in non-normative or normative manner, select documentaries that figure out disability. Mainly, this paper examines through critical disability studies and adopts the theoretical framework of the cultural model for examining, rather than the social model, Sara Ahmed's emotional affect theory, Mitchell and Snyder's narrative prosthesis, and Ata Quason's Aesthetic Nervousness. The case study of this paper follows five South Asian documentaries based on disability.

Keywords: Independent Visual Narrative, Marginalised Voices, Postcolonial Narrative, Realism, Ethnographical Investigation

Constellation Session 26
Theme: Learning Justice: Education, Language & SDGs for Marginalised and Underrepresented Communities
Session Chair:

Paper ID: T1-236
Paper Title: Countering the Developmental Narratives: A Study of Orijit Sen's '*The River of Stories*' and George Mathen's '*There is No Harvest*'
Researcher: Sreejata Roy, State Aided College Teacher (category 1), Jogesh Chandra Chaudhuri College-University of Calcutta, India

Abstract: This paper interrogates the assumption that technological and scientific development, as executed by existing power and profit-motivated structures, are the sole engines of historical progress, arguing instead for the decisive role played by socio-political narratives in shaping change. Whereas scientific authority has often overshadowed the influence of cultural narratives, this study posits that human understanding of the world—mediated by sensory perception—is fundamentally organized through narrative. Narratives serve as the scaffolding for communication, identity formation, and the construction of histories, cultures, and collective selves, including nationhood. In the Anthropocene, dominant (grand) narratives concerning progress and development have been central to both the dissemination of power and the internalisation of ideologies, despite scholarly critiques of their universalist and hegemonic tendencies. This context has given rise to the strategic use of counter-narratives, particularly through multimodal forms such as the graphic narrative. Graphic narratives—rooted in the tradition of comics and cartoons—combine textual and visual storytelling to question dominant discourses and foster critical community engagement. This paper examines Orijit Sen's *The River of Stories* (1994), inspired by the Narmada Bachao Andolan, and George Mathen's webcomic panel *There is No Harvest*, which addresses the consequences of dam construction in Northeast India. By employing the epistemic framework of postdevelopment theory, this study explores how these works use the image-text medium to contest prevailing models of development and articulate the lived experiences of marginalised communities. The graphic narrative's pedagogic function, as highlighted in the selected examples, lies in its capacity to enlighten, mobilise, and empower community perspectives in resistance to structurally imposed change. Ultimately, this paper argues that the graphic narrative operates as an effective tool for countering hegemonic civilizational grand narratives and for reimagining the politics of progress and social transformation within contemporary India.
Keywords: Change; Counter-Narratives; Dams; Development; Graphic-Narratives; Resistance

Paper ID: T4-154
Paper Title: Unmasking Digital Colonialism: Human Infrastructure as a Blueprint for Decolonizing Lifelong Learning in Bangladesh
Researcher: Projnya Mojumdar, Lecturer, Department of English, University of Creative Technology Chittagong

Abstract: While UNESCO's vision of inclusive lifelong learning promises to leave no one behind, global educational frameworks systematically exclude those they claim to serve. This 58-week mixed-methods study with up to 127 working engineering students in Chattogram, Bangladesh, reveals how Open and Distance Learning frameworks designed in the Global North create "inclusive exclusions": formal access masking systematic disadvantage. Adopting the standpoint of those most marginalized by these systems, this research documents both structural failures and collective solutions. Quantitative analysis identified three "application gaps" where framework assumptions collide with reality: technological (97.9% smartphone ownership versus 25.3% laptop access), temporal (80.4% employed, of whom 88.4% worked inflexible schedules), and confidence (speaking skills rated weak at 2.6 times the rate of reading). Thematic analysis of 396 student reflections revealed how learners construct "human infrastructure": sophisticated relational support systems comprising persistence strategies, community networks, pedagogical scaffolding, and responsive care to navigate hostile educational terrain. This research contributes to decolonizing educational technology by building theory from Global South experiences rather than Northern assumptions. The human infrastructure framework offers both diagnostic tools for identifying exclusionary design and blueprints for reconstruction. Findings demonstrate that achieving SDG 4 requires not better implementation of existing frameworks, but fundamental reconceptualization based on the innovative solutions already emerging from marginalized communities. The experience of the midnight assignment submitter reveals not individual failure, but systemic violence demanding transformation.
Keywords: Digital Colonialism, Human Infrastructure, Open and Distance Learning, Asset-Based Pedagogy, Bangladesh, SDG 4

Paper ID: T4-427
Paper Title: Deconstructing Ableism through Disability-inclusive Communication in English Language Learning,
Researchers: Dr. Anu Chandran, Assistant Professor, PSG College of Arts & Science, Coimbatore
Dr. Mohana Priya P, Assistant Professor, PSG College of Arts & Science, Coimbatore
Dr. Pradeepa K, Assistant Professor, PSG College of Arts & Science, Coimbatore

Abstract: The United Nations Disability Inclusion Strategy emphasizes on inclusive and accessible communication to reduce bias and discrimination, and to promote inclusion and participation. Disability-inclusive communication will help to fulfill the promise of 'leaving no one behind', a key component of the 2030 Agenda for Sustainable Development. Inclusive communications allow persons with disabilities to participate fully and equally in all spheres of society. Ableist language employs the use of words and phrases related to disability to explain circumstances that are not related to disability. Often, the use of ableist expressions reinforces the negligence and indifference towards persons with disability, thereby merely promoting harmful stereotypes. This paper attempts to analyse ableist expressions (in the form of jokes, metaphors and euphemisms) in English language that have crept its way into the mainstream communication and media. It also aims to promote the usage of inclusive communication in English language learning platforms by sensitising ESL learners to ableist expressions through literary and media representations to rehabilitate a disability inclusive environment. The study draws on theoretical perspectives from the disciplines of inclusive education, disability studies, and peace linguistics to explore the relationship between language learning and inclusive communication practices. It proposes a model of "inclusive communicative competence," which extends beyond linguistic proficiency to encompass empathy, adaptability, and awareness of difference. This approach positions disability inclusion as integral to developing globally competent language users who can navigate diverse communicative contexts.
Keywords: Disability Inclusion, English Language Learning, Inclusive Communication, Peace Linguistics

Paper ID: T4-385
Paper Title: Awareness of Inclusion in Early-Career TESOL Teachers in Bangladesh
Researcher: Antara Ibnat Audhaya, Lecturer, Center for Language Studies, ULAB, Bangladesh

Abstract: The Bangladeshi English Language Teaching landscape is a complex, ever-evolving ecosystem where new TESOL graduates enter increasingly linguistically and culturally diverse classrooms every year and begin exploring inclusion. This qualitative research aimed to investigate how early-career TESOL teachers define inclusion, to what extent their training helps them, and what gaps they experience during practice. Following a qualitative design, semi-structured interviews were conducted with 6 early-career TESOL teachers through convenience sampling. The findings garnering thematic analysis exhibit that teachers who practise inclusion rather rely on empathy than formal pre-prescribed formats absorbed during their training. Also, the findings delineate that the received formal training does not provide adequate support to early-career teachers teaching in diverse settings. This study aimed to contribute to the existing dialogue and further address learning justice challenges in TESOL classrooms to encourage necessary reforms in TESOL curricula.
Keywords: Career, Inclusion, Awareness, Reforms

Paper ID: T4-390
Paper Title: PHOENix: Planetary Health Optimisation for Enhancing Nutrition
and Food Security Through School Feeding Programmes in Egypt
Researcher: Dr Fatma Sabet, Health and Community Sciences Department, Medical School, University of Exeter

Abstract: School feeding programmes reach 418 million children globally. Egypt, the most populous Arab country and third largest in Africa, is projected to reach 120 million people by 2030, with 42 million children under 18 and the largest school feeding programme in Africa. In 2021, while 4.9 million children were anaemic, over 9 million received nutritionally inadequate, ultra-processed dry meals heavily reliant on imported wheat. This undermines local producers and raises serious concerns around nutrition, food security, and environmental sustainability. PHOENix aims to optimize school feeding programmes in Egypt to deliver essential nutrition during critical stages of development, enhance environmental sustainability, and empower small agroecological producers and local

communities. Following a planetary health perspective, I will use mixed and creative methods to map challenges and co-produce transformative, decolonial solutions for school food systems that build resilience to climate change and can be scaled across Egypt and other Global South contexts. Building on my doctoral and postdoctoral research in England, where I pioneered aplanetary health framework for school meals, this fellowship will enable me to adapt this approach to the Global South, where food insecurity and climate change impacts are most acute, and the link to school feeding programmes remains under-explored.

Keywords: Planetary health, school feeding programmes, decolonised food system

Paper ID: T4-435

Paper Title: Linguodidactic Foundations for Developing the Methodological Competence of Philology Students in Higher Education

Researcher: Baibol Alibek, Phd Student, Abay Kazakh National Pedagogical University, Kazakhstan
Aliyeva Zhanat Phd, Senior Teacher, Kazakh Women's Teacher Training University, Kazakhstan
Sadykova Roza Candidate of Philological Sciences, Kazakh Women's Teacher Training University, Kazakhstan
Tanabayeva Gulzira Candidate of Philological Sciences, Auezov South Kazakhstan University, Kazakhstan
Abdukarimova Gulzhan Candidate of Philological sciences, Auezov South Kazakhstan University, Kazakhstan
Shoibekova Akbota Candidate of Philological sciences, Dozent Auezov South Kazakhstan University, Kazakhstan

Abstract: The development of methodological competence among philology students in higher education institutions is a critical aspect of modern linguodidactic training. This study examines the linguodidactic foundations that support the formation of pedagogical skills and methodological readiness in philology students. Emphasis is placed on integrating theoretical knowledge of language and literature with practical teaching strategies, enabling future educators to design, implement, and evaluate effective instructional processes. The research analyzes innovative approaches, including task-based learning, reflective practice, and technology-assisted instruction, which enhance students' ability to plan lessons, apply linguistic principles in teaching, and foster critical thinking. Findings indicate that a structured linguodidactic framework strengthens the professional preparedness of philology students by developing their analytical, organizational, and instructional skills. Moreover, the study highlights the importance of combining collaborative learning, practical workshops, and digital resources to facilitate methodological competence in diverse educational contexts. The results provide insights for curriculum developers and educators aiming to improve the quality of philology teacher preparation in higher education institutions.

Keywords: methodological competence, philology students, linguodidactics, higher education, pedagogical skills, reflective practice, task-based learning, teacher preparation

Paper ID: T4-437

Paper Title: Study of Key Mythological Plots, Their Symbolism, and Role in Ethnocultural Identity of Kazakh literature in teaching at higher educational establishments

Researcher: Togzhan Igenbai Phd Student Kazakh Women's Teacher Training University, Kazakhstan
Baltabayeva Gaukhar Doctor of Philological Sciences, Associate Professor, Kazakh Women's Teacher Training University, Kazakhstan
Mukhamadiyev Dauren Candidate of Philological Sciences, Abay Kazakh National Pedagogical University, Kazakhstan
Sultanova Bibigul Candidate of Philological Sciences, Associate Professor, Kazakh Women's Teacher Training University, Kazakhstan
Sametova Zhanagul Phd Doctor, Abay Kazakh National Pedagogical University, Kazakhstan

Abstract: Mythological narratives constitute a foundational component of ethnocultural identity, encoding symbolic meanings, moral principles, and collective memory. This study investigates key mythological plots among Indigenous communities, focusing on their structural patterns, symbolic content, and functional significance in shaping and maintaining cultural identity. Drawing on ethnographic fieldwork, textual analysis, and comparative folklore methodology, the research examines recurring motifs, character archetypes, and narrative sequences to understand how myths articulate cosmological perspectives, social norms, and ethical frameworks. The analysis reveals that mythological plots operate as multifunctional systems: they transmit moral and ecological knowledge,

reinforce community cohesion, and provide interpretive frameworks for understanding human–nature relationships. Symbolic elements such as animals, natural phenomena, and transformative figures encode cultural values and serve as vehicles for intergenerational knowledge transmission. Contemporary transformations of these narratives, influenced by language shift, media exposure, and migration, demonstrate the adaptability and resilience of mythological traditions, balancing continuity with innovation. The study highlights the importance of preserving, documenting, and analyzing mythological narratives to understand their role in sustaining ethnocultural identity in the twenty-first century. Insights from this research contribute to broader scholarship on folklore, symbolism, and Indigenous knowledge systems.
Keywords: mythological plots, symbolism, ethnocultural identity, folklore, Indigenous narratives, intergenerational knowledge, narrative transformation, cultural resilience

Constellation Session 1: Planetary Imaginaries in Global Literature: Memory, Mobility, and Transnational Dialogues, and Learning Justice: Education, Language & SDGs for Marginalised and Underrepresented Communities
Session Chair 1: Prof. Dr. Shaila Sultana, BRAC University

Paper ID: T3-281
Paper Title: Green ELT in Bangladesh: An Action Research on Developing Planetary Literacy in University Classrooms
Researcher: Anika Khan, Lecturer, Department of English, Northern University Bangladesh

Abstract: The action research explores how Green English Language Teaching (ELT) can help develop planetary literacy among university students in Bangladesh. The study aimed to guide future English teachers to improve their teaching skills while becoming more aware of environmental themes and sustainability issues. Sixty students enrolled in a course titled Syllabus Design over one semester took part in interactive lectures, group discussions, and collaborative workshops. They worked in teams to design lesson plans and mini-syllabi focused on environmental content for primary level learners, applying eco-friendly teaching ideas in practical classroom settings. To understand the impact of this approach, the researchers collected data through focus group discussions, classroom observations, and analysis of the students' developed materials. The findings showed that using Green ELT increased students' environmental awareness, critical thinking, and creativity. They were able to connect language learning goals with important messages about education for sustainable development (ESD). Some students, however, reported difficulty in balancing language objectives with environmental lessons, pointing to the need for extra guidance and support. Overall, the study suggests that Green ELT is more than a teaching method; it can transform the way future teachers think and act, helping them become responsible global citizens. It also highlights the importance of including eco-pedagogical practices in English language programs in Bangladesh to create a more sustainable, socially aware, and meaningful approach to education that benefits both teachers and learners.
Keywords: Eco-Pedagogy, Environmental Education, Sustainable Development, Syllabus Design, Tertiary Students

Paper ID: T4-103
Paper Title: Impact of Overlapping Social Identities - Gender, Disability, Religion and Poverty - on Access to Education in the Coastal Areas of Bangladesh: A Study Based on HIES Data
Researchers: Tahmina Akter, Assistant Professor, Economics, BUBT, Bangladesh
Afroza Akter, Lecturer, English, BUBT, Bangladesh
Shanzida Hassan, Lecturer, Economics, BUBT, Bangladesh

Abstract: Education is regarded as the basis for social development, yet in some areas of Bangladesh many children are deprived of learning opportunities because of their social identities. Coastal communities are especially at risk, where multiple social disadvantages intersect. Although previous studies have examined issues such as poverty, gender inequality, or disability separately, there continues to be a huge gap in realizing how these elements combinedly restrict access to education. This study tries to overcome that gap by analyzing the impact of gender, disability, religion, and poverty, and their intersectional impact on educational access in the coastal areas of Bangladesh. As natural calamities continuously affect coastal areas, families in these areas must make a tough choice between whom to send to school and whom to assist with household chores or earning livelihoods. This study is led by the central research question: do overlapping social identities influence patterns of educational inclusion and exclusion in coastal Bangladesh and if so by how much? The objectives are to identify the extent of educational disparities across marginalised groups, to explore how disadvantages reinforce one another, and to generate evidence that can support more inclusive education policies. The analysis will rely on secondary data from the Household Income and Expenditure Survey (HIES) 2022, conducted by the Bangladesh Bureau of Statistics (BBS), which provides nationally representative insights into household characteristics and educational outcomes. A multilevel logistic regression model known as Multi-level Analysis of Individual Heterogeneity and Discriminatory Accuracy (MAIHDA) will be used to capture the effect of intersectional inequalities quantitatively.

The findings are expected to inform policymakers and specialists about the need for targeted strategies that will address not just poverty but also the combined effects of gender, disability, and religion on educational opportunities among the marginalised groups to ensure inclusive education.

Keywords: Climate change, Intersectionality, Minority Paradox, Inclusive education, Marginalized groups, MAIHDA

Paper ID: T4-104

Paper Title: Digital Literacy, AI, and Rural Connectivity: Addressing Sociological Barriers to Inclusive Education

Researcher: Shahida Khan, MSS student, Department of Sociology & Anthropology, Shanto-Mariam University of Creative Technology, Bangladesh
Rossy Jacob Gonsalves, MSS student, Department of Sociology & Anthropology, Shanto-Mariam University of Creative Technology, Bangladesh
Dr. Khandaker Mursheda Farhana, Associate Professor, Department of Sociology & Anthropology, Shanto-Mariam University of Creative Technology, Bangladesh

Abstract: The rapid integration of digital technologies and artificial intelligence (AI) into education has created both opportunities and challenges, particularly for rural learners who face systemic exclusion due to infrastructural and socio-economic barriers. The theoretical framework draws on digital sociology and critical theory, framing technology as both a tool for empowerment and a site where social inequalities are reproduced. This study applies a qualitative sociological methodology to investigate how digital literacy and rural connectivity shape access to education. Through interviews with teachers, students, and community leaders, the research uncovers how rural learners encounter digital divides rooted in poor connectivity, a lack of multilingual digital resources, and limited teacher training in ICT. Moreover, the study finds that AI-driven educational platforms often reproduce linguistic and cultural biases, further marginalised learners from underrepresented backgrounds. However, the research also highlights promising grassroots solutions, such as community-based digital hubs, offline learning technologies, and localised e-learning programs that adapt content to rural contexts. Additional findings reveal that sustainable progress requires policy frameworks supporting affordable connectivity, investment in teacher digital training, and integration of indigenous knowledge systems into digital curricula. The analysis situates these dynamics within broader sociological debates on inequality, access, and the politics of technology. Findings emphasis that addressing digital exclusion requires not only infrastructural investment but also culturally responsive design and policy interventions grounded in social justice principles. Expanding this view, the study situates rural digital inequalities within global debates on AI ethics, educational justice, and sustainable development. It concludes that bridging rural–urban divides require multi-stakeholder collaboration, long-term investment, and innovations that place marginalised communities at the center of digital transformation. Theoretically, the research contributes to sociological discourse by advancing a critical framework of "digital equity by design," linking AI ethics with rural education studies and offering new pathways for inclusive digital futures.

Keywords: Artificial Intelligence, Community Innovation, Educational Technology, Digital Inclusion, Rural Connectivity, Social Inequality

Paper ID: T4-105

Paper Title: Equity by Design in Education: Sociological Pathways to Achieving SDG 4.5 for Marginalised Learners

Researcher: Kajol Ripa, MSS Student Department of Sociology & Anthropology, Shanto-Mariam University of Creative Technology, Bangladesh
Dr. Khandaker Mursheda Farhana, Associate Professor, Department of Sociology & Anthropology, Shanto-Mariam University of Creative Technology, Bangladesh

Abstract: The pursuit of Sustainable Development Goal 4.5 emphasizes eliminating disparities in education and ensuring equal access for marginalised groups. Despite global policy commitments, inequities rooted in socio-economic, gendered, and linguistic barriers persist. This study adopts a qualitative sociological lens to explore how equity can be intentionally embedded into educational design. The theoretical framework draws on critical pedagogy and intersectionality, situating equity as a structural principle rather than a remedial intervention. Drawing on case studies and interviews from underrepresented communities, the research identifies strategies such

as inclusive curriculum frameworks, teacher empowerment, and community-based participation as critical to advancing equity. Findings suggest that equity cannot be treated as an incidental outcome but must be purposefully structured into institutional policies, pedagogies, and assessments. Moreover, the study reveals that culturally responsive teaching and participatory decision-making enhance learning outcomes for learners historically excluded from mainstream systems. Additional findings indicate that long-term equity requires rethinking assessment models, building stronger school–community partnerships, and ensuring policy accountability mechanisms that directly address systemic exclusion. The sociological analysis highlights that achieving SDG 4.5 requires not only policy reforms but also a transformation of educational practices to address intersectional disadvantages. By positioning equity as a proactive and structural principle, the paper contributes to theoretical and practical debates on education, social justice, and sustainable development. Expanding this perspective, the research emphasizes the necessity of systemic accountability, grassroots advocacy, and policy–community collaboration to institutionalize equity-driven reforms. Ultimately, this work underscores the urgency of equity by design as a pathway to dismantling entrenched inequalities and realizing the vision of inclusive, quality education for all. Theoretically, it advances a sociological contribution by framing equity by design as a paradigm that bridges critical pedagogy with sustainable development discourse, offering new pathways for achieving SDG 4.5.
Keywords: Community Policy, Curriculum Transformation, Educational Equity, Inclusive Pedagogy, Intersectional Justice, Marginalised Groups

Paper ID: T4-112
Paper Title: English learnability of slum children in Dhaka, Bangladesh
Researchers: Nafisa Sultana, Associate Professor, Det. of English, Notre Dame University Bangladesh
Nigar Chowdhury Farida, M.A. Student, Department of English Notre Dame University Bangladesh

Abstract: Sustainable Development Goals (SDG) 4.5 advocates that all individuals regardless of background or social status have access to quality education and lifelong learning opportunities. It aims to empower individuals living in poverty, rural and remote locations, or exposed to challenges and other disadvantages. Based on Maslow's hierarchy of needs theory this study looks into language learnability of slum children of Dhaka. Language learnability assigns substantial significance to an individual learner's aptitude, environmental factors, attitudes, and motivation towards learning a language. Maslow signifies that lower level of needs must be met before an individual moves to satisfy higher level of needs. Therefore, it is important to identify how much the slum children value language learning that could be more sustainable. The study used mixed method approach and convenience sampling technique. Data were collected through survey questionnaires, interviews, and classroom observations. Both descriptive and thematic analysis were done to present data. The findings reveal that socio-economic challenges, limited resources, inappropriate teaching methods, and high dropout rates are major reasons for the current poor state of English learnability of slum children. Interventions and support from the policymakers are recommended to address the socio-economic conditions of slum children to empower them as language learners.
Keywords: Empower, Equity, Inclusivity, Learnability, Sustainability, Sdg 4.5

Constellation Session 2: Learning Justice: Education, Language & SDGs for Marginalised and Underrepresented Communities
Session Chair 2: Prof. Dr. Ahlam Othman, Al-Azhar University, Egypt

Paper ID: T4-113
Paper Title: Hearing the Unheard: A Study on the Marginalized Sports Journalism Community in Bangladesh
Researchers: S M Asif Afnan Peal, Sports Journalist, Jamuna Television and Student, Green University of Bangladesh
Mohammad Golam Mohiuddin, Assistant Professor, Department of English, Green University of Bangladesh & PhD Fellow, Centre for Modern Languages, Universiti Malaysia Pahang al-Sultan Abdullah, Malaysia
Takwa Jannat Tanha, Student, Green University of Bangladesh

Abstract: Bangladesh is a country where people are enthusiastic about sports. Because of their passion, sports journalism has become one of the most lucrative professions in Bangladesh over the last 2 decades. This study investigates the gap between the expectations and the reality of Bangladeshi sports journalism. The study also

attempts to explore how the sports journalists have been marginalized even being within a lucrative profession. The study employs a questionnaire survey among 100 sports journalists as well as in-depth interviews with 10 journalists to identify the real picture of journalism. The findings and the outcomes of the research are different from the general expectations, showcasing high possibilities of dissatisfaction among the journalists. The study also highlights the key factors that are essential to lead a worthy and happy career in this field in the context of Bangladesh. Though there are studies on journalism, there are no published studies on the expectations and reality of this field in Bangladesh. As a result, this study fills the gap and contributes to the vast sea of knowledge.
Keywords: Sports Journalism, Limitations, Dissatisfaction With Facilities, Expectation, Reality

Paper ID: T4-126
Paper Title: A Comparative Literature Review of English Language Teacher Preparation Pathways in Developed Countries and Bangladesh
Researchers: Meherun Nessa Associate Professor (English) Department of Language Sher-e-Bangla Agricultural University.
Dr. Serajum Munira, Associate Professor, Dept. of English & Director of Center for Language and Cultural Studies (CLCS) Green University of Bangladesh (GUB)

Abstract: This comparative review of Bangladesh, and developed country's EFL teachers' preparation programs is going to explore and compare different structures, pedagogy, and outcomes of teacher education programs in the following pages. By reviewing literature (2015-2024) systematically, this research finds that there is a huge difference between the course duration, design of curriculum, practical training and the number of qualifications between developed countries and Bangladesh. The review suggests that developed countries mainly use integrated theory-practice models of long field exposures where as model of studies in Bangladesh still centered on traditional academic teaching with very limited practice. The major findings show that developed countries spend significantly more in teacher preparation infrastructure, mentoring schemes, and continuous professional development. Such a review illustrates striking deficiencies in the incorporation of technology, advanced pedagogical techniques based on research, and assessment philosophy in Bangladeshi programs.
Keywords: English language teacher preparation, teacher education pathways, comparative education, Bangladesh, developed countries, professional development

Paper ID: T4-127
Paper Title: Impact of Interdisciplinary Co-teaching on Diploma-background Engineering Students: A Study to Address SDG 4 at Tertiary-level in Bangladesh
Researcher: Dr. Mir Md. Fazle Rabbi, Assistant Professor, Department of Humanities and Social Sciences, Dhaka University of Engineering & Technology, Gazipur

Abstract: Bangladeshi students from lower socio-economic backgrounds tend to pursue diploma programs after completing their 10th grade for direct pathways to technical employment. The aspiring students among them enroll in undergraduate engineering programs at universities, but they often struggle to adapt to the English-medium education system. These programs offer at least one English course to prepare students for English-medium instruction and enable them for their forthcoming professions. Nevertheless, the existing courses prioritize general language proficiency over English for Specific Purposes (ESP) due to the lack of ESP materials, English teachers' inadequate knowledge of engineering content, and ESP training. Hence, this study explores the impact of interdisciplinary co-teaching on diploma background engineering students, addressing SDG 4 (quality education), where English and engineering teachers collaborate to meet students' ESP needs. Applying a mixed-methods single-group pre-post approach, the study implemented interdisciplinary co-teaching as an intervention for one semester with 31 first-year students from the Industrial and Production Engineering program. Adopting multiple co-teaching models, the intervention was conducted in four stages: planning, materials development, classroom instruction, and assessment. Pre- and post-tests measured students' reading and writing performances. Afterwards, the co-teachers and students shared their experiences. Findings revealed statistically significant improvement in students' content knowledge and language proficiency, with post-test scores ($M = 35.27$, $SD = 3.85$) evidently higher than pre-test scores ($M = 23$, $SD = 2.63$), $t(30) = -14.90$, $p < .001$. Furthermore, 90% students considered interdisciplinary co-teaching beneficial and rewarding. The co-teachers observed that the three co-teaching

components—co-planning, co-instruction, and co-assessment—are equally important for students' improvement and teachers' professional development. The study offers significant implications for teachers, administrators, and policymakers willing to implement interdisciplinary co-teaching as an approach to attain SDG 4.
Keywords: Collaborative Teaching, Educational Equity, English For Specific Purposes, Engineering Education, Higher Education in Bangladesh, Mixed-Methods Intervention

Paper ID: T4-129
Paper Title: Green Voices Among English Majors: Incorporating Eco-linguistics in ELT Classrooms for Sustainability
Researchers: Maisha Afsar, Certified IELTS Trainer and English Instructor, WINGS Learning Centre, Dhaka, Bangladesh
Nahida Jannat Oishe, Instructor of Spoken English and Phonetics, Mentors, Dhaka, Bangladesh
Noor-E Jannat Marjan, Assistant Teacher, Banasree National Ideal High School, Dhaka Bangladesh

Abstract: Environmental consciousness is increasingly essential in education worldwide, yet in Bangladesh, English Language Teaching (ELT) seldom incorporates sustainability issues and promotes eco-conscious behavior. Despite the urgency of eco-awareness for the United Nations Sustainable Development Goals (SDGs), the Eco-linguistic study remains minimal, especially at the tertiary level. This study focuses on the eco-consciousness of English majors and their voices from both undergraduate and graduate levels from different universities in Bangladesh, and how they perceive or comprehend local eco-linguistic content from different eco-campaigns. The study adopts a mixed-method design incorporating a survey of students' eco-awareness and assessing preparedness for sustainability and semi-structured interviews to explore their Eco-linguistic perspective in ELT pedagogy and reflections of eco-campaigns framed by eco-linguistics and Critical Discourse Analysis (CDA). Findings indicate that the eco-linguistic education in the ELT pedagogy has shortcomings for preparing them as sustainable and responsible citizens. Additionally, it identifies the gap in eco-discourse in English language learning pedagogy. The study suggests that the integration of eco-linguistic knowledge into ELT classrooms serves not only environmental goals but also educational goals, highlighting equal accessibility to green citizenship. If the green voices of English majors are left unheard, the timely consciousness will not be cultivated anymore. Ultimately, they become disadvantaged and marginalized in international environmental narratives. This study aims to integrate the eco-linguistic knowledge in the ELT classroom while ensuring environmental sustainability among English majors.
Keywords: Critical Discourse Analysis, Eco-Linguistics, English Language Teaching, Sdgs, Marginalization, Disadvantaged

Paper ID: T4-135
Paper Title: Vision of Education: A Critical Response to the Nobel Speech of Tagore
Researcher: Md. Rakibul Alam, Assistant Professor, Department of English, Kishoreganj University

Abstract: This paper offers a critical re-reading of Rabindranath Tagore's 1921 Nobel Prize acceptance speech as a key text for understanding his educational philosophy. This paper moves beyond celebratory interpretations of Tagore's educational philosophy as a harmonious synthesis of humanism, idealism, naturalism, and pragmatism, arguing instead that his 1921 Nobel acceptance speech embodies 'productive tensions' that underpin his modernist and postcolonial vision. Through a close textual analysis of the speech and its core metaphors, situated within a critical engagement with recent scholarship, this paper focuses on the unresolved dialectics in Tagore's thought: between his humanistic ideal of universal freedom and the pedagogical authority of the *Gurudev*; between his romantic naturalism and the pragmatic realism required for rural reconstruction; and between his cosmopolitan vision of an East-West intellectual exchange and the inherent contradictions of representing the 'Orient' on a global stage. By foregrounding these tensions, the paper contends that Tagore's enduring relevance lies not in providing a seamless model, but in articulating the complex, and still unresolved, challenges of envisioning an education that is at once spiritually liberating, practically relevant, and culturally authentic in a postcolonial world. Despite the extensive scholarship on Tagore's educational philosophy, his Nobel Speech is rarely treated as a 'primary' text. This paper remedies that gap through a qualitative, interpretative and close textual analysis of the speech, using relevant secondary sources to place it within the broader discourse of Tagore's educational theory and practice.
Keywords: Learning Justice, Philosophy of Education, Productive Tension, Postcolonialism, Santiniketan,

Constellation Session 3: Learning Justice: Education, Language & SDGs for Marginalised and Underrepresented Communities
Session Chair 3: Prof. Dr. Francisco Sáez de Adana, University of Alcalá, Spain

Paper ID: T4-136
Paper Title: Unveiling Praxis in Pedagogy: A Critical Review of Paulo Freire's Educational Thought
B Mohsina Ahsan, PhD, Associate Professor, Department of English, Begum Rokeya University, Rangpur.
Md. Musrifur Jelane, Assistant Professor, Department of English, Begum Rokeya University, Rangpur.
Farhana Mahzabin, Lecturer, Department of English, Begum Rokeya University, Rangpur

Abstract: This review probes into the educational thought of Paulo Freire, especially the enabling notion of praxis. Freire's praxis, the blending of theory and practice, challenges traditional models of education by promoting a dialogical and liberatory approach to learning. In fact, at the core of his philosophy lies the concept of *conscientização* (consciousness-raising), which aims to awaken critical awareness in learners about their socio-political realities, empowering them to act as agents of change. This paper attempts to critically examine the principles of Freirian pedagogy, focusing on the rejection of the "banking model" of education, where students are regarded as merely passive recipients of knowledge, in favour of a more participating, student-centered model that encourages active inquiry, dialogue, and reciprocal learning between teachers and students. Drawing on his most prominent text, *Pedagogy of the Oppressed* (2005), this paper tries to look into the underpinning of Freire's educational philosophy and thereby manifest how his vigorous stress on forms of dialogue, reflection and empowerment has moulded theory and practice in a variety of educational contexts so far. However, the study also critically reflects on the challenges of applying Freire's framework in modern educational systems shaped by neoliberal policies, technological advancements, and standardized testing. Through a critical analysis of both the strengths and limitations of Freire's theories, the current paper argues that Freire's vision of education as praxis is still a potent paradigm for fostering critical consciousness, democratic engagement, and socio-political transformation in today's complex and globalized world.
Key words: Pedagogy, Praxis, Banking Model of Education, Dialogue, The Concept of Conscientização, Neoliberal Policies

Paper ID: T4-138
Paper Title: Implementation of Metacognitive Skills in OBE Curriculum in Second Language Learning at Tertiary Level in Bangladesh
Researcher: Kamrun Nahar Shila, Assistant Professor and Head, Department of English Language and Literature, North Western University

Abstract: The incorporation of Metacognitive skills into Outcome-Based Education (OBE) curricula has created a new dimension to the pedagogical strategy of second language learning at the tertiary level. In educational institutions of Bangladesh, the major aim is to attain a standard proficiency in English as a second language. Hence, the level of learners' awareness and monitoring of their own learning processes are significant for second language acquisition. This study discovers the implementation of metacognitive strategies, such as focusing on target, self-assessment, and reflective practices -- aligning with the framework of OBE. It highlights how these skills encourage learner autonomy to achieve the outcomes of OBE curricula. In order to complete this study, a mixed-method approach has been applied to collect data through surveys from ESL learners of both public and private universities in Bangladesh. Simple random sampling has been applied for this research. The result of this study may provide valuable insights for educators and curriculum designers. By examining practical implications and challenges at tertiary level in Bangladesh, the study presents the prospects of developing metacognitive skills to enhance the learners' linguistic competence, academic performance, and overall development.
Keywords: Monitoring; Outcome, Proficiency, Reflection, Self-Assessment

Paper ID: T4-140
Paper Title: Post-Pandemic Integration of Flipped Classroom Approach in English Language Teaching at Tertiary Level,
Researcher: Kazi Humyra Wazeda, Lecturer, Southeast University, Bangladesh

Abstract: In recent years, scholars and practitioners across diverse fields have shown keen interest in the flipped classroom approach, attracted by its purported advantages such as heightened student engagement, improved learning outcomes, and increased active learning. The global educational landscape has undergone significant changes in the aftermath of the COVID-19 pandemic, witnessing a substantial integration of traditional classroom settings with online teaching-learning platforms. Despite this transformation, there exists a dearth of extensive research on the practicability of implementing the flipped classroom model in English language education at the higher education level in Bangladesh. This research endeavors to investigate the effectiveness of the flipped classroom approach in a language teaching context, while also delving into the challenges associated with its successful implementation within the Bangladeshi educational scenario. The study involves 80 undergraduate students aged 18-23 years and 10 teachers from three distinct private universities in Bangladesh. The outcomes of a questionnaire survey among the participants indicate that the flipped classroom approach holds the potential to enhance language learning achievement. Notably, the findings reveal a positive reception among English teachers towards the flipped classroom method, despite an increased workload. As the educational landscape continues to evolve post-COVID-19, this paper contributes recommendations for the successful implementation of the flipped classroom model in a developing country like Bangladesh, where technological resources are limited. These recommendations aim to create an enriched language teaching-learning environment, acknowledging the unique challenges faced by educators in such contexts.
Keyword: Developing Country, Online Teaching-Learning Platform, Post-Covid-19, Private University, Teaching-Learning Environment, Technological Resource, Traditional Classroom

Paper ID: T4-141
Paper Title: Critical Literacy in Bangladeshi University English Classrooms: Student Agency, Representation, and Pathways to Inclusive Futures
Researcher: Tanzina Islam, Graduate Student, Memorial University of Newfoundland, Canada.

Abstract: In an era of global inequalities, the English language equips students not just to communicate with others but also to critically engage with the world around them. Critical literacy is an approach that helps students to question, evaluate, and analyze the values and power relations behind texts. It empowers students to challenge the inequalities and promote social justice. This qualitative case study explores how critical literacy, a relatively new approach in the education sector of Bangladesh, can be integrated into university English language classrooms. This research was conducted with 40 undergraduate students at a Bangladeshi university through a collaborative activity called Media Literacy and Power. The students analyzed advertisements, social media posts, and news articles in small groups with guided questions. They also addressed issues of representation, ideology, and audience positioning within the texts. Each group then wrote analytical essays and participated in reflective discussions. Four key outcomes emerged from the thematic analysis of student writing and oral reflections: (1) students became passive consumers to active agents of media messages; (2) they grew more aware of social inequalities and power structures embedded in texts; (3) they used English as a tool to meaningfully analyze and critique texts; and (4) they became more aware of their own cultural positions while analyzing media texts. The outcomes highlight how critical literacy can nurture student voice, sociopolitical awareness, and critical thinking. Moreover, the findings suggest that critical literacy has the potential to foster inclusive pedagogy and socially responsible learners who are the active agents of change, contributing to more just educational futures in Bangladesh.
Keywords: Critical Literacy, Power, Representation, Student Agency, Inclusive Pedagogy

Paper ID: T4-142
Paper Title: Towards an Organic Pedagogy: A Freirean Framework for Reconceptualizing Higher Education in Bangladesh
Researchers: Samsad Sultana, Lecturer, Department of English, Green University of Bangladesh, Bangladesh
Mohammad Golam Mohiuddin, Assistant Professor, Department of English, Green University of Bangladesh & PhD Fellow, Centre for Modern Languages, Universiti Malaysia Pahang al-Sultan Abdullah, Malaysia
Mussarath Mehedi, Graduate Research Assistant, Illinois State University, Illinois, USA.
Tabassum Aktar, Lecturer, Center for Language and Cultural Studies (CLCS), Green University of Bangladesh, Bangladesh
Hazzaz Al Abtahee, Lecturer & Program Coordinator, Department of English, Green University of Bangladesh

Abstract: Higher education in Bangladesh has largely adhered to traditional, teacher-centered pedagogies, which often impedes the development of creativity, critical thinking, and student autonomy. This study examines the potential of a Freirean framework to reconceptualize higher education in Bangladesh, with a particular focus on integrating organic pedagogy into the existing curriculum. Drawing on Paulo Freire's critique of the "Banking Model" and his advocacy for problem-posing education, this research investigates how the principles of Freire on dialogical learning, critical consciousness, and transformative education can be adapted to the Bangladeshi context, fostering a more inclusive and participatory educational system. Through a qualitative methodology, this study combines textual analysis, case study analysis, and expert interviews to examine the potential of Freirean pedagogy in higher education. The research explores the cultural, socio-political, and educational challenges that may affect the implementation of this pedagogical model in Bangladesh. The paper predicts that an organic Freirean pedagogy, which embraces local knowledge systems and incorporates lived experiences of the students, will not only enhance the overall educational experience but also empower students to challenge systemic injustices and contribute meaningfully to societal transformation. By the end of the study, it is anticipated that this framework will offer concrete strategies for educational reform in Bangladesh and can be a model for other developing countries seeking transformative higher education systems.
Keywords: Critical Consciousness; Educational Justice, Participatory Pedagogy, Teacher-Student Collaboration

Constellation Session 4: Learning Justice: Education, Language & SDGs for Marginalised and Underrepresented Communities

Session Chair 4: Dr. Zuraina Binti Ali, Dean and Associate Professor, Centre for Modern Languages, Universiti Malaysia Pahang al-Sultan Abdullah, Malaysia

Paper ID: T4-145

Paper Title: Bridging Worlds through Higher Education: Identity, Belonging, and Family Aspirations among Indigenous Communities from the Chittagong Hill Tracts in Dhaka City

Researchers: Ashraf Hossain Bhuyan, Undergraduate Student, Dept. of Sociology, Green University of Bangladesh
Md. Nahian Khan, Undergraduate Student, Dept. of Sociology, Green University of Bangladesh
Pragati Chakma, Undergraduate Student, Dept. of Sociology, Green University of Bangladesh
Md. Samiul Islam, Assistant Professor, Dept. of Sociology, Green University of Bangladesh

Abstract: Higher education represents both opportunity and aspiration for Indigenous communities from the Chittagong Hill Tracts (CHT), shaping decisions that reach beyond these communities into urban centers. This qualitative study explores the experiences and aspirations of families of first-generation university students from CHT communities such as *Chakma, Marma, Tripura*, and others who are mostly concentrated in the Mirpur area (Shewrapara, Kazipara, Senpara) of Dhaka. The study examines how family background, cultural values, and economic realities influence their decisions to send children to universities in the city. It also explores the hopes and struggles families face in adjusting to new social settings and supporting their children's educational journeys. Through in-depth interviews with students and guardians. and helping Indigenous youths to interact with peers from different backgrounds, exchange ideas, and build confidence. In this process, a new kind of social connection is emerging where Indigenous and dominant Bengali identities meet and greet, creating a sense of mutual respect and shared understanding. This renewed form of social cohesion not only opens academic and economic opportunities but also strengthens the agency of CHT youths, enabling them to participate actively in broader Bangladeshi society. At the same time, higher education enhances the research identifies how higher education institutions play an important role in socialization their recognition and influence within their native communities, equipping them with the knowledge, skills, and attitude to engage meaningfully in social, political, and economic spheres. The findings aim to inform policies and practices that address the challenges faced by aspiring Indigenous youths and promote inclusive access, mentorship, and culturally sensitive higher education pathways.
Keywords: Indigenous Youth Socialization, Family Educational Aspirations, Urban Adaption, Cultural Interaction, Social Cohesion, Inclusive Education Policy

Paper ID: T4-150
Paper Title: Conceptualizing AIs for language assessment from the existing literature
Researchers: Dr. Prodhan Mahbub Ibna Seraj, Associate Professor, Department of English, American International University-Bangladesh, Dhaka, Bangladesh
Dr. Nada Alshehri Assistant Professor, Department of English Language, College of Languages and Translation, University of Jeddah, Jeddah, Saudi Arabia

Abstract: Artificial Intelligence (AI) has become a transformative force in educational practices, particularly within language learning domains. The development of AI-powered tools such as chatbots, automated speech recognition (ASR), and adaptive learning platforms offers personalized and immersive learning experiences that enhance language acquisition. This study will investigate the use of AIs for language assessment in the existing literature from 2022 to 2025, as published in Scopus, ScienceDirect, and the IEEE Explore database. To do this, the study followed the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) protocols, which are prescribed for searching, screening, and selecting research works. Nineteen out of 110 published works that met the objectives of this study were analyzed using Mendeley, NVIVO, and VOSviewer. The findings showed that AIs are primarily used to assess learners' writing skills, along with their reading and listening skills. The findings revealed that AIs are being used for grading and scoring, reducing inherent subjective elements. The co-authorship analysis revealed the existence of collaboration patterns among researchers, universities, and countries. The analysis of keywords from the title, abstracts, text, and authors' keywords provided valuable insights for future research in this field.
Keywords: Artificial Intelligence, Language Assessment, ELT, Writing

Paper ID: T4-125
Paper Title: Responsible AI in Education: Teachers' Perspectives and Policy Gaps
Researcher: Dr. Tanzila Shahid, Associate Professor, Department of English, Islamic University, Kushtia, Bangladesh, PhD, Universiti Sains Malaysia

Abstract: The integration of artificial intelligence (AI) in education has sparked significant interest due to its potential to transform learning environments by enabling personalized instruction, automating administrative tasks, and enhancing student engagement. Rapid advancements in AI are reshaping human societies, particularly within the educational sector, and have fueled public debate about ethical challenges in its adoption. This heightened attention underscores the urgent need for uniform AI policies to ensure the safe and responsible use of these technologies. Clear and comprehensive AI policies are essential to safeguard data privacy, prevent plagiarism, and guarantee fairness, accountability, and transparency in educational practice. As the world approaches a technological singularity that increasingly blurs the boundaries between humans and machines, higher education faces a pressing need to develop robust frameworks for AI integration. Addressing critical issues such as data privacy, fairness, bias, autonomy, agency, and inclusion has become paramount in this context. Guided by the Community of Inquiry framework, the present research investigates teachers' perspectives on ethical AI use and the relevance of AI policies in current educational settings. The study also analyzes a selection of AI policy documents from around the world to trace global trends and evaluate how these policies shape responsible AI implementation in education. Data were collected from 14 public university teachers through open-ended surveys, and seven AI policy documents were systematically analyzed. The findings reveal a gap between international efforts to promote responsible AI use and the shortage of appropriate AI policies and guidelines in the present context. These results highlight the necessity of establishing a unified AI policy to guide students in the ethical and responsible use of AI in education.
Keywords: Artificial intelligence (AI), AI policy, Ethical AI use, Responsible AI integration

Paper ID: T4-156
Paper Title: Bangla Pronunciation Variations: From Field to Standard Digitization of Selected Words
Researchers: Most. Rumana Aktar, Senior Lecturer, Department of English and Modern Languages, North South University.
Dr. Mohammad Sajjadul Islam, Professor, Department of Bangla, Jahangirnagar University.
Sayada Jahan, Master of Education, Institute of Research and Education, University of Dhaka.
MD. Shafqatur Rahman, B.Sc. in Computer Science Engineering, North South University

Abstract: The debate on Bangla standard pronunciation continues, as existing conventions are predominantly shaped by West Bengal norms. As Bangla now ranks as the seventh most spoken language worldwide (*Ethnologue*, 2025), it is both timely and essential to evaluate Bangladeshi pronunciation against current standards, particularly in the context of standardization and digitization. Although several initiatives have attempted to digitize standard Bangla pronunciation, none have been validated by experts or linguists to date. This study examines pronunciation variations across professional groups and develops software solutions for standard Bangla pronunciation of selected words, available in both Android and Windows versions. Target-word sentences incorporating key phonetic features were designed and validated by linguists. Participants recorded these sentences, and analysis focused on the pronunciation of target words using a qualitative linguistic framework. From a technical perspective, the Windows version was built using an object-oriented, event-driven architecture in Qt. It incorporates debounced search, in-memory caching, and dynamic user interface components, enabling efficient audio playback and real-time multilingual word retrieval. The Android version was developed in Flutter's widgetbased framework, employing object-oriented programming. It integrates the audio players package for seamless playback and a preloaded SQLite database for optimized data handling. Findings reveal that Bangla speakers frequently overlook nasalization, tap/flap sounds, and the rules governing open and close vowels depending on word position. These observations provide valuable insights for refining pronunciation standards. The study contributes to phonetics and speech processing research, while offering practical applications in education and language technology. Furthermore, it supports teacher–student training initiatives and complements government efforts toward language learning and standardization policies.
Keyword: Applications, Android Version, Phonetic Feature, Object-Oriented, Sqlite Database, Windows Version

Paper ID: T1-112
Paper Title: Re-reading the River: Postcolonial Hydro-politics and Ecological crises in Gurnaik Johal's *Saraswati*
Researchers: Nishat Tasnim Tonny, Lecturer, Department of English, Varendra University, Bangladesh
Md. Touhid-Ul-Haque Tanvir, Lecturer, Department of English, North Bengal International Univeristy, Bangladesh

Abstract: Johal's *Saraswati*, the tale of seven rivers (Sapta Sindhu), metaphorically captures the intersection of ancient lores and contemporary posthumanism by bringing back the mythical river Sarswati that simultaneously entangles human existence and ecological destruction in a postcolonial landscape which is shaped, lead and impersonated by water and its existence or absence. Through exegesis, this paper examines *Saraswati* using the lens of postcolonial hydro-politics, exposing how the maneuvering of water through diversion, damming, and ownership reflects the continuing colonial logic of domination over both land and people. By foregrounding personal narratives with environmental catastrophe, Johal situates the ecological scarcity within both past and present, echoing the fluidity of temporal and spatial boundaries and brings forth the debate on the Anthropocene, helping to understand its complexity. This study also explores the river's mythical dimensions that function as both a site of memory and a critique of mythmaking, exposing how environmental indifference has long persisted as a form of slow violence, and how myth can be weaponized to advance extreme nationalism and sustain neocolonial power. It further suggests that both water and nonhuman existence occupy a central position not only in South Asian but also in global politics within this posthuman world, where water wars and bioterrorism are replacing human-centered narratives of sovereignty. This paper finally argues that, even as water is manipulated to subjugate and discipline human communities, it retains the power to turn against the very systems that seek to control it and not only acts as a force that blurs the boundaries of law, caste, and nation, but also inherits the insurgent vitality and regenerative ability of Gaia, showing that when violated, the Earth does not submit but retaliates—responding to violence through its own forms of resistance.
Keywords: Anthropocene, Myth, Resistance, Slow Violence, Water

Constellation Session 5: Postcolonial Planetarity: Resistance, Renewal, Remapping
Session Chair 5: Prof. Mashrur Shahid Hossain, Jahangirnagar University

Paper ID: T1-116
Paper Title: Decolonial Ecofeminism and Embodied Sovereignty in Alexis Wright's *Praiseworthy*
Researcher: Bushra Anwar, Lecturer, Northern University Bangladesh, Bangladesh

Abstract: In this paper, I conceptualize the *Praiseworthy* by Alexis Wright within twin paradigms of eco-materialist feminism and Indigenous feminist sovereignty to understand how settler extractivism, climate disaster, and patriarchal rule all come together to attack the bodies and ecosystems of Aboriginal peoples. Set in a toxic dust-choked landscape of northern Australia, *Praiseworthy* imagines the climate crisis not as a looming dystopia but as a present and ongoing condition for marginalized populations. This framing speaks directly to the lived realities of ecological injustice. Using the concept of embodied materialism introduced by Ariel Salleh, the analysis explains how Wright criticizes masculinist ideals of environmental domination with the grotesque logic of carbon-credit donkey farming, exposing the unpaid reproductive and care work of Indigenous women as the correct foundation of survival. At the same time, the paper is concerned with Aileen Moreton-Robinson's critique of settler possession and land governance, in which the relational cosmology and ancestral presence in the novel are discussed as a form of sovereign ecological resistance. *Praiseworthy*, through its nonlinear narrative, oral form of storytelling, and multispecies focus, performs what this paper calls decolonial ecofeminism, a way of thinking that not only refuses anthropocentric approaches in environmentalism but also prioritizes Indigenous systems of knowledge, matriarchal care, and a land-based ethos. In doing so, Wright reimagines environmental justice as a project of spiritual, gendered, and territorial healing, offering new directions for ecofeminist praxis in the age of planetary crisis.
Keywords: Decolonial Ecofeminism, Embodied Materialism, Indigenous Sovereignty, Settler Extractivism, Reproductive Labor, Ecological Injustice

Paper ID: T1-119
Paper Title: Comparing Voices of Resistance: Arundhati Roy, Naomi Klein, Shiva, and Galeano on Sustainable Futures and Global Inequality
Researchers: Khairul Anam Zazbir, Undergradute Student, Department of English, Green University of Bangladesh,
Md. Mahamud Hassan Sifat, Undergradute Student, Department of English, Green University of Bangladesh

Abstract: This paper compares the ideas of four influential writers and activists- Arundhati Roy, Naomi Klein, Vandana Shiva, and Eduardo Galeano, who question what we call “development” in today’s world. Through their essays and nonfiction works, the study explores how each of the writers challenges global systems that harm people, exploit nature, and silence local voices. Using a comparative and qualitative approach, the research looks at how their writings connect to the goals of sustainable development. It especially connects to issues like clean water, reducing inequality, and taking urgent climate action. This paper examines how these authors expose the gap between what global policies promise and what communities actually experience on the ground. The findings show that when they come from different parts of the world, they share common values, justice, equality, and respect for the environment. Their words invite future researchers and readers to imagine new ways of living that are more fair. This paper argues that stories and activism together can change how we think about progress. It will give us hope for more inclusive and sustainable futures.
Keywords: Sustainable Development, Environmental Justice, Social Inequality, Climate Action,
Globalization Critique, Alternative Development, Ecofeminism

Paper ID: T1-120
Paper Title: Blood, Cobalt, and Stories: Voices from Mining Communities in the DRC
Researcher: Mosammat Jafrin Alam Jui, Student, Comilla University, Bangladesh

Abstract: This study examines cultural narratives from mining communities in the Democratic Republic of the Congo (DRC) to reveal the human and environmental costs associated with cobalt extraction for renewable energy technologies. Cobalt is a key material for batteries used in renewable technologies. It places the DRC at the centre of the world’s clean-energy economy. Yet local communities often face problems such as forced displacement, unsafe labour conditions, and environmental degradation. These impacts are greatly invisible in international discussions about sustainability and energy justice. Grounded on Malcom Ferdinand’s Decolonial Ecology (2019), this study interprets these narratives as critiques of the colonial-like power structures and global inequalities in cobalt mining. Ferdinand’s framework connects historical and systemic injustice with ecological harm. It shows that environmental crises cannot be separated from political and social inequities. His concept of Decolonial Ecology

seeks to dismantle the practices that shape the relationship between wealthy countries in the Global North and resource-rich nations, such as the DRC. This study looks at Fiston Mwanza Mujila's *Tram 83* (2014) using decolonial ecocriticism to understand how stories reflect the social and environmental impacts of cobalt extraction. It reveals how ecological destruction is linked to neo-colonial capitalism, which drives the global demand for green energy. The Democratic Republic of Congo is a key focus for this analysis, as it highlights the connections between environmental damage and social inequality. By emphasising the experiences of local communities, *Tram 83* critiques mainstream sustainability ideas that hide the violence of extraction behind claims of progress. The findings contribute to postcolonial environmental humanities by showing the critical role of art and literature in understanding the human dimension of the green energy transition.

Keywords: Cobalt Mining, Decolonial Ecology, Environmental Humanities, Green Energy, Postcolonial Studies

Paper ID: T1-124
Paper Title: Cartographies of Silence: What the Map Omits in Conrad's *Heart of Darkness*
Researcher: Atiya Fairooz, Lecturer, Department of English, Kishoreganj University

Abstract: Joseph Conrad's *Heart of Darkness* was initially a novella to explore the literal and metaphorical darkness of Africa, where a European draws a literary map of Congo to depict the colonial extraction. Imperial maps of Africa, described in Conrad's novella as once "a blank space," charted territories primarily through the routes of ivory extraction and the establishment of trading stations, while systematically silencing indigenous geographies, histories, and voices. The effacing of endemic culture and the muted voice of the natives are the manifestation of a distorted colonial cartography, which exposes how colonial cartography functioned not merely as a tool of navigation but as an instrument of expunging. This paper is presented as a critique of colonial cartographies in *Heart of Darkness*, which highly rely on omission instead of representation. This text outlines an African landscape by excluding the unfathomable emotions in their blank stares, the unnoticed plea on those black faces and the unheard yell of the working stations which have shaped it as a manifestation of an emotional void, expressional emptiness and silent sobbing of the disavowed race. These omissions disclose how imperial maps constructed Africa as an empty, available space, thereby legitimizing exploitation. Reading the text alongside postcolonial theory and critical cartography, this study reveals the concealing conspiracy of colonial cartography in *Heart of Darkness* that challenges the seeming authority of colonial maps in writing a colonized history. Moreover, this study on Conrad's work exposes the politics of silence that are ingrained in the cartographic imagination and points to the moral need to acknowledge what is outside the boundaries of the empire's maps.

Keywords: Colonial-Erasure, Ecological-Extraction, Imperial-Geography, Violence

Paper ID: T1-134
Paper Title: Soundscapes of Statelessness: Migration, Love, and Loss in Rohingya Refugee Songs
Researcher: Md. Mohin Uddin Mizan, Publication Officer, Bangladesh Institute of Development Studies (BIDS), Bangladesh

Abstract: This paper explores the song tradition of Rohingya refugees in Bangladesh as an oral archive of displacement and survival. Based on more than thirty songs collected through fieldwork (snowball sampling) and digital platforms, it examines how music transforms lived experiences of exile, border crossings, and fractured intimacy into collective memory. Previous studies have discussed Rohingya tarana mainly in terms of identity and resistance, and to some extent migration. This paper focuses instead on two neglected themes: migration and border narratives, and the theme of love and desertion. Songs of migration recount dangerous sea crossings, trafficking, and death at sea—oral testimonies that resonate with global crises of forced mobility. Songs of love and desertion articulate the emotional toll of displacement, where poverty and migration separate lovers and compel women into marriages against their will. Together they reveal a fragile emotional landscape shaped by dispossession and longing. Although most singers cannot write in the language they perform, a few composers transcribe lyrics in Burmese script or render Rohingya words in Bengali letters, creating a delicate bridge between oral and written culture. Their practice of contrafactum—using Bengali and Hindi melodies with new Rohingya lyrics—reclaims borrowed tunes as vessels of memory and hope. By situating these songs within the framework of Climate Migration & Border Narratives, the paper argues that Rohingya music serves as an aesthetic form of survival, giving voice to a stateless community whose stories of exile, love, and endurance echo across planetary borders, offering

a vital contribution to planetary conversations on displacement and justice.
Keywords: Border Narratives, Contrafactum, Exile, Love and Desertion, Migration Songs, Rohingya Refugees

Constellation Session 6: Postcolonial Planetarity: Resistance, Renewal, Remapping
Session Chair 6: Prof. Dr. Maswood Akhter, Department of English, Rajshahi University

Paper ID: T1-139
Paper Title: Eco-apocalypse and Forced Migration: Reading *Princess Mononoke* as Climate Fiction
Researchers: Israt Jahan, Student, Green University of Bangladesh
Rifah Tasmiah Jahan Bushra, Student, Green University of Bangladesh
Tanisha Tafsin Basher, Student, Green University of Bangladesh

Abstract: This research presents Hayao Miyazaki's *Princess Mononoke* (1997) as a climate fiction (cli-fi) genre, and explores environmental deterioration, industrial expansion, and deforestation as a catalyst for human and non-human displacement. The film's narrative shows the conflicts between industrial settlers in the Irontown and forest ecosystems of Yakushima Island, and highlights the migration instigated by climate and the disclosure of symbolic and literal borders between communities, species, and landscapes. By observing *Princess Mononoke* as a cli-fi text, this study situates the anime within broader and global discourses of ecological crisis, climate justice, and border studies. Using an ecocritical perspective, it argues that the portrayal of forced migration and environmental violence echoes contemporary global challenges, including habitat loss, resource shortage, and the hazardous situation of displaced populations. For pursuing the research objective, it will use some clips from the film, and for defending arguments, it will borrow theories related to cinematography.
Keywords: Cli-Fi, Displacement, Climate Migration, Environmental Deterioration, Ecological Crisis

Paper ID: T1-140
Paper Title: From Homeland to Planet: Diasporic Narratives and Ethics of Planetary Belonging
Researchers: Sharmistha Saha, Lecturer, Department of English, Notre Dame University Bangladesh

Abstract: This paper explores how contemporary diasporic literature redefines identity beyond national borders, articulating a planetary consciousness that resists colonial cartographies. Through the works by Salman Rushdie, Jhumpa Lahiri, and Chimamanda Ngozi Adichie, it examines how migration, displacement, and transnational connections destabilize fixed notions of 'home' and foster hybrid identities. Critically analyzing Gayatri Chakravorty Spivak's planetarity, Paul Gilroy's transnationalism and Homi K. Bhabha's 'third space', the study delineates how diasporic narratives produce counter-cartographies that resist imperial divisions, renew cross-cultural solidarities, and remap belonging on a planetary scale.
Keywords: Planetary Consciousness, Diasporic Identity, Postcolonial Cartography, Transnational Belonging Cultural Hybridity

Paper ID: T1-142
Paper Title: Silenced Testimonies, Staged Voices: Rohingya Women Between Law, Land and Literature
Researcher: Rifah Afia Ibnat, Lecturer, Department of Science and Humanities, Military Institute of Science and Technology (MIST), Dhaka, Bangladesh

Abstract: This paper explores the ways in which literature and testimonies collectively express the re-voicing and silencing of Rohingya women whose lives connect with statelessness, ecological devastation, and displacement. The study examines how gendered bodies perform both vulnerability and rebellion within systems of language, law, and exclusion, drawing on Gayatri Chakravorty Spivak's "Can the Subaltern Speak?" and Bodies That Matter, Precarious Life, and Gender Trouble by Judith Butler. While Butler's theory of performativity demonstrates how caring, grief, and silence become embodied acts of resistance that negotiate recognition within precarious existence, Spivak's concept of subalternity indicates how legal, colonial, and humanitarian narratives ventriloquize women's experiences. Both frameworks make it possible to view gender as an activity carried out under the pressure of erasure and displacement rather than as an identity. The paper traces a continuum between historical and contemporary inscriptions of violence on female bodies through close readings of Amitav Ghosh's *Gun Island*,

which links myth, climate migration, and ecological precarity; the oral testimonies of Rohingya women recorded by Amnesty International and UNHCR, which turn trauma into fragmented speech; and Mahasweta Devi's "Draupadi," a canonical narrative of gendered defiance and bodily resistance. The conversation places these texts within planetary narratives that weave together colonialism, patriarchy, and environmental displacement, with additional support from postcolonial ecocriticism, feminist political ecology, and ethics of representation. It makes the case that literary and testimonial forms function as moral arenas in which marginalized women reclaim subjecthood through gesture, affect, and repetition, and silence functions as language. The paper's ultimate goal is to rethink literature as a place of planetary care, where gendered resilience turns silence into a language of resistance and witnessing becomes an act of solidarity.

Keywords: Narratives, Gender Performativity, Subaltern, Silence, Planetary Justice

Paper ID: T1-143
Paper Title: Ecological Vulnerability and Planetary Belonging: Rereading Ghosh and Hamid Through Postcolonial Ecocriticism
Researcher: Bithi Akther, Student, Department of English, Jahangirnagar University

Abstract: This paper examines how Amitav Ghosh's *The Hungry Tide* (2004) and Mohsin Hamid's *Exit West* (2017) reimagine migration and belonging within the framework of postcolonial planetarity. Both novels articulate how climate change and displacement disrupt inherited colonial cartographies of nation, nature, and identity. Employing postcolonial ecocriticism as the primary methodology, the study analyzes how Ghosh's tidal landscape and Hamid's magical portals dramatize the collapse of spatial and temporal borders in the Anthropocene. The analysis combines affect theory and narrative analysis to explore how the texts evoke emotional geographies of loss, resilience, and renewal that transcend geopolitical boundaries. In The Hungry Tide, the mutable ecosystem of the Sundarbans exposes the violence of colonial and developmental displacement, while its tidal rhythms enact a planetary interdependence that resists human mastery. In contrast, *Exit West* universalizes climate and conflict migration through speculative doors that erase borders, transforming the refugee journey into an allegory of planetary connectedness. Together, these works offer what may be termed "postcolonial planetary imaginaries" — aesthetic spaces where migration becomes both ecological and ethical. The paper argues that by remapping human movement within the larger ecology of the planet, Ghosh and Hamid invite a redefinition of resistance as relational survival and renewal.

Keywords: Postcolonial Ecocriticism, Climate Migration, Border Narratives, Affect Theory, Planetary Literature

Paper ID: T1-145
Paper Title: Cartographies of the Tide: Climate Migration, Fluid Borders, and Resistance in Amitav Ghosh's The Hungry Tide
Researcher: Abu Zafor Md. Sady, Assistant Professor, Department of English, Varendra University, Bangladesh

Abstract: Amitav Ghosh's *The Hungry Tide* constitutes an incisive analytical framework for interrogating postcolonial planetarity, elucidating the fraught interplay of ecological precarity, historical memory, and the exercise of state power within the Sundarbans archipelago. This study asserts that the novel deliberately constructs a "cartography of the tide," a dynamic, alternative model of spatial epistemology that systematically resists and reconfigures the ossified, land-centric cartographies enforced by colonial and postcolonial authorities. Such spatial remapping is indispensable for a nuanced examination of the novel's principal engagement with climate migration, as epitomized by the catastrophic events at Morichjhapi. The state's violent expulsion of Bengali refugees from a designated protected reserve is positioned not as a peripheral narrative incident but as the novel's structural fulcrum, recasting displaced populations as paradigmatic subjects of a newly emergent planetary condition wherein terrestrial habitability is increasingly precarious. This predicament foregrounds an inherent antagonism between a static, bureaucratic cartography, engineered for exclusionary conservation, and the mutable, hydrological realities of a region perpetually shaped by tidal fluctuation and the ceaseless mobility of human and non-human actors. The novel's theorization of "fluid borders" operates across ecological, sociopolitical, and epistemological axes, fundamentally contesting the viability of immutable boundaries in an era defined by environmental volatility. In sum, Ghosh's narrative constitutes an act of rigorous resistance and epistemological innovation. Through the interweaving of the cetologist's global perspective, the fisherman's situated expertise, and the poet's dissenting

voice, the novel advances an original ethical paradigm for planetary belonging in the Anthropocene. *The Hungry Tide* emerges as an indispensable literary intervention, contending that genuine climate justice necessitates a radical reimagining of cartographic praxis, one that foregrounds adaptive symbiosis and the rights of the migratory over repressive logics of border maintenance.

Keywords: Ecological Precarity, Epistemological Innovation; Historical Memory; Postcolonial Planetarity; State Power; Terrestrial Habitability

Constellation Session 7: Postcolonial Planetarity: Resistance, Renewal, Remapping
Session Chair 7: Prof. M. Hamidur Rahman, Dept. of English, Daffodil International University

Paper ID: T1-147
Paper Title: Unbordering the World: Planetarity and Postcolonial Mobility in Mohsin Hamid's Exit West
Researcher: Jannatul Ferdous Jenat, Lecturer, Department of English, Varendra University, Rajshahi, Bangladesh

Abstract: This paper interrogates Mohsin Hamid's *Exit West* (2017) through Gayatri Chakravorty Spivak's theorization of "planetarity" in *Death of a Discipline* (2003), to explore how the novel reconstitutes the epistemic and affective contours of migration, borders, and belonging in the postcolonial present. The very notion of planetarity in Spivak thus implies an ethical relation to alterity that retrieves the planet as an imaginative and incommensurable other even while it staves off the epistemic violence of the global. In the necropolitical aftermaths of empire and late-capitalist displacements, Hamid's text effects a planetary turn which subverts the binaries of local/global, citizen/refugee, home/elsewhere. Through its dissolution of cartographic fixity and openness to the permeability of postcolonial space, the magical "doors" of Midnight's Children also serve as liminal translation sites. In Exit West, there is a reverse cartography: here is the refugee as planetarian figure of common vulnerability by way of imagining migration not as geopolitical dilemma but existential and ethical predicament. The paradox of what Spivak calls an "intimate alterity"—the cohabitation that respects without appropriating difference—is played out in the journey through affective dislocation and intimate survival undertaken by Saeed and Nadia. This paper argues that *Exit West* refigures the story of displacement, from a crisis idiom to one of relational regeneration, through juxtaposing Hamid's speculative realism with Spivak's planetary ethics. It offers a planetary imaginary that exceeds the neoliberal talk of mobility and the managerial rationale of borders in imagining an ethics of living that is about reciprocity, precarity and ongoing work on postcolonial repair.

Keywords: Alterity, Borders, Migration, Planetarity, Postcolonial Mobility

Paper ID: T1-149
Paper Title: The Ethics of Survival Amid Permeable Borders in Syed Waliullah's *Cry, River, Cry*
Researcher: Marufa Yeasmin, Lecturer, Bangladesh Army University of Engineering & Technology (BAUET), Qadirabad Cantonment, Natore, Bangladesh

Abstract: This research investigates how Syed Waliullah's *Cry, River, Cry* reconceptualizes survival as an ethical act shaped by the intertwined forces of environmental catastrophe and postcolonial fragmentation, suggesting that moral consciousness becomes fluid within Bengal's climate-ravaged and border-torn landscape. Set amid recurring floods and displacement, the novel transforms ecological instability into a philosophical meditation on belonging, exile, and moral endurance. The narrative further reveals the boundary between natural forces and human agency, suggesting that survival is both conditioned by and responsive to the rhythms of the environment. The river, simultaneously a destroyer and witness, embodies the permeability of borders, eroding distinctions between land and water, self and nation, virtue and necessity. The characters' muted endurance reflects the moral complexity of subaltern existence, while the river's ceaseless motion evokes a hybrid ethical space where identities and boundaries continuously dissolve. By embedding human suffering within the ecological cycles of loss and renewal, the text anticipates contemporary concerns about climate migration, where displacement emerges as both environmental and existential. Ultimately, *Cry, River, Cry* constructs a profound border narrative in which climate, conscience, and community flow together, dissolving the boundaries that once defined colonial, moral, and human geographies.

Keywords: Climate Migration, Border Narrative, Postcolonial Ecologies

Paper ID: T1-152
Paper Title: Navigating Postcolonial Planetarity: Climate Migration and Border Narratives in Amitav Ghosh's *Gun Island*
Researcher: Maria Akter Bithi, Graduate Student, University of Liberal Arts Bangladesh

Abstract: Amitav Ghosh's *Gun Island* provides a compelling narrative of ecological upheaval, climate migration, border narratives and postcolonial power dynamics, interweaving ancient myth with the experiences of climate-impacted communities, particularly the inhabitants of the Sundarbans. Through the portrayal of environmental turmoil, including floods, droughts, and storms, the narrative spans multiple geographical landscapes, such as the Sundarbans, Bangladesh, Venice, and Los Angeles. It also underscores the transnational nature and historical lineage of environmental degradation, which reshapes the sense of spatial belonging for both humans and wildlife. Drawing on Dipesh Chakrabarty's distinction between the planetary and the global, this study examines environmental displacement as a planetary phenomenon, emerging from earth's complex nature, transforming ecosystems, and intensifying human migration. Along with this, the research investigates nature as a postcolonial agent that significantly impacts the global nexus of economic and political integration, where regional instabilities catalyze global challenges and endanger vulnerable populations. Addressing Edward Said's concept of orientalism, the study further critiques migrants' aspirations toward the West in search of ecological and economic safety, reflecting the persistence of orientalist narratives within the postcolonial legacy. Through close textual analysis, the study interprets the novel's narrative events in relation to planetary, orientalist, and postcolonial frameworks, offering a nuanced lens on environmental crisis, climate migration, and border narratives. The research enriches postcolonial and orientalist discourse by foregrounding the lived experiences of the climate-affected communities and emphasizing the interplay between myth and reality within global power structures.
Keywords: Displacement, Ecological Crisis, Postcolonial Hierarchies, Planetary, Sundarbans

Paper ID: T1-153
Paper Title: Ecological Exodus: Mapping Climate Migration, Border Poetics, and Environmental Justice in Amitav Ghosh's Postcolonial Imaginary
Researchers: Dr. Md. Sazzad Hossain Zahid, Associate Professor, Department of English, Islamic University, Kushtia
Md. Nayem Chowdhury, Graduate Student, English Discipline, Khulna University
Farhana Irin Moni, Undergraduate Student, Department of English, Islamic University, Kushtia
Mounata Rahman, Undergraduate Student, Department of English, Islamic University, Kushtia

Abstract: This article analyzes Amitav Ghosh's fiction and non-fiction texts such as *The Hungry Tide* (2004), The Great *Derangement* (2016), and *Gun Island* (2019) to see how his "postcolonial imaginaries" reflects the snowballing catastrophes of climate displacement and ecological injustice. This research employs an ecocritical and postcolonial theoretical model to argue that Ghosh's novel disrupts a tunnel-vision, nationalist reading of global destabilization and maps a rational relationship between environmental harm and the entwined histories of colonialism and capitalist growth. This research examines how his writings resist hegemonic border discourses in their efforts to depict the multifaceted and disruptive effects of climate displacement, human and nonhuman, upon prioritizing the experience of the representation of vulnerable groups of people in the Global South. The article suggests that discursive strategies in Ghosh's novel cry out a new paradigm for creating a broader, more balanced, and healing global awareness and, concurrently, position the causes of the disjuncture of planetary systems.
Keywords: Amitav Ghosh, Climate Migration, Postcolonial Ecocriticism Environmental Justice, Border Poetics, Planetary Systems

Paper ID: T1-160
Paper Title: Decolonizing the Horror: A Comparative Study between Marlowe's *Doctor Faustus* and Humayun's "*Mishti Kichu*"
Researchers: Nafees Foysol Akher, Lecturer, Department of English, Southeast University
Maliha Islam Monami, Lecturer, Department of English, Southeast University

Abstract: "*Mishti Kichu*", the second episode of Nuhash Humayun's Bengali web series named "*Pett Kata Shaw*", intersects its central idea with Doctor Faustus, a canonical play written by Christopher Marlowe. Written during the Renaissance and in the milieu of a medieval Christian Europe, Christopher Marlowe's *Doctor Faustus* develops one of its core themes— the deal with the devil or Faustian bargain which does not only represent man's desire for infinite power despite of the limitations but also declares the universality of the phenomenon and its consequence of horror. It is precisely this sense of horror that is decolonized in Nuhash Humayun's "*Mishti Kichu*", the signature episode of "*Pett Kata Shaw*", where Humayun presents both the universal desire and the planetary perspective of the Faustian bargain in the indigenous setting of South Asian Muslim Dhaka. Such core connection positions "*Mishti Kichu*" as a recent postcolonial work that promises a resistance against the dominant corpus of English literature through remapping and renewal of the central themes of *Doctor Faustus* from an indigenous perspective. Although investigations on how indigenous literary representations establish resistance against the different introduced texts of the colonizers are commonly available in the array of postcolonial research, there has always been an inadequacy in the number of Bangladeshi works that are inspected as one of the variables in such investigations. This paper, therefore, presents a newly crafted Bangladeshi work and compares it with a classic English play to explore how it demonstrates different strategies of resistance, and contribute to the idea of cultural nationalism. Considering "*Mishti Kichu*" as a counter-discursive representation, this paper attempts to decolonize the core theme of Christopher Marlowe's Doctor Faustus, the deal with the devil. Centering around this thematic view, "*Mishti Kichu*" vernacularizes *Doctor Faustus* from a Bangladeshi context with a view to decolonizing the postcolonial minds.
Keywords: Counter-Discourse, Cultural Cationalism, Faustian Bargain, Indigenous, Remapping, Resistance

Constellation Session 8: Postcolonial Planetarity: Resistance, Renewal, Remapping
Session Chair 8: Prof. Dr. Sabiha Huq, BRAC University

Paper ID: T1-161
Paper Title: A Postcolonial Rewriting of the Anthropocene from Bengal: Intervening with Literary Traditions and Poetic-Sensory Ethnography
Researcher: Md. Samiul Islam, Assistant Professor, Department of Sociology, Green University of Bangladesh

Abstract: Mainstream environmental anthropology and the environmental humanities are often structurally dependent on conceptual frameworks largely shaped by the Global North, which risk portraying nations like Bangladesh as mere sites of uncritical display of 'climate vulnerability' and essentialized victimhood. By arguing for a fundamental methodological and philosophical shift, this paper directly challenges this epistemic bias. It asserts that Bengali literary tradition- encompassing profound environmental poetics by the country's legends along with the folk songs, oral narratives, and grassroots cultural expressions; must serve as a vital conceptual and philosophical antecedent for ethnographic inquiry. These native texts embody centuries of situated ecological ethics and relational ontologies, offering a robust, non-Western foundation that counters the generalized socio-political amnesia inherent in hegemonized discourses like the 'Anthropocene divide'. The study proposes a rigorous poetic and sensory framework that utilizes these cultural texts to fully sensitize future fieldwork in Bangladesh. Poetic ethnography foregrounds how literary narratives shape ecological imaginaries and sensory ethnography attends to embodied, affective dimensions (like the sounds of eroding riverbanks, the textures of soil, the collective rhythm of songs and so on) crucial for capturing knowledge that resists dominant abstraction and representation. By deriving methodological rigor from this deep, self-contained reservoir, the paper decolonizes ecological thought, advancing a more-than-human paradigm of reciprocal empathy that enriches global debates on climate futures.
Keywords: Anthropocene Discourse, Bengali Literary Traditions, Embodiment of Nature, Affective Dimensions, Environmental Anthropology, Decolonization

Paper ID: T1-162
Paper Title: Palimpsests of Wounding and Weaving: Indigenous Cartographies of Suffering and Reclamation in Métis and Lipan Apache Narratives
Researcher: Hasiba Mahmud, Lecturer, IUBAT- International University of Business Agriculture and Technology, Bangladesh
Md. Raihan-Bin-Shafiq, Assistant Professor, IUBAT- International University of Business Agriculture and Technology, Bangladesh

Abstract: Cultural resistance is inseparable to indigenous literatures, though critical studies tend to decouple realist accounts of trauma with speculative Indigenous futurist stories. This research gap is addressed in this paper with a critical response to two widely known but little discussed texts explaining two very different but interconnected strategies of survivance: Katherena Vermette, *The Strangers* (2021) and Darcie Little Badger, *A Snake Falls to Earth* (2021). Based on the conceptualization of Indigenous Futurism presented by Grace Dillon, the decolonial approaches by Linda Tuhiwai Smith, the idea of resurgence expressed by Leanne Betasamosake Simpson and the development of a theory of trauma by Cathy Caruth, the novels analyzed in this research are placed in contexts of cross-disciplinary discussions of memory, time, and identity. The realistic portrayal of a Metis family disrupted by colonial structures outlined by Vermette (child services, penal systems, medical systems) indicates the deeply ingrained processes of generational trauma, and the speculative text of Little Badger emphasizes the importance of ancestral knowledge and connection to the natural world to envision what life might have looked like without the eradication of its wisdom. This paper illustrates how Indigenous authors use both futurism and realism as concurrent tools of narrative reclamation through a comparative analysis of the texts. This study adds value by summarizing two significant theoretical strands: trauma realism and futurist reimagination, that are commonly assumed to be separate disciplines. In this work, the focus is on the idea that Indigenous literature is not merely reflective of cultural conflict, but conceptualizes strategies of survival and resilience in its structure, narrative voice, and temporality. By so doing, it raises awareness of the need to consider Indigenous story telling as a site of resistance and revival, critical to the deepening of study of marginalized voices in international literary and cultural studies.
Keywords: Indigenous Literature; Cultural Resistance, Narrative Reclamation, Marginalized Voices, Generational Trauma

Paper ID: T1-164
Paper Title: Colonial brutality and collusion: How J.M. Coetzee's Waiting for the barbarians portrays the collapse of colonial rule with moral awakening
Researcher: Mahmud Billah Adnan Chowdhury, Adjunct Lecturer, Prime University, Dhaka, Bangladesh

Abstract: J. M. Coetzee's Waiting for the Barbarians is a powerful allegorical novel that explores the moral and psychological consequences of imperialism and oppression imposed upon a certain unidentified indigenous population. Set in an unnamed empire on the far fringes of civilization, the story follows the Magistrate—a loyal but soon to become, disillusioned servant of the Empire—whose conscience is torn as he witnesses the brutal treatment of the so-called "barbarians" by the so-called civilized officers of the Empire. Coetzee examines the fragile boundaries between civilization and savagery, even swapping the two to titillate the reader to fall into confusion as to who is actually the barbarian and who is the civilized in the novel. The novel's sparse writing, symbolic imagery, and first-person narration illustrate the effects of power and the brute force that arises when fear is the weapon of choice. As an allegory of apartheid-era South Africa, Waiting for the Barbarians sends a universal message that asks universal questions about justice, morality, and the human condition that very commonly arise under colonial rule. A deeper question one would like to see examined lies in the argument: can the Magistrate be seen as a representative of the colonial guilt or a representative of the moral awakening? Coetzee's novel very carefully avoids specifying the time and place as he makes the reader aware that this colonial violence is cyclical and history will be bound to repeat itself. His words are even more impactful today, as the world is watching the indigenous populations around the world face oblivion under colonial rule.
Keywords: Allegory, Colonial Rule, Conscious, Imperialism, Morality

Paper ID: T1-167
Paper Title: Cultural tourism and indigenous futurism: Seeking legal attention for the protection of folklore
Researcher: Sadia Afroz Binte Siraj, Assistant Professor(PhD Scholar), Department of Law, Southeast University, Dhaka, Bangladesh

Abstract: Literature and culture being the identity of an ethnic community, must be protected with utmost care and caution. The 'right to culture' as an extended right of 'right to life and personal liberty' placed as a fundamental right in the Constitution of the People's Republic of Bangladesh, does not manifest the freedom to practice its own culture only rather to provide proper appraisal for safe practice of culture and appropriate treatment of it, as a resource. The main theme of 'indigenous futurism' suggests the reclaim of sovereignty and cultural continuity over

culture. The recent era has experienced numerous mutilation of Traditional Cultural Expression (TCE)/ folklore particularly in the digital platforms. Advancement of technology has made the misappropriation much easier than before. Cultural tourism often may affect the originality of cultural forms due to the prioritisation of its commercial value as there is no specific margin/ standard of using the folklore. So it is a bare necessity now, to allot incentive steps against this cultural insularity. The use of folklore in literary, imagery, animation, movie and musical works are common all over the world and often used without giving due regard to the distinct identity and used mostly out of context. But folklore is meant to keep its originality intact, there lies the biggest threat. If the distinct identity is lost, the regain of rights or indigenous futurism is unimaginable. This paper will focus on how through legal protection the age-old traditional folklore or Traditional Cultural Expressions (TCE) can regain its lost heritage from misappropriation under the umbrella of protection of 'intellectual property rights' and can be treated as resources by allowing its commercial exploitation within a safe zone.

Keywords: Cultural Identity, Indigenous Community, Legal Protection, Misappropriation, Traditional Cultural Expression

Paper ID: T1-168
Paper Title: *Abiku's* Cycle of Decolonizing Time: Indigenous Futurisms in Ben Okri's *The Famished Road*
Researcher: Rifah Tasmiah Jahan Bushra, Student, Green University of Bangladesh
Israt Jahan, Student, Green University of Bangladesh

Abstract: This research analyzes the exploration of how Yoruba Cosmology challenges colonial legacies, envisioning African indigeneity through the *abiku's* cyclical temporality in *The Famished Road* by Ben Okri. Okri decolonizes the Western Linear Temporality using the *Abiku's* cyclical existence, which reshapes African Futures within the Yoruba Cosmological lens. Through the framework of Indigenous Futurism, this study analyzes the challenges from the *Abiku's* cyclical situation to the colonial notion of progress. A Youruba spirit child, entangled between human and spirit worlds, incorporates resistance against western concept of time where it is directed as a straight, sequential (past-present-future) line moving only forwards, combining with Homi K. Bhabha's postcolonial theory of hybridity and Frantz Fanon's decolonization. The paper argues that *abiku's* cycle that is embedded with spirit ecology, a concept that captures the interconnectedness in the novel, decolonizes the time by visualizing the Yoruba futures of resistance over colonial progress and how *The Famished Road* redirects African Futurity, rooted in Yoruba Cosmology. With the contribution to Postcolonial and interdisciplinary frameworks, this paper underscores the role of abiku, decolonizing the time for rethinking African Literature.

Keywords: African Futurity, Speculative Fiction, Yoruba Cosmology, Decolonization, Interconnectedness

Constellation Session 9: Postcolonial Planetarity: Resistance, Renewal, Remapping
Session Chair 9: Prof. Dr. Bijoy Lal Basu, University of Dhaka Bangladesh

Paper ID: T1-170
Paper Title: Technology and the Posthuman in E. M. Forster's "*The Machine Stops*" and Ken Liu's "*The Perfect Match*"
Researcher: Anik Biswas, Associate Professor, Department of English, Metropolitan University, Sylhet, Bangladesh

Abstract: This paper investigates E. M. Forster's "*The Machine Stops*" and Ken Liu's "*The Perfect Match*" focusing on the idea of 'the posthuman' and examining how humans gradually adapt to the world of digital capitalism. Both of the stories explore the ever-increasing connection between human beings and technology as well as generate a perception of 'posthuman.' E. M. Forster's "*The Machine Stops*" creates space to rethink today's technology-driven world and an emerging culture where cyber issues are at the center. Besides, Ken Liu's "*The Perfect Match*" is an example of futuristic allegory with its setting in the world of algorithms, which is driven by reasoning and information. In the first text, the destruction of the machine along with the death of Kuno and Vashti, the protagonists, idealizes a sense of liberation but the later one evokes the submission of the autonomy of human beings with the surrender of Sai, the protagonist, to Tilly, his AI Assistant. The stories integrate the conceptualization of the posthuman in different contexts and open up an area of discussion centered on the redefinition of human identity. N. Katherine Hayles in her How We Became Posthuman declares: "We are already

becoming posthuman, not through the sudden appearance of intelligent machines, but through our increasing coupling with intelligent technologies" (291). Rosi Braidotti deepens the concept saying, "Posthuman thought moves beyond anthropocentrism, recognizing that technology is not an external intrusion but part of our subjectivity and becoming" (The Posthuman 89). As Forster's one was composed more than a century ago (even before the invention of computer), we are now in a situation to justify the transformation of humans in terms of technology while Ken Liu's one sets up a platform to determine the vague borders of the human and the non-human at present and in very near-future.

Keywords: Anthropocentrism, Algorithms, Digital Capitalism, Dystopian Literature, Human Identity, Technology

Paper ID: T1-181
Paper Title: Environmental Critique of Stephen Benz's *Green Dreams:* Exposing Ugly Sides of Ecotourism
Researcher: Liton Chakraborty Mithun, Assistant Professor, Department of English, Gopalganj Science and Technology University, Bangladesh

Abstract: Famous American travel writer and academician Stephen Connely Benz (commonly known as Stephen Bez) has written creative non-fiction, poems, travel narratives, and academic books in his long career. His most notable works include travelogues such Essays En Route, Green Dreams, and Guatemalan Journey. In his first-hand accounts of the journeys he has made across Central and South America, he brings forth some critical insights into the quotidian life of different communities, contemporary socio-political events, the critical ecosystem of the region, and the thriving ecotourism industry selling "green dreams" to tourists mainly from the English speaking developed world. Benz's evocative, dynamic and witty writing brings alive the charm, beauty, mystery, danger, disappointment, and horror underlying his travels into the remotest corners of the region. While making the reader appreciate the natural beauty and the "ecology of wonder," his 1998 book *Green Dreams:* Travels in Central America simultaneously brings to light the dark side of a burgeoning ecotourism industry that sought to exploit the rich clients largely from the industrially advanced anglophone world and deceive the indigenous communities of Central and South America by disturbing their critical, complex and vital ecosystem that sustains their lives and livelihood. It also highlights ecological violence by the corporate sector and the subsequent resistance to it. This qualitative research endeavors to analyze the book from different ecocritical perspectives to promote a sense of eco-aesthetics and expose the hypocrisies and environmentally unsustainable, greenwashing practices of the profit-mongering ecotourism industry. In the process, the study employs among others the frameworks of environmental rhetoric, postcolonial ecocriticism, and environmental justice. It also seeks to display the crucial role creative nonfiction such as travelogues can play in promoting environmental and ecological consciousness against the backdrop of the ongoing planetary crises.

Keywords: Decolonial Ecocriticism, Eco-Aesthetics, Environmental Justice, Environmental Rhetoric, Planetary Crises, Travel Writing

Paper ID: T1-182
Paper Title: An Ecofeminist Reading of Select Indigenous Poems in Bangladesh: Environmental Justice in Focus
Researchers: Masuma Tasmin Luna, Independent Scholar, Bangladesh
Dr. Ariful Islam, Assistant Professor, Department of English, East West University, Dhaka, Bangladesh

Abstract: Much has been written about ecofeminism, a critical study of the shared identity of and commonalities between nature and women, in literature although ecofeminist study of Bangladeshi indigenous literatures is still underrated. Guided by the contributions of ecofeminism (Siegel, 2024; Patil, 2020; Isla, 2018; Mies & Shiva, 2014; Gaard, 1993), critical-affective ecofeminism (Islam, 2022), adivasi, i.e., indigenous feminism (Toppo, Kachhap & Minj, 2024), ecopolitics (Islam, 2023, 2022; Barkat 2013), and environmental hegemony (Islam, 2022), this qualitative interpretive research will investigate the treatment of women and nature in select Bangladeshi indigenous poetry. The study will also examine why and how the lack of environmental ethics among non-indigenous people is forcing indigenous women to confront the apocalyptic consequences of calamitous events. Finally, elucidating the layers of ecopolitics with all its concomitant issues, this paper will analyze what ecofeminist indigenous people are doing in response to the ongoing environmental degradation. However, the findings may discover that the gender issues are bound up with the environmental conjuncture and that both ecoconsciousness and gender equality can make our world better. The study is expected to contribute to advocating

for more critical investigations along with collaborative initiatives and future directions apropos more careful attention to the caregivers, i.e., women and nature with a view to making our planet a better place in near future through ensuring environmental justice.

Keywords: Ecofeminism, Ecopolitics, Environmental Hegemony, Environmental Justice, Indigenous Literatures, Bangladesh

Paper ID: T1-183
Paper Title: The Stories We Silence: Ecolinguistic Constructions of Development and Environmental Justice in Bangladesh's Padma River Discourses
Researchers: Shihab Uddin Ahmad, Assistant professor, Northern University Bangladesh
Nafisa Nahrin Afra, Lecturer, Northern University Bangladesh

Abstract: The Padma River stands at the intersection of ecology, culture, and sovereignty in Bangladesh, yet its contemporary representations are shaped less by ecological realities than by discursive struggles over pride and development. Following the inauguration of the Padma Bridge in 2022, political speeches, media reports, and commemorative artifacts have celebrated the river as a national emblem of resilience and sovereignty. However, such celebratory framings often obscure ongoing ecological degradation, erosion-driven displacement, and biodiversity loss. This paper investigates how language constructs the Padma simultaneously as a victim of harm, a resource for growth, and a sovereign symbol, while also silencing ecological and social precarity. Guided by ecolinguistics and Arran Stibbe's concept of "*The stories we live by*" (2021), the study applies Critical Discourse Analysis (CDA) to thirty texts, including government speeches, English and Bangla newspapers, and cultural materials produced between 2020 and 2025. A discourse-analytic matrix coded framings, metaphors, and erasures, revealing that nationalist and developmental narratives foreground pride and progress while systematically muting ecological vulnerability and the voices of river-dependent communities. The findings highlight how sovereignty discourses construct the Padma as a proof of postcolonial independence, while media and policy texts privilege economic metrics- GDP growth, connectivity, and modernization over environmental justice. By contrast, ecological harms, such as riverbank erosion and dolphin habitat decline, are either backgrounded or erased. The study argues that ecolinguistics offers a critical framework to expose these silences and to reimagine rivers not only as infrastructural symbols but as endangered ecosystems requiring justice-oriented narratives. Thus, it contributes to wider debates on postcolonial ecologies, discursive erasure, and planetary imaginaries of development.

Keywords: Critical Discourse Analysis, Ecolinguistics, Environmental Justice, Padma River, Postcolonial Development, Sovereignty

Constellation Session 10: Postcolonial Planetarity: Resistance, Renewal, Remapping
Session Chair 10: Dr. Tania Hossain, Assistant Dean, Waseda University, Japan

Paper ID: T1-184
Paper Title: Rage of the Guardians: Feminine Counter-Governance in the Ecologies of Ghosh's *Jungle Nama* and Miyazaki's *Princess Mononoke*
Researchers: Tasmiah Aktar, Lecturer, Department of English, University of Asia Pacific
Nusrat Hossain, Lecturer, Department of English, University of Asia Pacific

Abstract: Folklore has served as a tool to stand up to oppression, build communal solidarity, and advocate for social change by using songs, oral traditions, and rituals. *Bonbibi* (বনবিবি), a local syncretic forest deity or spirit, the protector of the Sundarbans, is one of the key characters in *Jungle Nama*, with her anger serving as the sacred limit-setting force. Ghosh depicts how this eco-aesthetic guardian, through divine sanction, is the punisher of excessive greed and protector of the well-intentioned marginalized locals who depend on the Sundarbans for their livelihood. Her rage is construed to be communal, redistributive, and politically ecological. In the same vein, San from Miyazaki's *Princess Mononoke* is portrayed as a fierce defender against industrial expansion, serving as the anti-hero of the conflict between human exploitation of nature. San refuses to assimilate into the human world, insisting on the wolf-goddess's wild justice against the encroaching force of industrialization. Her rage, then, can be argued to be not "irrational" but politically ecological. Embodying rage against extractivism, the authors argue that these female figures of anger and resistance are narrativized as a force of environmental justice, not destruction.

Reframing their feminine rage as counter-hegemonic environmental governance, this paper aims to prove that the portrayal of these guardian figures functions as a transcultural narrative of ecological resistance that centers women's voices, bodies, and fury as necessary correctives to extractive violence.
Keywords: Cross-Cultural Ecocriticism, Ecofeminism, Environmental Justice, Politics of Anger

Paper ID: T1-185
Paper Title: Environmental Justice in Literature: An Extensive Study of Rabindranath Tagore's *Raktakarabi* and *Muktadhara*
Researcher: Rumpa Sharmin, Assistant Professor, Department of English, Leading University, Sylhet

Abstract: Literature has an explicit concern for environmental justice. The movement regarding Environmental Justice is closely tied to racism, and in the realm of literature, it becomes a more distinct and broader issue. It's a cognizance about equality - equal treatment and access to the environment and its resources. Literature occurs with eco-concern, environmental crisis, and its reasons and impact, ecological balance and imbalance, ultimately raising various aspects of environmental justice. Two plays of Rabindranath Tagore, *Raktakarabi* (Red Oleanders) and *Muktadhara* (The Waterfall), expose the two ecocentric phenomena - impacts of industrialization and capitalism on nature - years earlier, the concept of environmental justice emerged. Both plays explore how acquisitive considerations of capitalists and industrialists are creating disharmony in the human-nature relationship and creating an imbalance in the equal rights of all human beings, irrespective of class, caste, culture, ethnicity, and race. In *Raktakarabi*, Tagore shows the negative impact of industrialization and the environmental imbalance. In *Muktadhara*, the equal right of everyone to natural resources is shown. With a transcendent vision, Tagore offers his ecological concern. The paper will explore this inequality of natural resources' benefit and suffering of natural disasters, mostly caused by man-made crises. The majority of the people are either devoid of the blessings of nature or sufferers of the environmental crisis or forced calamity created by the elite section of society, who manipulate and exploit nature for their benefit. The paper will also address Tagore's deep consciousness of the environment, human-nonhuman bonding as a prominent thinker of environmental awareness, and thus a part of Environmental Justice.
Keywords: Ecocentric, Equality, Literature

Paper ID: T1-186
Paper Title: Missing Green Voices in Bangladesh English Textbooks and the Call for Eco-ELT Pedagogy
Researcher: Deb Proshad Halder, Assistant Professor, English, Jashore Govt., Women's College (Affiliated with the National University of Bangladesh

Abstract: This study illustrates the silence and the silencing of ecological voices in English for Today textbooks for Classes 1-12 in Bangladesh. This critique has been placed within the wider venture of postcolonial resistance, decolonized renewal, and remapping by critically examining how curriculum displaces local ecological realities and decontextualizes native ecological entities. This de-contextualization, thereby, prolongs a colonial legacy that detaches learners from their environment. For example, poems such as "Two Little Blackbirds" introduce unfamiliar names like Peter and Paul, which obscure local species, like doel or salikh, and hinder the cultivation of ecological literacy. Embarking on Eco-ELT and environmental justice frameworks, this research analyzes ten NCTB-prescribed textbooks alongside empirical data from ten classrooms (Classes 1–12) collected through focus group discussions. The findings from the textbook analysis reveal a fragmented treatment of environmental awareness, limited acknowledgment of local biodiversity, and the severe insufficiency of Eco-ELT pedagogical objectives throughout the texts. This study followed a corroborative research design, enabling the use of empirical data collected through FGD from the classes, which complemented the challenges, emerged through content analysis. The study aims to resist the colonial silences through the renewal of English language pedagogy by applying Eco-ELT approaches. The aesthetics of this approach is to remap education in relation to environmental justice. The implication of this pedagogical re-shaping will enable Bangladeshi learners to reconnect with ecosystems and empower them to critically engage in global sustainability discourses. Thus, the aim for a more equitable planetary future will be ensured with this engagement.
Keywords: Eco-ELT, Environmental Justice, Environmental Pedagogy, Postcolonial Pedagogy, EFT Curriculum, Bangladesh

Paper ID: T1-188
Paper Title: Ben Okri's *Tiger Work*: A Discursive Apprehension about the End of Human Civilization and Environmental Justice
Researcher: Dr. Elham Hossain, Director, GCIA, and Associate Professor, Dept. of English, Green University of Bangladesh

Abstract: The idea that human civilization is constantly undergoing progressive development is now over as constant environmental degradation is causing the gradual alienation of human beings from the natural world. The term 'end of civilization' has been widely used to narrate the course of modern and postmodern condition of civilization. Humans themselves are bringing forth deaths and disasters to the environment but the real menace is that the power-structure smoothly denies that there is anything to fear. Due to unbridled covetousness, human beings are destroying ecological harmony. Capitalist countries are averse to addressing the crucial issue of environmental apocalypse sincerely because they deliberately think that 'climate change is a myth'. Their proclamation is not apolitical as it guarantees them financial gain, though at the cost of risk of the poor and developing countries being wiped out by the consequential natural calamities. Their aversion is highly deliberate as it is the beneficiary of climate change leading to derangement and the consequential availability of cheap labour. Ben Okri through his hybrid narrative forms, such as stories, poems and essays in the *Tiger Work* offers an environmental discourse on the disastrous fate of human beings, emanated out of climate change. This paper explores Okri's work within the broader discourse of eco-criticism and postcolonial environmental thought, which calls for reimagining collective consciousness in the face of planetary peril. Also, it will borrow the theoretical framework from eco-criticism to pursue the
research objective.
Keywords: Ecology, Capitalism, Civilization, Politics, Environmental Justice

Paper ID: T1-192
Paper Title: Ecocritical Discourse Analysis of Kanabogir Chha: Exploring the Impact of Human-Nature Interdependence and Anthropocentric Value Resistance on Sustainable Development
Researchers: Jannatun Noor Novera Chowdhury, M.A in English, Student, Southeast University, Department of English Dhaka, Bangladesh
Dr. Muhammad Tofazzel Hossain, Assistant Professor, Department of English, Southeast University, Dhaka, Bangladesh

Abstract: Ecological crises increasingly demonstrate the interdependence between humans and nature as reflected in Khan Muhammad Mo'inuddin's Bengali children's poem "Kanabogir Chha". This study explores the impact of human-nature interdependence and anthropocentric value resistance on the sustainable development of balancing resources, protecting the climate and preserving land. Thus, ecocritical theory and folkloric analysis theory were integrated, where ecocritical theory revealed anthropocentrism, human-nature interdependence, while folkloric analysis explored cultural and ecological values. This research employed a qualitative research design where the primary data were collected from the poem, and the secondary data were taken from ecocritical literature and cultural studies of Bangladeshi rural society. The textual analysis was conducted through the DCR method (description, comparison, relation) and the discourse analysis method. The findings show that the poem anthropomorphizes the countryside, links food habits as panta rice to ecological harmony, and glorifies interdependence- a sustainable lifestyle. These motifs strongly connect to the responsible consumption and production of all natural resources (SDG12), climate action (SDG 13), life on land (SDG 15), and counter the conventional development paradigms that emphasize growth over environmental well-being. Lastly, "Kanabogir Chha" is not only a children's rhyme but also an instructional cultural text that critically evaluates unsustainable development and environmental values. The inclusion of such folklore in environmental education can affirm local and global ecological awareness, and there could be future research exploring similar children's books in various cultures to develop a comparative approach for sustainability education.
Keywords: Bengali Children's Poem, Ecocriticism, Human-Nature Interdependence, Sustainable Development Goals (SDGs)

Constellation Session 11: Postcolonial Planetarity: Resistance, Renewal, Remapping
Session Chair 11: Dr. Md. Kamrul Hasan, United International University

Paper ID: T1-198
Paper Title: Forests, Rivers, and Adventures: Ecological Imagination in Bibhutibhushan Bandyopadhay's *Sundarbane Sat Batsar* and Mark Twain's *The Adventures of Tom Sawyer*
Researcher: Nahida Sarker Nijhum, Lecturer, Department of English, Metropolitan University, Sylhet, Bangladesh
Professor Mohammad Ishrat Ibne Ismail, Pro-Vice Chancellor, Metropolitan University, Sylhet, Bangladesh and Professor (On Lien) Department of English, Shahjalal University of Science and Technology, Sylhet 3114, Bangladesh

Abstract: The paper explores cross-cultural and eco-narratological readings of Bibhutibhushan Bandyopadhay's *Sundarbane Sat Batsar* (1938) and Mark Twain's *The Adventures of Tom Sawyer* (1876). Ecological differences between Bengal's mangrove forest frontier and America's Mississippi river reconfigures the formation and outcome of a genre. In doing so, the study uncovers 'adventure' as a universal trope of transgression, and as an ecology-shaped narrative perspective. In Twain, the Mississippi river serves as a liberatory scope for Sawyer's boyish escapade in pastoral ecology, whereas in Bandyopadhay, ecology portrays a landscape of fear, and independence, and survival as well – a geographical reimagination that breaks the binary between civilization and wilderness. A stark contrast can be noticed between Sawyer's performative, self-fashioned adventure and the adventure of the protagonist of Sundarbane Sat Batsar, which is an existential negotiation between human endurance and an animated ecological setting. While using the theoretical framework of Lawrence Buell's *The Environmental Imagination* (1995), where "literary representation of environment is not merely descriptive, but moral and ontological," Greg Garrard's *Ecocriticism* (2004), which is "a convenient map like guidance about taxonomy of recurrent tropes," and Mikhail Bakhtin's "Concept of Chronotope," from his 1937 essay "Forms of Time and of the Chronotope in the Novel," which is "the intrinsic connection between the temporal and spatial relationships in narrative," the paper also engages Northrop Frye's conception of 'adventure trope' as "symbolic quest," yet subverts it through an eco-materialistic lens. By situating these two novels in parallel, the study further explores how environmental condition determines narrative rhythm, moral stakes and the architecture of the trope itself, ultimately, proving that the genre is deeply entangled with ecology, demonstrating that the shift from Twain's riverbank to Bandyopadhay's mangrove forest marks not a difference in the carcass of adventure, but a contrast in how the ecology scripts human imagination and literary reflection.
Keywords: Ecocriticism, Adventure Genre, Eco-narratology, Environmental Imagination

Paper ID: T1-200
Paper Title: Exploration of Environmental Decay and Human-Nature Relationships in The Beautyful Ones Are Not Yet Born
Researcher: Tanjila Zaman Piya, Lecturer, Department of English, University of Brahmanbaria, Brahmanbaria, Bangladesh

Abstract: The Beautyful Ones Are Not Yet Born is a novel by Ayi Kwei Armah which explores the setting of postcolonial Ghana. This novel can be considered as an early eco-fiction which reflects the psychological as well as environmental 'filth'. The environment is projected in the novel as an imagery of rot, waste and decay because of human induced degradation of the environment. So, this paper intends to unfold how the natural resources of postcolonial Ghana has been destroyed and brings ecological degradation. It also demonstrates how this degradation accelerates the existing vulnerability which worsen the living condition and disrupted human nature bonds. According to Rob Nixon's concept of 'slow violence', gradual destruction of the environment is not visible and at last causes climate change and environmental degradation. Taking into account of this concept, this paper also argues that the beautiful ones are not born because they are waiting not only for their moral birth but also for ecological restoration. In addition to that, as Ghana was a colonized landscape, its mismanagement of the environment had a far reaching impacts on its climate due to uneven distribution of environmental policies. Hence, this paper also seeks for the justice on the distribution of environmental policies and how it is possible to secure a balanced eco-system by rectifying the inequality in land distribution, economic fairness and colonial injustices.
Keywords: Climate Crisis, Ecocriticism, Environmental Justice, Polluted Landscape, Slow Violence

Paper ID: T1-205
Paper Title: Postcolonial Planetarity and Environmental Justice: Reimagining a Worker-Centered Just Transition in Bangladesh
Researcher: Dr. Md. Taufikuzzaman, Assistant Professor (Adjunct), School of Arts and Social Sciences, Uttara University, Dhaka and Former Consultant, The World Bank

Abstract: Bangladesh, a frontline nation in the era of climate crisis, embodies the paradox of postcolonial modernity - where global economic integration, ecological vulnerability, and technological transformation converge. As the country advances toward low-carbon growth and digital innovation, millions of workers in its export-oriented and labor-intensive sectors confront the precarity of a rapidly transforming world. This paper reinterprets the concept of Just Transition through the lens of postcolonial planetarity, arguing that environmental justice in Bangladesh cannot be achieved without centering the live experiences, voices, and agency of workers. The objectives of the study are: to explore how global climate and technological transitions affect Bangladesh's key labor sectors; and to highlight worker-centered perspectives, especially from women, youth, and informal workers. This research is primarily qualitative and document- based, drawing upon: review of secondary literature on environmental justice and labor studies in Bangladesh. Synthesis of proceedings from the Just Transition Convention at Dhaka, 2025, where labor organizations, policymakers, and civil society engaged in dialogue. Participatory evidence from Dhaka Convention, the study situates the struggle for climate justice within broader narratives of resistance, renewal, and remapping of development futures. It critiques the technocratic framing of sustainability that marginalizes labor and social equity, proposing instead a planetary ethic rooted in inclusion, dignity, and collective well-being. This review paper concludes that a postcolonial reading of environmental justice in Bangladesh invites us to rethink sustainability beyond mere adaptation - toward transformative justice that bridges ecological repair with social emancipation. Such a vision remaps the terrain of climate discourse from global abstraction to grounded, worker-centered praxis.
Keywords: Climate Narratives, Labor Studies, Sustainability, Environmental Justice, Just Transition, Bangladesh

Paper ID: T1-208
Paper Title: Tracing the 'Plantationocene' of the Global South: An Eco-critical Discourse Analysis of Select Postcolonial Texts
Researchers: K.M. Arefin, Lecturer, Department of English, Bangladesh University of Professionals
Tasnim Naz, Lecturer, Department of English, Bangladesh University of Professionals
Rifa Tasnia, Lecturer, Department of English, Bangladesh University of Professionals

Abstract: The study explores the intersections of postcolonialism and ecocriticism in select texts from the Global South, employing the methodological framework of ecocritical discourse analysis (Stibbe 2015). It incorporates Haraway's concept of the 'Plantationocene' (2015) and investigates the facets of monoculture plantation, indentured labor, and forced migration identified in the texts. Haraway defines it as an outlook that pays "attention to the historical relocations of the substances of living and dying around the Earth as a necessary prerequisite to their extraction" (2015). Methodologically, the research adopts a qualitative interpretive design that utilizes Haraway's concept of 'Plantationocene' (2015) and focuses on ecological and cultural representations through ECDA tools, such as "framing, metaphor, evaluation, ideology, identity, salience, and erasure" (Stibbe, 2015). Drawing on Stibbe's (2015) framework of ecocritical discourse analysis and Haraway's (2015) concept of the "Plantationocene," the research investigates how colonial cash cropping disrupted ecological balance, enforced systems of indentured servitude, and forced migration. Applying close-reading on Dinbandhu Mitra's drama, *Nil-Darpan* (1861), Amitav Ghosh's novel *Sea of Poppies* (2008), Jean Rhys' novel *Wide Sargasso Sea* (1966), and selected poems from Khal Torabully's collection *Cargo Hold of Stars: Coolitude* (2021), the research highlights indigo, poppies, and sugar as symbols of ecological exploitation that reinstates racialized indentured labor and forced migration across the colonized regions. Firstly, the study identifies monoculture plantations and cash cropping as the primary catalysts for destroying the agricultural and ecological synchronization of the natives with their ancestral land. Secondly, it indicates the indentured labor contract and forced migration, that creates a sense of displacement for the natives in the scattered regions of the Global South. Finally, the research identifies the response of the natives as the historical, cultural, and ecological resistance of colonial domination, racial segregation, and ecological erasure in the Global South.

Keywords: Ecocriticism, ECDA, Forced Migration, Indentured Labor, Monoculture Plantation, Global South

Paper ID: T1-211
Paper Title: Beyond Ecofeminism: Women, Ecology, and Sustainable Futures in *Unbowed*
Researchers: Maria Chowdhury, Undegraduate Student, Green University of Bangladesh and
Mahima Chowdhury Simi, Undegraduate Student, Green University of Bangladesh

Abstract: Moving beyond the limits of ecofeminist lenses this study explores how women's ecological activism such as Green Belt Movement constitutes a site where environmental justice, political struggles, and sustainable futures interconnect. While many ecofeminist readings have already emphasized the gendered dimensions of environmental resistance, they frequently understate the deeper entanglement among deforestation, state power, and women's collective agency. This paper analyzes the transformative role of Kenyan women in protecting forests, asserting land rights, and safeguarding ecological survival through the central focus of *Unbowed*. Wangari Maathai's personal memoir, *Unbowed* functions not only as a personal narrative but also as an intervention to the broader global debates of sustainability especially the United Nations Sustainable Development Goals such as- Gender Equality (SDG 5), Climate Action (SDG 13), Life on Land (SDG 15) as well as Peace, Justice and Strong Institutions (SDG 16). In this study, we used Rob Nixon's concept of "slow violence" and the environmentalism of the poor alongside Fanon's postcolonial ecology to analyse the long-term and often invisible harms of environmental destruction and their roots in colonial legacies. Eventually, this paper argues that Maathai's activism embodies the interconnectedness of women's empowerment, ecological justice, and political resistance which points toward transformative and sustainable futures.
B Environmental Justice, Green Belt Movement, Postcolonial Ecology, SDG, Slow Violence, Wangari Maathai

Constellation Session 12: Postcolonial Planetarity: Resistance, Renewal, Remapping
Session Chair 12: Dr. Abdur Rahman Shahin, Professor of the English Discipline at Khulna University

Paper ID: T1-215
Paper Title: Deep State and the Shaping of Eco-Anxiety in Richard Powers' *The Overstory* and Kim Stanley Robinson's *The Ministry for the Future*
Researchers: Md Mehedi Hasan, Senior Lecturer, Department of English Language and Literature, North Western University, Khulna, Bangladesh
Dr. Abdur Rahman Shahin, Professor, English Discipline, Khulna University, Bangladesh

Abstract: Richard Powers' *The Overstory* and Kim Stanley Robinson's *The Ministry for the Future* demonstrate the influence of deep state structures in shaping eco-anxiety among both affected individuals and those who have recognized the significance of nature amid escalating climate crises. Although often seen as an individual psychological condition, eco-anxiety is reframed in this study as a politically and culturally mediated affect under the influence of governance, covert state mechanisms, and global power networks. The theoretical conception draws on ecocriticism and political ecology in an interdisciplinary approach to explore the connection between environmental affect, systemic control, and literary representation. Methodologically, the research adopts a comparative textual analysis of the two novels and focuses on narrative strategies, human responses, and portrayals of institutional power. In *The Overstory*, Powers emphasizes the affective dimensions of eco-anxiety arising from grassroots resistance to environmental destruction and the violent suppression of ecological activism by state and corporate entities. In contrast, Robinson's *The Ministry for the Future* foregrounds policy-driven negotiations and institutional interventions, where deep state actors emerge as both obstacles to climate justice and paradoxical agents of systemic change. This juxtaposition illustrates eco-anxiety as an expression of the tension between individual agency and entrenched power structures. The present paper argues that contemporary climate fiction reveals the entanglement of human affect, political structures, and the Anthropocene by placing eco-anxiety within the broader discourse of governance and planetary futures.
B Anthropocene, Climate Justice, Ecology, Political Ecology, Power Structures, Slow Violence

Paper ID: T1-218
Paper Title: Green Apartheid: Environmental Justice in Gaza through a Postcolonial Lens
Researchers: Imran Hossain Sayel, Student, Department of English, Green University of Bangladesh
Md Riazul Kabir, Student, Department of English, Green University of Bangladesh
Tanjila Akter, Student, Salimuddin Chowdhury University College, Bangladesh
Mohammad Golam Mohiuddin, Assistant Professor, Department of English, Green University of Bangladesh & PhD Fellow, Centre for Modern Languages, Universiti Malaysia Pahang al-Sultan Abdullah, Malaysia
Dr. Zuraina Binti Ali, Dean, Centre for Modern Languages and Associate Professor of English, Universiti Malaysia Pahang Al-Sultan Abdullah, Malaysia

Abstract: This study examines the ecological dynamics of the ongoing crisis in Gaza through "Green Apartheid," a concept that describes how environmental access and natural assets are used as an instrument of systematic domination and segregation. Deforestation, water scarcity, agricultural devastation and energy deprivation reveal how the environment of Gaza is restricted and degraded deliberately. These are not incidental outcomes rather planned strategies that become a way of political control. Using Rob Nixon's slow "violence," and postcolonial ecocriticism as the theoretical frameworks, this paper interprets the environmental condition of Gaza as an ongoing, cumulative, and invisible form of domination. Additionally, destruction of greenery and agriculture has crossed their limits severely affecting both survival and identity. By situating Gaza within the larger context of postcolonial planetarity, the study highlights that environmental injustice in Gaza is in line with broader Global South struggles, where ecological degradation accompanies political marginalization. This analysis exposes how "Green Apartheid" becomes a form environmental segregation which restricts fair access to ecological resources by positioning Gaza at the heart of planetary debates about human survival and justice. Finally, this study argues that Gaza ecological agony demonstrates how environment, politics, and culture intersect within colonial and postcolonial occupation. Recognising Gaza through a postcolonial view uncovers that environmental justice must account for both ecological conservation and cultural survival and ensure that the appeal for justice holds the interdependent fates of human and nonhuman existence in balance. This qualitative research offers fresh opportunities to explore how looking at ecological oppression through a postcolonial lens can change our views on environmental justice and ways to resist it.
Keywords: Environmental Justice, Gaza, Green Apartheid, Postcolonial Ecocriticism, Slow Violence

Paper ID: T1-219
Paper Title: Narrating Environmental Injustice: Climate Crisis, Migration, and Resistance in Amitav Ghosh's *Gun Island*
Researcher: Sheikh Shareeful Islam, Assistant Professor, Department of English, Bangladesh Army University of Science and Technology Khulna, Bangladesh

Abstract: Climate crisis and environmental injustice has become a new avenue to analyze in literature. Amitav Ghosh's *Gun Island* (2019) postulates that environmental crisis is not only natural hazard but also a result of social and political discrimination. This novel extracts climate induced slow yet obvious damages, such as, rising sea level and forced displacement. Additionally, it highlights the interplay between human and non-human agencies at transnational level. In the texts of Ghosh's later-phase of writing, environmental consciousness is already an established concept. However, narrative resistance in *Gun Island* is one of the intriguing issues that is inadequately addressed in the existing scholarships. The questions, furthermore, remain: how does *Gun Island* provide a framework for rethinking narrative form in the context of climate crisis? How does Ghosh showcase environmental injustice through story? To what extent does Ghosh seek to employ narrative as a strategy for addressing planetary crisis? This paper undertakes a content analysis of the text and examined it in the light of environmental justice. Thus, it attempts to examine how connects local and global climate crisis embodying different layers of narrative. Additionally, it looks into how narrative becomes one of the ways to create environmental awareness and to resist environmental injustice. Therefore, literature becomes a way to think of planetary ecological future. This paper, I think, opens a scope for comparative studies among the other writings highlighting ecological displacement in global south.
Keywords: Amitav Ghosh, Displacement, Environmental Consciousness, Narrative, Planetary Crisis

Paper ID: T1-221
Paper Title: Intersections of Ecology and Empire: Reimagining Gabriel Okara's Longing for Lost Landscapes in Select Poems
Researcher: Tonuja Yasmin, Lecturer, Department of English, Kishoreganj University, Bangladesh

Abstract: This paper examines Gabriel Okara's selected poems, arguing that his poetic persona articulates the ravaging effects of colonial domination of nature and humans while critiquing the crafted erasure of indigenous culture and African identity. Okara's subtle portrayal of modern and the Europeanised African world demands a close inspection as it unravels the beauty and longing of a pristine and precolonial idyllic land. Nature, synthetically described in his poems, is never an aesthetic or ephemeral space, rather a repository of peacefulness, calmness, solace, memory, tradition, spirituality, a marker of morality and national identity. The devastation of nature is seen equivalent to the destruction of the self, the disruption of communal bond and the estrangement from the root. Read with an integral and interdisciplinary approach of post colonial theory and ecocriticism, this study simultaneously shades light on Okara's consciousness and sensitivity to the scars of colonialism, and the role of nature in reconstructing cultural and linguistic identity in a postcolonial space. To support the argument, this paper incorporates Fanon's postcolonial theory, Spivak's concept of "strategic essentialism", Glotfelty and Buell's ecological framework, and Rob Nixon's concept of "slow violence", highlighting how environmental exploitation is interlaced with colonial histories.
Keywords: Culture, Ecocriticism, Identity, Nature, Postcolonialism

Paper ID: T1-227
Paper Title: Decolonizing the Anthropocene: Colonial Legacies and Climate Crisis in Amitav Ghosh's *The Living Mountain*
Researchers: Dr. Prakash Chandra Biswas, Associate Professor, Department of English, Islamic University, Kushtia, Bangladesh
Md. Jobaar Talukder, Research Scholar, Department of English, Islamic University, Kushtia, Bangladesh
Dr. Shahadat Hossain Azad, Professor, Department of English, Islamic University, Kushtia, Bangladesh

Abstract: This paper explores Amitav Ghosh's *The Living Mountain*: A Fable for Our Times (2022) to show how colonial history is deeply connected to the present climate crisis. It argues that Ghosh uses this fable to reveal how the exploitation of land and people during colonial rule laid the groundwork for today's environmental destruction. The story of the sacred Mahaparbat, a living mountain that sustains a peaceful valley community, symbolizes a balanced and respectful relationship between humans and nature. The people of the valley live in harmony with their environment, guided by rituals of gratitude and sustainable living. Their peaceful existence is shattered when outsiders arrive and begin to exploit the land for profit, reflecting the greed, domination, and violence of colonial powers. Using qualitative textual analysis within a postcolonial ecocritical framework, this paper examines how Ghosh links the moral and historical roots of the climate crisis to systems of power created by colonialism. It also draws on his nonfiction work *The Great Derangement* (2016) and the IPCC's *Sixth Assessment Report* (2022), both of which identify colonialism as a cause of global climate inequality. The study shows that climate change is not only an industrial or economic issue but also a moral and historical one, shaped by centuries of exploitation and unequal power relations. Ghosh's narrative calls on readers to rethink their relationship with nature and to move away from human-centered ideas of progress. Ultimately, *The Living Mountain* stands as both a warning and a message of hope, urging humanity to heal the Earth through respect, humility, and coexistence with the natural world.
Keywords: Amitav Ghosh, The Living Mountain, Colonialism, Climate Change, Postcolonial Ecocriticism, Environmental Justice

Constellation Session 13: Postcolonial Planetarity: Resistance, Renewal, Remapping
Session Chair 13: Dr. Md Shaiful Islam, Independent University

Paper ID: T1-230
Paper Title: Oil and Optics: Reframing the Niger Delta in Helon Habila's *Oil on Water*
Researcher: Hadia Sultana, Lecturer, Department of English, Presidency International School, Bangladesh

Abstract: In much of Global South literature, ecological crises are not mere backdrops but narratives of power and resistance, where environmental destruction becomes a site for challenging neocolonial control. Helon Habila's *Oil on Water* (2010) captures this through the slow poisoning of the Niger Delta. It exposes how greed and exploitation turns natural catastrophe into a media spectacle that hides the suffering of local communities. This study examines how Habila navigates the tension between aesthetic portrayal and material resistance. Drawing on Graham Huggan and Helen Tiffin's postcolonial ecocriticism, this paper traces how oil extraction poisons Ogoni lands, fisheries, and people. Through this framework, Habila's narrative emerges as an act of reclamation, a way to give sound back to the silenced voices to demand ecological justice against neocolonial exploitation. Fredric Jameson's late capitalism, as a supporting lens, deepens this reading. The oil companies, the global media, the endless flow of images, they all feed on this crisis and profit by rebranding the Delta's destruction as a consumable commodity, fueling economic distortion. This commodification, in turn, forms a cultural spectacle, setting the stage for an aesthetic detachment. Viewers are drawn in, but at a distance, far from the lived realities of the Delta's people. Habila breaks this illusion through the raw, unpolished voices of villagers to pull the readers back to the ground. By combining postcolonial, economic, and aesthetic perspectives, this study argues that *Oil on Water* transforms the Delta from a landscape of extraction into a landscape of resistance. The region's struggle becomes a powerful model for challenging such systems, reshaping the global understanding of environmental justice through literature's lens.
Keywords: Aesthetic Resistance, Ecological Spectacle, Environmental Justice, Neocolonial Exploitation, Postcolonial Ecocriticism

Paper ID: T1-233
Paper Title: Listening to Nature's Voices: A Comparative Study of *Manasamangal* and *Jungle Nama*
Researcher: Sumaiya Akter Shime, Postgraduate Student, Department of English, Gopalganj Science and Technology University, Gopalganj, Bangladesh
Md. Imran Mia, Postgraduate Student, Department of English, Gopalganj Science and Technology University, Gopalganj, Bangladesh

Abstract: This paper comparatively explores two books *Manasamangal* (15th century) and *Jungle Nama* (2021) that contain the narratives of two mythological, folk goddesses worshipped by the rural communities of Bengal delta. These narratives stress the importance of nature-culture interaction. It is true that from the beginning human beings have started exploiting nature for their own profit like food, habituation, trading, industrialization, civilization, and modernization. Nature has taken billions of years of evolution to make its own ecologically balanced system or ecosystem. When nature faces tolerable changes, it adapts with and maintains its balance easily. But, if this happens in a deeper or broader stage, then the consequences become brutal. The worship of Bono Bibi and Manasa emerged and evolved as rural communities reliant on agriculture, rivers and forests for their life and livelihood needed protection from dangers and blessings from the divine powers. In this paper, two folk deities Manasa and Bono Bibi, characters of *Manasamangal* and *Jungle Nama* respectively, have been analyzed as agents of nature who help to keep the balance among all the creations. Human beings governed by a sense of anthropocentrism have a tendency to exploit everything, especially nature. These folk deities, who are being worshipped till today, work as the voices of nature which raises consciousness among human beings and at the end teach them with some soft or harsh lessons. This ecocritical paper has used theories such as "Earth democracy" by Vandana Shiva and Ecocentrism to analyze the nature-human interactions and untoward consequences of human actions. By ecocritically examining the stories and voices of Bono Bibi and Manasa as portrayed in the texts, this paper has tried to advance an earth-centric/ecocentric philosophy crucial for a planet against the backdrop of the ongoing Anthropocene era
Keywords: Anthropocentrism, Ecocentrism, Earth Democracy, Myth, Planetary Crises

Paper ID: T1-234
Paper Title: Reclaiming Neighborhood Identity in Urban Bangladesh: From Eroding Memory to Community Empowerment
Researcher: Mst Mymuna Akter, Department of Sociology, Green University of Bangladesh
Md. Samiul Islam, Department of Sociology, Green University of Bangladesh

Abstract: Rapid urbanization in Bangladesh has transformed urban neighborhoods, disrupting memory, social

bonds, and environmental connections. High-density settlement patterns strain essential services and cause substantial ecological degradation, resulting in significant economic impacts that undermine neighborhood sustainability and identity. This research examines how neighborhood transformation in Dhaka reshapes the spatial, social, and psychological dimensions of urban living, with a focus on collective memory and human-nature relationships. A critical factor driving these disruptions is top-down planning paradigms perpetuate colonial legacies and exclude public participation, creating a disconnect between policy and societal needs. The disappearance of traditional housing and transitional spaces, such as yards, hinders the preservation of intergenerational memory, weakening seniors' connections while impeding children's socialization and naturalization. This study examines how shifting family values, state policies, and digital connectivity redefine public-private boundaries, exploring how virtual proximity affects emotional bonds within physical neighborhoods while assessing the role of strong neighbor relationships in enabling mutual support during disasters and emergencies. Using the residences of Jhigatola, Dhaka, as a case study, this mixed-methods research integrates traditional socio-spatial principles with morphological analysis, developing a community-centered framework that enhances sustainability, preserves heritage, and mitigates systemic risks.

Keywords: Colonial Planning, Dhaka, Disaster Resilience, Public Participation, Social Cohesion, Top-Down Planning

Paper ID: T1-237

Paper Title: From Screen to Action: Eco-Language in the Climate Crisis Through Students' Digital Voices

Researchers: Mohammad Golam Mohiuddin, Assistant Professor, Department of English, Green University of Bangladesh & PhD Fellow, Centre for Modern Languages, Universiti Malaysia Pahang al-Sultan Abdullah, Malaysia
Mum Tarin Mouah Aboni, Graduated from the Department of English, Green University of Bangladesh
Mehedi Hasan, Undergraduate Student, Department of English at Green University of Bangladesh
Dr Zuraina Binti Ali, Dean Centre for Modern Languages and Associate Professor of English at Universiti Malaysia Pahang al-Sultan Abdullah, Malaysia
Dr. Ruhil Amal Binti Azmuddin, Senior Lecturer, Universiti Malaysia Pahang al-Sultan Abdullah, Malaysia

Abstract: Environmental degradation is one of the most significant issues in the current decade. To convey any issue to others, mainly among young people, social media is the most usable and rapid platform. In the midst of the climate crisis, online spaces have become a vital place where young people connect, speak out, and participate in global conversations about the planet. Various symbolic expressions are used in social media which are extensively impactful for sharing information and collective mobilization. These digital forms allow people to engage in climate discourse in an impactful way. The study focuses on using eco-language in social media like Facebook, Instagram, and X by university students and the effect of that language on the students. To conduct the study, qualitative data have been collected through in-depth interviews of 8 young students who are very active on social media. Besides, some documents from Facebook, Instagram and X posts were collected and reviewed. The findings show that most of the students' thoughts go against the anthropocentric perspectives on the climate crisis. They are framing ecological issues in ways that uphold interdependence and sustainability between humans and nature. Moreover, the study highlights that the use of eco-language through social media can reshape and increase awareness among the young generation about the climate crisis and make them responsible towards nature. Those social media posts also encourage students to participate in climate activism actively. Future research should explore both the long-term and adverse effects of using and believing social media posts about environmental issues.

Keywords: Ecological Issues, Posts: Social Media, Sustainability, Symbolic Expressions

Paper ID: T1-244

Paper Title: Postcolonial Ecologies and Environmental Narratives in *PUBG*: A Planetary Ecocritical Framework for Digital Gaming World

Researcher: Md. Ferdous Wahid, Student, Department of English, Green University of Bangladesh

Abstract: Player Unknown's Battlegrounds (*PUBG*), one of the most popular survival games in the world, played by over 500 millions of players, is a realistic illustration of digital ecology, showcases how histories of colonial

extraction, loss, and survival build the virtual world. Through the analysis of its origin and atmosphere of Erangel, the game's initial map, modelled on abandoned post-Soviet spaces, this paper deals with *PUBG*'s design and encodes stories of deserted habitat, military occupations, and environmental waste. It reflects effects of imperial and neo-imperial violence by utilising postcolonial ecocriticism (Huggan & Tiffin, Nixon). Players get to experience the digital metaphor of today's ecological conflicts shaped by global capitalism while surviving till the end through its shattered landscapes, infrastructure ruins, and fortified zones which are the remnants of capitalist exploitation. Participants from the Global South reforge these digital battlefields as sites of collective identity and storytelling, rethinking militarized play as spaces for resistance and self-making. With a careful consideration through the lens of the Postcolonial planetary and digital ecology, *PUBG* serves as a primary text demonstrating how environment and colonial reflections intertwine. As a matter of secondary text, this paper uses postcolonial eco criticism developed by Huggan & Tiffin, Nixon to build the conclusion. To concise, the implications of the qualitative analysis of *PUBG* is to signify how digital landscapes of the game worlds reflect the links between history, ecology and survival, urging us to recognize online games as critical sites and powerful spaces for rethinking the future of our planet.

Keywords: Battlefield, Ecocriticism, Environment, Postcolonial, PUBG, Survival

Constellation Session 14: Postcolonial Planetarity: Resistance, Renewal, Remapping
Session Chair 14: Dr. Prodhan Mahbub Ibna Seraj, American International University Bangladesh (AIUB)

Paper ID: T1-246
Paper Title: Humor as Resistance: The Role of Humorous Memes in Bangladesh's July Revolution
Researcher: Mariam Mardia, Teacher at Yale International School, Bangladesh

Abstract: The July 2024 Revolution of Bangladesh marked a turning point in resisting a 16-year-long authoritarian regime marked by suppression of freedom of speech, mass rights deprivation, quota reservation for government jobs, and state-led abductions of dissenters. During the movement, humorous memes served as a subversive force, providing marginalized voices with a platform to challenge authority. This study examines how memes emerged as effective tools of resistance, contributed to the social media rhetoric in this uprising, and formed solidarity among the protesters. By conceptualizing humor as a socio-political weapon, the study investigates how humor through an artificial version challenged authoritarianism. Concerning Bakhtin's Carnival Humor Theory (1940), this paper explores how memes functioned as a resistance tool in the July 2024 movement to challenge the authoritarian regime. Using a qualitative approach, the research analyzes 10 memes from social media posts selected through purposive sampling and conducts interviews with four activists to uncover how memes exposed the vulnerabilities of the regime while empowering dissenters. The findings indicate that humor, particularly through memes, not only diminished the regime's perceived authority but also created a sense of solidarity among the oppressed. These insights depict humor as a prominent tool in socio-political resistance, contributing to broader discussions on digital activism and its potential to reclaim suppressed voices in an authoritarian context.

Keywords: Subversive Force, Humor, Humorous Memes, Rhetoric, Solidarity, Suppression, Oppression, Socio-Political Weapon, Bangladesh

Paper ID: T1-248
Paper Title: A Third Lens on Technology: A Techno-realist Reading of Ted Chiang's Selected Fictions
Researcher: Md. Minhajul Islam, Student, Khulna University, Bangladesh

Abstract: Technology and techno-oriented philosophy have become one of the greatest concerns in the era of the 4th Industrial Revolution. Narratives of technology are often seen as binary between utopian mirage and dystopian anxiety. However, Ted Chiang's (b.1967) fictional stories resist both too much optimism and extreme pessimism about technology; rather, they present a realist philosophy of technology. The study aims to explore how Ted Chiang's selected stories, i.e., The Merchant and the Alchemist's Gate and The Lifecycle of Software Objects, present technology and innovation as a morally neutral tool. Beyond the Utopian and Dystopian perspectives, the study aims to explore how Chiang's stories offer a third lens to view technology. The study adopted a close reading and an interpretive approach. The primary sources are Ted Chiang's The Merchant and the Alchemist's Gate and

The Lifecycle of Software Objects. The existing books, journals, and articles are the secondary sources of data. As a conceptual framework, the study adopted the idea of 'techno-realism', viewing technology as neither entirely good nor totally bad. The study found that Chiang's selected stories treat technology as a neutral tool. They reject both Luddite-type pessimism and utopian optimism about technology. Technology in Chiang's selected fictions does not drive human morality toward a negative or positive direction; rather, it is human responsibility and liberty to use technology as they want. The study will contribute to the scholarship of Ted Chiang from a perspective of the neutralization of technology. However, the study does not represent the whole view of the mass community. It is just a reflection of Chiang's selected stories that may deviate from real-world situations and the philosophical views of others.

Keywords: Techno-Realism, Technology as a Tool, Science Fiction, Utopian and Dystopian Narratives

Paper ID: T1-249
Paper Title: Memes As Micro Literature and Their Impact on Bangladeshi Society
Researcher: Kazi Bayzid Mahmud, M.A in English, Student, Southeast University, Department of English, Dhaka, Bangladesh
Dr. Mohammad Tofazzel Hossain, Assistant Professor, Department of English, Southeast University, Dhaka, Bangladesh

Abstarct: Memes are modern expression tools which are regarded as micro literature. Despite the growing influence of meme culture, little research has examined how memes influence people's opinions. This paper investigates how memes function as instruments of digital accountability and civic engagement within Bangladeshi society. A mixed method design provided survey data from 94 participants, qualitative interviews and analysed samples of memes to explore patterns of consumption, interpretation and involvement. Findings show that 94.7% of respondents actively share them and over 1/3 engaging in occasional creation. 83% affirming their capacity to convey messages and over half reporting that memes prompted further information seeking. In depth interviews show memes influence all participants political viewpoints. Some reported meme campaigns motivated them to take civic action like protest participation and charitable donations. Overall, this study establishes memes are not just entertaining tools but participatory cultural texts that influence discourse, inspire civic action and democratise political engagement in Bangladesh.

Keywords: Meme, Digital Micro-Literature, Internet memes, Digital Accountability

Paper ID: T1-251
Paper Title: Power, Slow Violence, and the Suppression of Truth: An Ecocritical Reading of Henrik Ibsen's *An Enemy of the People*
Researcher: Jerin Tasnim, Student, English Discipline, Khulna University, Khulna, Bangladesh

Abstract: This study explores Henrik Ibsen's *An Enemy of the People* particularly lighting to the interplay of power, slow violence, and the suppression of truth. In this play, Dr. Stockmann uncover the truth that the town's lucrative baths are polluted, posing a hidden, long-term threat to the environment and public health. This play reveals a long term violence that unfolds gradually and is initially ignored by the peoples who are holding the authoritative power. This hidden, Continuous harm reflects Rob Nixon's idea of slow violence, which is often remained hidden and overlooked until it causes serious consequences. This qualitative study examines how the power structures in the town, particularly the mayor and influential citizens actively use their ideology to suppress the ecological truth for protecting economic interests, thereby perpetuating environmental harm and blocking reformation. The acts of powerful prevent the necessary measures to repair the damage, which reflect how authority can sustain slow violence and give priority the economic gain over ecological and human well-being. Using the theoretical frameworks of Rob Nixon's concept of slow violence an ecocriticism, the study highlights how the concealment of environmental damage reflects broader social and political dynamics, involving the prioritization of profit over human and ecological well-being. Ultimately, the study portrait how Ibsen's drama critiques the power structure in perpetuating environmental harm and underscores the consequences of suppressing ecological truth for both society and nature.

Keywords: An Enemy of the People, Authoritative Power; Concealment of Truth; Ecocriticism, Environmental Harm, Henrik Ibsen

Paper ID: T1-252
Paper Title: How AI Is Rewriting the Climate Story: Algorithmic Eco-Colonialism and the Disappearance of Local Ecologies
Researcher: Jannat Akter Shifa, Undergraduate Student, Department of English, Green University of Bangladesh

Abstract: As artificial intelligence (AI) becomes more involved in shaping how we talk about climate change, this paper explores a rising concern—algorithmic eco-colonialism. This term explains how AI language models, especially large ones like LLMs, often repeat colonial patterns by simplifying complex climate stories, ignoring local ecologies, and presenting Western ideas as universal. These systems produce neutral-sounding outputs that blame "humanity" as a whole, while overlooking unequal responsibility, Indigenous knowledge, and alternative visions such as degrowth or Buen Vivir. The first part of the study shows that current linguistic tools are not enough to uncover hidden biases in AI-generated climate texts. These biases appear through grammar and framing that make nature seem lifeless and silence the voices of the communities most affected by climate change—causing epistemic injustice, where knowledge from the Global South is excluded. The second part examines how AI struggles with multilingual and Indigenous climate stories. Since most models are trained on English and dominant languages, they often mistranslate or flatten complex ecological ideas. Comparing AI responses about the Sundarbans in Bangladesh with Western ecosystems reveals a linguistic hierarchy where local meanings vanish, weakening conservation and cultural connections. The final section uses postcolonial theory to show how AI-generated climate futures often avoid accountability, creating one-size-fits-all stories that ignore colonial histories. To address these gaps, the paper introduces the Decolonial Ecolinguistic AI Framework (DEAF)—combining critical discourse analysis, multilingual prompting, and community-led AI auditing. Through case studies on climate migration and
environmental justice, it shows how linguistics can decolonize AI and make climate storytelling more fair, inclusive, and rooted in local voices.
Keywords: AI, Algorithmic Eco-Colonialism, Ecolinguistics, Postcolonial Theory, Multilingual Ecology, Climate Justice

Constellation Session 15: Postcolonial Planetarity: Resistance, Renewal, Remapping
Session Chair 15: Dr. Mohammad Ali Azgor Talukder, Department of English, BGMEA University of Fashion & Technology (BUFT)

Paper ID: T1-254
Paper Title: Networked Voices: How Digital Ecologies Sustain Social Justice Movements in Bangladesh
Researcher: Aysha Sultana, Student, Department of English, Green University of Bangladesh
Tasnima Haque, Student, Department of English, Green University of Bangladesh
Mohammad Golam Mohiuddin, Assistant Professor, Department of English, Green University of Bangladesh & PhD Fellow, Centre for Modern Languages, Universiti Malaysia Pahang al-Sultan Abdullah, Malaysia
Dr Zuraina Binti Ali, Dean, Centre for Modern Languages and Associate Professor, English, Universiti Malaysia Pahang al-Sultan Abdullah, Malaysia

Abstract: Digital platforms have become inseparable from modern-day activism, reshaping how communities organize, resist, and amplify their voices. The digital ecology of connected platforms like Facebook, Twitter, YouTube, and online news websites presents activists with alternative routes to put together participations and establish solidarity in both local and global realms. This study focuses on Bangladesh, where movements such as the Shahbagh Movement (2013), the Quota Reform and Road Safety Movement (2018), and recent student protests (2024) have demonstrated the power of digital ecologies in sustaining social justice struggles. It sets its intent on examining how networked voices in digital ecologies exercise influence on cultural belonging, cultivate collective empathy. To achieve this, the study employs a mixed methodology focusing on case studies, digital ethnography, and discourse analysis of protest-related content, in addition to audience reactions shared on social media platforms. The findings show that framing mechanisms and interactive politics in digital ecologies evoked broad-scale support and solidarity that could even transcend national boundaries. At the same time, algorithm suppression, state monitoring, and misinformation turned out to be major barriers to long-run sustainability. Still, digital ecology is

shaping public discourse and sustaining collective action in Bangladesh. Finally, the study concludes with practical recommendations on ways in which activists, policymakers, and world publics might harness networked voices towards deepening democracy and Global Southern social justice mobilizations.
Keywords: Collective Action, Digital activism, Online mobilization, Public discourse, Student Movements, Youth Participation

Paper ID: T1-261
Paper Title: The Mnemonic Scars of Empire: Memory, Violence, and Decolonization in Forster and Achebe
Researcher: Sumon Sikder, Postgraduate Student, Northern University Bangladesh
Mohammad Jashim Uddin, Associate Professor, Department of English, Northern University Bangladesh

Abstract: This paper examines the "memoryscapes of violence" depicted in E.M. Forster's *A Passage to India* and Chinua Achebe's *Things Fall Apart* through the theoretical lens of Ngũgĩ wa Thiong'o's *Decolonising the Mind*. While Forster's novel explores the fractured communication and cultural alienation of the British Raj, Achebe's work traces the violent disintegration of pre-colonial Igbo society and its oral traditions. We argue that both texts, from their respective positions, portray colonial domination not only as a physical and political assault but, more profoundly, as a systematic act of epistemic and mnemonic violence. By applying Ngũgĩ's concept of the "cultural bomb," the paper analyzes how the memory of the colonized is erased or rewritten to suit the imperial narrative. Ultimately, this comparative study suggests that the act of literary remapping and the reclamation of indigenous narratives, as seen in Achebe's work, represents a crucial form of resistance and repair. This is an essential step toward achieving postcolonial planetarity and a renewed, autonomous cultural identity.
Keywords: Postcolonialism, Memory, Colonial Violence, *Decolonising the Mind*, Literary Resistance, Mnemonic Violence

Paper ID: T1-268
Paper Title: A Postcolonial Ecocritical reading of Selim Al Deen's critique of modernist praxis in Western thought in the play *Nimajjan (The Drowning)*
Researcher: Md. Rofiussan, Assistant Professor, Department of English, Eastern University, Bangladesh

Abstract: Selim Al Deen's *Nimajjan (The Drowning)*, besides being a passionate engagement with the barbarity of genocide in human civilizations, lends itself also to be treated as a sharp critique of modernist narrative in western thought. The grim symbiosis between science and colonialism in the post-Renaissance Europe found its first fertile breeding ground in the Portuguese-Spanish empire over the major Meso-American and South American civilizations. Culminating in the Enlightenment narrative of the 18th century, this ominous coalition undertook the deliberate project of exterminating the natives along with their nature and culture brandishing them wholesale as brutes. Inherent in this project was that genocidal impulse encompassing almost the whole globe which stood as an ironic counterweight to the progressive thought in Europe and the avant-garde art and literature and which went largely unheeded and uncontested in the latter. Drawing on ecocritical and postcolonial perspectives, this paper contends that the epic expanse of Selim Al Deen's narrative in *Nimajjan (The Drowning)* takes issues with these lacunae in western modernism by chronicling the depredation of native culture along with his championing the causes of humanity irrespective of East or West in the face of a potential omnicide.
Keywords: Modernist Narrative, Symbiosis, Enlightenment, Genocide, Native Culture, Omnicide

Paper ID:
Paper Title: Bhabha's Hybridity and Fanon's Violence in Yvonne Adhiambo owuor's *Dust*
Researcher: Sumaia Islam Rifa, Undergraduate student of Green University of Bangladesh

Abstract: Yvonne Adhiambo Owuor's *Dust* tells a story of grief, betrayal, and Kenya's violent past. It covers events from the Mau Mau uprisings to the 2007 post-election violence. These events may seem old, but their effects can still be seen today, both in economy and culture. This research looks at how people in Kenya and Uganda continue to suffer from postcolonial problems and the violence of 2007. In the novel, the Uganda family is controlled by both the old colonial powers and the modern national leaders of Kenya. To survive, they must change their language, culture, and identity. This creates confusion and psychological pain. By showing trauma, violence, and the failures

of the national bourgeoisie, the novel connects with Frantz Fanon's ideas of postcolonial struggle and Homi K. Bhabha's idea of hybridity or the "Third Space." These theories are not only true in Kenya but also in the wider lives of Black people around the world.

Keywords : Postcolonialism, Trauma, Hybridity, Kenya,Violence

Paper ID: T1-279
Paper Title: Dangerous Silences: South Asian Immigrant Women and the Threat of Domestic Violence in *Trail of Broken Wings* and *The Sweet Smell of Mother's Milk-Wet Bodice*
Researcher: Syeda Salma Akter, Assistant Professor, Department of English, Premier University, Chattagram, Bangladesh

Abstract: Immigrant women coming from South Asian countries to the United States of America often suffer silently due to their unfamiliarity with their new surroundings. They may struggle to assimilate into this new culture and environment. The silence surrounding the issue of domestic violence passed down from generation to generation has led to social taboos of shame, fear, anxiety, and embarrassment. Scholars have contributed much to our awareness of the post-traumatic healing process for immigrant women victimized by violence. Yet, it must be acknowledged that the solution to this violence also lies with proactive actions women themselves must take, including breaking their own silence. The silence that surrounds the domestic abuse of immigrant women is evident in the literature and media that reflect these women's specific experiences. Increasing awareness of these related issues will draw the attention of sociologists and feminists and bring changes in policy making that better supports victimized women and affect positive social change. Using Sejal Badani's *Trail of Broken Wings* (2015) and Uma Parameswaran's *The Sweet Smell of Mother's Milk-Wet Bodice* (2001) as the primary texts in this study, I argue that there is a culture of silence among the central female characters of these two novels that prevents them from leaving their abusive situations or seeking help from their families. My focus is on the term silence. In both real life and fictional texts, the existing culture of silence accelerates violence rather than mitigates it. While focusing on these two novels, I introduce some socio-cultural contexts that make it difficult for South Asian immigrant women to speak up about domestic abuse. The cultural elements include South Asian perceptions of women, wedding culture, and the power dynamics of the domestic arena rooted in the South Asian countries, where treating women as dependents is common. In both lived experiences and fictions, the author has to be careful in documenting and explaining the cultural issues such as dowry rooted to the rise of domestic violence (in most cases) among the South Asian immigrant women. Cultural gaps and language barriers have been identified as reasons that immigrant women are not getting help from the community, or authorities, or from the legal system in the United States (Abraham 69) and might also explain why immigrant women do not frequently record their experiences using memoir. Because of the derth of personal accounts of domestic abuse suffered by immigrant women from South Asian countries, I focus on fiction, and in particular Badani's *Trail of Broken Wings* and Parameswaran's The Sweet Smell of Mother's Milk-Wet Bodice, both of which dare to tackle this topic in fiction.
Keywords: Immigrant Women, Violence, Silence, Domestic Abuse, South Asian, Culture

Constellation Session 16: Postcolonial Planetarity: Resistance, Renewal, Remapping
Session Chair 16: Prof. Dr. K Ahmed Alam, Department of English, BUBT

Paper ID: T1-280
Paper Title: Colonial shadow in Abdulrazak Gurnah's *Memory of Departure*: Analyzing an unaccomplished escape
Researcher: Md. Ashadul Latif, Translator& Independent Researcher

Abstract: Abdulrazak Gurnah's introductory novel, *Memory of Departure*, portrays the core theme related to the persistent trauma of exile and displacement, and the complicated legacies that colonialism carries forward. This article critically analyzes the novel. The protagonist Hassan's unfulfilled attempt to run away from his birthplace, a destitute coastal urban of Tanzania, was not just his individual failure rather a reflective indication of the prevailing systemic condition of a broader social aspect. The narrative of the novel develops the idea that the promise of departure is always diluted by the limitations set by post-colonial deterioration, coopted violence, and aimlessness. This essay examines how Gurnah has illustrates the suffocations of a post-colonial society struggling with its own historical wounds. It also explores the three cross-cutting spheres of such captivities. Here first comes the

micro-level domestic oppression, where the violent patriarchism is practically a reflection of authoritative corruption and political failures at macro-level; secondly, the socio-economic condition, which is characterized by the destructive impact of poverty and a deep spiritual void that forecloses hope before it takes shape; and thirdly, the historical legacies where the social relations and identities have been persistently dictated by the Arab-centric hierarchies from colonial to pre-colonial era. This paper comes to the conclusion that *Memory of Departure* generates the concept of inevitability from a traumatic past. Gurnah in this debut novel, has reconfigured departure from a successful escape into an unfinished negotiation with an inescapable past along with a present deeply indulged in. Thus, this novel demonstrates how larger social and historical forces play roles in shaping individuals' future.

Keywords: Corruption, Displacement, Escape, Post-Colonial, Trauma

Paper ID: T1-282
Paper Title: Women's Struggles in Patriarchal Capitalist Worlds: A Thematic Exploration of Alexandra Kollontai's Love of Worker Bees and Doris Lessing's The Golden Notebook
Researcher: Kamrun Nahar, Assistant Professor, University of Science and Technology Chittagong (USTC), Bangladesh

Abstract: This article presents a comparative literature analysis of Aleksandra Kollontai's Love of Worker Bees (1923) and Doris Lessing's The Golden Notebook (1962) to explore the overlapping struggles of women in patriarchal capitalist societies. Kollontai's novella Vasilisa Malygina, set in post-revolutionary Soviet Russia, exposes tensions inherent in emancipatory ideologies during the NEP. Female factory workers, despite the revolution's promise of egalitarianism, face persistent gender betrayal. Kollontai's prose, written for the proletarian reader, contrasts with Lessing's postmodernist style, where Anna Wulf, the protagonist, experiences a psychological breakdown, symbolized by her fragmented psyche and notebooks in four colours, which is a representation of the psychological cost of the Cold War capitalist patriarchal era. Kollontai condemns the male comrades' restaging of the bourgeois system, but both authors express profound despair with communist politics and its consolidation of patriarchal edifices. While Lessing criticizes the British Communist Party for failing to acknowledge the intellectual labor of women, Kollontai, a leading Marxist feminist, embeds political theory into fiction, documenting women's private lives at the center of political reformation. She insists that 'love, domestic work, and motherhood' are pivotal to the conflict between classes and the male dominance system. She envisions the manifestation of the 'new woman' to change love, family life, and labour, leading to a significant transformation of the world and history. Even so, her characters continue to struggle with the tension between personal identity and broader social change. The Golden Notebook offers a postmodern approach to women's emotional disintegration within the constraints of modernity. In Vasilisa Malygina and Sisters, Kollontai provides a feminist critique of the traditional views on marriage in the context of post-revolutionary Russia. The two authors reject patriarchal representations of women, offering feminist perspectives that reflect their wider political beliefs. Their writings anticipate modern feminist concerns, particularly those surrounding the debates on intersectionality, advocating for dismantling existing gender and economic power structures of oppression that shape society.

Keywords: Feminist Resistance; Marxist Feminism; Patriarchal Capitalism; Postmodern Feminism; Psychological Fragmentation; Sexual Autonomy

Paper ID: T1-284
Paper Title: Reels of Resistance: Short-Form Video, Ecological Memory, and Postcolonial Counter-Mapping in Coastal Bangladesh
Researchers: S. M. Razib Hassan, Assistant Professor, Department of English, Southeast University, Dhaka, Bangladesh
Adiba Murtaza, Assistant Professor, Department of English, Southeast University, Dhaka, Bangladesh
Nahin Chowdhury, Lecturer, Department of English, Southeast University, Dhaka, Bangladesh

Abstract: Short-form video platforms are emerging archives of ecological change in Bangladesh, where coastal erosion, riverbank loss, and seasonal displacement produce constant local testimony. Despite abundant youth media documenting environmental transformations, scholars have not systematically treated these videos as sites of collective memory and postcolonial counter-mapping. This study asks: (1) How do Bangladeshi youth narrate

ecological trauma and resilience on TikTok, Instagram and YouTube? (2) In what ways do these storytelling practices function as collective memory and political resistance? We will conduct a multimodal analysis of a purposive sample of 300 videos (2020-2024), 20 semi-structured interviews with creators, comment-thread engagement metrics, and pilot GIS mapping of referenced locales. Reading these materials through memory studies, postcolonial cartography, and digital eco-aesthetics, we will argue that short videos assemble layered memoryscapes that re-map extractive landscapes as sites of care, witness, and contestation. The study contributes a method for multimedia counter-mapping, offers practical outputs (an interactive counter-map and a policy brief for coastal NGOs), and reframes youth reels as archival practices central to postcolonial climate justice.

Keywords: Digital Eco-Aesthetics, Collective Memory, Postcolonial Cartography, Youth Media, Ecological Trauma, Bangladesh Climate Justice

Paper ID: T1-286
Paper Title: The Bluest Eye of *The Bluest Eye*: A Tale of Blue in Blue
Researchers: Shabnam Musarrat, Lecturer, Department of English, Southeast University, Dhaka, Bangladesh
Sadia Tasnuva Moume, Lecturer, Department of English, Southeast University, Dhaka, Bangladesh

Abstract: *The Bluest Eye* by the nobel laureate Toni Morrison depicts the life of an eleven years old girl Pecola Breedlove, whose life is surrounded, defined, and shaped by the colour blue that not only marginalizes her within the boundary of human subjugation of beauty but also resonates her final destination in search of *the bluest eye*. As Pecola searches for *the bluest eye*, her maturation in blue; a memoryscape of violence that has been imposed on her by her closest one ironically determines her life. Therefore, *the bluest eye* of the text not only stands for single literal meaning that is the possession of the most blue eye, but also stands for multiple metaphorical meanings beyond the possession of the most blue eye- the most blue (that stands as the memoryscape of violence against a daughter by her father) "I" (that is a homophone to eye); the most blue eye can be depicted as the colonial ruins, and controversial ideologies left by the colony and carried on by the neocolonials who denies equitable existence of plural body in search of universality; the most blue eye can be depicted as psychological escape to avoid trauma of brutal existence of the delirious Pecola who absurdly believe that the exploration of *the bluest eye* may lead her to her Moksha. Hence, the aim of this paper is to conduct textual analysis of the novel to explore the different intertwined meanings and relations that the title has with the text.

Keywords: Existence, Psychology, Title, Text, Violence

Paper ID: T1-292
Paper Title: Mapping Authoritarian Worlds Planetarity, Performance and Counter-Narratives.
Researchers: S.M. Razib Hassan, Assistant Professor, Department of English, Southeast University
Jeba Tahsin, Lecturer, Department of English, Southeast University
Shabnam Musarrat, Lecturer, Department of English, Southeast University
Sadia Tasnuva Moume, Lecturer, Department of English, Southeast University

Abstract: This paper rethinks tyranny as a global pattern rather than a problem tied to one place or era. It shows how fear, hatred, and the manipulation of religion repeatedly work together to build systems of domination that cut across cultures and centuries. Using Stephen Greenblatt's ideas on tyrannical performance and postcolonial theories such as Bhabha's "third space" and Chakrabarty's "planetarity," the study compares four texts — *Richard III, The Handmaid's Tale, The Ministry of Utmost Happiness, and Half of a Yellow Sun*. Through close readings, archival research on political and religious rhetoric, and digital mapping of real and imagined sites of violence and refuge, the paper finds that these works share a striking pattern: tyranny creates overlapping spiritual, social, and geographic "territories" of control that keep reappearing in new forms. At the same time, each text also contains fragile but powerful practices of repair — hidden networks of solidarity, acts of memory, and small rituals of care — that resist and reimagine these oppressive structures. By treating tyranny as a "planetary formation," the paper reveals that authoritarian logics are never limited to one nation or period but are constantly remade, while counter-narratives of empathy and collective survival also persist and travel across borders.

Keywords: Planetarity, Postcolonialism, Authoritarianism, Affect and Memory, Cartographies of Domination, Counter-Narratives of Care

Paper ID: T1-297
Paper Title: Seascapes of Violence and Repair: An Eco-Critical and Postcolonial Oceanic Reading of *Moby-Dick* and Sea of Poppies
Researchers: Israt Jahan, Student, Green University of Bangladesh
Dr. Elham Hossain, Director, GCIA, and Associate Professor, Dept. of English, Green University of Bangladesh

Abstract: This paper examines the ocean as a memoryscape of violence and repair through Herman Melville's *Moby-Dick* and Amitav Ghosh's *Sea of Poppies* and focuses on the maritime spaces as a location for imperial exploitation and a site of postcolonial healing. The study shows how oceans are presented not merely as a physical space, but as a living record of historical trauma that includes whaling, colonial trade, opium trade, and the forced migration of indentured labor or "coolies". Using Steve Mentz's Blue Humanities and Elizabeth Deloughrey's Anthropocentism, the paper explores the uncanny traces of human and ecological violence merged in oceanic narratives, and how the cultural practices and rituals, as fishing and folksongs, can repair them through the journey. Comparing a nineteenth-century American maritime novel with a contemporary Indian Ocean-centered narrative, this research explores how oceans can operate as both witnesses to past violence and exploitation, also as agents of eco-resilience that sustain memory and convey ecological consciousness. Lastly, reading oceans as memoryscapes highlights the intertwined histories of human and environmental exploitation and literature's role in presenting memory, trauma, and healing.
Keywords: Memoryscape, Trauma and Healing, Human and Eco-Exploitation, Oceanic Healing

Constellation Session 17: Postcolonial Planetarity: Resistance, Renewal, Remapping
Session Chair 17: Dr. Md. Sazzad Hossain Zahid, Associate Professor, Department of English, Islamic University, Kushtia, Bangladesh

Paper ID: T1-298
Paper Title: Erased by the Whale, Silenced by the Empire: A Post-structuralist Reading of Cultural Collapse in Melville and Achebe.
Researchers: Md. Emran Hossain, Graduate, Department of English, Green University of Bangladesh
Most. Sabayta Jannat, Student, Department of English, Southeast University

Abstract: What destroys societies, the violence of nature or the violence of systems? This paper explores the collapse of human communities under systemic forces rather than inevitable fate. Herman Melville's *Moby-Dick* and Chinua Achebe's *Things Fall Apart* both novels dramatize the collapse of humanity that erases tradition, language and memory itself. The empire segregates Umoufia; while the whale annihilates the Pequod. In Umoufia British colonialism dismantled the Igbo traditions and silenced the voices that once roared in Igbo culture. From Pequod to Umuofia, Melville and Achebe allegorically brought the destruction of humanity by the power, domination and greed that also silenced Achebe's Umoufia. Through post-structuralist theory this study deconstructs the traditional interpretations of Ahab's obsessions, autonomy and hubris. He prepared himself to fight to preserve a place in a world that threatens to erase his people. The theoretical framework of Michael Foucault, Jacques Derrida, and Roland Barthes fuels to unpack both novels' flaws in the same direction. The post-structuralist lens, brings the binaries that the whale operates more like a system which is mythical and immortal. Whale is not a beast of nature rather an enormous 'empire' that erases people in the sea and falls apart Umoufia on land. The 'empire' is unresponsive and rewrite Igbo traditions while dismantling the origin of culture. This study illustrates destruction is not only physical but discursive. Ahab's leg symbolizes the vulnerability, fragmentation and punishment facing the system where Okonkwo segregation showcases the fracture of his own people. The theatrical framework encapsulates that both Ahab and Okonkwo represent their own people, resisting the colonial system, embody their community. But this rigidity alienates them from their own people, Umuofia falls apart and Pequod sinks beneath the ocean. The implication of this study demonstrates two distinct parallel versions of cultural collapse, refusal to bow down and hold onto their legacy.
Keywords: Annihilates, Domination, Empire, Segregation, Unresponsive

Paper ID: T1-300
Paper Title: Soil, Memory, and Resistance: Ecological Memory and Environmental Justice in Susan Abulhawa's *The Blue Between Sky and Water*
Researcher: Natasha Binte Sarah, Undergrad Student, Department of English and Humanities, University of Liberal Arts Bangladesh

Abstract: This paper explores how Susan Abulhawa's *The Blue Between Sky and Water* reconfigures the Palestinian struggle for survival through an ecological and planetary lens. While the novel has been widely studied for its representations of exile, trauma, and memory, its ecological dimensions remain largely overlooked. Reading the narrative through the frameworks of postcolonial planetarity and environmental justice, this paper argues that Abulhawa transforms land, water, and nonhuman life into active agents of resistance and remembrance. The paper situates the novel within "Memoryscapes of Violence and Repair," revealing how the intergenerational trauma of displacement is not only recorded in human consciousness but also inscribed in the environment itself—through soil, bees, and gardens that preserve traces of a lost homeland. By foregrounding the material and spiritual connections between people and place, *The Blue Between Sky and Water* remaps Palestinian identity onto ecological memory, suggesting that environmental degradation under occupation mirrors cultural and historical erasure. This study further connects the local eco-politics of Gaza to global planetary crises, positing that Abulhawa's narrative embodies a form of planetary ethics rooted in care, survival, and renewal. Through this lens, the novel extends the discourse of postcolonial resistance beyond human borders, envisioning repair through the intertwined fates of memory, ecology, and homeland.
Keywords: Affective Geography, Colonial Erasure, Ecological Ethics, Palestine

Paper ID: T1-301
Paper Title: Theft of Voice: Authorship and Erasure in Abdulrazak Gurnah's *Theft*
Researcher: Mehrin Kibria Nadee, Undergraduate Student, Department of English, Green University of Bangladesh
Maisha Maliha, Undergraduate Student, Department of English, Green University of Bangladesh
Sadia Islam, Undergraduate Student, Department of English, Green University of Bangladesh
Halima Akter, Undergraduate Student, Department of English, Green University of Bangladesh
Dr. Elham Hossain, Director, GCIA, and Associate Professor, Dept. of English, Green University of Bangladesh

Abstract: Authorship and erasure are two important concepts in literature. They give writers the right to control their own work where they preserve traditions, experiences and history. It is like their identity, their voice. When it is erased, copied or stolen, the creativity and unique imagination of the writers is lost, their identity is damaged. This paper studies how Abdulrazak Gurnah's *Theft* (2025) shows the loss of human voice and identity. Gurnah's oeuvre has always focused on themes of exile, memory, colonialism and the struggle of ordinary people in telling their own stories. *Theft* explores these ideas through characters who lose control over their own life, whose identity gets silenced by others and who, once a great storyteller, lose their voice after the trauma of revolution. It portrays the themes through the experiences of characters who struggle to tell their own stories. *Theft* is not just a postcolonial story but also a powerful reflection of the fragility of authorship and storytelling itself which shows how history and power can erase personal narratives. By using a qualitative approach and critical analysis of the postcolonial silencing of people, this study aims to show that Gurnah's work *Theft* is not just a story about erased voices but also a reflection of reality which highlights Gurnah's ongoing engagement with the struggle for self-expression and narrative ownership in a postcolonial world.
Keywords: Authorship Fragility, Erased Identity Postcoloniality, Silenced Voice

Paper ID: T1-305
Paper Title: Planetary Justice and Imperial Landscapes: Ecopoetics of Repair in Derek Walcott's Colonial Ecologies
Researchers: Amatul Sabiha, Graduate Student, Department of English, Jahangirnagar University, Bangladesh
Saber Hossain Nishad, Graduate Student, Department of English, Jahangirnagar University, Bangladesh

Abstract: The poetry of Derek Walcott is characterized by a strong relationship between writing, history, and being.

His landscapes, characterized by the traces of slavery and colonial extraction, are sites of ecological and moral repair. Walcott is widely studied in the context of how he approaches the idea of identity and colonial trauma, but at the same time, very little is known about his environmental imagination. The paper explores how poems such as *A Far Cry from Africa* and *Ruins of a Great House* express an emerging version of planetary justice, whereby the natural world is recruited to be a witness to human violence and a collaborator in healing. The paper builds up the arguments by using the idea of slow violence (Rob Nixon) and planetary perspective (Dipesh Chakrabarty) to suggest that environmental destruction in the work of Walcott can be thought of as a living archive that connects the history of injustice with environmental destruction. Close reading, which the archival resources and the historical background of the colonial plantation economies facilitate, helps us to understand how Walcott reconstructs the destroyed landscapes not as soulless remains but as a place of renewal and spiritual reflection. This study seeks to rebrand Walcott as a key personality in an ecocritical thinking process, a personality that reads literature, righteousness, and the future of the planet.

Keywords: Archival Resources, Colonial Landscape, Ecocritical Thinking, Environmental Repair, Postcolonial Ecopoetics, Slow Violence

Paper ID: T1-306
Paper Title: Dauntless Virtue: A Miltonic Reading of Transgression and State Cohesion in the Gaza Conflict
Researchers: Mehedi Hasan, Student, Department of English, Green University of Bangladesh
Mohammad Golam Mohiuddin, Assistant Professor, Department of English, Green University of Bangladesh & PhD Fellow, Centre for Modern Languages, Universiti Malaysia Pahang al-Sultan Abdullah, Malaysia
Muhammad Kamruzzaman, Joint Secretary, Government of Bangladesh; Deputy Commissioner, Gopalganj; alumnus of University of Dhaka and Teesside University, UK

Abstract: Conventional interpretations of the Israeli-Palestinian conflict, rooted in geopolitical, postcolonial, and military-strategic analysis, struggle to fully account for the overt, globally televised, and seemingly self-sabotaging nature of Israel's military transgression in Gaza. This paper departs from these frameworks to posit a radical thesis: that the ongoing military offensive is not merely a political act but a deliberate performance of ritualistic transgression, modelled on an esoteric, Gnostic reading of John Milton's *Paradise Lost* as a geopolitical blueprint. Drawing from a tradition that extremist actors within the Israeli state are consciously or unconsciously reenacting the "heroic" rebellion of Milton's Satan against a tyrannical "false god" or "demiurge," wherein the breaking of divine law is framed as a "dauntless virtue" necessary to achieve a "happier life" through forbidden knowledge. This paper contends that the open brutality (the targeting of civilians), particularly the breaking of the ultimate modern taboo, the killing of children, functions as a contemporary ritual sacrifice (paralleling to historical precedents in Aztec, Phoenician child sacrifice, Spartan, and the Roman) designed to manufacture an unparalleled national cohesion. By intentionally provoking universal condemnation ("Israel vs. the world"), the state creates a forced unity analogous to the ancient Chinese military principle of "fighting with a river behind your back", where the "river" is the ultimate moral taboo that leaves no option but unified battle. This research employs a hermeneutic textual analysis to reframe the conflict as the violent reenactment of a theological memoryscape. It thus theorizes a mode of biopolitical statecraft that instrumentalizes literary memory and theological "colonial afterlives" to forge sovereign identity, offering a methodology for analyzing political violence that defies rationalist paradigms.

Keywords: Biopolitics, Israeli-Palestinian Conflict, Literary Geopolitics, Paradise Lost, Moral Taboo, Ritual Sacrifice

Constellation Session 18: Postcolonial Planetarity: Resistance, Renewal, Remapping
Session Chair 18: Prof. Dr. U. H. Ruhina Jesmin, English Discipline, Khulna University

Paper ID: T1-311
Paper Title: Comparative Plantation Ecologies: An Ecocritical Interpretation of Nil Darpan by Dinabandhu Mitra and *The Nutmeg's Curse* by Amitav Ghosh
Researchers: Md. Abu Bakar Siddique, Student, Department of English, Green University of Bangladesh, Bangladesh
Nusrat Jahan Rubiya, Student, Department of English, Green University of Bangladesh, Bangladesh
Kasfia Israt, Lecturer at Department English, Green University of Bangladesh

Abstract: Agricultural areas are not only for cultivation but also places where environmental destruction and human exploitation are involved. This study conducts an ecocritical reading of Dinabandhu Mitra's *Nil Darpon* (1860) and Amitav Ghosh's *The Nutmeg's Curse* (2021) to explore how colonial plantation contexts influenced ecological destruction. Despite the fact that ecocriticism frequently concentrates on environmental harm and postcolonial studies emphasise political resistance, few studies connect local colonial plantation ecologies with global plantation capitalism.This study fills this emptiness by identifying similarities in monoculture, land exploitation, ecological destruction, and human misery by contrasting the indigo economy of Bengal with the spice plantations of the Banda Islands. The investigation demonstrates that both books advance the voices of oppressed populations through the lens of subaltern studies and postcolonial ecocriticism. Through the experiences of Bengal's indigo workers, *Nil Darpan* reveals the brutality of colonial agriculture, while *The Nutmeg's Curse* places comparable exploitation in the larger framework of colonial violence and the current climatic crisis. This study makes the case that in order to advance environmental justice, postcolonial ecocritical discourse must include comparative plantation histories.
Colonial Violence, Plantation Capitalism, Postcolonial Ecocriticism, Subaltern Ecologies, Environmental Justice

Paper ID: T1-313
Paper Title: Comradeship as Resistance and Empathy: The Trajectory of Sisterhood in *Priyotomeshu* and *Dahan*
Researcher: Pialee Deb Miti, Lecturer, Department of English, Kishoreganj University, Bangladesh

Abstract: When two women become friends, it is often considered that they will have a typical bond. Their friendship may remain as a domestic matter of discussion but when two women decide to fight against a similar kind of oppression, the friendship becomes a way of protest. They do not remain friends anymore, rather they become sisters. Their bond becomes their resistance against violence and gives them hope to fight for themselves. *Priyotomeshu* (1988), a novella by Humayun Ahmed, tells the stories of two women, who stood with each other to fight against the maltreatment one of them faced. Similarly, *Dahan* (1997), a film by Rituparno Ghosh, also depicts two women who tried to fight against oppression. This paper is a comparative study of these two literary pieces. This paper tries to unfold how two women develop sisterhood by crossing class and individual differences after they face violence and rejection from society. This paper also intends to explore what consequences their sisterhood faced and what responses they gave to it. It will mainly focus on the four major characters, Pushpo and Nishat from *Priyotomeshu* (1988) and Romita and Jhinuk from *Dahan* (1997), to justify its argument that sisterhood was developed as a means of resistance and sympathy.
Keywords: Sisterhood, Resistance, Empathy, Violence

Paper ID: T1-316
Paper Title: When Memory Refuses to Heal: Mourning, Melancholia, and the Politics of Belonging in *The Shadow Lines*
Researchers: Nahian Ahmed, Student, Department of English (Linguistics), Green University of Bangladesh
Atika Akter Zannat, Student, Department of English (Literature), Green University of Bangladesh

Abstract: Amitav Ghosh's *The Shadow Lines* (1988) explores the complexities of memory, loss, and a sense of belonging to piece together the elements of individual and collective identity in the postcolonial environment. The story builds on Sigmund Freud's themes in Mourning and Melancholia while showing how certain losses—the death of loved ones, the collapse of families, and the loss of a homeland—cannot be fully mourned and forgotten. Rather, such losses tend to linger and develop into melancholy, which has a tragic and possibly devastating effect on the narrator's thoughts and emotions. The focus of the narrator on Tridib and Tha'mma and the attachment that he formed with them in order to cope with the absence that melancholia created in the order of his psyche is profound. Judith Butler's The Psychic Life of Power builds on and extends this notion by arguing that melancholia is not merely the absence of unresolved grief but also the means to the formation of a self. Ghosh's novel implies, then, that the self is formed from attachments that, in histories of partitions and violence, are irretrievable and cannot be reconstructed. Rather than healing, memory in the novel is persistent in repetition and haunting. *The Shadow Lines* exemplifies how melancholia, as explored by Freud and Butler, functions as a positive force that contributes to personal identity and the broader postcolonial condition of belonging.

Keywords: Butler, Collective Identity, Freud, Memory, Postcolonial, Tragic

Paper ID: T1-320
Paper Title: Virmati in *Difficult Daughter* as a Portrayal of Forming the Lived Space in the Authoritarian World
Researcher: Mohammad Abdul Awal, Associate Professor and Head, Department of English, Prime University

Abstract: This study explores Manju Kapur's engagement with the social spaces of Michel Foucault, Edward William Soja, Henri Lefebvre and bell hooks for achieving women's lived space from their repressive world through a passage of gaining self-realization against the occupied space of patriarchy. In this process, this research paper highlights the individuation of women in *Difficult Daughter*s to challenge the occupied space of patriarchy. Kapur's Virmati challenges patriarchal authority by putting up her struggle against social injustice for gaining her social space. Virmati is a tremendous portrayal of the existing social taboos against women. Her selfrealization and courage are to manifest with the traditional and modern ideas that women have to have their own space. The critical analysis of the female characters like Virmati offers polyphone and heterotopia for the exposition of women in the backdrop of intertextual spaciality and intersectionality of politics, anthropology, ecocriticism, humanism and objectification of women. But surprisingly, there is scanty attention on the lived space or socially produced space which can address multiple social issues. The paper investigates the roles of various women's spaces which have politically been excluded and segregated for centuries by patriarchy. This qualitative research has used a heap of concurrent approach and secondary sources to develop various aspects to reroute the spaces for women in the suppressive world through proper analysis of feminism. The study evaluates and analyses how Kapur's Virmati not only transcends but has the power to refigure the balance of the popular Perceived and the official Conceived Spaces of Lefebvre. Finally, she comes out from the patriarchy for forming her lived space as symbols of freedom.
Keywords: Authority, Choice, Demonstration, Enablement and Lived Space

Paper ID: T2-101
Paper Title: From Small Things to Planetary Care: Eco-Aesthetics and Environmental Ethics in Arundhati Roy's The God of Small Things
Researcher: Rubaiaat -E- Tarik Prithwee, Lecturer, Daffodil International University, Bangladesh

Abstract: Arundhati Roy's The God of Small Things shows how literature can highlight ecological vulnerability and turn it into a practice of care. This practice challenges the usual boundaries between human, non-human, and planetary concerns. Using Timothy Morton's idea of ecology without nature, Rob Nixon's concept of slow violence, and Dipesh Chakrabarty's new view of planetary history, this paper argues that Roy's storytelling techniques - her fragmented timelines, poetic language, and rich sensory descriptions - create what can be called an eco-aesthetics of care. Rivers, insects, discarded items, and silences in the novel serve not just as background but as active agents that challenge human-centered ideas and emphasize interconnectedness. By linking ecological damage with caste oppression, gender violence, and the legacies of colonial modernity, Roy redefines care as a radical practice that uncovers shared vulnerability across both human and non-human realms. Her focus on the "small" resists ideas of development and neoliberalism. Instead, it fosters what Chakrabarty describes as a planetary awareness that arises from local experiences while reaching out to global issues. The novel's eco-aesthetic form creates a politics of attention. Here, small details turn into moral obligations, pushing readers to see the environmental crisis as linked to social injustice. Ultimately, The God of Small Things shows how literature serves as a powerful place for ethical imagination. It broadens the discussion of environmental studies by connecting aesthetics, care, and planetary responsibility in ways that are deeply relevant today.
Keywords: Eco-Aesthetics of Care, Environmental Ethics, Postcolonial Ecocriticism, Planetary Responsibility

Constellation Session 19: Postcolonial Planetarity: Resistance, Renewal, Remapping, and Eco-Aesthetics & Care
Session Chair 19: Dr. Md. Shahidul Islam, Professor, Department of Law, Jagannath University

Paper ID: T2-103
Paper Title: Nature as Comfort: Ecocritical Examination of the Healing in Emerson, Thoreau, Wordsworth, and Coleridge

Researcher: Ariful Islam Laskar, Assistant Professor, Department of English, Daffodil International University, Bangladesh

Abstract: The essay examines nature as comfort and medicine in Ralph Waldo Emerson's and Henry David Thoreau's writing and reconciles their transcendentalist vision with that of William Wordsworth's and Samuel Taylor Coleridge's visions in an ecocritical framework. Using Cheryll Glotfelty's model as a framework, founded on literature's ability to reveal human-environmental interaction, the research focuses on ways in which nature interaction aids emotional, spiritual, and moral renewal. Emerson's Nature acts out the natural world as therapeutic agent, whereby immersion enables the self "*to see the world as a living mystery*" (Emerson, 1836), whereas Thoreau's Walden depicts practical realization of ecological retreat as social and personal problem-solving. Wordsworth's poetry, especially "*Tintern Abbey*", puts meditative communion with nature in the forefront as a reconciler of sorrow and moral development, whereas Coleridge's "*Frost at Midnight*" and "*The Rime of the Ancient Mariner*" explores the psychological and moral dimensions of human-nature relations. This comparative analysis contends that both Romantic and Transcendentalist movements both depict nature as a sphere of redemption in which reflection, repair, and renewal intersect and provide timeless ecocritical insights about literature's capacity to heal psychic trauma at both the individual and communal level (Glotfelty, 1996).
Keywords: Ecocriticism, introspective communication, psychic wound, transcendental

Paper ID: T2-112
Paper Title: Eco-Aesthetics in Contemporary Poetry: Analyzing Emily Dickinson's "*Nature is What We See*"
Researcher: Nafisa Ahsan Nitu, Ph.D. Research Candidate, Universiti Sains Malaysia and Assistant Professor, Department of English, Southeast University, Bangladesh

Abstract: This study examines how eco-aesthetic approaches are used in modern poetry in an attempt to inspire moral engagement and increase environmental awareness. In the relationship between aesthetic theory and ecological thinking, eco-aesthetics discusses how artistic expression impacts our understanding of nature and how we react to ecological catastrophes. An example of this is found in Emily Dickinson's poem "*Nature is What We See*," which uses imagery that speaks of the beauty and fragility of our world and that seizes on fleeting natural events such as hills, afternoons, squirrels, eclipses, and bumblebees. The poem invites readers to contemplate their relationship with non-human animals and the fleeting character of landscapes by introducing a feeling of co-responsibility with its phrasing and structure. Apart from being a poem, it also subverts the lines between the natural and artificial, human and non-human, and engages topics such as the Anthropocene, ecological decline, and climate change. The research employs a qualitative methodical approach, carefully analyzing Dickinson's poem to assess its themes, imagery, and structure while situating it within the broader framework of eco-aesthetic literary practice. The study attests that poetry positively promotes moral behavior and environmental awareness, and creative involvement, in addition to depicting ecological problems, allowing readers to reflect and address the imminent ecological issues of the times. Above all, poetry is a highly effective means of introducing readers to the imminent ecological issues of the times.
Keywords: Contemporary Poetry, Eco-Aesthetics, Ecological Activism, Emily Dickinson, Environmental Consciousness

Paper ID: T2-116
Paper Title: From Cholera to COVID-19: Gabriel García Márquez, Discourse of Pandemic, and the Politics of Institutional Fragility
Researchers: M. Ashiqur Rahaman Sourav, Lecturer, Department of English, Green University of Bangladesh
Dr. Elham Hossain, Director, GCIA, and Associate Professor, Dept. of English, Green University of Bangladesh

Abstract: Gabriel García Márquez in his Love in the Time of Cholera shows that the epidemic can be devastating and strong at the same time and it can re-create not only health but also love, memories and the structure of ordinary life. Read now in parallel with the recent pandemic, Love in the Time of Cholera is chillingly close to parallel. Both cholera and COVID-19 impact the regular rhythms of life as people have to spend prolonged periods of time in fear and uncertainty. The epidemic is the allegory of survival and aspiration by Marquez, and similarly, COVID-19 provides outlet of how reciprocations and social ties necessarily change to introversion in crisis. Together with the

seminal book *Why Nations Fail* by Daron Acemoglu and James A. Robinson which will provide this paper with a theoritical framework, we will begin to see another dimension; pandemics trace the way political and economic institutions gain a new form of adaptability by questioning the stereotyped approach to the burning issues of life, economy, administration, aesthetics, and many other types of ingredients. Inclusive institutions in countries work better at responding; extractive ones are most likely to leave people vulnerable. This title suggests that the novel by Márquez, which we read during the COVID-19, challenges us to view the private and the public as colliding in the circumstances of crisis and not so much as a love story. This qualitative research relates the literature and political economy through the new historicist view to understand more how societies in different times, countries and disciplines recollect, survive and fantasize life amid pandemics.

Keywords: Crisis, Fragility, Memories, Political Instituition, Pandemic

Paper ID: T2-118
Paper Title: The Texture of Being: Haptic Visuality and Atmospheric Poetics in "Dear Mother" (2023)
Researchers: Dr. Imran Firdaus, Assistant Professor, Independent University, Bangladesh
Dr. Md. Mohiul Islam, Assistant Professor, Independent University, Bangladesh
Abdullah Bin Bashar, Lecturer, Green University of Bangladesh

Abstract: This paper explores the intersection of eco-aesthetics and creative practice, investigating how film can cultivate an ethics of care through sensory engagement with vulnerable landscapes. Analyzing the 2023 film Dear Mother through the lens of Atmospheric Poetics and Visualities, it examines a cinematic approach that prioritizes affect and materiality over narrative exposition. Set in the militarized Chottogram Hill Tracts of Bangladesh, the film depicts the world of a young indigenous Mro girl, where the natural environment is not merely a backdrop but a fragile,
living entity. The analysis argues that the film's aesthetic power lies in its haptic visuality (Laura U. Marks)—a visual style that functions like touch. By foregrounding the intricate textures of the land, flora, and domestic spaces, the film constructs a potent atmospheric poetics. This strategy, reinforced by the narrative ambiguity characteristic of art cinema (David Bordwell), compels the spectator to move beyond a distanced, optical gaze and enter into a tactile, affective relationship with the film's world. The "material presence of the image" becomes the primary site of meaning, generating a profound sense of place and presence. Ultimately, this paper posits that Dear Mother's eco-aesthetic constitutes an act of care. By rendering the fragility and beauty of the landscape through a haptic lens, the film forges an intimate connection between the viewer and the environment, demonstrating how cinematic visuality can articulate a powerful, non-discursive argument for ecological and human interdependence. It offers a poetics of the tangible as an ethical and aesthetic response to a world in crisis.

Keywords: Art Cinema, Eco-aesthetics, Ethics of Care, Human Interdependence, Indigenous film, Bangladeshi Film

Paper ID: T2-121
Paper Title: Bathsheba, Nature, and Patriarchy: A tripartite Struggle for Agency in Hardy's Far From the Madding Crowd
Researcher: Md. Moddasir Bhuiyan Mahi, Lecturer, Department of English, Varendra University

Abstract: Far From the Madding Crowd, is part of the Wessex novels that illustrate the dissonant element of subversive patriarchy in a pastoral domain traditionally associated with birth and renewal – the regenerative world of nature. The ecocentric interpretation offers a new perspective in contrast to traditional anthropocentric readings which view nature as little more than a background; it also overcomes the limitation of the feminist discourses which uphold the view that the main reason for the sufferings is an absence of female agency; it also broadens the horizon of the previous ecocritical readings that are often mere aestheticism sans any meaningful impact. Hardy's nature shatters the boundaries of our understanding and actively participates in action, both implicitly as well as explicitly to dictate the lives of the characters. Nature emerges as the supreme authorial body regarding the life and destiny of the main character as Hardy extricates humans from the narrow compartmentalization of anthropocentric and androcentric discourses, and envisages them within the wider contours of "ecocentrism". This paper illustrates the main conflict of the novel and also the principle cause for the toilings is the confrontation between three contesting parties for agency. Nature is trying control the lives of the character as the omnipotent creator, the

patriarchal society is trying to impose their domination, and lastly, Bathsheba, the female protagonist, tries to break free from the limitations imposed on her.

Keywords: Agency, Androcentric, Anthropocentric, Ecocentric, Far From the Madding Crowd, Thomas Hardy

Constellation Session 20: Eco-Aesthetics & Care

Session Chair 20: Takad Ahmed Chowdhury, Associate Professor, Department of English, University of Asia Pacific (UAP)

Paper ID: T2-122

Paper Title: Reforming Aesthetics and Cultural Memory in Bangla Literature: A Close Reading of Selina Hossain's *Hangor Nodi Grenade*

B Nusrat Jahan Nipa, Student, Department of English, Green University of Bangladesh
Monira Islam, Student, Department of English, Green University of Bangladesh

Abstract: This paper i nvestigates how climate change reforms aesthetics and cultural memory in coexisting Bangla literature across a close reading of Selina Hossain's novel *Hangor Nodi Grenade*. Set against the surroundings of ecological interference in riverine Bengal, the novel offers a breeding ground for analyzing the fragility of beauty in the time of environmental crisis. The study is founded in a transdisciplinary theoretical framework that joins ecocriticism, interdisciplinary humanities, and memory studies, drawing specifically on the slow violence, dark ecology, and climate and historical temporality. Methodologically, the paper embraces close textual analysis, participating in narrative structure, imagery, and allusive resonance, while placing *Hangor Nodi Grenade* within a wider collection of post-2000 Bangla literary texts related to environmental resource depletion. The outcomes suggest that *Hangor Nodi Grenade* breaks down conventional aesthetic illustrations of nature by acting out the river as a living repository of cultural retention and ecological exploitability. The novel moves outside the scope of the pastoral idealization and puts the words on a form of sustainable aesthetics, where beauty is a constant companion to resilience and, instability of ethical responsibility. Hossain's stylistic integration of myth, oral tradition, and ecological naturalism enables a deeper involvement with the lived events of exiled riverine communities, focusing on how cultural tribute is shaped and corroded by environmental change. The implications of this analysis point to the important role of literature in reclaiming environmental discourse, placing climate change not only as an orienting or policy issue but as a deeply entrenched cultural and aesthetic concern. Hangor Nadi Grenade thus becomes an analytical site for literary advocacy, where storytelling passes both commemoration and challenge. In this decision, this paper argues that simultaneous Bangla literature, demonstrated by *Hangor Nodi Grenade*, is pivotal in waiving new modes of ecological awareness by reforming the fragile beauty of imperiled landscapes and by presenting a viable aesthetic that links environmental awareness with cultural maintenance.

Keywords: Environmental Aesthetics, Riverine Bengal, Dark Ecology, Historical Temporality, Myth and Oral Tradition, Sustainable Aesthetics

Paper ID: T2-124

Paper Title: From Sky to Sip: Rainwater as Sustainable Resource and Literary Metaphor in Bangladesh's Ecological Crisis

Researchers: Sagor Mondal, Student, Green University of Bangladesh
Arobe Akter Sadia, Student, Green University of Bangladesh
Mahima Chowdhury Simi, Student, Green University of Bangladesh

Abstract: Bangladesh currently faces acute ecological urgency, where rainwater embodies both survival and symbolism. About 40 to 85 million people are at risk from arsenic contamination, while urban and rural communities struggle with water scarcity, flooding, and agricultural pressures. It is found that Rainwater Harvesting (RWH) meets 15 to 40% of household demand in Dhaka and Chittagong. It also provides safe drinking water in arsenic-affected areas, reduces urban flooding, and increases cropping intensity in rural regions. Also Bangladesh Delta Plan 2100 recognize RWH as a key tool for climate resilience and sustainable development. In literature rainwater has a similar view which reflects fertility and cultural continuity in Tagore and Jibanananda Das while exploring dystopian works like Eliot's *The Waste Land* and Atwood's MaddAddam Trilogy portraying as scarce or destructive. These contrasting images set rainwater as a promise of renewal and an omen of crisis. Applying

Material Ecocriticism:(*Lovino and Oppermann* 2014) and Anthropocene Thought: (Chakrabarty 2018) this paper bridges both practical and literary perspectives showing rainwater as a visible ecological resource and a metaphor for resilience, vulnerability, and cultural continuity. Ultimately, "From Sky to Sip" argues that rainwater in Bangladesh is more than a technical solution to water insecurity; it also functions as a cultural and ethical force shaping sustainable futures and literary imagination.

Keywords: Anthropocene, Ecocriticism, Harvesting, Literary Metaphor, Sustainability, Rainwater

Paper ID: T2-127
Paper Title: Water as a Spiritual Life Force: A Blue Ecological Study of Amitav Ghosh's *The Hungry Tide*
Researchers: Syeda Masnuna Rumi, Lecturer, Department of English, Green University of Bangladesh
Md. Zohorul Islam, Lecturer, Department of English, Green University of Bangladesh

Abstract: Amitav Ghosh's *The Hungry Tide* presents water as the pivotal agent in the narrative of literal and metaphorical depth of human engagement in terms of shaping plot, character, and identity. This paper introduces a blue ecological framework integrating water agency that promotes water as the autonomous power that shapes the ecological interaction of the humans in literary texts. Moreover, blue ecology merges western scientific knowledge with indigenous ecological knowledge that can be traced vividly in *The Hungry Tide* where the protagonist Priya is surveying dolphins (western science) merging with Fakir's indigenous knowledge of water. This research also shows that the residents of Lusibari see water as the source of living and spiritual agent of freedom, not just a resource of their livelihood. Furthermore, focusing on the blue ecological philosophy, this study sheds light on Ghosh's portrayal of water as a place for chaos and renarrated it as an agency of harmonious ecosystem that demands ethical reciprocity. The findings show that Fakir and Horen's occupation as a boatman and fisherman, Fakir's wish for his son to follow his own profession and Mej-da's launch business are the testaments of water's agency in the text. Additionally, refugee settlement in Morichjhapi illuminates the colonial pathways that urges 'water-first' or blue ecological rereading of the text. This research concludes that the powerful narrative of water in *The Hungry Tide* challenges the anthropocentric modern interpretation and offers a new perspective of human interaction with non-human agencies.

Keywords: Anthropocentric, Ecosystem, Indigenous Knowledge, Water Agency, Western Science

Paper ID: T2-132
Paper Title: From Monsoon to Metaphor: The Semiotics of Rain in the Colonial Imagination of Eighteenth-Century Bengal
Researcher: Zaynul Abedin, DPhil Student, Faculty of Modern and Medieval Languages, University of Oxford, United Kingdom

Abstract: This paper examines eighteenth-century English and French representations of rain and the monsoon in Bengal through Luillier-Lagaudiers's *Voyage aux grandes Indes* (1705) and Mrs. Kindersley's *Letters from the East Indies* (1778). Using the semiotics of rain, it highlights its polysemous nature: as a destabilizing force that endangered health, infrastructure and mobility, and as a generative cycle that sustained agriculture, rivers and the region's fertility. The study traces the transformation of the monsoon from meteorological event to metaphor for tropical volatility and abundance, situating these depictions within broader debates on climate, empire and environmental knowledge. It argues that the lived experience of rain shaped its symbolic construct at the heart of English and French colonial epistemologies, two of the most dominant imperial powers in eighteenth-century Bengal.

Keywords: Monsoon, English and French Travel Writing, Climate and Empire, Literary Geography, Semiotics, Landscape as a Text

Paper ID: T2-135
Paper Title: Atmosphere of Home, Belonging: A Comparative Study between *Silas Marner* and *Great Expectations*
Researchers: Mahima Chowdhury Simi, Student, Green University of Bangladesh
Amir Hamjah Prince, Student, Green University of Bangladesh

Abstract: This paper reinterprets the concept of "home" as an atmospheric ecology in George Eliot's *Silas Marner* and Charles Dickens's Great Expectations. Raveloe's pastoral ecology and London's industrial atmosphere are two different types of climates that affect the protagonists' moral sensibilities and modes of being. Rather than portraying home as a static domestic structure, the study pictures it as a space where affect, matter, and ethics intertwine, as well as how ecological, moral, and emotional environments shape human consciousness and belonging. The analysis interprets "home" as an existential dwelling (Heidegger) and argues that ethical rootedness stems from a genuine connection to one's environment. Bennett's *Vibrant Matter* is used to analyze how nonhuman elements like fog, light, and landscape act actively in shaping emotion and morality of humans. Serres's *Natural Contract* is used to analyze the two novels' conflict between ecological harmony and rupture. Raveloe acts as a space where human-nature reciprocity is restored, whereas London breaches that contract under capitalist logic, signifying ethical disconnection and ecological neglect. This paper reinterprets "home" in a broader space of eco-aesthetics and care through the analysis of the two Victorian novels as affective and ontological ecologies. Eventually, this study redefines the atmospheric poetics of "home" in 19th century fiction and also contributes to ongoing studies of environmental ethics and affective ecology.
Keywords: Atmospheric Poetics Dwelling, Eco-aesthetics, Moral Ecology, Victorian Literature

Constellation Session 21: Eco-Aesthetics & Care
Session Chair 21:Dr. Md. Mohib Ullah, Associate Professor, Department of English Language & Literature, International Islamic University Chittagong

Paper ID: T2-136
Paper Title: Eco-Aesthetics and Care: New Paths for the Environment in Literature and Art
Researchers: Ragib Shahariyer Mahi, Student, Department of Graphic Design & Multimedia, Shanto-Mariam University of Creative Technology, Bangladesh
Dr. Kazi Abdul Mannan, Professor, Faculty of Business, Shanto-Mariam University of Creative Technology, Dhaka, Bangladesh

Abstract: The central problem this research addresses is how art and literature can meaningfully respond to the ecological crisis by reimagining human nature relationships beyond utilitarian frameworks. This study explores the intersections of environmental consciousness and artistic imagination through a qualitative inquiry into eco-aesthetic practices in literature and the arts. Rather than treating nature as an inert backdrop, the research positions it as a dynamic force that engages with human emotions, cultural memory, and collective imagination. Using textual analysis and interpretive methods, the study investigates how poetic atmospheres, hydro-feminist narratives, and eco-gothic expressions reveal alternative pathways for rethinking ecological responsibility. By engaging closely with works that foreground soundscapes, affective dread, and digital eco-narratives, the research emphasises the role of art as both a critical and caring practice. The analysis is theoretically linked to eco-aesthetics and ethics of care, framing artistic practices as vehicles for re-envisioning ecological relations and responsibilities. The qualitative methodology relies on thematic interpretation, emphasising close readings of artistic and literary texts alongside cultural performances, to uncover symbolic and affective dimensions through which ecological awareness emerges. The analysis shows that art and literature not only reflect ecological anxieties but also cultivate practices of care, empathy, and kinship with the nonhuman world. Furthermore, immersive practices in digital and performing arts expand the capacity for ecological engagement by creating sensory and participatory experiences that connect audiences with environmental realities. By situating aesthetics within an ethic of care, the study highlights the potential of creative expressions to reimagine ecological coexistence and sustainability. Ultimately, the findings suggest ecological futures are inseparable from cultural imagination and that artistic practices can foster new modes of environmental responsibility. Theoretically, this research contributes to the discourse on Eco-Aesthetics and Care by proposing new pathways for understanding how art and literature mediate ecological consciousness and reshape environmental thought.
Keywords: Cultural Imagination, Ecological Responsibility, Affective Engagement, Immersive Narratives, Symbolic Interpretation, Sustainability Futures

Paper ID: T2-140
Paper Title: Water as Archive: Hydro-Feminism in Elif Shafak's *The Island of Missing Trees*
Researchers: Dr. Sharifa Akter, Assistant Professor, Department of English, University of Asia Pacific
Ms. Niger Afroz Islam, Assistant Professor, Department of English, University of Asia Pacific

Abstract: Elif Shafak's *The Island of Missing Trees* (2021) is a profoundly impactful novel that reimagines how stories of war, migration, and loss are inherited across generations. The fig tree has been highlighted in many studies as a symbol of trauma and ecological belonging; however, this study shifts the focus to the act of watering the transplanted fig tree, which becomes a metaphor for survival, adaptation, and care in diasporic contexts. By giving voice to a fig tree as both witness and storyteller, Shafak unsettles conventional boundaries between human and nonhuman, memory and ecology. Drawing on Astrida Neimanis's Hydro-Feminist framework from *Bodies of Water* (2017), the paper explores how water in its multiple forms, such as the Mediterranean Sea, London rain, streams, droughts, floods, and sea foam, emerges as a constitutive force of identity and memory. Hydro-feminism allows us to see how grief and resilience circulate across generations, especially through female figures like Defne, Meryem, and the fig tree itself, who embody what Neimanis terms amniotic cosmology. Within this framework, the fig tree may also be understood as a body of water, an individual in its own right whose watery web connects human and nonhuman worlds. Watering, flowing, and remembering become intertwined practices through which silence and trauma, like dammed rivers, are finally released. The paper explores Shafak's novel within Neimanis's framework to show how water emerges as a constitutive force of memory and identity. The notions of porosity and permeability are entangled with watery flows, crossing the boundaries of self and place. This study, therefore, reframes Shafak's novel not only as an ecological allegory but as an archive of fluid entanglements across bodies, histories, and landscapes.
Keywords: Hydro-Feminism, Water as Archive, Porosity and Interpermeability, Trauma and Memory, Diaspora and Migration

Paper ID: T2-143
Paper Title: A Study of Rabindranath Tagore's Short Story *Ghater Kotha* as a Hydro-Feminist Text,
Researcher: Nahid Kaiser, Assistant Professor, East West University (Adjunct)

Abstract: From time immemorial women in mythology and fiction have been shown interconnected with nature in holistic way. With the emergence of Ecofeminism, the relatedness of female body and the ecosystem has also courted evidential attention exhibiting that the body is not merely an individual entity but part of the whole ecosystem. Particularly, the concept of Hydro-feminism, which tends to study water as a metaphor and female body as shaped by social and political force (patriarchy, colonialism), the representation of female body vis-a-vis water has started being discussed in academic discourses.One of the area of such attention can be an investigation of why so many female protagonists in mythology and literature have committed suicide by drowning themselves as an act of resistance against the patriarchal social structure. Taking cue from this literary concern, the primal motive of the present research is to investigate Rabindranath Tagore's short story "*Ghater Kotha*" as a Hydro-feminist text. Being informed by Astrida Neimanis' idea of Hydro-feminist text, the paper will explore how Kusum, the protagonist of the story, is shown as an existence that is fluid, constantly flowing, connecting to water and finally, becomes "the body of water" (to borrow Neimanis' phrase) by drowning herself. The paper will follow Kusum's transformation from an isolated individual being to becoming a body of water free from the restrains of society and politics of patriarchy. In her journey from being to becoming, Kusum is shown to be guided by nature than culture. Breaking the shackle of widowhood, she ultimately frees her body by becoming one with water. To accomplish the research, a theoretical framework, informed by Ecofeminism, particularly, hydro-feminism will be followed. References from the diversified body of literature will be brought/cited to support the primal contention of the paper.
Keywords: Female Body, Interconnected, Patriarchy, Relatedness, The Body of Water

Paper ID: T2- 144
Paper Title: Becoming Watery Woman: Hydro-Feminist Identity and Embodiments in Nathaniel Hawthorne's *The Scarlet Letter*
Researcher: Tanjina Binte Amin, Lecturer, Department of English Studies, State University of Bangladesh, Dhaka, Bangladesh

Abstract: Hydro-feminism, a feminist-phenomenological theory enunciated by Astrida Neimanis, perceives water as a founding as well as driving material of female bodies and as a metaphor, symbolizing the interconnectedness between women's bodies and water. Regarding its implementation in literature, hydro-feminism critically examines how literary texts reflect gender embodiment in relation to ecological concerns. *The Scarlet Letter*, a groundbreaking novel written by Nathaniel Hawthorne, portrays the struggle and survival of the protagonist Hester Prynne in a 17th-century Puritan society. The novel exhibits Hester's transformation from a punished sinner to a bold and empowered personality who challenges patriarchal traditions. From bearing *the scarlet letter* as a symbol of shame to her silent resistance and revelation of an independent identity, Hester demonstrates her fluid and transformative nature, much like the planetary water. The birth of Pearl, the name of Pearl, and her growing up as an enigmatic child hold an impenetrable mystery. Hester's daughter Pearl shares a lot of similarities with the object Pearl, which is produced by the seawater through a complex process. In addition, Hawthorne employs numerous natural symbols and images throughout the novel, such as the brook, the sea, the forest, the meteor, and the weather, which have deeper connections with both Hester and Pearl. Through the metaphors of stream, tears, blood, and transformation, the text reimagines identity as dependent on water, and blurs the fixed boundaries between nature and culture. This paper applies the hydro-feminist theory to highlight how the narrative challenges the anthropocentric and patriarchal norms in *The Scarlet Letter*. By foregrounding the watery correlation, this paper delves deep into the coexistence of feminine bodies and aquatic entities underlying the text.
Keywords: Anthropocentric, Aquatic, Feminine, Phenomenological, Planetary

Paper ID: T2-147
Paper Title: Digital Rivers: Using Data Visualisation to Reimagine Hydro-Feminist Texts and Water Justice
Researchers: Sraboni Akter, Student, Department of Computer Science and Engineering (CSE), Shanto-Mariam University of Creative Technology, Bangladesh
Dr Kazi Abdul Mannan, Professor, Faculty of Business, Shanto-Mariam University of Creative Technology, Dhaka, Bangladesh

Abstract: The increasing digitisation of environmental and social research creates opportunities for Computer Science and Engineering (CSE) students to contribute meaningfully to critical discourses on ecology and gender. This paper presents a computational framework for analysing and reimagining hydro-feminist texts—scholarly and creative works that explore the interrelation of water, women, and ecological justice—through the lens of data visualisation and digital modelling. The research applies a pipeline-based methodology combining natural language processing (NLP), text mining, and geospatial visualisation techniques. First, hydro-feminist texts are processed using Python-based NLP libraries to identify recurring themes such as scarcity, displacement, and care. Next, these textual elements are cross-referenced with climate datasets and water-resource statistics obtained from open-access repositories. Finally, interactive dashboards and visual maps are developed using Tableau, Plotly, and GIS integration to create layered representations where narrative, data, and geography intersect. The resulting visualisations illustrate, for example, the correlation between river erosion in Bangladesh and gendered narratives of displacement, or how indigenous water-rights struggles in North America are reflected in both text and data. These outcomes show that computational tools not only enhance the readability of hydro-feminist concerns but also translate abstract theory into actionable knowledge for policymakers, NGOs, and educators. This work argues that by merging technical methods with feminist ecological thought, data visualisation can become a bridge between CSE and the humanities, enabling students and researchers to create new forms of digital advocacy. In doing so, the project contributes to the emerging field of eco-digital humanities, where technology is not only an analytical tool but also a mode of storytelling for water justice and sustainability.
Keywords: Computational Analysis, Ecological Justice, Eco-Digital Humanities, GIS Mapping, Tableau, NLP

Constellation Session 22: Eco-Aesthetics & Care
Session Chair 22: Dr. Kh Atikur Rahman, Associate Professor, English and Communication, BSMR Maritime University

Paper ID: T2-148
Paper Title: Amitav Ghosh's *Gun Island* as a Hydrofeminist Text: Reading Myth, Memory, Migration, and Climate Change as Watery Manifestations

Researcher: Liton Chakraborty Mithun, Assistant Professor, Department of English, Gopalganj Science and Technology University

Abstract: World renowned novelist, essayist and climate justice advocate Amitav Ghosh's *Gun Island* (2019) — his second novel in the Sundarbans trilogy, the others being *The Hungry Tide* (2004) and *Jungle Nama* (2021) — weaves together an array of subjects such as myth, history, politics, and science to foreground some of the pressing issues of the modern times. Set mainly in the Indian side of the Sundarbans and the Italian city of Venice, the novel centers around the issues of climate change, global warming, environmental and natural disasters, transnational migration, species extinction, biodiversity loss, etc., unfolding as liquid phenomena. Narrated by Indian-American Dinanath Dutta alias Deen, a middle-aged rare book dealer, the novel has a significant presence of female characters such as Piya (a cetologist), Cinta (a scholar and historian), Lubna (a Bangladeshi activist), and Mansa Devi (a deity) whose actions, activism, and thoughts run counter to the patriarchal-capitalist order of the contemporary world. By presenting multiple narratives of various perspectives that flow between myths, folktales, modern science, international politics, among others, the novel reveals the ongoing planetary crises in the Anthropocene era underscored by humanity as a geological force impacting dangerously the planetary system. This qualitative paper intends to examine *Gun Island* by Amitav Ghosh from hydrofeminist perspectives, especially drawing upon Astrida Neimanis's theory of watery embodiment. In the process, it seeks to analyze the content, themes, and narrative structures of the text as manifestations of liquidness, that supports the cause of feminism, environmentalism, human rights, multispecies justice, and planetary justice as opposed to the rigidity of masculinist, capitalist-industrialist modernities undergirding the planetary devastation. It will also scrutinize the transnational flow of capital, information, ideas, people, and crises to highlight the centrality of water as material, metaphor, memory, mood, movement, and medium in our conceptualization of a just world.
Keywords: Anthropocene, Environmental Crises, Global Warming, Human Rights, Multispecies Justice, Planetary Justice

Paper ID: T2-150
Paper Title: Hydrofeminist Perspectives on Gender, Caste, and Social Exclusion in Arundhati Roy's The God of Small Things.
Researchers: Tanjila Habib, Lecturer, School of General Education, BRAC University
Kazi Sirajam Munira Flora, Student, Department of English, R.P. Shaha University

Abstract: A hydrofeminist reading of Arundhati Roy's The God of Small Things (1997) reveals the Meenachal River not as a backdrop but as a vital, living presence that archives memory, embodies desire, stages violence, and actively resists erasure. This paper focuses on Roy's novel within the tradition of Indian postcolonial eco-literature and develops this hydrofeminist perspective by drawing specifically on Astrida Neimanis's concept of "bodies of water" and feminist ecocriticism. Through this lens, the Meenachal emerges as a feminist body whose fluid subjectivity deliberately unsettles rigid binaries: purity and pollution, love and prohibition, memory and forgetting. It holds the archive of nonlinear memory in the haunting recollections of Rahel and Estha, acts as a profound witness to Ammu and Velutha's forbidden love where suppressed desires find expression, and becomes a devastating site of violence where Sophie Mol's drowning exposes the lethal intersection of caste and gender oppression. Beyond its destructive force, the river's relentless flow and refusal to be contained effectively resist the social and patriarchal boundaries while preserving marginalized voices over time. While prior critics have extensively examined Roy's engagements with caste, trauma, and postcolonial politics, few have read the Meenachal through the framework of hydrofeminism, which foregrounds water as an agentive, feminist ecology of interconnection. By portraying the river as a complex, contradictory force, both archive and danger, desire and death, this study contributes meaningfully to eco-aesthetic and hydrofeminist approaches in postcolonial literature and broadens the scope of hydrofeminist criticism. This paper concludes by arguing that the Meenachal River functions as a feminist body of water whose paradoxical nature challenges domination while upholding memory, care, and resistance in planetary terms.
Keywords: Caste, Ecocriticism, Eco-Aesthetics, Feminist Ecocriticism, Hydrofeminism, Memory

Paper ID: T2-152
Paper Title: A Hydro-Feminist Reading of Axie Oh's *The Girl Who Fell Beneath the Sea*: Gender-Power Dynamics and Commodification of Female Bodies
Researcher: Dr K Ahmed Alam, Professor, Department of English, Bangladesh University of Business and Technology (BUBT)

Abstract: An American-Korean writer, Axie Oh's novel *The Girl Who Fell Beneath the Sea* (2022), based on Korean mythology, narrativizes that Mina, a courageous young woman, plunges into the sea, the Spirit Realm, instead of her brother's beloved, Shim Cheong who was selected to be sacrificed to pacify the Sea God. He, who was once a benevolent deity, now lies in a mysterious enchanted sleep, and storms rage across the land as the people suffer. Having entered the Spirit Realm, she discovers a world of gods, demons, and spirits, where human souls remain between life and death. Selflessly, Mina embarks on a perilous journey to awaken the Sea God, thus ending the curse afflicting her people. In fact, in the novel, the ritual sacrifice of young women to the Sea God reflects patriarchal control, where female bodies are commodified to maintain this societal order. However, her deliberate submersion and journey through the Spirit Realm transforms water from a symbol of domination into a space of agency and self-determination. By doing so and ultimately reshaping the watery domain, she challenges patriarchal hierarchies and asserts her autonomy, illustrating how women negotiate power within restrictive systems. Really, the fiction portrays water as both a metaphor for patriarchal oppression and a vessel for feminist empowerment, and emphasizes the ecological dimension of hydro-feminism, linking female liberation to an intimate engagement with natural and spiritual water realms. So, the novel warrants a reading from the perspective of hydro-feminism, as propounded by Astridea Neimanis, which locates the intersection of gender, power, and water symbolism signifying destruction, preservation, and unification. Therefore, adopting a hydro-feminist framework, the paper aims at exploring how mythic story telling critiques the gender power dynamics and commodification of female bodies and the inter-connection between women and aquatic spaces for the liberation of the former. (299 words)
Keywords: Feminist Empowerment, Gender, Hydro Feminism, Patriarchal Hierarchies, Water

Paper ID: T2-153
Paper Title: From Bon Bibi to La Loba: Cross-Cultural Archetypes of Feminine Ecology in Amitav Ghosh and Clarissa Pinkola Estés.
Researcher: Jeba Tahsin, Lecturer, Department of English, Southeast University, Tejgaon, Dhaka.
S.M. Razib Hassan, Assistant Professor, Department of English, Southeast University, Tejgaon, Dhaka.

Abstract Rivers, tides, and mythic narratives converge as vessels of ecological and psychic consciousness, revealing the interdependence of human, nonhuman, and feminine worlds. In Amitav Ghosh's *The Hungry Tide* and Clarissa Pinkola *Estés's Women Who Run with the Wolves*, water, animals, and archetypal figures such as Bon Bibi and La Loba become instruments of ecological and feminine agency. This study hypothesizes that these texts articulate complementary forms of relational ecology, where Bon Bibi, the protective forest goddess, and La Loba, the wolf-woman who resurrects bones into life, mediate human engagement with the natural environment and the feminine unconscious, demonstrating that ecological restoration and feminine empowerment are interlinked (Shiva, 1988; Jung, 1968). Methodologically, the research adopts a qualitative comparative approach, combining close textual analysis, thematic coding of water, animal, and mythic imagery, and contextual study of the Sundarbans' environmental histories alongside *Estés's* source folktales. Selected chapters and narratives are analyzed for patterns of ecological and psychic flow, narrative voice, and relational ethics. The study is framed by ecopoetics, postcolonial ecocriticism (Huggan & Tiffin, 2010; DeLoughrey & Handley, 2011), and archetypal and ecofeminist theories (Plumwood, 1993; Jung, 1968), situating Ghosh's tidal landscapes and *Estés's* mythic figures within discourses of gendered environmental consciousness and cross-cultural mythopoesis. Findings indicate that Ghosh's polyvocal depiction of the Sundarbans foregrounds ecological interdependence and socio-environmental precarity, while Estés's La Loba narratives revive suppressed feminine and ecological wisdom. Together, Bon Bibi and La Loba function as archetypes of relational responsibility, connecting cultural, psychic, and ecological flows. The comparative study demonstrates how literary and mythic forms can cultivate ethics of care and imagination, integrating feminine archetypes with environmental consciousness to challenge patriarchal, colonial, and anthropocentric hierarchies.
Keywords: Archetypal Ecofeminism, Ecopoetics, Postcolonial Ecocriticism, Feminine Ecology, Bon Bibi and La Loba

Paper ID: T2-154
Paper Title: Call Me by Your 'Tide': Transspecies Desire and the Hydrocommons Psyche from Swarup to Ravanipur
Tasnim Rafiyah Rimu, Graduate Student, Department of English, Jahangirnagar University

Abstract: In a world where ecological collapse and emotional disconnection intensify each other, Shubhangi

Swarup's *Latitudes of Longing* and Moniru Ravanipur's *The Drowned* challenge conventional notions of desire, imagining it beyond the human. This study asks a deceptively simple question: what if longing were hydrological, flowing between bodies, spirits, and landscapes like a tide that refuses to be contained? Both novels converge on the Hydrocommons Psyche, understood as a collective unconscious carried by water, where coral reefs, ghosts, and the Caspian Sea trace a liquid archive of patriarchal trauma, making water itself a participant in memory, grief, and erotic renewal. The study uses Critical Discourse Analysis (CDA) in the framework of Norman Fairclough to examine how this liquid form of longing develops. It looks at how language and narrative give water life and how affect, care, and power flow through each watery scene. In addition to enhancing the text, submersions, tides, and fluid intimacy depict discourse functioning similarly to water: erratic, permeable, and hard to define. Combining critical posthumanism and eco-psychoanalysis, the paper interprets the Erotic Hydrosphere as a place where ecological ethics and desire meet, resulting in a non-anthropocentric ethic of care based on lived, bodily experience rather than impersonal policy. Through Harawayan "becoming-with," Swarup and Ravanipur eliminate the human/nonhuman divide, transforming intimacy into a planetary, transspecies relationship, according to the analysis. Ultimately, the Hydrocommons Psyche carries trauma, desire, and the potential for renewal, suggesting that navigating a drowning world may require moving, feeling, and desiring with it, rather than against it.t

Keywords: Affective Geography, Eco-Psychoanalysis, Erotic Hydrosphere, Liquid Materiality, Posthuman Ecocriticism, Transcorporeality

Constellation Session 23: Eco-Aesthetics & Care

Session Chair 23: Md. Moniruz Zaman, Associate Professor, Department of English, Shanto-Mariam University of Creative Technology (SMUCT)

Paper ID: T2-157

Paper Title: Linguistic Subversion and the Construction of the Modern Self: A Comparative Study of Ayn Rand's *The Fountainhead* and Edward Albee's *The Zoo Story*.

Researchers: Sanjida Sultana Shanta, Lecturer, Department of English, Northern University Bangladesh
Fahmida Hoque Meem, Senior Lecturer, Department of English, Northern University Bangladesh
Nafisa Nahrin Afra, Lecturer, Department of English, Northern University Bangladesh

Abstract: Delving into the modern self reveals its emergence within the fractures of discourse—an unstable construction perpetually negotiating between freedom and constraint. Both Ayn Rand's *The Fountainhead* (1943) and Edward Albee's *The Zoo Story* (1959), though divergent in genre and philosophical orientation—the former a rationalist novel of objective individualism, the latter an absurdist drama of existential dissonance—function as counter-discourses that resist dominant cultural norms which suppress individuality within modernity's coercive systems of power, hierarchy, and conformity. Despite their generic differences, both texts interrogate the cost of resisting collective order and highlight the fragility of individual freedom. In these works, language emerges as the primary weapon through which the protagonists subvert manipulative social standards and destabilize established systems of order. While Rand's Howard Roark articulates individuality through the productive language of creation and reason, Albee's Jerry employ disruptive speech, irony, and confrontation to resist the pressures of normalization and to assert freedom of individuality, each embodying distinct modes of linguistic subversion that seek to proclaim autonomy by swimming against the tide. Drawing on Michel Foucault's conceptualization of power as diffuse, productive, and circulating through discourse rather than solely sovereign in nature, this study interrogates how individual subjectivity is both constituted and contested through their respective verbal performances. The analysis also engages with Derrida's différance and Butler's performativity to highlight how the act of speaking becomes an unstable assertion of presence, constantly deferred and undone by the structures it opposes. Rand believes in independence of self that makes oneself powerful and rational through the use of language in a post-humanist world. On the contrary, Albee wants to portray the world which is full of illusional independence that frustrates the flourishment of one's true self through use of fragmented language. The hypothesis guiding this study contends that power play and social entities are shaped by language to construct a modern self. Jerry wants to find his modern self through fragmented linguistic subversion while Howard opts for productive language to assert his true self. Their juxtaposition reveals the paradox of linguistic resistance: the subversive act that constructs individuality simultaneously exposes the subject's dependence on the very discourses it seeks to escape. This comparative reading thus situates *The Fountainhead* and The *Zoo Story* within a

Foucauldian–poststructuralist framework, arguing that both texts dramatize the paradoxical construction of the modern self as a linguistic effect of resistance—a self that structuralises itself within, and against, the discursive formations that define it.

Keywords: Modern Self, Language and Power, Foucault, Objectivism, Derrida, Performativity, Alienation, Counter-Discourse; Subject Formation

Paper ID: T2-158
Paper Title: Hydrofeminism in Amitav Ghosh's *The Hungry Tide*: Women, Children, and the Tides of Environmental Justice
Researcher: Tasnim Amin, Assistant Professor, Department of English, Southeast University, Dhaka, Bangladesh

Abstract: Amitav Ghosh's *The Hungry Tide* provides a powerful framework for a hydrofeminist reading as it intricately blends issues of gender, child welfare, and environmental justice within the dynamic ecosystem of the Sundarbans. Drawing upon Astrida Neimanis's concept of hydrofeminism, which interprets water as a connective, life-sustaining, and political force, this study explores how Ghosh portrays the interdependence of women, children, and nature in a world shaped by displacement and ecological fragility. The narrative emphasizes how women's experiences- fluid, resilient, and adaptive, mirror the shifting rhythms of the tides and underscore their deep relational ties to the natural world. Through the characters of Piya, Nilima, and Kusum, Ghosh reveals multiple dimensions of gendered ecological struggle. Piya's scientific engagement with the aquatic environment challenges patriarchal notions of knowledge and authority, while Nilima's social activism demonstrates how women develop long-term welfare systems in response to socio-environmental injustice. Kusum's tragic story, in contrast, exposes the gendered consequences of displacement and state violence. The novel also highlights how the wellbeing of children and marginalized communities is inseparable from the health of their environment, thus linking social survival to ecological balance. Ultimately, this paper argues that The Hungry Tide reimagines environmental justice through a hydrofeminist lens, positioning women not merely as victims but as agents of resilience, care, and ethical transformation. By foregrounding women's and children's lived experiences, Ghosh underscores the need for a gender-sensitive, inclusive approach to sustainability that unites human welfare with environmental preservation.
Keywords: Amitav Ghosh, Child Welfare, Environmental Justice, Gender, Hydrofeminism, The Hungry Tide

Paper ID: T2-160
Paper Title: Rivers Remember: Hydrofeminist Narratives and Erasure in Bengali Climate Fiction
Researchers: Amatul Sabiha, Graduate Student, Department of English, Jahangirnagar University, Bangladesh
Saber Hossain Nishad, Graduate Student, Department of English, Jahangirnagar University, Bangladesh

Abstract: The rivers in Bangladesh are not just geographical locations but living memories of displacement, labor, and gender. However, with the rapid rise of climate change, flooding and erosion across the Bengal delta are threatening the physical and epistemic erasure of these aqueous histories. The paper will examine how hydrofeminist aesthetics have been put to work in modern Bengali climate fiction to render visible the concomitant violence of the ecological crisis and the forms of patriarchy. The study examines gendered experiences of climate displacement, domestic labor mediated by water systems, and women's experiences with hydrological change using two iconic texts: Shaheen Akhtar's *Talaash* (2003) and Selina Hossain's *Hangor Nodi Grenade* (1976). Based on the notion of bodies of water by Astrida Neimanis, the hydrofeminism of Cecilia Ã…sberg (theorizing water as a feminist issue and a metaphor), and postcolonial ecofeminism (Bina Agarwal, Vandana Shiva), I propose that such discourses effect a twofold recuperation: they recover both riverine ecologies and women's environmental knowledges from colonial and patriarchal erasure. Through close reading of the texts in the context of narrative voice, aqueous metaphor, sensory imagery, and temporality, the paper reveals how the texts transform rivers from passive backdrop into witness and co-protagonist. The analysis engages with the politics of narrative form, exploring the ways in which polyvocal structures, cyclical rather than linear timeframes, and haptic imagery reflect the fluid, boundaryless ontology of water. These fictions determine the intimate connection between female bodies and water, thus creating an eco-aesthetics of care that opposes extractive logic and instead focuses on relational, situated forms of knowing. The paper contributes to growing scholarship on South Asian climate fiction, feminist environmental humanities, and how literary form cultivates planetary empathy across gender and ecological difference.

Keywords: Atmospheric Poetics, Ecofeminism, Gender and Water, Hydrofeminism, Riverine Narratives, South Asian Environmental Humanities

Paper ID: T2-161
Paper Title: Hydro-Feminist Poetics in Hawa: An Ecolinguistic Reading of Water, Gender, and Care
Researchers: Halima Akter, Department of English, Green University of Bangladesh
Mehrin Kibria Nadee, Department of English, Green University of Bangladesh
Maisha Maliha, Department of English, Green University of Bangladesh
Natasha Akter Chowdhury, Department of English, Green University of Bangladesh
Hazzaz Al Abtahee, Lecturer & Program Coordinator, Department of English, Green University of Bangladesh

Abstract: Water is not just a resource but also a force that connects all the living beings. Hydro-feminist poetics is the literary-language expression of feminist-water relations, where water as a symbol is used to express gendered struggles, survival and strength. This study explores the hydro-feminist poetics in the Bangladeshi film Hawa (2022) through an ecolinguistic point of view, where the focus is on the intersections of water, gender and care. The role of water in Hawa is not only a background setting but also a powerful symbol for women. The film shows water as both life and danger, shaping how women experience, struggle and survive. The study also focuses on how the sea and the female protagonist are represented together in the film. By analyzing the metaphors, dialogues and visual language of the film, the study with a qualitative approach, aims to examine how gendered narratives are created, connecting to water ecologies. Through this ecolinguistic reading, the research argues that the film uses water as a symbol, breaking rigid boundaries between human and nature, man and woman, and dominance and care. Finally, the study aims to show that hydro-feminist poetics in Hawa shows water as both metaphor and material force, shaping gendered experiences and reimagining possibilities of care in ecological and social relations.
Â **Keywords:** Hydro-Feminist, Ecolinguistics, Hawa, Metaphor Symbolism, Protagonist

Paper ID: T2-162
Paper Title: Silenced Rivers, Silenced Women: Eco-Gendered Violence and Relational Resistance in Leslie Marmon Silko's "Yellow Woman"
Researcher: Tasnim Alam Mukim, Lecturer, Department of English, Northern University Bangladesh, Dhaka, Bangladesh

Abstract: Leslie Marmon Silko's "Yellow Woman" opens with an Indigenous narrator taken from a riverbank by a mysterious man; a scene long read as mythic seduction or ambiguous coercion. This paper argues that the narrative entwines the subjugation of the woman's body with the degradation of the river ecosystem that sustains her people, exposing a shared economy of colonial and patriarchal extraction. Drawing on Bell Hooks's *concept of patriarchal extraction* (1984), Robin Wall Kimmerer's *relational ecology* (2002), and Kimberlé Crenshaw's *intersectional vulnerability* (1991), the analysis situates gendered and ecological violence within the same structure of domination. Through close reading and engagement with Indigenous water ethics, the study shows how Silko fuses corporeal and environmental trauma into a single field of dispossession. Yet the river's cyclical flow and the narrator's eventual return to its bank enact what this paper terms relational resistance; a recovery of kincentric balance in which healing the river becomes inseparable from redressing violence against women. Silko's narrative temporality and silences thus perform a decolonial eco-feminist praxis: storytelling itself restores reciprocity between body, land, and community. By re-reading "Yellow Woman" through Indigenous eco-ethics, the paper reframes Silko's text as an act of planetary care, where the renewal of ecological harmony is contingent upon the liberation of women from extractive regimes.
Keywords: Ecofeminism, Indigenous Sovereignty, Intersectionality, Patriarchal Extraction, Relational Ecology, River Justice

Constellation Session 24: Eco-Aesthetics & Care
Session Chair 24: Dr. Binoy Barman, Professor of English, Daffodil International University (DIU)

Paper ID: T2-166
Paper Title: Watery Bodies, Silenced Voices: The Mermaid and the Limits of Hydrofeminism in Disney's *The Little Mermaid*
Researchers: Rifah Tasmiah Jahan Bushra, Undergraduate Student, Green University of Bangladesh
Israt Jahan, Undergraduate Student, Green University of Bangladesh
Md. Sifat Ahammed, Graduate Student, Green University of Bangladesh

Abstract: This research examines the metaphorical implications in Disney's *The Little Mermaid* (2023) through the Mermaid's character using frameworks of hydrofeminism. While existing studies often intend to celebrate the Mermaid as a symbol of fluid manifestation, versatility, and feminist voice, the film challenges this notion. Ariel, the protagonist of the movie, abandons the ocean, gives up her voice, and seeks to become a part of the human world, which seems to undermine the concept of hydrofeminism instead of glorifying the hydrofeminist values of aquatic belonging and agency. Through the incorporation of Astrida Neimanis' concept of watery embodiment, this study scrutinizes the film's depiction of water, voice, and transformation, and argues that the mermaid is not an uncomplicated hydrofeminist character; it is a contested one. Her narrative arc reveals the conflict between adaptability and absorption, silence and agency, belonging and displacement. Finally, the research showcases how, instead of fully symbolizing hydrofeminism, The Little Mermaid reveals its limitation when situated within the context of cultural narratives shaped by patriarchy, anthropocentricism, and assimilationist desire.
Keywords: Disney, Feminism, Hydrofeminism, Mermaid, The Little Mermaid

Paper ID: T2-168
Paper Title: Fluid Entity and Watery Freedom: A Hydro-Feminist Study of Henrik Ibsen's *The Lady from the Sea*
Researchers: Nikhate Jannat Binte Zinnah, Assistant Professor, Department of English, Varendra University
Sutapa Saha, Assistant Professor, Department of English, Varendra University

Abstract: Henrik Ibsen's *The Lady from the Sea* explores a profound connection between nature and woman through the symbol of the sea. Sea emerges as a metaphorical stance for freedom, identity and emotional reality. This paper will focus on female subjectivity as fluid, relational and ecological through the lenses of hydro-feminism. Hydro-feminism promotes fluidity, transient boundaries and the mutual experience of living in a watery world, considering all bodies and identities connected through waters. The protagonist, Ellida Wangel, is deeply associated with the sea and her fascination towards the sea reflects her inner fluidity and resistance towards patriarchal confinement. Ellida's identity and her adherence to the sea symbolize a feminine consciousness that refuses the containment and fixity and accepts the transformative nature of selfhood and desire. The Sailor personifies the ocean's call for freedom that recalls the conflict between elemental fluidity and human stability. Henrik Ibsen prophesies a hydro-feminist ethic to explore the psychological struggle and eventual empowerment of Ellida that identifies autonomy not as isolation but as having the capacity of flowing within and beyond boundaries. Her final choice to be with Wangle, in spite of having the freedom to choose her past, portrays her self-realization and equilibrium, relates to the natural rhythm of the tides of the sea. Studying the play through a hydrofeminist lens thus reveals Henrik Ibsen's early ecological awareness and his complex portrayal of female agency as a process of becoming-with nature. This play envisions human liberation as a fluid, ecological continuum through the character of Ellida.
Keywords: Feminine Consciousness, Fluidity, Freedom, Patriarchal Confinement, Self-Realization

Paper ID: T2-169
Paper Title: Hydrofeminism and Slow Violence: Healing Waters of Amitav Ghosh's Riverine Worlds
Researchers: Md. Nayem Chowdhury, Student (MA) English Discipline, Khulna University
Dr. Md. Sazzad Hossain Zahid, Associate Professor, Islamic University,
Bangladesh
Farhana Irin Moni, B.A. Student, Islamic University, Bangladesh
Mounata Rahman, B.A. Student, Islamic University, Bangladesh

Abstract: As the climate crisis intensifies, the riverine deltas of South Asia testify to the shared suffering of human

life and its ecology. Amitav Ghosh's *The Hungry Tide* (2004) and *Gun Island* (2019) depict this interlinked misery, mapping the rising tides, evictions, and destruction of ecological balance, illustrating the deferred and accumulative forms of slow violence that threaten both human and nonhuman lives. Yet amid these turbulent waters, Ghosh imagines the possibility of renewal through the fluid ethics of hydrofeminism's emphasis on relationality, care, and fluid interdependence narratives of extractive modernity. Piyali Roy's journey through the Sundarbans in The Hungry Tide becomes a journey of compassion and coexistence through hydrofeminism, with the river reflecting the fragile nature of human belonging. Gun Island's watery passageways, connecting Bengal, Venice, and the legend of Manasa Devi, transform climatic migration into a transoceanic interconnection of spiritual and ecological recovery. This paper asserts that Ghosh's water is both a testimony and a healer, a living archive of colonial and ecological trauma that suggests planetary repair in the face of enduring slow violence. Hydrofeminism has the potential to become a critical paradigm and an ethical appeal: that the recovery of the river and that of human life are inseparable and co-constitutive acts.

Keywords: Amitav Ghosh, Postcolonial Ecocriticism, Slow Violence, Hydrofeminism, Riverine Ecology, Eco-Resilience

Paper ID: T2-170
Paper Title: Hydrofeminism and Fluid Subjectivities in Amitav Ghosh's *The Hungry Tide*
Researchers: Hazzaz Al Abtahee, Lecturer & Program Coordinator, Department of English, Green University of Bangladesh
Nuzhat Fatima, Lecturer, Department of English, Bangladesh University of Professionals
Hakima Akter Rupa, Lecturer, Department of English, American International University, Bangladesh

Abstract: Amitav Ghosh's *The Hungry Tide* (2004) shows the Sundarbans as a living presence and as a place of gendered negotiation. Through the connected stories of Piya, a marine biologist who studies river dolphins, and Fokir, a local fisherman, the novel treats water as an active partner that shapes feeling, action, and knowledge. This paper reads the text through hydrofeminism, a view that sees bodies, environments, and power as connected through water, to explore how femininity, ecology, and fluid life meet in the narrative. Piya's scientific training grows alongside an attentive regard for tidal rhythms and for local skill, which softens firm lines between human and more than human life and between Western science and indigenous knowledge. Recurring images of tides, floods, and estuaries show that identity is not fixed and control is uncertain, echoing feminist concerns with embodiment, care, and resistance. Placed within hydrofeminist thought, the study argues that the novel presents water as a feminist medium that loosens the divides of nature and culture, male and female along with self and other. The Hungry Tide invites readers to imagine survival and kinship as fluid, shared, and ecological practices.

Keywords: Amitav Ghosh, The Hungry Tide, Hydrofeminism, Fluid Subjectivities, Ecology, Feminism, Embodiment, Indigenous Knowledge, Water, Environmental Humanities

Paper ID: T2-172
Paper Title: Bodies of Water: A Hydro-Feminist Reading of *Moana* and *Titas Ekti Nodir Naam*
Researcher: Mir Jarin Tasnim, Lecturer, Department of English, Manarat International University, Bangladesh

Abstract: In many literature reviews, the Disney movie *Moana* (2016) and Bangladeshi movie *Titas Ekti Nodir Naam* (1973) have been widely investigated through the lenses of eco-logical, post-colonial and ecofeminist studies; it overlooks the fluid and transformative potentiality of water to transcend from the body of nature to the body of humans, which includes both the bodies of men and women. Whereas the previous studies on Moana bring out the parallel relation between the protagonist Moana, and nature, this study focuses on Moana's connection with water. Similarly, in this research the live of Malo community in *Titas Ekti Nodir Naam* is analyzed with regards to the Malo community's connection to the river Titas- where it is been observed how water as an active agent exchanges its energy with the inhabitants. This study shows the potency of humans and non-humans to become active agent of nature that influences and guides each other. Additionally, this paper argues how Moana and her tribe, and the Malo community stand as bodies of water—both metaphorically and materially. The study uses Astrida Neimanis' concept of 'hydro feminism' as a tool. It uses the discourse analysis method, and the mood of this research is "gap filling". Incorporating evidences from a selection of movies, books, and journals, this study demonstrates that the selected movies are not only about nature's reaction towards different types of scientific revolution, but also about water's interdependence with humans and more-than-humans. This study intervenes the

ecofeminist, ecological, and gender studies of *Moana* and *Titas Ekti Nodir Naam* with a hydro feminist rereading. Additionally, it creates a scope for post-humanist, new-materialist researchers to broaden their canon of thinking by incorporating water's agency in creating interrelation between humans, non-humans, and nature.
Keywords: Affect, Care, Eco-Feminism, Gender, New Materialism, Posthumanism

Constellation Session 25: Eco-Aesthetics & Care
Session Chair 25: Dr. Farzana Nasrin, Associate Professor, Department of English, Jashore University of Science and Technology (JUST), Jashore, Bangladesh

Paper ID: T2-174
Paper Title: Realm of Ruin: Dread, Decay and Erie Ecology in Rabindranath Tagore's "Dead or Alive"
Researcher: Nayer Sultana, Adjunct Lecturer, Department of English & Modern Language, North South University

Abstract: Rabindranath Tagore's "Dead or Alive" ("Jibito otoba Mrito" 1892) conjures a source of horror that oozes out from the soil of Bengal's Ranihat and transforms the entire story into a source of suffocating ecological terror. This paper presents a twofold theoretical analysis of "Dead or Alive," arguing that its profound horror is generated through the interplay of ekphrastic description and ecogothic agency to produce a sustained affective dread. Tagore's vividly pictorial language, his meticulous almost painterly descriptions of a "lifeless" river, a decaying mansion, and the protagonist Kadambini's liminal body serves to visually trap the reader in a state of posthumanization. The ekphrastic detail does not merely describe a setting; it actively constructs the story's oppressive atmosphere. The river is framed as a digestive entity that claims Kadambini, while the infested mansion operates as a character that physically manifests her social and ontological erasure. Together, these strategies generate a profound, somatic and psychological horror rooted in the terrifying indifference of both the natural world and a society that refuses to recognize a woman who exists outside the binaries of life and death. Through a close reading of the text, this paper considers Tagore's story as a seminal work of environmental gothic. Although the tale is often read for its supernatural elements, I shall argue that its most profound terror is ecogothic, arising from the terrifying indifference of both the natural world and a society that refuses to recognize a woman who exists outside the conceived reality.
Keywords: Bengali Gothic, Ekphrasis, Environmental Horror, Posthuman, Rabindranath Tagore

Paper ID: T2-176
Paper Title: Pantheism as the Panacea to the Anthropocene Eco-Gothic in Milton and Shakespeare
Researcher: Syed Mahmudur Rahman, Senior Lecturer, East West University, Bangladesh

Abstract: The ecological dread is a part of humans' lived experiences. The depiction of dread in literature connects life in various ways — in acknowledging fear and empathizing with the frightened, growing awareness and assuaging trepidations, thrilling and evoking excitement, and even terrifying and traumatizing individuals. However, people at present, especially in the AGI-dominated and tech-driven time, often consider literature quixotic, as literature may not feed their expectations for raw and/or immediate solutions. Literature, mirroring life itself, presents a substantial counter discourse as it depicts the Anthropocene eco-gothic as well as the panacea to eco-anxieties. This discussion hermeneutically reads selected excerpts from Milton's Paradise Lost and Shakespeare's "Sonnet 18" as manifestations of the Anthropocene eco-gothic and employs pantheism as the panacea to attenuate anxieties and curb climate catastrophes. To elaborate on pantheism, the discussion brings a hermeneutic reading of a Qur'anic verse that says, "He (Allaah) is with you wherever you are; and He sees whatever you do" (Soorah Al Hadeed, Aayat 4), and a flip-syntax reading of William Wordsworth's "bliss of solitude."
Keywords: AGI, Bliss, Dread, Hermeneutic, Nature, God

Paper ID: T2-183
Paper Title: Monsters of Mosquito Nets: An Eco-Gothic Depiction of *Moshari* (2022)
Researcher: Maliha Islam, Lecturer, Southeast University, Bangladesh

Abstract: Nuhash Humayun's short film *Moshari* (2022) follows two sisters surviving in a dystopian Dhaka, where

monsters emerge after sunset. The only protection from the monsters is mosquito net/*moshari*, something that is ingrained with cultural narratives of every household of Bangladesh. The film transforms a familiar childhood fear of mosquitos into a monstrous threat. Beneath its horror surface, the film stages nostalgia, while hinting at a broader collapse of civilization triggered by ecological disaster, in which mosquitos can be monsters. Building on Smith & *Hughes* (2013), *Estok* (2009), and *Fitzpatrick* (2023), the study will analyze that the film deploys gothic atmosphere to dramatize affective dread, the lingering unease produced by ecological collapse and social abandonment. *Moshari* (2022) deepens this discourse by embedding the apocalyptic ecological dread within us from a fantastical South Asian cultural text's perspective, where the *moshari* takes root into the construction of horror. The research will employ a qualitative method, using theoretical lens of Eco-gothic to interpret the film, and establish *Moshari* (2022) as a Bangladeshi narrative inclusion into Eco-gothic.

Keywords: Moshari, Eco-Gothic, Horror, Dystopian, Monster, Bangladeshi

Paper ID: T2-184
Paper Title: Supernatural Beings, and Fragile Ecosystems in Hayao Miyazaki's Animated Films: Exploring the Aesthetics of Ecological Awareness
Researchers: Arafat Shahriar, Lecturer, Green University of Bangladesh
Shahjalal Siddique Sharif, Lecturer, Hamdard University of Bangladesh

Abstract: This study explores how ecological anxieties are expressed through elements of dread, ruin, and the uncanny in Studio Ghibli's "Princess Mononoke" (1997) and "Nausicaä of the Valley of the Wind" (1984). Using a qualitative research approach within the framework of ecocriticism, the paper examines how these films represent environmental crisis not only through visible destruction but also through atmospheres of fear and unease. In 'Princess Mononoke', the presence of cursed bodies, decaying forests, and restless deities mirrors the violence of industrial expansion and the deep tensions between human ambition and natural equilibrium. In another film, "Nausicaä of the Valley of the Wind", the toxic jungle, the ruins of past civilizations, and the uncanny presence of giant insects bring to the fore the unabating impact of ecological collapse and humanity's flimsy relationship with its environment. Through a close analysis of narrative and imagery, this study argues that both films transform environmental destruction into experiences that feel evocative, atmospheric, and emotionally immediate. By drawing on affective responses such as fear, awe, and uncertainty, these works encourage a more profound awareness of ecological vulnerability and responsibility. The findings suggest that animation can use the language of dread and the supernatural to make ecological issues not only visible but also deeply felt.

Keywords: Eco-Gothic, Ecocriticism, Environmental Crisis, Haunted Landscapes, Uncanny Nature

Paper ID: T2-189
B Eco-gothic Landscapes, the Resistance of Dread, and Colonial Anxiety in Picnic at Hanging Rock
Researcher: Maria Mollah, Lecturer, Department of English, East West University, Bangladesh

Abstract: Eco-gothic aesthetics in literature foreground how the natural world can be a source of both beauty and fear. They also depict how natural landscapes can react against human control. In an eco-gothic framework, unfamiliar or foreign landscapes are not only passive settings but also active and unpredictable agents that undermine human mastery. While a lot of the existing scholarship on the eco-gothic tends to focus on atmospheric elements, climate change, and mystery, there is a lack of focus on how eco-gothic settings generate affective dread as a means of resistance to colonial/patriarchal intrusion. The novel *Picnic at Hanging Rock* (1967) by Joan Lindsay provides a compelling space to examine this intersection of eco-gothic dread and colonial anxieties. Set in Australia in 1900, the novel revolves around the disappearance of three schoolgirls and a teacher during a boarding school's fateful picnic at Hanging Rock. There is a sharp contrast between the rugged Australian landscape, including the eerily beautiful, ancient Hanging Rock, and the Victorian boarding school, as well as the rigid English lifestyle of the colonising Englishmen. A postcolonial eco-gothic textual analysis reveals that the text stages nature as an unknowable, uncanny force, unsettling institutional authority and resisting both colonial and patriarchal power. The paper argues that through its eco-gothic landscapes, Picnic at Hanging Rock evokes affective dread that destabilises colonial and patriarchal authority, revealing the limits of human mastery over Aboriginal land and female lives. This dread, created by the atmosphere and the missing women, challenges conventional narratives of order and control embodied by colonial and patriarchal institutions. By examining the interaction between landscape, affective

experience, and institutional authority, the paper extends eco-gothic discourse by portraying how affective dread within eco-gothic narratives can operate as colonial resistance.
Keywords: Affect Theory, Agency of Landscape, Australian Gothic, Joan Lindsay, Patriarchy, Postcolonialism

Constellation Session 26: Eco-Aesthetics & Care
Session Chair 26: Mohammad Mozammel Haque, Associate Professor, Department of English, Northern University Bangladesh (NUB)

Paper ID: T2-190
Paper Title: Eco-Gothic and Affective Dread of The Empirical World: Live-Stream Genocide of Palestinians and The Digital Genocide of World's Conscience through the Lens of Sliman Mansour's Artwork, "*Perseverance and Hope*"
Researcher: Mumu Akter, Independent Researcher

Abstract: Humanely outside the borders of Palestine, for the greater good, the world is trying to spread the dread of the live-stream genocide by reacting with a 'red heart' to the "sensitive content (this video may contain graphic and violent content)," yet this is psychologically normalizing the destruction of humanity within the human, which is inadmissible. This paper aims to uncover the affective dread of the world that is leading towards the other side, fairness, of Eco-Gothic nature. Drawing on the critical lens of Eco-Gothic theory and 'affective dread', I analyze the digital genocide of human conscience alongside the artwork of hope and resistance to explore the binary of 'Anthropocene.' My analysis suggests that the 'Gothic troops' of the Eco-Gothic world can turn into an army of 'justice' and 'fairness' in the 'empirical world', demonstrating how 'affective dread' turns into 'affective hope.' This study contributes to the critical analysis of Eco-Gothic themes in art and the 'affective dread' of the 'border-less mass' through real world experiences comparing it with theological reference by unveiling how aesthetics of destruction (footage of live genocide) and resistance, (Sliman Mansour's artwork "*Perseverance and Hope*)" can open scopes for 'justice'.
Keywards: Anthropocene, Border-Less Mass, Fairness, Justice, Sensitive Content

Paper ID: T2-197
Paper Title: Protesting Cultural Violence and Demanding Individual Independence: An Eco Gothic Reading of The Vegetarian
Researcher: Fahmida Hoque Meem, Senior Lecturer, Northern University Bangladesh
Nafisa Nahrin Afra, Lecturer, Department of English, Northern University Bangladesh

Abstract: Ecocriticism has expanded the boundary of criticism along with Gothic studies to explore literature from a unique point of view. The Vegetarian by Han Kang is studied here to justify the struggle and the journey to move forward in the pursuit of freedom from domination and control. The representation of annihilation of the non-human is woven through dreadful picturization that creates gothic feelings of horror, dread, and estrangement in the readers. Different dimensions of oppression are resisted through Yeong-hye's obstinacy to remain a vegetarian despite immense social, cultural, and familial pressure. Her grotesque nightmares and the uncanny desire to become a plant explicitly spread disgust and alienation in her surroundings, producing the unsettling atmosphere of the eco-gothic. Her father's endeavor to feed her meat forcefully is a clear portrayal of the active force of masculine dominance over women's body and soul, fostering cultural violence to control both women and the non-human. In this sense, the novel portrays violence not only against women but also against nature, as both are denied autonomy. To save her soul and assert control over her body, the protagonist starts to believe herself a plant and behaves accordingly. This transformation appears uncanny and unnatural to others but symbolizes a radical act of independence and protest against oppressive systems. Freud's concept of the "return of the repressed" and Myers' conception of the polypsychic soul are useful to understand the protagonist's strange desire to become a plant and escape human existence. This study will therefore aim at exploring the struggle of both women and nature to get rid of societal pressure, adopting uncanny behavior and resistance. By reading The Vegetarian from the eco-gothic perspective, it highlights how literature reflects the intersections of cultural violence, ecological destruction, gendered oppression, and the demand for individual independence.
Keywords: Cultural Violence, Eco-gothic, Gendered Oppression, Patriarchy, Polypsychic Soul, Psychoanalysis,

Resistance

Paper ID: T2-199
Paper Title: Re-envisioning the Romantic Era through Eco-Gothicism and Eco-Altruism
Researchers: Sutapa Saha, Assistant Professor, Department of English, Varendra University, Rajshahi, Bangladesh
Nikhate Jannat Binte Zinnah, Assistant Professor, Department of English, Varendra University, Rajshahi, Bangladesh

Abstract: This paper attempts to explore the Romantic Era through the holistic structure of eco-gothicism and eco-altruism, using Samuel Taylor Coleridge's The Rime of the Ancient Mariner and William Wordsworth's *The Prelude* as primary texts that state the emerging ecological sensibilities. Despite their shared appreciation of nature, the two poets in defining the relationship between nature and mankind take distinct emotional and philosophical stances. Coleridge's Mariner depicts ecological sin and punishment through a Gothic lens, transfiguring nature into a moral and responsive force. The killing of the albatross manifests a violation of an ecological balance where it causes environmental destruction that this paper considers an eco-gothic element. Coleridge manifests a dark and gloomy moral ecosystem through the Mariner's despair and penitence, wherein isolation, guilt, and salvation symbolize humanity's precarious relationship with the natural world. On the other hand, Wordsworth's *The Prelude* portrays a situation of eco-altruism, where it is observed that harmony with nature assists moral development and creative and spiritual awakening. According to Wordsworth, nature is an efficient teacher that shapes a poet's emotional and spiritual entity. His self-reflective representation portrays an inextricable connection between the well-being of the environment and mankind. A complementary vision of ecological awareness is reflected in both the poets' works: one through awe, dread and fear, the other through affection, warmth and reverence. By inspecting Coleridge's and Wordsworth's works through these perspectives, this paper places the argument that Romanticism predicts contemporary ecological discourse, combining aesthetics with environmental ethics. Thus, reevaluating the Romantic Age from the viewpoint of eco-gothicism and eco-altruism will generate environmental awareness even in the modern time.
Keywords: Ecological Awareness, Ecological Discourse, Gothic Lens, Romanticism, Spiritual Awakening

Paper ID: T2-200
Paper Title: The Eco-Gothic Mangrove: Fear, Memory and Human-Nature Encounters in Ghosh's Coastal Narratives
Researchers: Suraiya Afrin, Lecturer, Department of English, Southeast University, Dhaka, Bangladesh
Hakima Akter Rupa, Lecturer, Department of English, American International University-Bangladesh, Dhaka, Bangladesh

Abstract: This research introduces the phrase "eco-gothic mangrove" to characterize a novel aesthetic and emotional approach arising in postcolonial coastal literature. Examining Amitav Ghosh's The Hungry Tide (2004) and Gun Island (2019), it contends that the Sundarbans is depicted as an eerie ecological dominion where colonial brutality, climate fears, and vulnerable human–nonhuman connections intertwine. In The Hungry Tide, the mangrove consistently defies human domination: storms submerge whole communities, villagers fear tiger assaults, and the river unexpectedly takes human lives. In Gun Island, the Sundarbans connects to worldwide ecological instability, where increasing sea levels, migration paths, and age-old legends; like the story of the doomed trader; resurface to challenge contemporary reason. Ghosh's sensory descriptions amplify this haunting through the slurping of mud, the heavy silence preceding a cyclone, or the wails reverberating through tidal creeks. These instances provoke a deep fear that surpasses rational understanding of climate change, in line with affect theory's emphasis on bodily, pre-rational experience. Consequently, the mangrove functions as a postcolonial scar and an emotional sensorium, compelling readers to experience the instability of ecological existence while questioning human belonging in a fragile world. By portraying the mangrove as both safeguarding and threatening, familiar and eerie, Ghosh converts ecological awareness into artistic feeling. His coastal narratives illustrate how literature expresses environmental crises not just through depiction but also through the disturbing impact of lived affect.
Keywords: Environmental Haunting, Environmental Memory, Ethical Imagination, Sensory Ecology, Sound-Based Literary Analysis

Paper ID: T2-202
Paper Title: Eco-feminist Study of Anita Desai's *Fire on the Mountain*
Researchers: Maisha Maliha, Student, Department of English, Green University of Bangladesh
Mehrin Kibria Nadee, Student, Department of English, Green University of Bangladesh
Halima Akter, Student, Department of English, Green University of Bangladesh
Imran Hossain Sayel, Student, Department of English, Green University of Bangladesh
Dr. Elham Hossain, Director, GCIA, and Associate Professor, Dept. of English, Green University of Bangladesh

Abstract: This paper offers an ecofeminist perception of Anita Desai's *Fire on the Mountain*, emphasizing that the systematic exploitation of the natural environment is deeply connected to the parallel oppression of women under a patriarchal structure. Focusing on eco-feminism and third world feminism theory this paper is subjected to domination, silencing and exploitation within a system that considers women as objects and privileges control and hierarchy. It also reveals how patriarchal and capitalistic systems disrespect both women and nature through Desai's novel's characters and setting. As its primary methodology, this study employs textual analysis, focusing on imagery, symbols and character relationships. Using rich natural imagery and psychological observation, Desai shows the Mountain landscape as an active presence reflecting Nanda Kaul's inner transformation instead of just as a backdrop. Her great-granddaughter Raka's activities show a generational contrast and an invisible boundary between isolation and engagement. Her wildness shows a form of pre-patriarchal freedom that Nanda Kaul can observe but never fully reclaim. The use of natural things works like a metaphor for resilience and renewal that is shaped by women and nature. This analysis portrays how the novel's central symbols (Mountain, climactic forest fire) work as a metaphor to show the suppression and catastrophic rebellion of both women and nature. It also argued that liberation and harmony can only be achieved through mutual respect instead of domination. In an ecofeminist lens, this study shows that true freedom can only exist when both nature and women are permitted to grow.
Keywords: Patriarchal, Nature and Gender, Feminine Resistance Third World Feminism

Constellation Session 27: Eco-Aesthetics & Care
Session Chair 27: Md. Habibullah, Associate Professor, Department of English Presidency University

Paper ID: T2-203
Paper Title: The Land Remembers: The Moors as a Haunted Ecosystem in *Wuthering Heights*
Researcher: Suriaya Akter Smrity, Undergraduate, Green University of Bangladesh

Abstract: This research considers Emily Brontë's *Wuthering Heights* through a new perspective known as the EcoGothic. This is a reading style that analyzes how tropes in horror fiction - such as ghosts, horror, and out-of-control environments - are employed to symbolize our fear of nature and our contact with it. Keeping this in mind, this paper contends that the Yorkshire moors of the novel are more than a backdrop for the turbulent lives of characters. It proposes that the moors themselves constitute an animate and haunted landscape. This living landscape mirrors the humanity-the passion, cruelty, and violence of the characters. The novel shows us that the earth itself, its stones, its earth, its climate, is a living thing with an incredibly long, long memory. While *Wuthering Heights*, the house, is haunted by ghosts of individuals such as Catherine, the earth is haunted by an immensely deeper, older history that existed before the Earnshaws or Lintons and will continue to live after they have moved on. Thus, the true horror of the novel is not ghosts but the persistent and unstoppable demise of the houses in front of naked, uncomprehending wrath of nature. On this reading, *Wuthering Heights* is an epic tale of how human achievement inevitably collapses in front of the abiding, in-forgotten power of nature.
Keywords: *Wuthering Heights*, EcoGothic, Haunted Ecosystem, Yorkshire Moors, Non-Human Agency, Geological Memory, Gothic Decay

Paper ID: T2-206
Paper Title: Blue Humanities: An Eco-critical Trajectory in Anita Deshai's *The Village by the Sea*
Researchers: Dr. Farzana Nasrin, Chairman and Associate Professor, Department of English, Jashore University of

Science and Technology, Bangladesh
Dr. Elham Hossain, Director, GCIA, and Associate Professor, Dept. of English, Green University of Bangladesh

Abstract: This study analyzes Anita Desai's *The Village by the Sea* from blue humanities and eco-critical perspectives. Desai explores a stark vision of a world grappling with the devastating consequences of climate change. This paper examines the relevant discourse of the blue imperialist impact upon the marginalized people of the coastal areas through the theoretical framework of biopiracy and bio-colonialism. It uses the content analysis method to delineate how environmental degradation and planetary instability may jeopardize life on earth in the future. This research assumes eco-critical approach which criticizes industrialization as a state-endorsed ideology that threatens ecological equilibrium as dominance over coastal knowledge and narratives. The findings of the study suggest that environmental degradation, absence of climate consciousness, violation of environmental ethics, and the failures of environmental policies are the key reasons for the ecological apocalypse and derangement. However, this apocalypse has had immense economic and environmental impacts on the future coastal generation. Taking all these issues in consideration, this qualitative research further explores Desai's vision on how governmental plans for industrial development in the fictional as well as metaphorically representative coastal village of Thul disrupt both the environment and the socio-economic fabrics of the community.
Keywords: Blue Humanities, Eco-critical Trajectory, Marginalization, Bio-colonialism, Ecological Equilibrium

Paper ID: T2-213
Paper Title: Sound, Silence, and Storytelling in Ghibli Films
Researchers: Md. Sadman Shovik, Assistant Teacher, Jashore University of Science and Technology School and College, Jashore-7408, Bangladesh
Tabassum Islam Nabanee, Lecturer, Department of English, Jashore University of Science and Technology, Jashore-7408, Bangladesh

Abstract: Studio Ghibli films have gained widespread popularity for their hand-drawn artistry, heartfelt stories with memorable characters, universal themes, timeless appeal, and iconic soundtracks. This paper examines the relationship between cinematic sound and silence, as well as their role in propelling storytelling and characterization in three selected films of Hayao Miyazaki: *Nausicaa of the Valley of the Wind*, *Princess Mononoke*, and Ponyo. In these films, composer Joe Hisaishi synthesizes evocative soundscapes with deliberate moments of silence in order to create immersive and ecologically conscious worlds. Through the employment of ambient sounds and silences to evoke the tension between nature and industrialization, *Nausicaa of the Valley of the Wind* aligns the protagonist's journey with the environment's disrupted balance. Furthermore, the haunting melodies and the unsettling sounds of industrial machinery contrast with the serene and natural soundscapes of havens, symbolizing the ecological crises. *Princess Mononoke* pairs chaotic sounds of battle with the stillness of nature to intensify the film's portrayal of the violence and ethical dilemmas surrounding the conflict between humans and nature over environmental destruction. Meanwhile, Ponyo uses a chaotic aquatic symphony and quietude to reflect the innocence and the transformation of its protagonist while revealing the repercussions of human actions on the natural world. This thorough qualitative analysis of these movies unveils that the auditory landscape of Ghibli films is not merely a tool for atmospheric effect, but an indispensable element to intensify the emotional resonance of the story. Through detailed analysis of key scenes, the paper concludes that Ghibli films juxtapose sound and silence to externalize the internal character states, define ecological and moral spaces, proving that Studio Ghibli's storytelling mastery is as much an auditory experience as a visual one.
B Audiographic Realism, Cinematic Sound, Ecoacoustics, Environmental Trauma,
Non-Verbal Storytelling

Paper ID: T2-222
Paper Title: *Playing for the World: Scheming Critical Eco-Story Ecospheres for Ecological Rendezvous* and *Ethical Imagination in Games*
Researcher: Sayeda Maliha Jannat, Student, Department of English, Green University of Bangladesh

Abstract: *Playing for the World: Scheming Critical Eco-Story Ecospheres for Ecological Rendezvous* and *Ethical Imagination in Games* examines how video games can act as self-motivated "eco-story ecospheres" narrative-rich

atmospheres where ecological systems, moral predicaments, and multispecies tangles are both replicated and questioned. Based on Alenda Y. Chang's statement that "games are already ecological in their dependence on systems thinking and emergent complexity" (Playing Nature, 2019, p. 24), this study explores how games mediate environmental narratives and foster ecological literacy through procedural design. This analysis is grounded in three critical theoretical frames: Ian Bogost's concept of "play as a mode of attunement to the world" (*Play Anything*, 2016), Jane McGonigal's encouragement for games as tools of social transformation (*Reality Is Broken*, 2011), and Mary Flanagan's framework of critical play as a means of cultural confrontation (*Critical Play*, 2009). Together, these standpoints illuminate how eco-conscious games not only replicate but also attack leading philosophies of anthropocentrism, extractives, and techno-positivism. Games such as *Eco* (2018), *Everything* (2017), and *Fate of the World* (2011) are analyzed as "ecological rendezvous points," where players encounter nonhuman standpoints and ethical challenges that spread beyond entertainment. By synthesizing ecological humanities with game studies, this research claims for video games as effective sites of ethical thoughts where players are requested to reconfigure their relations with ecological systems, and to practice alternative, more maintainable manners of co-existence. Ultimately, this work proposes a method for scheming and analyzing games that forefront ecological interconnectedness, system reaction, and narrative accountability in the face of earthly crisis.

Keywords: Eco-Story Ecospheres, Game-Based Learning, Techno Positivism, Anthropocentrism, Ecological Literacy

Paper ID: T2-225
Paper Title: Cultivating Screens, Not Soil: An Analysis of Hay Day, a Mobile Game as a Form of Environmental Detachment
Researcher: Israt Jahan, student, Green University of Bangladesh

Abstract: This study examines the concept of digital eco-storyworlds through a mobile farming game called *Hay Day* and explores how virtual simulations of agriculture can affect human engagement with the environment. In *Hay Day*, players cultivate and manage crops and go through an entire process from farming to selling goods. The players interact with digital ecosystems and create a functional and gamified ecological labor. While the game fosters virtual enjoyment and imaginative engagement, at the same time, it distances users from actual agricultural practices and real-world environmental experience and transforms ecological knowledge into passive and leisurely interaction. This research highlights how digital gaming simulations as Hay Day, can reshape perceptions of agriculture by reducing awareness of environmental realities and separating humans from lived ecological experience to a mere digital amusement.

Keywords: Digital Eco-Storyworlds, Gamified Ecology, Environmental Experience, Agriculture

Constellation Session 28: Eco-Aesthetics & Care
Session Chair 28: Shammi Akter, Associate Professor and Chairman, Department of English, Leading University (LU), Sylhet, Bangladesh

Paper ID: T2-226
Paper Title: Calamities, Care and Climate-Emotions: Re-imagining Planetary Wellbeing in Giasuddin Selim's film *Kajolrekha* (2024)
Researcher: Jarin Tasneem Shoilee, Lecturer, Department of English, Jahangirnagar University, Dhaka, Bangladesh

Abstract: This paper explores the filmic representation of planetary wellbeing in Bengali musical romance film *Kajolrekha* (2024), directed by Gisasuddin Selim. The movie reinterprets the narrative of "'Kajol Rekha" – a story rooted in the folklore of Mymensingh Geetika (also compiled and edited in English by Dineschandra Sen). Revolving around the love story of Kajol Rekha (portrayed by Sadia Ayman and Mandira Chakraborty respectively as the young and adult versions) and "Such Kumar"/ সুচ কুমার (portrayed by Sariful Razz), the movie also juxtaposes human and nonhuman concerns of planetary wellbeing – that is, "a way that links well-being across levels of biological hierarchies, from organisms (including humans) and populations and lineages to ecosystems—these all can be considered as systems—and to Earth system and ecosystem processes." (Kortetmäki et al., 2021). In the movie, a wealthy merchant from the East, Sadhu Dhwaneshwer (Iresh Zaker), turns into a

bankrupt because of his gambling and consequently fails to find a suitable groom for his beautiful daughter, Kajol Rekha. One day, a mysterious saint gives Dhwaneshwer a ring and a magical talking bird "Sukh Pakhi"/ সুখপাখি. The sacred bird reveals that Kajol Rekha has already been married to a sleeping Prince – and she must be exiled into the desolated forest to find her groom. During her exile period and onwards, Kajol Rekha attends multiple tests of psychological resilience in the face of natural calamities and other evil forces before she finally unites with her "Raja"/ King. *Kajolrekha* not only cinematizes the familiar storyline of Bengali fairy tale; it also shows a cosmic interconnection between human emotions and environmental transformations. Climate emotion, frequently mentioned as eco-emotions, refers to the "affective phenomena that accompany specific climate-change related perceptions" (Marczak et al. 2023). The paper argues that the emotional impact of the film is largely dependent on nature's unpredictable whims (i.e. weather changes) that contribute to the behavioral sides, decision-making process and even the (in)voluntary psychosomatic responses of the characters. Furthermore, the paper also seeks to address a non-anthropocentric perspective towards human emotions and alternatively offers a symbiotic relationship between nature and human.

Keywords: Bengali Film, Bengali Folktales, Eco-emotions, Eco-Storyworlds, Planetary Concerns, Wellbeing Studies

Paper ID: T2-234
Paper Title: Eco-Aesthetic Performances in Anime: Environmental Representation through Animation
Researchers: K. M. Fahim-Uz-Zaman Student, Green University of Bangladesh
Nurejannt Taiba Student, Green University of Bangladesh

Abstract: The paper examines the usage of visual art to depict environmental themes and nature in anime films and draws upon the eco-aesthetic concept presented through the prism of Japanese animation. The work is connected to the study of the ecological concerns presented by the artists through the visual culture of anime, the use of the visual artistic techniques and the usage of the environment as well as the relationships of the characters with nature. Through looking at the junction between aesthetics and environmental narration, the paper brings out some understanding on how the relationships between humans and nature, environmental degradation, sustainability, and harmony of humans with their natural environment are represented and manifested in visual forms. The research approach will involve a theoretical critique of major anime movies, or more specifically, the visual representation/style, composition and settings of the movies. Observable literature on the subject matter is mainly tied to works of the well-known anime studios and anime (such as Studio Ghibli, *Princess Mononoke, My Neighbour Totoro, Nausicaa of the Valley of the Wind*) as they feature specific artistic features used to depict nature as dynamic and expressive. Through a close analysis of the application of colour, animations and representations of visual metaphors, this paper will find how anime can interest the viewer in the eco-aesthetic experiences that transcend the ordinary in telling the story. The paper also summarises scholarly literature that has been so far assigned on the topic of eco-aesthetics and environmental art. The findings of the paper illustrates that an art form like anime is one of the effective means of environmental discourse which appeals to the younger generation.

Keywords: Eco-Conscious Art, Environmental Aesthetics, Symbolism in Anime, Visual Storytelling

Paper ID: T2-236
Paper Title: Bhatiali as Eco-Aesthetics: A Qualitative Study of Art, Resonance and Climate Change of Bangladeshi Folk Performance
Researchers: Bintia Satu, Student, Department of English, Green University of Bangladesh, Bangladesh
Mutahhara Abedin Naba, Student, Department of English, Green University of Bangladesh, Bangladesh
Mohammad Golam Mohiuddin, Assistant Professor, Department of English, Green University of Bangladesh & PhD Fellow, Centre for Modern Languages, Universiti Malaysia Pahang al-Sultan Abdullah, Malaysia
Dr. Zuraina Binti Ali, Dean, Centre for Modern Languages and Associate Professor, English, Universiti Malaysia Pahang al-Sultan Abdullah, Malaysia

Abstract: Bhatiali, the river songs of Bangladesh, historically carries deep cultural resonance. In the present context, Bhatiali stands as a strong medium for climate protest and articulation of the destruction of rivers through songs, gestures, and folk performances. Bhatiali embodies an eco-aesthetic practice and offers a natural mode of resistance where artistic expression confronts the ecological crisis of riverine landscapes through voicing issues of

erosion, floods, salinity intrusion, and displacement. This study aims to examine the lyrical motifs and aesthetic strategies of the Bhatiali song as a function of climate protest art. To conduct this study, a qualitative method has been applied through thematic analysis of selected songs and semi-structured interviews with singers and community listeners. The study investigates how ecological loss is devised as both personal grief and communal resistance. Findings reveal that metaphors of drowning, drifting, and broken homes transform individual anguish into a collective expression against environmental degradation. Furthermore, both cultural heritage and artistic evidence of ecological injustice are perceived by listeners through these songs. The study highlights how folk aesthetics can function as environmental protest, art, and climate politics through the demonstrations of Bhatiali songs as eco-performance and activism. Additionally, climate change is articulated through beauty, lament, and songs, where Bhatiali demonstrates the potential of marginalized traditions as an act of aesthetic activism.Despite constraints in sample size and resources, this study shows that Bhatiali is a potent advocate for climate protest through aesthetic activism, promoting preservation and recognition of folk traditions to strengthen social resilience.
Keywords: Artistic Expression, Bhatiali Songs, Climate Protest, Ecological, Folk Traditions, Rivers

Paper ID: T2-237
Paper Title: Challenging Patriarchy and Anthropocentrism: An Ecofeminist Study of UNICEF's Cartoon Meena
Researcher: Piklu Kumar Paul, Student of M.A. in English Literature and Cultural Studies, Department of English, Gopalganj Science and Technology University, Gopalganj, Bangladesh

Abstract: Meena stories have been revived as a part of the Meena Communicative Initiative (MCI), an entertainment-education endeavour by UNICEF, launched in 1998 in South Asia. Since then, MCI's various tools such as films, cartoons, and comic books have been used across sectors ranging from education to health, and have been widely recognised as successful resources in bringing about reformation in people's attitudes and behaviours regarding certain social issues. The stories of Meena explore age-old sociocultural practices where patriarchy was in operation and primarily revolve around themes of gender equality, education, health, and sanitation. However, the complex images and symbolism in the Meena stories, drawn from the natural world — such as Mithu, a pet parrot — add an ecological depth that later becomes intertwined with the protagonist, Meena, a nine-year-old spirited girl. The non-conformising attitude of the character Meena, along with other women characters, towards established patriarchal social norms, and by subverting them, she claims her agency as a human being, which becomes a potential threat at the root of a male-chauvinistic society. The non-human character Mithu's active role in building an equitable and just society aligns with the spirit of Meena, demonstrating the interconnectedness of nature and women, where both work together to voice against the domination of all kinds. This paper employs an ecofeminist reading of selected Meena comic books, and a close textual analysis reveals how women and the elements of the natural world are closely related in terms of domination, agency, and resistance. This paper calls for rethinking the role of women and nature in a male-dominated society and for deconstructing all forms of hierarchy.
Keywords: agency; gender equality; resistance; symbolism; UNICEF Communication Initiative

Paper ID: T3-106
Paper Title: Cartographies of Memory Planetary Imaginaries, Diaspora, and Speculative Futures in the Cultural Aftermath of the Bengal Partition
Researcher: Saheeh Shafi, Lecturer, Department of English, Netrokona University, Netrokona-2400 Bangladesh

Abstract: This research constructs a nuanced planetary imaginary of the 1947 Bengal Partition by interrogating the complex entanglements of memory, displacement, and potential reconciliation that transcend contemporary national borders through a rigorous multidisciplinary investigation of cultural production. Our methodological approach employs a sophisticated multi-modal critical discourse analysis of a carefully curated corpus spanning multiple genres and periods, including seminal literary works like Syed Waliullah's profoundly symbolic Ekti Tulsi Gacher Kahini and Khushwant Singh's visceral Train to Pakistan, foundational historical documents such as Maulana Abul Kalam Azad's India Wins Freedom, authoritative scholarly analyses including Joya Chatterji's Bengal Divided, alongside contemporary cinematic representations like The Bengal Files and Roktobeej 2 that graphically depict the traumatic events surrounding the Kolkata and Noakhali riots till present day tensions between Bangladesh and India. The theoretical framework synthesizes key conceptual paradigms from Transnationalism, particularly Steven Vertovec's influential concept of "diasporic consciousness" which fundamentally challenges the

nation-state as the primary container of social identity, with advanced theoretical perspectives from Memory Studies, specifically Astrid Erll's groundbreaking framework of "travelling memory" and Pierre Nora's seminal work on "sites of memory" (lieux de mémoire), enabling a sophisticated examination of how cultural artifacts dynamically shape and transform collective remembrance across generations and geographical boundaries. Our systematic qualitative analysis reveals how these diverse texts construct powerful sites of memory/waste—from the symbolic train and riot-torn neighborhoods to the sacred Tulsi plant—while simultaneously articulating complex crisis temporalities that continue to define the partition experience, demonstrating a fundamental tension between political narratives that institutionalized division and cultural expressions that foster what we term a "schizophrenic planetary imaginary" where borders appear as violent cartographic impositions upon deeply continuous cultural landscapes. This research makes significant contributions to multiple scholarly domains by demonstrating how the transnational circulation of cultural memory facilitates the emergence of diasporic consciousness capable of envisioning speculative futures based on post-national solidarity, while also providing educators with innovative frameworks for developing pedagogies of planetary literacy that address historical trauma through comparative cultural analysis, ultimately arguing that the critical examination of partition narratives offers essential insights for conflict resolution and reconciliation processes in similarly divided societies across the global landscape.

Keywords: Planetary Imaginaries, Memory Studies, Bengal Partition, Transnationalism, Critical Discourse Analysis, South Asian Literature

Constellation Session 29: Eco-Aesthetics & Care, and Planetary Imaginaries in Global Literature: Memory, Mobility, and Transnational Dialogues

Session Chair 29: Dr. Zaheed Alam Munna, Associate Professor and Chairman, Department of English, Southeast University

Paper ID: T3-111

Paper Title: Alcohol Abuse and Madness in the Creative World of Sadat Hassan Manto: Memory, Trauma and Medical Humanities

Researcher: Kulsum Hena, Ph.D Researcher, Bangla Discipline, Khulna University

Abstract: This paper examines the ways in which Saadat Hasan Manto's personal struggles with illness and alcoholism influenced his creative expression. In Manto's sensitive psyche, alcohol functioned not only as a catalyst for self-destruction but also as an unrestrained, painful, and unconventional source of creativity. The political and social violence of Partition, economic instability, rejection from the literary community, and the crisis of mental health profoundly shaped his artistic expression. His particular family circumstances created a climate of instability in his life, and his later dependence on alcohol exacerbated his psychological suffering, ultimately pushing him towards death. From the perspective of trauma theory, Manto emerges as a traumatized subject who confronted Partition, violence, social alienation, and inner conflict by choosing writing as a medium of resistance and self-assertion. In this context, alcohol consumption functioned as a pathway toward a paradoxical form of self-liberation. A close reading of Manto's works reveals that his narratives represent not only the wounds of society but also the fractured terrain of his own psyche and bodily anguish. Many of his stories -such as Thanda Gosht, Khol Do, and Toba Tek Singh - depict characters consumed by madness, while his confessional writings like Main Afsane Kyun Likhta Hoon and Ganje Farishte foreground his intimate relationship with alcohol as a force that simultaneously destroyed and created. Through the lens of medical humanities, this paper explores the intricate linkage between creativity and madness in Manto's life. It further investigates how alcohol, for him, was not merely an intoxicant but also a form of aesthetic and psychological response, contributing to a kind of 'critical healing'. The study analyzes how the disturbing memories of Manto's personal life surface in the narrative wounds of his stories, interpreted here through the frameworks of modern trauma discourse and medical humanities paradigms.

Keywords: Saadat Hasan Manto, Creativity, Trauma, Memory, Medical Humanities, Alcoholism, Madness, Anxiety, Literature and Medicine

Paper ID: T3-112
Paper Title: Planetary Storytelling in Arundhati Roy's The Ministry of Utmost Happiness: Transnational Dialogues of Protest and Ecology
Researcher: Nazrul Islam, Assistant Professor, Department of English, German University Bangladesh

Abstract: Arundhati Roy's The Ministry of Utmost Happiness (2017) stands for a planetary mode of storytelling that exceeds the borders of nation, language, and identity, reconfiguring local struggles within transnational ecologies of resistance and protest. This paper investigates how Roy orchestrates narrative strategies that conjoin ecological devastation, political violence, and subaltern subjectivities into a planetary imaginary that destabilizes the nation-state as the sole locus of belonging. Through spatial metaphors of graveyards, urban ruins, and contested terrains, Roy's novel discloses an ecological consciousness that resists neoliberal development and global militarism while simultaneously inscribing transnational dialogues by aligning Kashmir, Dalit movements, and ecological activism with wider histories of dispossession and resistance. By emphasizing the interdependence of human and non-human life, Roy enacts what Gayatri Spivak terms 'planetarity,' a conceptual framework that acknowledges collective vulnerability and challenges the universality imposed by homogenizing global systems. The analysis highlights how the novel's polyphonic structure and fragmented temporality echo the dislocations of displaced peoples and endangered ecologies, rendering storytelling itself a form of planetary protest. This paper employs a qualitative textual analysis of Roy's The Ministry of Utmost Happiness, using close reading to examine narrative strategies, metaphors, and spatial imaginaries. It integrates postcolonial theory and ecocriticism, drawing on Gayatri Chakravorty Spivak's "planetarity" and Édouard Glissant's "poetics of relation" to interpret the novel's planetary consciousness. Such a reading foregrounds literary form as a crucial locus of planetary ethics, enabling transnational dialogues of resistance and ecological responsibility amidst the urgencies of global crisis.
Keywords: Marginality, Memory, Mobility, Displacement, Justice, Solidarity

Paper ID: T3-114
Paper Title: Whose Footnotes Are These? The Use of Schizoid Text in The Selected Works of Abdullah the Cossack
Researchers: Wahid Kaiser Lecturer, Department of English, Kishoreganj University;
Md Mahmudur Rahman Siam Lecturer, Department of English, Jashore University of Science and Technology;
Mehbuba Mahnur Jasi, Independent Researcher;
Samiha Hussain Orpa, Independent Researcher

Abstract: This article examines the use of footnotes and their parallelity in H. M. Naqvi's novel The Selected Works of Abdullah the Cossack. Footnotes are used to elaborate on specific information in a text, mainly in academia. Some postmodernist writers also use it in their fiction to connect a character's self and the outer world. This use rose when both Computer Science and World Literature experienced hypertext for the first time in the 1960s. In The Selected Works of Abdullah the Cossack, the narrator uses footnotes to elaborate on the inner struggle of a solitary man, who has a grating reality to accept. The scheme behind using the footnotes was to portray the perplexing duality in Abdullah's mind, which expresses a yearning to have the old cityscape of Karachi in front of his reader. A schizoid mind like Abdullah's reminisces about the metamorphosis of the city of Karachi through these marginal texts.
Keynote: Narrative, Footnotes, Postmodernism, Schizoid Text, Parallel Text

Paper ID: T3- 116
Paper Title: Death, Tagore and Dickinson: A Philosophical Approach
Researchers: Samirah Khondoker, student, University of Asia Pacific
Sifatur Rahim, Lecturer, University of Asia Pacific

Abstract: This paper shows how Tagore's idea of death aligns with the Western philosophies on death, and Dickinson's understanding of it reverberates with the Eastern sensitivity of death, which in turn proves death is such an illusive concept that transcends all human comprehension, yet unites all beings with the same fatal thread. Death, one of humanity's few universal experiences, has remained a central concern across philosophical and literary traditions. In the Western context, historians such as Philippe Ariès argue that medieval Europe regarded death as a

communal and tamed event, while by the nineteenth and twentieth centuries it became increasingly privatized, associated with silence and existential anxiety (Ariès 13–18). Jonathan Dollimore further identifies a cultural death-obsession, where mortality is entwined with desire and meaning (Dollimore 79). Emily Dickinson embodies this ambivalence, treating death not merely as cessation but as a phenomenological threshold between consciousness and the unknown (Wilson 112; Pickard 9496). Eastern traditions, by contrast, often construe death as continuity and transformation. Hindu philosophy envisions death as part of samsara, with liberation achieved through moksha. Buddhism similarly locates death within rebirth but emphasizes Nirvana as release from suffering. Taoism presents death as a natural return to the Dao, the cosmic flow, while Confucianism situates it within ethical responsibility and the continuity of ancestral bonds. Sufi mysticism spiritualizes death as fana, the annihilation of the self in divine love, transforming mortality into union with the eternal. Rabindranath Tagore, drawing on Hindu and bhakti influences, reimagines death as a serene passage into cosmic unity, resonating with these Eastern frameworks.

Taken together, these perspectives reveal that attitudes toward death are culturally inflected negotiations with finitude. A comparative reading of Dickinson and Tagore thus illuminates divergence and convergence: while Western discourse dramatizes death as existential ambiguity, Eastern traditions frame it as spiritual consummation yet both articulate death as a site of profound meaning-making.

Keywords: Western & Eastern Sensibility on Death, Existential Anxiety, Psychological Dilemmas & Acceptance, Entwined Mortality, Consciousness, Afterlife & Spirituality

Paper ID: T3-125

Paper Title: Mist, Monsoon, and Soul Weather: Deciphering Decolonial Atmospheric Poetics in Jibanananda Das's "Banalata Sen"

Researcher: Md. Moinul Islam, Assistant Professor, Department of English, Gopalganj Science and Technology University, Gopalganj, Bangladesh

Abstract: In an era when climate is read and recited as data dashboards, this paper inquires how lyric can breathe and how breathing can think by proposing "Soul Weather" as a decolonial appendage of Atmospheric Poetics. Concentrating on the Bangladeshi poet Jibanananda Das's celebrated poem "Banalata Sen," it argues that mist, monsoon moisture, and maritime winds act as affective media through which climate becomes memory, displacement, and the labor of homecoming. By foregrounding a deltaic ecology and Indian Marine routes, the study reframes the poem's itinerant as a phenomenology of air that outlasts empire's clocks (Morton, Hyperobjects 5; Sharpe 106). Methodologically, it espouses a qualitative method stranded in close textual analysis, hydrocriticism, and feminist ecologies; it appears to microtextures such as mist, breath, and motionlessness in tête-à-tête with postcolonial ecocriticism and affect theory to display how atmosphere works as narrative agency. The fundamental research query asks How does "Banalata Sen" transfigure weather into a medium of historical memory and reparative asylum for a subject pooped by colonial paths and municipal asphyxia The paper addresses a double gap mainstream criticism inclines to treat the poem as either metaphysical daydream or nationalist allegory, while environmental appraisals in South Asian milieus rarely theorize the materiality of air as both archive and agent. By synthesizing hyperobject-scale discerning with sensory courtesy, the study provincializes Euro-American molds about countryside and cessation and hubs a Bangladeshi modernist text as climate theory. Eventually, the paper demonstrates how "*Banalata Sen*" alters atmosphere into narrative agency. Mist, humidity, and the scent of dusk-lamps materialize as a political ecology of memory and repair, sculpting a handy, decolonial vocabulary for inferring Global South modernisms. In naming Soul Weather as the bosom boundary of interiority and air, the article invites comparative research across monsoon literatures, alliances with climate history, and ethnographies of breathable accommodation.

Keywords: Affect Theory, Climate Memory, Decolonial Ecocriticism, Environmental Humanities, Hydrocriticism, Narrative Agency

Constellation Session 30: Planetary Imaginaries in Global Literature: Memory, Mobility, and Transnational Dialogues

Session Chair 30: Mohammad Jashim Uddin, Associate Professor, Department of English Language & Literature, Northern University Bangladesh

Paper ID: T3-130
Paper Title: The Echoes of Loneliness Across Culture: Exploring Alienation in Arnold's Dover Beach and Jibanananda Das's Banalata Sen
Researchers: Amir Hamjah Prince, Student, Department of English, Green University of Bangladesh, Bangladesh
Rumi Akter, Student, Department of English, Green University of Bangladesh, Bangladesh

Abstract: Literature transcends temporal and cultural boundaries, echoing universal human concerns. Alienation and loneliness are two prevailing concerns in literature, reflecting the fragmented state of human mind. This study examines Matthew Arnold's "Dover Beach" (1867) and Jibanananda Das's "Banalata Sen" (1942), two poems from different times and cultures, yet both resonate with the modern sense of alienation caused by lack of spirituality and belief. With the lens of existential, cultural memory and psychoanalytical theories, this study explores how both of the writers access the themes of alienation across different times and culture, submerging in the sense of portraying modern alienation, loneliness and search for meaning. By comparative textual analysis this study also explores the importance of spirituality and solace in order to get harmony in human life, portrayed by the two poets set in different eras and culture. Moreover, this study illuminates how these works resonate across time and culture, capturing the universal human longing for trust, connection, and faith. Although there are studies on alienation portrayed in dover beach, there are very few studies on "Banalata Sen", also this article gives a new dimension by situating these works in a transnational literary dialogue, the study demonstrates the resonance of human alienation across eras and regions, contributing to discussions of planetary literature, cultural memory, and the universality of literary imaginaries.
Keywords: Alienation, Loneliness, Spirituality, Cultural Memory, Comparative Literature, Memory

Paper ID: T3-131
Paper Title: From Alcestis to Alicia: Myth as Structural and Psychological Resonance in Alex Michaelides' The Silent Patient
Researcher: Tahmina Jarin Khanam, Assistant Professor, Department of English, School of Arts and Social Science, Varendra University, Bangladesh

Abstract Alex Michealides' The Silent Patient redefines Euripides Alcestis in the context of a modern psychological thriller, making a classical myth a carrier of contemporary trauma and universal appeal. This paper discusses the role of the transnational narrative by Michaelides, a Cypriot writer who studied in Britain and resides in cosmopolitan London, in the planetary dissemination of classical memory. Alicia Berenson, the main character of the novel, is a kind of Alcestis turned inside out: it is not out of sacrificial obedience but rather of psychic discontinuity that she is unable to speak. Her silence manifests a place where myth, art and psychology meet, where ancient Greek pathos is transformed into postmodern alienation. The Silent Patient dramatizes the long-standing mobility of classical narratives in their travels across time, culture, and genre through this refiguration. Using the paradigm of planetary imaginaries, the paper argues that Michaelides develops a dialogue between mythic memory and modern mental-health discourse, placing the psychological suffering in a global aesthetic consciousness. The painted self-portrait that Alicia does is called Alcestis and it serves as a mnemonic portal; it is a medium through which the collective mythic memory returns to the global present. The novel thus reflects the co-existence of memory and modernity by expressing the psychic price of emotional denial and moral displacement in the neoliberal West. This paper illustrates how classical myths continue to serve as affective and narrative templates of negotiating identity, silence and redemption in a globalized literary consciousness through the prism of mythic transference and planetary literature.
Keywords: Memory, Mythic Transference, Planetary Imaginaries, Silence, Transnational Literature, Trauma

Paper ID: T3-133
Paper Title: Superhuman Violence, Forced Displacement, and Ravaged Wasteland in the Marvel Cinematic Universe
Researchers: Abdullah Al Noman, Postgraduate Student, Department of English, Jashore University of Science and Technology, Jashore-7408, Bangladesh
Bilkis Akter, Postgraduate Student, Department of English, Jashore University of Science and Technology, Jashore-7408, Bangladesh
Tabassum Islam Nabanee, Lecturer, Department of English, Jashore University of Science and Technology, Jashore-7408, Bangladesh

Abstract: The Marvel Cinematic Universe (MCU), being a massive media franchise, is a major contributor to contemporary film narration and mass entertainment. This study examines two films: Avengers: Infinity War and Thor: The Dark World to unveil the concepts of superhuman violence, diasporic trauma, memory of the ravaged homes, and forced displacement within the MCU. In Avengers: Infinity War (2018), the supervillain Thanos is on a mission to wipe out half of all life in the universe to restore 'balance.' In this journey, he sacrifices his adopted daughter Gamora, destroys his native planet, and turns numerous worlds into wastelands. While defending against him, the superheroes also cause massive destruction, forcing ordinary humans to be displaced from their own homes. Thor: The Dark World (2013) portrays Loki's diasporic memory of his forced displacement that leads to his crisis of belonging. He switches between worlds and loyalties and destroys Asgard and the whole nine realms. In his battle with Loki, superhero Thor also wrecks the Earth, resulting in the humans' compulsory evacuation from their spaces. This qualitative study finds that the superhuman violence and destruction demonstrated in these films induce the diasporic crises of belonging through compulsory relocation. The wars between superheroes and villains involve not only the gods and their kingdoms, but also coerce the ordinary citizens' involuntary displacements. The superheroes, supervillains, and humans carry the wounds of their lost homes, as the movies depict. This paper exhibits the human and superhumans' crises of identity triggered by their intertwined exposure to violence, diasporic memory, and trauma of the wasteland.
Keywords: Coerced Relocation, Destruction, Diasporic Memory, Identity Crisis, MCU Superheroes/Villains, Trauma

Paper ID: T3-139
Paper Title: Memory as Planetary Infrastructure: Reimagining Connection and Care in Emily St. John Mandel's Station Eleven
Researcher: Adiba Maharu Hasan, Undergraduate Student, East West University, Bangladesh

Abstract: Emily St. John Mandel's Station Eleven (2014) reconfigures survival on a global level by questioning what ties the world together when its systems fall apart. This paper, using Mandel's work as the primary text, contends that the novelist repurposes memory to understand and treat it as an infrastructure of a planet—a living network of stories, emotions, and care that holds communities together even after physical collapse. Using frameworks derived from Dipesh Chakrabarty's The Climate of History in a Planetary Age (2021), Maria Puig de la Bellacasa's Matters of Care (2017), Shannon Mattern's "Library as Infrastructure" (2014), and Sara Ahmed's The Cultural Politics of Emotion (2004), this study analyzes how Mandel's narrative assembles care, affect, and memory to imagine new forms of belonging in a hurt world. In the wreckage of civilization, "The Traveling Symphony" and "The Museum of Civilization" from the novel become living infrastructures of memory. The Symphony carries culture from one settlement to another and stages performances of Shakespeare and music as a means to sustain empathy. In contrast, the Museum gathers remnants from the past—phones, passports, photographs—and recasts them as quiet witnesses of what humanity has lost, retained, and learned. These shared performances and artifacts show how emotion circulates among survivors and foster what this paper terms a sense of planetary intimacy, a strategy of collective survival. Station Eleven, in a nutshell, replaces hopelessness with connection, suggesting that remembrance together is possible through the amalgamation of art, story, and feeling. Memory, in this reading, represents not only an echo of the past but also a way to live with one another after an unimaginable crisis, keeping the planet emotionally habitable.
Keywords: Affect, Anthropocene Care Ethics, Memory, Planetary Imaginaries, Station Eleven

Paper ID: T3-142
Paper Title: Wasted Lives: Redundancy and Exclusion in Death of a Salesman
Researchers: Md. Nayam Hossain, Undergraduate Student, Department of English, Gopalganj Science and Technology University;
Md. Mahfuz Molla Shuvo, Undergraduate Student, Department of English, Gopalganj Science and Technology University;
Sabbir Sheikh, Undergraduate Student, Department of English, Gopalganj Science and Technology University

Abstract: The tragic play Death of a Salesman (1949), written by Arthur Miller, deals with the emergence of

modernity and its crisis. Through Zygmunt Bauman's core concepts of liquid modernity, the culture of waste, and the systemic production of "wasted lives," this paper deals with the modern character Willy Loman and his downfalls. Aligning with Bauman's theory, the research posits that Willy Loman's downfall transcends his personal moral failure due to the structural exclusion of the social designs. This study depicts how the "American Dream", owned by Willy Loman, works as a rigid structure that inherently generates people as "redundant" and "out of place" when the people fail to conform to its narrow metrics of success. By analyzing Loman's career obsolescence justified by Howard Wagner, this paper demonstrates a sociological shift from temporary 'unemployment' to the permanent 'redundancy' where the individual is deemed as superfluous and disposable. Furthermore, the analysis aligns Miller's tragic thesis that the common man is ready to sacrifice his life for "his sense of personal dignity "with the sociological consequence that in a consumerist culture, this dignity is ruthlessly colonized by market value. Willy's final act, transforming his redundant life into a $20,000 commodity (insurance capital), is interpreted as the ultimate, perverse submission to this liquid logic, confirming his son Biff's devastating realization that they are ultimately just "a dime a dozen". Using Bauman's framework, this qualitative paper studies the themes of modernity, redundancy, and social exclusion.

Keywords: American Dream, Modern Crisis, Liquid Modernity, Redundancy, Social Exclusion, Wasted Lives

Constellation Session 31: Planetary Imaginaries in Global Literature: Memory, Mobility, and Transnational Dialogues

Session Chair 31: Md. Shahrear Talukder, Associate Professor and Head, Department of English, Shanto-Mariam University of Creative Technology (SMUCT)

Paper ID: T3-143

Paper Title: Of Trees and Trauma: Ecological Mourning in Arundhati Roy's The God of Small Things

Researchers: Anup Kumar Mitra, MA Student in Literature and Cultural Studies, Department of English, Gopalganj Science and Technology University, Gopalganj, Bangladesh
Samira Siddiqua Shiti, MA Student in Literature and Cultural Studies, Department of English, Gopalganj Science and Technology University, Gopalganj, Bangladesh

Abstract: Arundhati Roy's The God of Small Things is renowned for its focus on human tragedy and caste-politics, but the critical studies of this novel do not have as much attention on how it portrays non-human life in its storyline. Set in postcolonial Kerala, plants in the novel are not just background details; they play an active role in the story's tragic events. This study explores that role by looking at ecological grief. By highlighting the theme of loss portrayed in both plant and human lives, the research offers an environmental critique that questions dominant ideas. The analysis draws on postcolonial ecocriticism and affect theory, using Rob Nixon's idea of slow violence to consider the long-term impact of colonialism. It also adapts Judith Butler's concept of "grievability" to ask which forms of ecological life we consider as worthy of mourning, as well as which category (class or caste) of people we mourn for. Humans are not the only species that have minds and feelings. The study uses close reading, paying special attention to the novel's plant-related language and how it connects plant life with memory, trauma, and the way time is structured in the story. The study finds that plants in the novel act as active participants, pushing back against the stories told by human characters. Because they live so long, these plants witness the family's history and show resilience even in difficult times. They create spaces for memory, fill in forgotten parts of the family's past, and stand for truths that last across generations. In this way, they become unexpected record-keepers of histories that might otherwise be lost. These insights invite readers to think more ethically about postcolonial stories and to reconsider human-centered views in environmental justice and global ecological ethics.

Keywords: Affect Theory, Cultural Memory, Environmental Grief, Postcolonial Ecocriticism, Slow Violence

Paper ID: T3-145

Paper Title: The Benevolent Coloniser and the Colonised Traitor

Researcher: Khondker Shahad Muktadir, Lecturer, BRAC University

Abstract: This paper analyses characters from Heart of Darkness, A Passage to India and Things Fall Apart in order to discover how cultural hegemony and indoctrination can explain the behaviour of the seemingly benevolent and sympathetic coloniser who still idealises racist and imperialistic agendas, and the colonised subject who

superficially appears to have betrayed his people. By unraveling the layers and nuances of their ideological beliefs, this paper will attempt to weave a more complete narrative of the actions of both sides. This includes a discussion of the representations of sincere attempts of cross-cultural bonding and friendship, how they were sustained, and why they often failed. By applying a postcolonial lens in analysing these relationship dynamics, we can further discover the perpetuation of the methods of subjugation, even within people of their same race. By gaining a better understanding of these subtleties, new modes of interpretation and contrapuntal readings of texts previously thought of as devoid of discourse can be discovered.

Keywords: Betrayal and Collaboration, Colonial Ideology, Colonial Memory, Cultural Hegemony, Transnational Dialogues

Paper ID: T3-146
Paper Title: Ruin, Memory, and Migration: A Corpus based study of Contemporary South Asian Fiction
Researchers: Kazi Amzad Hossain, Lecturer, Department of English, University of Asia Pacific
Takad Ahmed Chowdhury, Associate Professor, Department of English, University of Asia Pacific

Abstract: This paper investigates how contemporary South Asian fiction communicates the entangled crises of environmental degradation, colonial memory, and forced migration, showing how language itself becomes a site of resistance and remembrance. As postcolonial cities across South Asia grapple with the enduring consequences of extractive imperialism — from the uneven geographies of industrialization and resource plunder to the social and ecological scars left by colonial urban planning — they now face new layers of crisis shaped by rapid environmental degradation, intensifying climate disasters, and large-scale displacement of vulnerable communities. In this context, literature does more than merely reflect these transformations: it becomes a crucial cultural archive that records, critiques, and reimagines them. Through its narratives, metaphors, and linguistic choices, contemporary fiction captures the entangled histories of colonial exploitation and ecological uncertainty. Drawing on a self-compiled corpus of contemporary novels published between 2005 and 2025 — including Arundhati Roy's The Ministry of Utmost Happiness (2017), Amitav Ghosh's Gun Island (2019), Kamila Shamsie's Home Fire (2017), Mohsin Hamid's *Exit West* (2017), and Tahmima Anam's The Bones of Grace (2016) — this study employs corpus linguistic tools such as keyword extraction, collocation mapping, and concordance analysis to trace how key lexical fields (waste, ruin, debris, border, crossing) encode narratives of historical violence, environmental injustice, and human mobility. Findings reveal that metaphors of waste and ruin frequently co-occur with colonial and industrial lexicons, transforming urban decay into memorial landscapes. Simultaneously, vocabularies of movement and threshold recast displaced bodies as extensions of damaged ecologies, suggesting that environmental breakdown and border crossings are part of the same historical continuum. By integrating digital methods with postcolonial ecocriticism, this paper demonstrates how contemporary South Asian writing offers a planetary perspective on memory, justice, and belonging — one that situates migration not as crisis alone, but as testimony to enduring colonial structures and evolving ecological realities.

Keywords: Colonial Memory, Corpus Linguistics, Ecocriticism, Environmental Crisis, South Asian Fiction, Urban Ruins

Paper ID: T3-151
Paper Title: Rhizomatic Identities and Oceanic Memory: Mapping Displacement and Belonging in Derek Walcott's Poetic Cartographies
Researcher: Tabussum Sumaiya, Lecturer, Department of English, Northern University Bangladesh, Bangladesh

Abstract: This paper examines the fragmented and fluid nature of Caribbean identity in Derek Walcott's poetry by applying rhizomatic theory, hydrocriticism, and diaspora studies. It fills a gap in scholarship by exploring the oceanic imaginaries and planetary belonging represented in Walcott's works. Through close readings of The Sea is History, A Far Cry from Africa, The Schooner Flight, and Omeros, this paper explores the sea as a site of displacement, memory, and identity formation, both literally and metaphorically. This research illustrates how Walcott's poetics construct Caribbean subjectivity as rhizomatic—decentralized, fluid, and perpetually reshaped by colonial trauma and migratory flows. It offers a new literary cartography that places diasporic identity within global and oceanic frameworks by mapping these dynamics. This interdisciplinary approach advances global literature studies by foregrounding oceanic memory as the central framework for understanding mobility, relationality, and

postcolonial expression.

Keywords: Derek Walcott, Rhizomatic Identity, Oceanic Memory, Hydrocriticism, Diaspora, Planetary Belonging

Paper ID: T3-154
Paper Title: De/construction of Gender in Toni Morrison's Beloved
Researcher: Dr. U. H. Ruhina Jesmin, Professor, English Discipline, Khulna University, Bangladesh

Abstract: This qualitative study employs content analysis and theories from Saussurian semiotics and Derridaean deconstruction, in conjunction with Butlerian gender theory, to explore the deconstruction of gender in Toni Morrison's 1987 novel, Beloved. It simultaneously questions and deconstructs existing contradictions and internal oppositions and reconstructs a new meaning of Sethe's filicide. A contradictoriness lies within the meaning of mercy-killing, as there is a constant yet inconsistent cyclic swirling of an absence and presence of love, and then again an absence and presence of mercy. What she thinks of mercy is murder, and what she thinks of murder is mercy in all its ambiguities. A dialectical opposition is present in the concept of mercy-killing, as it is both positive and negative at the same time. This conflict of opposites bespeaks the deconstruction of Sethe's gender. To disrupt the continuity of an intergenerational slavery and sacrifice, a slave mother named Sethe plays a role reversal and reconstructs her identity as a subversive mother. Her filicide (signifier) is a form of displaced aggression (signified) displaying a sign of power of a new kind and a truth-power itself. Her painful compulsions to be Beloved's mother and to be Beloved's murderer constitute the central argument and counter-argument of the study. To deconstruct gender (in accordance with semiotics) with regard to existing contradiction within the metaphoric structure and meaning of mercy-killing is the point of departure of the study. This study is significant as it exclusively investigates Sethe's filicide in the light of an intermixture of theoretical grounds. How a black mother deconstructs and reconstructs her identity and how her act of killing (both destructive and constructive) shows an equivocal nature will be explored in the findings of this study. Sethe's psyche hangs in between contradictions of her self-justifying and self-defeating reflections on her act of mercy-killing.

Keywords: Slavery, Mercy-Killing, Gender, Race, Deconstruction, Displaced Aggression

Constellation Session 32: Planetary Imaginaries in Global Literature: Memory, Mobility, and Transnational Dialogues

Session Chair 32: Dr. Khandaker Mursheda Farhana, Associate Professor, Department of Sociology & Anthropology, Shanto-Mariam University of Creative Technology, Bangladesh

Paper ID: T3-155
Paper Title: Environmental Rhetoric in Amitav Ghosh's The Hungry Tide and Gun Island: Words that Matter
Researcher: Liton Chakraborty Mithun, Assistant Professor, Department of English, Gopalganj Science and Technology University, Bangladesh

Abstract: Celebrated cli-fi writer, essayist and thinker Amitav Ghosh's The Hungry Tide (2004) and Gun Island (2019) are part of his famous Sundarbans trilogy, where he brings forth a number of serious issues relevant to the contemporary world and beyond. By interweaving quintessentially Bengali myths and folktales with the scientific concerns of climate change, global warming, environmental degradation, loss of biodiversity, species extinction, and myriad other ecological challenges, he creates fictional accounts of environmental/ecological/climate narratives that can engage the audience viscerally. In the process, he employs the strategies of rhetoric—environmental rhetoric in this case— such as ethos (ethics/trust/credibility, etc.), pathos (emotions, affects, feelings, etc.), and logos (logical argumentation and reasoning). His dexterous appropriation and re-creation of the myths of Bon Bibi and the snake goddess Manasa, and employment of the folktales, local beliefs and rituals associated with them have significant rhetorical functions. By putting these in conversation with the modern world of technology, speedy communication, and transnational migration, he draws our attention to the ongoing planetary crises with historical roots that go centuries back. He also questions pseudo-environmentalism, as exemplified by the Morichjhãpi massacre of East Bengali settlers on Morichjhãpi island in the Sundarbans by the then West Bengal government law enforcement forces in the name of a tiger reserve project. Besides, he foregrounds the dehumanization of the climate and environmental refugees as victims of human-induced geological changes that underpin the Anthropocene. This qualitative study will examine Amitav Ghosh's novels, The Hungry Tide and Gun

Island, as primary texts from the lens of various strands of ecocriticism and endeavor to demonstrate how skillfully he has managed to employ environmental rhetoric in bringing forth the socio-political, cultural, scientific, ethical, and moral issues surrounding the ongoing planetary climate crises and the potential solutions to them.
Keywords: Climate Change, Cli-Fi, Environmental Imaginaries, Myths, Planetary Crises

Paper ID: T3-158
Paper Title: Reinventing Identity: Diaspora, Migration, and Transnational Flows in Bharati Mukherjee's Jasmine
Researcher: Nafisa Ahsan Nitu, Ph.D. Research Candidate, Universiti Sains Malaysia and Assistant Professor, Department of English, Southeast University, Bangladesh

Abstract: This paper examines how Jasmine by Bharati Mukherjee employs themes of migration, diaspora, and transnational movement to portray identity as a dynamic process of reinvention shaped by hybridity, displacement, and the quest for belonging. The study aims to examine how the protagonist's transitions between her roles as a country girl and an immigrant woman illustrate the fragility of cultural identity in a globalized world, where moving across borders redefines one's sense of self and place. The approach is text-centered and qualitative, using close reading to trace how narrative places, travel metaphors, and environmental settings serve as symbolic registers of change. The research frames Jasmine's voyage as an investigation of the conflict between rootedness and mobility, drawing on Paul Gilroy's concept of transnational flows and Stuart Hall's theory of cultural identity. The study contends that Jasmine challenges rigid ideas of home, tradition, and nation while providing a more expansive view of global connection by emphasizing the protagonist's capacity to change and reshape herself in response to changing cultural situations. The study concludes by showing that Mukherjee's book is not just about the struggles of immigrants but also about how global migration currents place personal reinvention, emphasizing the aesthetic and ethical aspects of diasporic literature in creating new conceptions of identity and belonging.
Keywords: Bharati Mukherjee, Diaspora, Ecological Poetics, Migration, Planetary Imaginaries, Transnationalism

Paper ID: T3-160
Paper Title: Tracing Roots and Routes: Diasporic Memory, Mobility, and the Reimagination of Belonging in Global Literature
Researchers: Elyas Ahmed MSS student Department of Sociology & Anthropology Shanto-Mariam University of Creative Technology, Bangladesh
Dr. Khandaker Mursheda Farhana, Associate Professor, Department of Sociology & Anthropology, Shanto-Mariam University of Creative Technology, Bangladesh

Abstract:
The research problem addressed in this study is how diasporic writers negotiate memory and belonging when displacement destabilises fixed notions of home and identity. Framed by transnationalism and cultural memory theory, the research positions literature as a site where diasporic voices articulate hybrid affiliations and contest exclusionary borders. The framework emphasises literature's capacity to act as cultural cartography, mapping new forms of belonging across transnational contexts. Using a qualitative methodology rooted in textual interpretation, the study examines literary narratives that reconfigure roots, routes, and attachments through memory. The findings reveal that memory functions simultaneously as nostalgia and as a survival mechanism, producing imaginative maps that reconstruct identity and belonging in ways that transcend geography and politics. Diasporic texts serve as dialogic spaces where individual memory intersects with collective history, offering transformative insights into identity formation. The research contributes to literary and diaspora studies by theorising diasporic memory as a form of world-making that generates alternative epistemologies of home and mobility. Future studies could examine how digital diasporic platforms extend these negotiations, particularly how online storytelling reshapes identity and belonging in virtual communities.
Keywords: Cultural Cartographies, Exile, Geopolitical Realities, Hybrid Identities, Narrative Transformation, World-Making

Paper ID: T3-161
Paper Title: Nation, Home, and Diaspora: Reconfiguring Identity in Amitav Ghosh's The Shadow Lines
Researcher: Sadia Afroz, Senior Lecturer, Department of English, Stamford University Bangladesh, Dhaka, Bangladesh

Abstract: Amitav Ghosh's The Shadow Lines (1988) is a seminal text that explores the fluidity of identity via the interrelated themes of nation, home, and diaspora. The novel examines conventional notions of physical, temporal, and cultural boundaries, depicting identity as a malleable construct shaped by memory, migration, and historical consciousness. Ghosh explores the convergence of national and familial history by juxtaposing personal experiences with larger socio-political events, emphasising the fluidity of borders and the precariousness of seemingly fixed identities. The novel's narrative structure, rotating between India, England, and Bangladesh, highlights the diasporic experience, emphasising the tension between rootedness and dislocation. Characters navigate several locales and time periods, illustrating that identity is not an intrinsic or static essence but a continually fought process. Ghosh, via the lens of diaspora, challenges the binaries of "here" and "there," "self" and "other," demonstrating how memory and imagination reconstruct a sense of belonging in both physical and psychological dimensions. Ghosh analyses the concept of "home" as both a site of human connection and a contested political arena. The novel explores nationalist beliefs by demonstrating how historical traumas, including Partition and communal violence, erode the idealised notions of home and nation. The protagonists' experiences underscore the deficiencies of conventional nationalism in encapsulating the complex realities of lived identities, illustrating that cultural and familial bonds may transcend geographical boundaries. Memory is essential in this identity reconfiguration, acting as a link between the past and present, as well as the local and global settings. The protagonist's recollections blur the distinctions between personal and collective history, emphasising the subjective and mediated nature of identity formation. Ghosh demonstrates that identity is both relational and performative by interweaving historical events with intimate family narratives, contingent upon social, cultural, and historical contexts. This paper unveils The Shadow Lines within the broad discourse of postcolonial literature, emphasising its exploration of diasporic consciousness and transnational identities. It asserts that Ghosh's body of work crosses geographical and chronological boundaries to depict identity as a fluid, hybrid construct shaped by memory, migration, and historical circumstances. The novel examines the interplay between nation, home, and diaspora, elucidating the intricacies of identity formation and challenging essentialist notions of belonging. The Shadow Lines serves as a powerful critique of rigid nationalistic narratives and offers a sophisticated understanding of identity as fluid, relational, and continuously redefined at the intersections of place, time, and memory.
Keywords: Home, Diaspora, Identity, Memory, Nation, The Shadow Lines

Paper ID: T3-164
Paper Title: Memory Across Borders: Partition, Displacement, and Intergenerational Narratives of Bihari Muslims
Researchers: Ikram Sarker, BSS (Hon's) Student, Department of Sociology & Anthropology, Shanto-Mariam University of Creative Technology, Bangladesh
Abir Hossain, BSS (Hon's) Student, Department of Sociology & Anthropology, Shanto-Mariam University of Creative Technology, Bangladesh
Shahiar Rifat, BSS (Hon's) Student, Department of Sociology & Anthropology, Shanto-Mariam University of Creative Technology, Bangladesh
Nabil Ahmed, BSS (Hon's) Student, Department of Sociology & Anthropology, Shanto-Mariam University of Creative Technology, Bangladesh
Dr Khandaker Mursheda Farhana, Associate Professor, Department of Sociology & Anthropology, Shanto-Mariam University of Creative Technology, Bangladesh

Abstract: The central research problem of this study is how displaced Bihari Muslims sustain cultural identity across generations in the absence of stable nation-state recognition. Rooted in postmemory theory and diaspora studies, the theoretical framework situates memory as both an affective archive and a cultural practice that travels across borders. Methodologically, the study employs a qualitative approach that integrates oral histories, narrative interviews, and interpretive readings of cultural texts to uncover silences, ruptures, and continuities within the Bihari community. The findings demonstrate that memory functions as both a survival strategy and a form of cultural reproduction, where younger generations reinterpret fragmented pasts and transform trauma into resilience

and continuity. These narratives of longing, exclusion, and statelessness become cultural resources that strengthen identity under precarious conditions. The study contributes to diaspora and memory scholarship by demonstrating that postmemory is not a static inheritance but a dialogic process of reinterpretation, enabling solidarity across generations and borders. Future research could extend this work by comparing intergenerational memory practices among other displaced groups to understand how different socio-political contexts shape resilience and cultural continuity.

Keywords: Affective Archives, Cultural Inheritance, Identity Resilience, Oral Traditions, Marginalisation, Solidarity

Constellation Session 33: Planetary Imaginaries in Global Literature: Memory, Mobility, and Transnational Dialogues

Session Chair 33: Dr. Prakash Chandra Biswas, Associate Professor, Department of English, Islamic University, Kushtia, Bangladesh

Paper ID: T3-170

Paper Title: Digital Diasporas: Mapping Memory, Mobility, and Belonging in the Transnational Archive

Researchers: Mr. Satya Raj Joshi, Coordinator, Research Management Cell, Bishwa Shanti Chiran Millan Campus, Tribhuvan university, Nepal
Dr. Elham Hossain, Director, GCIA, and Associate Professor, Dept. of English, Green University of Bangladesh
V. Jokeswaran Instructor, Department of English Language Teaching, University of Jaffna.
Abdus Salam, Senior Lecturer, Department of English, World University of Bangladesh

Abstract: The rapid expansion of digital technologies has transformed how diasporic communities preserve, circulate, and reinterpret memory across borders. This paper explores the intersections of digital humanities, diaspora studies, and transnational literature to examine how digital platforms and archives mediate questions of mobility, identity, and belonging. Drawing on case studies of digital literary collections, online archives, and interactive storytelling platforms, the study investigates how diasporic memory is mapped, visualized, and reimagined within global networks. It highlights the potential of digital tools to represent the fluidity of transnational experiences, offering dynamic portrayals of cultural heritage, migration narratives, and communal memory. Furthermore, it considers how digital archives foster dialogue among geographically dispersed communities, cultivating planetary connectedness and collective imagination. By bridging literary scholarship with computational and digital methods, the research demonstrates how digital humanities amplify diasporic voices, preserve cultural memory in innovative forms, and enrich broader discussions of mobility and identity in a globalized context. Ultimately, it argues that digital platforms function not only as repositories of memory but also as active spaces of creation, reflection, and transnational engagement, shaping new forms of belonging and global literary imaginaries.

Keywords: Digital Humanities, Diaspora Studies, Transnational Literature, Memory, Mobility, Belonging, Digital Archives

Paper ID: T3-172

Paper Title: The Myth of a Melting Pot: Diaspora and Multicultural Realities in Zadie Smith's White Teeth

Researchers: Nishat Anjum Risa, Lecturer, Department of English, Netrokona University Bangladesh
Neelanti Nawsheen, Lecturer, Department of Arts & Sciences, Ahsanullah University of Science & Technology, Bangladesh,

Abstract: This paper intends to examine Zadie Smith's debut novel White Teeth, from the lens of multiculturalism where the idea of London being a cultural hub or a melting pot completely gets shattered. The first-generation characters include a working-class Englishman Archie Jones and his Bangladeshi Muslim immigrant best friend Samad Iqbal exemplify their shared struggles throughout the narrative. Their struggles are what pulls them closer, however, become the driving force which sets them apart. Together they face the dilemma of identity as well as culture. This battle goes beyond their generation and arrives at their next generation. To the second generation, London becomes a 'third space' rather than a place for multicultural unity. Being a working-class, mixed-race female, Irie, struggles with her position in Britain's multicultural society. Being the daughter of an Englishman and

his Jamaican wife, she remains in an eternal conflict with her appearance also. On the other hand, The Iqbal twins represent the split experience of diaspora holding multiple identities but never having a resolution with themselves. Postcolonialist Homi K Bhabha's take reveals White Teeth's cultural hybridity, mimicry, and in-between identities, while Stuart Hall's point of view highlights its fluid, fractured diasporic identities shaped by representation and history. The research is to be done by following a single approach, which is qualitative in nature. To get more comprehensive data and information for a reliable development of the research, the researches of many researchers have been keenly observed. Also, relevant books, articles, journals, movies, and other internet resources are purposefully utilized as secondary sources.

Keywords: Multiculturalism, Immigrant, Diaspora, Identity, Struggle

Paper ID: T3-173

Paper Title: Youth on the Frontlines: Gen-Z Climate Movements and the Renewal of Indigenous Futurisms

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Dr Khandaker Mursheda Farhana, Associate Professor, Department of Sociology & Anthropology, Shanto-Mariam University of Creative Technology, Bangladesh

Abstract: The research problem at the centre of this study is how Gen-Z activists reinterpret Indigenous knowledge systems to address global climate crises. Grounded in decolonial theory and Indigenous futurisms, the theoretical framework situates youth activism as both resistance and pedagogy, where ancestral wisdom informs new ecological imaginaries. This framing highlights activism as an intergenerational dialogue that connects cosmologies of the past with political practices of the present. The study employs qualitative methodology through interviews, discourse analysis, and movement archives to explore how youth-led climate initiatives operate across local and global contexts. The findings show that Gen-Z activists mobilise chants, digital strategies, and performative protests to forge solidarity networks that link ecological justice with decolonial visions. By weaving urgency with hope, these movements embed ancestral wisdom into contemporary political struggles and future-oriented visions. The study contributes to climate activism research by reframing Indigenous futurisms as evolving frameworks actively reshaped by youth agency and collective engagement. Future research should investigate how transnational youth alliances and digital ecologies amplify Indigenous knowledge within global environmental advocacy.

Keywords: Activist Pedagogy, Ancestral Wisdom, Decolonial Visions, Ecological Justice, Political Engagement, Solidarity Networks

Paper ID: T3-175

Paper Title: Memory, Loss and Resultant Aggression: The Rohingyas in Bangladesh

Researcher: Dr. Abdur Rahim, Associate Professor, Department of English Language and Literature (DELL), Premier University, Chittagong

Abstract: "The soldier fills both his pockets with booty. He belches loudly, spits on the ground, and departs just as he arrived. The red spittle from the juice of the betel nut that he was chewing leaves a bitter stain. I swiftly throw a small bucket of water on it to erase the bad memory." This is the account of a soldier's visit to a shop. Such hatred resulted in rape, murder and chasing away of the Rohingyas from their territories. I propose that their experiences in the displaced lands reshape their behaviour toward aggression. However, I discourse how memory functions as a background to aggression. To explain and elaborate the proposition, I focus on the relation between memory as materiality, the objects from land, objects and photos they have carried with them; the causes of aggression in terms with family disintegration to humiliation; the perception of loss which speaks about how the old and young, women and children have received the loss of materiality.

Keywords: Memory, Materiality, Loss, Perception, Aggression, Rohingyas

Paper ID: T3-176

Paper Title: Medical Pluralism and Power Dynamics in Childbirth and Postpartum: Bangladeshi Women's Narratives in Britain and in Bangladesh

Researchers: Sultana Mustafa Khanum, Supernumerary Professor, Department of Sociology, University of Rajshahi, Bangladesh
Md. Taufikuzzaman, Assistant Professor of Sociology, School of Arts and Social Sciences, Uttara University, Dhaka, Bangladesh

Abstract: Biomedical systems largely dominate maternal health by imposing control over a woman's body, creating a sense of isolation; indigenous care continues to hold strong cultural relevance to provide a sense of belongingness. The paper examines how Bangladeshi women navigate childbirth and postpartum healthcare by integrating indigenous medical practices with biomedical treatments.The research is based on two different geographical settings, and various methods were used to gather data, such as: (i) ethnographic fieldwork for studying Bangladeshi women in Britain; and (ii) a methodological mix, i.e. combination of survey, case study, and oral testimony for Bangladeshi women living in Bangladesh. Focus Group Discussions (FGDs) and narratives were used in both settings. Findings show that women's access to both medical systems depends on their position within the family and society, where elders and medical professionals hold decisive influence over care decisions. Grippingly, in Britain, the Bangladeshi women's experiences of institutional racism encourage them to blend biomedical interventions with indigenous remedial measures. The hybrid use of medicine extends beyond the individual body to the social realm, which reinforces ties of belonging and cultural identity across borders. Third and fourth generation Briton/ Bangladeshi women in Britain use indigenous remedial measures to uphold their identity and rights in a hostile environment, while in Bangladesh, women are passive, timid users of indigenous measures in their own land. In both societies, culturally congruent techniques in health services are desired and needed. The paper offers a critical lens for re-envisioning childbirth and postpartum care in ways that are both culturally grounded and decolonial. Policy recommendations include developing models that focus on maternal autonomy, kinship networks, culturally competent clinical interfaces, endorsement of authoritative knowledge, and digital narrative-based approaches to maternal health.
Keywords: Bangladeshi Women in Britain and in Bangladesh, Childbirth and Postpartum, Cultural Identity, Kinship Networks, Medical Pluralism, Power Dynamics

Constellation Session 34: Planetary Imaginaries in Global Literature: Memory, Mobility, and Transnational Dialogues

Session Chair 34: Dr. Shahadat Hossain Azad, Professor, Department of English, Islamic University, Kushtia, Bangladesh

Paper ID: T3-179
Paper Title: Rewriting the Muslim Female Self: A Postcolonial Feminist Reading of Leila Aboulel's The Translator
Researcher: Kashfia Israt, Lecturer, Green University of Bangladesh Bangladesh

Abstract: Leila Aboulela's The Translator (1999) tells the story of Sammar, a Sudanese Muslim woman who lives in Scotland with her husband. After her husband's death, she faces loneliness, cultural differences, and the challenge of holding on to her faith in the Western society. This paper studies how Sammar builds her identity as a Muslim woman in a new land and how religion helps her find peace and purpose. The study uses ideas from postcolonial feminist theory, especially from Chandra Talpade Mohanty, Gayatri Spivak, and Homi Bhabha. Drawing on Chandra Talpade Mohanty's critique of Western feminism, the study examines how Aboulela challenges the idea that Muslim women are always victims of patriarchy and instead shows faith as a form of empowerment. Gayatri Chakravorty Spivak's concept of the subaltern voice helps explain how Sammar speaks and acts within a society that often silences women like her, showing that she can represent herself without rejecting her culture or religion. Finally, Homi K. Bhabha's theory of hybridity is used to analyze how Sammar creates a "third space" where her Sudanese Muslim identity and her life in Scotland can coexist. These theories help to understand how Sammar's story questions Western ideas about Muslim women as weak or oppressed by their religion. Instead, Aboulela shows how faith can be empowering and how a woman can keep her religious identity while living in a different culture.
Keywords: Leila Aboulela, The Translator, Muslim Woman, Migration, Faith, Identity, Postcolonial Feminism, Hybridity

Paper ID: T3-181
Paper Title: Planetary Imaginaries and Cultural Hybridity: Latinx Identity of *Blue Beetle* and Spider-Man
Researcher: Fahima Tasnim, Lecturer, Department of English, Northern University Bangladesh

Abstract: This paper studies the cultural and social significance of two Latinx superheroes, *Blue Beetle* (Jaime Reyes) in *Blue Beetle* (2023) and Spider-Man (Miles Morales) in Spider-Man: Into the Spider-Verse (2018), through a comparative textual and film analysis. By situating these characters within broader socio-political and diasporic contexts, the article depicts how Latinx and Afro-Latinx identities are represented and negotiated within global superhero narratives. Both characters navigate tensions between individual heroism and collective identity, reconciling multiple cultural influences and negotiating belonging across different communities. This hybridity defies traditional notions of heroism, offering narratives that foreground cultural negotiation, intersectional identity, and resistance to marginalization. Drawing on cultural studies, diaspora theory, and intersectionality, the paper traces how these superheroes reflect globalized media landscapes, presenting the importance of inclusive storytelling and diverse creators. The analysis demonstrates that the characters' dual cultural allegiances, symbolic powers, and narrative arcs provide a framework for understanding how globalized identities and transnational circulation of stories shape contemporary planetary imaginaries. By examining the ways these superheroes embody negotiation across cultural, racial, and social boundaries, the study emphasizes the potential of popular culture to foster empathy, dialogue, and consciousness about diasporic experiences. This investigation contributes to ongoing debates about representation in media, showing how speculative narratives and superhero stories can offer both critical reflection and imaginative possibilities for cross-cultural understanding. The study situates these narratives within a planetary lens, showing their engagement with memory, mobility, and cultural hybridity, and their capacity to expand the conceptualization of identity in transnational contexts.
Keywords: Latinx Representation, Hybridity, Cultural Belonging, Superhero Narratives, Diaspora, Intersectionality

Paper ID: T3-182
Paper Title: Beyond Boundaries and Bodies: Rethinking The Bangladeshi Economic Diaspora Through Coerced Mobility
Researcher: Akash Das Ayon, Student, Green University of Bangladesh

Abstract: The paper explores the dark sides of labour migration, namely, how illegal migration pathways transform economic aspirations into humanitarian disasters in Bangladesh. Drawing upon data collected from RMMRU's fieldwork and with trafficking survivors, the paper argues that there is a complex pyramid of fake agents managing the recruitment process to turn vulnerable citizens into victims. Recent accounts report hundreds of Bangladeshis who were promised safe jobs abroad, only to be kidnapped, detained, or forced into the Russia-Ukraine war. The examples illustrate the global exploitation circuits that constitute the modern diaspora. Through qualitative interviews and discourse analysis, the study demonstrates that corruption and unemployment, as well as governance failures, are harmful catalysts of irregular migration in the home context. Families often sell their property or take out exorbitant loans to finance illegal journeys through countries like Libya, Turkey, and Russia and end up either detained, abused or dead. As an activist with RMMRU, the research showed trafficking survivors restored through an identity of fractured selfhoods; a mix of shame and resilience in a climate of displacement. Their stories raise questions about the idea of diaspora as power, with compelling examples of its breach and coerciveness. The research illustrates in its findings through qualitative interviews, policy mapping, and discourse analysis that corruption and unemployment as well as governance failures in the home context are damaging facilitators of irregular migration. The study issues a challenge to critical inclusiveness and equity, inviting policy-makers to consider that irregular migration is not a matter of reckless individual choice, but rather an outcome of systemic political exclusion and economic exclusion.
Keywords: Labour Diaspora, Illegal Migration, Corruption, RMMRU, Russia-Ukraine War

Paper ID: T3-183
Paper Title: Hearing the Silence; A Multimodal Analysis of Sonic Displacement in Shaun Tan's The Arrival
Researcher: Azra Mahjabin Nirjhor, Lecturer, Southeast University

Abstract: The sensory and epistemological foundation of belonging is profoundly challenged in an era defined by planetary crisis and displacement. Migrants navigate the severe confusion of new circumstances, which are often narrated through the lenses of visual and cultural differences, yet the role of acoustic disorientation remains under-theorized. This research offers a new perspective, arguing that Shaun Tan's wordless graphic novel The Arrival stimulates an "acoustemological rupture": a concept that explores the collapse of the sonic framework, a breakdown of reliance on sound to understand the outer world, and necessitates the construction of a new sensory world from visual cues. Grounded in the theoretical framework of Steven Feld's idea of acoustemology, the study employs qualitative methodology based on multimodal analysis of the novel's sequential art, demonstrating how visual elements, i.e., the precise images and strategic use of silent gaps, produce a "sound space" from the protagonists' visual chaos of displacement. The findings demonstrate how these visual elements create a sound space from the visual chaos brought on by displacement, thereby compelling the reader to become an active listener. The participatory act in itself becomes a potent aesthetic of care. This aesthetic is not sentimental but epistemological, rooted in empathetic, epistemic work required to comprehend a new reality. The study contributes to the multidisciplinary understanding of sensory displacement and planetary imaginaries by providing a new methodological framework for studying silent multimodal texts, offering insights relevant to migration and ecological attunement in a globalized society.
Keywords: Acoustemology, Chaos, Epistemology, Migration, Multimodality, Displacement

Paper ID: T3-184
Paper Title: Mitigating Xenophobia Through Rhetoric in Warsan Shire's Home
Researcher: Tamanna Rahman Tanny, Post Graduate Student, English Literary Studies, Khulna University, Bangladesh

Abstract: This paper will explore the potentiality of mitigating xenophobia through the use of rhetoric in literary studies. By analyzing the poem "Home" of Warsan Shire, the paper will show how emotional response can be instigated through powerful portrayals of the suffering of the refugees. Cathy Caruth's concept of trauma theory and Etienne Balibarâ's concept of "neo rascism" will work as foundation here to analyze how trauma shapes the narrative of migrants and refugees. Content analysis and close reading methods will be integrated in this paper with a qualitative approach to analyze the poem's structure. How the strategic use of structure gives a clear view of the perception of migrant people in a xenophobic world will be shown here through rhetorical analysis. The disjointed language and the emotional intensity of the dehumanized suffering contrast with the safety and assurance provided by the home. By disrupting emotional detachment, the poem helps human to be empathetic towards the migrants and refugees. Thus, it demonstrates the power of poetic language in establishing peace in a society and in mitigating conflict in different contexts. This paper will create an interdisciplinary approach in the fields of literature, human rights, peace-building, migrant studies, and so on.
Keywords: Diaspora, Migration, Peace, Refugees, Trauma, War

Constellation Session 35: Planetary Imaginaries in Global Literature: Memory, Mobility, and Transnational Dialogues

Session Chair 35: Dr. Md. Taufikuzzaman, Assistant Professor (Adjunct), School of Arts and Social Sciences, Uttara University, Dhaka and Former Consultant, The World Bank

Paper ID: T3-186
Paper Title: Liminal Voices, Between Nations and Belonging: Displacement, Memory, and Identity of Biharis in Bangladesh through Selected Urdu Poetry

Researcher: Jeba Raisa Maksuratun Hossain, Lecturer, Daffodil International University

Abstract: This study examines the complex dynamics of displacement, cultural memory, and identity formation among the Urdu-speaking Bihari community in Bangladesh through a critical analysis of selected poetry from Geneva Camp in Dhaka. Drawing upon postcolonial theory, particularly Homi K. Bhabha's concepts of cultural

hybridity and "third space," Stuart Hall's framework of diasporic identity, and Maurice Halbwachs' theory of collective memory, this research investigates how poetry serves as a site of cultural negotiation and identity preservation. This analysis explores the persistent attachment to Pakistani cultural symbols and linguistic traditions despite prolonged displacement through close reading methodology applied to works by Naushad Noori, Shamim Zamanvi, Ahmed Ilias, and other camp-based poets. The study's objectives include analyzing displacement representation through postcolonial frameworks, examining collective memory's function in cultural preservation, and exploring Pakistani cultural markers as resistance to assimilation pressures. Methodologically, this study employs qualitative literary analysis utilizing close reading techniques to examine linguistic patterns, imagery, and thematic elements within selected poems. Drawing from Halbwachs' theory of collective memory as socially constructed within group frameworks, the analysis examines how poetic expression maintains cultural continuity across temporal and geographical displacement. By situating these literary expressions within theoretical frameworks of postcolonial displacement and cultural hybridity, this study seeks to understand how artistic production sustains collective consciousness, preserves cultural dignity, and articulates the complex identity negotiations characterizing the Bihari experience of prolonged liminal existence between nations and belonging systems.

Keywords: Biharis, Urdu Poetry, Cultural Hybridity, Identity, Collective Consciousness

Paper ID: T3-191
Paper Title: From Homeland to Horizon: Narratives of Climate-Forced Diasporic Mobility
Researcher: Shawon Das, Graduated from Department of English, Green University of Bangladesh

Abstract: This Study examines an increasingly significant phenomenon, climate-induced human mobility which is often called "climate-forced diasporic mobility". It is part of the larger discourse on planetary justice and a subject that even contemporary world literature just begins to treat. The study reveals a striking absence in the literature that typically focuses on migration as fueled by either economics or conflict, without taking into account the fact that it is induced by environmental factors. This study examines how writers have represented the changing sense of "home" from a secure political place to a menacing ecological one. This paper specifically analyzes Selina Tusitala Marsh's Fast Talking PI, set in the Pacific Islands, and Amitav Ghosh's The Hungry Tide, which takes place in Bangladesh. Both works highlight different cultural reactions to ongoing environmental challenges affecting coastal areas. This paper uses a comparative close reading methodology informed by mobility studies to trace recurring thematic elements of loss and resilience. It also utilizes affect theory within mobility studies to explore emotional geographies of loss and belonging in climate-disrupted spaces. The analysis focuses on how the literary representation of slow-onset disaster challenges traditional narrative structures. Ultimately, this paper argues that these localized narratives collaboratively demand a critical re-evaluation of human-land relationships. This literary intervention necessitates new political and imaginative speculative futures that fully account for environmental precarity as a primary driver of the twenty-first-century global movement.

Keywords: Climate Displacement, Crisis Temporalities, Diaspora, Mobility Studies, Planetary Imaginaries, Speculative Futures

Paper ID: T3-193
Paper Title: The Psyche and Ethics of Digital Diaspora: Migrant Narratives in Gun Island
Researchers: Mounata Rahman, Student, Department of English, Islamic University, Kushtia, Bangladesh
Md. Nayem Chowdhury, Student (MA), English Discipline, Khulna University, Bangladesh
Farhana Irin Moni, Student, BA (Hons.), Department of English, Islamic University, Kushtia, Bangladesh
Dr. Md. Sazzad Hossain Zahid, Associate Professor, Department of English, Islamic University, Kushtia, Bangladesh

B In an era defined by global interconnection, the concept of home as a place of longing has evolved, reflecting changes in the location and attitudes of diasporic individuals. Due to digitalization of the 21st century there has been a semantic shift in the conceptualization of diaspora which has developed the infrastructure of migration not merely in physical terms, but also in technological dimensions. Amitav Ghosh's Gun Island (2019) explores the interrelationship between migration, digital diaspora and climate change. Besides, the novel concerns over how digital connectivity shapes diasporic identity and transnationalism. There has been little quantitative analysis of

digital diaspora in Gun Island but the data-ethical challenges and psychosocial aspects of online representations faced by marginalized migrants have yet to receive substantial critical attention. Through a close textual reading, the research investigates Ghosh's revelation of the dual role of digital technologies as instruments of survival and mechanisms of surveillance, misinformation, and data extraction, reflecting deeper ethical dilemmas of migration in the digital era. The principal goal of this study is to develop a nuanced understanding of ethical and psychological implications of migration, human rights, and identity formation focusing on the emergent unification of ethical reflection into technology and migration discourse.

Keywords: Amitav Ghosh, Digital Diaspora, Diasporic Identity, Migration, Climate Change, Transnationalism

Paper ID: T3-197
Paper Title: Digital Migration: How Social Media Creates a New Sense of Home for Diasporic Communities
Researchers: Meraj Ahmed, Student, Department of English, Green University of Bangladesh
Shumaya Islam Promi, Student, Department of English, Green University of Bangladesh

Abstract: In our contemporary, globalized era millions of people may never return to their discovered homes, but they continue to stay engaged in meaningful emotional connections through digital space. This paper explores the role of social media in the re-creation of a new kind of home beyond physical borders across diasporic communities. These spaces, as found within commonly used platforms such as Facebook, WhatsApp, and YouTube, allow migrants to build memories, celebrate holidays, use their native tongues, and stay culturally connected, even though they may be temporarily or permanently thousands of miles away from their land of origin. These digital spaces provide emotional spaces that contain feelings of belonging, comfort, and community that may no longer be physically possible. Our focus on Bangladeshi and South Asian migrants describe how the transition to digital communication replaces the traditional concept of home with a virtual one, a home that exists through bookmarked experiences and constant interaction and communication across multiple platforms. In essence, the research argues that social media provides a tool that does not bring people together through connection, but develops a living archive of emotional feelings, traditions, and collective, group memories. Because of this, one can see that digital migration becomes a vital vehicle for preserving identity, and imagining a sense of togetherness in a world without borders.

Keywords: Belonging, Culture, Digital Migration, Diaspora, Identity, Memory, Social Media, Virtual Home

Paper ID: T3-199
Paper Title: Ruinous Horizons: Planetary Poetics of Crisis in Modernist Imaginaries
Researcher: Rubaiaat -E- Tarik Prithwee, Lecturer, Daffodil International University, Bangladesh

Abstract: This study looks at how twentieth-century modernist poetry expresses emerging forms of planetary awareness by depicting global crises. It draws on Timothy Morton's dark ecology, Rob Nixon's idea of slow violence, and Dipesh Chakrabarty's notion of planetary history. It argues that T. S. Eliot's The Waste Land (1922), W. B. Yeats's *The Second Coming* (1919), and W. H. Auden's *The Shield of Achilles* (1952) together illustrate the connections between ecological, historical, and ethical aspects in imagining future worlds. Eliot's The Waste Land shows ecological and cultural exhaustion, using images of drought, barrenness, and fragmentation to hint at Anthropocene worries. Yeats's *The Second Coming* places history in cyclical and period-based frameworks, showing apocalyptic disruption as both an end and the start of a possible planetary order. Auden's *The Shield of Achilles* reinterprets Homeric myth for the Cold War, highlighting mechanized violence and moral emptiness as signs of dystopian modernity across a global stage. Collectively, these works illustrate a modernist view of the planet that shifts from ecological decay to apocalyptic visions and dystopian awareness. They reveal poetry's ability to reflect on and question global crises. By analyzing their images of disaster and change through planetary studies and eco-critical theory, the study shows that modernist poetry not only recorded historical changes but also created imaginative ways to engage ethically with future worlds.

Keywords: Modernist Poetics, Planetary Imagination, Apocalypse and Dystopia, Eco-Criticism, Anthropocene

Constellation Session 36: Planetary Imaginaries in Global Literature: Memory, Mobility, and Transnational Dialogues

Session Chair 36: Md. Hamidur Rahman, Associate Professor, Department of English, and Additional Director, IQAC, Bangladesh Army University of Engineering & Technology (BAUET), Natore, Bangladesh

Paper ID: T3-204
Paper Title: Climate Migration, Memory, and Speculative Futures in Amitav Ghosh's Gun Island: A Postcolonial Planetary Analysis
Researcher: Zarin Saima, Student, of Bangladesh Army University of Engineering & Technology (BAUET)

Abstract: The ecological crisis and transnational displacement are redefined in Amitav Ghosh, Gun Island, using speculative approaches, beyond national structures. Although in the recent years, the research on climate fiction has grown, few studies have been conducted on South Asian contributions, which are especially their formulation of planetary imaginaries. This gap is filled in this paper through the analysis of the ways in which Gun Island approaches climate migration, memory, and resiliency to imagine future possibilities in the Anthropocene. Informed by postcolonial ecocriticism and environmental humanities, the paper examines how Ghosh interlaces myth, history, and mobility throughout the Sundarbans and Venice to play out ecological precarity. The novel creation of memoryscapes of violence and repair is particularly specific to this area whereby colonial pasts are met by the present climatic displacements. The paper demonstrates that South Asian fiction is central to the issue of global climate through close textual and thematic analysis by arguing that the theme of displacement and environmental vulnerability are mapped as collective planetary problems in Gun Island. In this way, the paper demonstrates the ability of literature not just to manifest crisis but also to theorize justice, sustainability and survival in the planetary scale.
Keywords: Amitav Ghosh, Gun Island, Climate Migration, Speculative Futures, Postcolonial Ecocriticism

Paper ID: T3-211
Paper Title: Reimagining *This Mournable Body* in a Real-Life *Ladyland*: A Vision of Human Rights
Researcher: Mehedi Hassan Talukder, Lecturer (Adjunct), Department of English, East West University, Dhaka 1212, Bangladesh
Professor Mohammad Ishrat Ibne Ismail, Pro-Vice Chancellor, Metropolitan University, Sylhet, Bangladesh and Professor (On Lien), Department of English, Shahjalal University of Science and Technology, Sylhet, Bangladesh

Abstract: Human rights, though universally acknowledged, remain an unfulfilled promise in many postcolonial societies. Begum Rokeya's *Sultana's Dream* envisions '*Ladyland*' as an ideal society where rights, dignity, and security are inherent, whereas Tsitsi Dangarembga's *This Mournable Body* presents a different reality, where rights are systematically denied. Through Tambudzai's experiences, Dangarembga highlights the psychological and societal wounds caused by the denial of economic security, social justice, and personal agency. Drawing from Lyndsey Stonebridge's exploration of human rights in Writing and Righting: Literature in the Age of Human Rights, this study examines how the narrative failures and structural inequalities of postcolonial oppression shape the lives of marginalized individuals. Moreover, rather than merely asking, "What if Tambudzai lived in *Ladyland*?", this study delves into the deeper reasons – why such a utopian world remains unattainable for individuals like Tambudzai, despite the universal recognition of human rights as set in the Universal Declaration of Human Rights (UDHR). Reimagining Tambudzai's life within *Ladyland*, this paper further investigates how long-term violations, specifically the denial of economic, social, and psychological rights, affect one's sense of self, dignity, and agency and critically engages the question: What systemic barriers prevent *Ladyland* from being realized for the real Tambudzais of the world? Furthermore, the analysis considers whether utopian imagination can function as a critical tool rather than a distant fantasy. In this regard, imagination is presented not as escapist but as necessary, since it opens ways of rethinking justice beyond existing failures. Rokeya's *Ladyland* works less as a dream to be fully realized and more as a guide for measuring the distance from justice. In turn, reimagining Tambudzai within that space becomes an act of critical hope, showing that even when human rights remain unfulfilled, literature can provide the language to imagine better futures and to keep alive the demand for justice.
Keywords: Rights, Agency, Recognition, Imagination, Justice, Utopia

Paper ID: T3-212
Paper Title: Dreaming *Ladyland*, Leaving Barbie land: Feminist Speculative Futures in Gerwig's *Barbie* and Rokeya's *Sultana's Dream*
Researchers: Tasmiah Aktar, Lecturer, Department of English, University of Asia Pacific, Bangladesh
Nusrat Hossain, Lecturer, Department of English, University of Asia Pacific, Bangladesh

Abstract: Traditionally, mainstream literature and cinema has predominantly focused on the male gaze and patriarchal fantasy. The success of *Barbie* (2023), directed by Greta Gerwig, has disrupted this pattern by veering away from the "traditional" image of a box office hit by achieving critical and commercial acclaim while presenting a femme-centered narrative. The plot revolves around the titular *Barbie* who goes on a journey of self-discovery to find her place in the "real" world, stepping away from the utopian *Barbie* land. Similarly, "*Sultana's Dream*" (1905) by Begum Rokeya is set in *Ladyland*, a South Asian feminist utopia which reimagines a world led by women in positions of political, economic, and scientific authority. Whereas *Barbie* negotiates with contemporary anxieties of consumerism, identity, and postfeminist backlash, *Sultana's Dream* responds to colonial patriarchy by presenting a solar-powered eco-utopia governed by women. Together, they illustrate planetary feminist imaginaries, where rage, resistance, and revolution are transformed into tools for remapping social and political realities. This paper aims to explore the ideas found in Gerwig's *Barbie*, paralleled with Rokeya's "*Sultana's Dream*" through the lens of subversive resistance theory envisioning alternative worlds where women's agency subverts the patriarchal structures of their own times. As these texts constitute transnational feminist dialogues in speculative world-making through their respective utopias, the researchers argue that the femme-led utopian society presented is a subversion of the gendered crisis of social and historical reality experienced by the authors. Through a comparative reading, the authors investigate the struggles faced by women in fiction, film, and reality and how the narratives of feminized resistance and revolution transcend borders and epochs, offering a critical mode of envisioning more just, inclusive, and sustainable futures.
Keyword: Feminist Utopia, Speculative Fiction, Subversive Resistance Theory, Transnational Narratives

Paper ID: T3-214
Paper Title: Speculative Futures in South Asian Climate Fiction: Reading Amitav Ghosh's Gun Island
Researcher: Tonni Akter, Student, Department of English, Varendra University, Rajshahi, Bangladesh

Abstract: This paper investigates how Amitav Ghosh's novel Gun Island (2019) engages with the pressing concerns of climate change by weaving together myth, migration, and environmental crisis. While global climate discourse often marginalizes voices from the Global South, Ghosh places South Asia at the center of planetary imagination, highlighting the intersections of environmental catastrophe, human displacement, and cultural memory. The aim of this study is to explore how Gun Island uses speculative fiction to imagine alternative futures shaped by environmental precarity and transnational mobility. Adopting an ecocritical and postcolonial framework, the paper analyzes how myth and folklore operate as narrative strategies to reframe human-nonhuman relationships and challenge dominant Western narratives of the Anthropocene. The research argues that Ghosh's novel offers a "speculative future" that not only reveals the vulnerability of marginalized communities but also calls for rethinking collective responsibility in the face of climate crisis. By situating the text within South Asian climate fiction, this analysis contributes to ongoing debates on literature's role in envisioning just and sustainable planetary futures.
Keywords: Climate Change, South Asia, Human-Nonhuman, Anthropocene, Speculative Future

Paper ID: T3-218
Paper Title: Challenging the Binaries and Dichotomies of Globalization: A Critical Study of Mohsin Hamid's *Exit West*
Researchers: Md. Faridul Islam Polin, Graduate student, MA in ELS, English Discipline, Khulna University
T. M. Rafat Rahman, Lecturer, English Discipline, Khulna University

Abstract: In the newly promised borderless world, globalization has emerged as a term denoting a unification by connecting the East to the West. This particular contact between the two in the West, in an unknown territory for individuals of the East, has emerged as a subject of analysis in the discourse of globalization. Migrating to the West for a better living has become a romanticized desire particularly for individuals from developing countries in the East. Globalization is often conceptualized through rigid and straightforward binaries such as stable West/unstable East, legal/illegal migration, metropolis/exotic, memory/denial, inclusion/exclusion that fail to account for the complex and fluid realities of contemporary human experience of migration. Mohsin Hamid's speculative fiction *Exit West* offers a compelling narrative that challenges binaries and dichotomies revolving around globalization such as stable West vs. unstable East; the Metropolis vs. the Exotic; legal vs. illegal migration; memory vs. denial;

terrorism vs. diversity; progressive West vs. conservative East; Exiting to West vs. Exiting West etc. The aim of this study is to unveil and demonstrate how Hamid challenges abovementioned binaries and dichotomies of globalization in *Exit West*. Set primarily in an unnamed war-ridden city in the East, the futuristic novel follows Saeed and Nadia as they discover mysterious magical doors that provide an immediate escape to countries in the West. These doors become metaphorical gateways of refugee experience. While globalization is often presented as fostering connectivity and opportunities, *Exit West* highlights its limitations, and the inequalities it can exhibit. This study, employing the concepts of Jacques Derrida's Deconstruction and Homi K. Bhabha's Third Space, aims to analyze how the novel disrupts these binaries to provide a richer understanding of globalization.

Keywords: Borderless World, Memory/Denial, Migration, Stable West/Unstable East

Constellation Session 37: Planetary Imaginaries in Global Literature: Memory, Mobility, and Transnational Dialogues

Session Chair 37: Dr. Abu Sufian, Assistant Professor, Department of English, University of Asia Pacific

Paper ID: T3-222
Paper Title: Faith, Force, and Flight: How Rising Extremism Could Recast Bangladeshi Mobility
Researchers: Akash Das Ayon, Student, Green University of Bangladesh, Bangladesh
Sakifa Akter Ahona, Student, Green University of Bangladesh, Bangladesh

Abstract: This article studies prospects in which rapid religious extremism and communal targeting (compounded by transitional governance voids) provoke selective displacement, all the while creating new forms of both forced and aspirational migration. Reports of expanding intolerance and violence against liberal actors suggest that vulnerable minorities, those who hold liberal views, and women might voluntarily or involuntarily dislocate while extremists try to internationalise their networks. Through mixed-methods fieldwork and media analysis, we develop a series of inductive futures; targeted exit (minorities and activists obtain asylum); strategic labour exodus (professionals dislocate for better work in safe labour markets); and insurgent mobility (foreign and trafficked fighters cross borders for recruitment). Futures are not mutually exclusive, and futures intersect through remittances, digital diasporas, and transnational advocacy or recruitment action. The analysis identifies how the securitisation of dissent paired with episodic violence and more recently, states of unrest produces multilayered vulnerabilities, always available to be exploited by traffickers and recruiters among other actors. This article contends that the securitisation of dissent and occasional communal violence—reported recently in regional media coverage and in policy-related analyses exacerbate vulnerabilities to risk that both traffickers and radicalised intermediaries exploit. The increasing degree of threats require a more coordinated level of international monitoring system, establishing and sustaining legal protections for at-risk populations and promoting the understanding of the role of civil society actors as an element in safe mobility, safe pathways, or relocation during periods of systemic distress.

Keywords: Woman, Violence, Exclusive, Securitisation, Vulnerable, Society Actors

Paper ID: T3-227
Paper Title: Dystopian Imagination: Orwell's *1984* And AI Surveillance in The Twenty-First Century.
Researcher: Nafisa Anzum Karina, Undergraduate Student, Green University of Bangladesh

Abstract: This study considers George Orwell's *1984* dystopian vision in the context of the twenty-first century's growing reliance on Artificial Intelligence (AI) surveillance, illustrating how literature continues to be a site of commentary on pressing socio-political concerns. Orwell's 1949 novel envisioned a totalitarian regime sustained by omnipresent telescreens, mind control, and institutionalized manipulation of truth, articulating anxieties about the erosion of privacy and freedom. Now, with advanced surveillance technologies such as big data analytics, biometric recognition, predictive policing, and state-driven initiatives such as China's Social Credit System, questions are being raised that echo Orwell's warnings. The objective of this research is to critically explore how Orwell's dystopia can function both as a metaphor and a cautionary model for understanding the stakes of AI-driven surveillance. The questions for the research are: In what ways do modern surveillance technologies embody the

repressive machinery of Orwell's fiction? How does dystopian fiction incite critical reflection on existing social realities? The study employs a comparative literary and sociotechnological examination of Orwell's novel, modern surveillance, and current academic discussions on data privacy and digital ethics. Findings show that although AI surveillance constitutes frontier technology and is routinely justified on grounds of efficiency, security, and administration, it nonetheless vindicates the same concerns of control, conformity, and compromised human agency in 1984. The intersection attests to the relevance of Orwell's vision in unveiling how unregulated technology can abet authoritarian tendencies. The ramifications call for more critical exploration, mindful policymaking, and a continued conversation regarding the ethical application of AI. The paper concludes that a return to dystopian fiction is necessary in order to provide educators, policymakers, and citizens with the intellectual resources to challenge surveillance mechanisms and protect democratic principles in the age of the digital.

Keywords: Orwell, Dystopia, AI Surveillance, Privacy, Technology, Authoritarianism

Paper ID: T3-229
Paper Title: Planetary Curiosity and the Ethics of Science: Mobility and Modernity in Satyajit Ray's *Professor Shonku* Stories
Researcher: Tushmit Mehruba Aka, Lecturer, English Discipline, Khulna University

Abstract: This paper examines Satyajit Ray's *Professor Shonku* stories through the intersecting lenses of science, mobility, modernity, and ethics, proposing that Ray reimagines scientific inquiry as a form of planetary curiosity rather than imperial mastery. In these narratives, Ray's Bengali scientist embodies a postcolonial modernity that harmonizes rationality with moral reflection. Modernity, in this context, refers not simply to technological advancement but to an evolving mode of thought that negotiates between Enlightenment ideals of progress and indigenous, humanistic ethics. Mobility - both geographical and intellectual - marks Shonku's engagement with a global scientific community while maintaining a culturally rooted sensibility. Ray's depiction of science resists Western technocentric models by foregrounding empathy, restraint, and ecological awareness. Through humor, invention, and moral questioning, Ray transforms the figure of the scientist into an ethical mediator between knowledge and responsibility. Drawing upon postcolonial and planetary theoretical frameworks, this paper argues that Ray's speculative fiction envisions a distinctly South Asian model of modernity: one in which science serves not domination but dialogue, not exploitation but care. Ultimately, *Professor Shonku* reveals the imaginative and ethical potential of science as a planetary, humanistic enterprise.

Keywords: Planetary Imagination, Postcolonial Modernity, Ethical Science, Scientific Mobility, Satyajit Ray, Speculative Fiction

Paper ID: T3-232
Paper Title: Suspended Horizons and Crisis Temporalities: Speculative Planetary Futures in Tayeb Salih's *Season of Migration to the North*
Researcher: Md. Mahbubul Islam, Lecturer, Department of English, Netrokona University, Netrokona, Bangladesh

Abstract: This paper intends to examine the ambiguous ending of Tayeb Salih's *Season of Migration to the North* through the conceptual framework of "suspended horizons," where crisis temporalities intersect with speculative planetary futures. The narrator's near drowning in the Nile is read as a moment of temporal and existential rupture in which postcolonial trauma unsettles the linear progression of time, collapsing personal memory, national history, and planetary scales. The analysis draws upon Gayatri Spivak's notion of planetarity, Julia Kristeva's theory of abjection, and Dipesh Chakrabarty's concept of planetary history. It concentrates on the interweaving of human migration, colonial violence, and ecological forces within a single narrative moment. The argument suggests that this suspension of time not only exposes the persistent wounds of colonial domination but also gestures toward speculative visions of solidarity that extend beyond national borders. At the same time, the scene is overshadowed by unresolved alterity and the destructive possibility of environmental crisis, as the river embodies both renewal and annihilation. Close readings of the Nile's 'destructive forces' highlight how Salih resists Eurocentric models of modernity and reimagines decolonised futures grounded in ecological and planetary consciousness. By bridging postcolonial theory with speculative ecocriticism, this study positions Salih's novel within broader debates on mobility, memory, and crisis in global literature. It highlights underexplored ecological and planetary dimensions of the text, addressing significant gaps in Salih scholarship. This study argues for the novel's contemporary relevance

as a critical site for cultivating planetary literacy in an age characterised by climate migration, ecological precarity, and fractured futures.

Keywords: Ecological Precarity, Fractured Futures, Migration, Planetarity, Speculative Ecocriticism, Temporal Rupture

Paper ID: T4-217
Paper Title: Foreign Language Listening: An Investigation of Comprehension Challenges and the Effects of Listening Anxiety
Researcher: Dr. Azran Azmee Kafia, Associate Professor, Department of English, Islamic University, Kushtia.

Abstract: Listening comprehension is a core component of second-language (L2) acquisition, shaped by a complex interplay of cognitive and affective factors (Vandergrift & Goh, 2012). Among affective influences, foreign language listening anxiety (FLLA) consistently arises in research (Horwitz, 2001), yet its impact on comprehension and the presence of gender differences remain ambiguous. Prior studies have found negative correlations between listening anxiety and comprehension (Mohammadi Golchi, 2012; Annisa, Adnan & Marlina, 2020), while others report that gender differences in anxiety or listening performance are either weak or non-significant (Elkhafaifi, 2005; Bekleyen, 2009). To shed further light on these inconsistencies, the current study examined effects of FLLA and gender on listening comprehension in a sample of 212 (n = 212) Bangladeshi EFL undergraduate learners of a public university. Participants completed a validated FLLA scale and took the Oxford Online Listening Level Test to assess comprehension. Between-group analyses revealed that learners with low levels of anxiety performed significantly better than those with moderate or high anxiety. Gender analyses showed that female learners achieved higher listening comprehension scores and reported greater foreign language listening anxiety compared to male counterparts. These findings align with studies showing that anxiety negatively influences listening comprehension (Zhang, 2013; Mohammadi Golchi, 2012) and that females often report higher anxiety levels (Mohammadi Golchi, 2012). Pedagogically, this suggests that L2 listening instruction should include anxiety-reduction strategies (such as strategy instruction and supportive classroom environments) and be sensitive to gender-related patterns. Future research might explore mediating roles of confidence, prior Exposure, or strategy use in modulating the relationship between anxiety, gender, and listening outcomes.

Keywords: Affective Variables in Second Language Acquisition, Anxiety Effects in L2 Learning, Foreign Language Listening Anxiety (FLLA), Gender Differences, Listening Comprehension

Constellation Session 38: Planetary Imaginaries in Global Literature: Memory, Mobility, and Transnational Dialogues

Session Chair 38: Dr. Farhana Yeasmin, Dept. of English, Assistant Professor, Jashore University of Science and Technology, Bangladesh

Paper ID: T3-236
Paper Title: *Utshob*: A Reflection of Charity and Generosity in the Context of the Modern time
Researcher: Shammi Akter, Associate Professor and Head, Department of English, Leading University, Sylhet, Bangladesh

Abstract: Utsob is a reflection to show the importance of redemption, charity and generosity in the present time. This study aims to examine comprehensively the meaning and the existence of the title word of the movie *Utshob* written, directed and produced by Tanim Noor. The movie is a critique of the modern time and period to showcase the indifference of the wealthy people toward the poor. The movie upholds the impact of industrialization and society's views on poverty. The film maker Tanim Noor's concerns about social values, creed, public problems in the context of the era are portrayed in the film purposefully and vibrantly. The movie is a moral tale to the audience to focus on Jahangir (the chief actor) and his transformation from a cold- hearted miser to a benevolent person showing how the ghosts facilitate his spiritual and emotional change. The movie highlights educational themes such as tenderness, family, redemption which has been explored through various scenes and episodes. As the movie is the moral defeat of the capitalist mindset so the importance of humanity through the worldwide is no know beyond even

in the era of Industrial Revolution.
Keywords: Bangladeshi Cinema, Comedy Drama, Family Movie, Tanim Noor, Utshob, Zahid Hasan

Paper ID: T3-240
Paper Title: Microtemporalities of Crisis: Pandemic Diaries and the Scales of Time in Zadie Smith's Intimations
Researchers: Fariha Jahan Sathi, Student, Department of English, Comilla University, Bangladesh
Mahmuda Sultana Mili, Student, Department of English, Comilla University, Bangladesh

Abstract: Crises are usually seen as unforeseen and bracketed in time scale. However, the COVID-19 pandemic not only ravaged throughout the continents by claiming numerous lives, but its shockwave is still felt to this date. This paper examines how the COVID-19 pandemic was not a sudden catastrophe but a prolonged disruption that slowly unfolded violence through inequality, grief, and exhaustion. This study brings Zadie Smith's essay collection Intimations as a primary source which describes the life during the pandemic. This study examines both immediate and slow effects of the pandemic that were initially overlooked but later became more devastating. It also studies how personal feelings during the pandemic, such as isolation, anxiety, neighborly kindness, or strained relationships, are not just personal but connect to broader aspects of vulnerability. Using a qualitative, text-based approach, the paper applies Rob Nixon's theory of the slow violence and Dipesh Chakrabarty's idea of planetary history. Nixon's theory proclaims the gradual effects of crises and their long-lasting impact, while Chakrabarty connects human experiences to deep planetary scales. These frameworks help understand Smith's experiences as both microtemporal and planetary. Through her description of boredom, worry, and daily struggles, Smith shows how personal experiences were affected and how they can change people's outlook permanently. The paper presents three major findings: it depicts the pandemic as a slow, consuming force that exposes the fragility of everyday life and draws attention to the environmentalism of the poor. it shows how personal experiences become planetary crises, exposing broader histories of inequality and environmental negligence; and it shows how crises gradually create injustice and force us to question existing systems. The study recommends that crises like the COVID-19 pandemic should not be viewed as isolated or completed; rather should be seen as ongoing, slow, and planetary processes. It provides a framework for understanding future global disruption through everyday life.
Keywords: COVID-19, Intimations, Pandemic, Personal Experience, Planetary History, Slow Violence

Paper ID: T3-246
Paper Title: Temporal Ruptures in Selected Climate Non-fiction: towards a Decolonial Future
Researcher: Khadijatul Kaminy, Senior Lecturer, Department of English, East West University, Bangladesh

Abstract: This paper examines the treatment of time in selected nonfiction by Amitav Ghosh, and scrutinizes how the temporal perspective deals with environmental collapse while showing time as a site of resistance in a postcolonial context. Ghosh deploys his own techniques to make readers conscious about diverse temporal scopes, and these techniques can be analyzed through the ideas of '*Jetztzeit*'(now-time), 'deep time,' and 'in-between time.' In Countdown the author challenges readers by showing the disruption of linear, progressive view of history whereas The Great Derangement critiques the inadequacy of literary forms to deal with temporal and spatial scale. Moreover, The Nutmeg's Curse shocks us through the portrayal of the colonial past and uncertain future. I argue in my paper that these challenges contribute to complicating the temporality of these texts, however, more importantly the author offers a new insight of crisis temporality to the readers that aid in comprehending the ecological collapse we are facing in a postcolonial context. Certainly, Ghosh's distinctive take on literary temporality helps readers to be conscious of climate change and its consequences, and simultaneously this new perspective presents time in a constant postcolonial flux. My article will show how literary temporality in Ghosh's selected climate nonfiction might gesture towards a sustainable decolonial future.
Keywords: Temporality, Postcolonial Resistance, Jetztzeit (Now-Time), Deep Time, In-Between Time, Sustainable Future

Paper ID: T3-249
Paper Title: Visual Monologues of Bangladesh's July 2024 Uprising: Decoding GenZ Imagery, Crisis Temporalities, and Imagined Citizenship on Dhaka's Walls
B Md. Rashedul Islam, Undergraduate Student, Department of Sociology, Green University of Bangladesh

Rahin Kabir Arrono, Undergraduate Student, Department of Sociology, Green University of Bangladesh
Mst. Lima Akter, Undergraduate Student, Department of Sociology, Green University of Bangladesh
Airin Sultana, Undergraduate Student, Department of Sociology, Green University of Bangladesh
Md. Samiul Islam, Assistant Professor, Department of Sociology, Green University of Bangladesh

Abstract: During Bangladesh's July 2024 uprising, Dhaka's GenZ artists turned city walls into planetary imaginaries, merging local folklore and global meme culture to reimagine citizenship and freedom. This paper examines graffiti, murals, and protest inscriptions across higher-education hubs like Dhaka University, BRACU, NSU, EWU, IUB, and BUBT and the Begum Rokeya Sarani avenue as spatial archives of crisis and collective renewal. Drawing on visual ethnography and snowball sampling, the study documents capturing photographic and video records from various sites of the selected spots, interventions and conducts semi-structured interviews with student-artists. Thematic and semiotic analyses unpack how motifs, textual play, and spatial placements reflect temporal shifts, philanthropic reclaims, and class de-centering ethics in framing freedom. Content and semiotic analyses reveal how satire, irony, and digital aesthetics operate as tools for coping with oppression and imagining participatory futures. The study also traces how these physical visuals circulated digitally post-July emancipations, rivalry and solidarity. In doing so, the work reveals how these ephemeral acts transcend immediate rejection, sparking transnational echoes that link Dhaka's streets to planetary visions of justice and belonging. By bridging street art with digital media, the research shows how GenZ mobilizes creativity as a political and pedagogical force that sustains memory, democratizes expression, and generates inclusive imaginaries of justice in times of crisis.
Keywords: Art Activism, Civic Engagement, Collective Memory, Solidarity in Crisis, Visual Ethnography, Youth Resistance

Paper ID: T3-250
Paper Title: The Ethics of Staying: Gendered Resilience in a Time of Planetary Crisis
Researcher: Dr. Mohammad Raihan Sharif, Professor, Department of English, Jahangirnagar University

Abstract: Popular discourses about adapting to climate change tend to focus on moving, acting fast, and recovering quickly, which often favors a masculine view that values action over long term perseverance. This paper challenges that view by focusing on the choice to stay in place, specifically looking at older men in the Haor wetlands of Bangladesh. While younger people migrate to cities because of constant flooding, these men stay in their villages. They do the slow, often unnoticed work of keeping things together: fixing roofs, mending fences, and taking care of damaged homes. Their actions point to a gendered sense of time, care for the environment, and emotional work. The study makes use of crisis time theories and feminist ecocriticism. Methodologically, it blends observations from Haor villages with studies of climatic disaster related texts and graphic novels, such as Goodell's The Water Will Come Butler's *Parable of the Sower*, Neufeld's A.D.: *New Orleans after the Deluge*, and Ward's *Salvage the Bones*. These resources demonstrate how people manage to survive in hazardous situations, cultural disintegration, and neglect. This study demonstrates how these older men in Bangladesh's Haor wetlands provide a place-based, gendered approach to climate disaster adaptation. Weaving together ethnographic fieldwork—rich with lived experience—and insights from global climate fictions, the research rethinks adaptation as something influenced by caring, shared memory, ground realities, and resilience. By examining climate adaptation through the concepts of gendered endurance, cross-national comparisons, and aspirations for inclusive futures, this paper contributes to the conversation in planetary literary studies. It inspires scholars and educators to view crises as opportunities for environmental justice, education, and constructive resistance.
Keywords: Adaptation, Crisis Temporality, Ecological Listening, Transnational Resilience, Haor Wetlands, Transnational Climate Fiction

Constellation Session 39: Planetary Imaginaries in Global Literature: Memory, Mobility, and Transnational Dialogues
Session Chair 39: Abdullah Al Mamun, Assistant Professor, Dept. of English, Jashore University of Science and Technology

Paper ID: T3-256
Paper Title: Mapping Memory and Landscape: A Digital Humanities Approach to Jibanananda Das's Poetry
Researcher: Md. Hamidur Rahman, Associate Professor, Department of English, and Additional Director, IQAC,

Bangladesh Army University of Engineering & Technology (BAUET), Qadirabad, Natore, Bangladesh
Abstract: Jibanananda Das is a remarkably influential poet who stands at the intersections of Bengal's cultural memory and modernist literary expression, weaving landscapes, rivers, forests, and forgotten histories into a lyrical vision that is both intensely local and universally resonant. This study applies digital humanities methodologies to analyse his poetry in order to identify recurring images, motifs, and thematic patterns that define his work. By creating a digitized corpus of selected poems in both original Bangla and English translations, the research employs text-mining, collocation analysis, and topic modeling to reveal forms of imagery and semantic associations. The findings highlight the ongoing interweaving of natural landscapes—such as rivers, fields, crops, and moonlit nights—with existential concerns of death, solitude, and memory. Computational visualizations, such as word-frequency maps and motif networks, show how Jibanananda's poetic world builds a geography of memory that simultaneously preserves Bengal's cultural identity and explores universal human experiences. Furthermore, the comparative analysis of the Bangla originals and their English translations uncovers significant linguistic and cultural shifts, illustrating how local imagery is often universalized or muted in translation. By integrating digital tools (such as *Voyant Tools*, *InfraNodus* etc.) with textual exegesis, this research not only opens new dimensions in the study of Jibanananda Das but also demonstrates how digital humanities can serve as a powerful approach to examining the cultural shifts in literary texts across languages and traditions.
Keywords: Cultural Identity, Linguistic Shift, Motif Mapping, Text-Mining, Transformation

Paper ID: T3-259
Paper Title: Digital Humanities for the Margins: Preserving Indigenous Knowledge through Online Platforms
Researchers: Saber Hossain Nishad, Graduate Student, Department of English Language Teaching, Jahangirnagar University, Bangladesh
Amatul Sabiha, Graduate Student, Department of English Studies, Jahangirnagar University, Bangladesh

Abstract: The knowledge of the indigenous peoples—oral tales, local histories, traditional ecological practices, and endangered languages—is usually excluded in the mainstream archives and education. Most of these customs are intergenerational traditions, which are now facing the threat of extinction. These voices have been able to be secured and shared in new ways with the emergence of digital tools. This paper looks at how online platforms can help preserve indigenous knowledge and make it available to wider audiences. These can be digital archives, language documentation projects, podcasts, and community-based websites. Such platforms enable local traditions to transcend boundaries and become accessible to learners, researchers, and community members all over the world. At the same time, the paper also reflects on some challenges. Technology is not equally available to all communities, and there is a risk that the living traditions can become frozen records when they are not addressed responsibly. The study argues that digital participation must be guided by an ethic of inclusivity and epistemic justice so that the digital preservation of Indigenous knowledge respects community ownership and agency. This study argues that digital humanities can play an important role in protecting and promoting indigenous knowledge, but this must be done with respect and collaboration. Online platforms should not substitute the conventional methods of transmitting culture, but they ought to reinforce it. In this way, digital humanities can ensure that marginal voices are heard, valued, and brought into the future.
Keywords: Collaboration, Cultural Sustainability, Digital Participation, Epistemic Justice, Inclusivity, Postcolonial Ethics

Paper ID: T3-260
Paper Title: Interactivity in Digital Literary Space: A Comparative Study of the Electronic Literature of Global South and Global North featured in the Electronic Literature Collection (2022)
Researcher: Md. Shams Arifin Sourav, Lecturer, Department of English, Southeast University

Abstract: Literature has evolved into an interactive art form with the emergence of Electronic Literature (e-lit). In e-lit, as it is in interactive fiction, technological innovation such as Twine (an open-source tool for telling non-linear stories) empowers 'reader agency' that makes space for reader intervention in the narration and other mechanisms of a digital literary text. However, the degree of reader agency is conditioned by the socio-economic condition of a particular region (e.g. broadband speed and hardware affordability) as it may influence the new media literacy and experience of a reader. The present research employs a Digital Humanities framework, that is, combining

computational text analysis, interactive design mapping, and close reading to investigate how regional digital infrastructures shape reader agency in Electronic Literature. Drawing on metadata harvested from the Electronic Literature Organization's Volume 4 (2022) collection, the research constructs a corpus of works from Brazil, Egypt, India (Global South) and the USA, UK (Global North). Using Twine code inspection and HTML/CSS interface analysis the study maps decision nodes, hyperlink networks, and multimedia integrations. Regional broadband speed and device-penetration statistics are correlated with hyperlink density and multimedia-element scores to reveal how socio-technical disparities influence narrative interactivity. A comparative Tableau dashboard presents metrics such as average link depth, multimedia integration index, and response latency. Grounded in comparative literary analysis and platform studies, this research demonstrates that advanced digital infrastructures in the Global North facilitate more dynamic and varied reader experiences than those in the Global South. By situating Electronic Literature within a data-driven DH methodology, the study offers actionable insights for scholars, designers, and policy-makers seeking to democratize interactive narrative design and address infrastructural inequities in digital cultural production.

Keywords:
Digital Humanities, Reader Agency, Electronic Literature, Interactive Design, Socio-Technical Infrastructures

Paper ID: T3-265
Paper Title: Digital Cartographies of Memory: Mapping Nostalgia and Longing in Banga Bhita and Bengal Partition Narratives
Researcher: Md. Jahid Hasan, Postgraduate Students, Department of English, Shahjalal University of Science and Technology, Sylhet, Bangladesh
Abdullah Al Masum, Postgraduate Students, Department of English, Shahjalal University of Science and Technology, Sylhet, Bangladesh
Safin Ahmed, Postgraduate Students, Department of English, Shahjalal University of Science and Technology, Sylhet, Bangladesh

Abstract: The "long Partition" of Bengal, spanning the 1947 India–Pakistan division and the 1971 Bangladesh Liberation War, continues to shape the region's collective consciousness through displacement, trauma, and intergenerational nostalgia. This study explores how digital memory platforms such as Banga Bhita, a Facebook community dedicated to lost Bengal homelands, function as participatory archives of longing, reconstructing Desh and identity in virtual cartographies. Guided by Svetlana Boym's theory of restorative nostalgia, Aleida Assmann's cultural memory, and Anindita Roy's notion of Desh memory, the paper examines how ordinary users digitally memorialize home, belonging, and exile. Through qualitative analysis of user posts, including a 1971 survivor's recollection of Harji village's ilish feasts, the project employs ArcGIS StoryMaps to geocode escape routes and sensory landscapes (banyan shades, monsoon fairs, riverine echoes), transforming emotion into spatial narrative. Intertextual parallels with Amitav Ghosh's The Shadow Lines, Selina Hossain's Hangor Nodi Grenade, Jyotirmoyee Devi's The River Churning, and Dibyendu Palit's Alam's Own House reveal how literary and digital memoryscapes converge in mapping displacement and domestic nostalgia. Comparative insights from the 1947 Partition Archive and the Citizens Archive of Pakistan further situate these memories within transnational and planetary imaginaries. By aligning Bengal's partitioned past with global frameworks of exile, such as the Armenian and Rohingya diasporas, this paper advances a vision of planetary justice through digital remembrance. Ethical engagement with online participants and anonymization of data ensure inclusivity and integrity. Ultimately, the study demonstrates how digital humanities and GIS methodologies can remap nostalgia itself—turning private grief into collective, planetary storytelling.

b Bengal Partition, Cultural Memory, Digital Humanities, Diaspora Identity, Planetary Justice, Restorative Nostalgia

Paper ID: T3-272
Paper Title: Re-reading *Shesher Kabita*: Planetary Pedagogy, Colonial Modernity, and Decolonial Ecologies
Researcher: Farhana Easmin Mitu, Assistant Professor, Bangladesh University of Business and Technology (BUBT), Mirpur, Dhaka, Bangladesh

Abstract: The paper reinterprets Rabindranath Tagore's *Shesher Kabita* through a planetary-literacy lens to

explore its engagement with knowledge systems, social relations, human-Earth interconnectedness, ethical responsibility, and decolonial ways of knowing, while highlighting its critique of colonial modernity, Western rationalism, the global knowledge economy, and instrumental education. Grounded in planetary pedagogy, the novel advances relational knowledge, ecological responsibility, coexistence beyond the binaries of tradition and modernity, the aesthetic and emotional dimensions of learning, and the search for harmony between the individual, society, and nature. Drawing on the theoretical insights of Walter Mignolo and Dipesh Chakrabarty, and supported by the pedagogical perspectives of Gayatri Spivak, Vanessa Andreotti, and Paulo Freire, this study explores how the novel resists colonial rationality while envisioning alternative ways of knowing and being rooted in affection, relationality, and ecological awareness. Methodologically, the paper employs close textual analysis of *Shesher Kabita*, with attention to character construction, dialogues, and the symbolic tensions that reflect the larger struggle between colonial and indigenous worldviews. The findings reveal that Amit, the English-educated protagonist, represents colonial elitism, skepticism, and utilitarian modernity, while Labanya embodies poetic intuition, cultural memory, emotional intelligence, and ecological interconnectedness. Their relationship highlights a clash between a mechanical and fragmented colonial education system and a more holistic and life-centered approach to knowledge. Through this contrast, Tagore not only critiques the alienating effects of capitalism and instrumental logic but also anticipates present-day concerns about planetary interconnectedness and environmental responsibility. The paper concludes that *Shesher Kabita* functions as a pedagogical text that encourages the unlearning of colonial binaries—tradition versus modernity, reason versus emotion, West versus East—while offering a decolonial vision of knowledge, being, and ecology. By re-reading the novel through planetary pedagogy, this study highlights Tagore's relevance to contemporary debates in decolonial thought, literary pedagogy, and environmental humanities.

Keywords: Colonial Binaries and Cultural Tension, Decolonial Pedagogy, Ecological Sensibility, Instrumental Education, Global Knowledge Economy, Relational Knowledge

Constellation Session 40: Learning Justice: Education, Language & SDGs for Marginalised and Underrepresented Communities

Session Chair 40: Prof. Ahmed Bashir, University of Dhaka and President, BELTA

Paper ID: T3-274

Paper Title: Impact of Active Learning Strategies on Teaching Multispecies Justice in Planetary Education: A Quasi-Experimental Study

Researchers: Tanjila Habib, Lecturer, School of General Education, BRAC University
Fazlul Haque Maruf, Lecturer, School of General Education, BRAC University
Md Sahib Nihal, Lecturer, School of General Education, BRAC University

Abstract: Planetary literacy has become an important educational goal in light of climate change, loss of biodiversity, and global interdependence. It includes the knowledge, skills, and attitudes needed to understand and act responsibly in Earth's connected systems. To foster planetary literacy, active learning strategies have been widely practiced in classrooms as effective pedagogical tools. Educators teaching planetary issues and related concepts like multispecies justice have been applying different active learning strategies in their lessons. Despite growing interest, research on how some of these strategies help students' understanding of multispecies justice and develop skills regarding planetary justice in tertiary education is very limited. This research attempts to measure the influence of three distinct active learning strategies—Role-Play, Zine-Making, and Bus Stop—when used in the learning of multispecies justice in higher education. The paper employs a mixed-method research design in determining the impact of the strategies in achieving learning outcomes and developing relevant skills. Quantitatively, a quasi-experimental pre-test/post-test control group design will be employed, with Likert-scale questionnaires given before and after the intervention to the control group as well as to the experimental group. The control group will receive lectures only, whereas the experimental group will receive both the lectures and active learning strategies. Qualitatively, data will be gathered through focus group discussions and interviews, with students answering sets of open-ended and closed-ended questions exploring their experience and perceptions of the lesson. This research addresses a gap in existing educational practice by systematically studying creative and participatory strategies. The research envisions that these strategies will expand conceptual knowledge and assist in cultivating empathy towards non-human entities, critical deliberation, and collaborative problem-solving. The

findings will offer insights for educators and curriculum designers looking to infuse justice-oriented and ecologically situated pedagogies into higher education, thus contributing to the advancement of transformative planetary education.

Bbbbb Case Study, Ecologically Situated Pedagogy, Higher Education, Mixed-Method Research, Role-Play, Zine-Making

Paper ID: T3-277
Paper Title: Fostering Cultural Awareness: Empathy as a Transferable Skill in Composition Texts for Conscious Student Development
Researcher: Kirsten Gudgeon, Lecturer, Department of English, United International University, Bangladesh

Abstract: This paper examines how composition studies cultivate empathy as a transferable critical and analytical skill and how it extends beyond the English discipline into other academic and professional contexts. This analysis explores how two core composition textbooks—Bartholomae and Petrosky's *Ways of Reading* and Graff and Birkenstein's They Say, I Say—reflect the pedagogical frameworks of Martha C. Nussbaum and Gerald Graff. Through Nussbaum's emphasis on critical self-examination, empathy, and narrative imagination, and Graff's advocacy for theoretical contextualization and dialogic engagement, this paper argues for a practical composition curriculum that effectively and explicitly fosters empathy and the intellectual habits essential for critical thinking, reading, and writing. Nussbaum's three capacities—critical reflection, global empathy, and imaginative understanding—align with the practices of guided revision, rhetorical templates, and dialogic writing promoted in these textbooks. Likewise, Graff's critique of isolated, theory-deficient literary study underscores the value of context and conversation in shaping analytical reasoning. By integrating these theoretical perspectives, this analysis demonstrates that composition instruction encourages students to question assumptions, engage with multiple viewpoints, and situate their arguments within broader social and academic conversations. Furthermore, it highlights how pedagogical choices cultivate students' ability to transfer these skills to diverse rhetorical situations and prepare them to address social, cultural, and global challenges. Ultimately, this analysis shows how composition studies can strengthen students' capacities for textual interpretation and argumentation and equip them with adaptable intellectual frameworks for interdisciplinary thinking and civic engagement. The combination of Nussbaum's humanistic ideals and Graff's theoretical critiques illustrates that composition courses serve as foundational spaces where critical literacy and ethical imagination are developed as transferable lifelong skills.
Keywords: Critical, Cultivate, Humanities, Interpretation, Perspectives

Paper ID: T3-279
Paper Title: Ecological Consciousness in English Romantic and Primitivist Literature: Revisiting Canonical and Marginal Voices for the Age of the Anthropocene
Researchers: Dr. Zaheed Alam Munna, Associate Professor, Southeast University, Bangladesh
Dr. Mohammad Abu Nayeem, Assistant Professor, Southeast University, Bangladesh
Dr. Muhammad Tofazzel Hossain, Assistant Professor, Department of English, Southeast University, Dhaka, Bangladesh
S.M. Razib Hassan, Assistant Professor, Southeast University, Bangladesh

Abstract: This paper investigates the ecological consciousness embedded within English Romantic and Primitivist literature, situating both major and lesser-known writers against the backdrop of environmental anxieties precipitated by the Industrial Revolution. Drawing upon the principles of ecocriticism, the study re-examines canonical Romantic poets—Wordsworth, Coleridge, Keats, Shelley, Byron, and Blake—alongside marginalised figures such as John Clare, Charlotte Smith, James Thomson, and Gilbert White. By integrating recent critical discourses, the article foregrounds Romanticism's proto-ecological ethos and Primitivism's shared concerns with preservation, while also assessing critical debates about Romantic anthropocentrism, imagination, and escapism. Through a new-historicist and ecocritical lens, this paper argues that Romantic and Primitivist texts anticipate contemporary ecological philosophy, including ecofeminism, deep ecology, and environmental ethics. It concludes that incorporating marginal voices and Primitivist thought enriches our understanding of Romanticism's ecological relevance for the twenty-first century environmental movement in the Anthropocene.
Keywords: Anthropocene, Apocalypse, Ecocriticism, Ecofeminism, Preservation, Primitivism, Romanticism

Paper ID: T4-403
Paper Title: Towards Inclusive Education: Understanding Critical Thinking Challenges of Minoritized Learners in Bangladeshi Tertiary Pedagogy
Researchers: Tashrifa Fairuz, Lecturer, Department of English, Presidency University, Bangladesh
Purbita Das, Lecturer, Department of Language and Linguistics, University of Science and Technology Chittagong, Bangladesh
Md Jahed Hasan, Lecturer, Department of English, Sylhet International University, Bangladesh

Abstract: In our country, more than 40 minority languages are spoken by different ethnic communities. Native speakers of these minoritized languages face numerous challenges while pursuing their tertiary level education at different universities around the country. Also, there has been limited study to identify the barriers faced by them at tertiary level. Thereby, the present study investigates the barriers faced by minority language speakers in developing their critical thinking skills within English language instruction at the tertiary level in Bangladesh. Using a qualitative research approach, data were collected from university students coming from the hilly areas. Within the integrated framework of Vygotsky's Sociocultural theory and the Mother Tongue Based Multilingual Education (MTB-MLE) approach, the semi-structured interviews, and focus group discussions with ethnic minority students revealed that language barriers often hinder students' ability to understand and express linguistic concepts effectively, discouraging them from pursuing STEM subjects. The findings suggest that implementing a translingual curriculum, such as Mother Tongue-based Multilingual Education could make Bangladeshi higher education more inclusive and accessible, thereby promoting quality education for all and advancing towards Sustainable Development Goal 4. The study further recommends that education policymakers in Bangladesh reform the existing curriculum to include instruction in the native languages of minority groups and provide scholarship opportunities for teachers from these communities to receive training in STEM education. Thereby, the study proposes moving to multilingual knowledge construction that ensures inclusion and ultimately, quality education for learners coming from different linguistic and social backgrounds.
Keywords: Bangladeshi Minoritized Education, Language Barriers, Sustainable Development, Stem Education, Mother Tongue Based Multilingual Education (Mtb-Mle), Tertiary Education

Sessions from 4.00 PM

Constellation Session 41: Learning Justice: Education, Language & SDGs for Marginalised and Underrepresented Communities

Session Chair 41: Prof. Dr. Hossain Al Mamun, Treasurer, Jashore University of Science and Technology

Paper ID: T4-164
Paper Title: From Digital to AI: Tertiary Learners' Familiarity with and Perceptions of AI in Enhancing English Language Learning
Researcher: Md. Nasim Fardose Sajib, Assistant Professor, Department of English, World University of Bangladesh, Bangladesh

Abstract: The rapid emergence of Artificial Intelligence (AI) technologies has redefined the landscape of English as a Foreign Language (EFL) education worldwide, and Bangladesh is no exception. While the integration of digital tools in tertiary education predates the pandemic, it was the unprecedented disruption caused by COVID-19 that accelerated Emergency Remote Teaching (ERT) and compelled learners to engage more deeply with technology. Since then, a noticeable shift has occurred from general digital platforms to advanced AI applications, including Generative AI (GenAI). This study explores Bangladeshi tertiary learners' familiarity with AI tools and their perceptions of AI's role in enhancing English language learning. Anchored in interpretivism, the research adopts an exploratory qualitative design. Fifteen students from five private universities were purposively selected for semi-structured interviews, and data were thematically analyzed to generate nuanced insights. Preliminary findings reveal that learners demonstrate a growing familiarity with AI technologies and express readiness to integrate them into their learning practices. Their perceptions highlight AI's potential as a facilitator of language acquisition, offering efficiency, personalization, and enhanced engagement. The study contributes to the global conversation on digital-to-AI transitions in education, positioning Bangladeshi learners' experiences as a critical case for

understanding how emerging technologies are rapidly reshaping their EFL learning experiences.
Keywords: Technology, Transition, Readiness, Generative AI, COVID-19, Awareness

Paper ID: T4-167
Paper Title: AI Cognitive Augmentation Agents: Enhancing Critical Thinking and Reflection in Students' Learning
Researchers: Nivedita Saha, MSc in AI and Data Science, Keele University, UK
Dr. Muhammad Fazle Ramzan Khan, Associate Professor, Department of English, United International University (UIU), Bangladesh

Abstract: Current AI-based tutoring systems primarily deliver answers, explanations, or personalized exercises. While useful, they risk encouraging dependence on technology rather than cultivating independent thinking. This paper proposes the concept of an AI Cognitive Augmentation Agent (CAA), a system designed not to replace teachers but to amplify students' cognitive processes. The CAA facilitates students through three functions: memory cueing (reminding students of their existing knowledge to generate coherence), analogy generation (connecting abstract concepts with familiar contexts), and reflection prompting (encouraging deeper reasoning and self-explanation). A web-based prototype of the CAA will be developed and deployed for a pilot study with student participants. Essay writing will be chosen as the core task, since it requires both creativity and critical reasoning. Participants will be divided into two groups: a control group using a standard AI assistant, and an experimental group using the CAA. Data will be collected through essay quality scores (using a standardized rubric assessing content, organization, creativity, and critical thinking), system interaction logs, and post-task surveys. It is anticipated that students using the CAA will demonstrate better idea connectivity, greater creativity in the use of analogies, and deeper reflective reasoning compared to the control group. Feedback is expected to indicate that the system acts as a "thinking partner" rather than simply a provider of answers. By shifting the focus of AI in education from answer-delivery to thought-augmentation, this study aims to open new possibilities for equitable and inclusive digital education. The proposed framework aligns with the Sustainable Development Goals (SDG 4.a), showing how AI can foster critical and reflective learning, particularly in contexts with limited access to quality mentorship.

Keywords: AI in Education, Cognitive Augmentation, Critical Thinking, Reflective Learning, Digital Literacy, Inclusive/Smart Pedagogy

Paper ID: T4-173
Paper Title: Effectiveness of AI-speaking Apps in Enhancing Oral Proficiency: Bangladeshi English Major Undergraduates' Perceptions
Researchers: Shanjida Akter Preety, Master's Student, Department of English, Southeast University, Dhaka, Bangladesh
Dr. Muhammad Tofazzel Hossain, Assistant Professor, Department of English, Southeast University, Dhaka, Bangladesh

Abstract: Artificial intelligence (AI) has recently transformed language learning by introducing interactive speaking apps that support oral skill development. In Bangladesh, where English proficiency is essential for academic and professional success, the use of such tools remains relatively underexplored. This study aims to explore Bangladeshi English major undergraduates' perceptions about the effectiveness of AI-speaking apps in enhancing oral proficiency. This study employed a mixed-methods case study approach, utilizing a structured questionnaire with 150 participants from the 1st year undergraduate students of a Bangladeshi private university to capture general perceptions and semi-structured interviews with 12 participants to obtain in-depth insights. Quantitative data were analyzed through descriptive statistics, while qualitative responses underwent thematic analysis to capture the detailed perceptions of the target participants. Findings indicate that students perceive AI-speaking apps as effective in enhancing fluency, accuracy and confidence which are the key dimensions of oral proficiency by offering ample self-paced speaking practice opportunities without requiring real-life interlocutors and providing rapid correction to the learners. However, concerns were noted regarding limited cultural relevance, feedback accuracy and over dependence on digital tools. Findings also reveal that AI-speaking apps can serve as effective pedagogical supplement to classroom practices when strategically integrated with pedagogical grounding, learner responsiveness and alignment with communicative language teaching (CLT), emphasizing engagement,

interaction and feedback through differentiated, individualized practice guided by teacher mediation, curricular alignment and critical reflection to enhance human interaction. The study recommends that AI based language learning tools, particularly in the Bangladeshi EFL context, are essential for enhancing learners' oral proficiency and guiding educators, policy makers and app-developers in optimizing their use for more effective and sustainable language learning.

Keywords: AI-Speaking Apps, Bangladesh, Effectiveness, English Major Undergraduates, Oral Proficiency, Perceptions

Paper ID: T4-178

Paper Title: Text-Based Comparative Assessment of AI Chatbots' English and Bengali Responses to Evaluate Gender Bias

Researchers: Dr. ASM Shihavuddin, Professor, Department of Electrical and Electronic Engineering, Green University of Bangladesh, Bangladesh
Arifa Rahman, Charles Sturt Academic Fellow, School of Education, Charles Sturt University, Australia
Md. Montasir Rahman, Graduate Research Collaborator, Department of Computer Science and Engineering, Green University of Bangladesh, Bangladesh
Md Hafiz Sikder, Assistant Manager (Research), MOMODa Foundation, Bangladesh
Md. Anisur Rahman, Associate Professor, Department of English, Presidency University, Bangladesh

Abstract: In Bangladesh, the prompt adoption of AI chatbots mirrors the comprehensive universal shift toward automation with applications spanning financial services, e-commerce personalization, customer service, and more recently academic and research practices. Despite the enhanced efficiency and accessibility offered by these tools, their reliance on Large Language Models (LLMs) makes them vulnerable to algorithmic bias and its potential consequences. Particularly, the gender bias of AI chatbots found in different languages presents risks of reinforcing existing inequalities rather than fostering inclusivity. This study focuses on a critical examination of gender bias manifestation in two widely used and freely accessible AI chatbots in Bangladesh: ChatGPT and Gemini. Using both English and Bengali prompts covering multiple professional domains, a text-based comparative experimentation was conducted. Results discover consistent bias across both platforms: male-associated prompts produced positively skewed responses, with average bias scores of +0.6 in English and Bengali for both chatbots. Conversely, female-associated prompts created negative or neutral outputs, with Gemini producing stronger bias (0.8 in English; 0.2 in Bengali) compared to ChatGPT (0.2 in English; 0 in Bengali). These findings uncover a critical tendency of chatbots to propagate favorable stereotypes for men while diminishing or problematizing representations of women. In academic contexts, where learners are gradually becoming dependent on chatbots particularly in resource-constrained developing countries like Bangladesh such gender biases may unintentionally normalize gender inequality, undermining the transformative potential of AI-driven educational support to promote digital inclusion. This study emphasizes the urgent need for critical scrutiny of chatbot deployment in academic settings to ensure equitable and inclusive digital learning ecosystems.

Keywords: Algorithmic Bias, Bangladesh, Digital Inclusion, Large Language Models, Stereotypes

Paper ID: T4-182

Paper Title: Chatbots at the Margin: Investigating Linguistic Inequality in AI-Based Learning among Indigenous Students in Bangladesh

Researchers: Suraiya Afrin, Lecturer, Department of English, Southeast University, Dhaka, Bangladesh
Dr. Muhammad Tofazzel Hossain, Assistant Professor, Department of English, Southeast University, Dhaka, Bangladesh
Dewan Abul Fatah Naeem, Lecturer, Department of English, Southeast University, Dhaka, Bangladesh

Abstract: As artificial intelligence (AI) tools, such as ChatGPT, Google Gemini, QuillBot, GrammarlyGO, and Perplexity AI, etc, are increasingly integrated into classrooms, new questions emerge about who benefits and who is left behind. In multilingual societies like Bangladesh, linguistic inequality continues to shape access to digital learning. This qualitative case study explores how AI-based educational platforms engage with the linguistic and cultural realities of indigenous students whose interactions often involve code-mixed or transliterated English. The study focuses on two interconnected challenges: limited access to AI technologies and the inadequacy of linguistic

and infrastructural resources. Drawing on purposive sampling, data were collected through interviews with nine indigenous university students and through the analysis of documents concerning indigenous learners' experiences of accessing these tools. Early observations reveal that chatbots, despite being designed as neutral assistants, frequently misinterpret hybrid input, provide inconsistent feedback, or dismiss responses as errors, thereby reinforcing existing linguistic hierarchies. Grounded in the frameworks of linguistic justice, digital equity, and critical AI ethics, this research highlights how such patterns reproduce or amplify educational marginality rather than mitigate it. The findings suggest that ensuring equitable access, promoting culturally responsive AI training, and designing adaptive feedback systems are essential steps toward advancing quality education (SDG 4) and reducing inequalities (SDG 10) for indigenous learners in Bangladesh.

Keywords: Algorithmic Discrimination, Digital Equity, Indigenous Education, Language Justice, Multilingual Learning, Technological Inclusion

Constellation Session 42: Learning Justice: Education, Language & SDGs for Marginalised and Underrepresented Communities

Session Chair 42: Prof. Dr. Raihan M. Sharif, Founder, TAS – LLC, Jahangirnagar University

Paper ID: T4-183

Paper Title: AI-Based Language Assessments and the Challenge of Linguistic Privilege in Bangladesh: A Study at GUB

Researchers: Sadia Islam, Undergraduate Student, Department of English, Green University of Bangladesh
Imran Hossain Sayel, Undergraduate Student, Department of English, Green University of Bangladesh
Mehrin Kibria Nadee, Undergraduate Student, Department of English, Green University of Bangladesh
Maisha Maliha, Undergraduate Student, Department of English, Green University of Bangladesh
Hazzaz Al Abtahee, Lecturer & Program Coordinator, Department of English, Green University of Bangladesh

Abstract: This study shows how artificial intelligence-based language assessment systems differ from the established linguistic classification of Bangladesh. Where the standard Bengali language and the English language show more influence. Linguistic privilege are the advantages that people gain from using their native language dialect pronunciation style. In Bangladesh, Standard Bangla and English are given due respect. In various school and college examinations, the office use standard Bangla and English language are predominant. Regional languages such as Sylheti, Chittagong, etc., as well as tribal languages such as *Chakma, Marma*, etc., are given less visibility. This research shows how automated tools for essay grading and speech recognition and communication and reasoning tests can reproduce the disparities. AI models trained on standard Bengali and English generally misinterpret regional languages such as Sylheti and Chittagonian etc. indigenous languages as well as various urban code-mixing languages. The extent of proficiency may be further distorted by technical issues such as spelling naturalization, audio modeling, and subjective bias, along with social differences in access to reliable tools and connections. Drawing on a case study at Green University of Bangladesh (GUB), this research paper analyzes the justification and educational impact of artificial intelligence-assisted assessment systems. An articulation of bias formation—identifying the key risks of irrelevant diversity and cultural chaos—outlines paths toward establishing fairness. Recommendations include relevant data sets including dialects, fairness testing across social groups, human in the loop scoring frameworks, and association-sensitive test designs. The study further adds that local and ethically controlled AI assessment can support response-based learning without reinforcing linguistic gatekeeping. Although designed with inclusion and accountability, the systems can encourage diversity as the foundation for more equitable and representative language education in Bangladesh.

Keywords: AI-based language assessment; linguistic privilege; bias and fairness; Bangladesh; Standard Bangla; regional dialects; indigenous languages, linguistic diversity.

Paper ID: T4-184

Paper Title: Equity and Access in Using Technology at Primary Level EFL Classrooms in Dhaka: A Case Study

Researchers: Raisa Nuzhat, Lecturer, Department of English, Green University of Bangladesh (GUB)

Abstract: The incorporation of technology in English language classrooms has become an essential facet of twenty-first-century pedagogy that offers unprecedented opportunities for engagement, collaboration and

personalized learning. This qualitative study was conducted in Dhaka, the capital city of Bangladesh and it investigates the integration of technology as a pedagogical tool in English language classrooms across English-medium, Bangla-medium and English-version primary schools in Bangladesh, using the Technological Pedagogical Content Knowledge (TPACK) framework. It examines teachers' knowledge, practices and challenges in incorporating digital tools for language instruction through semi-structured interviews with nine teachers chosen via purposive and convenience sampling as well as document analysis. Findings indicate that English-medium schools integrate technology more consistently using learning management systems, multimedia and gamified tools, whereas Bangla-medium schools face limitations due to inadequate infrastructure, lack of training and scarce resources. English-version schools display mixed practices, with some implementing technology regularly and others occasionally. Technology was found to support speaking, listening and collaborative learning aligning with Vygotsky's Social Constructivism and Multimodal Theory by promoting social interaction, scaffolding and multimodal meaning-making. The study also highlights issues of equity, access and the digital divide emphasizing the need for policy support, targeted professional development and improved infrastructure to ensure effective and inclusive technology integration in primary English language education in Bangladesh. While focused on Dhaka as a case study, the findings provide insights into broader patterns of technology integration across Bangladesh, offering implications for policy and practice at the national level.

Keywords: Access; Digital divide; Equity; Multimodal Theory; Social Constructivism Framework; TPACK.

Paper ID: T4-186

Paper Title: Digital Pedagogies of Possibility: Fostering Eco-Conscious and Culturally Responsive Language Learning for Marginalized Voices

Researcher: Sadia Sabrina Alam, Lecturer, Department of English, Varendra University, Rajshahi 6204, Bangladesh

Abstract: This paper examines how Digital Pedagogies of Possibility can create more inclusive, eco-conscious, and culturally responsive spaces for language learning. In an era where education is increasingly mediated by technology, digital tools can both perpetuate and mitigate inequity. Drawing on Paulo Freire's Pedagogy of Possibility, ecopedagogy, and culturally sustaining pedagogy, this study reimagines digital learning environments as spaces of empowerment for learners whose voices and identities have historically been marginalized. The paper argues that critical, participatory, and creative uses of technology can support not only linguistic development but also environmental awareness and intercultural understanding. When learners are encouraged to understand complex relationships and how local actions connect to global impacts, they move beyond a purely anthropocentric (human-centered) view to a planetary perspective. Using an action research design, the study integrates eco-themed digital storytelling, collaborative podcasting, and online discussions with first-year tertiary-level learners, with a focus on cultural diversity and sustainability. Data from learner reflections, classroom observations, and digital artifacts reveal that when language learning tasks are grounded in ecological and cultural consciousness, students demonstrate heightened engagement, empathy, and communicative confidence. They begin to view language not merely as a skill but as a means of connection with others, with place, and with the planet. The paper proposes a model of Digital Pedagogies of Possibility that aligns with SDGs 4.5, 4.7, and 10, positioning technology as a catalyst for justice-oriented, sustainable language education. It concludes that integrating environmental literacy and digital equity within communicative language teaching can transform classrooms into communities of practice that nurture both linguistic competence and global citizenship.

Keywords: Cultural Sustainability, Digital Equity, Ecopedagogy, Learner Empowerment, Linguistic Justice, Transformative Learning

Paper ID: T4-192

Paper Title: Failure of adaptation in Remote Learning and E-education for Marginalized and UnderRepresented Communities in the Context of Bangladesh

Researcher: A.H.M. Munaimul Azam, Undergradute Student, University of Liberal Arts Bangladesh

Abstract: The paper explores the reasons behind the failure of adaptation in Remote Learning and E-education for marginalized and underrepresented communities in Bangladesh. Bangladesh, being a developing country, struggles to establish a proper education plan which will treat basic rights and equality. The effect is more severe when the

marginalized communities like *Chakma, Marma, Garo, Santal* etc. are brought into the discussion. It almost becomes negligible when the parameter is set to be Remote Learning and E-education. To understand the reasons behind, a qualitative approach was used analyzing socio-economic conditions and cultural barriers. The paper finds out the reasons to be splitted into several dimensions such as lack of stakeholders, language barriers, cultural differences and weak structure of digitalization. It also addresses lack of motivation and encouragement as forms of psychological barriers. Furthermore, the paper suggests few directives considering the barriers and boundaries with a purpose to mitigate the disparity in digital education such as establishment of a policy to work for the minority and their digital social life only.

Keywords: Barriers, Differences, Digitalization, Equality, Negligible, Rights

Paper ID: T4 -196
Paper Title: The Role of Generative AI in Teaching Literary Criticism and Theory: A Pedagogical Revolution
Researchers: Arunavo Shupratim, Undergraduate Student, Department of English, University of Rajshahi.
Ahmad Hisham, Undergraduate Student, Department of English, University of Rajshahi.

Abstract: The potential use of generative AI technology in the academy provides unprecedented opportunities in the humanities, especially in relation to teaching and learning within literary studies. Interaction and critical inquiry fostered by emerging AI-enabled technologies provide multiple opportunities to address these challenges through renewed pedagogical practices. This constructivist approach to learning focuses on students actively collaborating in the construction of meaning and the scaffolding of literary learning experiences. Research illustrates how students are engaged through AI-enabled teaching pedagogy in the critical internalization of formalism, structuralism, post-colonialism, feminism and critical theory as well as sharpening students' overall analytical skills. This qualitative study in pedagogy uses a case study approach within undergraduate classes on literary theory. Research investigates how generative AI will be used as an interactive dialogic partner within the classroom implementation, allowing students to test theory applications, generate comparative analyses of texts, and explore multiple interpretive frameworks concurrently. Data will be collected through capturing AI-assisted lesson plans, transcripts from student-AI exchanges, and reflective teaching journals impressed by pedagogical effects. Preliminary findings indicate the ability of generative AI to put theory into action by offering immediate and contextualized examples of critical approaches applied to literary texts. The improvement in students lies in their capacities to create distinctions between theoretical frameworks, develop sophisticated arguments, and metacognitively reflect about interpretive practices. An environment enabled by Artificial Intelligence serves as a learner experimentalized environment, where learners practice their theoretical application in an experimentalized fashion without fear of judgement of any kind. Generative AI will thus act as a disruptive teaching tool for the teaching of literary criticism, acting not as a substitute for the human teacher, but rather a constructivist platform that democratises access to complicated theoretical discourse.

Keywords: AI-Mediated Pedagogy, Constructivist Learning Theory, Generative AI Tools for Learning, Human-AI Collaboration in Teaching, Pedagogical Practices, Theoretical Frameworks

Constellation Session 43: Learning Justice: Education, Language & SDGs for Marginalised and Underrepresented Communities

Session Chair 43: Dr. Farhana Helal Mehtab, Professor of Law & Dean, School of Arts and Social Sciences, Southeast University

Paper ID: T4-201
Paper Title: Harnessing EdTech and AI to Bridge the Digital Literacy Divide: Pathways to Inclusive Education and Rural Connectivity in Bangladesh
Researchers: Akibur Rahman Khan, Lecturer in English, American International University-Bangladesh, Bangladesh
Priyanka Akhter, Lecturer in English, American International University-Bangladesh, Bangladesh

Abstract: The integration of educational technology (EdTech) and artificial intelligence (AI) has opened new opportunities for enhancing teaching and learning, yet rural and marginalized communities continue to face critical challenges in access and equity. This study investigates the role of EdTech and AI-driven initiatives in promoting digital literacy and improving rural connectivity in Bangladesh, with a particular focus on educational justice for underserved learners. Drawing on a mixed-methods approach, the research examines case studies of

use. The findings reveal persistent infrastructural barriers such as limited internet coverage, device affordability, and inadequate training of teachers but also highlight innovative solutions, including AI-powered offline learning applications, localized language content, and community ICT hubs. By analyzing both the obstacles and success stories, the paper argues that a sustainable digital ecosystem requires not only technological interventions but also culturally responsive pedagogy, policy support, and community participation. Ultimately, this study contributes to the discourse on learning justice by proposing a framework for integrating EdTech and AI into rural education systems in ways that advance equity, foster digital literacy, and strengthen pathways toward achieving Sustainable Development Goal 4.5.

Keywords: EdTech, Artificial Intelligence (AI), Digital Literacy, Rural Connectivity, Learning Justice

Paper ID: T4-206

Paper Title: The Sangsarek Religion and Ecological Knowledge: The Environmental Renewal of the Mande Society

Researcher: Laboni Akter, Lecturer, Department of Bangla Language & Literature, University of Liberal Arts Bangladesh

Abstract: This paper explores the intricate relationship between the Sangsarek religion, the indigenous belief system of the Mande (Garo) people in Bangladesh, and their traditional ecological knowledge. Amidst global environmental crises, the study delves into how this matriarchal society has cultivated a sustainable framework for living in harmony with nature. Through a qualitative research methodology, this study employs an ethnographic case study approach, utilizing participant observation, semi-structured interviews with Mande community elders and leaders, and content analysis of oral histories and folklore. The core tenets of Sangsarek—which venerates nature as a divine entity—are analyzed to reveal a profound, embedded understanding of ecological balance and resource management. The paper examines specific cultural practices, such as traditional Jhum cultivation and rituals centered on forests and rivers, to demonstrate how these beliefs function as a practical guide for environmental conservation. It is argued that the Mande people's traditional knowledge, rooted in their religious and social structure, offers a compelling alternative model for environmental renewal and postcolonial resistance against dominant, extractivist development paradigms. This case study from Bangladesh aims to highlight the critical role of Indigenous knowledge systems in achieving modern sustainability goals (SDGs) and remapping a more just, harmonious, and ecologically sound future.

Keywords: Indigenous Knowledge, Matriarchal Society, Mande, Postcolonial Resistance, Sangsarek, Sustainable Development

Paper ID: T4-212

Paper Title: Indigenous Knowledge, Gender, and Sustainability: Sociological Reflections on Education for Sustainable Development (ESD)

Researchers: Sajib Tripura, MSS Student, Department of Sociology & Anthropology, Shanto-Mariam University of Creative Technology, Bangladesh

Dr Khandaker Mursheda Farhana, Associate Professor, Department of Sociology & Anthropology, Shanto-Mariam University of Creative Technology, Bangladesh

Abstract:

Education for Sustainable Development (ESD) has gained increasing global relevance in advancing inclusive and equitable learning systems that integrate social, cultural, and environmental values. Yet, indigenous knowledge and gendered perspectives are frequently overlooked in mainstream education policies and practices. This study adopts a qualitative sociological approach to investigate how indigenous knowledge, particularly women's ecological contributions, intersects with sustainability and educational justice. Data were collected through semi-structured interviews and focus group discussions with rural community members and educators. Findings highlight that indigenous women often serve as primary custodians of ecological wisdom, passing on practices related to biodiversity, sustainable farming, and water management. However, their knowledge is undervalued in formal curricula, leading to epistemic marginalization and gender inequities. The research further reveals that integrating

Swarup's *Latitudes of Longing* and Moniru Ravanipur's *The Drowned challenge* conventional notions of desire, imagining it beyond the human. This study asks a deceptively simple question: what if longing were hydrological, flowing between bodies, spirits, and landscapes like a tide that refuses to be contained? Both novels converge on the Hydrocommons Psyche, understood as a collective unconscious carried by water, where coral reefs, ghosts, and the Caspian Sea trace a liquid archive of patriarchal trauma, making water itself a participant in memory, grief, and erotic renewal. The study uses Critical Discourse Analysis (CDA) in the framework of Norman Fairclough to examine how this liquid form of longing develops. It looks at how language and narrative give water life and how affect, care, and power flow through each watery scene. In addition to enhancing the text, submersions, tides, and fluid intimacy depict discourse functioning similarly to water: erratic, permeable, and hard to define. Combining critical posthumanism and eco-psychoanalysis, the paper interprets the Erotic Hydrosphere as a place where ecological ethics and desire meet, resulting in a non-anthropocentric ethic of care based on lived, bodily experience rather than impersonal policy. Through Harawayan "becoming-with," Swarup and Ravanipur eliminate the human/nonhuman divide, transforming intimacy into a planetary, transspecies relationship, according to the analysis. Ultimately, the Hydrocommons Psyche carries trauma, desire, and the potential for renewal, suggesting that navigating a drowning world may require moving, feeling, and desiring with it, rather than against it.t

Keywords: Affective Geography, Eco-Psychoanalysis, Erotic Hydrosphere, Liquid Materiality, Posthuman Ecocriticism, Transcorporeality

Constellation Session 23: Eco-Aesthetics & Care

Session Chair 23: Md. Moniruz Zaman, Associate Professor, Department of English, Shanto-Mariam University of Creative Technology (SMUCT)

Paper ID: T2-157

Paper Title: Linguistic Subversion and the Construction of the Modern Self: A Comparative Study of Ayn Rand's *The Fountainhead* and Edward Albee's *The Zoo Story*.

Researchers: Sanjida Sultana Shanta, Lecturer, Department of English, Northern University Bangladesh
Fahmida Hoque Meem, Senior Lecturer, Department of English, Northern University Bangladesh
Nafisa Nahrin Afra, Lecturer, Department of English, Northern University Bangladesh

Abstract: Delving into the modern self reveals its emergence within the fractures of discourse—an unstable construction perpetually negotiating between freedom and constraint. Both Ayn Rand's *The Fountainhead* (1943) and Edward Albee's *The Zoo Story* (1959), though divergent in genre and philosophical orientation—the former a rationalist novel of objective individualism, the latter an absurdist drama of existential dissonance—function as counter-discourses that resist dominant cultural norms which suppress individuality within modernity's coercive systems of power, hierarchy, and conformity. Despite their generic differences, both texts interrogate the cost of resisting collective order and highlight the fragility of individual freedom. In these works, language emerges as the primary weapon through which the protagonists subvert manipulative social standards and destabilize established systems of order. While Rand's Howard Roark articulates individuality through the productive language of creation and reason, Albee's Jerry employ disruptive speech, irony, and confrontation to resist the pressures of normalization and to assert freedom of individuality, each embodying distinct modes of linguistic subversion that seek to proclaim autonomy by swimming against the tide. Drawing on Michel Foucault's conceptualization of power as diffuse, productive, and circulating through discourse rather than solely sovereign in nature, this study interrogates how individual subjectivity is both constituted and contested through their respective verbal performances. The analysis also engages with Derrida's différance and Butler's performativity to highlight how the act of speaking becomes an unstable assertion of presence, constantly deferred and undone by the structures it opposes. Rand believes in independence of self that makes oneself powerful and rational through the use of language in a post-humanist world. On the contrary, Albee wants to portray the world which is full of illusional independence that frustrates the flourishment of one's true self through use of fragmented language. The hypothesis guiding this study contends that power play and social entities are shaped by language to construct a modern self. Jerry wants to find his modern self through fragmented linguistic subversion while Howard opts for productive language to assert his true self. Their juxtaposition reveals the paradox of linguistic resistance: the subversive act that constructs individuality simultaneously exposes the subject's dependence on the very discourses it seeks to escape. This comparative reading thus situates *The Fountainhead* and The *Zoo Story* within a

Foucauldian–poststructuralist framework, arguing that both texts dramatize the paradoxical construction of the modern self as a linguistic effect of resistance—a self that structuralises itself within, and against, the discursive formations that define it.

Keywords: Modern Self, Language and Power, Foucault, Objectivism, Derrida, Performativity, Alienation, Counter-Discourse; Subject Formation

Paper ID: T2-158
Paper Title: Hydrofeminism in Amitav Ghosh's The Hungry Tide: Women, Children, and the Tides of Environmental Justice
Researcher: Tasnim Amin, Assistant Professor, Department of English, Southeast University, Dhaka, Bangladesh

Abstract: Amitav Ghosh's The Hungry Tide provides a powerful framework for a hydrofeminist reading as it intricately blends issues of gender, child welfare, and environmental justice within the dynamic ecosystem of the Sundarbans. Drawing upon Astrida Neimanis's concept of hydrofeminism, which interprets water as a connective, life-sustaining, and political force, this study explores how Ghosh portrays the interdependence of women, children, and nature in a world shaped by displacement and ecological fragility. The narrative emphasizes how women's experiences- fluid, resilient, and adaptive, mirror the shifting rhythms of the tides and underscore their deep relational ties to the natural world. Through the characters of Piya, Nilima, and Kusum, Ghosh reveals multiple dimensions of gendered ecological struggle. Piya's scientific engagement with the aquatic environment challenges patriarchal notions of knowledge and authority, while Nilima's social activism demonstrates how women develop long-term welfare systems in response to socio-environmental injustice. Kusum's tragic story, in contrast, exposes the gendered consequences of displacement and state violence. The novel also highlights how the wellbeing of children and marginalized communities is inseparable from the health of their environment, thus linking social survival to ecological balance. Ultimately, this paper argues that The Hungry Tide reimagines environmental justice through a hydrofeminist lens, positioning women not merely as victims but as agents of resilience, care, and ethical transformation. By foregrounding women's and children's lived experiences, Ghosh underscores the need for a gender-sensitive, inclusive approach to sustainability that unites human welfare with environmental preservation.
Keywords: Amitav Ghosh, Child Welfare, Environmental Justice, Gender, Hydrofeminism, The Hungry Tide

Paper ID: T2-160
Paper Title: Rivers Remember: Hydrofeminist Narratives and Erasure in Bengali Climate Fiction
Researchers: Amatul Sabiha, Graduate Student, Department of English, Jahangirnagar University, Bangladesh
Saber Hossain Nishad, Graduate Student, Department of English, Jahangirnagar University, Bangladesh

Abstract: The rivers in Bangladesh are not just geographical locations but living memories of displacement, labor, and gender. However, with the rapid rise of climate change, flooding and erosion across the Bengal delta are threatening the physical and epistemic erasure of these aqueous histories. The paper will examine how hydrofeminist aesthetics have been put to work in modern Bengali climate fiction to render visible the concomitant violence of the ecological crisis and the forms of patriarchy. The study examines gendered experiences of climate displacement, domestic labor mediated by water systems, and women's experiences with hydrological change using two iconic texts: Shaheen Akhtar's *Talaash* (2003) and Selina Hossain's *Hangor Nodi Grenade* (1976). Based on the notion of bodies of water by Astrida Neimanis, the hydrofeminism of Cecilia Ã…sberg (theorizing water as a feminist issue and a metaphor), and postcolonial ecofeminism (Bina Agarwal, Vandana Shiva), I propose that such discourses effect a twofold recuperation: they recover both riverine ecologies and women's environmental knowledges from colonial and patriarchal erasure. Through close reading of the texts in the context of narrative voice, aqueous metaphor, sensory imagery, and temporality, the paper reveals how the texts transform rivers from passive backdrop into witness and co-protagonist. The analysis engages with the politics of narrative form, exploring the ways in which polyvocal structures, cyclical rather than linear timeframes, and haptic imagery reflect the fluid, boundaryless ontology of water. These fictions determine the intimate connection between female bodies and water, thus creating an eco-aesthetics of care that opposes extractive logic and instead focuses on relational, situated forms of knowing. The paper contributes to growing scholarship on South Asian climate fiction, feminist environmental humanities, and how literary form cultivates planetary empathy across gender and ecological difference.

Keywords: Atmospheric Poetics, Ecofeminism, Gender and Water, Hydrofeminism, Riverine Narratives, South Asian Environmental Humanities

Paper ID: T2-161
Paper Title: Hydro-Feminist Poetics in Hawa: An Ecolinguistic Reading of Water, Gender, and Care
Researchers: Halima Akter, Department of English, Green University of Bangladesh
Mehrin Kibria Nadee, Department of English, Green University of Bangladesh
Maisha Maliha, Department of English, Green University of Bangladesh
Natasha Akter Chowdhury, Department of English, Green University of Bangladesh
Hazzaz Al Abtahee, Lecturer & Program Coordinator, Department of English, Green University of Bangladesh

Abstract: Water is not just a resource but also a force that connects all the living beings. Hydro-feminist poetics is the literary-language expression of feminist-water relations, where water as a symbol is used to express gendered struggles, survival and strength. This study explores the hydro-feminist poetics in the Bangladeshi film Hawa (2022) through an ecolinguistic point of view, where the focus is on the intersections of water, gender and care. The role of water in Hawa is not only a background setting but also a powerful symbol for women. The film shows water as both life and danger, shaping how women experience, struggle and survive. The study also focuses on how the sea and the female protagonist are represented together in the film. By analyzing the metaphors, dialogues and visual language of the film, the study with a qualitative approach, aims to examine how gendered narratives are created, connecting to water ecologies. Through this ecolinguistic reading, the research argues that the film uses water as a symbol, breaking rigid boundaries between human and nature, man and woman, and dominance and care. Finally, the study aims to show that hydro-feminist poetics in Hawa shows water as both metaphor and material force, shaping gendered experiences and reimagining possibilities of care in ecological and social relations.
Â **Keywords:** Hydro-Feminist, Ecolinguistics, Hawa, Metaphor Symbolism, Protagonist

Paper ID: T2-162
Paper Title: Silenced Rivers, Silenced Women: Eco-Gendered Violence and Relational Resistance in Leslie Marmon Silko's "*Yellow Woman*"
Researcher: Tasnim Alam Mukim, Lecturer, Department of English, Northern University Bangladesh, Dhaka, Bangladesh

Abstract: Leslie Marmon Silko's "*Yellow Woman*" opens with an Indigenous narrator taken from a riverbank by a mysterious man; a scene long read as mythic seduction or ambiguous coercion. This paper argues that the narrative entwines the subjugation of the woman's body with the degradation of the river ecosystem that sustains her people, exposing a shared economy of colonial and patriarchal extraction. Drawing on Bell Hooks's *concept of patriarchal extraction* (1984), Robin Wall Kimmerer's *relational ecology* (2002), and Kimberlé Crenshaw's *intersectional vulnerability* (1991), the analysis situates gendered and ecological violence within the same structure of domination. Through close reading and engagement with Indigenous water ethics, the study shows how Silko fuses corporeal and environmental trauma into a single field of dispossession. Yet the river's cyclical flow and the narrator's eventual return to its bank enact what this paper terms relational resistance; a recovery of kincentric balance in which healing the river becomes inseparable from redressing violence against women. Silko's narrative temporality and silences thus perform a decolonial eco-feminist praxis: storytelling itself restores reciprocity between body, land, and community. By re-reading "*Yellow Woman*" through Indigenous eco-ethics, the paper reframes Silko's text as an act of planetary care, where the renewal of ecological harmony is contingent upon the liberation of women from extractive regimes.
Keywords: Ecofeminism, Indigenous Sovereignty, Intersectionality, Patriarchal Extraction, Relational Ecology, River Justice

Constellation Session 24: Eco-Aesthetics & Care
Session Chair 24: Dr. Binoy Barman, Professor of English, Daffodil International University (DIU)

Paper ID: T2-166
Paper Title: Watery Bodies, Silenced Voices: The Mermaid and the Limits of Hydrofeminism in Disney's The Little Mermaid
Researchers: Rifah Tasmiah Jahan Bushra, Undergraduate Student, Green University of Bangladesh
Israt Jahan, Undergraduate Student, Green University of Bangladesh
Md. Sifat Ahammed, Graduate Student, Green University of Bangladesh

Abstract: This research examines the metaphorical implications in Disney's The Little Mermaid (2023) through the Mermaid's character using frameworks of hydrofeminism. While existing studies often intend to celebrate the Mermaid as a symbol of fluid manifestation, versatility, and feminist voice, the film challenges this notion. Ariel, the protagonist of the movie, abandons the ocean, gives up her voice, and seeks to become a part of the human world, which seems to undermine the concept of hydrofeminism instead of glorifying the hydrofeminist values of aquatic belonging and agency. Through the incorporation of Astrida Neimanis' concept of watery embodiment, this study scrutinizes the film's depiction of water, voice, and transformation, and argues that the mermaid is not an uncomplicated hydrofeminist character; it is a contested one. Her narrative arc reveals the conflict between adaptability and absorption, silence and agency, belonging and displacement. Finally, the research showcases how, instead of fully symbolizing hydrofeminism, The Little Mermaid reveals its limitation when situated within the context of cultural narratives shaped by patriarchy, anthropocentricism, and assimilationist desire.
Keywords: Disney, Feminism, Hydrofeminism, Mermaid, The Little Mermaid

Paper ID: T2-168
Paper Title: Fluid Entity and Watery Freedom: A Hydro-Feminist Study of Henrik Ibsen's The Lady from the Sea
Researchers: Nikhate Jannat Binte Zinnah, Assistant Professor, Department of English, Varendra University
Sutapa Saha, Assistant Professor, Department of English, Varendra University

Abstract: Henrik Ibsen's The Lady from the Sea explores a profound connection between nature and woman through the symbol of the sea. Sea emerges as a metaphorical stance for freedom, identity and emotional reality. This paper will focus on female subjectivity as fluid, relational and ecological through the lenses of hydro-feminism. Hydro-feminism promotes fluidity, transient boundaries and the mutual experience of living in a watery world, considering all bodies and identities connected through waters. The protagonist, Ellida Wangel, is deeply associated with the sea and her fascination towards the sea reflects her inner fluidity and resistance towards patriarchal confinement. Ellida's identity and her adherence to the sea symbolize a feminine consciousness that refuses the containment and fixity and accepts the transformative nature of selfhood and desire. The Sailor personifies the ocean's call for freedom that recalls the conflict between elemental fluidity and human stability. Henrik Ibsen prophesies a hydro-feminist ethic to explore the psychological struggle and eventual empowerment of Ellida that identifies autonomy not as isolation but as having the capacity of flowing within and beyond boundaries. Her final choice to be with Wangle, in spite of having the freedom to choose her past, portrays her self-realization and equilibrium, relates to the natural rhythm of the tides of the sea. Studying the play through a hydrofeminist lens thus reveals Henrik Ibsen's early ecological awareness and his complex portrayal of female agency as a process of becoming-with nature. This play envisions human liberation as a fluid, ecological continuum through the character of Ellida.
Keywords: Feminine Consciousness, Fluidity, Freedom, Patriarchal Confinement, Self-Realization

Paper ID: T2-169
Paper Title: Hydrofeminism and Slow Violence: Healing Waters of Amitav Ghosh's Riverine Worlds
Researchers: Md. Nayem Chowdhury, Student (MA) English Discipline, Khulna University
Dr. Md. Sazzad Hossain Zahid, Associate Professor, Islamic University,
Bangladesh
Farhana Irin Moni, B.A. Student, Islamic University, Bangladesh
Mounata Rahman, B.A. Student, Islamic University, Bangladesh

Abstract: As the climate crisis intensifies, the riverine deltas of South Asia testify to the shared suffering of human

life and its ecology. Amitav Ghosh's The Hungry Tide (2004) and Gun Island (2019) depict this interlinked misery, mapping the rising tides, evictions, and destruction of ecological balance, illustrating the deferred and accumulative forms of slow violence that threaten both human and nonhuman lives. Yet amid these turbulent waters, Ghosh imagines the possibility of renewal through the fluid ethics of hydrofeminism's emphasis on relationality, care, and fluid interdependence narratives of extractive modernity. Piyali Roy's journey through the Sundarbans in The Hungry Tide becomes a journey of compassion and coexistence through hydrofeminism, with the river reflecting the fragile nature of human belonging. Gun Island's watery passageways, connecting Bengal, Venice, and the legend of Manasa Devi, transform climatic migration into a transoceanic interconnection of spiritual and ecological recovery. This paper asserts that Ghosh's water is both a testimony and a healer, a living archive of colonial and ecological trauma that suggests planetary repair in the face of enduring slow violence. Hydrofeminism has the potential to become a critical paradigm and an ethical appeal: that the recovery of the river and that of human life are inseparable and co-constitutive acts.

Keywords: Amitav Ghosh, Postcolonial Ecocriticism, Slow Violence, Hydrofeminism, Riverine Ecology, Eco-Resilience

Paper ID: T2-170
Paper Title: Hydrofeminism and Fluid Subjectivities in Amitav Ghosh's The Hungry Tide
Researchers: Hazzaz Al Abtahee, Lecturer & Program Coordinator, Department of English, Green University of Bangladesh
Nuzhat Fatima, Lecturer, Department of English, Bangladesh University of Professionals
Hakima Akter Rupa, Lecturer, Department of English, American International University, Bangladesh

Abstract: Amitav Ghosh's The Hungry Tide (2004) shows the Sundarbans as a living presence and as a place of gendered negotiation. Through the connected stories of Piya, a marine biologist who studies river dolphins, and Fokir, a local fisherman, the novel treats water as an active partner that shapes feeling, action, and knowledge. This paper reads the text through hydrofeminism, a view that sees bodies, environments, and power as connected through water, to explore how femininity, ecology, and fluid life meet in the narrative. Piya's scientific training grows alongside an attentive regard for tidal rhythms and for local skill, which softens firm lines between human and more than human life and between Western science and indigenous knowledge. Recurring images of tides, floods, and estuaries show that identity is not fixed and control is uncertain, echoing feminist concerns with embodiment, care, and resistance. Placed within hydrofeminist thought, the study argues that the novel presents water as a feminist medium that loosens the divides of nature and culture, male and female along with self and other. The Hungry Tide invites readers to imagine survival and kinship as fluid, shared, and ecological practices.

Keywords: Amitav Ghosh, The Hungry Tide, Hydrofeminism, Fluid Subjectivities, Ecology, Feminism, Embodiment, Indigenous Knowledge, Water, Environmental Humanities

Paper ID: T2-172
Paper Title: Bodies of Water: A Hydro-Feminist Reading of Moana and Titas Ekti Nodir Naam
Researcher: Mir Jarin Tasnim, Lecturer, Department of English, Manarat International University, Bangladesh

Abstract: In many literature reviews, the Disney movie Moana (2016) and Bangladeshi movie Titas Ekti Nodir Naam (1973) have been widely investigated through the lenses of eco-logical, post-colonial and ecofeminist studies; it overlooks the fluid and transformative potentiality of water to transcend from the body of nature to the body of humans, which includes both the bodies of men and women. Whereas the previous studies on Moana bring out the parallel relation between the protagonist Moana, and nature, this study focuses on Moana's connection with water. Similarly, in this research the live of Malo community in Titas Ekti Nodir Naam is analyzed with regards to the Malo community's connection to the river Titas- where it is been observed how water as an active agent exchanges its energy with the inhabitants. This study shows the potency of humans and non-humans to become active agent of nature that influences and guides each other. Additionally, this paper argues how Moana and her tribe, and the Malo community stand as bodies of water—both metaphorically and materially. The study uses Astrida Neimanis' concept of 'hydro feminism' as a tool. It uses the discourse analysis method, and the mood of this research is "gap filling". Incorporating evidences from a selection of movies, books, and journals, this study demonstrates that the selected movies are not only about nature's reaction towards different types of scientific revolution, but also about water's interdependence with humans and more-than-humans. This study intervenes the

ecofeminist, ecological, and gender studies of Moana and Titas Ekti Nodir Naam with a hydro feminist rereading. Additionally, it creates a scope for post-humanist, new-materialist researchers to broaden their canon of thinking by incorporating water's agency in creating interrelation between humans, non-humans, and nature.
Keywords: Affect, Care, Eco-Feminism, Gender, New Materialism, Posthumanism

Constellation Session 25: Eco-Aesthetics & Care
Session Chair 25: Dr. Farzana Nasrin, Associate Professor, Department of English, Jashore University of Science and Technology (JUST), Jashore, Bangladesh

Paper ID: T2-174
Paper Title: Realm of Ruin: Dread, Decay and Erie Ecology in Rabindranath Tagore's "Dead or Alive"
Researcher: Nayer Sultana, Adjunct Lecturer, Department of English & Modern Language, North South University

Abstract: Rabindranath Tagore's "*Dead or Alive*" ("*Jibito otoba Mrito*" 1892) conjures a source of horror that oozes out from the soil of Bengal's Ranihat and transforms the entire story into a source of suffocating ecological terror. This paper presents a twofold theoretical analysis of "Dead or Alive," arguing that its profound horror is generated through the interplay of ekphrastic description and ecogothic agency to produce a sustained affective dread. Tagore's vividly pictorial language, his meticulous almost painterly descriptions of a "lifeless" river, a decaying mansion, and the protagonist Kadambini's liminal body serves to visually trap the reader in a state of posthumanization. The ekphrastic detail does not merely describe a setting; it actively constructs the story's oppressive atmosphere. The river is framed as a digestive entity that claims Kadambini, while the infested mansion operates as a character that physically manifests her social and ontological erasure. Together, these strategies generate a profound, somatic and psychological horror rooted in the terrifying indifference of both the natural world and a society that refuses to recognize a woman who exists outside the binaries of life and death. Through a close reading of the text, this paper considers Tagore's story as a seminal work of environmental gothic. Although the tale is often read for its supernatural elements, I shall argue that its most profound terror is ecogothic, arising from the terrifying indifference of both the natural world and a society that refuses to recognize a woman who exists outside the conceived reality.
Keywords: Bengali Gothic, Ekphrasis, Environmental Horror, Posthuman, Rabindranath Tagore

Paper ID: T2-176
Paper Title: Pantheism as the Panacea to the Anthropocene Eco-Gothic in Milton and Shakespeare
Researcher: Syed Mahmudur Rahman, Senior Lecturer, East West University, Bangladesh

Abstract: The ecological dread is a part of humans' lived experiences. The depiction of dread in literature connects life in various ways — in acknowledging fear and empathizing with the frightened, growing awareness and assuaging trepidations, thrilling and evoking excitement, and even terrifying and traumatizing individuals. However, people at present, especially in the AGI-dominated and tech-driven time, often consider literature quixotic, as literature may not feed their expectations for raw and/or immediate solutions. Literature, mirroring life itself, presents a substantial counter discourse as it depicts the Anthropocene eco-gothic as well as the panacea to eco-anxieties. This discussion hermeneutically reads selected excerpts from Milton's Paradise Lost and Shakespeare's "*Sonnet 18*" as manifestations of the Anthropocene eco-gothic and employs pantheism as the panacea to attenuate anxieties and curb climate catastrophes. To elaborate on pantheism, the discussion brings a hermeneutic reading of a Qur'anic verse that says, "He (Allaah) is with you wherever you are; and He sees whatever you do" (Soorah Al Hadeed, Aayat 4), and a flip-syntax reading of William Wordsworth's "bliss of solitude."
Keywords: AGI, Bliss, Dread, Hermeneutic, Nature, God

Paper ID: T2-183
Paper Title: Monsters of Mosquito Nets: An Eco-Gothic Depiction of *Moshari* (2022)
Researcher: Maliha Islam, Lecturer, Southeast University, Bangladesh

Abstract: Nuhash Humayun's short film *Moshari* (2022) follows two sisters surviving in a dystopian Dhaka, where

monsters emerge after sunset. The only protection from the monsters is mosquito net/*moshari*, something that is ingrained with cultural narratives of every household of Bangladesh. The film transforms a familiar childhood fear of mosquitos into a monstrous threat. Beneath its horror surface, the film stages nostalgia, while hinting at a broader collapse of civilization triggered by ecological disaster, in which mosquitos can be monsters. Building on Smith & *Hughes* (2013), *Estok* (2009), and *Fitzpatrick* (2023), the study will analyze that the film deploys gothic atmosphere to dramatize affective dread, the lingering unease produced by ecological collapse and social abandonment. *Moshari* (2022) deepens this discourse by embedding the apocalyptic ecological dread within us from a fantastical South Asian cultural text's perspective, where the *moshari* takes root into the construction of horror. The research will employ a qualitative method, using theoretical lens of Eco-gothic to interpret the film, and establish *Moshari* (2022) as a Bangladeshi narrative inclusion into Eco-gothic.

Keywords: Moshari, Eco-Gothic, Horror, Dystopian, Monster, Bangladeshi

Paper ID: T2-184
Paper Title: Supernatural Beings, and Fragile Ecosystems in Hayao Miyazaki's Animated Films: Exploring the Aesthetics of Ecological Awareness
Researchers: Arafat Shahriar, Lecturer, Green University of Bangladesh
Shahjalal Siddique Sharif, Lecturer, Hamdard University of Bangladesh

Abstract: This study explores how ecological anxieties are expressed through elements of dread, ruin, and the uncanny in Studio Ghibli's "*Princess Mononoke*" (1997) and "*Nausicaä of the Valley of the Wind*" (1984). Using a qualitative research approach within the framework of ecocriticism, the paper examines how these films represent environmental crisis not only through visible destruction but also through atmospheres of fear and unease. In '*Princess Mononoke*', the presence of cursed bodies, decaying forests, and restless deities mirrors the violence of industrial expansion and the deep tensions between human ambition and natural equilibrium. In another film, "*Nausicaä of the Valley of the Wind*", the toxic jungle, the ruins of past civilizations, and the uncanny presence of giant insects bring to the fore the unabating impact of ecological collapse and humanity's flimsy relationship with its environment. Through a close analysis of narrative and imagery, this study argues that both films transform environmental destruction into experiences that feel evocative, atmospheric, and emotionally immediate. By drawing on affective responses such as fear, awe, and uncertainty, these works encourage a more profound awareness of ecological vulnerability and responsibility. The findings suggest that animation can use the language of dread and the supernatural to make ecological issues not only visible but also deeply felt.

Keywords: Eco-Gothic, Ecocriticism, Environmental Crisis, Haunted Landscapes, Uncanny Nature

Paper ID: T2-189
B Eco-gothic Landscapes, the Resistance of Dread, and Colonial Anxiety in Picnic at Hanging Rock
Researcher: Maria Mollah, Lecturer, Department of English, East West University, Bangladesh

Abstract: Eco-gothic aesthetics in literature foreground how the natural world can be a source of both beauty and fear. They also depict how natural landscapes can react against human control. In an eco-gothic framework, unfamiliar or foreign landscapes are not only passive settings but also active and unpredictable agents that undermine human mastery. While a lot of the existing scholarship on the eco-gothic tends to focus on atmospheric elements, climate change, and mystery, there is a lack of focus on how eco-gothic settings generate affective dread as a means of resistance to colonial/patriarchal intrusion. The novel *Picnic at Hanging Rock* (1967) by Joan Lindsay provides a compelling space to examine this intersection of eco-gothic dread and colonial anxieties. Set in Australia in 1900, the novel revolves around the disappearance of three schoolgirls and a teacher during a boarding school's fateful picnic at Hanging Rock. There is a sharp contrast between the rugged Australian landscape, including the eerily beautiful, ancient Hanging Rock, and the Victorian boarding school, as well as the rigid English lifestyle of the colonising Englishmen. A postcolonial eco-gothic textual analysis reveals that the text stages nature as an unknowable, uncanny force, unsettling institutional authority and resisting both colonial and patriarchal power. The paper argues that through its eco-gothic landscapes, Picnic at Hanging Rock evokes affective dread that destabilises colonial and patriarchal authority, revealing the limits of human mastery over Aboriginal land and female lives. This dread, created by the atmosphere and the missing women, challenges conventional narratives of order and control embodied by colonial and patriarchal institutions. By examining the interaction between landscape, affective

experience, and institutional authority, the paper extends eco-gothic discourse by portraying how affective dread within eco-gothic narratives can operate as colonial resistance.
Keywords: Affect Theory, Agency of Landscape, Australian Gothic, Joan Lindsay, Patriarchy, Postcolonialism

Constellation Session 26: Eco-Aesthetics & Care
Session Chair 26: Mohammad Mozammel Haque, Associate Professor, Department of English, Northern University Bangladesh (NUB)

Paper ID: T2-190
Paper Title: Eco-Gothic and Affective Dread of The Empirical World: Live-Stream Genocide of Palestinians and The Digital Genocide of World's Conscience through the Lens of Sliman Mansour's Artwork, "*Perseverance and Hope*"
Researcher: Mumu Akter, Independent Researcher

Abstract: Humanely outside the borders of Palestine, for the greater good, the world is trying to spread the dread of the live-stream genocide by reacting with a 'red heart' to the "sensitive content (this video may contain graphic and violent content)," yet this is psychologically normalizing the destruction of humanity within the human, which is inadmissible. This paper aims to uncover the affective dread of the world that is leading towards the other side, fairness, of Eco-Gothic nature. Drawing on the critical lens of Eco-Gothic theory and 'affective dread', I analyze the digital genocide of human conscience alongside the artwork of hope and resistance to explore the binary of 'Anthropocene.' My analysis suggests that the 'Gothic troops' of the Eco-Gothic world can turn into an army of 'justice' and 'fairness' in the 'empirical world', demonstrating how 'affective dread' turns into 'affective hope.' This study contributes to the critical analysis of Eco-Gothic themes in art and the 'affective dread' of the 'border-less mass' through real world experiences comparing it with theological reference by unveiling how aesthetics of destruction (footage of live genocide) and resistance, (Sliman Mansour's artwork "*Perseverance and Hope*)" can open scopes for 'justice'.
Keywards: Anthropocene, Border-Less Mass, Fairness, Justice, Sensitive Content

Paper ID: T2-197
Paper Title: Protesting Cultural Violence and Demanding Individual Independence: An Eco Gothic Reading of The Vegetarian
Researcher: Fahmida Hoque Meem, Senior Lecturer, Northern University Bangladesh
Nafisa Nahrin Afra, Lecturer, Department of English, Northern University Bangladesh

Abstract: Ecocriticism has expanded the boundary of criticism along with Gothic studies to explore literature from a unique point of view. The Vegetarian by Han Kang is studied here to justify the struggle and the journey to move forward in the pursuit of freedom from domination and control. The representation of annihilation of the non-human is woven through dreadful picturization that creates gothic feelings of horror, dread, and estrangement in the readers. Different dimensions of oppression are resisted through Yeong-hye's obstinacy to remain a vegetarian despite immense social, cultural, and familial pressure. Her grotesque nightmares and the uncanny desire to become a plant explicitly spread disgust and alienation in her surroundings, producing the unsettling atmosphere of the eco-gothic. Her father's endeavor to feed her meat forcefully is a clear portrayal of the active force of masculine dominance over women's body and soul, fostering cultural violence to control both women and the non-human. In this sense, the novel portrays violence not only against women but also against nature, as both are denied autonomy. To save her soul and assert control over her body, the protagonist starts to believe herself a plant and behaves accordingly. This transformation appears uncanny and unnatural to others but symbolizes a radical act of independence and protest against oppressive systems. Freud's concept of the "return of the repressed" and Myers' conception of the polypsychic soul are useful to understand the protagonist's strange desire to become a plant and escape human existence. This study will therefore aim at exploring the struggle of both women and nature to get rid of societal pressure, adopting uncanny behavior and resistance. By reading The Vegetarian from the eco-gothic perspective, it highlights how literature reflects the intersections of cultural violence, ecological destruction, gendered oppression, and the demand for individual independence.
Keywords: Cultural Violence, Eco-gothic, Gendered Oppression, Patriarchy, Polypsychic Soul, Psychoanalysis,

Resistance

Paper ID: T2-199
Paper Title: Re-envisioning the Romantic Era through Eco-Gothicism and Eco-Altruism
Researchers: Sutapa Saha, Assistant Professor, Department of English, Varendra University, Rajshahi, Bangladesh
Nikhate Jannat Binte Zinnah, Assistant Professor, Department of English, Varendra University, Rajshahi, Bangladesh

Abstract: This paper attempts to explore the Romantic Era through the holistic structure of eco-gothicism and eco-altruism, using Samuel Taylor Coleridge's The Rime of the Ancient Mariner and William Wordsworth's *The Prelude* as primary texts that state the emerging ecological sensibilities. Despite their shared appreciation of nature, the two poets in defining the relationship between nature and mankind take distinct emotional and philosophical stances. Coleridge's Mariner depicts ecological sin and punishment through a Gothic lens, transfiguring nature into a moral and responsive force. The killing of the albatross manifests a violation of an ecological balance where it causes environmental destruction that this paper considers an eco-gothic element. Coleridge manifests a dark and gloomy moral ecosystem through the Mariner's despair and penitence, wherein isolation, guilt, and salvation symbolize humanity's precarious relationship with the natural world. On the other hand, Wordsworth's *The Prelude* portrays a situation of eco-altruism, where it is observed that harmony with nature assists moral development and creative and spiritual awakening. According to Wordsworth, nature is an efficient teacher that shapes a poet's emotional and spiritual entity. His self-reflective representation portrays an inextricable connection between the well-being of the environment and mankind. A complementary vision of ecological awareness is reflected in both the poets' works: one through awe, dread and fear, the other through affection, warmth and reverence. By inspecting Coleridge's and Wordsworth's works through these perspectives, this paper places the argument that Romanticism predicts contemporary ecological discourse, combining aesthetics with environmental ethics. Thus, reevaluating the Romantic Age from the viewpoint of eco-gothicism and eco-altruism will generate environmental awareness even in the modern time.
Keywords: Ecological Awareness, Ecological Discourse, Gothic Lens, Romanticism, Spiritual Awakening

Paper ID: T2-200
Paper Title: The Eco-Gothic Mangrove: Fear, Memory and Human-Nature Encounters in Ghosh's Coastal Narratives
Researchers: Suraiya Afrin, Lecturer, Department of English, Southeast University, Dhaka, Bangladesh
Hakima Akter Rupa, Lecturer, Department of English, American International University-Bangladesh, Dhaka, Bangladesh

Abstract: This research introduces the phrase "eco-gothic mangrove" to characterize a novel aesthetic and emotional approach arising in postcolonial coastal literature. Examining Amitav Ghosh's The Hungry Tide (2004) and Gun Island (2019), it contends that the Sundarbans is depicted as an eerie ecological dominion where colonial brutality, climate fears, and vulnerable human–nonhuman connections intertwine. In The Hungry Tide, the mangrove consistently defies human domination: storms submerge whole communities, villagers fear tiger assaults, and the river unexpectedly takes human lives. In Gun Island, the Sundarbans connects to worldwide ecological instability, where increasing sea levels, migration paths, and age-old legends; like the story of the doomed trader; resurface to challenge contemporary reason. Ghosh's sensory descriptions amplify this haunting through the slurping of mud, the heavy silence preceding a cyclone, or the wails reverberating through tidal creeks. These instances provoke a deep fear that surpasses rational understanding of climate change, in line with affect theory's emphasis on bodily, pre-rational experience. Consequently, the mangrove functions as a postcolonial scar and an emotional sensorium, compelling readers to experience the instability of ecological existence while questioning human belonging in a fragile world. By portraying the mangrove as both safeguarding and threatening, familiar and eerie, Ghosh converts ecological awareness into artistic feeling. His coastal narratives illustrate how literature expresses environmental crises not just through depiction but also through the disturbing impact of lived affect.
Keywords: Environmental Haunting, Environmental Memory, Ethical Imagination, Sensory Ecology, Sound-Based Literary Analysis

Paper ID: T2-202
Paper Title: Eco-feminist Study of Anita Desai's *Fire on the Mountain*
Researchers: Maisha Maliha, Student, Department of English, Green University of Bangladesh
Mehrin Kibria Nadee, Student, Department of English, Green University of Bangladesh
Halima Akter, Student, Department of English, Green University of Bangladesh
Imran Hossain Sayel, Student, Department of English, Green University of Bangladesh
Dr. Elham Hossain, Director, GCIA, and Associate Professor, Dept. of English, Green University of Bangladesh

Abstract: This paper offers an ecofeminist perception of Anita Desai's *Fire on the Mountain*, emphasizing that the systematic exploitation of the natural environment is deeply connected to the parallel oppression of women under a patriarchal structure. Focusing on eco-feminism and third world feminism theory this paper is subjected to domination, silencing and exploitation within a system that considers women as objects and privileges control and hierarchy. It also reveals how patriarchal and capitalistic systems disrespect both women and nature through Desai's novel's characters and setting. As its primary methodology, this study employs textual analysis, focusing on imagery, symbols and character relationships. Using rich natural imagery and psychological observation, Desai shows the Mountain landscape as an active presence reflecting Nanda Kaul's inner transformation instead of just as a backdrop. Her great-granddaughter Raka's activities show a generational contrast and an invisible boundary between isolation and engagement. Her wildness shows a form of pre-patriarchal freedom that Nanda Kaul can observe but never fully reclaim. The use of natural things works like a metaphor for resilience and renewal that is shaped by women and nature. This analysis portrays how the novel's central symbols (Mountain, climactic forest fire) work as a metaphor to show the suppression and catastrophic rebellion of both women and nature. It also argued that liberation and harmony can only be achieved through mutual respect instead of domination. In an ecofeminist lens, this study shows that true freedom can only exist when both nature and women are permitted to grow.
Keywords: Patriarchal, Nature and Gender, Feminine Resistance Third World Feminism

Constellation Session 27: Eco-Aesthetics & Care
Session Chair 27: Md. Habibullah, Associate Professor, Department of English Presidency University

Paper ID: T2-203
Paper Title: The Land Remembers: The Moors as a Haunted Ecosystem in *Wuthering Heights*
Researcher: Suriaya Akter Smrity, Undergraduate, Green University of Bangladesh

Abstract: This research considers Emily Brontë's *Wuthering Heights* through a new perspective known as the EcoGothic. This is a reading style that analyzes how tropes in horror fiction - such as ghosts, horror, and out-of-control environments - are employed to symbolize our fear of nature and our contact with it. Keeping this in mind, this paper contends that the Yorkshire moors of the novel are more than a backdrop for the turbulent lives of characters. It proposes that the moors themselves constitute an animate and haunted landscape. This living landscape mirrors the humanity-the passion, cruelty, and violence of the characters. The novel shows us that the earth itself, its stones, its earth, its climate, is a living thing with an incredibly long, long memory. While *Wuthering Heights*, the house, is haunted by ghosts of individuals such as Catherine, the earth is haunted by an immensely deeper, older history that existed before the Earnshaws or Lintons and will continue to live after they have moved on. Thus, the true horror of the novel is not ghosts but the persistent and unstoppable demise of the houses in front of naked, uncomprehending wrath of nature. On this reading, *Wuthering Heights* is an epic tale of how human achievement inevitably collapses in front of the abiding, in-forgotten power of nature.
Keywords: *Wuthering Heights*, EcoGothic, Haunted Ecosystem, Yorkshire Moors, Non-Human Agency, Geological Memory, Gothic Decay

Paper ID: T2-206
Paper Title: Blue Humanities: An Eco-critical Trajectory in Anita Deshai's *The Village by the Sea*
Researchers: Dr. Farzana Nasrin, Chairman and Associate Professor, Department of English, Jashore University of

Science and Technology, Bangladesh
Dr. Elham Hossain, Director, GCIA, and Associate Professor, Dept. of English, Green University of Bangladesh

Abstract: This study analyzes Anita Desai's *The Village by the Sea* from blue humanities and eco-critical perspectives. Desai explores a stark vision of a world grappling with the devastating consequences of climate change. This paper examines the relevant discourse of the blue imperialist impact upon the marginalized people of the coastal areas through the theoretical framework of biopiracy and bio-colonialism. It uses the content analysis method to delineate how environmental degradation and planetary instability may jeopardize life on earth in the future. This research assumes eco-critical approach which criticizes industrialization as a state-endorsed ideology that threatens ecological equilibrium as dominance over coastal knowledge and narratives. The findings of the study suggest that environmental degradation, absence of climate consciousness, violation of environmental ethics, and the failures of environmental policies are the key reasons for the ecological apocalypse and derangement. However, this apocalypse has had immense economic and environmental impacts on the future coastal generation. Taking all these issues in consideration, this qualitative research further explores Desai's vision on how governmental plans for industrial development in the fictional as well as metaphorically representative coastal village of Thul disrupt both the environment and the socio-economic fabrics of the community.
Keywords: Blue Humanities, Eco-critical Trajectory, Marginalization, Bio-colonialism, Ecological Equilibrium

Paper ID: T2-213
Paper Title: Sound, Silence, and Storytelling in Ghibli Films
Researchers: Md. Sadman Shovik, Assistant Teacher, Jashore University of Science and Technology School and College, Jashore-7408, Bangladesh
Tabassum Islam Nabanee, Lecturer, Department of English, Jashore University of Science and Technology, Jashore-7408, Bangladesh

Abstract: Studio Ghibli films have gained widespread popularity for their hand-drawn artistry, heartfelt stories with memorable characters, universal themes, timeless appeal, and iconic soundtracks. This paper examines the relationship between cinematic sound and silence, as well as their role in propelling storytelling and characterization in three selected films of Hayao Miyazaki: *Nausicaa of the Valley of the Wind*, *Princess Mononoke*, and Ponyo. In these films, composer Joe Hisaishi synthesizes evocative soundscapes with deliberate moments of silence in order to create immersive and ecologically conscious worlds. Through the employment of ambient sounds and silences to evoke the tension between nature and industrialization, *Nausicaa of the Valley of the Wind* aligns the protagonist's journey with the environment's disrupted balance. Furthermore, the haunting melodies and the unsettling sounds of industrial machinery contrast with the serene and natural soundscapes of havens, symbolizing the ecological crises. *Princess Mononoke* pairs chaotic sounds of battle with the stillness of nature to intensify the film's portrayal of the violence and ethical dilemmas surrounding the conflict between humans and nature over environmental destruction. Meanwhile, Ponyo uses a chaotic aquatic symphony and quietude to reflect the innocence and the transformation of its protagonist while revealing the repercussions of human actions on the natural world. This thorough qualitative analysis of these movies unveils that the auditory landscape of Ghibli films is not merely a tool for atmospheric effect, but an indispensable element to intensify the emotional resonance of the story. Through detailed analysis of key scenes, the paper concludes that Ghibli films juxtapose sound and silence to externalize the internal character states, define ecological and moral spaces, proving that Studio Ghibli's storytelling mastery is as much an auditory experience as a visual one.
B Audiographic Realism, Cinematic Sound, Ecoacoustics, Environmental Trauma,
Non-Verbal Storytelling

Paper ID: T2-222
Paper Title: *Playing for the World: Scheming Critical Eco-Story Ecospheres for Ecological Rendezvous* and *Ethical Imagination in Games*
Researcher: Sayeda Maliha Jannat, Student, Department of English, Green University of Bangladesh

Abstract: *Playing for the World: Scheming Critical Eco-Story Ecospheres for Ecological Rendezvous* and *Ethical Imagination in Games* examines how video games can act as self-motivated "eco-story ecospheres" narrative-rich

atmospheres where ecological systems, moral predicaments, and multispecies tangles are both replicated and questioned. Based on Alenda Y. Chang's statement that "games are already ecological in their dependence on systems thinking and emergent complexity" (Playing Nature, 2019, p. 24), this study explores how games mediate environmental narratives and foster ecological literacy through procedural design. This analysis is grounded in three critical theoretical frames: Ian Bogost's concept of "play as a mode of attunement to the world" (*Play Anything*, 2016), Jane McGonigal's encouragement for games as tools of social transformation (*Reality Is Broken*, 2011), and Mary Flanagan's framework of critical play as a means of cultural confrontation (*Critical Play*, 2009). Together, these standpoints illuminate how eco-conscious games not only replicate but also attack leading philosophies of anthropocentrism, extractives, and techno-positivism. Games such as *Eco* (2018), *Everything* (2017), and *Fate of the World* (2011) are analyzed as "ecological rendezvous points," where players encounter nonhuman standpoints and ethical challenges that spread beyond entertainment. By synthesizing ecological humanities with game studies, this research claims for video games as effective sites of ethical thoughts where players are requested to reconfigure their relations with ecological systems, and to practice alternative, more maintainable manners of co-existence. Ultimately, this work proposes a method for scheming and analyzing games that forefront ecological interconnectedness, system reaction, and narrative accountability in the face of earthly crisis.

Keywords: Eco-Story Ecospheres, Game-Based Learning, Techno Positivism, Anthropocentrism, Ecological Literacy

Paper ID: T2-225
Paper Title: Cultivating Screens, Not Soil: An Analysis of Hay Day, a Mobile Game as a Form of Environmental Detachment
Researcher: Israt Jahan, student, Green University of Bangladesh

Abstract: This study examines the concept of digital eco-storyworlds through a mobile farming game called *Hay Day* and explores how virtual simulations of agriculture can affect human engagement with the environment. In *Hay Day*, players cultivate and manage crops and go through an entire process from farming to selling goods. The players interact with digital ecosystems and create a functional and gamified ecological labor. While the game fosters virtual enjoyment and imaginative engagement, at the same time, it distances users from actual agricultural practices and real-world environmental experience and transforms ecological knowledge into passive and leisurely interaction. This research highlights how digital gaming simulations as Hay Day, can reshape perceptions of agriculture by reducing awareness of environmental realities and separating humans from lived ecological experience to a mere digital amusement.

Keywords: Digital Eco-Storyworlds, Gamified Ecology, Environmental Experience, Agriculture

Constellation Session 28: Eco-Aesthetics & Care
Session Chair 28: Shammi Akter, Associate Professor and Chairman, Department of English, Leading University (LU), Sylhet, Bangladesh

Paper ID: T2-226
Paper Title: Calamities, Care and Climate-Emotions: Re-imagining Planetary Wellbeing in Giasuddin Selim's film *Kajolrekha* (2024)
Researcher: Jarin Tasneem Shoilee, Lecturer, Department of English, Jahangirnagar University, Dhaka, Bangladesh

Abstract: This paper explores the filmic representation of planetary wellbeing in Bengali musical romance film *Kajolrekha* (2024), directed by Gisasuddin Selim. The movie reinterprets the narrative of "'Kajol Rekha" – a story rooted in the folklore of Mymensingh Geetika (also compiled and edited in English by Dineschandra Sen). Revolving around the love story of Kajol Rekha (portrayed by Sadia Ayman and Mandira Chakraborty respectively as the young and adult versions) and "Such Kumar"/ সুচ কুমার (portrayed by Sariful Razz), the movie also juxtaposes human and nonhuman concerns of planetary wellbeing – that is, "a way that links well-being across levels of biological hierarchies, from organisms (including humans) and populations and lineages to ecosystems—these all can be considered as systems—and to Earth system and ecosystem processes." (Kortetmäki et al., 2021). In the movie, a wealthy merchant from the East, Sadhu Dhwaneshwer (Iresh Zaker), turns into a

bankrupt because of his gambling and consequently fails to find a suitable groom for his beautiful daughter, Kajol Rekha. One day, a mysterious saint gives Dhwaneshwer a ring and a magical talking bird "Sukh Pakhi"/ সুখপাখি. The sacred bird reveals that Kajol Rekha has already been married to a sleeping Prince – and she must be exiled into the desolated forest to find her groom. During her exile period and onwards, Kajol Rekha attends multiple tests of psychological resilience in the face of natural calamities and other evil forces before she finally unites with her "Raja"/ King. *Kajolrekha* not only cinematizes the familiar storyline of Bengali fairy tale; it also shows a cosmic interconnection between human emotions and environmental transformations. Climate emotion, frequently mentioned as eco-emotions, refers to the "affective phenomena that accompany specific climate-change related perceptions" (Marczak et al. 2023). The paper argues that the emotional impact of the film is largely dependent on nature's unpredictable whims (i.e. weather changes) that contribute to the behavioral sides, decision-making process and even the (in)voluntary psychosomatic responses of the characters. Furthermore, the paper also seeks to address a non-anthropocentric perspective towards human emotions and alternatively offers a symbiotic relationship between nature and human.

Keywords: Bengali Film, Bengali Folktales, Eco-emotions, Eco-Storyworlds, Planetary Concerns, Wellbeing Studies

Paper ID: T2-234
Paper Title: Eco-Aesthetic Performances in Anime: Environmental Representation through Animation
Researchers: K. M. Fahim-Uz-Zaman Student, Green University of Bangladesh
Nurejannt Taiba Student, Green University of Bangladesh

Abstract: The paper examines the usage of visual art to depict environmental themes and nature in anime films and draws upon the eco-aesthetic concept presented through the prism of Japanese animation. The work is connected to the study of the ecological concerns presented by the artists through the visual culture of anime, the use of the visual artistic techniques and the usage of the environment as well as the relationships of the characters with nature. Through looking at the junction between aesthetics and environmental narration, the paper brings out some understanding on how the relationships between humans and nature, environmental degradation, sustainability, and harmony of humans with their natural environment are represented and manifested in visual forms. The research approach will involve a theoretical critique of major anime movies, or more specifically, the visual representation/style, composition and settings of the movies. Observable literature on the subject matter is mainly tied to works of the well-known anime studios and anime (such as Studio Ghibli, *Princess Mononoke, My Neighbour Totoro, Nausicaa of the Valley of the Wind*) as they feature specific artistic features used to depict nature as dynamic and expressive. Through a close analysis of the application of colour, animations and representations of visual metaphors, this paper will find how anime can interest the viewer in the eco-aesthetic experiences that transcend the ordinary in telling the story. The paper also summarises scholarly literature that has been so far assigned on the topic of eco-aesthetics and environmental art. The findings of the paper illustrates that an art form like anime is one of the effective means of environmental discourse which appeals to the younger generation.

Keywords: Eco-Conscious Art, Environmental Aesthetics, Symbolism in Anime, Visual Storytelling

Paper ID: T2-236
Paper Title: Bhatiali as Eco-Aesthetics: A Qualitative Study of Art, Resonance and Climate Change of Bangladeshi Folk Performance
Researchers: Bintia Satu, Student, Department of English, Green University of Bangladesh, Bangladesh
Mutahhara Abedin Naba, Student, Department of English, Green University of Bangladesh, Bangladesh
Mohammad Golam Mohiuddin, Assistant Professor, Department of English, Green University of Bangladesh & PhD Fellow, Centre for Modern Languages, Universiti Malaysia Pahang al-Sultan Abdullah, Malaysia
Dr. Zuraina Binti Ali, Dean, Centre for Modern Languages and Associate Professor, English, Universiti Malaysia Pahang al-Sultan Abdullah, Malaysia

Abstract: Bhatiali, the river songs of Bangladesh, historically carries deep cultural resonance. In the present context, Bhatiali stands as a strong medium for climate protest and articulation of the destruction of rivers through songs, gestures, and folk performances. Bhatiali embodies an eco-aesthetic practice and offers a natural mode of resistance where artistic expression confronts the ecological crisis of riverine landscapes through voicing issues of

erosion, floods, salinity intrusion, and displacement. This study aims to examine the lyrical motifs and aesthetic strategies of the Bhatiali song as a function of climate protest art. To conduct this study, a qualitative method has been applied through thematic analysis of selected songs and semi-structured interviews with singers and community listeners. The study investigates how ecological loss is devised as both personal grief and communal resistance. Findings reveal that metaphors of drowning, drifting, and broken homes transform individual anguish into a collective expression against environmental degradation. Furthermore, both cultural heritage and artistic evidence of ecological injustice are perceived by listeners through these songs. The study highlights how folk aesthetics can function as environmental protest, art, and climate politics through the demonstrations of Bhatiali songs as eco-performance and activism. Additionally, climate change is articulated through beauty, lament, and songs, where Bhatiali demonstrates the potential of marginalized traditions as an act of aesthetic activism.Despite constraints in sample size and resources, this study shows that Bhatiali is a potent advocate for climate protest through aesthetic activism, promoting preservation and recognition of folk traditions to strengthen social resilience.
Keywords: Artistic Expression, Bhatiali Songs, Climate Protest, Ecological, Folk Traditions, Rivers

Paper ID: T2-237
Paper Title: Challenging Patriarchy and Anthropocentrism: An Ecofeminist Study of UNICEF's Cartoon Meena
Researcher: Piklu Kumar Paul, Student of M.A. in English Literature and Cultural Studies, Department of English, Gopalganj Science and Technology University, Gopalganj, Bangladesh

Abstract: Meena stories have been revived as a part of the Meena Communicative Initiative (MCI), an entertainment-education endeavour by UNICEF, launched in 1998 in South Asia. Since then, MCI's various tools such as films, cartoons, and comic books have been used across sectors ranging from education to health, and have been widely recognised as successful resources in bringing about reformation in people's attitudes and behaviours regarding certain social issues. The stories of Meena explore age-old sociocultural practices where patriarchy was in operation and primarily revolve around themes of gender equality, education, health, and sanitation. However, the complex images and symbolism in the Meena stories, drawn from the natural world — such as Mithu, a pet parrot — add an ecological depth that later becomes intertwined with the protagonist, Meena, a nine-year-old spirited girl. The non-conformising attitude of the character Meena, along with other women characters, towards established patriarchal social norms, and by subverting them, she claims her agency as a human being, which becomes a potential threat at the root of a male-chauvinistic society. The non-human character Mithu's active role in building an equitable and just society aligns with the spirit of Meena, demonstrating the interconnectedness of nature and women, where both work together to voice against the domination of all kinds. This paper employs an ecofeminist reading of selected Meena comic books, and a close textual analysis reveals how women and the elements of the natural world are closely related in terms of domination, agency, and resistance. This paper calls for rethinking the role of women and nature in a male-dominated society and for deconstructing all forms of hierarchy.
Keywords: agency; gender equality; resistance; symbolism; UNICEF Communication Initiative

Paper ID: T3-106
Paper Title: Cartographies of Memory Planetary Imaginaries, Diaspora, and Speculative Futures in the Cultural Aftermath of the Bengal Partition
Researcher: Saheeh Shafi, Lecturer, Department of English, Netrokona University, Netrokona-2400 Bangladesh

Abstract: This research constructs a nuanced planetary imaginary of the 1947 Bengal Partition by interrogating the complex entanglements of memory, displacement, and potential reconciliation that transcend contemporary national borders through a rigorous multidisciplinary investigation of cultural production. Our methodological approach employs a sophisticated multi-modal critical discourse analysis of a carefully curated corpus spanning multiple genres and periods, including seminal literary works like Syed Waliullah's profoundly symbolic Ekti Tulsi Gacher Kahini and Khushwant Singh's visceral Train to Pakistan, foundational historical documents such as Maulana Abul Kalam Azad's India Wins Freedom, authoritative scholarly analyses including Joya Chatterji's Bengal Divided, alongside contemporary cinematic representations like The Bengal Files and Roktobeej 2 that graphically depict the traumatic events surrounding the Kolkata and Noakhali riots till present day tensions between Bangladesh and India. The theoretical framework synthesizes key conceptual paradigms from Transnationalism, particularly Steven Vertovec's influential concept of "diasporic consciousness" which fundamentally challenges the

nation-state as the primary container of social identity, with advanced theoretical perspectives from Memory Studies, specifically Astrid Erll's groundbreaking framework of "travelling memory" and Pierre Nora's seminal work on "sites of memory" (lieux de mémoire), enabling a sophisticated examination of how cultural artifacts dynamically shape and transform collective remembrance across generations and geographical boundaries. Our systematic qualitative analysis reveals how these diverse texts construct powerful sites of memory/waste—from the symbolic train and riot-torn neighborhoods to the sacred Tulsi plant—while simultaneously articulating complex crisis temporalities that continue to define the partition experience, demonstrating a fundamental tension between political narratives that institutionalized division and cultural expressions that foster what we term a "schizophrenic planetary imaginary" where borders appear as violent cartographic impositions upon deeply continuous cultural landscapes. This research makes significant contributions to multiple scholarly domains by demonstrating how the transnational circulation of cultural memory facilitates the emergence of diasporic consciousness capable of envisioning speculative futures based on post-national solidarity, while also providing educators with innovative frameworks for developing pedagogies of planetary literacy that address historical trauma through comparative cultural analysis, ultimately arguing that the critical examination of partition narratives offers essential insights for conflict resolution and reconciliation processes in similarly divided societies across the global landscape.

Keywords: Planetary Imaginaries, Memory Studies, Bengal Partition, Transnationalism, Critical Discourse Analysis, South Asian Literature

Constellation Session 29: Eco-Aesthetics & Care, and Planetary Imaginaries in Global Literature: Memory, Mobility, and Transnational Dialogues

Session Chair 29: Dr. Zaheed Alam Munna, Associate Professor and Chairman, Department of English, Southeast University

Paper ID: T3-111

Paper Title: Alcohol Abuse and Madness in the Creative World of Sadat Hassan Manto: Memory, Trauma and Medical Humanities

Researcher: Kulsum Hena, Ph.D Researcher, Bangla Discipline, Khulna University

Abstract: This paper examines the ways in which Saadat Hasan Manto's personal struggles with illness and alcoholism influenced his creative expression. In Manto's sensitive psyche, alcohol functioned not only as a catalyst for self-destruction but also as an unrestrained, painful, and unconventional source of creativity. The political and social violence of Partition, economic instability, rejection from the literary community, and the crisis of mental health profoundly shaped his artistic expression. His particular family circumstances created a climate of instability in his life, and his later dependence on alcohol exacerbated his psychological suffering, ultimately pushing him towards death. From the perspective of trauma theory, Manto emerges as a traumatized subject who confronted Partition, violence, social alienation, and inner conflict by choosing writing as a medium of resistance and self-assertion. In this context, alcohol consumption functioned as a pathway toward a paradoxical form of self-liberation. A close reading of Manto's works reveals that his narratives represent not only the wounds of society but also the fractured terrain of his own psyche and bodily anguish. Many of his stories -such as Thanda Gosht, Khol Do, and Toba Tek Singh - depict characters consumed by madness, while his confessional writings like Main Afsane Kyun Likhta Hoon and Ganje Farishte foreground his intimate relationship with alcohol as a force that simultaneously destroyed and created. Through the lens of medical humanities, this paper explores the intricate linkage between creativity and madness in Manto's life. It further investigates how alcohol, for him, was not merely an intoxicant but also a form of aesthetic and psychological response, contributing to a kind of 'critical healing'. The study analyzes how the disturbing memories of Manto's personal life surface in the narrative wounds of his stories, interpreted here through the frameworks of modern trauma discourse and medical humanities paradigms.

Keywords: Saadat Hasan Manto, Creativity, Trauma, Memory, Medical Humanities, Alcoholism, Madness, Anxiety, Literature and Medicine

Paper ID: T3-112
Paper Title: Planetary Storytelling in Arundhati Roy's The Ministry of Utmost Happiness: Transnational Dialogues of Protest and Ecology
Researcher: Nazrul Islam, Assistant Professor, Department of English, German University Bangladesh

Abstract: Arundhati Roy's The Ministry of Utmost Happiness (2017) stands for a planetary mode of storytelling that exceeds the borders of nation, language, and identity, reconfiguring local struggles within transnational ecologies of resistance and protest. This paper investigates how Roy orchestrates narrative strategies that conjoin ecological devastation, political violence, and subaltern subjectivities into a planetary imaginary that destabilizes the nation-state as the sole locus of belonging. Through spatial metaphors of graveyards, urban ruins, and contested terrains, Roy's novel discloses an ecological consciousness that resists neoliberal development and global militarism while simultaneously inscribing transnational dialogues by aligning Kashmir, Dalit movements, and ecological activism with wider histories of dispossession and resistance. By emphasizing the interdependence of human and non-human life, Roy enacts what Gayatri Spivak terms 'planetarity,' a conceptual framework that acknowledges collective vulnerability and challenges the universality imposed by homogenizing global systems. The analysis highlights how the novel's polyphonic structure and fragmented temporality echo the dislocations of displaced peoples and endangered ecologies, rendering storytelling itself a form of planetary protest. This paper employs a qualitative textual analysis of Roy's The Ministry of Utmost Happiness, using close reading to examine narrative strategies, metaphors, and spatial imaginaries. It integrates postcolonial theory and ecocriticism, drawing on Gayatri Chakravorty Spivak's "planetarity" and Édouard Glissant's "poetics of relation" to interpret the novel's planetary consciousness. Such a reading foregrounds literary form as a crucial locus of planetary ethics, enabling transnational dialogues of resistance and ecological responsibility amidst the urgencies of global crisis.
Keywords: Marginality, Memory, Mobility, Displacement, Justice, Solidarity

Paper ID: T3-114
Paper Title: Whose Footnotes Are These? The Use of Schizoid Text in The Selected Works of Abdullah the Cossack
Researchers: Wahid Kaiser Lecturer, Department of English, Kishoreganj University;
Md Mahmudur Rahman Siam Lecturer, Department of English, Jashore University of Science and Technology;
Mehbuba Mahnur Jasi, Independent Researcher;
Samiha Hussain Orpa, Independent Researcher

Abstract: This article examines the use of footnotes and their parallelity in H. M. Naqvi's novel The Selected Works of Abdullah the Cossack. Footnotes are used to elaborate on specific information in a text, mainly in academia. Some postmodernist writers also use it in their fiction to connect a character's self and the outer world. This use rose when both Computer Science and World Literature experienced hypertext for the first time in the 1960s. In The Selected Works of Abdullah the Cossack, the narrator uses footnotes to elaborate on the inner struggle of a solitary man, who has a grating reality to accept. The scheme behind using the footnotes was to portray the perplexing duality in Abdullah's mind, which expresses a yearning to have the old cityscape of Karachi in front of his reader. A schizoid mind like Abdullah's reminisces about the metamorphosis of the city of Karachi through these marginal texts.
Keynote: Narrative, Footnotes, Postmodernism, Schizoid Text, Parallel Text

Paper ID: T3- 116
Paper Title: Death, Tagore and Dickinson: A Philosophical Approach
Researchers: Samirah Khondoker, student, University of Asia Pacific
Sifatur Rahim, Lecturer, University of Asia Pacific

Abstract: This paper shows how Tagore's idea of death aligns with the Western philosophies on death, and Dickinson's understanding of it reverberates with the Eastern sensitivity of death, which in turn proves death is such an illusive concept that transcends all human comprehension, yet unites all beings with the same fatal thread. Death, one of humanity's few universal experiences, has remained a central concern across philosophical and literary traditions. In the Western context, historians such as Philippe Ariès argue that medieval Europe regarded death as a

communal and tamed event, while by the nineteenth and twentieth centuries it became increasingly privatized, associated with silence and existential anxiety (Ariès 13–18). Jonathan Dollimore further identifies a cultural death-obsession, where mortality is entwined with desire and meaning (Dollimore 79). Emily Dickinson embodies this ambivalence, treating death not merely as cessation but as a phenomenological threshold between consciousness and the unknown (Wilson 112; Pickard 9496). Eastern traditions, by contrast, often construe death as continuity and transformation. Hindu philosophy envisions death as part of samsara, with liberation achieved through moksha. Buddhism similarly locates death within rebirth but emphasizes Nirvana as release from suffering. Taoism presents death as a natural return to the Dao, the cosmic flow, while Confucianism situates it within ethical responsibility and the continuity of ancestral bonds. Sufi mysticism spiritualizes death as fana, the annihilation of the self in divine love, transforming mortality into union with the eternal. Rabindranath Tagore, drawing on Hindu and bhakti influences, reimagines death as a serene passage into cosmic unity, resonating with these Eastern frameworks.

Taken together, these perspectives reveal that attitudes toward death are culturally inflected negotiations with finitude. A comparative reading of Dickinson and Tagore thus illuminates divergence and convergence: while Western discourse dramatizes death as existential ambiguity, Eastern traditions frame it as spiritual consummation yet both articulate death as a site of profound meaning-making.

Keywords: Western & Eastern Sensibility on Death, Existential Anxiety, Psychological Dilemmas & Acceptance, Entwined Mortality, Consciousness, Afterlife & Spirituality

Paper ID: T3-125

Paper Title: Mist, Monsoon, and Soul Weather: Deciphering Decolonial Atmospheric Poetics in Jibanananda Das's "Banalata Sen"

Researcher: Md. Moinul Islam, Assistant Professor, Department of English, Gopalganj Science and Technology University, Gopalganj, Bangladesh

Abstract: In an era when climate is read and recited as data dashboards, this paper inquires how lyric can breathe and how breathing can think by proposing "Soul Weather" as a decolonial appendage of Atmospheric Poetics. Concentrating on the Bangladeshi poet Jibanananda Das's celebrated poem "Banalata Sen," it argues that mist, monsoon moisture, and maritime winds act as affective media through which climate becomes memory, displacement, and the labor of homecoming. By foregrounding a deltaic ecology and Indian Marine routes, the study reframes the poem's itinerant as a phenomenology of air that outlasts empire's clocks (Morton, Hyperobjects 5; Sharpe 106). Methodologically, it espouses a qualitative method stranded in close textual analysis, hydrocriticism, and feminist ecologies; it appears to microtextures such as mist, breath, and motionlessness in tête-à-tête with postcolonial ecocriticism and affect theory to display how atmosphere works as narrative agency. The fundamental research query asks How does "Banalata Sen" transfigure weather into a medium of historical memory and reparative asylum for a subject pooped by colonial paths and municipal asphyxia The paper addresses a double gap mainstream criticism inclines to treat the poem as either metaphysical daydream or nationalist allegory, while environmental appraisals in South Asian milieus rarely theorize the materiality of air as both archive and agent. By synthesizing hyperobject-scale discerning with sensory courtesy, the study provincializes Euro-American molds about countryside and cessation and hubs a Bangladeshi modernist text as climate theory. Eventually, the paper demonstrates how "*Banalata Sen*" alters atmosphere into narrative agency. Mist, humidity, and the scent of dusk-lamps materialize as a political ecology of memory and repair, sculpting a handy, decolonial vocabulary for inferring Global South modernisms. In naming Soul Weather as the bosom boundary of interiority and air, the article invites comparative research across monsoon literatures, alliances with climate history, and ethnographies of breathable accommodation.

Keywords: Affect Theory, Climate Memory, Decolonial Ecocriticism, Environmental Humanities, Hydrocriticism, Narrative Agency

Constellation Session 30: Planetary Imaginaries in Global Literature: Memory, Mobility, and Transnational Dialogues

Session Chair 30: Mohammad Jashim Uddin, Associate Professor, Department of English Language & Literature, Northern University Bangladesh

Paper ID: T3-130
Paper Title: The Echoes of Loneliness Across Culture: Exploring Alienation in Arnold's Dover Beach and Jibanananda Das's Banalata Sen
Researchers: Amir Hamjah Prince, Student, Department of English, Green University of Bangladesh, Bangladesh
Rumi Akter, Student, Department of English, Green University of Bangladesh, Bangladesh

Abstract: Literature transcends temporal and cultural boundaries, echoing universal human concerns. Alienation and loneliness are two prevailing concerns in literature, reflecting the fragmented state of human mind. This study examines Matthew Arnold's "Dover Beach" (1867) and Jibanananda Das's "Banalata Sen" (1942), two poems from different times and cultures, yet both resonate with the modern sense of alienation caused by lack of spirituality and belief. With the lens of existential, cultural memory and psychoanalytical theories, this study explores how both of the writers access the themes of alienation across different times and culture, submerging in the sense of portraying modern alienation, loneliness and search for meaning. By comparative textual analysis this study also explores the importance of spirituality and solace in order to get harmony in human life, portrayed by the two poets set in different eras and culture. Moreover, this study illuminates how these works resonate across time and culture, capturing the universal human longing for trust, connection, and faith. Although there are studies on alienation portrayed in dover beach, there are very few studies on "Banalata Sen", also this article gives a new dimension by situating these works in a transnational literary dialogue, the study demonstrates the resonance of human alienation across eras and regions, contributing to discussions of planetary literature, cultural memory, and the universality of literary imaginaries.
Keywords: Alienation, Loneliness, Spirituality, Cultural Memory, Comparative Literature, Memory

Paper ID: T3-131
Paper Title: From Alcestis to Alicia: Myth as Structural and Psychological Resonance in Alex Michaelides' The Silent Patient
Researcher: Tahmina Jarin Khanam, Assistant Professor, Department of English, School of Arts and Social Science, Varendra University, Bangladesh

Abstract Alex Michealides' The Silent Patient redefines Euripides Alcestis in the context of a modern psychological thriller, making a classical myth a carrier of contemporary trauma and universal appeal. This paper discusses the role of the transnational narrative by Michaelides, a Cypriot writer who studied in Britain and resides in cosmopolitan London, in the planetary dissemination of classical memory. Alicia Berenson, the main character of the novel, is a kind of Alcestis turned inside out: it is not out of sacrificial obedience but rather of psychic discontinuity that she is unable to speak. Her silence manifests a place where myth, art and psychology meet, where ancient Greek pathos is transformed into postmodern alienation. The Silent Patient dramatizes the long-standing mobility of classical narratives in their travels across time, culture, and genre through this refiguration. Using the paradigm of planetary imaginaries, the paper argues that Michaelides develops a dialogue between mythic memory and modern mental-health discourse, placing the psychological suffering in a global aesthetic consciousness. The painted self-portrait that Alicia does is called Alcestis and it serves as a mnemonic portal; it is a medium through which the collective mythic memory returns to the global present. The novel thus reflects the co-existence of memory and modernity by expressing the psychic price of emotional denial and moral displacement in the neoliberal West. This paper illustrates how classical myths continue to serve as affective and narrative templates of negotiating identity, silence and redemption in a globalized literary consciousness through the prism of mythic transference and planetary literature.
Keywords: Memory, Mythic Transference, Planetary Imaginaries, Silence, Transnational Literature, Trauma

Paper ID: T3-133
Paper Title: Superhuman Violence, Forced Displacement, and Ravaged Wasteland in the Marvel Cinematic Universe
Researchers: Abdullah Al Noman, Postgraduate Student, Department of English, Jashore University of Science and Technology, Jashore-7408, Bangladesh
Bilkis Akter, Postgraduate Student, Department of English, Jashore University of Science and Technology, Jashore-7408, Bangladesh
Tabassum Islam Nabanee, Lecturer, Department of English, Jashore University of Science and Technology, Jashore-7408, Bangladesh

Abstract: The Marvel Cinematic Universe (MCU), being a massive media franchise, is a major contributor to contemporary film narration and mass entertainment. This study examines two films: Avengers: Infinity War and Thor: The Dark World to unveil the concepts of superhuman violence, diasporic trauma, memory of the ravaged homes, and forced displacement within the MCU. In Avengers: Infinity War (2018), the supervillain Thanos is on a mission to wipe out half of all life in the universe to restore 'balance.' In this journey, he sacrifices his adopted daughter Gamora, destroys his native planet, and turns numerous worlds into wastelands. While defending against him, the superheroes also cause massive destruction, forcing ordinary humans to be displaced from their own homes. Thor: The Dark World (2013) portrays Loki's diasporic memory of his forced displacement that leads to his crisis of belonging. He switches between worlds and loyalties and destroys Asgard and the whole nine realms. In his battle with Loki, superhero Thor also wrecks the Earth, resulting in the humans' compulsory evacuation from their spaces. This qualitative study finds that the superhuman violence and destruction demonstrated in these films induce the diasporic crises of belonging through compulsory relocation. The wars between superheroes and villains involve not only the gods and their kingdoms, but also coerce the ordinary citizens' involuntary displacements. The superheroes, supervillains, and humans carry the wounds of their lost homes, as the movies depict. This paper exhibits the human and superhumans' crises of identity triggered by their intertwined exposure to violence, diasporic memory, and trauma of the wasteland.
Keywords: Coerced Relocation, Destruction, Diasporic Memory, Identity Crisis, MCU Superheroes/Villains, Trauma

Paper ID: T3-139
Paper Title: Memory as Planetary Infrastructure: Reimagining Connection and Care in Emily St. John Mandel's Station Eleven
Researcher: Adiba Maharu Hasan, Undergraduate Student, East West University, Bangladesh

Abstract: Emily St. John Mandel's Station Eleven (2014) reconfigures survival on a global level by questioning what ties the world together when its systems fall apart. This paper, using Mandel's work as the primary text, contends that the novelist repurposes memory to understand and treat it as an infrastructure of a planet—a living network of stories, emotions, and care that holds communities together even after physical collapse. Using frameworks derived from Dipesh Chakrabarty's The Climate of History in a Planetary Age (2021), Maria Puig de la Bellacasa's Matters of Care (2017), Shannon Mattern's "Library as Infrastructure" (2014), and Sara Ahmed's The Cultural Politics of Emotion (2004), this study analyzes how Mandel's narrative assembles care, affect, and memory to imagine new forms of belonging in a hurt world. In the wreckage of civilization, "The Traveling Symphony" and "The Museum of Civilization" from the novel become living infrastructures of memory. The Symphony carries culture from one settlement to another and stages performances of Shakespeare and music as a means to sustain empathy. In contrast, the Museum gathers remnants from the past—phones, passports, photographs—and recasts them as quiet witnesses of what humanity has lost, retained, and learned. These shared performances and artifacts show how emotion circulates among survivors and foster what this paper terms a sense of planetary intimacy, a strategy of collective survival. Station Eleven, in a nutshell, replaces hopelessness with connection, suggesting that remembrance together is possible through the amalgamation of art, story, and feeling. Memory, in this reading, represents not only an echo of the past but also a way to live with one another after an unimaginable crisis, keeping the planet emotionally habitable.
Keywords: Affect, Anthropocene Care Ethics, Memory, Planetary Imaginaries, Station Eleven

Paper ID: T3-142
Paper Title: Wasted Lives: Redundancy and Exclusion in Death of a Salesman
Researchers: Md. Nayam Hossain, Undergraduate Student, Department of English, Gopalganj Science and Technology University;
Md. Mahfuz Molla Shuvo, Undergraduate Student, Department of English, Gopalganj Science and Technology University;
Sabbir Sheikh, Undergraduate Student, Department of English, Gopalganj Science and Technology University

Abstract: The tragic play Death of a Salesman (1949), written by Arthur Miller, deals with the emergence of

modernity and its crisis. Through Zygmunt Bauman's core concepts of liquid modernity, the culture of waste, and the systemic production of "wasted lives," this paper deals with the modern character Willy Loman and his downfalls. Aligning with Bauman's theory, the research posits that Willy Loman's downfall transcends his personal moral failure due to the structural exclusion of the social designs. This study depicts how the "American Dream", owned by Willy Loman, works as a rigid structure that inherently generates people as "redundant" and "out of place" when the people fail to conform to its narrow metrics of success. By analyzing Loman's career obsolescence justified by Howard Wagner, this paper demonstrates a sociological shift from temporary 'unemployment' to the permanent 'redundancy' where the individual is deemed as superfluous and disposable. Furthermore, the analysis aligns Miller's tragic thesis that the common man is ready to sacrifice his life for "his sense of personal dignity "with the sociological consequence that in a consumerist culture, this dignity is ruthlessly colonized by market value. Willy's final act, transforming his redundant life into a $20,000 commodity (insurance capital), is interpreted as the ultimate, perverse submission to this liquid logic, confirming his son Biff's devastating realization that they are ultimately just "a dime a dozen". Using Bauman's framework, this qualitative paper studies the themes of modernity, redundancy, and social exclusion.

Keywords: American Dream, Modern Crisis, Liquid Modernity, Redundancy, Social Exclusion, Wasted Lives

Constellation Session 31: Planetary Imaginaries in Global Literature: Memory, Mobility, and Transnational Dialogues

Session Chair 31: Md. Shahrear Talukder, Associate Professor and Head, Department of English, Shanto-Mariam University of Creative Technology (SMUCT)

Paper ID: T3-143

Paper Title: Of Trees and Trauma: Ecological Mourning in Arundhati Roy's The God of Small Things

Researchers: Anup Kumar Mitra, MA Student in Literature and Cultural Studies, Department of English, Gopalganj Science and Technology University, Gopalganj, Bangladesh
Samira Siddiqua Shiti, MA Student in Literature and Cultural Studies, Department of English, Gopalganj Science and Technology University, Gopalganj, Bangladesh

Abstract: Arundhati Roy's The God of Small Things is renowned for its focus on human tragedy and caste-politics, but the critical studies of this novel do not have as much attention on how it portrays non-human life in its storyline. Set in postcolonial Kerala, plants in the novel are not just background details; they play an active role in the story's tragic events. This study explores that role by looking at ecological grief. By highlighting the theme of loss portrayed in both plant and human lives, the research offers an environmental critique that questions dominant ideas. The analysis draws on postcolonial ecocriticism and affect theory, using Rob Nixon's idea of slow violence to consider the long-term impact of colonialism. It also adapts Judith Butler's concept of "grievability" to ask which forms of ecological life we consider as worthy of mourning, as well as which category (class or caste) of people we mourn for. Humans are not the only species that have minds and feelings. The study uses close reading, paying special attention to the novel's plant-related language and how it connects plant life with memory, trauma, and the way time is structured in the story. The study finds that plants in the novel act as active participants, pushing back against the stories told by human characters. Because they live so long, these plants witness the family's history and show resilience even in difficult times. They create spaces for memory, fill in forgotten parts of the family's past, and stand for truths that last across generations. In this way, they become unexpected record-keepers of histories that might otherwise be lost. These insights invite readers to think more ethically about postcolonial stories and to reconsider human-centered views in environmental justice and global ecological ethics.

Keywords: Affect Theory, Cultural Memory, Environmental Grief, Postcolonial Ecocriticism, Slow Violence

Paper ID: T3-145

Paper Title: The Benevolent Coloniser and the Colonised Traitor

Researcher: Khondker Shahad Muktadir, Lecturer, BRAC University

Abstract: This paper analyses characters from Heart of Darkness, A Passage to India and Things Fall Apart in order to discover how cultural hegemony and indoctrination can explain the behaviour of the seemingly benevolent and sympathetic coloniser who still idealises racist and imperialistic agendas, and the colonised subject who

superficially appears to have betrayed his people. By unraveling the layers and nuances of their ideological beliefs, this paper will attempt to weave a more complete narrative of the actions of both sides. This includes a discussion of the representations of sincere attempts of cross-cultural bonding and friendship, how they were sustained, and why they often failed. By applying a postcolonial lens in analysing these relationship dynamics, we can further discover the perpetuation of the methods of subjugation, even within people of their same race. By gaining a better understanding of these subtleties, new modes of interpretation and contrapuntal readings of texts previously thought of as devoid of discourse can be discovered.

Keywords: Betrayal and Collaboration, Colonial Ideology, Colonial Memory, Cultural Hegemony, Transnational Dialogues

Paper ID: T3-146
Paper Title: Ruin, Memory, and Migration: A Corpus based study of Contemporary South Asian Fiction
Researchers: Kazi Amzad Hossain, Lecturer, Department of English, University of Asia Pacific
Takad Ahmed Chowdhury, Associate Professor, Department of English, University of Asia Pacific

Abstract: This paper investigates how contemporary South Asian fiction communicates the entangled crises of environmental degradation, colonial memory, and forced migration, showing how language itself becomes a site of resistance and remembrance. As postcolonial cities across South Asia grapple with the enduring consequences of extractive imperialism — from the uneven geographies of industrialization and resource plunder to the social and ecological scars left by colonial urban planning — they now face new layers of crisis shaped by rapid environmental degradation, intensifying climate disasters, and large-scale displacement of vulnerable communities. In this context, literature does more than merely reflect these transformations: it becomes a crucial cultural archive that records, critiques, and reimagines them. Through its narratives, metaphors, and linguistic choices, contemporary fiction captures the entangled histories of colonial exploitation and ecological uncertainty. Drawing on a self-compiled corpus of contemporary novels published between 2005 and 2025 — including Arundhati Roy's The Ministry of Utmost Happiness (2017), Amitav Ghosh's Gun Island (2019), Kamila Shamsie's Home Fire (2017), Mohsin Hamid's *Exit West* (2017), and Tahmima Anam's The Bones of Grace (2016) — this study employs corpus linguistic tools such as keyword extraction, collocation mapping, and concordance analysis to trace how key lexical fields (waste, ruin, debris, border, crossing) encode narratives of historical violence, environmental injustice, and human mobility. Findings reveal that metaphors of waste and ruin frequently co-occur with colonial and industrial lexicons, transforming urban decay into memorial landscapes. Simultaneously, vocabularies of movement and threshold recast displaced bodies as extensions of damaged ecologies, suggesting that environmental breakdown and border crossings are part of the same historical continuum. By integrating digital methods with postcolonial ecocriticism, this paper demonstrates how contemporary South Asian writing offers a planetary perspective on memory, justice, and belonging — one that situates migration not as crisis alone, but as testimony to enduring colonial structures and evolving ecological realities.

Keywords: Colonial Memory, Corpus Linguistics, Ecocriticism, Environmental Crisis, South Asian Fiction, Urban Ruins

Paper ID: T3-151
Paper Title: Rhizomatic Identities and Oceanic Memory: Mapping Displacement and Belonging in Derek Walcott's Poetic Cartographies
Researcher: Tabussum Sumaiya, Lecturer, Department of English, Northern University Bangladesh, Bangladesh

Abstract: This paper examines the fragmented and fluid nature of Caribbean identity in Derek Walcott's poetry by applying rhizomatic theory, hydrocriticism, and diaspora studies. It fills a gap in scholarship by exploring the oceanic imaginaries and planetary belonging represented in Walcott's works. Through close readings of The Sea is History, A Far Cry from Africa, The Schooner Flight, and Omeros, this paper explores the sea as a site of displacement, memory, and identity formation, both literally and metaphorically. This research illustrates how Walcott's poetics construct Caribbean subjectivity as rhizomatic—decentralized, fluid, and perpetually reshaped by colonial trauma and migratory flows. It offers a new literary cartography that places diasporic identity within global and oceanic frameworks by mapping these dynamics. This interdisciplinary approach advances global literature studies by foregrounding oceanic memory as the central framework for understanding mobility, relationality, and

postcolonial expression.

Keywords: Derek Walcott, Rhizomatic Identity, Oceanic Memory, Hydrocriticism, Diaspora, Planetary Belonging

Paper ID: T3-154
Paper Title: De/construction of Gender in Toni Morrison's Beloved
Researcher: Dr. U. H. Ruhina Jesmin, Professor, English Discipline, Khulna University, Bangladesh

Abstract: This qualitative study employs content analysis and theories from Saussurian semiotics and Derridaean deconstruction, in conjunction with Butlerian gender theory, to explore the deconstruction of gender in Toni Morrison's 1987 novel, Beloved. It simultaneously questions and deconstructs existing contradictions and internal oppositions and reconstructs a new meaning of Sethe's filicide. A contradictoriness lies within the meaning of mercy-killing, as there is a constant yet inconsistent cyclic swirling of an absence and presence of love, and then again an absence and presence of mercy. What she thinks of mercy is murder, and what she thinks of murder is mercy in all its ambiguities. A dialectical opposition is present in the concept of mercy-killing, as it is both positive and negative at the same time. This conflict of opposites bespeaks the deconstruction of Sethe's gender. To disrupt the continuity of an intergenerational slavery and sacrifice, a slave mother named Sethe plays a role reversal and reconstructs her identity as a subversive mother. Her filicide (signifier) is a form of displaced aggression (signified) displaying a sign of power of a new kind and a truth-power itself. Her painful compulsions to be Beloved's mother and to be Beloved's murderer constitute the central argument and counter-argument of the study. To deconstruct gender (in accordance with semiotics) with regard to existing contradiction within the metaphoric structure and meaning of mercy-killing is the point of departure of the study. This study is significant as it exclusively investigates Sethe's filicide in the light of an intermixture of theoretical grounds. How a black mother deconstructs and reconstructs her identity and how her act of killing (both destructive and constructive) shows an equivocal nature will be explored in the findings of this study. Sethe's psyche hangs in between contradictions of her self-justifying and self-defeating reflections on her act of mercy-killing.

Keywords: Slavery, Mercy-Killing, Gender, Race, Deconstruction, Displaced Aggression

Constellation Session 32: Planetary Imaginaries in Global Literature: Memory, Mobility, and Transnational Dialogues

Session Chair 32: Dr. Khandaker Mursheda Farhana, Associate Professor, Department of Sociology & Anthropology, Shanto-Mariam University of Creative Technology, Bangladesh

Paper ID: T3-155
Paper Title: Environmental Rhetoric in Amitav Ghosh's The Hungry Tide and Gun Island: Words that Matter
Researcher: Liton Chakraborty Mithun, Assistant Professor, Department of English, Gopalganj Science and Technology University, Bangladesh

Abstract: Celebrated cli-fi writer, essayist and thinker Amitav Ghosh's The Hungry Tide (2004) and Gun Island (2019) are part of his famous Sundarbans trilogy, where he brings forth a number of serious issues relevant to the contemporary world and beyond. By interweaving quintessentially Bengali myths and folktales with the scientific concerns of climate change, global warming, environmental degradation, loss of biodiversity, species extinction, and myriad other ecological challenges, he creates fictional accounts of environmental/ecological/climate narratives that can engage the audience viscerally. In the process, he employs the strategies of rhetoric—environmental rhetoric in this case— such as ethos (ethics/trust/credibility, etc.), pathos (emotions, affects, feelings, etc.), and logos (logical argumentation and reasoning). His dexterous appropriation and re-creation of the myths of Bon Bibi and the snake goddess Manasa, and employment of the folktales, local beliefs and rituals associated with them have significant rhetorical functions. By putting these in conversation with the modern world of technology, speedy communication, and transnational migration, he draws our attention to the ongoing planetary crises with historical roots that go centuries back. He also questions pseudo-environmentalism, as exemplified by the Morichjhãpi massacre of East Bengali settlers on Morichjhãpi island in the Sundarbans by the then West Bengal government law enforcement forces in the name of a tiger reserve project. Besides, he foregrounds the dehumanization of the climate and environmental refugees as victims of human-induced geological changes that underpin the Anthropocene. This qualitative study will examine Amitav Ghosh's novels, The Hungry Tide and Gun

Island, as primary texts from the lens of various strands of ecocriticism and endeavor to demonstrate how skillfully he has managed to employ environmental rhetoric in bringing forth the socio-political, cultural, scientific, ethical, and moral issues surrounding the ongoing planetary climate crises and the potential solutions to them.
Keywords: Climate Change, Cli-Fi, Environmental Imaginaries, Myths, Planetary Crises

Paper ID: T3-158
Paper Title: Reinventing Identity: Diaspora, Migration, and Transnational Flows in Bharati Mukherjee's Jasmine
Researcher: Nafisa Ahsan Nitu, Ph.D. Research Candidate, Universiti Sains Malaysia and Assistant Professor, Department of English, Southeast University, Bangladesh

Abstract: This paper examines how Jasmine by Bharati Mukherjee employs themes of migration, diaspora, and transnational movement to portray identity as a dynamic process of reinvention shaped by hybridity, displacement, and the quest for belonging. The study aims to examine how the protagonist's transitions between her roles as a country girl and an immigrant woman illustrate the fragility of cultural identity in a globalized world, where moving across borders redefines one's sense of self and place. The approach is text-centered and qualitative, using close reading to trace how narrative places, travel metaphors, and environmental settings serve as symbolic registers of change. The research frames Jasmine's voyage as an investigation of the conflict between rootedness and mobility, drawing on Paul Gilroy's concept of transnational flows and Stuart Hall's theory of cultural identity. The study contends that Jasmine challenges rigid ideas of home, tradition, and nation while providing a more expansive view of global connection by emphasizing the protagonist's capacity to change and reshape herself in response to changing cultural situations. The study concludes by showing that Mukherjee's book is not just about the struggles of immigrants but also about how global migration currents place personal reinvention, emphasizing the aesthetic and ethical aspects of diasporic literature in creating new conceptions of identity and belonging.
Keywords: Bharati Mukherjee, Diaspora, Ecological Poetics, Migration, Planetary Imaginaries, Transnationalism

Paper ID: T3-160
Paper Title: Tracing Roots and Routes: Diasporic Memory, Mobility, and the Reimagination of Belonging in Global Literature
Researchers: Elyas Ahmed MSS student Department of Sociology & Anthropology Shanto-Mariam University of Creative Technology, Bangladesh
Dr. Khandaker Mursheda Farhana, Associate Professor, Department of Sociology & Anthropology, Shanto-Mariam University of Creative Technology, Bangladesh

Abstract:
The research problem addressed in this study is how diasporic writers negotiate memory and belonging when displacement destabilises fixed notions of home and identity. Framed by transnationalism and cultural memory theory, the research positions literature as a site where diasporic voices articulate hybrid affiliations and contest exclusionary borders. The framework emphasises literature's capacity to act as cultural cartography, mapping new forms of belonging across transnational contexts. Using a qualitative methodology rooted in textual interpretation, the study examines literary narratives that reconfigure roots, routes, and attachments through memory. The findings reveal that memory functions simultaneously as nostalgia and as a survival mechanism, producing imaginative maps that reconstruct identity and belonging in ways that transcend geography and politics. Diasporic texts serve as dialogic spaces where individual memory intersects with collective history, offering transformative insights into identity formation. The research contributes to literary and diaspora studies by theorising diasporic memory as a form of world-making that generates alternative epistemologies of home and mobility. Future studies could examine how digital diasporic platforms extend these negotiations, particularly how online storytelling reshapes identity and belonging in virtual communities.
Keywords: Cultural Cartographies, Exile, Geopolitical Realities, Hybrid Identities, Narrative Transformation, World-Making

Paper ID: T3-161
Paper Title: Nation, Home, and Diaspora: Reconfiguring Identity in Amitav Ghosh's The Shadow Lines
Researcher: Sadia Afroz, Senior Lecturer, Department of English, Stamford University Bangladesh, Dhaka, Bangladesh

Abstract: Amitav Ghosh's The Shadow Lines (1988) is a seminal text that explores the fluidity of identity via the interrelated themes of nation, home, and diaspora. The novel examines conventional notions of physical, temporal, and cultural boundaries, depicting identity as a malleable construct shaped by memory, migration, and historical consciousness. Ghosh explores the convergence of national and familial history by juxtaposing personal experiences with larger socio-political events, emphasising the fluidity of borders and the precariousness of seemingly fixed identities. The novel's narrative structure, rotating between India, England, and Bangladesh, highlights the diasporic experience, emphasising the tension between rootedness and dislocation. Characters navigate several locales and time periods, illustrating that identity is not an intrinsic or static essence but a continually fought process. Ghosh, via the lens of diaspora, challenges the binaries of "here" and "there," "self" and "other," demonstrating how memory and imagination reconstruct a sense of belonging in both physical and psychological dimensions. Ghosh analyses the concept of "home" as both a site of human connection and a contested political arena. The novel explores nationalist beliefs by demonstrating how historical traumas, including Partition and communal violence, erode the idealised notions of home and nation. The protagonists' experiences underscore the deficiencies of conventional nationalism in encapsulating the complex realities of lived identities, illustrating that cultural and familial bonds may transcend geographical boundaries. Memory is essential in this identity reconfiguration, acting as a link between the past and present, as well as the local and global settings. The protagonist's recollections blur the distinctions between personal and collective history, emphasising the subjective and mediated nature of identity formation. Ghosh demonstrates that identity is both relational and performative by interweaving historical events with intimate family narratives, contingent upon social, cultural, and historical contexts. This paper unveils The Shadow Lines within the broad discourse of postcolonial literature, emphasising its exploration of diasporic consciousness and transnational identities. It asserts that Ghosh's body of work crosses geographical and chronological boundaries to depict identity as a fluid, hybrid construct shaped by memory, migration, and historical circumstances. The novel examines the interplay between nation, home, and diaspora, elucidating the intricacies of identity formation and challenging essentialist notions of belonging. The Shadow Lines serves as a powerful critique of rigid nationalistic narratives and offers a sophisticated understanding of identity as fluid, relational, and continuously redefined at the intersections of place, time, and memory.
Keywords: Home, Diaspora, Identity, Memory, Nation, The Shadow Lines

Paper ID: T3-164
Paper Title: Memory Across Borders: Partition, Displacement, and Intergenerational Narratives of Bihari Muslims
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Abir Hossain, BSS (Hon's) Student, Department of Sociology & Anthropology, Shanto-Mariam University of Creative Technology, Bangladesh
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Nabil Ahmed, BSS (Hon's) Student, Department of Sociology & Anthropology, Shanto-Mariam University of Creative Technology, Bangladesh
Dr Khandaker Mursheda Farhana, Associate Professor, Department of Sociology & Anthropology, Shanto-Mariam University of Creative Technology, Bangladesh

Abstract: The central research problem of this study is how displaced Bihari Muslims sustain cultural identity across generations in the absence of stable nation-state recognition. Rooted in postmemory theory and diaspora studies, the theoretical framework situates memory as both an affective archive and a cultural practice that travels across borders. Methodologically, the study employs a qualitative approach that integrates oral histories, narrative interviews, and interpretive readings of cultural texts to uncover silences, ruptures, and continuities within the Bihari community. The findings demonstrate that memory functions as both a survival strategy and a form of cultural reproduction, where younger generations reinterpret fragmented pasts and transform trauma into resilience

and continuity. These narratives of longing, exclusion, and statelessness become cultural resources that strengthen identity under precarious conditions. The study contributes to diaspora and memory scholarship by demonstrating that postmemory is not a static inheritance but a dialogic process of reinterpretation, enabling solidarity across generations and borders. Future research could extend this work by comparing intergenerational memory practices among other displaced groups to understand how different socio-political contexts shape resilience and cultural continuity.

Keywords: Affective Archives, Cultural Inheritance, Identity Resilience, Oral Traditions, Marginalisation, Solidarity

Constellation Session 33: Planetary Imaginaries in Global Literature: Memory, Mobility, and Transnational Dialogues

Session Chair 33: Dr. Prakash Chandra Biswas, Associate Professor, Department of English, Islamic University, Kushtia, Bangladesh

Paper ID: T3-170

Paper Title: Digital Diasporas: Mapping Memory, Mobility, and Belonging in the Transnational Archive

Researchers: Mr. Satya Raj Joshi, Coordinator, Research Management Cell, Bishwa Shanti Chiran Millan Campus, Tribhuvan university, Nepal
Dr. Elham Hossain, Director, GCIA, and Associate Professor, Dept. of English, Green University of Bangladesh
V. Jokeswaran Instructor, Department of English Language Teaching, University of Jaffna.
Abdus Salam, Senior Lecturer, Department of English, World University of Bangladesh

Abstract: The rapid expansion of digital technologies has transformed how diasporic communities preserve, circulate, and reinterpret memory across borders. This paper explores the intersections of digital humanities, diaspora studies, and transnational literature to examine how digital platforms and archives mediate questions of mobility, identity, and belonging. Drawing on case studies of digital literary collections, online archives, and interactive storytelling platforms, the study investigates how diasporic memory is mapped, visualized, and reimagined within global networks. It highlights the potential of digital tools to represent the fluidity of transnational experiences, offering dynamic portrayals of cultural heritage, migration narratives, and communal memory. Furthermore, it considers how digital archives foster dialogue among geographically dispersed communities, cultivating planetary connectedness and collective imagination. By bridging literary scholarship with computational and digital methods, the research demonstrates how digital humanities amplify diasporic voices, preserve cultural memory in innovative forms, and enrich broader discussions of mobility and identity in a globalized context. Ultimately, it argues that digital platforms function not only as repositories of memory but also as active spaces of creation, reflection, and transnational engagement, shaping new forms of belonging and global literary imaginaries.

Keywords: Digital Humanities, Diaspora Studies, Transnational Literature, Memory, Mobility, Belonging, Digital Archives

Paper ID: T3-172

Paper Title: The Myth of a Melting Pot: Diaspora and Multicultural Realities in Zadie Smith's White Teeth

Researchers: Nishat Anjum Risa, Lecturer, Department of English, Netrokona University Bangladesh
Neelanti Nawsheen, Lecturer, Department of Arts & Sciences, Ahsanullah University of Science & Technology, Bangladesh,

Abstract: This paper intends to examine Zadie Smith's debut novel White Teeth, from the lens of multiculturalism where the idea of London being a cultural hub or a melting pot completely gets shattered. The first-generation characters include a working-class Englishman Archie Jones and his Bangladeshi Muslim immigrant best friend Samad Iqbal exemplify their shared struggles throughout the narrative. Their struggles are what pulls them closer, however, become the driving force which sets them apart. Together they face the dilemma of identity as well as culture. This battle goes beyond their generation and arrives at their next generation. To the second generation, London becomes a 'third space' rather than a place for multicultural unity. Being a working-class, mixed-race female, Irie, struggles with her position in Britain's multicultural society. Being the daughter of an Englishman and

his Jamaican wife, she remains in an eternal conflict with her appearance also. On the other hand, The Iqbal twins represent the split experience of diaspora holding multiple identities but never having a resolution with themselves. Postcolonialist Homi K Bhabha's take reveals White Teeth's cultural hybridity, mimicry, and in-between identities, while Stuart Hall's point of view highlights its fluid, fractured diasporic identities shaped by representation and history. The research is to be done by following a single approach, which is qualitative in nature. To get more comprehensive data and information for a reliable development of the research, the researches of many researchers have been keenly observed. Also, relevant books, articles, journals, movies, and other internet resources are purposefully utilized as secondary sources.

Keywords: Multiculturalism, Immigrant, Diaspora, Identity, Struggle

Paper ID: T3-173

Paper Title: Youth on the Frontlines: Gen-Z Climate Movements and the Renewal of Indigenous Futurisms

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Dr Khandaker Mursheda Farhana, Associate Professor, Department of Sociology & Anthropology, Shanto-Mariam University of Creative Technology, Bangladesh

Abstract: The research problem at the centre of this study is how Gen-Z activists reinterpret Indigenous knowledge systems to address global climate crises. Grounded in decolonial theory and Indigenous futurisms, the theoretical framework situates youth activism as both resistance and pedagogy, where ancestral wisdom informs new ecological imaginaries. This framing highlights activism as an intergenerational dialogue that connects cosmologies of the past with political practices of the present. The study employs qualitative methodology through interviews, discourse analysis, and movement archives to explore how youth-led climate initiatives operate across local and global contexts. The findings show that Gen-Z activists mobilise chants, digital strategies, and performative protests to forge solidarity networks that link ecological justice with decolonial visions. By weaving urgency with hope, these movements embed ancestral wisdom into contemporary political struggles and future-oriented visions. The study contributes to climate activism research by reframing Indigenous futurisms as evolving frameworks actively reshaped by youth agency and collective engagement. Future research should investigate how transnational youth alliances and digital ecologies amplify Indigenous knowledge within global environmental advocacy.

Keywords: Activist Pedagogy, Ancestral Wisdom, Decolonial Visions, Ecological Justice, Political Engagement, Solidarity Networks

Paper ID: T3-175

Paper Title: Memory, Loss and Resultant Aggression: The Rohingyas in Bangladesh

Researcher: Dr. Abdur Rahim, Associate Professor, Department of English Language and Literature (DELL), Premier University, Chittagong

Abstract: "The soldier fills both his pockets with booty. He belches loudly, spits on the ground, and departs just as he arrived. The red spittle from the juice of the betel nut that he was chewing leaves a bitter stain. I swiftly throw a small bucket of water on it to erase the bad memory." This is the account of a soldier's visit to a shop. Such hatred resulted in rape, murder and chasing away of the Rohingyas from their territories. I propose that their experiences in the displaced lands reshape their behaviour toward aggression. However, I discourse how memory functions as a background to aggression. To explain and elaborate the proposition, I focus on the relation between memory as materiality, the objects from land, objects and photos they have carried with them; the causes of aggression in terms with family disintegration to humiliation; the perception of loss which speaks about how the old and young, women and children have received the loss of materiality.

Keywords: Memory, Materiality, Loss, Perception, Aggression, Rohingyas

Paper ID: T3-176

Paper Title: Medical Pluralism and Power Dynamics in Childbirth and Postpartum: Bangladeshi Women's Narratives in Britain and in Bangladesh

Researchers: Sultana Mustafa Khanum, Supernumerary Professor, Department of Sociology, University of Rajshahi, Bangladesh
Md. Taufikuzzaman, Assistant Professor of Sociology, School of Arts and Social Sciences, Uttara University, Dhaka, Bangladesh

Abstract: Biomedical systems largely dominate maternal health by imposing control over a woman's body, creating a sense of isolation; indigenous care continues to hold strong cultural relevance to provide a sense of belongingness. The paper examines how Bangladeshi women navigate childbirth and postpartum healthcare by integrating indigenous medical practices with biomedical treatments.The research is based on two different geographical settings, and various methods were used to gather data, such as: (i) ethnographic fieldwork for studying Bangladeshi women in Britain; and (ii) a methodological mix, i.e. combination of survey, case study, and oral testimony for Bangladeshi women living in Bangladesh. Focus Group Discussions (FGDs) and narratives were used in both settings. Findings show that women's access to both medical systems depends on their position within the family and society, where elders and medical professionals hold decisive influence over care decisions. Grippingly, in Britain, the Bangladeshi women's experiences of institutional racism encourage them to blend biomedical interventions with indigenous remedial measures. The hybrid use of medicine extends beyond the individual body to the social realm, which reinforces ties of belonging and cultural identity across borders. Third and fourth generation Briton/ Bangladeshi women in Britain use indigenous remedial measures to uphold their identity and rights in a hostile environment, while in Bangladesh, women are passive, timid users of indigenous measures in their own land. In both societies, culturally congruent techniques in health services are desired and needed. The paper offers a critical lens for re-envisioning childbirth and postpartum care in ways that are both culturally grounded and decolonial. Policy recommendations include developing models that focus on maternal autonomy, kinship networks, culturally competent clinical interfaces, endorsement of authoritative knowledge, and digital narrative-based approaches to maternal health.
Keywords: Bangladeshi Women in Britain and in Bangladesh, Childbirth and Postpartum, Cultural Identity, Kinship Networks, Medical Pluralism, Power Dynamics

Constellation Session 34: Planetary Imaginaries in Global Literature: Memory, Mobility, and Transnational Dialogues

Session Chair 34: Dr. Shahadat Hossain Azad, Professor, Department of English, Islamic University, Kushtia, Bangladesh

Paper ID: T3-179
Paper Title: Rewriting the Muslim Female Self: A Postcolonial Feminist Reading of Leila Aboulel's The Translator
Researcher: Kashfia Israt, Lecturer, Green University of Bangladesh Bangladesh

Abstract: Leila Aboulela's The Translator (1999) tells the story of Sammar, a Sudanese Muslim woman who lives in Scotland with her husband. After her husband's death, she faces loneliness, cultural differences, and the challenge of holding on to her faith in the Western society. This paper studies how Sammar builds her identity as a Muslim woman in a new land and how religion helps her find peace and purpose. The study uses ideas from postcolonial feminist theory, especially from Chandra Talpade Mohanty, Gayatri Spivak, and Homi Bhabha. Drawing on Chandra Talpade Mohanty's critique of Western feminism, the study examines how Aboulela challenges the idea that Muslim women are always victims of patriarchy and instead shows faith as a form of empowerment. Gayatri Chakravorty Spivak's concept of the subaltern voice helps explain how Sammar speaks and acts within a society that often silences women like her, showing that she can represent herself without rejecting her culture or religion. Finally, Homi K. Bhabha's theory of hybridity is used to analyze how Sammar creates a "third space" where her Sudanese Muslim identity and her life in Scotland can coexist. These theories help to understand how Sammar's story questions Western ideas about Muslim women as weak or oppressed by their religion. Instead, Aboulela shows how faith can be empowering and how a woman can keep her religious identity while living in a different culture.
Keywords: Leila Aboulela, The Translator, Muslim Woman, Migration, Faith, Identity, Postcolonial Feminism, Hybridity

Paper ID: T3-181
Paper Title: Planetary Imaginaries and Cultural Hybridity: Latinx Identity of *Blue Beetle* and Spider-Man
Researcher: Fahima Tasnim, Lecturer, Department of English, Northern University Bangladesh

Abstract: This paper studies the cultural and social significance of two Latinx superheroes, *Blue Beetle* (Jaime Reyes) in *Blue Beetle* (2023) and Spider-Man (Miles Morales) in Spider-Man: Into the Spider-Verse (2018), through a comparative textual and film analysis. By situating these characters within broader socio-political and diasporic contexts, the article depicts how Latinx and Afro-Latinx identities are represented and negotiated within global superhero narratives. Both characters navigate tensions between individual heroism and collective identity, reconciling multiple cultural influences and negotiating belonging across different communities. This hybridity defies traditional notions of heroism, offering narratives that foreground cultural negotiation, intersectional identity, and resistance to marginalization. Drawing on cultural studies, diaspora theory, and intersectionality, the paper traces how these superheroes reflect globalized media landscapes, presenting the importance of inclusive storytelling and diverse creators. The analysis demonstrates that the characters' dual cultural allegiances, symbolic powers, and narrative arcs provide a framework for understanding how globalized identities and transnational circulation of stories shape contemporary planetary imaginaries. By examining the ways these superheroes embody negotiation across cultural, racial, and social boundaries, the study emphasizes the potential of popular culture to foster empathy, dialogue, and consciousness about diasporic experiences. This investigation contributes to ongoing debates about representation in media, showing how speculative narratives and superhero stories can offer both critical reflection and imaginative possibilities for cross-cultural understanding. The study situates these narratives within a planetary lens, showing their engagement with memory, mobility, and cultural hybridity, and their capacity to expand the conceptualization of identity in transnational contexts.
Keywords: Latinx Representation, Hybridity, Cultural Belonging, Superhero Narratives, Diaspora, Intersectionality

Paper ID: T3-182
Paper Title: Beyond Boundaries and Bodies: Rethinking The Bangladeshi Economic Diaspora Through Coerced Mobility
Researcher: Akash Das Ayon, Student, Green University of Bangladesh

Abstract: The paper explores the dark sides of labour migration, namely, how illegal migration pathways transform economic aspirations into humanitarian disasters in Bangladesh. Drawing upon data collected from RMMRU's fieldwork and with trafficking survivors, the paper argues that there is a complex pyramid of fake agents managing the recruitment process to turn vulnerable citizens into victims. Recent accounts report hundreds of Bangladeshis who were promised safe jobs abroad, only to be kidnapped, detained, or forced into the Russia-Ukraine war. The examples illustrate the global exploitation circuits that constitute the modern diaspora. Through qualitative interviews and discourse analysis, the study demonstrates that corruption and unemployment, as well as governance failures, are harmful catalysts of irregular migration in the home context. Families often sell their property or take out exorbitant loans to finance illegal journeys through countries like Libya, Turkey, and Russia and end up either detained, abused or dead. As an activist with RMMRU, the research showed trafficking survivors restored through an identity of fractured selfhoods; a mix of shame and resilience in a climate of displacement. Their stories raise questions about the idea of diaspora as power, with compelling examples of its breach and coerciveness. The research illustrates in its findings through qualitative interviews, policy mapping, and discourse analysis that corruption and unemployment as well as governance failures in the home context are damaging facilitators of irregular migration. The study issues a challenge to critical inclusiveness and equity, inviting policy-makers to consider that irregular migration is not a matter of reckless individual choice, but rather an outcome of systemic political exclusion and economic exclusion.
Keywords: Labour Diaspora, Illegal Migration, Corruption, RMMRU, Russia-Ukraine War

Paper ID: T3-183
Paper Title: Hearing the Silence; A Multimodal Analysis of Sonic Displacement in Shaun Tan's The Arrival
Researcher: Azra Mahjabin Nirjhor, Lecturer, Southeast University

Abstract: The sensory and epistemological foundation of belonging is profoundly challenged in an era defined by planetary crisis and displacement. Migrants navigate the severe confusion of new circumstances, which are often narrated through the lenses of visual and cultural differences, yet the role of acoustic disorientation remains under-theorized. This research offers a new perspective, arguing that Shaun Tan's wordless graphic novel The Arrival stimulates an "acoustemological rupture": a concept that explores the collapse of the sonic framework, a breakdown of reliance on sound to understand the outer world, and necessitates the construction of a new sensory world from visual cues. Grounded in the theoretical framework of Steven Feld's idea of acoustemology, the study employs qualitative methodology based on multimodal analysis of the novel's sequential art, demonstrating how visual elements, i.e., the precise images and strategic use of silent gaps, produce a "sound space" from the protagonists' visual chaos of displacement. The findings demonstrate how these visual elements create a sound space from the visual chaos brought on by displacement, thereby compelling the reader to become an active listener. The participatory act in itself becomes a potent aesthetic of care. This aesthetic is not sentimental but epistemological, rooted in empathetic, epistemic work required to comprehend a new reality. The study contributes to the multidisciplinary understanding of sensory displacement and planetary imaginaries by providing a new methodological framework for studying silent multimodal texts, offering insights relevant to migration and ecological attunement in a globalized society.
Keywords: Acoustemology, Chaos, Epistemology, Migration, Multimodality, Displacement

Paper ID: T3-184
Paper Title: Mitigating Xenophobia Through Rhetoric in Warsan Shire's Home
Researcher: Tamanna Rahman Tanny, Post Graduate Student, English Literary Studies, Khulna University, Bangladesh

Abstract: This paper will explore the potentiality of mitigating xenophobia through the use of rhetoric in literary studies. By analyzing the poem "Home" of Warsan Shire, the paper will show how emotional response can be instigated through powerful portrayals of the suffering of the refugees. Cathy Caruth's concept of trauma theory and Etienne Balibarâ's concept of "neo rascism" will work as foundation here to analyze how trauma shapes the narrative of migrants and refugees. Content analysis and close reading methods will be integrated in this paper with a qualitative approach to analyze the poem's structure. How the strategic use of structure gives a clear view of the perception of migrant people in a xenophobic world will be shown here through rhetorical analysis. The disjointed language and the emotional intensity of the dehumanized suffering contrast with the safety and assurance provided by the home. By disrupting emotional detachment, the poem helps human to be empathetic towards the migrants and refugees. Thus, it demonstrates the power of poetic language in establishing peace in a society and in mitigating conflict in different contexts. This paper will create an interdisciplinary approach in the fields of literature, human rights, peace-building, migrant studies, and so on.
Keywords: Diaspora, Migration, Peace, Refugees, Trauma, War

Constellation Session 35: Planetary Imaginaries in Global Literature: Memory, Mobility, and Transnational Dialogues

Session Chair 35: Dr. Md. Taufikuzzaman, Assistant Professor (Adjunct), School of Arts and Social Sciences, Uttara University, Dhaka and Former Consultant, The World Bank

Paper ID: T3-186
Paper Title: Liminal Voices, Between Nations and Belonging: Displacement, Memory, and Identity of Biharis in Bangladesh through Selected Urdu Poetry

Researcher: Jeba Raisa Maksuratun Hossain, Lecturer, Daffodil International University

Abstract: This study examines the complex dynamics of displacement, cultural memory, and identity formation among the Urdu-speaking Bihari community in Bangladesh through a critical analysis of selected poetry from Geneva Camp in Dhaka. Drawing upon postcolonial theory, particularly Homi K. Bhabha's concepts of cultural

hybridity and "third space," Stuart Hall's framework of diasporic identity, and Maurice Halbwachs' theory of collective memory, this research investigates how poetry serves as a site of cultural negotiation and identity preservation. This analysis explores the persistent attachment to Pakistani cultural symbols and linguistic traditions despite prolonged displacement through close reading methodology applied to works by Naushad Noori, Shamim Zamanvi, Ahmed Ilias, and other camp-based poets. The study's objectives include analyzing displacement representation through postcolonial frameworks, examining collective memory's function in cultural preservation, and exploring Pakistani cultural markers as resistance to assimilation pressures. Methodologically, this study employs qualitative literary analysis utilizing close reading techniques to examine linguistic patterns, imagery, and thematic elements within selected poems. Drawing from Halbwachs' theory of collective memory as socially constructed within group frameworks, the analysis examines how poetic expression maintains cultural continuity across temporal and geographical displacement. By situating these literary expressions within theoretical frameworks of postcolonial displacement and cultural hybridity, this study seeks to understand how artistic production sustains collective consciousness, preserves cultural dignity, and articulates the complex identity negotiations characterizing the Bihari experience of prolonged liminal existence between nations and belonging systems.

Keywords: Biharis, Urdu Poetry, Cultural Hybridity, Identity, Collective Consciousness

Paper ID: T3-191
Paper Title: From Homeland to Horizon: Narratives of Climate-Forced Diasporic Mobility
Researcher: Shawon Das, Graduated from Department of English, Green University of Bangladesh

Abstract: This Study examines an increasingly significant phenomenon, climate-induced human mobility which is often called "climate-forced diasporic mobility". It is part of the larger discourse on planetary justice and a subject that even contemporary world literature just begins to treat. The study reveals a striking absence in the literature that typically focuses on migration as fueled by either economics or conflict, without taking into account the fact that it is induced by environmental factors. This study examines how writers have represented the changing sense of "home" from a secure political place to a menacing ecological one. This paper specifically analyzes Selina Tusitala Marsh's Fast Talking PI, set in the Pacific Islands, and Amitav Ghosh's The Hungry Tide, which takes place in Bangladesh. Both works highlight different cultural reactions to ongoing environmental challenges affecting coastal areas. This paper uses a comparative close reading methodology informed by mobility studies to trace recurring thematic elements of loss and resilience. It also utilizes affect theory within mobility studies to explore emotional geographies of loss and belonging in climate-disrupted spaces. The analysis focuses on how the literary representation of slow-onset disaster challenges traditional narrative structures. Ultimately, this paper argues that these localized narratives collaboratively demand a critical re-evaluation of human-land relationships. This literary intervention necessitates new political and imaginative speculative futures that fully account for environmental precarity as a primary driver of the twenty-first-century global movement.

Keywords: Climate Displacement, Crisis Temporalities, Diaspora, Mobility Studies, Planetary Imaginaries, Speculative Futures

Paper ID: T3-193
Paper Title: The Psyche and Ethics of Digital Diaspora: Migrant Narratives in Gun Island
Researchers: Mounata Rahman, Student, Department of English, Islamic University, Kushtia, Bangladesh
Md. Nayem Chowdhury, Student (MA), English Discipline, Khulna University, Bangladesh
Farhana Irin Moni, Student, BA (Hons.), Department of English, Islamic University, Kushtia, Bangladesh
Dr. Md. Sazzad Hossain Zahid, Associate Professor, Department of English, Islamic University, Kushtia, Bangladesh

B In an era defined by global interconnection, the concept of home as a place of longing has evolved, reflecting changes in the location and attitudes of diasporic individuals. Due to digitalization of the 21st century there has been a semantic shift in the conceptualization of diaspora which has developed the infrastructure of migration not merely in physical terms, but also in technological dimensions. Amitav Ghosh's Gun Island (2019) explores the interrelationship between migration, digital diaspora and climate change. Besides, the novel concerns over how digital connectivity shapes diasporic identity and transnationalism. There has been little quantitative analysis of

digital diaspora in Gun Island but the data-ethical challenges and psychosocial aspects of online representations faced by marginalized migrants have yet to receive substantial critical attention. Through a close textual reading, the research investigates Ghosh's revelation of the dual role of digital technologies as instruments of survival and mechanisms of surveillance, misinformation, and data extraction, reflecting deeper ethical dilemmas of migration in the digital era. The principal goal of this study is to develop a nuanced understanding of ethical and psychological implications of migration, human rights, and identity formation focusing on the emergent unification of ethical reflection into technology and migration discourse.

Keywords: Amitav Ghosh, Digital Diaspora, Diasporic Identity, Migration, Climate Change, Transnationalism

Paper ID: T3-197
Paper Title: Digital Migration: How Social Media Creates a New Sense of Home for Diasporic Communities
Researchers: Meraj Ahmed, Student, Department of English, Green University of Bangladesh
Shumaya Islam Promi, Student, Department of English, Green University of Bangladesh

Abstract: In our contemporary, globalized era millions of people may never return to their discovered homes, but they continue to stay engaged in meaningful emotional connections through digital space. This paper explores the role of social media in the re-creation of a new kind of home beyond physical borders across diasporic communities. These spaces, as found within commonly used platforms such as Facebook, WhatsApp, and YouTube, allow migrants to build memories, celebrate holidays, use their native tongues, and stay culturally connected, even though they may be temporarily or permanently thousands of miles away from their land of origin. These digital spaces provide emotional spaces that contain feelings of belonging, comfort, and community that may no longer be physically possible. Our focus on Bangladeshi and South Asian migrants describe how the transition to digital communication replaces the traditional concept of home with a virtual one, a home that exists through bookmarked experiences and constant interaction and communication across multiple platforms. In essence, the research argues that social media provides a tool that does not bring people together through connection, but develops a living archive of emotional feelings, traditions, and collective, group memories. Because of this, one can see that digital migration becomes a vital vehicle for preserving identity, and imagining a sense of togetherness in a world without borders.

Keywords: Belonging, Culture, Digital Migration, Diaspora, Identity, Memory, Social Media, Virtual Home

Paper ID: T3-199
Paper Title: Ruinous Horizons: Planetary Poetics of Crisis in Modernist Imaginaries
Researcher: Rubaiaat -E- Tarik Prithwee, Lecturer, Daffodil International University, Bangladesh

Abstract: This study looks at how twentieth-century modernist poetry expresses emerging forms of planetary awareness by depicting global crises. It draws on Timothy Morton's dark ecology, Rob Nixon's idea of slow violence, and Dipesh Chakrabarty's notion of planetary history. It argues that T. S. Eliot's The Waste Land (1922), W. B. Yeats's *The Second Coming* (1919), and W. H. Auden's *The Shield of Achilles* (1952) together illustrate the connections between ecological, historical, and ethical aspects in imagining future worlds. Eliot's The Waste Land shows ecological and cultural exhaustion, using images of drought, barrenness, and fragmentation to hint at Anthropocene worries. Yeats's *The Second Coming* places history in cyclical and period-based frameworks, showing apocalyptic disruption as both an end and the start of a possible planetary order. Auden's *The Shield of Achilles* reinterprets Homeric myth for the Cold War, highlighting mechanized violence and moral emptiness as signs of dystopian modernity across a global stage. Collectively, these works illustrate a modernist view of the planet that shifts from ecological decay to apocalyptic visions and dystopian awareness. They reveal poetry's ability to reflect on and question global crises. By analyzing their images of disaster and change through planetary studies and eco-critical theory, the study shows that modernist poetry not only recorded historical changes but also created imaginative ways to engage ethically with future worlds.

Keywords: Modernist Poetics, Planetary Imagination, Apocalypse and Dystopia, Eco-Criticism, Anthropocene

Constellation Session 36: Planetary Imaginaries in Global Literature: Memory, Mobility, and Transnational Dialogues

Session Chair 36: Md. Hamidur Rahman, Associate Professor, Department of English, and Additional Director, IQAC, Bangladesh Army University of Engineering & Technology (BAUET), Natore, Bangladesh

Paper ID: T3-204
Paper Title: Climate Migration, Memory, and Speculative Futures in Amitav Ghosh's Gun Island: A Postcolonial Planetary Analysis
Researcher: Zarin Saima, Student, of Bangladesh Army University of Engineering & Technology (BAUET)

Abstract: The ecological crisis and transnational displacement are redefined in Amitav Ghosh, Gun Island, using speculative approaches, beyond national structures. Although in the recent years, the research on climate fiction has grown, few studies have been conducted on South Asian contributions, which are especially their formulation of planetary imaginaries. This gap is filled in this paper through the analysis of the ways in which Gun Island approaches climate migration, memory, and resiliency to imagine future possibilities in the Anthropocene. Informed by postcolonial ecocriticism and environmental humanities, the paper examines how Ghosh interlaces myth, history, and mobility throughout the Sundarbans and Venice to play out ecological precarity. The novel creation of memoryscapes of violence and repair is particularly specific to this area whereby colonial pasts are met by the present climatic displacements. The paper demonstrates that South Asian fiction is central to the issue of global climate through close textual and thematic analysis by arguing that the theme of displacement and environmental vulnerability are mapped as collective planetary problems in Gun Island. In this way, the paper demonstrates the ability of literature not just to manifest crisis but also to theorize justice, sustainability and survival in the planetary scale.
Keywords: Amitav Ghosh, Gun Island, Climate Migration, Speculative Futures, Postcolonial Ecocriticism

Paper ID: T3-211
Paper Title: Reimagining *This Mournable Body* in a Real-Life *Ladyland*: A Vision of Human Rights
Researcher: Mehedi Hassan Talukder, Lecturer (Adjunct), Department of English, East West University, Dhaka 1212, Bangladesh
Professor Mohammad Ishrat Ibne Ismail, Pro-Vice Chancellor, Metropolitan University, Sylhet, Bangladesh and Professor (On Lien), Department of English, Shahjalal University of Science and Technology, Sylhet, Bangladesh

Abstract: Human rights, though universally acknowledged, remain an unfulfilled promise in many postcolonial societies. Begum Rokeya's *Sultana's Dream* envisions '*Ladyland*' as an ideal society where rights, dignity, and security are inherent, whereas Tsitsi Dangarembga's *This Mournable Body* presents a different reality, where rights are systematically denied. Through Tambudzai's experiences, Dangarembga highlights the psychological and societal wounds caused by the denial of economic security, social justice, and personal agency. Drawing from Lyndsey Stonebridge's exploration of human rights in Writing and Righting: Literature in the Age of Human Rights, this study examines how the narrative failures and structural inequalities of postcolonial oppression shape the lives of marginalized individuals. Moreover, rather than merely asking, "What if Tambudzai lived in *Ladyland*?", this study delves into the deeper reasons – why such a utopian world remains unattainable for individuals like Tambudzai, despite the universal recognition of human rights as set in the Universal Declaration of Human Rights (UDHR). Reimagining Tambudzai's life within *Ladyland*, this paper further investigates how long-term violations, specifically the denial of economic, social, and psychological rights, affect one's sense of self, dignity, and agency and critically engages the question: What systemic barriers prevent *Ladyland* from being realized for the real Tambudzais of the world? Furthermore, the analysis considers whether utopian imagination can function as a critical tool rather than a distant fantasy. In this regard, imagination is presented not as escapist but as necessary, since it opens ways of rethinking justice beyond existing failures. Rokeya's *Ladyland* works less as a dream to be fully realized and more as a guide for measuring the distance from justice. In turn, reimagining Tambudzai within that space becomes an act of critical hope, showing that even when human rights remain unfulfilled, literature can provide the language to imagine better futures and to keep alive the demand for justice.
Keywords: Rights, Agency, Recognition, Imagination, Justice, Utopia

Paper ID: T3-212
Paper Title: Dreaming *Ladyland*, Leaving Barbie land: Feminist Speculative Futures in Gerwig's *Barbie* and Rokeya's *Sultana's Dream*
Researchers: Tasmiah Aktar, Lecturer, Department of English, University of Asia Pacific, Bangladesh
Nusrat Hossain, Lecturer, Department of English, University of Asia Pacific, Bangladesh

Abstract: Traditionally, mainstream literature and cinema has predominantly focused on the male gaze and patriarchal fantasy. The success of *Barbie* (2023), directed by Greta Gerwig, has disrupted this pattern by veering away from the "traditional" image of a box office hit by achieving critical and commercial acclaim while presenting a femme-centered narrative. The plot revolves around the titular *Barbie* who goes on a journey of self-discovery to find her place in the "real" world, stepping away from the utopian *Barbie* land. Similarly, "*Sultana's Dream*" (1905) by Begum Rokeya is set in *Ladyland*, a South Asian feminist utopia which reimagines a world led by women in positions of political, economic, and scientific authority. Whereas *Barbie* negotiates with contemporary anxieties of consumerism, identity, and postfeminist backlash, *Sultana's Dream* responds to colonial patriarchy by presenting a solar-powered eco-utopia governed by women. Together, they illustrate planetary feminist imaginaries, where rage, resistance, and revolution are transformed into tools for remapping social and political realities. This paper aims to explore the ideas found in Gerwig's *Barbie*, paralleled with Rokeya's "*Sultana's Dream*" through the lens of subversive resistance theory envisioning alternative worlds where women's agency subverts the patriarchal structures of their own times. As these texts constitute transnational feminist dialogues in speculative world-making through their respective utopias, the researchers argue that the femme-led utopian society presented is a subversion of the gendered crisis of social and historical reality experienced by the authors. Through a comparative reading, the authors investigate the struggles faced by women in fiction, film, and reality and how the narratives of feminized resistance and revolution transcend borders and epochs, offering a critical mode of envisioning more just, inclusive, and sustainable futures.
Keyword: Feminist Utopia, Speculative Fiction, Subversive Resistance Theory, Transnational Narratives

Paper ID: T3-214
Paper Title: Speculative Futures in South Asian Climate Fiction: Reading Amitav Ghosh's Gun Island
Researcher: Tonni Akter, Student, Department of English, Varendra University, Rajshahi, Bangladesh

Abstract: This paper investigates how Amitav Ghosh's novel Gun Island (2019) engages with the pressing concerns of climate change by weaving together myth, migration, and environmental crisis. While global climate discourse often marginalizes voices from the Global South, Ghosh places South Asia at the center of planetary imagination, highlighting the intersections of environmental catastrophe, human displacement, and cultural memory. The aim of this study is to explore how Gun Island uses speculative fiction to imagine alternative futures shaped by environmental precarity and transnational mobility. Adopting an ecocritical and postcolonial framework, the paper analyzes how myth and folklore operate as narrative strategies to reframe human-nonhuman relationships and challenge dominant Western narratives of the Anthropocene. The research argues that Ghosh's novel offers a "speculative future" that not only reveals the vulnerability of marginalized communities but also calls for rethinking collective responsibility in the face of climate crisis. By situating the text within South Asian climate fiction, this analysis contributes to ongoing debates on literature's role in envisioning just and sustainable planetary futures.
Keywords: Climate Change, South Asia, Human-Nonhuman, Anthropocene, Speculative Future

Paper ID: T3-218
Paper Title: Challenging the Binaries and Dichotomies of Globalization: A Critical Study of Mohsin Hamid's *Exit West*
Researchers: Md. Faridul Islam Polin, Graduate student, MA in ELS, English Discipline, Khulna University
T. M. Rafat Rahman, Lecturer, English Discipline, Khulna University

Abstract: In the newly promised borderless world, globalization has emerged as a term denoting a unification by connecting the East to the West. This particular contact between the two in the West, in an unknown territory for individuals of the East, has emerged as a subject of analysis in the discourse of globalization. Migrating to the West for a better living has become a romanticized desire particularly for individuals from developing countries in the East. Globalization is often conceptualized through rigid and straightforward binaries such as stable West/unstable East, legal/illegal migration, metropolis/exotic, memory/denial, inclusion/exclusion that fail to account for the complex and fluid realities of contemporary human experience of migration. Mohsin Hamid's speculative fiction *Exit West* offers a compelling narrative that challenges binaries and dichotomies revolving around globalization such as stable West vs. unstable East; the Metropolis vs. the Exotic; legal vs. illegal migration; memory vs. denial;

terrorism vs. diversity; progressive West vs. conservative East; Exiting to West vs. Exiting West etc. The aim of this study is to unveil and demonstrate how Hamid challenges abovementioned binaries and dichotomies of globalization in *Exit West*. Set primarily in an unnamed war-ridden city in the East, the futuristic novel follows Saeed and Nadia as they discover mysterious magical doors that provide an immediate escape to countries in the West. These doors become metaphorical gateways of refugee experience. While globalization is often presented as fostering connectivity and opportunities, *Exit West* highlights its limitations, and the inequalities it can exhibit. This study, employing the concepts of Jacques Derrida's Deconstruction and Homi K. Bhabha's Third Space, aims to analyze how the novel disrupts these binaries to provide a richer understanding of globalization.

Keywords: Borderless World, Memory/Denial, Migration, Stable West/Unstable East

Constellation Session 37: Planetary Imaginaries in Global Literature: Memory, Mobility, and Transnational Dialogues

Session Chair 37: Dr. Abu Sufian, Assistant Professor, Department of English, University of Asia Pacific

Paper ID: T3-222
Paper Title: Faith, Force, and Flight: How Rising Extremism Could Recast Bangladeshi Mobility
Researchers: Akash Das Ayon, Student, Green University of Bangladesh, Bangladesh
Sakifa Akter Ahona, Student, Green University of Bangladesh, Bangladesh

Abstract: This article studies prospects in which rapid religious extremism and communal targeting (compounded by transitional governance voids) provoke selective displacement, all the while creating new forms of both forced and aspirational migration. Reports of expanding intolerance and violence against liberal actors suggest that vulnerable minorities, those who hold liberal views, and women might voluntarily or involuntarily dislocate while extremists try to internationalise their networks. Through mixed-methods fieldwork and media analysis, we develop a series of inductive futures; targeted exit (minorities and activists obtain asylum); strategic labour exodus (professionals dislocate for better work in safe labour markets); and insurgent mobility (foreign and trafficked fighters cross borders for recruitment). Futures are not mutually exclusive, and futures intersect through remittances, digital diasporas, and transnational advocacy or recruitment action. The analysis identifies how the securitisation of dissent paired with episodic violence and more recently, states of unrest produces multilayered vulnerabilities, always available to be exploited by traffickers and recruiters among other actors. This article contends that the securitisation of dissent and occasional communal violence—reported recently in regional media coverage and in policy-related analyses exacerbate vulnerabilities to risk that both traffickers and radicalised intermediaries exploit. The increasing degree of threats require a more coordinated level of international monitoring system, establishing and sustaining legal protections for at-risk populations and promoting the understanding of the role of civil society actors as an element in safe mobility, safe pathways, or relocation during periods of systemic distress.

Keywords: Woman, Violence, Exclusive, Securitisation, Vulnerable, Society Actors

Paper ID: T3-227
Paper Title: Dystopian Imagination: Orwell's *1984* And AI Surveillance in The Twenty-First Century.
Researcher: Nafisa Anzum Karina, Undergraduate Student, Green University of Bangladesh

Abstract: This study considers George Orwell's *1984* dystopian vision in the context of the twenty-first century's growing reliance on Artificial Intelligence (AI) surveillance, illustrating how literature continues to be a site of commentary on pressing socio-political concerns. Orwell's 1949 novel envisioned a totalitarian regime sustained by omnipresent telescreens, mind control, and institutionalized manipulation of truth, articulating anxieties about the erosion of privacy and freedom. Now, with advanced surveillance technologies such as big data analytics, biometric recognition, predictive policing, and state-driven initiatives such as China's Social Credit System, questions are being raised that echo Orwell's warnings. The objective of this research is to critically explore how Orwell's dystopia can function both as a metaphor and a cautionary model for understanding the stakes of AI-driven surveillance. The questions for the research are: In what ways do modern surveillance technologies embody the

repressive machinery of Orwell's fiction? How does dystopian fiction incite critical reflection on existing social realities? The study employs a comparative literary and sociotechnological examination of Orwell's novel, modern surveillance, and current academic discussions on data privacy and digital ethics. Findings show that although AI surveillance constitutes frontier technology and is routinely justified on grounds of efficiency, security, and administration, it nonetheless vindicates the same concerns of control, conformity, and compromised human agency in 1984. The intersection attests to the relevance of Orwell's vision in unveiling how unregulated technology can abet authoritarian tendencies. The ramifications call for more critical exploration, mindful policymaking, and a continued conversation regarding the ethical application of AI. The paper concludes that a return to dystopian fiction is necessary in order to provide educators, policymakers, and citizens with the intellectual resources to challenge surveillance mechanisms and protect democratic principles in the age of the digital.

Keywords: Orwell, Dystopia, AI Surveillance, Privacy, Technology, Authoritarianism

Paper ID: T3-229
Paper Title: Planetary Curiosity and the Ethics of Science: Mobility and Modernity in Satyajit Ray's *Professor Shonku* Stories
Researcher: Tushmit Mehruba Aka, Lecturer, English Discipline, Khulna University

Abstract: This paper examines Satyajit Ray's *Professor Shonku* stories through the intersecting lenses of science, mobility, modernity, and ethics, proposing that Ray reimagines scientific inquiry as a form of planetary curiosity rather than imperial mastery. In these narratives, Ray's Bengali scientist embodies a postcolonial modernity that harmonizes rationality with moral reflection. Modernity, in this context, refers not simply to technological advancement but to an evolving mode of thought that negotiates between Enlightenment ideals of progress and indigenous, humanistic ethics. Mobility - both geographical and intellectual - marks Shonku's engagement with a global scientific community while maintaining a culturally rooted sensibility. Ray's depiction of science resists Western technocentric models by foregrounding empathy, restraint, and ecological awareness. Through humor, invention, and moral questioning, Ray transforms the figure of the scientist into an ethical mediator between knowledge and responsibility. Drawing upon postcolonial and planetary theoretical frameworks, this paper argues that Ray's speculative fiction envisions a distinctly South Asian model of modernity: one in which science serves not domination but dialogue, not exploitation but care. Ultimately, *Professor Shonku* reveals the imaginative and ethical potential of science as a planetary, humanistic enterprise.

Keywords: Planetary Imagination, Postcolonial Modernity, Ethical Science, Scientific Mobility, Satyajit Ray, Speculative Fiction

Paper ID: T3-232
Paper Title: Suspended Horizons and Crisis Temporalities: Speculative Planetary Futures in Tayeb Salih's *Season of Migration to the North*
Researcher: Md. Mahbubul Islam, Lecturer, Department of English, Netrokona University, Netrokona, Bangladesh

Abstract: This paper intends to examine the ambiguous ending of Tayeb Salih's *Season of Migration to the North* through the conceptual framework of "suspended horizons," where crisis temporalities intersect with speculative planetary futures. The narrator's near drowning in the Nile is read as a moment of temporal and existential rupture in which postcolonial trauma unsettles the linear progression of time, collapsing personal memory, national history, and planetary scales. The analysis draws upon Gayatri Spivak's notion of planetarity, Julia Kristeva's theory of abjection, and Dipesh Chakrabarty's concept of planetary history. It concentrates on the interweaving of human migration, colonial violence, and ecological forces within a single narrative moment. The argument suggests that this suspension of time not only exposes the persistent wounds of colonial domination but also gestures toward speculative visions of solidarity that extend beyond national borders. At the same time, the scene is overshadowed by unresolved alterity and the destructive possibility of environmental crisis, as the river embodies both renewal and annihilation. Close readings of the Nile's 'destructive forces' highlight how Salih resists Eurocentric models of modernity and reimagines decolonised futures grounded in ecological and planetary consciousness. By bridging postcolonial theory with speculative ecocriticism, this study positions Salih's novel within broader debates on mobility, memory, and crisis in global literature. It highlights underexplored ecological and planetary dimensions of the text, addressing significant gaps in Salih scholarship. This study argues for the novel's contemporary relevance

as a critical site for cultivating planetary literacy in an age characterised by climate migration, ecological precarity, and fractured futures.

Keywords: Ecological Precarity, Fractured Futures, Migration, Planetarity, Speculative Ecocriticism, Temporal Rupture

Paper ID: T4-217
Paper Title: Foreign Language Listening: An Investigation of Comprehension Challenges and the Effects of Listening Anxiety
Researcher: Dr. Azran Azmee Kafia, Associate Professor, Department of English, Islamic University, Kushtia.

Abstract: Listening comprehension is a core component of second-language (L2) acquisition, shaped by a complex interplay of cognitive and affective factors (Vandergrift & Goh, 2012). Among affective influences, foreign language listening anxiety (FLLA) consistently arises in research (Horwitz, 2001), yet its impact on comprehension and the presence of gender differences remain ambiguous. Prior studies have found negative correlations between listening anxiety and comprehension (Mohammadi Golchi, 2012; Annisa, Adnan & Marlina, 2020), while others report that gender differences in anxiety or listening performance are either weak or non-significant (Elkhafaifi, 2005; Bekleyen, 2009). To shed further light on these inconsistencies, the current study examined effects of FLLA and gender on listening comprehension in a sample of 212 (n = 212) Bangladeshi EFL undergraduate learners of a public university. Participants completed a validated FLLA scale and took the Oxford Online Listening Level Test to assess comprehension. Between-group analyses revealed that learners with low levels of anxiety performed significantly better than those with moderate or high anxiety. Gender analyses showed that female learners achieved higher listening comprehension scores and reported greater foreign language listening anxiety compared to male counterparts. These findings align with studies showing that anxiety negatively influences listening comprehension (Zhang, 2013; Mohammadi Golchi, 2012) and that females often report higher anxiety levels (Mohammadi Golchi, 2012). Pedagogically, this suggests that L2 listening instruction should include anxiety-reduction strategies (such as strategy instruction and supportive classroom environments) and be sensitive to gender-related patterns. Future research might explore mediating roles of confidence, prior Exposure, or strategy use in modulating the relationship between anxiety, gender, and listening outcomes.

Keywords: Affective Variables in Second Language Acquisition, Anxiety Effects in L2 Learning, Foreign Language Listening Anxiety (FLLA), Gender Differences, Listening Comprehension

Constellation Session 38: Planetary Imaginaries in Global Literature: Memory, Mobility, and Transnational Dialogues

Session Chair 38: Dr. Farhana Yeasmin, Dept. of English, Assistant Professor, Jashore University of Science and Technology, Bangladesh

Paper ID: T3-236
Paper Title: *Utshob*: A Reflection of Charity and Generosity in the Context of the Modern time
Researcher: Shammi Akter, Associate Professor and Head, Department of English, Leading University, Sylhet, Bangladesh

Abstract: Utsob is a reflection to show the importance of redemption, charity and generosity in the present time. This study aims to examine comprehensively the meaning and the existence of the title word of the movie *Utshob* written, directed and produced by Tanim Noor. The movie is a critique of the modern time and period to showcase the indifference of the wealthy people toward the poor. The movie upholds the impact of industrialization and society's views on poverty. The film maker Tanim Noor's concerns about social values, creed, public problems in the context of the era are portrayed in the film purposefully and vibrantly. The movie is a moral tale to the audience to focus on Jahangir (the chief actor) and his transformation from a cold- hearted miser to a benevolent person showing how the ghosts facilitate his spiritual and emotional change. The movie highlights educational themes such as tenderness, family, redemption which has been explored through various scenes and episodes. As the movie is the moral defeat of the capitalist mindset so the importance of humanity through the worldwide is no know beyond even

in the era of Industrial Revolution.
Keywords: Bangladeshi Cinema, Comedy Drama, Family Movie, Tanim Noor, Utshob, Zahid Hasan

Paper ID: T3-240
Paper Title: Microtemporalities of Crisis: Pandemic Diaries and the Scales of Time in Zadie Smith's Intimations
Researchers: Fariha Jahan Sathi, Student, Department of English, Comilla University, Bangladesh
Mahmuda Sultana Mili, Student, Department of English, Comilla University, Bangladesh

Abstract: Crises are usually seen as unforeseen and bracketed in time scale. However, the COVID-19 pandemic not only ravaged throughout the continents by claiming numerous lives, but its shockwave is still felt to this date. This paper examines how the COVID-19 pandemic was not a sudden catastrophe but a prolonged disruption that slowly unfolded violence through inequality, grief, and exhaustion. This study brings Zadie Smith's essay collection Intimations as a primary source which describes the life during the pandemic. This study examines both immediate and slow effects of the pandemic that were initially overlooked but later became more devastating. It also studies how personal feelings during the pandemic, such as isolation, anxiety, neighborly kindness, or strained relationships, are not just personal but connect to broader aspects of vulnerability. Using a qualitative, text-based approach, the paper applies Rob Nixon's theory of the slow violence and Dipesh Chakrabarty's idea of planetary history. Nixon's theory proclaims the gradual effects of crises and their long-lasting impact, while Chakrabarty connects human experiences to deep planetary scales. These frameworks help understand Smith's experiences as both microtemporal and planetary. Through her description of boredom, worry, and daily struggles, Smith shows how personal experiences were affected and how they can change people's outlook permanently. The paper presents three major findings: it depicts the pandemic as a slow, consuming force that exposes the fragility of everyday life and draws attention to the environmentalism of the poor. it shows how personal experiences become planetary crises, exposing broader histories of inequality and environmental negligence; and it shows how crises gradually create injustice and force us to question existing systems. The study recommends that crises like the COVID-19 pandemic should not be viewed as isolated or completed; rather should be seen as ongoing, slow, and planetary processes. It provides a framework for understanding future global disruption through everyday life.
Keywords: COVID-19, Intimations, Pandemic, Personal Experience, Planetary History, Slow Violence

Paper ID: T3-246
Paper Title: Temporal Ruptures in Selected Climate Non-fiction: towards a Decolonial Future
Researcher: Khadijatul Kaminy, Senior Lecturer, Department of English, East West University, Bangladesh

Abstract: This paper examines the treatment of time in selected nonfiction by Amitav Ghosh, and scrutinizes how the temporal perspective deals with environmental collapse while showing time as a site of resistance in a postcolonial context. Ghosh deploys his own techniques to make readers conscious about diverse temporal scopes, and these techniques can be analyzed through the ideas of '*Jetztzeit*'(now-time), 'deep time,' and 'in-between time.' In Countdown the author challenges readers by showing the disruption of linear, progressive view of history whereas The Great Derangement critiques the inadequacy of literary forms to deal with temporal and spatial scale. Moreover, The Nutmeg's Curse shocks us through the portrayal of the colonial past and uncertain future. I argue in my paper that these challenges contribute to complicating the temporality of these texts, however, more importantly the author offers a new insight of crisis temporality to the readers that aid in comprehending the ecological collapse we are facing in a postcolonial context. Certainly, Ghosh's distinctive take on literary temporality helps readers to be conscious of climate change and its consequences, and simultaneously this new perspective presents time in a constant postcolonial flux. My article will show how literary temporality in Ghosh's selected climate nonfiction might gesture towards a sustainable decolonial future.
Keywords: Temporality, Postcolonial Resistance, Jetztzeit (Now-Time), Deep Time, In-Between Time, Sustainable Future

Paper ID: T3-249
Paper Title: Visual Monologues of Bangladesh's July 2024 Uprising: Decoding GenZ Imagery, Crisis Temporalities, and Imagined Citizenship on Dhaka's Walls
B Md. Rashedul Islam, Undergraduate Student, Department of Sociology, Green University of Bangladesh

Rahin Kabir Arrono, Undergraduate Student, Department of Sociology, Green University of Bangladesh
Mst. Lima Akter, Undergraduate Student, Department of Sociology, Green University of Bangladesh
Airin Sultana, Undergraduate Student, Department of Sociology, Green University of Bangladesh
Md. Samiul Islam, Assistant Professor, Department of Sociology, Green University of Bangladesh

Abstract: During Bangladesh's July 2024 uprising, Dhaka's GenZ artists turned city walls into planetary imaginaries, merging local folklore and global meme culture to reimagine citizenship and freedom. This paper examines graffiti, murals, and protest inscriptions across higher-education hubs like Dhaka University, BRACU, NSU, EWU, IUB, and BUBT and the Begum Rokeya Sarani avenue as spatial archives of crisis and collective renewal. Drawing on visual ethnography and snowball sampling, the study documents capturing photographic and video records from various sites of the selected spots, interventions and conducts semi-structured interviews with student-artists. Thematic and semiotic analyses unpack how motifs, textual play, and spatial placements reflect temporal shifts, philanthropic reclaims, and class de-centering ethics in framing freedom. Content and semiotic analyses reveal how satire, irony, and digital aesthetics operate as tools for coping with oppression and imagining participatory futures. The study also traces how these physical visuals circulated digitally post-July emancipations, rivalry and solidarity. In doing so, the work reveals how these ephemeral acts transcend immediate rejection, sparking transnational echoes that link Dhaka's streets to planetary visions of justice and belonging. By bridging street art with digital media, the research shows how GenZ mobilizes creativity as a political and pedagogical force that sustains memory, democratizes expression, and generates inclusive imaginaries of justice in times of crisis.
Keywords: Art Activism, Civic Engagement, Collective Memory, Solidarity in Crisis, Visual Ethnography, Youth Resistance

Paper ID: T3-250
Paper Title: The Ethics of Staying: Gendered Resilience in a Time of Planetary Crisis
Researcher: Dr. Mohammad Raihan Sharif, Professor, Department of English, Jahangirnagar University

Abstract: Popular discourses about adapting to climate change tend to focus on moving, acting fast, and recovering quickly, which often favors a masculine view that values action over long term perseverance. This paper challenges that view by focusing on the choice to stay in place, specifically looking at older men in the Haor wetlands of Bangladesh. While younger people migrate to cities because of constant flooding, these men stay in their villages. They do the slow, often unnoticed work of keeping things together: fixing roofs, mending fences, and taking care of damaged homes. Their actions point to a gendered sense of time, care for the environment, and emotional work. The study makes use of crisis time theories and feminist ecocriticism. Methodologically, it blends observations from Haor villages with studies of climatic disaster related texts and graphic novels, such as Goodell's The Water Will Come Butler's *Parable of the Sower*, Neufeld's A.D.: *New Orleans after the Deluge*, and Ward's *Salvage the Bones*. These resources demonstrate how people manage to survive in hazardous situations, cultural disintegration, and neglect. This study demonstrates how these older men in Bangladesh's Haor wetlands provide a place-based, gendered approach to climate disaster adaptation. Weaving together ethnographic fieldwork—rich with lived experience—and insights from global climate fictions, the research rethinks adaptation as something influenced by caring, shared memory, ground realities, and resilience. By examining climate adaptation through the concepts of gendered endurance, cross-national comparisons, and aspirations for inclusive futures, this paper contributes to the conversation in planetary literary studies. It inspires scholars and educators to view crises as opportunities for environmental justice, education, and constructive resistance.
Keywords: Adaptation, Crisis Temporality, Ecological Listening, Transnational Resilience, Haor Wetlands, Transnational Climate Fiction

Constellation Session 39: Planetary Imaginaries in Global Literature: Memory, Mobility, and Transnational Dialogues
Session Chair 39: Abdullah Al Mamun, Assistant Professor, Dept. of English, Jashore University of Science and Technology

Paper ID: T3-256
Paper Title: Mapping Memory and Landscape: A Digital Humanities Approach to Jibanananda Das's Poetry
Researcher: Md. Hamidur Rahman, Associate Professor, Department of English, and Additional Director, IQAC,

Bangladesh Army University of Engineering & Technology (BAUET), Qadirabad, Natore, Bangladesh
Abstract: Jibanananda Das is a remarkably influential poet who stands at the intersections of Bengal's cultural memory and modernist literary expression, weaving landscapes, rivers, forests, and forgotten histories into a lyrical vision that is both intensely local and universally resonant. This study applies digital humanities methodologies to analyse his poetry in order to identify recurring images, motifs, and thematic patterns that define his work. By creating a digitized corpus of selected poems in both original Bangla and English translations, the research employs text-mining, collocation analysis, and topic modeling to reveal forms of imagery and semantic associations. The findings highlight the ongoing interweaving of natural landscapes—such as rivers, fields, crops, and moonlit nights—with existential concerns of death, solitude, and memory. Computational visualizations, such as word-frequency maps and motif networks, show how Jibanananda's poetic world builds a geography of memory that simultaneously preserves Bengal's cultural identity and explores universal human experiences. Furthermore, the comparative analysis of the Bangla originals and their English translations uncovers significant linguistic and cultural shifts, illustrating how local imagery is often universalized or muted in translation. By integrating digital tools (such as *Voyant Tools*, *InfraNodus* etc.) with textual exegesis, this research not only opens new dimensions in the study of Jibanananda Das but also demonstrates how digital humanities can serve as a powerful approach to examining the cultural shifts in literary texts across languages and traditions.
Keywords: Cultural Identity, Linguistic Shift, Motif Mapping, Text-Mining, Transformation

Paper ID: T3-259
Paper Title: Digital Humanities for the Margins: Preserving Indigenous Knowledge through Online Platforms
Researchers: Saber Hossain Nishad, Graduate Student, Department of English Language Teaching, Jahangirnagar University, Bangladesh
Amatul Sabiha, Graduate Student, Department of English Studies, Jahangirnagar University, Bangladesh

Abstract: The knowledge of the indigenous peoples—oral tales, local histories, traditional ecological practices, and endangered languages—is usually excluded in the mainstream archives and education. Most of these customs are intergenerational traditions, which are now facing the threat of extinction. These voices have been able to be secured and shared in new ways with the emergence of digital tools. This paper looks at how online platforms can help preserve indigenous knowledge and make it available to wider audiences. These can be digital archives, language documentation projects, podcasts, and community-based websites. Such platforms enable local traditions to transcend boundaries and become accessible to learners, researchers, and community members all over the world. At the same time, the paper also reflects on some challenges. Technology is not equally available to all communities, and there is a risk that the living traditions can become frozen records when they are not addressed responsibly. The study argues that digital participation must be guided by an ethic of inclusivity and epistemic justice so that the digital preservation of Indigenous knowledge respects community ownership and agency. This study argues that digital humanities can play an important role in protecting and promoting indigenous knowledge, but this must be done with respect and collaboration. Online platforms should not substitute the conventional methods of transmitting culture, but they ought to reinforce it. In this way, digital humanities can ensure that marginal voices are heard, valued, and brought into the future.
Keywords: Collaboration, Cultural Sustainability, Digital Participation, Epistemic Justice, Inclusivity, Postcolonial Ethics

Paper ID: T3-260
Paper Title: Interactivity in Digital Literary Space: A Comparative Study of the Electronic Literature of Global South and Global North featured in the Electronic Literature Collection (2022)
Researcher: Md. Shams Arifin Sourav, Lecturer, Department of English, Southeast University

Abstract: Literature has evolved into an interactive art form with the emergence of Electronic Literature (e-lit). In e-lit, as it is in interactive fiction, technological innovation such as Twine (an open-source tool for telling non-linear stories) empowers 'reader agency' that makes space for reader intervention in the narration and other mechanisms of a digital literary text. However, the degree of reader agency is conditioned by the socio-economic condition of a particular region (e.g. broadband speed and hardware affordability) as it may influence the new media literacy and experience of a reader. The present research employs a Digital Humanities framework, that is, combining

computational text analysis, interactive design mapping, and close reading to investigate how regional digital infrastructures shape reader agency in Electronic Literature. Drawing on metadata harvested from the Electronic Literature Organization's Volume 4 (2022) collection, the research constructs a corpus of works from Brazil, Egypt, India (Global South) and the USA, UK (Global North). Using Twine code inspection and HTML/CSS interface analysis the study maps decision nodes, hyperlink networks, and multimedia integrations. Regional broadband speed and device-penetration statistics are correlated with hyperlink density and multimedia-element scores to reveal how socio-technical disparities influence narrative interactivity. A comparative Tableau dashboard presents metrics such as average link depth, multimedia integration index, and response latency. Grounded in comparative literary analysis and platform studies, this research demonstrates that advanced digital infrastructures in the Global North facilitate more dynamic and varied reader experiences than those in the Global South. By situating Electronic Literature within a data-driven DH methodology, the study offers actionable insights for scholars, designers, and policy-makers seeking to democratize interactive narrative design and address infrastructural inequities in digital cultural production.

Keywords:
Digital Humanities, Reader Agency, Electronic Literature, Interactive Design, Socio-Technical Infrastructures

Paper ID: T3-265
Paper Title: Digital Cartographies of Memory: Mapping Nostalgia and Longing in Banga Bhita and Bengal Partition Narratives
Researcher: Md. Jahid Hasan, Postgraduate Students, Department of English, Shahjalal University of Science and Technology, Sylhet, Bangladesh
Abdullah Al Masum, Postgraduate Students, Department of English, Shahjalal University of Science and Technology, Sylhet, Bangladesh
Safin Ahmed, Postgraduate Students, Department of English, Shahjalal University of Science and Technology, Sylhet, Bangladesh

Abstract: The "long Partition" of Bengal, spanning the 1947 India–Pakistan division and the 1971 Bangladesh Liberation War, continues to shape the region's collective consciousness through displacement, trauma, and intergenerational nostalgia. This study explores how digital memory platforms such as Banga Bhita, a Facebook community dedicated to lost Bengal homelands, function as participatory archives of longing, reconstructing Desh and identity in virtual cartographies. Guided by Svetlana Boym's theory of restorative nostalgia, Aleida Assmann's cultural memory, and Anindita Roy's notion of Desh memory, the paper examines how ordinary users digitally memorialize home, belonging, and exile. Through qualitative analysis of user posts, including a 1971 survivor's recollection of Harji village's ilish feasts, the project employs ArcGIS StoryMaps to geocode escape routes and sensory landscapes (banyan shades, monsoon fairs, riverine echoes), transforming emotion into spatial narrative. Intertextual parallels with Amitav Ghosh's The Shadow Lines, Selina Hossain's Hangor Nodi Grenade, Jyotirmoyee Devi's The River Churning, and Dibyendu Palit's Alam's Own House reveal how literary and digital memoryscapes converge in mapping displacement and domestic nostalgia. Comparative insights from the 1947 Partition Archive and the Citizens Archive of Pakistan further situate these memories within transnational and planetary imaginaries. By aligning Bengal's partitioned past with global frameworks of exile, such as the Armenian and Rohingya diasporas, this paper advances a vision of planetary justice through digital remembrance. Ethical engagement with online participants and anonymization of data ensure inclusivity and integrity. Ultimately, the study demonstrates how digital humanities and GIS methodologies can remap nostalgia itself—turning private grief into collective, planetary storytelling.

b Bengal Partition, Cultural Memory, Digital Humanities, Diaspora Identity, Planetary Justice, Restorative Nostalgia

Paper ID: T3-272
Paper Title: Re-reading *Shesher Kabita*: Planetary Pedagogy, Colonial Modernity, and Decolonial Ecologies
Researcher: Farhana Easmin Mitu, Assistant Professor, Bangladesh University of Business and Technology (BUBT), Mirpur, Dhaka, Bangladesh

Abstract: The paper reinterprets Rabindranath Tagore's *Shesher Kabita* through a planetary-literacy lens to

explore its engagement with knowledge systems, social relations, human-Earth interconnectedness, ethical responsibility, and decolonial ways of knowing, while highlighting its critique of colonial modernity, Western rationalism, the global knowledge economy, and instrumental education. Grounded in planetary pedagogy, the novel advances relational knowledge, ecological responsibility, coexistence beyond the binaries of tradition and modernity, the aesthetic and emotional dimensions of learning, and the search for harmony between the individual, society, and nature. Drawing on the theoretical insights of Walter Mignolo and Dipesh Chakrabarty, and supported by the pedagogical perspectives of Gayatri Spivak, Vanessa Andreotti, and Paulo Freire, this study explores how the novel resists colonial rationality while envisioning alternative ways of knowing and being rooted in affection, relationality, and ecological awareness. Methodologically, the paper employs close textual analysis of *Shesher Kabita*, with attention to character construction, dialogues, and the symbolic tensions that reflect the larger struggle between colonial and indigenous worldviews. The findings reveal that Amit, the English-educated protagonist, represents colonial elitism, skepticism, and utilitarian modernity, while Labanya embodies poetic intuition, cultural memory, emotional intelligence, and ecological interconnectedness. Their relationship highlights a clash between a mechanical and fragmented colonial education system and a more holistic and life-centered approach to knowledge. Through this contrast, Tagore not only critiques the alienating effects of capitalism and instrumental logic but also anticipates present-day concerns about planetary interconnectedness and environmental responsibility. The paper concludes that *Shesher Kabita* functions as a pedagogical text that encourages the unlearning of colonial binaries—tradition versus modernity, reason versus emotion, West versus East—while offering a decolonial vision of knowledge, being, and ecology. By re-reading the novel through planetary pedagogy, this study highlights Tagore's relevance to contemporary debates in decolonial thought, literary pedagogy, and environmental humanities.

Keywords: Colonial Binaries and Cultural Tension, Decolonial Pedagogy, Ecological Sensibility, Instrumental Education, Global Knowledge Economy, Relational Knowledge

Constellation Session 40: Learning Justice: Education, Language & SDGs for Marginalised and Underrepresented Communities

Session Chair 40: Prof. Ahmed Bashir, University of Dhaka and President, BELTA

Paper ID: T3-274

Paper Title: Impact of Active Learning Strategies on Teaching Multispecies Justice in Planetary Education: A Quasi-Experimental Study

Researchers: Tanjila Habib, Lecturer, School of General Education, BRAC University
Fazlul Haque Maruf, Lecturer, School of General Education, BRAC University
Md Sahib Nihal, Lecturer, School of General Education, BRAC University

Abstract: Planetary literacy has become an important educational goal in light of climate change, loss of biodiversity, and global interdependence. It includes the knowledge, skills, and attitudes needed to understand and act responsibly in Earth's connected systems. To foster planetary literacy, active learning strategies have been widely practiced in classrooms as effective pedagogical tools. Educators teaching planetary issues and related concepts like multispecies justice have been applying different active learning strategies in their lessons. Despite growing interest, research on how some of these strategies help students' understanding of multispecies justice and develop skills regarding planetary justice in tertiary education is very limited. This research attempts to measure the influence of three distinct active learning strategies—Role-Play, Zine-Making, and Bus Stop—when used in the learning of multispecies justice in higher education. The paper employs a mixed-method research design in determining the impact of the strategies in achieving learning outcomes and developing relevant skills. Quantitatively, a quasi-experimental pre-test/post-test control group design will be employed, with Likert-scale questionnaires given before and after the intervention to the control group as well as to the experimental group. The control group will receive lectures only, whereas the experimental group will receive both the lectures and active learning strategies. Qualitatively, data will be gathered through focus group discussions and interviews, with students answering sets of open-ended and closed-ended questions exploring their experience and perceptions of the lesson. This research addresses a gap in existing educational practice by systematically studying creative and participatory strategies. The research envisions that these strategies will expand conceptual knowledge and assist in cultivating empathy towards non-human entities, critical deliberation, and collaborative problem-solving. The

findings will offer insights for educators and curriculum designers looking to infuse justice-oriented and ecologically situated pedagogies into higher education, thus contributing to the advancement of transformative planetary education.

Bbbbb Case Study, Ecologically Situated Pedagogy, Higher Education, Mixed-Method Research, Role-Play, Zine-Making

Paper ID: T3-277
Paper Title: Fostering Cultural Awareness: Empathy as a Transferable Skill in Composition Texts for Conscious Student Development
Researcher: Kirsten Gudgeon, Lecturer, Department of English, United International University, Bangladesh

Abstract: This paper examines how composition studies cultivate empathy as a transferable critical and analytical skill and how it extends beyond the English discipline into other academic and professional contexts. This analysis explores how two core composition textbooks—Bartholomae and Petrosky's *Ways of Reading* and Graff and Birkenstein's They Say, I Say—reflect the pedagogical frameworks of Martha C. Nussbaum and Gerald Graff. Through Nussbaum's emphasis on critical self-examination, empathy, and narrative imagination, and Graff's advocacy for theoretical contextualization and dialogic engagement, this paper argues for a practical composition curriculum that effectively and explicitly fosters empathy and the intellectual habits essential for critical thinking, reading, and writing. Nussbaum's three capacities—critical reflection, global empathy, and imaginative understanding—align with the practices of guided revision, rhetorical templates, and dialogic writing promoted in these textbooks. Likewise, Graff's critique of isolated, theory-deficient literary study underscores the value of context and conversation in shaping analytical reasoning. By integrating these theoretical perspectives, this analysis demonstrates that composition instruction encourages students to question assumptions, engage with multiple viewpoints, and situate their arguments within broader social and academic conversations. Furthermore, it highlights how pedagogical choices cultivate students' ability to transfer these skills to diverse rhetorical situations and prepare them to address social, cultural, and global challenges. Ultimately, this analysis shows how composition studies can strengthen students' capacities for textual interpretation and argumentation and equip them with adaptable intellectual frameworks for interdisciplinary thinking and civic engagement. The combination of Nussbaum's humanistic ideals and Graff's theoretical critiques illustrates that composition courses serve as foundational spaces where critical literacy and ethical imagination are developed as transferable lifelong skills.
Keywords: Critical, Cultivate, Humanities, Interpretation, Perspectives

Paper ID: T3-279
Paper Title: Ecological Consciousness in English Romantic and Primitivist Literature: Revisiting Canonical and Marginal Voices for the Age of the Anthropocene
Researchers: Dr. Zaheed Alam Munna, Associate Professor, Southeast University, Bangladesh
Dr. Mohammad Abu Nayeem, Assistant Professor, Southeast University, Bangladesh
Dr. Muhammad Tofazzel Hossain, Assistant Professor, Department of English, Southeast University, Dhaka, Bangladesh
S.M. Razib Hassan, Assistant Professor, Southeast University, Bangladesh

Abstract: This paper investigates the ecological consciousness embedded within English Romantic and Primitivist literature, situating both major and lesser-known writers against the backdrop of environmental anxieties precipitated by the Industrial Revolution. Drawing upon the principles of ecocriticism, the study re-examines canonical Romantic poets—Wordsworth, Coleridge, Keats, Shelley, Byron, and Blake—alongside marginalised figures such as John Clare, Charlotte Smith, James Thomson, and Gilbert White. By integrating recent critical discourses, the article foregrounds Romanticism's proto-ecological ethos and Primitivism's shared concerns with preservation, while also assessing critical debates about Romantic anthropocentrism, imagination, and escapism. Through a new-historicist and ecocritical lens, this paper argues that Romantic and Primitivist texts anticipate contemporary ecological philosophy, including ecofeminism, deep ecology, and environmental ethics. It concludes that incorporating marginal voices and Primitivist thought enriches our understanding of Romanticism's ecological relevance for the twenty-first century environmental movement in the Anthropocene.
Keywords: Anthropocene, Apocalypse, Ecocriticism, Ecofeminism, Preservation, Primitivism, Romanticism

Paper ID: T4-403
Paper Title: Towards Inclusive Education: Understanding Critical Thinking Challenges of Minoritized Learners in Bangladeshi Tertiary Pedagogy
Researchers: Tashrifa Fairuz, Lecturer, Department of English, Presidency University, Bangladesh
Purbita Das, Lecturer, Department of Language and Linguistics, University of Science and Technology Chittagong, Bangladesh
Md Jahed Hasan, Lecturer, Department of English, Sylhet International University, Bangladesh

Abstract: In our country, more than 40 minority languages are spoken by different ethnic communities. Native speakers of these minoritized languages face numerous challenges while pursuing their tertiary level education at different universities around the country. Also, there has been limited study to identify the barriers faced by them at tertiary level. Thereby, the present study investigates the barriers faced by minority language speakers in developing their critical thinking skills within English language instruction at the tertiary level in Bangladesh. Using a qualitative research approach, data were collected from university students coming from the hilly areas. Within the integrated framework of Vygotsky's Sociocultural theory and the Mother Tongue Based Multilingual Education (MTB-MLE) approach, the semi-structured interviews, and focus group discussions with ethnic minority students revealed that language barriers often hinder students' ability to understand and express linguistic concepts effectively, discouraging them from pursuing STEM subjects. The findings suggest that implementing a translingual curriculum, such as Mother Tongue-based Multilingual Education could make Bangladeshi higher education more inclusive and accessible, thereby promoting quality education for all and advancing towards Sustainable Development Goal 4. The study further recommends that education policymakers in Bangladesh reform the existing curriculum to include instruction in the native languages of minority groups and provide scholarship opportunities for teachers from these communities to receive training in STEM education. Thereby, the study proposes moving to multilingual knowledge construction that ensures inclusion and ultimately, quality education for learners coming from different linguistic and social backgrounds.
Keywords: Bangladeshi Minoritized Education, Language Barriers, Sustainable Development, Stem Education, Mother Tongue Based Multilingual Education (Mtb-Mle), Tertiary Education

Sessions from 4.00 PM

Constellation Session 41: Learning Justice: Education, Language & SDGs for Marginalised and Underrepresented Communities

Session Chair 41: Prof. Dr. Hossain Al Mamun, Treasurer, Jashore University of Science and Technology

Paper ID: T4-164
Paper Title: From Digital to AI: Tertiary Learners' Familiarity with and Perceptions of AI in Enhancing English Language Learning
Researcher: Md. Nasim Fardose Sajib, Assistant Professor, Department of English, World University of Bangladesh, Bangladesh

Abstract: The rapid emergence of Artificial Intelligence (AI) technologies has redefined the landscape of English as a Foreign Language (EFL) education worldwide, and Bangladesh is no exception. While the integration of digital tools in tertiary education predates the pandemic, it was the unprecedented disruption caused by COVID-19 that accelerated Emergency Remote Teaching (ERT) and compelled learners to engage more deeply with technology. Since then, a noticeable shift has occurred from general digital platforms to advanced AI applications, including Generative AI (GenAI). This study explores Bangladeshi tertiary learners' familiarity with AI tools and their perceptions of AI's role in enhancing English language learning. Anchored in interpretivism, the research adopts an exploratory qualitative design. Fifteen students from five private universities were purposively selected for semi-structured interviews, and data were thematically analyzed to generate nuanced insights. Preliminary findings reveal that learners demonstrate a growing familiarity with AI technologies and express readiness to integrate them into their learning practices. Their perceptions highlight AI's potential as a facilitator of language acquisition, offering efficiency, personalization, and enhanced engagement. The study contributes to the global conversation on digital-to-AI transitions in education, positioning Bangladeshi learners' experiences as a critical case for

understanding how emerging technologies are rapidly reshaping their EFL learning experiences.
Keywords: Technology, Transition, Readiness, Generative AI, COVID-19, Awareness

Paper ID: T4-167
Paper Title: AI Cognitive Augmentation Agents: Enhancing Critical Thinking and Reflection in Students' Learning
Researchers: Nivedita Saha, MSc in AI and Data Science, Keele University, UK
Dr. Muhammad Fazle Ramzan Khan, Associate Professor, Department of English, United International University (UIU), Bangladesh

Abstract: Current AI-based tutoring systems primarily deliver answers, explanations, or personalized exercises. While useful, they risk encouraging dependence on technology rather than cultivating independent thinking. This paper proposes the concept of an AI Cognitive Augmentation Agent (CAA), a system designed not to replace teachers but to amplify students' cognitive processes. The CAA facilitates students through three functions: memory cueing (reminding students of their existing knowledge to generate coherence), analogy generation (connecting abstract concepts with familiar contexts), and reflection prompting (encouraging deeper reasoning and self-explanation). A web-based prototype of the CAA will be developed and deployed for a pilot study with student participants. Essay writing will be chosen as the core task, since it requires both creativity and critical reasoning. Participants will be divided into two groups: a control group using a standard AI assistant, and an experimental group using the CAA. Data will be collected through essay quality scores (using a standardized rubric assessing content, organization, creativity, and critical thinking), system interaction logs, and post-task surveys. It is anticipated that students using the CAA will demonstrate better idea connectivity, greater creativity in the use of analogies, and deeper reflective reasoning compared to the control group. Feedback is expected to indicate that the system acts as a "thinking partner" rather than simply a provider of answers. By shifting the focus of AI in education from answer-delivery to thought-augmentation, this study aims to open new possibilities for equitable and inclusive digital education. The proposed framework aligns with the Sustainable Development Goals (SDG 4.a), showing how AI can foster critical and reflective learning, particularly in contexts with limited access to quality mentorship.

Keywords: AI in Education, Cognitive Augmentation, Critical Thinking, Reflective Learning, Digital Literacy, Inclusive/Smart Pedagogy

Paper ID: T4-173
Paper Title: Effectiveness of AI-speaking Apps in Enhancing Oral Proficiency: Bangladeshi English Major Undergraduates' Perceptions
Researchers: Shanjida Akter Preety, Master's Student, Department of English, Southeast University, Dhaka, Bangladesh
Dr. Muhammad Tofazzel Hossain, Assistant Professor, Department of English, Southeast University, Dhaka, Bangladesh

Abstract: Artificial intelligence (AI) has recently transformed language learning by introducing interactive speaking apps that support oral skill development. In Bangladesh, where English proficiency is essential for academic and professional success, the use of such tools remains relatively underexplored. This study aims to explore Bangladeshi English major undergraduates' perceptions about the effectiveness of AI-speaking apps in enhancing oral proficiency. This study employed a mixed-methods case study approach, utilizing a structured questionnaire with 150 participants from the 1st year undergraduate students of a Bangladeshi private university to capture general perceptions and semi-structured interviews with 12 participants to obtain in-depth insights. Quantitative data were analyzed through descriptive statistics, while qualitative responses underwent thematic analysis to capture the detailed perceptions of the target participants. Findings indicate that students perceive AI-speaking apps as effective in enhancing fluency, accuracy and confidence which are the key dimensions of oral proficiency by offering ample self-paced speaking practice opportunities without requiring real-life interlocutors and providing rapid correction to the learners. However, concerns were noted regarding limited cultural relevance, feedback accuracy and over dependence on digital tools. Findings also reveal that AI-speaking apps can serve as effective pedagogical supplement to classroom practices when strategically integrated with pedagogical grounding, learner responsiveness and alignment with communicative language teaching (CLT), emphasizing engagement,

interaction and feedback through differentiated, individualized practice guided by teacher mediation, curricular alignment and critical reflection to enhance human interaction. The study recommends that AI based language learning tools, particularly in the Bangladeshi EFL context, are essential for enhancing learners' oral proficiency and guiding educators, policy makers and app-developers in optimizing their use for more effective and sustainable language learning.

Keywords: AI-Speaking Apps, Bangladesh, Effectiveness, English Major Undergraduates, Oral Proficiency, Perceptions

Paper ID: T4-178

Paper Title: Text-Based Comparative Assessment of AI Chatbots' English and Bengali Responses to Evaluate Gender Bias

Researchers: Dr. ASM Shihavuddin, Professor, Department of Electrical and Electronic Engineering, Green University of Bangladesh, Bangladesh
Arifa Rahman, Charles Sturt Academic Fellow, School of Education, Charles Sturt University, Australia
Md. Montasir Rahman, Graduate Research Collaborator, Department of Computer Science and Engineering, Green University of Bangladesh, Bangladesh
Md Hafiz Sikder, Assistant Manager (Research), MOMODa Foundation, Bangladesh
Md. Anisur Rahman, Associate Professor, Department of English, Presidency University, Bangladesh

Abstract: In Bangladesh, the prompt adoption of AI chatbots mirrors the comprehensive universal shift toward automation with applications spanning financial services, e-commerce personalization, customer service, and more recently academic and research practices. Despite the enhanced efficiency and accessibility offered by these tools, their reliance on Large Language Models (LLMs) makes them vulnerable to algorithmic bias and its potential consequences. Particularly, the gender bias of AI chatbots found in different languages presents risks of reinforcing existing inequalities rather than fostering inclusivity. This study focuses on a critical examination of gender bias manifestation in two widely used and freely accessible AI chatbots in Bangladesh: ChatGPT and Gemini. Using both English and Bengali prompts covering multiple professional domains, a text-based comparative experimentation was conducted. Results discover consistent bias across both platforms: male-associated prompts produced positively skewed responses, with average bias scores of +0.6 in English and Bengali for both chatbots. Conversely, female-associated prompts created negative or neutral outputs, with Gemini producing stronger bias (0.8 in English; 0.2 in Bengali) compared to ChatGPT (0.2 in English; 0 in Bengali). These findings uncover a critical tendency of chatbots to propagate favorable stereotypes for men while diminishing or problematizing representations of women. In academic contexts, where learners are gradually becoming dependent on chatbots particularly in resource-constrained developing countries like Bangladesh such gender biases may unintentionally normalize gender inequality, undermining the transformative potential of AI-driven educational support to promote digital inclusion. This study emphasizes the urgent need for critical scrutiny of chatbot deployment in academic settings to ensure equitable and inclusive digital learning ecosystems.

Keywords: Algorithmic Bias, Bangladesh, Digital Inclusion, Large Language Models, Stereotypes

Paper ID: T4-182

Paper Title: Chatbots at the Margin: Investigating Linguistic Inequality in AI-Based Learning among Indigenous Students in Bangladesh

Researchers: Suraiya Afrin, Lecturer, Department of English, Southeast University, Dhaka, Bangladesh
Dr. Muhammad Tofazzel Hossain, Assistant Professor, Department of English, Southeast University, Dhaka, Bangladesh
Dewan Abul Fatah Naeem, Lecturer, Department of English, Southeast University, Dhaka, Bangladesh

Abstract: As artificial intelligence (AI) tools, such as ChatGPT, Google Gemini, QuillBot, GrammarlyGO, and Perplexity AI, etc, are increasingly integrated into classrooms, new questions emerge about who benefits and who is left behind. In multilingual societies like Bangladesh, linguistic inequality continues to shape access to digital learning. This qualitative case study explores how AI-based educational platforms engage with the linguistic and cultural realities of indigenous students whose interactions often involve code-mixed or transliterated English. The study focuses on two interconnected challenges: limited access to AI technologies and the inadequacy of linguistic

and infrastructural resources. Drawing on purposive sampling, data were collected through interviews with nine indigenous university students and through the analysis of documents concerning indigenous learners' experiences of accessing these tools. Early observations reveal that chatbots, despite being designed as neutral assistants, frequently misinterpret hybrid input, provide inconsistent feedback, or dismiss responses as errors, thereby reinforcing existing linguistic hierarchies. Grounded in the frameworks of linguistic justice, digital equity, and critical AI ethics, this research highlights how such patterns reproduce or amplify educational marginality rather than mitigate it. The findings suggest that ensuring equitable access, promoting culturally responsive AI training, and designing adaptive feedback systems are essential steps toward advancing quality education (SDG 4) and reducing inequalities (SDG 10) for indigenous learners in Bangladesh.

Keywords: Algorithmic Discrimination, Digital Equity, Indigenous Education, Language Justice, Multilingual Learning, Technological Inclusion

Constellation Session 42: Learning Justice: Education, Language & SDGs for Marginalised and Underrepresented Communities

Session Chair 42: Prof. Dr. Raihan M. Sharif, Founder, TAS – LLC, Jahangirnagar University

Paper ID: T4-183

Paper Title: AI-Based Language Assessments and the Challenge of Linguistic Privilege in Bangladesh: A Study at GUB

Researchers: Sadia Islam, Undergraduate Student, Department of English, Green University of Bangladesh
Imran Hossain Sayel, Undergraduate Student, Department of English, Green University of Bangladesh
Mehrin Kibria Nadee, Undergraduate Student, Department of English, Green University of Bangladesh
Maisha Maliha, Undergraduate Student, Department of English, Green University of Bangladesh
Hazzaz Al Abtahee, Lecturer & Program Coordinator, Department of English, Green University of Bangladesh

Abstract: This study shows how artificial intelligence-based language assessment systems differ from the established linguistic classification of Bangladesh. Where the standard Bengali language and the English language show more influence. Linguistic privilege are the advantages that people gain from using their native language dialect pronunciation style. In Bangladesh, Standard Bangla and English are given due respect. In various school and college examinations, the office use standard Bangla and English language are predominant. Regional languages such as Sylheti, Chittagong, etc., as well as tribal languages such as *Chakma, Marma*, etc., are given less visibility. This research shows how automated tools for essay grading and speech recognition and communication and reasoning tests can reproduce the disparities. AI models trained on standard Bengali and English generally misinterpret regional languages such as Sylheti and Chittagonian etc. indigenous languages as well as various urban code-mixing languages. The extent of proficiency may be further distorted by technical issues such as spelling naturalization, audio modeling, and subjective bias, along with social differences in access to reliable tools and connections. Drawing on a case study at Green University of Bangladesh (GUB), this research paper analyzes the justification and educational impact of artificial intelligence-assisted assessment systems. An articulation of bias formation—identifying the key risks of irrelevant diversity and cultural chaos—outlines paths toward establishing fairness. Recommendations include relevant data sets including dialects, fairness testing across social groups, human in the loop scoring frameworks, and association-sensitive test designs. The study further adds that local and ethically controlled AI assessment can support response-based learning without reinforcing linguistic gatekeeping. Although designed with inclusion and accountability, the systems can encourage diversity as the foundation for more equitable and representative language education in Bangladesh.

Keywords: AI-based language assessment; linguistic privilege; bias and fairness; Bangladesh; Standard Bangla; regional dialects; indigenous languages, linguistic diversity.

Paper ID: T4-184

Paper Title: Equity and Access in Using Technology at Primary Level EFL Classrooms in Dhaka: A Case Study

Researchers: Raisa Nuzhat, Lecturer, Department of English, Green University of Bangladesh (GUB)

Abstract: The incorporation of technology in English language classrooms has become an essential facet of twenty-first-century pedagogy that offers unprecedented opportunities for engagement, collaboration and

personalized learning. This qualitative study was conducted in Dhaka, the capital city of Bangladesh and it investigates the integration of technology as a pedagogical tool in English language classrooms across English-medium, Bangla-medium and English-version primary schools in Bangladesh, using the Technological Pedagogical Content Knowledge (TPACK) framework. It examines teachers' knowledge, practices and challenges in incorporating digital tools for language instruction through semi-structured interviews with nine teachers chosen via purposive and convenience sampling as well as document analysis. Findings indicate that English-medium schools integrate technology more consistently using learning management systems, multimedia and gamified tools, whereas Bangla-medium schools face limitations due to inadequate infrastructure, lack of training and scarce resources. English-version schools display mixed practices, with some implementing technology regularly and others occasionally. Technology was found to support speaking, listening and collaborative learning aligning with Vygotsky's Social Constructivism and Multimodal Theory by promoting social interaction, scaffolding and multimodal meaning-making. The study also highlights issues of equity, access and the digital divide emphasizing the need for policy support, targeted professional development and improved infrastructure to ensure effective and inclusive technology integration in primary English language education in Bangladesh. While focused on Dhaka as a case study, the findings provide insights into broader patterns of technology integration across Bangladesh, offering implications for policy and practice at the national level.

Keywords: Access; Digital divide; Equity; Multimodal Theory; Social Constructivism Framework; TPACK.

Paper ID: T4-186

Paper Title: Digital Pedagogies of Possibility: Fostering Eco-Conscious and Culturally Responsive Language Learning for Marginalized Voices

Researcher: Sadia Sabrina Alam, Lecturer, Department of English, Varendra University, Rajshahi 6204, Bangladesh

Abstract: This paper examines how Digital Pedagogies of Possibility can create more inclusive, eco-conscious, and culturally responsive spaces for language learning. In an era where education is increasingly mediated by technology, digital tools can both perpetuate and mitigate inequity. Drawing on Paulo Freire's Pedagogy of Possibility, ecopedagogy, and culturally sustaining pedagogy, this study reimagines digital learning environments as spaces of empowerment for learners whose voices and identities have historically been marginalized. The paper argues that critical, participatory, and creative uses of technology can support not only linguistic development but also environmental awareness and intercultural understanding. When learners are encouraged to understand complex relationships and how local actions connect to global impacts, they move beyond a purely anthropocentric (human-centered) view to a planetary perspective. Using an action research design, the study integrates eco-themed digital storytelling, collaborative podcasting, and online discussions with first-year tertiary-level learners, with a focus on cultural diversity and sustainability. Data from learner reflections, classroom observations, and digital artifacts reveal that when language learning tasks are grounded in ecological and cultural consciousness, students demonstrate heightened engagement, empathy, and communicative confidence. They begin to view language not merely as a skill but as a means of connection with others, with place, and with the planet. The paper proposes a model of Digital Pedagogies of Possibility that aligns with SDGs 4.5, 4.7, and 10, positioning technology as a catalyst for justice-oriented, sustainable language education. It concludes that integrating environmental literacy and digital equity within communicative language teaching can transform classrooms into communities of practice that nurture both linguistic competence and global citizenship.

Keywords: Cultural Sustainability, Digital Equity, Ecopedagogy, Learner Empowerment, Linguistic Justice, Transformative Learning

Paper ID: T4-192

Paper Title: Failure of adaptation in Remote Learning and E-education for Marginalized and UnderRepresented Communities in the Context of Bangladesh

Researcher: A.H.M. Munaimul Azam, Undergradute Student, University of Liberal Arts Bangladesh

Abstract: The paper explores the reasons behind the failure of adaptation in Remote Learning and E-education for marginalized and underrepresented communities in Bangladesh. Bangladesh, being a developing country, struggles to establish a proper education plan which will treat basic rights and equality. The effect is more severe when the

marginalized communities like *Chakma, Marma, Garo, Santal* etc. are brought into the discussion. It almost becomes negligible when the parameter is set to be Remote Learning and E-education. To understand the reasons behind, a qualitative approach was used analyzing socio-economic conditions and cultural barriers. The paper finds out the reasons to be splitted into several dimensions such as lack of stakeholders, language barriers, cultural differences and weak structure of digitalization. It also addresses lack of motivation and encouragement as forms of psychological barriers. Furthermore, the paper suggests few directives considering the barriers and boundaries with a purpose to mitigate the disparity in digital education such as establishment of a policy to work for the minority and their digital social life only.

Keywords: Barriers, Differences, Digitalization, Equality, Negligible, Rights

Paper ID: T4 -196
Paper Title: The Role of Generative AI in Teaching Literary Criticism and Theory: A Pedagogical Revolution
Researchers: Arunavo Shupratim, Undergraduate Student, Department of English, University of Rajshahi.
Ahmad Hisham, Undergraduate Student, Department of English, University of Rajshahi.

Abstract: The potential use of generative AI technology in the academy provides unprecedented opportunities in the humanities, especially in relation to teaching and learning within literary studies. Interaction and critical inquiry fostered by emerging AI-enabled technologies provide multiple opportunities to address these challenges through renewed pedagogical practices. This constructivist approach to learning focuses on students actively collaborating in the construction of meaning and the scaffolding of literary learning experiences. Research illustrates how students are engaged through AI-enabled teaching pedagogy in the critical internalization of formalism, structuralism, post-colonialism, feminism and critical theory as well as sharpening students' overall analytical skills. This qualitative study in pedagogy uses a case study approach within undergraduate classes on literary theory. Research investigates how generative AI will be used as an interactive dialogic partner within the classroom implementation, allowing students to test theory applications, generate comparative analyses of texts, and explore multiple interpretive frameworks concurrently. Data will be collected through capturing AI-assisted lesson plans, transcripts from student-AI exchanges, and reflective teaching journals impressed by pedagogical effects. Preliminary findings indicate the ability of generative AI to put theory into action by offering immediate and contextualized examples of critical approaches applied to literary texts. The improvement in students lies in their capacities to create distinctions between theoretical frameworks, develop sophisticated arguments, and metacognitively reflect about interpretive practices. An environment enabled by Artificial Intelligence serves as a learner experimentalized environment, where learners practice their theoretical application in an experimentalized fashion without fear of judgement of any kind. Generative AI will thus act as a disruptive teaching tool for the teaching of literary criticism, acting not as a substitute for the human teacher, but rather a constructivist platform that democratises access to complicated theoretical discourse.

Keywords: AI-Mediated Pedagogy, Constructivist Learning Theory, Generative AI Tools for Learning, Human-AI Collaboration in Teaching, Pedagogical Practices, Theoretical Frameworks

Constellation Session 43: Learning Justice: Education, Language & SDGs for Marginalised and Underrepresented Communities

Session Chair 43: Dr. Farhana Helal Mehtab, Professor of Law & Dean, School of Arts and Social Sciences, Southeast University

Paper ID: T4-201
Paper Title: Harnessing EdTech and AI to Bridge the Digital Literacy Divide: Pathways to Inclusive Education and Rural Connectivity in Bangladesh
Researchers: Akibur Rahman Khan, Lecturer in English, American International University-Bangladesh, Bangladesh
Priyanka Akhter, Lecturer in English, American International University-Bangladesh, Bangladesh

Abstract: The integration of educational technology (EdTech) and artificial intelligence (AI) has opened new opportunities for enhancing teaching and learning, yet rural and marginalized communities continue to face critical challenges in access and equity. This study investigates the role of EdTech and AI-driven initiatives in promoting digital literacy and improving rural connectivity in Bangladesh, with a particular focus on educational justice for underserved learners. Drawing on a mixed-methods approach, the research examines case studies of

use. The findings reveal persistent infrastructural barriers such as limited internet coverage, device affordability, and inadequate training of teachers but also highlight innovative solutions, including AI-powered offline learning applications, localized language content, and community ICT hubs. By analyzing both the obstacles and success stories, the paper argues that a sustainable digital ecosystem requires not only technological interventions but also culturally responsive pedagogy, policy support, and community participation. Ultimately, this study contributes to the discourse on learning justice by proposing a framework for integrating EdTech and AI into rural education systems in ways that advance equity, foster digital literacy, and strengthen pathways toward achieving Sustainable Development Goal 4.5.

Keywords: EdTech, Artificial Intelligence (AI), Digital Literacy, Rural Connectivity, Learning Justice

Paper ID: T4-206

Paper Title: The Sangsarek Religion and Ecological Knowledge: The Environmental Renewal of the Mande Society

Researcher: Laboni Akter, Lecturer, Department of Bangla Language & Literature, University of Liberal Arts Bangladesh

Abstract: This paper explores the intricate relationship between the Sangsarek religion, the indigenous belief system of the Mande (Garo) people in Bangladesh, and their traditional ecological knowledge. Amidst global environmental crises, the study delves into how this matriarchal society has cultivated a sustainable framework for living in harmony with nature. Through a qualitative research methodology, this study employs an ethnographic case study approach, utilizing participant observation, semi-structured interviews with Mande community elders and leaders, and content analysis of oral histories and folklore. The core tenets of Sangsarek—which venerates nature as a divine entity—are analyzed to reveal a profound, embedded understanding of ecological balance and resource management. The paper examines specific cultural practices, such as traditional Jhum cultivation and rituals centered on forests and rivers, to demonstrate how these beliefs function as a practical guide for environmental conservation. It is argued that the Mande people's traditional knowledge, rooted in their religious and social structure, offers a compelling alternative model for environmental renewal and postcolonial resistance against dominant, extractivist development paradigms. This case study from Bangladesh aims to highlight the critical role of Indigenous knowledge systems in achieving modern sustainability goals (SDGs) and remapping a more just, harmonious, and ecologically sound future.

Keywords: Indigenous Knowledge, Matriarchal Society, Mande, Postcolonial Resistance, Sangsarek, Sustainable Development

Paper ID: T4-212

Paper Title: Indigenous Knowledge, Gender, and Sustainability: Sociological Reflections on Education for Sustainable Development (ESD)

Researchers: Sajib Tripura, MSS Student, Department of Sociology & Anthropology, Shanto-Mariam University of Creative Technology, Bangladesh

Dr Khandaker Mursheda Farhana, Associate Professor, Department of Sociology & Anthropology, Shanto-Mariam University of Creative Technology, Bangladesh

Abstract:

Education for Sustainable Development (ESD) has gained increasing global relevance in advancing inclusive and equitable learning systems that integrate social, cultural, and environmental values. Yet, indigenous knowledge and gendered perspectives are frequently overlooked in mainstream education policies and practices. This study adopts a qualitative sociological approach to investigate how indigenous knowledge, particularly women's ecological contributions, intersects with sustainability and educational justice. Data were collected through semi-structured interviews and focus group discussions with rural community members and educators. Findings highlight that indigenous women often serve as primary custodians of ecological wisdom, passing on practices related to biodiversity, sustainable farming, and water management. However, their knowledge is undervalued in formal curricula, leading to epistemic marginalization and gender inequities. The research further reveals that integrating

indigenous perspectives into ESD strengthens cultural identity, promotes gender-sensitive pedagogy, and fosters sustainable community development. The analysis underscores the importance of participatory approaches where communities are active partners in shaping education policy. By reflecting on structural barriers such as exclusionary language policies, patriarchal norms, and urban-centric curricula, this study calls for a paradigm shift toward knowledge pluralism. Expanding ESD to include indigenous epistemologies not only empowers marginalized voices but also enriches global sustainability frameworks. Ultimately, the study argues for re-centering indigenous wisdom as a vital resource for advancing gender justice, ecological resilience, and transformative education.

Keywords: Cultural Identity, Ecological Justice, Epistemologies, Gendered Knowledge, Participatory Education, Sustainability Practices

Paper ID: T4-215
Paper Title: Policy on Paper, Practice in Crisis: Bridging the Chasm Between Bangladesh's Inclusive Education Rhetoric and its DEI-Deficient Private Sector.
Researchers: Meraj Jahan, Project Consultant, IMPACTT Ltd., Bangladesh
Yeassin Saha Nawaj Salim, Lecturer, Department of English, Notre Dame University Bangladesh, Bangladesh

Abstract: Despite Bangladesh's policy pledge to deliver Mother-Tongue Based Multilingual Education (MTB-MLE), indigenous and linguistically minoritized children continue to be excluded from the national education system. The state launched this policy in 2012 and piloted programs in 2017. Literature indicates that only one subject is taught in the indigenous language in most primary educational institutions, while the rest of the curriculum remains Bangla-oriented due to limited instructor training capacity. As a result, more than 59% of Indigenous children in the Chittagong Hill Tracts quit school prematurely compared to the national average of 19.2% (The Daily Star, 2020) and more than 30% in primary schools (Global Issues, 2018). Deep-rooted cultural norms, organizational hierarchies, and systemic biases present significant challenges to the adoption of DEI practices in Bangladeshi workplaces (The Daily Star, 2025). As such, this study aims to investigate how the chasm between Bangladesh's policy commitment to MTB-MLE for Indigenous communities and its weak implementation contributes to structural barriers in private-sector workforce participation. Theoretically framed on Ruiz's (*1984*) language-as-resource viewpoint and institutional theory (DiMaggio & Powell, 1983), which acknowledges linguistic diversity as a cognitive and economic advantage while the latter explains the decoupling of inclusive policy from practice in both schools and enterprises, the research employed a mixed-method design to compile data from educators and professionals in the private sector and analyze it using t-tests and thematic analysis. Supported by its findings, the study aimed to address DEI not as an isolated corporate practice, but as the cumulative outcome of an inclusive education system by demonstrating how early linguistic exclusion contributes to systemic economic invisibility in professional space.

Keywords: Diversity, Equity, And Inclusion, Educational Inequality, Indigenous Education, Language Policy Implementation, Mother-Tongue Based Multilingual Education, Workforce Participation

Paper ID: T4-217
Paper Title: Foreign Language Listening: An Investigation of Comprehension Challenges and the Effects of Listening Anxiety
Researcher: Dr. Azran Azmee Kafia, Associate Professor, Department of English, Islamic University, Kushtia, Bangladesh

Abstract: Listening comprehension is a core component of second-language (L2) acquisition, shaped by a complex interplay of cognitive and affective factors (Vandergrift & Goh, 2012). Among affective influences, foreign language listening anxiety (FLLA) consistently arises in research (Horwitz, 2001), yet its impact on comprehension and the presence of gender differences remain ambiguous. Prior studies have found negative correlations between listening anxiety and comprehension (Mohammadi Golchi, 2012; Annisa, Adnan & Marlina, 2020), while others report that gender differences in anxiety or listening performance are either weak or non-significant (Elkhafaifi, 2005; Bekleyen, 2009). To shed further light on these inconsistencies, the current study examined effects of FLLA and gender on listening comprehension in a sample of 212 (n = 212) Bangladeshi EFL undergraduate learners of a

public university. Participants completed a validated FLLA scale and took the Oxford Online Listening Level Test to assess comprehension. Between-group analyses revealed that learners with low levels of anxiety performed significantly better than those with moderate or high anxiety. Gender analyses showed that female learners achieved higher listening comprehension scores and reported greater foreign language listening anxiety compared to male counterparts. These findings align with studies showing that anxiety negatively influences listening comprehension (Zhang, 2013; Mohammadi Golchi, 2012) and that females often report higher anxiety levels (Mohammadi Golchi, 2012). Pedagogically, this suggests that L2 listening instruction should include anxiety-reduction strategies (such as strategy instruction and supportive classroom environments) and be sensitive to gender-related patterns. Future research might explore mediating roles of confidence, prior exposure, or strategy use in modulating the relationship between anxiety, gender, and listening outcomes.

Keywords: Affective Variables in Second Language Acquisition, Anxiety Effects in L2 Learning, Foreign Language Listening Anxiety (FLLA), Gender Differences, Listening Comprehension

Constellation Session 44: Learning Justice: Education, Language & SDGs for Marginalised and Underrepresented Communities

Session Chair 44: Dr Mohammad Fakhrul Islam, Secretary, University Grants Commission

Paper ID: T4-231

Paper Title: Bridging the Urban-Rural Divide: A Literary Exploration of Caste and Class Disparity in Harishankar Jaladas's *Ramgolam*

Researcher: Mohammad Jashim Uddin, Associate Professor, Department of English, Northern University Bangladesh

Abstract: This paper examines the complex intersection of urban-rural and caste/class dynamics in the Bengali novel *Ramgolam* by Harishankar Jaladas. The paper analyzes how the protagonist's journey and his community's struggles illuminate the enduring socio-economic and educational marginalization of underrepresented communities. Drawing on the novel's depiction of the Harijan community's plight, the paper explores how their displacement from rural villages to urban slums perpetuates a cycle of poverty and exclusion. The study further argues that the novel offers a powerful lens through which to understand the structural barriers that deny these communities access to equitable education and social mobility, thus obstructing the realization of key Sustainable Development Goals (SDGs: 4, 5, 10, 16). By focusing on this literary representation, the paper aims to contribute to the discourse on learning justice and advocate for educational reforms that are culturally sensitive and socially inclusive for marginalized populations.

Keywords: Learning Justice, Urban-Rural Divide, Caste, Class, Harishankar Jaladas, Ramgolam, Marginalized Communities, SDG, Social Mobility

Paper ID: T4-234

Paper Title: From Margins to Mainstream: Reimagining SDGs Through Urban–Rural Educational Inequities and Social Stratification

Researchers: Dr Khandaker Mursheda Farhana, Associate Professor, Department of Sociology & Anthropology, Shanto-Mariam University of Creative Technology, Bangladesh
Dr Md. Taufikuzzaman Assistant Professor (Adjunct) of Sociology School of Arts and Social Sciences Uttara University, Dhaka
Josinta Zinia, Associate Professor and HOD Department of Sociology & Anthropology Shanto-Mariam University of Creative Technology, Dhaka, Bangladesh
Md. Mehedi Hassan, Shanto-Mariam University of Creative Technology, Bangladesh
(the last two are not registered)

Abstract: The research problem guiding this study is how structural inequities rooted in caste, class, and urban–rural divides hinder the realisation of Sustainable Development Goals (SDGs) for marginalised communities in Bangladesh. Drawing from critical pedagogy and social stratification theory, this study situates education as both a site of exclusion and a potential pathway to justice. Employing qualitative methodology, the research is based on narrative interviews, focus group discussions, and document analysis with students, teachers, and community

stakeholders across rural and urban contexts. The findings reveal that unequal access to quality education persists due to intersecting hierarchies of caste and class, where urban institutions often reproduce privilege while rural schools struggle with resource deprivation. Narratives further demonstrate that language barriers, discriminatory practices, and systemic neglect reinforce cycles of marginalisation. Additional findings suggest that gender intersects with class and caste to further disadvantage rural girls, while digital divides intensify exclusion in contemporary educational contexts. Yet the study also uncovers strategies of resilience, where local actors adapt curriculum, mobilise community networks, and negotiate structural barriers to create spaces of inclusion. The theoretical contribution of this research lies in showing how learning justice requires reimagining SDGs not as universal prescriptions but as context-sensitive frameworks shaped by local struggles, voices, and solidarities. Future research should investigate comparative models of inclusive education across South Asia and explore how transnational collaborations, digital learning innovations, and youth-led initiatives can reconfigure education as a transformative force for equity and sustainability.
Keywords: Community Networks, Critical Pedagogy, Learning Justice, Social Hierarchies, Structural Inequities, Resilience Practices

Paper ID: T4-236
Paper Title: Invisible Hierarchies: Overt and Covert Prestige Across Urban–Rural Caste/Class Intersections and the Road to SDG 10
Researchers: Natasha Akter Chowdhury, Student, Department of English, Green University of Bangladesh, Bangladesh
Mohammad Golam Mohiuddin, Assistant Professor, Department of English, Green University of Bangladesh & PhD Fellow, Centre for Modern Languages, Universiti Malaysia Pahang al-Sultan Abdullah, Malaysia
Halima Akter, Student, Department of English, Green University of Bangladesh Country
Dr Zuraina Binti Ali, Dean, Centre for Modern Languages and Associate Professor, English, Universiti Malaysia Pahang al-Sultan Abdullah, Malaysia

Abstract: Language carries various kinds of values in society. Overt prestige is linked to the standard variety, admired for its ties to education, power and status. In contrast, covert prestige values the non-standard ways of speaking that build identity and solidarity. However, this difference often turns into inequality, where speakers of non-standard forms may be judged or marginalized. The objective of this study is to examine how overt and covert prestige function across urban–rural class intersections in Bangladesh and to propose strategies for ensuring that individuals are valued for their knowledge and abilities rather than their adherence to a "standard" variety. This research explores the ways in which people are valued for their knowledge rather than their use of a "standard" variety and to propose strategies for overcoming the barriers created by overt and covert prestige. This study will use a mixed-method approach, gathering survey data from people living in the urban areas of Barishal, Cumilla and Noakhali and also listening to their experiences through semi-structured interviews. The findings are expected to reveal that standard Bangla still holds more power in education, the media, and professional spaces, giving an advantage to those who speak it. On the contrary, non-standard ways of speaking may carry identity but are often seen as less valuable. The implications of these findings show that reducing linguistic inequality requires systemic interventions: promoting linguistic diversity in education curricula, ensuring equal representation of dialects in the media, implementing anti-discrimination policies, and encouraging workplaces to embrace linguistic diversity as part of inclusion strategies. In conclusion, breaking down language hierarchies not only reduces inequality but also helps society grow by allowing all voices to take part in cultural and economic life. By valuing both overt and covert forms of prestige, Bangladesh can move forward towards the goal of SDG 10.
Keywords: Anti-discrimination, Class Intersection, Prestige, Linguistic Diversity

Paper ID: T4-242
Paper Title: Speaking for the Land: The Counter Narrative in Select Indigenous Poetry in Bangladesh vis-à-vis Indigenous Language Revitalization
Researchers: Dr. Ariful Islam, Assistant Professor, Department of English, East West University, Dhaka, Bangladesh
Mithila Farjana, Lecturer, Department of English, City University, Bangladesh
Rajia Akter, Lecturer, Department of English, City University, Bangladesh
Tamanna Islam, Lecturer, Department of English, City University, Bangladesh

Abstract: Much has been said about indigenous language revitalization (ILR) albeit how serious this issue is in indigenous literatures in Bangladesh has always been overlooked. Contending that ILR is a form of neo-decolonization in contemporary context of oblique colonization, this qualitative interpretive research aims to investigate the demand of ILR in reference to select indigenous poetry from Bangladesh. Guided by the concepts of language loss/shift (Laoire, 2008), language death (Tsunoda, 2004), linguistic genocide (Salimi, 2019; Ghose, Bharadwaj, & Ali, 2024), contemporary ILR and reclamation (Chew & McIvor, 2021; Hopkins, 2021), linguistic relationality (Kroskrity, 2021; Leonard, 2022), and decolonized future (UNESCO 2021; Wang & Bai, 2024), this research will examine Bangladeshi indigenous communities' decolonial perspective with a view to exploring how indigenous literatures can serve as a dynamic site for not only intergenerational transmission but also revitalization of indigenous languages in future Bangladesh. In addition, the paper will end with a critical study of the ambivalence among indigenous poets in Bangladesh: when some are promoting dehegemonization, others have either found or developed intimacy with the dominant language of the majority of the State. However, the findings may discover that literary texts written by indigenous poets not only encode relational ontologies but also reveal critical gaps in policy and curricular support causing linguicide eventually. The study is expected to contribute to advocating for both more creative collaborations, collaborative initiatives, and future directions affirming the role of indigenous texts in identifying the restorative possibilities for envisioning sustainable futures for all citizens in Bangladesh.
Keywords: Indigenous Literatures, Indigenous Language Revitalization, Neo-Decolonization, Oblique Colonization, Decolonized Future, Bangladesh

Paper ID: T4-243
Paper Title: *Tanchangya* Language Revitalization in Bangladeshi Primary Schools: Integrating Strategies, Inclusive Pedagogy, and Digital Tools
Researchers: S. Jubair Al Ahmed, Assistant Professor, Department of English, Southeast University
Mainul Islam, Assistant Professor, Department of English, Dhaka International University
Sume *Tanchangya*, Student, Department of English, Shanto-Mariam University of Creative Technology

Abstract: This investigation discloses the substantial experiments in preserving the *Tanchangya* language, which is spoken by almost 30,000 inhabitants in the Chittagong Hill Tracts (CHT), Bangladesh, those who face indirect laxity and negligence in formal learning positions. The study targets to inaugurate an inclusive strategy for the restoration of the local language, assimilating it strategically in the local primary school. Gearing up with the qualitative enquiry and that enquiries highlight three robust models: (i) the implementation of Mother Tongue-Based (MTB) multilingual educational formula, (ii) the present capacity for inclusive, bilingual, and multilingual pedagogical practices among local teachers, and (iii) the feasibility of integrating friendly digital tools for linguistic documentation and archiving. Related information was attained through in-depth interviews, non-participants observation and open-talks with 28 key informers, having community dwellers, local instructors, and national legislators. Key findings exhibit a large division between strategies making and ground-level practice, a fundamental deficiency of formal academic documentation supporting *Tanchangya*-specific pedagogical schooling, and extensive infrastructural hurdle limiting digital integration in rural CHT areas. The enquiry determines with a multi-dimensional set of recommendations to bridge these gaps, notably proposing the formulation of specific linguistic revitalization policies, the expansion of a bilingual or multilingual lexicon via handy digital platforms, and the obligatory foundations to support bilingual teaching-learning environment in *Tanchangya*-majority primary to high school classrooms level.
Keywords: Bilingual & Multilingual Pedagogy, CHT, Digital Documentation, MTB-MES, Revitalization, Tanchangya Language

Constellation Session 45: Learning Justice: Education, Language & SDGs for Marginalised and Underrepresented Communities
Session Chair 45: Muhammad Kamruzzaman, Managing Director of WASA
Khulna Division & Joint Secretary, Bangladesh Government

Paper ID: T4-245
Paper Title: Acquisition of Verbal Morphology among Heritage Speakers of Bangla: A Pilot Study
Researcher: Shakika Rubaiat, Lecturer, BRAC University, Bangladesh

Abstract: The present study investigates the area of vulnerability in Bangla verb morphology for the heritage speakers of Bangla. It also examines the difference between the correct responses of heritage and baseline speakers, involving 11 heritage Bangla speakers from English-speaking countries and 29 baseline speakers from Bangladesh. Concentrating on aspect and tense, an MCQ test has been devised for this experimental study to identify the area of verbal morphology in which heritage speakers struggle the most. In this test, participants were asked to select the option containing the verb form that they deem correct among four choices. Alongside, a language and social background questionnaire was also administered in this study to obtain background language information and understand the variability among the heritage speakers. The collected data was analysed by conducting a T-test and examining the error types in the R program. The findings from the T-test results show that a significant difference exists between the correct responses of the heritage and baseline speakers, indicating that heritage speakers are significantly less accurate than baseline speakers. Moreover, error analysis uncovers that heritage speakers struggle in both aspect and tense. Further analysis unveiled that error types are similar across the two groups. The results of this research represent the first study of verbal morphology acquisition among Bangla heritage speakers with a newly devised tool to investigate Bangla verbal morphology in further studies. The findings also contribute to the field of language documentation by identifying specific areas of Bangla verbal morphology where heritage speakers struggle, thereby informing the design of future heritage language curricula.
Keywords: Bangla as Heritage Language, Heritage Language Acquisition, Language Documentation, Morphology, Verbal Inflection

Paper ID: T4-246
Paper Title: From *Barnaparichay* to Modern Learning: The Evolution of Primary Bengali Textbooks
Researcher: Tanima Sultana, Former Student, Gopalganj Science and Technology University, Gopalganj

Abstract: If a mother tongue forms the foundation of a nation's education and knowledge, it naturally strengthens cultural roots and knowledge acquisition. The development of the Bengali language in the Indian subcontinent mirrors shifts in educational philosophy, teaching methods, and cultural outlooks. Ishwar Chandra Vidyasagar's *Barnaparichay* (1855) was a pioneering work that introduced colors, words, and moral lessons to children in an organized manner. Nearly 150 years later, Bangladesh's National Curriculum and Textbook Board (NCTB) crafted standardized Bengali textbooks for grades 1-3, integrating child-centered pedagogy and digital resources. This research traces the evolution from *Barnaparichay* to modern textbooks, examining the balance between tradition and innovation and identifying challenges and opportunities. The study's core aim is to analyze how traditional and modern elements combine in early literacy materials. A comparative qualitative analysis focuses on language structure, content, illustrations, and pedagogical design across *Barnaparichay* and selected NCTB textbooks. It also contextualizes findings with reviews of contemporary teaching practices and digital learning tools. Findings reveal that *Barnaparichay* emphasized disciplined language teaching, moral education, and spelling standardization, while NCTB textbooks incorporate diverse, child-friendly content, daily life relevance, and interactive digital formats promoting inclusivity and multimedia engagement. This research helps assess the quality of primary education over the time, especially in marginalized Bangladeshi regions. Understanding the layered evolution, from caste-based identity to present textbooks, highlights a continuum of tradition and innovation rather than isolation. Such insight can guide future curriculum reforms, promoting culturally rooted yet modern literacy practices in Bangladesh's primary education.
Keywords: Barnaparichay, Child-Centered Pedagogy, Early Literacy, Educational Transformation, Primary Bengali Textbooks

Paper ID: T4-253
Paper Title: The Role of Political Language in Governmental Collapse
Researchers: Rabbikul Barik, Undergraduate Student, Department of English, Green University of Bangladesh
Suraiya Yasmin Beli, Undergraduate Student, Department of English, Green University of Bangladesh

Abstract: Governmental collapse is generally explained by referring structural, economic, or institutional breakdowns. However, the impact of political language as a game changer has been little researched. This study examines the functions of political discourse as a site of power in its own right that not only communicates but also constitutes legitimacy, collective identity, and resistance. This study, serving a mixed-method approach, combined with both quantitative and qualitative techniques to provide a clearer understanding of the research problem. Utilizing Foucault's idea of discourse as a site of power-knowledge and Gramsci's theory of hegemony, the study analyzes how political language upholds authority yet contains possibilities for delegitimization and collapse. Both rhetoric and propaganda and counter-narratives can undermine consent as the necessary foundation for hegemony; not only mutual distrust but also political fragmentation are consequences. Through the discourse analytical approach, this study explores historical and recent cases where deceptive and divisive political speeches weakened national structures. This paper highlights how language creates crisis, redefines loyalty, and sharpens ideology, often transforming political disagreements into existential crises. Often, political language is detached from the truth, transparency, and clarity; it helps to create skepticism, delegitimize institutions, and accelerate instability. Here the argument has been put forward that the collapse of governments cannot be understood solely from a material or structural perspective, but rather, it can also be analyzed as a discursive phenomenon. Proper use and recognition of political language help to maintain legitimacy. In order to prevent systemic breakdown, ethical, inclusive, and responsible approaches are required.
Keywords: Delegitimization, Discourse, Governmental Collapse, Hegemony, Instability, Political Language

Paper ID: T4-255
Paper Title: Assessment Literacy and Teacher Responses to Curriculum-Examination Misalignment: A Mixed-Method Study of Secondary English Teachers in Bangladesh
Researchers: Md. Rafiz Uddin, Lecturer (Senior Scale), Department of English, Daffodil International University
Mohammad Elius Hossain, Assistant Professor, Department of English, Daffodil International University

Abstract: This study examines the assessment literacy levels of secondary English teachers in Bangladesh, their perceptions of curriculum-examination misalignment, and their pedagogical responses to the gap between the communicative English curriculum and the grammar-focused Secondary School Certificate (SSC) examination. Grounded in an integrated theoretical framework combining Assessment Literacy Theory, Washback Theory, and Teacher Agency Theory, the study employs a convergent parallel mixed-methods design. Data were collected from 110 secondary English teachers across government, private, and MPO-enlisted schools in both rural and urban districts through stratified random sampling. A survey instrument was used to measure assessment literacy, perceptions of misalignment, and teacher responses. Descriptive statistics, correlation analysis, and multiple regression were employed for quantitative data analysis, while thematic analysis examined the qualitative responses to four open-ended questions. Findings reveal moderate assessment literacy levels, with significant gaps in technical assessment knowledge and formative assessment practices. Teachers strongly perceive curriculum-examination misalignment, identifying it as a primary professional challenge. Regression analysis indicates that examination pressure and institutional constraints significantly predict exam-driven pedagogical practices. Teachers allocate the majority of instructional time to examination preparation, prioritizing discrete grammar instruction over communicative activities. Qualitative findings reveal three adaptive strategies: strategic compartmentalization, integrated pedagogy attempts, and complete examination alignment, with effectiveness varying by assessment literacy levels and institutional context. The study recommends incremental SSC examination reform incorporating speaking and listening components, targeted assessment literacy training through district-level teacher networks, development of classroom materials bridging communicative pedagogy and examination requirements, and multi-stakeholder dialogue involving Education Boards and NCTB to address systemic curriculum-examination misalignment within Bangladesh's high-stakes testing culture.
Keywords: assessment literacy; curriculum-examination misalignment; secondary education; teacher agency; washback effect

Paper ID: T4-256
Paper Title: Beyond the Classroom: Ethical Encounters and Indigenous Learning Practices among the Bede of Bangladesh
Researchers: Sakifa Akter Ahona, Undergraduate Student, Green University of Bangladesh, Bangladesh
Akash Das Ayon, Undergraduate Student, Green University of Bangladesh, Bangladesh
Meraj Ahmed, Undergraduate Student, Green University of Bangladesh, Bangladesh

Abstract: The study explores this intersection of ethics, representation, and learning, within day to-day encounters of Bede communities, the nomadic river-dwellers from Bangladesh, who have historically been excluded from formal systems of education and their associated knowledge frameworks. Using extensive fieldwork that incorporated participant observation and life-history interviews, the research explores how learning occurs through oral story and narrative, craftsmanship, healing, and mentorship between generations. This suggests learning and education is embodied, adaptable and occurs collectively rather than existing solely in a formal context. There were also ethical issues while engaged in the research in terms of seeking informed consent, ensuring anonymity and managing cultural interpretation in literacy and language settings and meaning-making processes with formal research conditions. This was addressed with discussion-based consent processes, collaborative debriefs, and the return of knowledge to the community. The results indicate that the Bede maintain a robust epistemic tradition that is anchored in environmental consciousness and communal reciprocity. Although their systems of learning may be sidelined in the ontological primacy of modern educational narratives, they represent a different kind of knowledge that builds social connection and care for the environment. The research argues at base that ethical inquiry should extend beyond provisional accountability or compliance with a procedure and should become accountability to relationship growing empathy, reflexivity and humility to cross-cultural relationships. To acknowledge traditional indigenous approaches to learning as legitimate and live epistemologies is to push back against hierarchical definitions of education and to open up a new pathway for more inclusive models of learning justice and complex differences towards plural justice-based educational practices in Bangladesh and beyond.
Keywords: Justice, Ethics, Oral Story, Epistemic, Bede Community, Environment

Constellation Session 46: Learning Justice: Education, Language & SDGs for Marginalised and Underrepresented Communities

Session Chair 46: Anik Biswas, Associate Professor, Department of English, Metropolitan University, Sylhet, Bangladesh

Paper ID: T4-261
Paper Title: Exploring a tapestry of the impact of Monolingual Education Policies on Indigenous Language Learning
Researchers: Borendra Lal Tripura, Assistant Professor, Department of English, American International University-Bangladesh
Prodhan Mahbub Ibna Seraj, Associate Professor, Department of English, American International University-Bangladesh

Abstract: In many global contexts, indigenous language learning is under pressure by monolingual education policies. This research aims to explore the historical development of monolingual education policies in Bangladesh, primarily focused on Bangla as the medium of instruction where the English language maintained a place through rise and fall. Indigenous peoples' languages were forgotten or ignored in education policy for a long time (1991 to 1997). However, the necessity of using indigenous ethnic minority language was recognized in 1997 in the Chittagong Hill Tracts Accord, which was founded on solid ground through the adoption of the National Education Policy of Bangladesh in 2010. In parallel, the languages of the ethnic Indigenous languages were also recognized through the adoption of the Small Ethnic Minority Cultural Institute Act 2010. Accordingly, the mother tongue-based multilingual education program was introduced in 2017 in the local primary schools in five ethnic Indigenous languages- *Chakma*, *Marma*, *Tripura*, *Garo*, and *Santal* languages on a pilot basis. Due to the historical oblivion or negligence of the languages of the ethnic Indigenous people, their language, culture, literature, education, and ethnic pride have been affected by adversaries. However, initiatives have been taken to address the adversaries. It is expected that the initiatives will play a great role in preserving and developing the Indigenous languages alongside Bengali and English.
Keywords: Monolingual Education Policy, Indigenous Language Learning, National Education Policy

Paper ID: T4-262
Paper Title: Language Rights in Education for Sustainable Development: Global Pathways, Gaps, and Prospects
Researchers: Md. Saddam Hossain, Phd Fellow & District Child Affairs Officer, English Discipline, Khulna

University, Bangladesh & Bangladesh Shishu Academy, Ministry of Women and Children Affairs, Bangladesh
Dr. Md. Shahjahan Kabir, Professor, English Discipline, Khulna University, Bangladesh
Dr. Farhana Yeasmin, Assistant Professor, Department of English, Jashore University of Science and Technology

Abstract: Despite growing recognition of the centrality of linguistic rights to inclusive education, their practical realization remains uneven across global contexts. This article presents a systematic literature review of research on language policy and rights in education, with a particular focus on their contribution to Sustainable Development Goals 4.5 (equity), 4.7 (education for sustainable development and cultural diversity), 10 (reduced inequalities), and 16 (inclusive institutions). Drawing on more than 80 studies published between 2000 and 2025, the review synthesizes evidence from diverse contexts, including indigenous, refugee, crisis-affected, and multilingual communities in Africa, Asia, Latin America, and Europe. The analysis identifies three cross-cutting insights. Firstly, policy-practice gaps persist: while many countries formally endorse mother-tongue-based multilingual education (MTB-MLE), implementation is often undermined by high-stakes assessments, political resistance, and resource shortages. Secondly, justice gaps remain visible for marginalized populations, particularly indigenous learners, refugees, and students with disabilities, whose linguistic rights are rarely secured in curricula, pedagogy, or governance structures. Thirdly, community-based language programs, digital learning initiatives, and teacher training that is both feminist and language-sensitive are new and promising ideas, but they have not yet been studied enough as ways to support long-term inclusion. To integrate these findings, the review develops a "Pathways and Gaps" framework that maps how language rights are negotiated across policy, pedagogy, and community participation. It argues that advancing SDG targets requires moving beyond symbolic recognition of languages toward embedding linguistic justice in teacher preparation, assessment design, and digital infrastructures. By synthesizing research from around the world, the article situates language policy not only as an administrative tool but also a human rights imperative for the construction of equitable and sustainable educational futures.
Keywords: Educational Equity, Language Policy, Linguistic Justice, Marginalized Learners, Sustainable Development Goals (SDGs), Systematic Review

Paper ID: T4-273
Paper Title: Private universities undergraduate and postgraduate students' level of Foreign Language Anxiety (FLA): A descriptive cross-sectional study
Researchers: Ms. Faria Sultana, Assistant professor and Head of Department, Department of English, Fareast International University, Dhaka, Bangladesh
Binoy Roy, Lecturer, Department of English, Fareast International University, Dhaka, Bangladesh

Abstract: This was a descriptive cross-sectional study, and the average age of the respondents was 24.64±2.35 years. The one-third of the respondents belonged to the age group of 20 to 25 years. A strong association was observed between age of the respondents and gender (x2= 29.62; Cramer's V= .42, df = 12; Sig; P= < .002). Male respondents appeared slightly younger (mean age 25.6 years) compared to female ones (mean age 24.2 years). Although students were young adults, the study found that about one-third of them have a high level of anxiety, and it varied with the level of communication patterns in the classroom. The study further revealed that students have a high level of anxiety across all forms of anxiety; communication apprehension, fear of negative evaluation, and testing anxiety. The intercorrelation between FLA and certain demographic and academic variables was reported in some controversial reports in the literature. The present study, identified no significant differences between male and female students regarding anxiety level. However, younger students tended to experience a higher level of testing anxiety and communication apprehension. Regarding Perception about Foreign Language Anxiety and Communication apprehension, the vast majority of their level of Anxiety was not excessively high, and a strong association was found between Perception about Foreign Language Anxiety and Communication apprehension ($\chi 2$ =29.70, DF= 9, P =.003). The findings suggest that the high level of anxiety in foreign language learning can negatively affect learners' language learning processes and hinder the development of their language skills, focusing specifically on the context of higher education in private universities of Bangladesh.
Keywords: Foreign Language Anxiety, English Majors, Highly Anxious FL Learners, Private University

Paper ID: T4-275
Paper Title: Fostering Global Citizenship for Learning Justice: A GCED-Based Pedagogical Model for Sustainability and Social Equity in Bangladesh
Researcher: Khohinur Akhter, Lecturer in English, Dhaka College, Dhaka, Ministry of Education, Bangladesh

Abstract: This action research study examines how Global Citizenship Education (GCED) can be integrated into English language classrooms to promote learning justice and advance the Sustainable Development Goals (SDGs) among Bangladeshi students. Grounded in SDG 4.7, 16 and framed within the cognitive, socio-emotional, and behavioral domains of GCED, the study involved 115 higher secondary students (aged 16-18) across 11 groups. Through participatory classroom activities, Student-led campaigns, and collaborative projects such as poster-making, group discussions, campus-wide cleaning programs, environment-related awareness campaigns, research on contemporary issues like plastic pollution, border-area challenges affecting marginalised communities, gender equity (SDG 5) dialogues, student protests, and climate action (SDG 13) students engaged in critical inquiry and collaborative problem-solving. Data collected from classroom observation, student reflections, and group artifacts were thematically analyzed. Findings demonstrate that GCED-infused pedagogy enhances empathy, environmental awareness, and social responsibility while improving students communicative competence in English. The results underscore the transformative potential of integrating GCED into language education as a means of promoting equitable, inclusive, and justice-oriented learning. The study contributes to reimagining Bangladesh's English curriculum towards sustainability, social equity, and global citizenship, offering a localised pedagogical model that aligns with UNESCO's vision of education for sustainable development and global responsibility. Recommendations include scaling to other institutions for broader SDG alignment and inclusivity for underrepresented groups.
Keywords: Education for Sustainable Development, Equity, Global Citizenship Education, Language Learning, Social Justice, Peace

Paper ID: T4-277
Paper Title: The Language Bridge from Policy to Practice: Generational Perceptions of Multilingualism in Bangladeshi Media
Researchers: Zarin Subah Redee, MA student, East West University, Bangladesh
Zaahin Hassan, MA student, East West University, Bangladesh

Abstract: Due to globalization, multilingual practices have become increasingly common among people in everyday communication. Language variations and speaking style can differ from person to person, group to group, and community to community. Although several studies have explored translanguaging, research has yet to adequately address generational perspectives into social interactions, with a special attention to media in the context of Bangladesh. It is a qualitative study that explores the opinions, attitudes and underlying beliefs of people from different generations. This paper aims to demonstrate the differences in generational perceptions on language variety, precisely translanguaging and code-switching in Bangladeshi context. In the Bangladeshi context, these practices are further complicated by the dominance of English and issues of identity, influence of other languages and linguistic imperialism. Findings reveal that while all participants acknowledged that multilingual practices reflect real-life communication shaped by globalization, generational disparities emerged. This study highlights the contrast between conservative and adaptive ideologies. By demonstrating how beliefs about multilingualism evolve across generations, this study contributes to theories of language variation and identity while calling for further research in Bangla-English contexts to address imperialistic biases and shifting linguistic ideologies. Furthermore, these findings raise considerations regarding language policy and linguistic rights, focusing not only on the importance of inclusive approaches that reflect multilingual realities but also on challenging the structural hierarchies.
Keywords: Multilingualism, Code-mixing, Code-switching, Translanguaging, Language Variation, Linguistic Identity, Linguistic Imperialism

Constellation Session 47: Learning Justice: Education, Language & SDGs for Marginalised and Underrepresented Communities

Session Chair 47: Dr. Sayma Arju, Professor, Department of English, Stamford University Bangladesh, Bangladesh

Paper ID: T4-281
Paper Title: Critical Analysis of NCTB Curriculum Change and Its Impact on Secondary English Language Teachers and Students of Chittagong Hill Tracts
Researchers: Al Mahmud Rumman, Senior Lecturer, Department of English and Humanities, University of Liberal Arts Bangladesh
Kaniz Fatema, Senior Lecturer, Department of English, East West University
Tauhidul Reza, Assistant Teacher (English), Rangamati Govt. High School, Chattogram

Abstract: Curriculum reform is a multifaceted process that necessitates the involvement of various stakeholders, including policymakers, teachers, students, and their parents. Nevertheless, these reforms are often carried out in a top-down manner by policymakers, who often disregard the essential contributions of the stakeholders who implement them in classrooms. This study examines the recent modifications to the secondary school English curriculum in Bangladesh, introduced by the National Curriculum and Textbook Board (NCTB), with a particular focus on the perceptions of teachers, students, and parents in the remote regions of the Chittagong Hill Tracts. Utilizing Fullan's (2007) curriculum change model, this research aims to explore the challenges encountered by English-language teachers and learners from diverse ethnic and socio-cultural backgrounds while implementing a curriculum that remained underrepresented in the applied linguistics and educational research literature in Bangladesh. The study employed a phenomenological research design and gathered data via document analysis and in-depth semi-structured interviews with eight teachers, eight students, and three parents from the Chittagong Hill Tracts. The data were analysed using thematic analysis to reveal the recent changes in the new curriculum and the experiences, perceptions, and challenges encountered by teachers, students, and parents concerning these modifications. The findings offer valuable insights into the implications of these reforms at the policymaking level on classroom instruction and learning, particularly for those in geographically isolated and culturally diverse areas of Bangladesh. The study advocates for more effective, sustainable, and inclusive educational reforms.
Keywords: Curriculum Change, Secondary School English Curriculum, Phenomenological Research, Chittagong Hill Tracts, Perceptions and Challenges, Inclusive Education.

Paper ID: T4-282
Paper Title: The efficacy of using L1 as a pedagogical tool in EMI classrooms: A translanguaging perspective
Researchers: Solaiman Hossain, Postgraduate Student, Department of English, Jahangirnagar University, Savar, Dhaka, Bangladesh
Mohammad Elius Hossain, Assistant Professor, Department of English, Daffodil International University, Birulia, Savar, Dhaka, Bangladesh

Abstract: The effectiveness of using students' first language in English Medium Instruction (EMI) classrooms has been a topic of continuous debate for over a decade. While translanguaging has been examined in various EMI contexts, establishing its pedagogical efficacy across diverse educational settings presents ongoing challenges. This is particularly crucial for stakeholders in contexts where English is not students' first language, as they seek to develop enhanced teaching-learning strategies. This study investigates whether the L1 use as a pedagogical tool in Bangladeshi classrooms helps or hinders undergraduate students in their overall academic development. Specifically, it examines: (1) how L1 use affects content comprehension and English language skills development, (2) teachers' and students' perceptions of strategic L1 integration, and (3) contextual factors that mediate effectiveness. Employing a convergent mixed-methods design, quantitative data will be collected from approximately 200 students using a questionnaire, and qualitative data will be collected from approximately 10 teachers across one public and one private university in Bangladesh. It is expected that statistical and thematic analyses will point to the potential of using L1 from a translanguaging perspective as a high-impact pedagogical tool within EMI settings, enhancing both content learning and English language skills development. The study will also reveal if there are some situations where the approach is less effective.
Keywords: Content Learning, English Language Skills Development, Help, Hinder, L1 Use, Undergraduate Students

Paper ID: T4-284
Paper Title: Representation of Gender Equality and Social Inclusion in Textbooks: A Study of SDG in English Textbook at Higher Secondary Level in Bangladesh

Researchers: Sayma Yeasmin, Lecturer, Center for Language and Cultural Studies, Green University of Bangladesh, Bangladesh
Muhammad Nurul Islam, PhD Candidate, University of Houston, United States

Abstract: This study focuses on the representation of gender bias and social inequality in English textbook for Higher Secondary Level students in Bangladesh, highlighting how the contents both reinforce and resist traditional gender stereotypes and social hierarchies. While existing research documents the male-centered narratives and social stratification in Bangladeshi educational materials, there remains a gap in examining how such biases are either perpetuated or challenged within higher secondary English textbook. With a focus on Sustainable Development Goals (SDGs), especially SDG 5 (Gender Equality) and SDG 10 (Reduced Inequalities), this study argues that this textbook, while reflecting societal norms, possess transformative potential by addressing biased representations. The research specifically centers on marginalised groups, including women and socially disadvantaged communities, whose presence and rights are frequently minimized in educational content. Through qualitative content analysis of the textbook, *English for Today* Classes XI-XII and Alim, the study reveals both implicit and explicit portrayals related to SDG 5 and SDG 10 and explores opportunities for promoting a more inclusive curriculum. The textbook was purposively selected because of its significant role in shaping students' understanding as well as raising awareness regarding the rights of marginalised groups. Furthermore, English as a language, with its vast global learner base, serves as a crucial medium for communication and social transformation toward sustainability. As Risager (2020, p. 12) states, "Language textbooks are not only tools for learning a specific language; they also serve as windows to the world. Ultimately, by recommending the representation of gender equality and social inclusion in English language education, this research seeks to raise students' awareness of equity and human rights, empowering them to challenge stereotypes and contribute to social transformation. The findings are believed to provide valuable insights for curriculum developers, educators, and policymakers in Bangladesh for integrating sustainable development principles into educational practice.
Keywords: Sustainability, Gender Bias, Social Inequality, Curriculum Analysis, Textbook Content

Paper ID: T4-291
Paper Title: Algorithmic Authorship and Linguistic Justice: AI-Mediated Writing, Translingual Agency, and Equity in EFL Education for Marginalized Communities in Bangladesh
Researchers: Tabassum Mahmud Ornab, Lecturer, Department of English, City University, Bangladesh
Riyad Md. Arefin Sohan, Lecturer, Department of English, City University, Bangladesh
Mahmud Sazzad, Lecturer, Department of English, Bangladesh University of Business & Technology

Abstract: This study critically investigates the sociopolitical and pedagogical implications of artificial intelligence (AI) writing tools in English as a Foreign Language (EFL) education across marginalized and multilingual communities in Bangladesh. Situated within the broader discourse of learning justice and the Sustainable Development Goals (SDGs), particularly SDG 4.5, 4.c, and 10, the research interrogates how AI-mediated writing practices intersect with issues of language policy, linguistic rights, and equitable access in underrepresented educational contexts. Drawing on poststructuralist theories of authorship (Barthes, 1967; Foucault, 1969), language ideology (Irvine & Gal, 2000), and critical applied linguistics (Pennycook, 2001), the study reframes authorship as a hybrid, distributed practice shaped by algorithmic design and sociolinguistic hierarchies. It explores how AI tools such as grammar checkers, paraphrasers, and generative platforms reproduce dominant norms of English usage, often marginalizing minoritized rhetorical styles, indigenous epistemologies, and translingual expression (Canagarajah, 2013). Using an interpretive qualitative design, the study draws on document analysis, classroom observations, and semi-structured interviews with EFL learners, instructors, and curriculum designers across three Bangladeshi tertiary institutions. The study intends to explore whether AI tools scaffold linguistic accuracy and genre conformity, or they might risk reinforcing monolingual ideologies, undermining Mother Tongue-Based Multilingual Education (MTB-MLE) principles and language justice in practice. Moreover, the study aims to examine if AI reshapes classroom authority and learner autonomy, raising concerns about assessment fairness, teacher education, and digital literacy in low-resource settings. This research may contribute to the emerging scholarship on EdTech, sociolinguistics of access, and decolonial pedagogy by foregrounding the ethical, linguistic, and epistemic dimensions of AI integration in EFL education. It calls for SDG aligned reforms in curriculum, teacher training, and technology design that center equity by design, language revitalization, and

inclusive higher education pathways for marginalized learners. The study potentially reimagines the writer as a translingual agent navigating the intersections of technology, identity, and linguistic justice.
Keywords: AI In EFL Education, Language Justice, Multilingual Pedagogy, Sociolinguistic Access, SDG 4.5 Alignment, Translingual Authorship

Paper ID: T4-293
Paper Title: From Bollywood to K-Pop: English as a Lingua Franca in Global Fan Cultures
Researchers: Farhanaz Maria, Lecturer, Department of English, Southeast University
Shuhrat Tishi, Lecturer, Department of English, Southeast University
Shahid Md. Adnan, Assistant Professor, Department of Humanities & Social Science, Bangladesh University of Textiles
Anwar Parvez, Lecturer, English, Bangladesh Medical University

Abstract: This study examines English as a lingua franca (ELF) in transnational fan cultures, focusing on Bollywood songs and K-pop as quintessential convergence points of global media craze. Drawing on Jenkins' (2006) participatory culture, Pennycook's (2007) global English, and Canagarajah's (2013) translingual practice, it explores how English bridges cross-cultural engagement, identity negotiation, and participatory fandom. The study highlights the facilitation of English in producing hybrid identities through dynamic, non-native uses of the language. Methodologically, it implements a qualitative multi-sited ethnography of online fan communities on YouTube, Facebook, and Instagram. Data includes the use of English in popular songs of Bollywood and K-pop, fan-generated content such as reaction videos, memes, fanfiction, and subtitling practices, supplemented by interviews with multilingual fans in Bangladesh. Discourse practices and fan translation strategies that reveal English as a socially situated resource shaped by power and affect instead of a neutral medium have been the focus of analysis. Findings suggest that English coexists with Hindi and regional languages, catering to multicultural and diasporic Bollywood fandoms. In K-pop fandoms, code-switching and collaborative translation practices contest linguistic hierarchies, fostering international inclusion and unity. Both contexts stamp the use of ELF use as fluid, creative, and resistant to standardization. Fans engage in affective labor (Hardt, 1999) through English-mediated interaction, constructing transnational solidarities while negotiating authenticity and cultural ownership. The study argues that English in these spaces exhibits broader ideologies of modernity and global citizenship, yet exposes subtle linguistic imperialism. It participates in language justice debates by highlighting fan agency in forming inclusive linguistic ecologies where English is recontextualized for pluralistic needs. Implications extend to language education, media studies, and sociolinguistics, advocating acknowledgement of translingual competence and informal, fan-driven literacies. Ultimately, the study underscores the potential of fandoms in reconceptualizing English as a resource for intercultural dialogue, identity affirmation, and grassroots multilingualism.
Keywords: Global English, Hybrid Identities, Language Justice, Participatory Culture, Translingual Practice, Transnational Fandoms

Constellation Session 48: Learning Justice: Education, Language & SDGs for Marginalised and Underrepresented Communities
Session Chair 48: Dr. Imran Firdaus, Assistant Professor and Head, Department of Media and Communication, Independent University, Bangladesh

Paper ID: T4-298
Paper Title: Exploring *Marma*-based MTB-MLE Primary Education in Bangladesh: Bridging Languages and Cultures
Researchers: Dr. Azran Azmee Kafia, Associate Professor, Department of English, Islamic University, Kushtia
Uma Sing *MARMA*. Shaheed Shamsuddin Girls' High School, Kaptai, Rangamati, Bangladesh

Abstract: This study explores a culture-based multidisciplinary model for implementing Mother Tongue-Based Multilingual Education (MTB-MLE) in primary schools of the Chittagong Hill Tracts (CHT), Bangladesh, emphasising the *Marma* language. The initiative aligns with the mandates of the National Education Policy (2010) and the Primary Education Development Programme-4 (PEDP-4), both of which emphasise inclusive and equitable education for indigenous learners. The study recognises that children who begin their education in their mother

tongue develop stronger literacy, cognitive, and socio-cultural competencies (UNESCO, 2008; Benson & Kosonen, 2013) and that mother-tongue instruction is central to early schooling and improved learning outcomes. The study focuses on (i) how effectively the *Marma* language is used as the medium of instruction in early-grade classrooms under MTB-MLE initiatives; (ii) what challenges and opportunities arise in developing and implementing culture-based instructional materials in the *Marma* language; and (iii) how teachers, students, and community elders perceive the use of *Marma* as a bridge to multilingual proficiency and cultural preservation. A qualitative research design was employed using focus group discussions (FGDs), semi-structured interviews, and document analysis of curriculum guides, textbooks, and training manuals developed under the UNICEF–DPE MTB-MLE project (2017-2023). Data were collected from five primary schools in Bandarban District, where *Marma* is the dominant mother tongue. Key informants included *Marma* language teachers, community elders, curriculum developers, and local education officers. Thematic analysis was applied to identify recurrent cultural, pedagogical, and linguistic themes relevant to effective MTB-MLE practice. Findings reveal that the *Marma* MTB-MLE programme enhances early literacy and classroom participation but faces constraints due to limited localised materials, insufficient teacher training, and language standardisation issues among dialectal variants. The study emphasises the need for community-led validation of instructional materials, capacity building for indigenous teachers, and integration of local cultural narratives and oral traditions into the curriculum. It concludes that a culture-based multidisciplinary framework, incorporating ethnolinguistic expertise and community participation, can significantly strengthen MTB-MLE implementation for indigenous learners in the CHT.

Keywords: Chittagong Hill Tracts, Culture-Based Pedagogy, Indigenous Education, *Marma* Language, Mother Tongue-Based Multilingual Education, Qualitative Research

Paper ID: T4-300
Paper Title: Reviving Voices, Preserving Worlds: Digital Tools, Indigenous Languages, and Ecological Knowledge in Bangladesh
Researchers: Amatul Sabiha, Graduate Student, Department of English, Jahangirnagar University, Bangladesh
Saber Hossain Nishad, Graduate Student, Department of English, Jahangirnagar University, Bangladesh

Abstract: When a language disappears, the unique ways people view and care about their surroundings are often lost along with it. In Bangladesh, over 40 native languages are threatened today, and with them these rich ecological knowledge systems: the eco-friendly agriculture of the *Chakma*, the traditional water management of the *Marma*, and the seasonal calendars of the Santal, associated with their local biodiversity. The influence of world culture and the dominant Bengali is gradually leading to the erosion of these languages. The paper will discuss how communities are utilizing digital tools to revitalize and maintain their languages and hold on to their ecological knowledge. It examines community-based projects, including the *Chakma* Audio Archive Project, the *Marma* language learning applications, and Sanskal literacy projects that utilize SMS and local scripts. This research is based on qualitative case studies, interviews with 15 community educators and project coordinators, and the evaluation of policy and digital resources to show that language revitalization is not just cultural but also ecological. It directly relates to SDG 4.5, which explains that marginalized groups should have equal access to education. An additional argument of the paper is that such efforts empower the local community and make design participatory, even though there is poor digital access in the rural regions, data ownership, the fact that the government promotes the Mother Tongue-Based Multilingual Education (MTB-MLE), and data treatment and saving of medicinal plants. In this article, the author casts a fresh perspective on the literature on decolonial and sustainable education by linking language preservation to environmental education. It says that conserving language should not be a part of a cultural task but a path to environmental and educational justice.

Keywords: Decolonial Education, Digital Revitalization, Ecological Knowledge, Language Documentation, MTB-MLE, SDG 4.5

Paper ID: T4-302
Paper Title: From Rhetoric to Practice: An Ecolinguistic Analysis of University Sustainability Statements and Pedagogical Uptake in Bangladesh
Researcher: Imran Jahan Digonto, Lecturer, East West University, Bangladesh

Abstract: This paper examines how university sustainability rhetoric in Bangladesh functions as an instrument for

Language Justice, defined here as equitable access of discursive resources that facilitate all students to engage in Education for Sustainable Development (ESD) through critical ecological discourse and dialogic classroom practice. Although Bangladeshi universities publish sustainability statements that rhetorically endorse relational care and planetary responsibility, whether such institutional language is realized in curricula, assessments, and classroom interaction to meet SDG 4.7 objectives is sparsely examined. Addressing this gap, the study conducts a focused ecolinguistic discourse analysis of a purposive corpus of 20 sustainability statements from public and private universities in Bangladesh, followed by semi-structured interviews with 20 faculty members across humanities, social sciences, and education, and structured observations of 10 undergraduate modules that claim sustainability-oriented learning outcomes. Analytic procedures combined critical discourse analysis with multimodal coding of curricular artefacts (course outlines, syllabi, and assessments). Intercoder checks and peer debriefing supported analytic reliability. Findings reveal three dominant institutional frames: performative commitment, technical optimization, and relational care, and a recurrent pedagogical decoupling: relational rhetoric at the institutional level infrequently translates into dialogic, inquiry-based classroom tasks or assessments that cultivate ecological discourse, multimodal literacies, and translanguaging practices. This decoupling disproportionately constrains students from linguistically marginalized backgrounds by limiting access to the genres and discursive resources required for meaningful participation in sustainability discussions. The paper contributes theoretically by reframing institutional sustainability discourse as a language-justice concern and practically by offering an ecolinguistic audit tool for institutional self-evaluation, sample assessment rubrics, and outline of a modular teacher-training package to support alignment of institutional commitments with embodied classroom learning. The paper concludes with policy recommendations for quality-assurance bodies and professional development to operationalize ESD equitably and directions for larger-scale validation.
Keywords: Ecological Discourse, Education, Language Justice, SDG 4.7

Paper ID: T4-305
Paper Title: Language Barriers and Academic Outcomes for Indigenous Children in Bengali-Medium Schools in Ukhiya, Cox's Bazar
Researchers: Sadia Siddique Katha, Independent Researcher
Md Sahib Nihal, Lecturer, School of General Education, BRAC University
Nur Ahmed Hossain, Student, BRAC Institute of Educational Development, BRAC University

Abstract: For a child's intellectual development, emotional stability, and the growth of the sense of identity, mother language is essential. When the process of learning is done in the mother language, it strengthens the understanding and association with the content of the learner. This idea is also reflected in some significant human rights instruments. The Convention on the Rights of the Child (CRC) declares that education should uphold the child's cultural identity, language, and values (Article 29[1][c]). It also advocates for assuring the rights of using their own language of the minorities and indigenous children (Article 30). Education in the first language is safeguarded by the ILO Convention 107 and the UN Declaration on the Rights of Indigenous Peoples (2007) as well. This qualitative research examines the lived educational experiences of the indigenous students from four Bengali-medium schools in Ukhiya, Cox's Bazar. This paper focuses on investigating the influence of the absence of a mother tongue-based education system. The study will be based on the indicators, i.e., the participation, understanding, and overall academic performance in comparison with their Bengali-speaking peers. Another key area of this research is to identify the intersection of linguistic differences with identity and inclusion. In order to collect data, semi-structured In-depth interviews (IDIs) and focus group discussions (FGDs) will be conducted with the students, teachers and parents. Non-participant classroom observations will further supplement the research for understanding pedagogical practices, interactions and difficulties in communication in multilingual classrooms. Finally, the data will be analyzed through thematic analysis with the purpose of locating the recurring themes related to several challenges faced by the students, their academic outcomes and also their adaptability. The findings of this study will help strengthen the national educational policy and the overall educational system. Moreover, the key goal of this research will be to propose an effective pedagogical approach which will uphold inclusivity, participation and cultural integrity of the indigenous students.
Keywords: Multilingual Education, Cultural Identity, Educational Equity, Pedagogical Practices, Classroom Interaction, Learning Disparities

Paper ID: T4-306
Paper Title: Reimagining Multilingualism in Education through Eliot's *The Waste Land*: A Translanguaging Perspective
Researchers: Md. Abu Zobayer, Lecturer, Department of English, Northern University Bangladesh
Md. Mehedi Hasan, Lecturer, Department of English, Northern University Bangladesh
Nafisa Nahrin Afra, Lecturer, Department of English, Northern University Bangladesh
Mansura Zaman Sadia, Lecturer, Department of English, Northern University Bangladesh

Abstract: This paper examines T. S. Eliot's *The Waste Land* (1922) as a lens for reimagining multilingualism and language justice in education through the framework of translanguaging. While the poem is widely recognized for its fragmented modernist style and polyphonic structure, limited research has explored its potential to inform contemporary educational practices, particularly in multilingual and minoritized contexts. This study addresses this gap by investigating how Eliot's use of English, French, German, Italian, and Sanskrit can be interpreted as an early literary enactment of translanguaging, where multiple linguistic resources coexist and interact to produce meaning. The research employs a close reading of the text, guided by contemporary translanguaging theory and principles of Mother Tongue-Based Multilingual Education (MTB-MLE), to examine how Eliot's multilingual strategies model inclusive linguistic practices. Findings indicate that the poem's interplay of high and vernacular registers, alongside the closing Sanskrit benediction, "*Shantih, shantih, shantih*," functions as a translanguaging gesture that exemplifies intercultural dialogue, the coexistence of multiple epistemologies, and the potential for inclusive education. The analysis demonstrates that Eliot's multilingualism anticipates educational strategies that empower minoritized learners, sustain cultural memory, and challenge dominant language hierarchies. By positioning *The Waste Land* as a literary case study of translanguaging, this paper bridges modernist literary analysis with contemporary educational theory, highlighting how literature can inform equitable classroom practices. The study contributes to discussions on learning justice by showing that multilingual texts can serve as both mirrors and models for pedagogical approaches that resist linguistic homogenization and promote culturally sustaining education. These insights have implications for policy and practice in multilingual classrooms, suggesting that the analysis of literary texts can enrich both theoretical understanding and practical implementation of translanguaging and language justice.
Keywords: The Waste Land, Translanguaging, Language Justice, Multilingualism, MTB-MLE, Sdgs, Modernism

Constellation Session 49: Learning Justice: Education, Language & SDGs for Marginalised and Underrepresented Communities
Session Chair 49: Dr. Mohammad Abu Nayeem. Director, Center for Modern Languages & Assistant Professor, Department of English, Southeast University.

Paper ID: T4-307
Paper Title: Language Poverty and Linguistic Skills: A Capability-Based Study of English Learning in Children of Tea Workers in Bangladesh
Researchers: MD. Nahid Hasan, Lecturer, University of Frontier Technology, Bangladesh
Khadija Akter Onee, Assistant Professor, Department of English, Bangladesh University of Professionals
AKM Waliul Islam, Supernumerary Professor, Institute of Modern Languages, University of Dhaka
MD. Ashraful Islam Riku, Assistant Teacher, Sylhet Govt. High School

Abstract: In Bangladesh's tea-estate communities, generations of children have grown up within an entrenched condition of language poverty, an invisible form of deprivation that limits not only access to quality education but also the capacity to aspire, participate, and flourish within society. This study examined how linguistic inequalities influence learners' life trajectories from the combined perspectives of Amartya Sen's Capability Approach and Pierre Bourdieu's concept of Linguistic Capital. Adopting an interpretive qualitative design, the research involved 30 participants, including students, parents, and teachers, from two schools located in Sylhet and Moulvibazar. Using classroom ethnography, semi-structured interviews, and focus group discussions, the data were analyzed through NVivo 14-assisted thematic coding and capability mapping. The findings revealed a multidimensional pattern of linguistic capability deprivation, in which parental illiteracy, institutional neglect, and stigma surrounding local languages constrained children's freedom to transform linguistic opportunities into genuine empowerment. To address these inequities, the study proposed a Language Empowerment Model that combines teacher development,

multilingual pedagogy, and community engagement, aligning with the UN's Sustainable Development Goals 4 and 10, which aim to improve quality education and reduce inequalities, respectively.
Keywords: EFL Pedagogy, Language Empowerment Model, Linguistic Justice, Multilingual Pedagogy, SDG

Paper ID: T4-308
Paper Title: Social Justice in Listening and Speaking: A Study on the Tertiary Level EFL Classrooms in Dhaka City
Researcher: Nujhat Aslam Nieon, Lecturer, Green University of Bangladesh

Abstract: This study aimed to determine the state of social justice at university-level listening and speaking classes in Dhaka City. Social justice in language education mostly focuses on establishing equity and creating inclusive classrooms that address differences, empower marginalized learners, and promote intercultural understanding. In the context of tertiary-level EFL classes in Bangladesh, the students have different levels of proficiency in English as they come from different socio-economic and educational backgrounds. The majority of the students do not have proficiency in terms of listening and speaking, as in the secondary and higher secondary levels of education, these skills were often less in focus. In this study, the listening and speaking classroom practices of different public and private universities of Dhaka city were observed through the lens of social justice. This mixed-method study incorporated both qualitative and quantitative data. For the quantitative part, students and teachers of four different universities were surveyed using a survey questionnaire revealing the classroom practices concerned with their respective listening and speaking courses, and for the qualitative part, the teachers were interviewed to find out their perceptions, techniques used in class, challenges, and recommendations in implementing social justice in their classrooms. Additionally, through classroom observation, the real scenario of the class was marked through the lens of social justice. This study consisted of purposive sampling. The bright side of the study revealed that some aspects of critical pedagogy, for instance, inclusivity and addressing individual differences, were inadvertently applied. The shadow side of the study revealed that in listening and speaking classes, the focus was mainly on language skills, rather than cultural issues; concepts like transformative learning, intercultural competence, and community-based learning were not widely known or applied.
Keywords: Social Justice, EFL Classrooms, Listening And Speaking, Tertiary Education, Bangladesh, Critical Pedagogy

Paper ID: T4-311
Paper Title: Access and Inequality in Education: A Sociolinguistic Perspective on Rural and Urban Divides
Researchers: Rossy Jacob Gonsalves, MSS student, Department of Sociology & Anthropology, Shanto-Mariam University of Creative Technology, Bangladesh
Shahida Khan, MSS student, Department of Sociology & Anthropology, Shanto-Mariam University of Creative Technology, Bangladesh
Dr Khandaker Mursheda Farhana, Associate Professor, Department of Sociology & Anthropology, Shanto-Mariam University of Creative Technology, Bangladesh

Abstract: Educational access is profoundly influenced by language, yet disparities between rural and urban contexts continue to perpetuate systemic inequalities. This paper employs a qualitative sociolinguistic framework to examine how linguistic hierarchies and educational resources contribute to uneven opportunities for marginalised learners. Drawing on interviews and classroom observations across rural and urban schools, the study analyses how dominant language policies privilege urban students while excluding rural learners whose linguistic repertoires differ. Findings reveal that rural students encounter structural disadvantages, including limited access to trained teachers, inadequate multilingual resources, and a reliance on dominant languages that devalue local speech practices. By contrast, urban learners benefit from wider exposure to linguistic capital, digital literacy, and supportive infrastructures, reinforcing social stratification. The sociological implications are significant: language becomes both a barrier and a gatekeeper, shaping pathways to mobility, employment, and higher education. This research underscores the need for equitable language policies, context-sensitive pedagogy, and recognition of rural linguistic diversity. Expanding the analysis, the study situates rural–urban language divides within broader global debates on inequality, cultural hegemony, and social mobility. By proposing inclusive sociolinguistic practices and community-based interventions, it highlights potential pathways toward more just educational systems. The findings not only illuminate structural inequities but also advance sociological theory on language, power, and

access in education.

Keywords: Educational Access, Language Hierarchies, Linguistic Diversity, Rural Education, Sociolinguistic Justice, Social Stratification

Paper ID: T4-316
Paper Title: Neoliberal Tendencies in English Language Teaching Practices at the Tertiary Level in Bangladesh
Researchers: Naiem Al Amin, Lecturer, Institute of Skill Development and Continuing Education (ISDCE), State University of Bangladesh
Md. Rashed Islam Shikder, Lecturer in English, Daffodil International University, Dhaka, Bangladesh
Abu Yousuf Musa, Lecturer, Department of English, Metropolitan University, Sylhet, Bangladesh

Abstract: This study investigates the emergence of neoliberal tendencies in English Language Teaching (ELT) practices at the tertiary level in Bangladesh. Existing research has overlooked the on-the-ground impact of market logics on ELT in Bangladesh. This study addresses that gap by examining how neoliberal tendencies commodify English education and challenge teacher agency. This study is guided by four research questions focusing on the identification, extent, underlying causes, and teacher responses to these neoliberal tendencies. For this purpose, data were collected through in-depth interviews with tertiary-level English teachers from various universities in Bangladesh. The findings reveal several key aspects of neoliberal tendencies in tertiary-level ELT practices. First, market-driven practices dominate, with curricula and teaching methods focusing on employability, certifications, and global competitiveness, prioritising marketable English skills to enhance students' job prospects and social mobility. Second, the commodification of education is evident, as students are viewed as customers and English is treated more as a product for career advancement than as a tool for fostering critical thinking or intellectual growth. Third, institutional and policy pressures, including national policies, performance metrics, and international rankings, play a significant role in driving these neoliberal logics, pressuring teachers to align with market expectations. Lastly, teachers' responses vary; while some conform to these market demands, others resist or seek creative ways to balance academic integrity with institutional pressures, negotiating their autonomy within constrained teaching environments. Significantly, this study provides valuable insights into the neoliberal transformation of tertiary-level ELT in Bangladesh, highlighting the tension between market-driven forces and academic integrity, and advocating for a balanced, holistic approach to English education in a globalised world.
Keywords: Commodification, Market-Driven Practices, Neoliberalism, Neoliberal Education

Paper ID: T4-318
Paper Title: Eco-critical Voices in Higher Secondary English Education in Bangladesh: A Discourse Analysis of *English for Today* (Class XI–XII & Alim)
Researcher: Tanjila Hossen, Lecturer, Department of English, Southeast University, Bangladesh

Abstract: Eco-critical discourse analysis, which combines textual and visual analysis of ecological discourse in textbooks, appears to be mostly unexplored, although ecolinguistics studies have been urged to be carried out by numerous scholars to disclose ecological discourse. This study intends to fill that gap by identifying textual and visual-ecological discourse and investigating the environmental education found in English as a Foreign Language (EFL) textbook, named *English for Today*, used in higher secondary schools (Class XI–XII & Alim) in Bangladesh. The ecological framework served as the basis for classifying and coding textual discourses according to the mood-ecological element system. Similarly, ecosophy judgment was applied to analyze and categorize visual illustrations. To determine the environmental education offered in the textbook, a critical analysis of the ecological text and assignment was conducted. The outcome shows that, compared to the limited eco-ambivalent and eco-destructive discourses that are offered, eco-beneficial discourse is primarily demonstrated. There is a comparable tendency for the visual discourses to depict more environmentally friendly images. Additionally, the results show that just a small percentage of the key environmental skills are integrated, mostly reflecting only the lowest level of environmental education proficiency. As a result, it is recommended that all parties involved—including curriculum designers, book writers, and English teachers—be more knowledgeable about environmental education and integrate its ideas into their instructional strategies.
Keywords: Eco-critical Voice, Ecolinguistics, Discourse Analysis, Environmental Education, Higher Secondary English Education

Constellation Session 50: Learning Justice: Education, Language & SDGs for Marginalised and Underrepresented Communities
Session Chair 50: Nilufa Yesmin, Deputy Director, Local Govenment, Narayananj

Paper ID: T4-319
Paper Title: Bridging Psycholinguistics and Sociolinguistics to Intensify Undergraduate Academic and Workplace Success in Bangladesh
Researchers: Sheikh Anika Tabassum, M. A in English, Student, Department of English, Southeast University, Dhaka, Bangladesh
Dr. Muhammad Tofazzel Hossain, Assistant Professor, Department of English, Southeast University, Dhaka, Bangladesh

Abstract: The meeting of psycholinguistic and sociolinguistic principles offers a significant route to improve language-based results in both educational and workplace settings globally and locally. The want of this research originates from the worldwide focus on communication skills and from local gaps to integrate cognitive and social language training within academia and workplace environments. Existing literature mostly investigates psycholinguistics (how language is prepared cognitively) and sociolinguistics (how social context forms communication) while leaving a gap in understanding their combined effects on academic and workplace success. This study examines how combining these disciplines can effectively alter comprehension, adaptability and communication performance in various contexts. It conveys three research questions linked straight to evaluate psycholinguistic and sociolinguistic effects on academic achievement, identify sociolinguistic impacts on workplace communication and understand practical application in real-world scenarios. By conducting a mixed-method approach, data were collected from 95 purposively sampled undergraduates through surveys and 5 members via semi-structured interviews across three workplaces. Quantitative data were examined using descriptive statistics, independent t-test and correlation analyses for evaluating the results. Qualitative data were investigated through thematic coding for getting the faculty insights. Findings reveal that integrating psycholinguistic and sociolinguistic skills brings about significantly improved academic results and workplace efficiency, with the highest perceived value among respondents. The discussion highlights the need for curriculum and training reform, advocating for interdisciplinary language solutions. The study concludes through the recommendation of longitudinal and cross-cultural research supporting combined linguistic skill growth, open the way for the future advancements in both sectors.
Keywords: Academic Results, Mixed-Method Approach, Workplace Efficiency, Practical Application, Integrating Psycholinguistic Principles, Sociolinguistic Principles

Paper ID: T4-320
Paper Title: A Sociolinguistic Inquiry of Language Practices of the Telugu Sanitation Workers of Dhaka Metropolitan City
Researcher: Mian Md. Naushaad Kabir, Associate Professor, Institute of Modern Languages, University of Dhaka, Bangladesh

Abstract: Research on minority languages in Bangladesh has primarily focused on indigenous linguistic communities residing in the hilly regions (Ahmed et al., 2024; Hamid et al., 2024; Sultana, 2023; Sultana et al., 2023), while the languages of the Dalit or Harijan communities living in urban centres remain largely underexplored. This study addresses this gap by investigating language practices of the Telugu-speaking sanitation workers of Dhaka Metropolitan City. Although Bangladesh is widely perceived as a monolingual nation, several non-Bengali linguistic communities inhabit Dhaka, the capital city. These groups differ in linguistic practices, occupations, and cultural traditions, yet their languages face marginalization and the risk of extinction. Adopting a qualitative case study approach, this research is based on semi-structured, in-depth interviews with five Telugu speakers and multiple field observations within their community. The analysis focuses on language use across different domains—home, workplace, education, and beyond—and explores factors influencing ethnolinguistic vitality, including identity, intergenerational transmission, and socio-economic mobility. Findings reveal a dynamic linguistic ecology wherein the Telugu language is actively maintained in familial and religious contexts, reflecting

a strong sense of cultural identity and community cohesion. However, the increasing dominance of Bangla, especially in education and employment, indicates an ongoing shift toward bilingualism driven by pragmatic adaptation. Despite challenges in institutional recognition and limited language resources, the community exhibits resilience and conscious efforts to sustain their heritage language. The study underscores the need for inclusive language policies, community-based educational initiatives, and sociolinguistic documentation to safeguard minority linguistic diversity within Bangladesh's urban landscape.

Keywords: Domains, Ethnolinguistic Vitality, Factors, Linguistic Minority, Maintenance, Shift

Paper ID: T4-321
Paper Title: Language, Land, and Loss: An Ecolinguistic Analysis of Saidpuri Dialect and Traditional Ecological Knowledge
Researchers: Md. Al-Amin, Lecturer, Department of English, Bangladesh Army University of Science and Technology (BAUST), Saidpur
Md. Maruf Hossan, Lecturer, Department of English, Bangladesh Army University of Science and Technology (BAUST), Saidpur

Abstract: This study explores how language and the natural world are connected by looking at the Saidpuri dialect, which is spoken in Saidpur, Nilphamari, Bangladesh. The research examines how this local language preserves traditional knowledge of the environment. It discusses the way people depicted in this Saidpuri language relate to nature, sustainable ways of living and belief which revolve around the natural world. The main goals are to record and study environmental metaphors, expressions, and stories in Saidpuri, and to understand how the dialect shows awareness of the environment. The study uses a qualitative method, which means it collects detailed information by talking with native speakers, gathering stories and sayings, and analyzing these through the ecolinguistic framework called "*The Stories We Live By*" by Arran Stibbe. The analysis will involve thematic coding to identify the primary concepts and unique ways in which members of this culture make sense of their world. It's predicted the findings will reveal that language embodies key knowledge about farming, different plants and animals, and the seasonal rhythms of the environment. A lot of what we know about the world is taught by proverbs and tales. But those younger people might not be so familiar with these terms, and that means there is the risk of losing both the dialect and what it contains. This research contributes to the field of ecolinguistics and language study by demonstrating that regional languages such as Saidpuri are integral in maintaining environmental consciousness. By examining both language and the environment, this study demonstrates why it is crucial to protect local languages, which play a role in preserving cultural and ecological knowledge.

Keywords: Ecolinguistics, Saidpuri Dialect, Traditional Ecological Knowledge, Language and Environment

Paper ID: T4-322
Paper Title: Transnational Lexical Innovation among Gen Z: Navigating Bangla-English Coining Practices
Researchers: Rukhsana Islam, Lecturer, Department of English, Southeast University, Dhaka, Bangladesh
S. Jubair Al Ahmed, Assistant Professor, Department of English, Southeast University, Dhaka, Bangladesh

Abstract: The ever-changing multilingual communication of Bangla is experiencing a radical transformation due to active participation of Generation Z (Gen Z) in coining new words and expressions across virtual space and face-to-face communication. The study investigates the process of lexical innovation among Bangla-speaking Gen Z considering social context, formal linguistic patterns, technology usage, and continuous exposure to world media influencing new word formation and rules. Consequently, their coinages are the key indicators of language shift in Bangla language with bilingual habit. Utilizing a mixed methodology of field research, qualitative analysis, and a corpus-based approach, this study incorporates information gathered from social media, memes, and interviews with Bangla-speaking youth, aiming to discover the origin, composition, and purpose of these new words. The finding discloses a blend of language where the fusion linguistic style is characterized by Bangla's incorporation of English and global pop-cultural elements. These new coinages break the traditional rules of morphology and act as effective social tools for broadcasting self-expression, humor, and resistance. This suggests that linguistic mixing creates this social shift in order to share the global cultural outlook. In addition to providing new insight into language change in the twenty-first century, the study highlights implications for South Asian lexicography and language teaching by placing these developments within theories of digital agency and identity.

Keywords: Bangla-English Coinages, Gen Z, Language Shift, Morphological Rules, Virtual and Face to Face Communication

Paper ID: T-324
Paper Title: English Language Proficiency and Employment Prospects: A Study on Engineering Graduates in Bangladesh
Researchers: Fatema Kabir Tanha, M.A. TESOL, BRAC Institute of Languages, BRAC University
Fariha Tabassum Tanwi, M.A. TESOL, BRAC Institute of Languages, BRAC University
Sanjana Nawar, M.A. TESOL, BRAC Institute of Languages, BRAC University
Taiba Akhter Mim, M.A. TESOL, BRAC Institute of Languages, BRAC University

Abstract: This study investigates the impact of English language proficiency (ELP) on the employability and career development of engineering graduates in Bangladesh. With the growing importance of English in global and local job markets, especially in sectors like engineering and information technology, the ability to communicate effectively in English has become a vital skill for job seekers. Using a mixed-methods approach, data were collected through surveys from 40 participants and interviews with 5 engineering graduates and 3 HR professionals from a tech-engineering company. The findings reveal that English proficiency significantly affects job opportunities, career progression, and professional confidence. Graduates with stronger English skills are more likely to succeed in job applications, interviews, and workplace communication. However, many graduates, particularly from rural or non-English-medium backgrounds, struggle with spoken English due to limited exposure and lack of practical training during their academic years. Key barriers include inadequate curriculum support, traditional teaching methods, and a lack of real-world practice. HR professionals emphasized the importance of English in technical discussions, client communications, and daily tasks but noted the absence of structured language training in most companies. The study highlights the need for universities to revise their English programs to include job-specific language skills and practical communication training. This research contributes to the understanding of the role of English in professional growth and offers recommendations for curriculum reform and collaboration between academia and industry. The findings are relevant for educators, policymakers, and employers aiming to improve graduate employability in Bangladesh's competitive job market.
Keywords: Career Development, Curriculum Reform, Employability, Language Training, Professional Communication, Skill Gap

Constellation Session 51: Learning Justice: Education, Language & SDGs for Marginalised and Underrepresented Communities
Session Chair 51:Professor Dr. A. K. M. Zakaria, Department of Humanities & Social Sciences, DUET, Gazipur

Paper ID: T4-329
Paper Title: Voice of the Marginalized: A Study on the Sociolinguistic Registers of Garment Workers in Bangladesh
Researchers: Mariam Khanum Akhi, Graduate Student, Department of English at Green University of Bangladesh
Mohammad Golam Mohiuddin, Assistant Professor, Department of English, Green University of Bangladesh & PhD Fellow, Centre for Modern Languages, Universiti Malaysia Pahang al-Sultan Abdullah, Malaysia
Muhammad Kamruzzaman, Joint Secretary of Bangladesh Government and Deputy Commissioner of Gopalganj
Dr. Zuraina Binti Ali, Dean Centre for Modern Languages and Associate Professor of English at Universiti Malaysia Pahang al-Sultan Abdullah, Malaysia

Abstract: Language often reflects the social, cultural, and work realities of the people who use it. In society, even the marginalized speak differently, not just for communication, but also for establishing a sense of belonging. This study attempts to investigate how garment workers in Bangladesh apply occupational registers and what they socially and culturally mean by these registers. From Dhaka and its nearby areas, quantitative data were collected from 100 respondents through a questionnaire survey, whereas qualitative data were collected from 10 respondents through semi-structured interviews. The findings show that workers often use words and expressions in ways that differ from their usual dictionary meanings. These registers help them get work done, stick together as a group, manage power, and sometimes keep outsiders away from understanding them. In general, garment workers find

creative ways to use language to express who they are and to assert some control over their lives, even in difficult social and economic circumstances. Paying attention to these practices gives us a better understanding of how language works in the workplace, how registers vary, and how marginalized communities rely on language to navigate and support their daily lives.

Keywords: Garment Workers, Registers, Sociolinguistics, Occupational Discourse, Speech Community, Bangladesh

Paper ID: T4-331
Paper Title: Access and Accent: Sociolinguistic Discrimination in Higher Education
Researchers: K. M. Fahim-Uz-Zaman, Student, Green University of Bangladesh, Mohammad Mohammad Golam Mohiuddin, Assistant Professor, Department of English, Green University of Bangladesh & PhD Fellow, Centre for Modern Languages, Universiti Malaysia Pahang al-Sultan Abdullah, Malaysia

Abstract: Accent-based discrimination is a phenomenon that has not been sufficiently assessed in the context of Bangladesh. This paper analyzes the perceptions of discrimination of accent among students and faculty and how this discrimination may affect the academic performance. To collect data, surveys were conducted with a relatively diverse group of students and faculty members of a selected private university. The survey questionnaires involved queries regarding their encounters and their views of how accents could influence their communication, their assessments, and learning outcomes. Besides this, an experiment was carried out in which participants could listen to the recordings of the speakers using various regional accents and rated them according to the perceived competence. The results showed that the degree of bias was significant and the respondents tended to perceive the speakers with the standard accents of the Bengali language as more competent than speakers with the regional and rural accents. This trend prevailed in both student and faculty ratings and it seems that discrimination based on accent can become quite intrinsic in the academic environment. Students with rural and disadvantageous backgrounds had a higher probability of identifying themselves as marginalized or judged by the accent and this was reflected in their confidence and academic achievement. The paper has revealed that discrimination based on accents is a delicate and widespread phenomenon within Bangladeshi universities. These findings suggested the necessity of education and prevention measures to decrease discrimination in academic evaluations to achieve a more accommodating climate towards students regardless of their language affiliations.

Keywords: Academic Evaluation, Competence Perception, Discrimination, Linguistic Diversity, Marginalization

Paper ID: T4-348
Paper Title: Bilingual Business Discourse in Bangladesh: Exploring Code-mixing and Code-switching in Advertising and Branding
Researchers: Srejan Debnath, Undergraduate Student, Department of Business Administration, Southeast University
Md. Shihab, Undergraduate Student, Department of Business Administration, Southeast University
Md. Miraz Alam Akib, Undergraduate Student, Department of Business Administration, Southeast University
Md. Inzamul Haque, Lecturer, Department of English, Southeast University

Abstract: This study examines the process of code-switching and code-mixing in Bangladeshi business discourse, specifically the intertwinings of English and Bangla in advertisement, brand-name, and promotional talk. Although English in Bangladeshi media may convey prestige, globalization, and modernness, the effects on linguistic accessibility and audience reception remain untaken domains of study. This study aims at exploring the pattern (type, location, and regularity), role (prestige, simpleness, identity), and consumer response (attractiveness, trust, understanding) of bi-scriptural advertisement in two major sectors—FMCG and healthcare.Using a mixed-methods approach, the study integrates content analysis, survey experiments, and qualitative interviews. Print, digital, and TV advertisement samples will have their linguistic structure and switching tendencies classified using Poplack's typology and the MLF Model. For analyzing persuasive effect, survey experiment will use the ELM and Aad framework in measuring cognitive and affective effects, and cognitive and affective effects will be tested for differences using statistical analysis (ANOVA, regression) based on demographic and linguistic proficiency differences, and advertisers' and consumers' focus groups interviews will reveal motivations and interpretations for bilingual usage. Results shall show how English-Bangla switching influences consumer trust, perceived

modernness, and accessibility in turn connecting sociolinguistic justice to economic communication practice. This examines how hierarchies of language affect who can access and understand advertisements.

Keywords: Audience Perception, Bilingual Marketing, Language Hierarchy, Linguistic Accessibility, Sociolinguistic Justice, Persuasion

Paper ID: T4-349
Paper Title: Silent Languages, Voiced Emotions: Investigating Covert Translanguaging and Linguistic Justice in International Students' English Expression
Researcher: Nowshin Tabassum, Lecturer, IUBAT- International University of Business Agriculture and Technology, Bangladesh
Farenda Tasneem, Lecturer, IUBAT International University of Business Agriculture and Technology

Abstract: This study examines the expression of emotions, attitudes, and identities by international students in English-medium classrooms using the interconnected frameworks of affective stance, sentiment, covert translanguaging, and linguistic justice. In multilingual higher education settings, students from varied linguistic backgrounds—such as those from Bangladesh and Somalia—frequently communicate exclusively in English, not due to formal prohibitions, but because they lack interlocutors who speak their native languages. Nonetheless, their first languages persist in influencing cognition, emotional processing, and language use via internal or covert translanguaging. This research utilises a hybrid methodological paradigm that integrates manual affective stance analysis with computational sentiment analysis, based on a limited corpus of reflective writings and classroom transcripts. Manual coding discerns emotional orientations, including anxiety, confidence, belonging, and dissatisfaction, as well as indications of L1-mediated expression, whereas rule-based sentiment analysis utilising Python tools (VADER, TextBlob) quantifies the polarity of learners' comments. The comparison analysis demonstrates that emotional tone and linguistic structure are significantly affected by learners' multilingual cognition, even when communication is conducted solely in English. The results indicate that covert translanguaging serves as a cognitive and emotional support system, allowing pupils to regulate emotions and navigate identity in linguistically uniform settings. This study integrates applied linguistics, sociolinguistics, and computational methods to emphasise the emotional aspects of multilingual learning. It contributes to the discourse on linguistic justice by demonstrating how acknowledging concealed multilingual practices can improve equity and well-being in international education. It contends that recognising covert L1 methods as valid meaning-making tools might promote more inclusive pedagogical frameworks and humanise language policies in English-dominated environments. The study concludes that integrating linguistic interpretation with computational sentiment analysis creates a robust framework for examining emotion, identity, and equity in multilingual classrooms, delivering both methodological advancement and ethical perspectives on linguistic justice in global higher education.

Keywords: Affective Stance, Covert Translanguaging, Linguistic Justice, International Students, Computational Linguistics

Paper ID: T4-350
Paper Title: Re-thinking student -teacher relationships in higher education: a sociolinguistic analysis
Researcher: Dr. Mst. Shahanaz Khanam, Associate Professor, Department of English, Southeast University, Bangladesh

Abstract: The hierarchical relationship between student and teacher in higher education is regarded as a key pedagogical tool for exercising power and reducing social and academic disparities for students with limited cultural capital. This relationship have been found to be linked to teaching, classroom management and overall growth of students'. This qualitative study, drawing on Bernstein's sociolinguistic approach, aims to analyze the rules of the pedagogic device in ELT to identify the features of classroom discourses and pedagogical practices e.g the growing recognition of the role of emotions and power as well as development of a range of social relationships that influence student retention. Empirical data were collected from narratives on faculty participants' conceptions of higher education and their pedagogical practices in a course on student retention. The findings indicate that the pedagogic device fulfills the function of: 1) subtly organize practices by controlling how the market-oriented official pedagogic discourse is adopted and 2) positioning students in either advantageous or disadvantageous locations within the academic landscape. The importance of recontextualization is emphasized in terms of

facilitating knowledge access and maintaining appropriate social relationships in ELT to reduce educational inequality.
Keywords: ELT, Higher Education, Pedagogic Discourse, Pedagogic Practices, Pedagogical Tool

Constellation Session 52: Learning Justice: Education, Language & SDGs for Marginalised and Underrepresented Communities
Session Chair 52: 52: Dr. Mir Md. Fazle Rabbi, Assistant Professor, Department of Humanities & Social Sciences, DUET, Gazipur

Paper ID: T4-144
Paper Title: A Study on Learners' Perceptions of the Humanistic Language Teaching Approach in Tertiary EFL Education
Researcher: Niamul Islam Sabbir, Graduate, Green University of Bangladesh
Dr. Serajum Munira, Associate Professor, Green University of Bangladesh

Abstract: This study discusses about the humanistic approach in English for Foreign Language course. Although Bangla being the native and official language of Bangladesh, English is given a lot of prominence in the country. Previous studies have shown that a humanistic approach inspires students to study a second or foreign language. Therefore, this study attempted to determine the factors of implementing humanistic language teaching approach in EFL courses at the private universities of Bangladesh. Humanistic approach has grown in popularity particularly since the COVID 19 and is now recommended EFL classes. Therefore, the objectives of this research were to measure the level of understanding humanistic approach, examine the perceived usefulness of implementing humanistic language teaching, and investigate the perceived challenges humanistic language teaching in EFL courses. In order to complete this study, the researcher gathered information from undergraduate students and teachers from different private universities in Bangladesh through in-person interview and a survey questionnaire. The findings indicate that students are not always given the support they require particularly in terms of their assessments, and teachers said that do not maintain cooperation with guardians of the students unless the matter is a very serious one and not student don't always get flexible counselling hour from the teacher. Thus, in conclusion, this study recommends emphasizing the importance humanistic approach for EFL courses.
Keywords: Humanistic Approach, Online Learning, EFL, Private University, Quality Education

Paper ID: T4-355
Paper Title: Assessment Justice in Education: Reform Pathways for Sustainable Development
Researchers: Dr. Farhana Yeasmin, Assistant Professor, Department of English, Jashore University of Science and Technology, Bangladesh
Md. Saddam Hossain, PhD Fellow, English Discipline, Khulna University, Bangladesh & District Child Affairs Officer, Ministry of Women and Children Affairs, Bangladesh
Dr. Md. Shahjahan Kabir, Professor, English Discipline, Khulna University, Bangladesh

Abstract: Assessment, a significant component in shaping both teaching and learning practices in education, still remains one of the most disputable domains in establishing equity and fairness due to structural, cultural, social and economic factors. In Bangladesh, traditional assessment systems, like diverse contexts, often privilege dominant languages, culture, class and well-resourced urban educational institutions, hindering the paths to sustainable development (SDG4, particularly 4.a) that urge inclusive and upgraded education addressing gender, disability and learner sensitivity. This research aims to establish assessment justice by proposing theoretical and practical reforms, aligning with the standards of fairness, equity, and inclusivity. This study addresses issues related to English language assessment. Adopting a Design Science Research (DSR) Methodology (Hevner, 2004), the researchers try to identify problems through curriculum and policy analysis, case studies and focus group discussion to explore why the current English language system falls short in ensuring justice and simultaneously, design an artifact comprised of policies, approaches and tools for sustainable pathways. The research addresses these key reform pathways: (1) Developing inclusive tools that accommodate diverse learners' needs, (2) Promoting fairness by adopting growth-oriented formative assessment practices that foster learners' personal and holistic growth, (3) Integrating technology ethically to broaden educational access and mitigate digital divides, and (4) Advancing policy frameworks prioritizing equity. The results of the reform steps, on the one hand, identify challenges and help

build a resilient and inclusive assessment system on the other. By placing assessment reform in the Bangladeshi context and broadly in the discourse of educational justice, this research deconstructs the myth of one-size-fits-all assessment to move towards a learner-centered and need-based evaluation model.
Keywords: Assessment Justice, Bangladesh, Fairness, Inclusive Education, Sustainable Development, Reform

Paper ID: T4-360
Paper Title: Effectiveness of Using Rubrics for Assessing Students' Written Assignments: Bangladeshi Primary School Teachers' Perceptions
Researcher: Anirban Biswas, Master's student, Department of English, Southeast University, Dhaka, Bangladesh
Dr. Muhammad Tofazzel Hossain, Assistant Professor, Department of English, Southeast University, Dhaka, Bangladesh

Abstract: In Bangladesh, primary school classrooms are often large, which makes it difficult for teachers to provide constructive feedback on students' writing on time. Although rubrics are widely recognized as a practical, time-saving, and effective tool for improving assessment clarity, supporting formative feedback, and ensuring transparency and validity in evaluating students' writing skills in large classroom settings, they are rarely used in Bangladeshi primary schools. This study aims to explore Bangladeshi primary school teachers' perceptions about the effectiveness of using rubrics for assessing students' written assignments. This study employed a mixed-methods case study research design. The participants were purposively selected from a private primary school in Dhaka. The quantitative data were collected from 100 primary school teachers through a structured questionnaire, and qualitative data from 12 teachers through semi-structured interviews. Quantitative data were analyzed using descriptive statistics, while qualitative data were analyzed thematically. The findings indicate that teachers generally consider rubrics as practical, useful, and effective in clarifying assessment criteria and improving feedback. However, they face difficulties in designing rubrics for assessing specific writing skills due to time constraints. Sometimes, they find it challenging to implement rubrics in large classroom settings. Based on these findings, the study recommends that teachers gradually strengthen their capacity to develop and use rubrics to enhance formative assessment practices under the National Curriculum Framework 2021. By helping teachers implement structured tools such as rubrics, this study contributes to SDG 4. a and advances assessment reform and fairness through promoting inclusive, transparent, and equitable learning environments in primary schools.
Keywords: Constructive Feedback, National Curriculum Framework 2021, Primary Education, Rubrics, Teacher's Perceptions, Written Assignments

Paper ID: T4-362
Paper Title: Impact of Authentic Peer Feedback on Developing Critical Thinking Skills in Undergraduate EFL Writing Classes
Researchers: Mim Akter, Student, Southeast University, Bangladesh
Dr. Muhammad Tofazzel Hossain, Assistant Professor, Department of English, Southeast University, Dhaka, Bangladesh

Abstract: Although traditional writing instruction has long prioritized teacher-centered correction for ensuring linguistic accuracy, it has limited opportunities for collaborative engagement. In contrast, peer feedback positions students as active participants in the writing process, enabling them to evaluate not only their peers' texts but also their own, thereby fostering critical reflection and responsibility for learning. Drawing on Bloom's Taxonomy to frame cognitive engagement, this study investigates the impact of authentic peer feedback on the development of critical thinking skills in undergraduate EFL writing classes. Specifically, it examines how structured peer feedback contributes to key dimensions of writing performance, including organization, coherence, grammatical accuracy, and lexical range. Alongside these linguistic dimensions, the study explores affective outcomes such as learners' confidence, motivation, and attitudes toward writing. By addressing both cognitive and emotional factors, the research provides a comprehensive account of peer feedback in EFL writing contexts. A qualitative research design was employed. Data were collected through three structured workshops conducted over the span of a couple of weeks. The first workshop engaged students in brainstorming to generate ideas and share drafts. The second was centered on peer review activities where participants exchanged feedback using structured guidelines. The final workshop combined revision, semi-structured interviews, and reflective journaling, allowing learners to articulate

personal insights and evidence of growth. Findings indicate that peer feedback enhanced textual organization and coherence, supported gradual improvement in grammatical accuracy and lexical diversity, and fostered greater confidence while reducing writing anxiety. Learners also demonstrated increased critical awareness of strengths and weaknesses through sustained reflection and collaboration. These outcomes underscore the pedagogical value of peer feedback as a complementary tool to teacher guidance, promoting autonomy, collaboration, and learner-centered practices in EFL writing classrooms.

Keywords: Collaborative Learning, Critical Thinking, EFL Writing, Learner Autonomy, Peer Feedback, Writing Performance

Paper ID: T4-363
Paper Title: Words That Weigh: The Impact of Student Feedback on University Teacher-Student Relationships
B Ayesha Akter, Undergraduate Student, Department of English, Southeast University, Dhaka, Bangladesh
Dr. Muhammad Tofazzel Hossain, Assistant Professor, Department of English, Southeast University, Dhaka, Bangladesh

Abstract: Student feedback has become a key mechanism to evaluate teaching performance in Bangladeshi university settings. Constructive feedback positively affects educators' well-being and professional identity, while vague or disrespectful remarks discourage them and hamper their psychological health and teaching performance. This study examines the impact of student feedback on teacher-student relationships in the context of Bangladesh. This research employed a qualitative case study research design where the participants were purposefully chosen from a private university in Dhaka, Bangladesh. The data were collected through semi-structured interviews with three teachers and four students, a focus group discussion with six students, document analysis of anonymous Facebook posts, and observations of critical incidents in the Department of English of a private university. The data were analyzed and interpreted through thematic analysis, guided by the Mirror Effect Framework, which combines Cooley's (1902) Looking-Glass Self and Miller and Stiver's (1997) Relational-Cultural Theory. The findings reveal that teachers consider student feedback received from diverse sources as positive feedback that enhances teaching performances and empathetic bonding, whereas negative feedback reinforces feelings of misrecognition, public shaming and miscommunication. Moreover, vague or disrespectful remarks provoke emotional strain, self-doubt, and caution in future interactions. Finally, the results showcase the need for mindful, respectful, and constructive feedback practices that enhance healthier teacher–student relationships and more effective institutional evaluation systems. This study recommends reframing a more balanced understanding of feedback as not only an evaluative mechanism but also a relational practice with profound implications for teacher well-being and academic culture by centering teachers' voices.

Keywords: Bangladesh, Student Feedback, Teacher-Student Relationships, Teacher Well-Being, University Level

Constellation Session 53: Learning Justice: Education, Language & SDGs for Marginalised and Underrepresented Communities

Session Chair 53: Dr. Mst. Shahanaz Khanam, Associate Professor, Department of English, Southeast University, Bangladesh

Paper ID: T4-364
Paper Title: World Englishes, English Language Teachers and Standardized Tests in the Multilingual World
Researcher: Sharmin Siddique, Assistant Professor, Stamford University Bangladesh, Bangladesh

Abstract: Because of the global spread of English language, there is a growing diversity in the usage of it across the world. Thus, there is a crying need to embrace the diversity in teaching, learning and assessment system. On the other hand, there is a criticism against the standardized tests such as the Test of English as a Foreign Language (TOEFL) and The International English Language Testing System (IELTS) for being steered by the philosophy of monolingual native speakerism and undervaluing the multiple varieties of Englishers. This conceptual paper discusses the misconception of Standard English, World Englishes (Wes) and Kachru's three concentric circles model: The Inner Circle, the Outer Circle, and the Expanding Circle. This article also tries to focus on WES and English in Bangladesh, global spread of English and the supremacy of inner circle speakers. Then, it presents English language teachers' requirement, and some challenges and solutions of Standardized English Language Tests

and Assessments in the multilingual world.
Keywords: Standard English, World Englishes, Standardized Tests, Multilingual World

Paper ID: T4-365
Paper Title: Bridging the Practice-Assessment Gap: Exploring Gamification to Mediate Positive 'Washback' Among Generation Z EFL Learners of Bangladesh
Researchers: Hazzaz Al Abtahee, Lecturer & Program Coordinator, Department of English, Green University of Bangladesh
Dr. Mohammed Shamsul Hoque, Professor ,Daffodil International University, Bangladesh
Dr. Nusrat Zahan Chowdhury, Graduate Teaching Associate, The University of Texas at Dallas, United States

Abstract: The critical influence of 'washback'—the effect of examinations on teaching and learning—reputedly determines the efficacy of tertiary-level language instruction. However, traditional teacher-centered pedagogical approaches generally lack the flexibility and engagement needed to effectively adjust teaching with assessment outcomes, leading to poor pedagogical alignment and failure to engage Generation Z students who thrive in interactive, gamified environments. But there is a lack of empirical research demonstrating the capacity of gamified instruction to secure the positive alignment between teaching objectives and assessment demands for positive washback in the specific context of tertiary EFL in Bangladesh. This study addresses this gap. The study primarily aims to understand how EFL practitioners understand the efficacy of gamification to boost positive 'washback' and encourage learner motivation by leveraging elements such as real-time feedback, badges, and leaderboards. Hence, this study is guided by the research question (RQ) 1: To what extent does gamified lesson design align teaching practices with formal assessment goals in tertiary EFL courses? And (RQ) 2: What are the primary motivations and challenges for tertiary EFL instructors when integrating gamification into their lesson plans? Using a mixed-methods approach with surveys among one hundred students and interviews with fifteen teachers, the study examines challenges faced by EFL teachers, motivations of both teachers and learners, and the role demographic factors play in technology adoption. The expected results include that gamified instruction is a highly effective EFL teaching-learning strategy for securing expected language teaching-learning outcomes and establishing a productive and desirable negotiation between teaching methodologies and formal assessments.
Keywords: Gamification, 'Washback', Language Assessment, EFL Instruction, Tertiary Level Language Education, Digital Learning Tools, Bangladesh

Paper ID: T4-369
Paper Ttile: Between Policy and Practice: ELT Teacher Assessment Literacy and Postcolonial Constraints in Bangladesh
Researchers: Md. Rafiz Uddin, Senior Lecturer, Department of English, Daffodil International University, Bangladesh
Mohammad Elius Hossain, Assistant Professor, Department of English, Daffodil International University, Bangladesh

Abstract: This sequential explanatory mixed-methods study investigates English language teaching teacher assessment literacy and professional agency in Bangladesh's postcolonial educational context. Despite curricular commitments to communicative language teaching, assessment practices remain anchored in grammar-translation paradigms inherited from colonial examination systems, creating tensions between pedagogical ideals and evaluation realities. Drawing on postcolonial theory and assessment fairness frameworks, this research addresses critical gaps: the absence of empirical data on Bangladeshi ELT teacher assessment literacy, undocumented constraints on teacher autonomy in assessment design, and unexamined mechanisms through which colonial legacies persist in contemporary practice. The quantitative phase surveys 250 secondary and tertiary ELT teachers across urban-rural, public-private, Bangla-English medium institutions, measuring assessment literacy levels, practices, and perceived constraints. The data, after being analyzed in RStudio, reveal significant deficits in formative assessment knowledge and learning-oriented practices, with assessment literacy varying substantially by institutional settings and professional development. Teachers report severe constraints between the National Curriculum and Textbook Board standardized requirements and students' diverse communicative needs. The qualitative phase, comprising 20 semi-structured interviews and two focus group discussions with purposively selected teachers, illustrates how educators conceptualize fairness under systemic limitations. Thematic analysis using RQDA points out three mechanisms perpetuating colonial assessment structures: centralized policy restricting

teacher autonomy, high-stakes examination formats privileging discrete-point grammar knowledge over communicative competence, and inadequate professional development in contemporary assessment approaches. Integration of quantitative patterns with qualitative narratives generates an empirically grounded framework for understanding teacher assessment literacy deficits as systemically produced rather than individually deficient. The study proposes context-sensitive professional development emphasizing assessment literacy, policy reforms enabling teacher agency, and decolonized evaluation frameworks balancing international standards with local linguistic realities, contributing vital evidence for equitable English language assessment in postcolonial multilingual contexts.

Keywords: Agency, English Language Teaching, Postcolonial Education, Professional Development, Teacher Literacy

Paper ID: T4-382
Paper Title: Feminist Narratives to Challenge Cultural Taboos: Sanitary Napkin Stall at *Ekushey Boi Mela* 2025
Researchers: Rubna Akter Mousome, Master's Student, Department of English, Southeast University, Bangladesh
Dr. Muhammad Tofazzel Hossain, Assistant Professor, Department of English, Southeast University, Dhaka, Bangladesh

Abstract: Menstruation in Bangladesh is deeply stigmatized, often silenced in public discourse and treated as a matter of shame rather than health. This cultural taboo not only limits awareness and access to menstrual health but also reinforces patriarchal control over women's bodies and participation in society. This research explores how feminist narratives challenge cultural taboos by introducing a sanitary napkin stall at the *Ekushey Boi Mela* 2025 in Bangladesh. This study employed a qualitative case study where data were collected from six visitors and two journalists through semi-structured interviews and documents (social media debates, slogans, banners and pamphlets). The study applies Foucauldian notions of bio-power to analyze how cultural control operates over women's bodies, and Butler's feminist discourse theory to show how language and performative acts shape inclusive feminist identities. Critical Discourse Analysis (CDA) was employed to examine how discourse constructs competing narratives around menstruation. Findings indicate that feminist discourse disrupted taboos by inserting menstruation into public spaces, projecting inclusive feminist identities, and extending debates onto digital platforms. Visitors expressed mixed reactions; some embraced the initiative as progressive, while others resisted it as inappropriate for a cultural event. Banners projected inclusive feminist identities, and social media amplified both support and backlash. This study suggests that public-facing feminist tactics in highly visible cultural spaces are important for not only raising awareness about menstrual health in more conservative communities but also for challenging long-standing patriarchal norms and promoting wider social change in this case related to menstruation-related stigma.

Keywords: Critical Discourse Analysis (CDA), Cultural Taboo, *Ekushey Boi Mela*, Feminist Narratives, Menstrual Hygiene

Paper ID: T4-384
Paper Title: Voice Beyond Words: Exploring Suprasegmental features as a pathway to inclusive Language Learning
Researchers: Sadia Moslem Mou, Lecturer, English Department, Northern University of Business and Technology, Khulna.
Md. Shahriar Sharif, Lecturer, English Department, Northern University of Business and Technology, Khulna.

Abstract: This study investigates the role of suprasegmental features—such as intonation, stress, rhythm, and pitch—in fostering inclusive language learning environments. While traditional language instruction often emphasizes vocabulary and grammar, the nuanced use of suprasegmentals significantly influences comprehension, engagement, and communicative effectiveness, especially for learners with diverse linguistic and cognitive backgrounds. By analyzing classroom interactions, audio recordings, and learner feedback, the research highlights how suprasegmental awareness enhances pronunciation clarity, reduces communicative anxiety, and promotes social inclusivity. The findings suggest that integrating suprasegmental-focused activities into curricula can support learners with varied learning needs, including non-native speakers and those with learning difficulties. Furthermore, the study emphasizes teacher training and pedagogical strategies that leverage suprasegmental features to create

equitable and engaging language learning experiences. The research advocates for a holistic approach to language teaching, where attention to vocal nuances complements traditional instruction, enabling learners to express meaning beyond words. This approach not only improves linguistic competence but also cultivates empathy, cultural sensitivity, and interpersonal understanding, contributing to a more inclusive educational environment. Ultimately, the study positions suprasegmental awareness as a critical yet often overlooked dimension of language learning, underscoring its potential to bridge communicative gaps and enhance learner confidence.
Keywords: Communication, Inclusivity, Language Learning, Pedagogy, Vocal Expression

Constellation Session 54: Learning Justice: Education, Language & SDGs for Marginalised and Underrepresented Communities
Session Chair 54: Sadat Hasan, Assistant Professor, English Studies, State University of Bangladesh

Paper ID: T4-389
Paper Title: Reassessing the Student Evaluation of Teaching: Insights from Learners' Perspectives
Researchers: Md. Inzamul Haque, Lecturer, Department of English, Southeast University
Tanjila Habib, Lecturer, School of General Education, BRAC University
Mohammad Golam Mohiuddin, Assistant Professor, Department of English, Green University of Bangladesh & PhD Fellow, Centre for Modern Languages, Universiti Malaysia Pahang al-Sultan Abdullah, Malaysia

Abstract: Student Evaluation of Teaching (SET) plays a vital role in assessing and improving teaching effectiveness in higher education. Although a substantial body of research has examined the reliability, validity, and administrative use of SET, students' own perceptions of the evaluation process remain underexplored. This study aims to investigate how university students understand, experience, and evaluate the SET system. Employing a mixed-methods approach, data were collected from undergraduate students representing a range of disciplines through questionnaires and semi-structured interviews. The analysis reveals that while many students view SET as a valuable means to express their opinions and contribute to the enhancement of teaching quality, others remain skeptical about its impact and fairness. Key issues identified include concerns over anonymity, lack of transparency in how feedback is used, and uncertainty about whether evaluations lead to tangible pedagogical changes. The findings suggest that the effectiveness of SET depends not only on institutional policies but also on how students perceive its purpose and outcomes. The study concludes by emphasizing the importance of fostering mutual trust, providing feedback on evaluation results, and promoting greater student awareness to strengthen the credibility and educational value of SET practices.
Keywords: Student Evaluation of Teaching (SET), Students Perception, Higher Education, Feedback, SET Fairness, Teaching Effectiveness

Paper ID: T4-391
Paper Title: From Classroom to Corridor: A Sociolinguistic Mixed-Method Study of Language Variation Among English Faculty
Researchers: Mutahhara Abedin Naba, Undergraduate Student, Department of English, Green University of Bangladesh, Bangladesh
Bintia Satu, Undergraduate Student, Department of English, Green University of Bangladesh, Bangladesh
Mohammad Golam Mohiuddin, Assistant Professor, Department of English, Green University of Bangladesh & PhD Fellow, Centre for Modern Languages, Universiti Malaysia Pahang al-Sultan Abdullah, Malaysia
Dr Zuraina Binti Ali, Dean and Associate Professor, Centre for Modern Languages, English, Universiti Malaysia Pahang al-Sultan Abdullah, Malaysia

Abstract: Register as one of the concepts of sociolinguistics refers to the utilization of language depending on the factors such as context, audience and purpose of communication. Therefore, teachers in universities often modify their language based on classroom and non-classroom interactions to meet student needs. The purpose of the study is to investigate the differences in teachers' register inside and outside classroom interactions and the factors that influence such variation in register. The study employed a mixed-method approach including a questionnaire survey, in-depth interviews with students and teachers and classroom observations to collect both qualitative and

quantitative insights. Findings reveal that personal and professional factors such as teachers' personality traits, professional experiences, workload pressure and the nature of teacher-student relationship have a major influence on teachers' register variation. It also discovered that student feedback and teacher's self-reflection have significant influence for causing variations in register. This study showed how teacher and student communication can be further strengthened by adhering to clear communication guidelines, establishing mentorship programs and promoting reflective practices through journaling or peer feedback. The study further emphasized the professional relationship between teacher and student both inside and outside the classroom which can be enhanced through effective communication by developing professional rapport with students and managing workload pressure. Despite constraints in contextual focus within a single institution, the study highlights practical insights on improving teacher-student communication and enhancing effective teaching practices both inside and outside the classroom.

Keywords: Effective Communication; Language; Register, Self-Reflection, Teacher-Student Relationship, University

Paper ID: T4-394
Paper Title: Reimagining the Pedagogical Practice: Addressing Epistemic Violence and Facilitating Diverse Learners
Researchers: Samsad Sultana, Lecturer, Department of English, Green University of Bangladesh, Bangladesh
Tabassum Aktar, Lecturer, Center for Language and Cultural Studies, Green University of Bangladesh, Bangladesh
Tahmina Hoq, PhD Student at the Werklund School of Education, University of Calgary, Canada Associate Professor, Institute of Education and Research, University of Dhaka, Bangladesh
Jahid Hasan, Lecturer, Center for Language and Cultural Studies, Green University of Bangladesh, Bangladesh
Hazzaz Al Abtahee, Lecturer & Program Coordinator, Department of English, Green University of Bangladesh

Abstract: This paper retraces the reimagining of pedagogical practices in English for Academic Purposes (EAP) courses, framed through the lens of epistemic violence as discussed by Gayatri Chakravorty Spivak. The theoretical framework integrates critical pedagogy, postcolonial theory, and sociocultural perspectives on language learning, with a particular focus on linguistically and culturally responsive teaching. This study revisits conventional, standardized approaches to EAP that often overlook the diverse cultural and linguistic resources students bring to the classroom. The research incorporates both the quantitative and qualitative approach which involves reflective practice and real-time adjustments to teaching strategies based on classroom observations, student feedback from diverse linguistic and cultural backgrounds, and in-depth interviews with EAP teachers from tertiary level. The prime purpose of this paper is to offer a transformative approach to EAP that not only improves academic language skills but also acknowledges and values the cultural and epistemological resources students bring with them. By addressing epistemic violence in the context of EAP, the study seeks to empower students, particularly those from various backgrounds, to engage with academic content more confidently and meaningfully. This paper advocates for an EAP curriculum that fosters both linguistic and epistemic justice, encouraging a more equitable academic environment for university students.

Keywords: Critical Pedagogy, Epistemic Violence, Eap Curriculum, Linguistic Justice, Sociocultural Perspectives

Paper ID: T4-400
Paper Title: Designing a Practical Syllabus Evaluation Tool to Support Academic English and Career Mobility in Underrepresented Engineering Contexts
Researcher: Nishat Sultana, Assistant Professor, Department of Humanities,
Bangladesh University of Engineering and Technology, BUET, Dhaka

Abstract: One of the prime utilitarian purposes of higher education is to create pathways to achieve sustainable development goals through quality education and decent job, ensuring inclusion, gender equity and social justice. Considering the enormous importance of English communication skill in engineering students' academic progression and career mobility as stronger higher education pathways, the study focuses on its syllabus, an essential component of any educational programme. To confirm syllabus's compatibility with these pathways, its evaluation is crucial. The study designs and implements a practical syllabus evaluation tool to assess the efficacy of academic English courses offered at two engineering universities, UNI.A and UNI.B in Bangladesh, an

underrepresented higher education context. Course evaluation sometimes turns challenging due to the time, resources, and expertise needed. Hence, a checklist method was chosen for its flexibility, simplicity, and adaptability. Owing to the paucity of literature on syllabus evaluation checklists, a customized instrument was developed by adapting thirty important components from general coursebook evaluation frameworks. A mixed-methods design integrated triangulated evidence from syllabus and lecture-plan reviews with quantitative data from a five-point Likert scale for validity and reliability. Moreover, two online focus group discussions with four language instructors validated the findings further, while the researcher's teaching experience at UNI.A gave an ethnographic insight. Descriptive statistics established the checklist as a handy evaluation tool, identifying major strengths and weaknesses of the existing syllabi. The findings offer actionable guidelines for curricular reform that fosters fairness by bridging language proficiency gaps among learners of diversified backgrounds---urban and rural-- privileged and marginalized. Such refinements equip engineering graduates as technically skilled, communicatively proficient and socially responsible professionals who contribute to national economic growth and global sustainability. Beyond engineering, the study holds implications for other institutions and similar underrepresented higher education contexts, seeking to create pathways through successful academic and professional endeavours.

Keywords: Checklist Method, Document Evaluation, Engineering Education, Higher Education Pathways, Language Growth, Lecture Plan

Paper ID: T4-402
Paper Title: Inclusive English Language Teaching for Indigenous Communities in Bangladesh: Insights from Teachers and Students
Researchers: Dr. Sadia Afrin Shorna, Assistant Professor, University of Asia Pacific, Bangladesh
Marzia Hossain Chaity, Lecturer, University of Asia Pacific, Bangladesh

Abstract: Bangladesh currently is a home to over 54 indigenous communities who speak around 35 different languages. With the intention of upholding the 4th sustainable development goal- "quality education" for everyone, the present situation demands an inclusive approach where these indigenous languages need proper exploration and incorporation in the current education system. While there is a discussion on the importance of mother tongue in Second Language Acquisition, it has become imperative to address the necessity of including minority languages in English Language education. As Bangladeshi universities have a significant number of students from different ethnic backgrounds, there is a need to explore the options of incorporating the major indigenous languages in the curriculum. This paper aims to study the obstacles the minority students face at the tertiary level when using English as their medium of instruction, while comparing their early education experiences in both English and Bangla with their mother tongue. The study will look at their perception of using their mother tongue in learning the English language, along with the future possibilities of creating an inclusive language policy for more effective English language acquisition.

Keywords: Inclusive Education, Indigenous Language, English Language Teaching, Second Language Acquisition, Language Policy

Constellation Session 55: Learning Justice: Education, Language & SDGs for Marginalised and Underrepresented Communities
Session Chair 55: Jahanara Begum, Assistant Professor, Department of English
Southeast University

Paper ID: T4-416
Paper Title: Disparities and Reasons in Educational Incompetency Between Stateless Bihari Refugees and Bengali Children in Bangladesh
Researchers: Shahjalal Siddique Sharif,Lecturer, Department of English, Hamdard University Bangladesh
And PhD Student, Department of English, Khulna University
Arafat Shahriar, Lecturer, Department of English, Green University of Bangladesh, Bangladesh

Abstract: Educational justice refers to the social justice of having equality in public education. Unfortunately, the stateless Bihari refugee children in different camps of Bangladesh face a significant level of anomalies. Hence, this

paper explores the inequalities and grounds in educational competency of two distinct groups, stateless Bihari refugees, and their peers who are lawful residents of Bangladesh. The idea that legal status determines educational attainment is the conceptual foundation of this mixed-methods comparative design. The quantitative data have been collected from both types of children groups, thirty samples each, through a proficiency test. In order to clearly distinguish the differences between the two means that clearly reveal the inconsistency between the two groups, inferential statistics was employed with the help of an independent sample T-test, where the data were analyzed in SPSS tool. Findings from the quantitative data indicates that the resident Bengali children have an upper hand in terms of proficiency and competency where the Bihari refugee children are found significantly less competent and proficient in the test taken. Every child irrespective of their birth place has the right to be enlightened through proper education which seems to be in abandonment while comparing the group of stateless Bihari refugee children with that of Bengali resident children. The subsequent step involved collecting qualitative data from six teachers, three who teach the Bihari refugees and three who teach the resident Bengali children, through a structured interview with a set of questions about the situation and their perceptions and suggestions. The qualitative data were analyzed with a thematic analysis approach in MAXQDA software, which reveals resident Bengali children were comparatively better than those of Bihari refugee children. In this analysis, psychosocial factors like economic barriers, early marriage, child labor and social acceptance appeared to be the primary causes of slower educational progress among the Bihari refugee children. The main contribution of the research lies in elevating further research on the educational realities of Bihari children and in recognizing their right to education. Therefore, it calls for greater NGO involvement in refugee camps to create inclusive learning opportunities and calls for governmental intervention to ensure both educational and legal rights as they are not human burdens rather human resources of the society.
Keywords: Stateless Children, Refugee Education, Educational Disparity, Psychosocial

Paper ID: T4-419
Paper Title: Role of Verbal and Non-verbal Communication in Inclusion of Special Children: A Critical Insight from *Sitaare Zameen Par* (2025)
Researchers: S. Jubair Al Ahmed, Assistant Professor, English Department, Southeast University, Bangladesh
Md. Fozle Rabbi, Lecturer, English Department, Dhaka International University, Bangladesh
Arko Halder, Assistant Professor, English Department, Dhaka International University, Bangladesh

Abstract: Effective inclusion of children with special needs in mainstream classrooms necessitates communicative strategies that transcend conventional pedagogical practices. This paper critically examines the role of verbal and non-verbal communication in fostering inclusion, using the Indian film *Sitaare Zameen Par* (2025) directed by R. S. Prasanna as a cultural and pedagogical case study. While pedagogy dominates discussions of inclusive education, the communicative dynamics that shape inclusion remain insufficiently examined. Integrating insights from theories of verbal and non-verbal communication with the social model of disability, the study adopts a qualitative, interpretive methodology grounded in film-based and visual analytical techniques. Selected scenes were thematically coded to identify verbal cues (e.g., supportive versus exclusionary dialogue) and non-verbal cues (e.g., facial expressions, gestures, silence, and symbolic imagery) that shape the child's experience of acceptance or marginalization. Findings indicate that communicative practices play a decisive role in the inclusion of special children. Verbal strategies such as affirming lexical choices, simplified instructions, and supportive tone foster participation, while negative labeling and complex language contribute to exclusion. Equally, non-verbal communication—through gestures, eye contact, proxemics, stimming behaviors, and the semiotics of classroom environments—emerges as a primary channel for trust, safety, and self-expression. The film demonstrates how subtle communicative acts can either alienate or empower children with learning differences. By incorporating insights from communication studies and inclusive education, this paper foregrounds the role of discourse in disability pedagogy and media, asserting that genuine inclusion requires attention to both curricular structures and the communicative awareness among stakeholders such as educators, families, and policymakers.
Keywords: Inclusion, Non-Verbal Communication, Sitare Zameen Par, Special Children, Verbal Communication, Pedagogy

Paper ID: T4-420
Paper Title: Twelve Years of Learning English: Why Do Bangla Medium Students Still Feel Fear to Communicate?
Researchers: Sumaia Akther Shathi, Student, Department of English, Southeast University Bangladesh
Dr. Muhammad Tofazzel Hossain, Assistant Professor, Department of English, Southeast University, Dhaka, Bangladesh

Abstract: Despite studying English for more than twelve years, Bangla medium students still feel fear when communicating in English. Therefore, this study aims to explore the key factors that influence spoken English skills and examine how teaching methods, classroom practices, and psychological barriers affect students' confidence in speaking. This mixed-method study was conducted with 59 participants who responded to a survey, and 10 participants who took part in interviews. The interview participants included 5 college teachers from Bangla medium backgrounds and 5 undergraduate students. The study explored their experiences, teaching practices, and challenges to identify the key reasons behind Bangla medium students' fear of communicating in English. The results reveal that despite over a decade of study, many Bangla medium students still lack confidence in oral communication. Fear of grammatical errors, mispronunciation, and being judged by others were identified as the major psychological barriers. Moreover, classroom teaching in Bangla medium schools was found to be grammar-based and teacher-centered, giving little opportunity for students to practice speaking. The absence of an English-speaking environment, limited teacher encouragement, and negative feedback further weakened students' motivation. The findings show that the gap between twelve years of English learning and actual communication ability is caused by a combination of exam-oriented teaching, insufficient speaking practice, and cultural fear of making mistakes. The study recommends more communicative teaching methods, supportive classroom environments, and regular practice opportunities to help students overcome their fear and speak English confidently.
Keywords: Bangla Medium Students, Bangladesh, EFL Learners, Fear of Communication, Twelve Years

Paper ID: T4-424
Paper Title: Mal-distribution, Misrecognition, and Non-representation: A Fraserian Analysis of Learning Injustice in a Bangladeshi Special School
Researcher: Lamiha Tarannum Ruhi, Undergraduate Student, Institute of Education and Research (IER), University of Dhaka

Abstract: Students with special educational needs often encounter systematic barriers that limit equitable learning opportunities. This study investigates the educational practices as well as the learning experiences of students with hearing impairment in a special education school in Bangladesh, aiming to analyze patterns of inequality and resilience through Nancy Fraser's three-dimensional framework of social justice. Data were obtained over two weeks through non-participatory classroom observation (Grades 1–9) and interpreted using inductive thematic analysis. Five key themes emerged in the findings: Pedagogical Misconduct and Low Expectation Culture, Linguistic and Communicative Injustice, Resource Mal-Distribution and Physical Environment, Cultural and Religious Marginalization, and Student Perseverance and Collaborative Agency. The findings revealed prevalent teacher absenteeism, pedagogical misconduct, low expectations, limited resources, and linguistic injustice. Data were analyzed through Fraser's three dimensions, which reveal a heightened 'Learning Injustice': lack of teachers, training sessions, and resources indicate "redistribution," the ableist attitude of teachers and cultural marginalization suggest "recognition," and the lack of decision-making opportunities alongside the failure of redistribution and recognition portrays "representation." In spite of these injustices, students show admirable collaboration, resilience, and motivation. The study argues that simultaneous intervention across all three dimensions of social justice is needed to achieve both reform and equity in special education.
Keywords: Ableism, Disability Inclusion, Inclusive Education, Qualitative, Social Justice, Underrepresented

Paper ID: T4-426
Paper Title: Sign Language: Opportunity(/ies) and Obstacle(/s) in Bangladesh
Researchers: Shabnam Musarrat, Lecturer, Department of English, Southeast University, Dhaka, Bangladesh
Rukhsana Islam, Lecturer, Department of English, Southeast University, Dhaka, Bangladesh

Abstract: Sign language is a manually articulated natural language specially designed for the people who have

hearing impairment and are also non-verbal both at the same time or have any-one of the two. In 2009, sign language gained its official recognition in Bangladesh by the establishment of Bangla Sign Language (BdSL). Even after being established as an official language, the job opportunity for the people using only sign language is scarce in Bangladesh whether it is through the sign language of Bangla or English. However, under SDG 8 Decent Work and Economic Growth, and SDG 9 Promotion of Inclusive and Sustainable Industrialization, it is necessary to ensure inclusive and decent work for all to promote sustainable industry and so it is unavoidable to ensure equitable work opportunities for the people using sign language as well. Therefore, the aim of this paper is to investigate the employment opportunities and the probable obstacles for the people using sign language in Bangladesh. Hence, this paper evaluates the applicability of the existing opportunities and obstacles for the people using sign language to document the possibilities ahead to gain new literature in the area, as there is hardly any comprehensive research in this area to convey necessary message to the people wishing to learn the language aiming the environment friendly job sectors in Bangladesh. Therefore, a comparative qualitative study approach has been undertaken to compare the existing literature of Bangladesh with the existing literature of the globe by collecting data from the secondary data sources to achieve a positive outlook on job opportunities and obstacles of sign language.

Keywords: Decent Work, Economic Growth, Hearing Impairment, Inclusivity, Non-Verbal

Constellation Session 56: Learning Justice: Education, Language & SDGs for Marginalised and Underrepresented Communities

Session Chair 56: Ariful Islam Laskar, Assistant Professor, Department of English, Daffodil International University, Bangladesh

Paper ID: T4-429

Paper Title: Generative AI and Disability Inclusion in English Studies: Case-Based Insights from Bangladeshi Higher Education

Researchers: Dr. Sayma Arju1, Professor, Stamford University Bangladesh, Bangladesh
Dr. Tazin Aziz Chaudhury, Professor, University of Dhaka, Bangladesh
Dr. Liza Sharmin, Professor, Daffodil International University, Bangladesh

Abstract: This study explores how students with disabilities studying the English major experience learning challenges at Higher Education in Bangladesh. Using a multiple case study approach, it examines the experiences of five students: one visually challenged, one deaf and speech-challenged, one with dyslexia and ADHD, one with dwarfism, and one with a speech disorder combined with mild autism. The study aims to understand how these learners encounter academic challenges in a foreign-language context and how generative AI can promote equity. The findings highlight the persistent challenges these students have in accessing language, culture, and literature courses compared to their peers without disabilities. Participants identified a variety of ways generative AI can facilitate equity, such as personalized tutoring, multimodal accessibility tools, speech recognition, and portable digital educational aids. Yet, gaps in training, institutional readiness, and inclusive design remain serious obstacles. The paper argues that integrating AI with disability-sensitive pedagogical strategies is essential to ensuring learning justice in higher education and creating equitable pathways for students with diverse needs.

Keywords: Generative AI, Disability Inclusion, English Studies (L2), Equity in Higher Education, Bangladesh

Paper ID: T4-431

Paper Title: Learning Justice through Inclusion: Rethinking Just Transition, Disability, and Labor Education in Climate-Vulnerable Bangladesh

Researchers: Dr. Md. Mahmudul Hasan, Deputy Director, Implementation Monitoring and Evaluation Division (IMED), Ministry of Planning, Dhaka
Dr. Md. Taufikuzzaman, Assistant Professor (Adjunct), School of Arts and Social Sciences, Uttara University, Dhaka (Former Consultant, The World Bank)
Ishrat Jahan Dilruba, Chairman, Thoughts and Thorough (Research and Consultancy Organization), Dhaka

Abstract: Climate change and global economic transformation, exemplifies the complexities of pursuing sustainable development of Bangladesh within a postcolonial and unequal world order. As a climate-vulnerable nation integrated into global value chains, its shift toward green development and digital innovation presents both

promise and peril opening new opportunities for inclusive growth while simultaneously threatening job displacement, skill gaps, and deepening inequality. Labor-intensive sectors such as garments, agriculture, fisheries, leather, transport, and construction employ millions, yet their workers particularly women, youth, informal laborers, and persons with disabilities remain disproportionately exposed to the risks of decarbonization, automation, and technological disruption. This study examines how inclusive education, communication, and skills development can serve as pathways to equitable transition. Main objective of the study is to analyze how climate and technological shifts intersect with inequality, exclusion, and employment precarity. It also assesses the absence of a disability-inclusive Just Transition framework and explore the potential of lifelong learning and digital literacy as tools for empowerment. Finally, the research proposes participatory, gender- and disability-responsive strategies for inclusive policy design aligned with SDGs 4.a and 10. Methodologically, this qualitative and document- based research synthesizes literature on environmental justice, labor studies, and inclusive education, alongside insights Convention on Just Transition (Dhaka, 2025). The findings highlight the urgent need to integrate marginalised voices including those of workers with disabilities into national and global discourses on Just Transition. Ultimately, the paper argues that achieving environmental justice in Bangladesh demands a learning-centered and disability-inclusive approach that links education, labor, and sustainability. Without inclusive planning, transitions risk reinforcing exclusion; with it, they can transform vulnerability into resilience, ensuring that no worker regardless of gender, class, or ability is left behind in the green and digital future.

Keywords: Learning Justice, Just Transition, Disability Inclusion, SDG 4 & 10, Climate Change, Labor Education

Paper ID: T4-433

Paper Title: Breaking the Barriers: Minds of the Marginalised on AI Assisted English-Learning as a Third Language

Researchers: Aysha Akter Nupur, Graduate Student, Department of English, Green University of Bangladesh
Mohammad Golam Mohiuddin, Assistant Professor, Department of English, Green University of Bangladesh & PhD Fellow, Centre for Modern Languages, Universiti Malaysia Pahang al-Sultan Abdullah, Malaysia
Farid Ahmed, Senior Lecturer, BRAC Institute of Languages, BRAC University, Bangladesh
Dr Zuraina Binti Ali, Dean, Centre for Modern Languages and Associate Professor of English, Universiti Malaysia Pahang al-Sultan Abdullah, Malaysia

Abstract: With the advancement of globalization, English has become an internationally significant language for education, communication and professional growth. Learning English as a third language is challenging for the marginalised indigenous community of Bangladesh because of the shortage of resources, linguistic support and exposure. However, AI assisted learning tools can provide the desired linguistic support, interactive learning sessions and personalized instruction to enhance English learning experiences and outcomes. This study aims to explore the perspectives of the indigenous learners regarding learning English as a third language with the support of AI tools particularly ChatGPT, Grammarly and Gemini at the tertiary level of Bangladesh. The study employed a mixed-method approach where the quantitative data were collected through a survey questionnaire of 40 indigenous students and qualitative data were collected through an in-depth interview of 10 Indigenous students from a selected university. Additionally, quantitative data were analysed statistically and qualitative data were analysed thematically. The findings reflect a mixed interpretation among the indigenous students; though AI tools significantly enhance English language skills of the indigenous learners along with boosting their confidence and comprehension level, they have some remarkable challenges which include technical, ethical and educational areas. It is, therefore, argued that AI assistance considerably accelerates English language learning as a third language of the tertiary indigenous learners despite some barriers. Further research can be conducted on the long-term effects of AI tools for improving the English language proficiency of the indigenous learners of Bangladesh.

Keywords: AI Support Boosting Comprehension, Challenges; Enhanced Skills, Third Language

Paper ID: T1-257

Paper Title: The Role of Note-taking in Language Self-study and Knowledge Reconstruction: A Case Study of L2 Undergraduate Student of English in Khulna

Researchers: Fahima Sultana, Student of Masters, Khulna University, Bangladesh

Abstract: In this contemporary modern and digital era, the pervasiveness of digital devices and the spread of online

platforms are reshaping childhood language acquisition processes. The excessive exposure to foreign-language cartoon shows is often culturally detached from their native contexts. During the formative years, overexposure to non-native language and culture is weakening their first-language acquisition, leading to various linguistic disruptions, such as lexical interference, reduction of fluency in the mother tongue. Though children's internalization of globalized semiotic systems is not entirely a negative matter, it becomes so when it leads to unregulated immersion in culturally alien media or estrangement. This paper interrogates the dual role of foreign media, by the implication of Krashen's Input Hypothesis and Vygotsky's Sociocultural Theory, both as a channel of linguistic enrichment and a vector of cultural displacement. It also emphasizes the necessity of cultivating a balanced media encounter and thereby safeguards the interdependence of linguistic development and cultural continuity in early childhood through parental and institutional active mediation, localized content production, and critical engagement.

Paper ID: T4-334
Paper Title: From Code-Switch to Confidence: Power in Dual Voices
Researchers: Tasnima Haque, Student, Department of English, Green University of Bangladesh, Bangladesh
Aysha Sultana, Student, Department of English, Green University of Bangladesh, Bangladesh
Mohammad Golam Mohiuddin, Assistant Professor, Department of English, Green University of Bangladesh & PhD Fellow, Centre for Modern Languages, Universiti Malaysia Pahang al-Sultan Abdullah, Malaysia
Dr. Zuraina Binti Ali, Associate Professor, English and Dean, the Center for Modern Languages, Universiti Malaysia Pahang (UMP), Malaysia

Abstract: Many marginalized learners enter the school environment with an at-home dialect or language that schools construct as a stigma. That experience of shame and silence leads to an impoverished access to academic goods. By acknowledging and teaching through home and school varieties, we can change linguistic difference into confidence and power. This study aims to investigate if an asset-based, explicit code-switching and translanguaging pedagogy increases students' academic self-efficacy, participation and audience-aware writing whilst affirming identity. This study investigates if instruction that recognizes dual voices improves students' confidence and engagement. It also explores how this kind of teaching changes their ability to write for different kinds of people. The research also investigates the potential changes in teachers' perceptions of standard language norms subsequent to the intervention. In urban public secondary classrooms, serving marginalized communities, we adopt a mixed-methods quasi-experimental design whereby comparative groups receive business-as-usual instruction. The assessments used in the research includes validated self-efficacy scales, participations counts, audience-awareness writing rubrics, and linguistic attitude inventories. On the qualitative side, qualitative discourse analysis of classroom talk and student writing and interviews/focus groups is used. The study reveals that the students' self-efficacy and participation shows moderate improvement, as well as their ability to write while being aware of the audience. Furthermore, the student-teacher belief towards acceptance of inclusivity receives a boost. Finally, the qualitative feedback shows that the levels of stigma reduce and the use of strategic language improves. According to the findings, schools should work more on contrastive analysis and translanguaging to build metalinguistic awareness and confidence. Future research can look at the long-term achievement effects and scalability over different contexts.
Keywords: Academic Self-efficacy; Code-switching; Linguistic Inclusion; Marginalized Students; Translanguaging

Paper ID: T4-298
Paper Title: Exploring *Marma*-based MTB-MLE Primary Education in Bangladesh: Bridging Languages and Cultures
Researchers: Dr. Azran Azmee Kafia, Associate Professor, Department of English, Islamic University, Kushtia.
Uma Sing *MARMA*. Shaheed Shamsuddin Girls' High School, Kaptai, Rangamati, Bangladesh

Abstract: This study explores a culture-based multidisciplinary model for implementing Mother Tongue-Based Multilingual Education (MTB-MLE) in primary schools of the Chittagong Hill Tracts (CHT), Bangladesh, emphasising the *Marma* language. The initiative aligns with the mandates of the National Education Policy (2010) and the Primary Education Development Programme-4 (PEDP-4), both of which emphasise inclusive and equitable

education for indigenous learners. The study recognises that children who begin their education in their mother tongue develop stronger literacy, cognitive, and socio-cultural competencies (UNESCO, 2008; Benson & Kosonen, 2013) and that mother-tongue instruction is central to early schooling and improved learning outcomes. The study focuses on (i) how effectively the *Marma* language is used as the medium of instruction in early-grade classrooms under MTB-MLE initiatives; (ii) what challenges and opportunities arise in developing and implementing culture-based instructional materials in the *Marma* language; and (iii) how teachers, students, and community elders perceive the use of *Marma* as a bridge to multilingual proficiency and cultural preservation. A qualitative research design was employed using focus group discussions (FGDs), semi-structured interviews, and document analysis of curriculum guides, textbooks, and training manuals developed under the UNICEF–DPE MTB-MLE project (2017-2023). Data were collected from five primary schools in Bandarban District, where *Marma* is the dominant mother tongue. Key informants included *Marma* language teachers, community elders, curriculum developers, and local education officers. Thematic analysis was applied to identify recurrent cultural, pedagogical, and linguistic themes relevant to effective MTB-MLE practice. Findings reveal that the *Marma* MTB-MLE programme enhances early literacy and classroom participation but faces constraints due to limited localised materials, insufficient teacher training, and language standardisation issues among dialectal variants. The study emphasises the need for community-led validation of instructional materials, capacity building for indigenous teachers, and integration of local cultural narratives and oral traditions into the curriculum. It concludes that a culture-based multidisciplinary framework, incorporating ethnolinguistic expertise and community participation, can significantly strengthen MTB-MLE implementation for indigenous learners in the CHT.

Keywords: Chittagong Hill Tracts, Culture-Based Pedagogy, Indigenous Education, Marma Language, Mother Tongue-Based Multilingual Education, Qualitative Research

Paper ID: T4-299
Paper Title: Poetry as a Performing Art: ʿAlā' ʿAbdel Hādī's Sīrat al-Mā'
(Water Biography) as a Model
Researchers: Ahlam Othman, Professor of English Literature, Head of English Department, Faculty of Humanities, Al-Azhar University

Abstract: This paper reconceptualizes poetry not as a static verbal artifact but as a performing art that is activated upon reception through visual listening. In written poetry, typographic arrangement, line breaks, repetition, silence, and spatial pauses act as performative cues that guide perception much like sound, tone, and gesture guide performance in oral poetry. ʿAlā' ʿAbdel Hādī's Sirat al-Ma' (Water Biography) (1998) is a volume of poetry that enacts the poetics of oral sīrah performance, turning the printed page into a stage and words into performers. The traditional practice of silent reading and semantic interpretation would totally miss the latent energy of such experimental work. The paper argues that the proper way to engage in such work is visual listening. Visual listening to epitextual, structural, graphological, syntactic, phonological and semantic cues transforms the print text into an oral performance–one that constantly changes with every new reception. The paper ultimately calls for an expanded view of poetics that accounts for works that traverse the boundaries of literature, visual art and lived experience.

Keywords: Alaa Abdel-Hadi – Sirat al-Ma' (Water Biography) – Poetry as a Performing Art–Print Poetics– Visual Listening

Paper ID: T1-236
Paper Title: Countering the Developmental Narratives: A Study of Orijit Sen's '*The River of Stories*' and George Mathen's '*There is No Harvest*'
Researchers: Sreejata Roy, State Aided College Teacher Category 1,Jogesh Chandra Chaudhuri College

Abstract: This paper interrogates the assumption that technological and scientific development, as executed by existing power and profit-motivated structures, are the sole engines of historical progress, arguing instead for the decisive role played by socio-political narratives in shaping change. Whereas scientific authority has often overshadowed the influence of cultural narratives, this study posits that human understanding of the world—mediated by sensory perception—is fundamentally organized through narrative. Narratives serve as the scaffolding for communication, identity formation, and the construction of histories, cultures, and collective selves, including nationhood. In the Anthropocene, dominant (grand) narratives concerning progress and development have been central to both the dissemination of power and the internalisation of ideologies, despite scholarly critiques of their universalist and hegemonic tendencies. This context has given rise to the strategic use of counter-narratives, particularly through multimodal forms such as the graphic narrative. Graphic narratives—rooted in the tradition of comics and cartoons—combine textual and visual storytelling to question dominant discourses

and foster critical community engagement. This paper examines Orijit Sen's *The River of Stories* (1994), inspired by the Narmada Bachao Andolan, and George Mathen's webcomic panel *There is No Harvest*, which addresses the consequences of dam construction in Northeast India. By employing the epistemic framework of postdevelopment theory, this study explores how these works use the image-text medium to contest prevailing models of development and articulate the lived experiences of marginalised communities. The graphic narrative's pedagogic function, as highlighted in the selected examples, lies in its capacity to enlighten, mobilise, and empower community perspectives in resistance to structurally imposed change. Ultimately, this paper argues that the graphic narrative operates as an effective tool for countering hegemonic civilizational grand narratives and for reimagining the politics of progress and social transformation within contemporary India.

Keywords: change; counter-narratives; dams; development; graphic-narratives; resistance;

Paper ID: T1-247
Paper Title: AI, Activism, and Agency: Reimagining English Classrooms through Digital Climate Justice Movements
Researchers: Dr. Kh Atikur Rahman Associate Professor English Department, Bangladesh Maritime University, Bangladesh

Abstract: This study explores how social media–based activism and digital ecologies can be implemented into EFL classrooms to advance environmental justice, sustainability, and global citizenship among undergraduate students in Bangladesh. Grounded in theories of digital ecologies (Gabrys, 2011; Cubitt, 2014) and critical pedagogy, the research examines how online campaigns such as #FridaysForFuture, #LandBack, and #DecolonizeThisPlace can be pedagogically used to promote ecological awareness and civic engagement through language learning. The intervention utilizes AI-assisted tools for multimodal content curation, linguistic enhancement, discourse analysis, and ethical reasoning support. Students examine digital narratives of environmental activism, evaluate linguistic and cultural representations, diverse perspectives on climate justice, and create their own multilingual advocacy projects addressing local ecological concerns such as air pollution, and climate migration. Through guided inquiry and collaborative discussion, students explore how online platforms function as democratic spaces for environmental storytelling, youth activism, and intercultural exchange. AI tools guide learners in refining their argumentation, analyzing bias, and connecting global climate discourses to local realities. Mixed-method data sources include digital portfolios, social media artifacts, reflective essays, and interviews, analyzed through thematic and discourse analysis. Preliminary findings indicate that integrating AI-facilitated digital activism into language pedagogy not only enhances students' language proficiency, intercultural competence, and media literacy but also cultivates empathy, global citizenship, and socio-environmental consciousness. Moreover, AI mediation enhances their ability to engage ethically with online content and to participate in global environmental dialogue. The project argues that social media activism can serve as an innovative, participatory pedagogy in resource-limited contexts like Bangladesh, transforming classrooms into spaces of critical engagement and ecological responsibility. By linking language, technology, and digital activism, this study contributes to the development of planetary literacy, equipping Bangladeshi learners with the communicative, ethical, and technological competencies needed to advocate for a more sustainable world in both local and global contexts.

Keywords: Digital ecologies; AI-assisted pedagogy; environmental justice; sustainability; planetary literacy, Bangladesh

Paper ID: T2-159
Paper Title: River and Resilience: A Hydrofeminist Study on Titas Ekti Nodir Naam (A River Called Titas)
Researchers: Tabassum Aktar, Lecturer, Center for Language and Cultural Studies, Green University of Bangladesh, Bangladesh
Dr. Md. Elham Hossain, Associate Professor, Department of English, Green University of Bangladesh, Bangladesh
Samsad Sultana, Lecturer, Department of English, Green University of Bangladesh, Bangladesh
Hazzaz Al Abtahee, Lecturer, Department of English, Green University of Bangladesh, Bangladesh

Abstract: This study explores the complex relationships between water, gender, and power in the Titas riverine community by using a hydrofeminist lens to examine Adwaita Mallabarman's A River Called Titas. The novel shows the fragile existence of women whose identities and hardships are inseparable from the Titas tides, set against the backdrop of the Malo fishing community, whose lives depend on the river for survival. Through a critical analysis of the interplay between natural processes and patriarchal institutions, hydrofeminism offers a way to see how the river affects, limits, and promotes their social, cultural, and emotional lives. This research emphasizes the experiences of female characters whose agency, mobility, and labor are still linked to the seasonal changes and cycles of the river. By focusing on the Titas's material and symbolic aspects, the analysis shows how gendered hierarchies and environmental factors interact to both create resilience mechanisms and repeat patterns of vulnerability. Using textual analysis grounded in ecofeminist and hydrofeminist concepts, the method of this research situates the novel within larger conversations around environmental justice, gender injustice, and the interrelationship between humans and nature. The present research highlights the need to rethink rivers in rural Bengal as socio-ecological actors that actively influence gendered experiences and social forms rather than just as resources.

Keywords: Adwaita Mallabarman; Gender and Water, Hydrofeminism; Malo Fishing Commuinity; Socio-ecological context

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