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KEYNOTE SPEAKERS

SPANISH KEYNOTE SPEAKER

1. Javier Moro
Escritor (España)

India en la globalización ibérica

Portugueses y españoles iniciaron a finales del siglo XV una carrera para descubrir la India, y de paso dominar los océanos del mundo. Unos lo intentaron por el oeste, otros por el este, en unos viajes que aceleraron un proceso de globalización que unió los continentes por mar y tierra y que facilitó el intercambio mundial de personas, mercancías e ideas. Nada fue igual a partir de entonces para la humanidad. El encuentro de Portugal con la India dio lugar a una presencia que duró más de 400 años y a un rico intercambio cultural.

LUSO KEYNOTE SPEAKER

2. Gilvan Müller de Oliveira
Associate Professor, Universidade Federal de Santa Catarina

Aspects of Portuguese educational language policies in colonial India and prospects for linguistic relations between India and Portuguese Speaking Countries (PLPs)

European languages played a crucial role in building India's modern multilingualism and, consequently, in the subcontinent's history. I present here, based on Sailaja & Oliveira (2020), how the two leading European languages in the history of India – Portuguese and English – obtained hegemony in terms of educational language policies, how they interacted with each other, and how they influenced each other, in a context of rivalry and cooperation. I begin by providing, as a background, a brief presentation of India's multilingual landscape, to then focus on presenting how Portuguese language education policy and school systems were implemented in different regions and how the Portuguese adapted the experience to the new Indian context, creating a know-how that was later useful to Europeans who arrived later. In the last part, I make considerations about the presence of Portuguese in India in the new context of the BRICS, to guide the reflection on the linguistic relations between India and the Portuguese-speaking countries.

VALEDICTORY KEYNOTE SPEAKER

3. Teodoro Ribera Neumann
Vice-Chancellor, Universidad Autónoma de Chile
Ex ministro de Relaciones Exteriores

Iberoamérica e India: una mirada de futuro

PLENARY SPEAKERS

4. Everton V. Machado

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Poesia de Goa em português e «orientalismo interno»

A ideia de um *orientalismo interno* («orientalism from within», «orientalisme intérieur», «orientalismo dos orientais») permite ir além do que verificou Edward W. Said, na medida em que um «regime de verdade» (Michel Foucault) construído em torno do Oriente e dos orientais foi também partilhado por estes. Poder-se-ia falar tanto de uma sua cumplicidade com projectos imperiais no Oriente, quanto de uma reapropriação do discurso ocidental como forma de resposta ao próprio Ocidente, em termos de afirmação ou valorização auto-identitária. Aqui explorar-se-á a poesia em português do meio católico goês, de finais do século XIX aos primórdios do século XXI, fruto da presença colonial de Portugal no sudoeste da Índia.

5. Paul Castro

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Monção and *Monsoon*: A Portuguese, Indo-Portuguese or Indian text?

Should Vimala Devi's Portuguese-language short-story collection *Monção*, published in Lisbon but representing in the main her memories of her Goan homeland, be most correctly considered to belong to Portuguese literature, Indo-Portuguese literature or Indian literature? What would be the status of my 2019 translation, *Monsoon*, published in English by the Kolkata-based Seagull Books? In this paper I reflect on my experience translating various Goan authors, including Maria Elsa da Rocha, Augusto do Rosário Rodrigues and Epitácio Pais, and the way in which labels enable and curtail interpretation, arguing for a more capacious notion of literary identity.

6. Emilia Alonso-Marks / Rajiv Saxena

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Interacciones entre pares de aprendientes en un proyecto de colaboración virtual: El caso de estudiantes de nivel avanzado de español como segunda lengua de los EEUU y la India

Esta presentación describe la experiencia de incorporar un proyecto “Collaborative Online International Learning” o COIL en nuestras asignaturas de nivel avanzado de español en el periodo comprendido entre octubre y diciembre de 2020. El proyecto reunió a estudiantes de tercer año de una asignatura de introducción a la lingüística hispánica de Ohio University; y a estudiantes de la asignatura “expresión oral en español” de tercer año de Jawaharlal Nehru University. Con el objetivo de mejorar las destrezas de pronunciación, nuestro proyecto COIL se propuso examinar la capacidad

de aprendientes de español no solo de observar su propia pronunciación, sino también de proporcionar retroalimentación metalingüística a sus colegas aprendientes. El proyecto se centró en los desafíos de los rasgos de pronunciación que los pares de estudiantes pudieron identificar en su propia habla así como de ayudar a sus colegas a identificar los suyos. Este proceso nos permitió investigar tanto la conciencia metalingüística del colectivo estudiantil como la capacidad de aportar retroalimentación en proyectos virtuales de colaboración intercultural. Nuestra intención era que los pares aprendientes se dieran cuenta de que la manera en que proporcionamos retroalimentación tiene que ver con nuestra cultura, con cómo aprendemos y cómo nos comunicamos. Además queríamos que los pares aprendientes observaran que trabajar colaborativamente con otros pares que viven al otro lado del mundo nos ayuda a comprender que las circunstancias de aprendizaje, es decir, las dificultades con las que nos encontramos, son similares. Además, comparar y contrastar experiencias de aprendizaje con aprendientes internacionales nos permite aprender a comunicarnos interculturalmente y responder con empatía y solidaridad a las necesidades comunicativas de quienes nos escuchan. En esta presentación, describiremos en detalle los diferentes componentes de nuestro proyecto. Explicaremos los beneficios de participar en proyectos COIL para el desarrollo de la competencia intercultural y las destrezas multidisciplinares de colaboración. Reflexionaremos sobre cómo la pandemia de COVID-19 nos ha obligado a volver a nuestros planes originales y ajustarlos, y cómo la pandemia ha afectado tanto a la participación estudiantil como a su experiencia a la hora de realizar este proyecto.

7. Andrew Philominraj
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Desafíos de la enseñanza y el aprendizaje de un segundo idioma:
Experiencia más allá de las fronteras

La educación es una herramienta que contribuye a la realidad personal, social y cognitiva del estudiante. La educación debe entenderse como un proceso de formación y capacitación de las personas, un espacio para generar respuestas eficientes a las nuevas condiciones impuestas por la globalización. Si la educación constituye un éxito en el desarrollo de cualquier nación, entonces la introducción de la enseñanza de idiomas es aún más importante. El aprendizaje de nuevos idiomas es un tema que lleva en la palestra más de dos mil años y cada vez son innumerables los desafíos. El presente estudio explora los desafíos de la enseñanza y aprendizaje de inglés y español como lenguas extranjeras en dos naciones tan lejanas como Chile e India. Los resultados del estudio evidencian un vacío sobre la temática propuesta y la exploración en este ámbito del conocimiento permitió no solo una mejor comprensión de los desafíos sino levantar una propuesta constructiva para implementar una experiencia memorable, exitosa y de aprendizaje permanente basado en un paradigma novedoso en la enseñanza de idiomas.

Palabra Claves: Enseñanza y aprendizaje, enfoque, idiomas, paradigma.

GENERAL SPEAKERS

8. Abhinav Kumar Sharma
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Translation of 'poetry' in *Kashi Ka Assi*

Translation becomes problematic, when the source text is laden with the richness of cultural, political, social and historical references of a culture, far removed from that of the target language. When the source text is in Hindi and has to be translated into Spanish, then it makes for a big case, as per the statement above. Translating different forms of literature such as poetry, proverbs, etc. is a challenge in terms of keeping a check on the metre. Maintaining the musicality of the poetry in the source text, transforming it into Spanish and the treatment of cultural episodes and jargons in the original text, which have no equivalence in the target culture (Spanish) would be looked upon in this paper. The text is written mostly in prose but the author uses poetry at various places to express his take. Negotiating the intricacies of poetry in terms of translating its folk elements shall be looked upon in this paper. All the data shall be gathered from the case study of the novel *Kashi Ka Assi* written by Kashinath Singh and its translation into Spanish. The novel is based in Benaras and talks about the discussions that happen in a tea shop in Assi, a colony situated on the banks of Ganges in South Benaras and the life that goes on for the people in that colony. The text has a varied register in terms of having classical, vernacular and colloquial words and phrases, which in turns gives a very hybrid appeal to the text. Can that hybridity be still maintained in the translation would also be explored through this paper.

9. Ahsan Ahmad
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Use of social media in the Spanish Language classroom in India

Human beings are profoundly social and are driven by an inherent need to explore, connect, and expand their connections. Earlier owing to geographical distances and economic concerns, associations and communications between people were constrained and limited but with the emergence of virtual social networking the distance between people has faded away with a click of a button. Language is a basic source of communication and plays a vital role in all walks of life, where it works as a fundamental communication tool for the transmission and communication among friends, family members, colleagues and especially in the teaching-learning process (Irfan et al, 2016). Research on social media in the foreign language classroom has grown significantly in the last decade. The usage of social media has increased many times during the pandemic due to known reasons. The aim of the present quantitative study is to examine the role of social media in learning a foreign language in non-native context. The research was carried out in Indian Higher Education Institutions (HEIs)

where Spanish is taught as a foreign language at graduate and undergraduate level. The objective was to explore the attitudes and perceptions of the students towards the use of social media platforms for learning Spanish as a foreign language in the Indian context. The research study was developed in the quantitative framework with the use of a comprehensive questionnaire as an instrument of this study. The results showed that the students tend to use social media for enhancing and reinforcing their communication skills and language learning capabilities including reading, writing, and learning new phrases and structures. Moreover, the study also found out the benefits of collaborative learning embedded during the use of social media, which helped in improving the learning process sophisticatedly.

Keywords—Social media, foreign language learning, Spanish, India, Higher educational institutions.

10. Akshay Kale

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Poets from the underground: Namdeo Dhasal and Leopoldo María Panero

A wretched derelict of a poet like me

Starts dancing to corrupted words in a saint's festival.

-Namdeo Dhasal

Fui una culebra deslizándose

Por la ruina del hombre, gritando aforismos en pie sobre los muertos.

-Leopoldo María Panero

Apart from having remarkably overlapping life spans, the Marathi poet Namdeo Dhasal (1949-2014) and the Spanish poet Leopoldo María Panero (1948-2014) perhaps best exemplified in their respective poetic traditions the figure of the *poète maudit* (the accursed poet or *el poeta maldito*). Thus, while Spanish critic Alfredo Saldaña has pointed out how Panero's poetry traverses "*las vías a menudo subterráneas*" (predominantly underground channels), eminent Marathi poet and translator Dilip Chitre's translations into English of Dhasal's poems have been compiled in a volume called *Namdeo Dhasal: Poet of the Underworld*. This paper precisely qualifies and examines these kindred characterizations by bringing out the convergences and points of contact between Dhasal and Panero's poetic oeuvres. The paper particularly focuses on the linguistic preoccupations of both poets and their creative appropriation of different linguistic registers. I argue that the juxtaposition of the most exalted poetic language with the most crude, banal, and even vulgar speech which abounds throughout Panero and Dhasal's poetry is one of the constitutive elements of their steadfast resistance to both the literary and political *establishment*. This radical impulse is perhaps best illustrated by Dhasal's assertion that he is a "*venereal sore in the private part of language*" and Panero's admission that "*En mis manos acojo los excrementos/formando con ellos poemas.*" (I harbour the excrements in my hands/forming poems with them). By analyzing the literary strategies and devices deployed by both poets and drawing parallels between them, I intend to show how both poets foregrounded an aesthetics of otherness in what Panero scholar Túa Blesa has aptly described as "*una poesía sin territorio, desterritorializada*" (a poetry sans territory, deterritorialized.)

Keywords: Leopoldo María Panero, Namdeo Dhasal, *poètes maudits* (accursed poets), aesthetics of otherness, poetics of resistance

11. Akshay Kumar

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A Comparative Analysis of Rural Space through the works of Ana María Matute and Phanishwarnath Renu.

The research is an exploratory study through the narratives of texts belonging to a similar time zone but different spaces in the context of socio-political-economic experiences in rural landscapes in India and Spain. The events occurred during the turbulent and transitory phases of the two nations, i.e., Franco's years in Spain and pre and post-partition India. A comparative study of a set of texts from India and Spain of similar temporal backgrounds and settings focusing on the countries' rural landscapes can help us decipher critical new elements in works.

This paper will aim to analyse the works of Ana María Matute and Phanishwar Nath Renu, which have rural spaces as background to their narratives and their individual responses to rural crises in the light of caste, class, gender and ideology. It will attempt to direct the reader's attention to the rural distress, injustice, inequality and poverty in rural space in conflict and post-conflict situations in Spain and before, during and after the partition of India. It will also examine land ownership and farmers' condition in India and Spain in the mid-twentieth century. In this background, the works of two writers, Matute and Renu, being chosen for investigation become significant.

The two authors, through their literary narratives, try to recreate the undocumented and unrepresented history, recovering the voices of oppressed castes and classes who have suffered physically, mentally, socially, economically, and politically in the conflict situations.

Key Words

Rurality, rural distress, comparative analysis, Spanish and Hindi literature, socio-political and socio-economic situations etc.

12. Amrit Raj

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Understanding primitive accumulation of capital and its ecological consequences through the selected text of Eduardo Galeano and Amitav Ghosh.

This research brings to the fore that Eduardo Galeano and Amitav Ghosh from a historical materialistic perspective highlight the interconnectedness between the degradation of corporeal life and that of the natural environment through a detailed portrayal of the violent process of primitive accumulation of capital. Thus, Galeano and Ghosh not only read the forceful separation of the producers from their means of subsistence, as a process of class formation, but they also read it as a process that

radically transforms the metabolic exchange between humans and nature. They debunk those hegemonic narratives that deliberately oversee the role of colonialism and its devastating effect on nature. This research thus emphasizes that Galeano and Ghosh have criticized modernity's historical-cultural and epistemological foundation by delineating the rupture of society-nature metabolism. Nevertheless, they do not limit their understanding to the epistemological criticism of the hegemonic colonial discourse, on the contrary, they emphasize on the inseparability of subjugation of labour, nature and knowledge. Therefore, by exploring the continuities between bodies and nature, this research investigates the inseparability of; colonial domination, racial discrimination, class inequality and ecological degradation. The theory of Metabolic Rift and Corporeal rift has been used to investigate the interrelatedness of expropriation of nature and labor. Through Malcom Ferdinand's concept of 'Double Fracture' this paper tries to understand the importance of reading political, economic and ecological issues together. Moreover, a theorization based on the debate around the use of the word "Anthropocene" and "Capitalocene" unravels that a persistent Coloniality of Nature has continued beyond the boundary of mercantile capital.

13. Anil Kumar

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Fernando Pessoa e a literatura Indiana: Uma Perspetiva

Fernando Pessoa é normalmente estudado pelas suas relações com a literatura ocidental, quer quando se relaciona a sua obra com o Modernismo ou o Futurismo, quer quando se estuda o seu pensamento heteronímico como manifestação do indivíduo plural que emerge da Modernidade. No entanto, podemos lê-lo também através de uma perspetiva comparatista que valoriza a sua relação com a literatura oriental, normalmente com a literatura indiana. A sua obra relaciona-se com as traduções que Fernando Pessoa fez dos clássicos indianos (conhecia obras como *Abhijñānaśākuntalam* de Kālidāsa, *Mṛcchakaṭikā* de Śūdraka, *Vikrama and Urvashi*; *Mālatī and Mādhava*; *Uttara Rāma Cheritra*, *Gitanjali* de Rabindranath Tagore, *Rigveda*). Algumas reflexões sobre essas leituras foram já encontradas na biblioteca particular. Pode ler-se o pensamento heteronímico como manifestação dos conceitos centrais do pensamento védica e budista – como os da Filosofia Advaita: *Māyā* (ilusão), *līlā* (jogo de vida), *Śūnyatā* (vacuidade) ou *Siddhi* (poder anímico). Tentaremos demonstrar como foi importante para Fernando Pessoa o contacto com a literatura indiana e o pensamento védico a partir dos livros da sua biblioteca e que se pode estabelecer entre os textos que leu e os seus poemas.

Palavras-chave: Literatura Comparada; Fernando Pessoa; Literatura Védica; Budismo; Heteronímia.

14. Anindita Roy

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‘La tregua’: Un reflejo de la política colonial enredada en el mito indígena mexicano

Escrito por Rosario Castellanos, el relato ‘La tregua’ problematiza la política colonial español relacionado con el control de la difusión del idioma castellano para las comunidades indígenas mexicanas. Desarrollado en el trasfondo de la región chiapaneca, este relato pone de relieve la otredad y la opresión de la época colonial que sigue existiendo aun en la época poscolonial. La opresión lingüística practicada por la sociedad mestiza mexicana de entonces, es decir, las indígenas no tenían permiso para comunicarse en el idioma castellano en el que suele comunicar la clase alta mexicana. Esta política de marginación hace una brecha de comunicación entre las comunidades indígenas subalternas y las comunidades no-indígenas. Esta ponencia intenta mostrar cómo Rosario Castellanos utiliza el mito indígena de la maldad, llamado el ‘Pukuj’ y lo plantea en el relato con prudencia para subrayar el malentendido creado por la falta de una lengua común entre una mujer indígena y un hombre de piel blanca. A través de esta narrativa realística mi ponencia va a analizar no solamente la gravedad de la brecha lingüística sino también varias barreras socio-económicas, políticas y culturales que les afectan a las comunidades indígenas mexicanas de entonces y desgraciadamente, a veces, hasta hoy.

15. Anju Rani

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Transnational Contemporary Hip Hop in Urban Spaces

The paper attempts to investigate how hip-hop music works as an aesthetic project, a political activity and a vital communal experience. In my paper, I will try to see how rappers in the Hispanic world and Indian like: Divine and Naezy, (India), Choti Maa (Mexico), Prabhdeep Singh (India), Sarathy Korwar (England), Jezzy P (Mexico) understand and deploy history and question authority. Hip-hop music has become an important tool worldwide for poor, marginalized youth to reflect on their lived experiences. Rap culture creates a new culture out of the myriad that exist through: appropriation, mixing and reinvention. Thus, rap in Spanish is a new mixture of black, Mexican, Chicana, Native American music. The culture industry has manufactured caricatures of hip hop and other youth cultures and their practitioners that are belied by the analysis of the music and lyrics. To rectify these assumptions, I will try to explore how hip-hop has been appropriated in various countries including India and how it has been used to express the performers' reflections on social, political and economic problems.

16. Ankita Kaushik

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La India a través de Borges

Desde el comienzo de la “Modernidad” el eurocentrismo ha venido a universalizarse (Dussel, 2000) por medio de sus colonias. Los conocimientos “Orientales” o están borrados, distorsionados o mal representados. Borges en sus obras mueve su “centro” desde Europa y se pone a escribir sobre el mundo que forma el Sur. Desde el siglo XV el “centro” históricamente ubicado en los valores religiosos y culturales europeos, halla su nuevo posicionamiento en las obras literarias y no-literarias del autor argentino, Jorge Luis Borges. En esa rica complejidad de la forma y el contenido que él teje en sus trabajos se encuentra la India a través de las alusiones a sus autores, sus ciudades y su religión, y medita en el infinito que se estira a los rincones poco conocidos del mundo, pero no menos existentes. No hay un sólo centro, sino que hay múltiples centros en sus cuentos, ensayos y poemario. Es más, el autor argentino se enfoca en las subalternidades globales modernas, sean los negros de Mississippi de los EEUU, las religiones del Medio Oriente o la filosofía y la religión de la India. De hecho, abre un discurso sobre la representación del Sur, y de los subalternos globales. A diferencia de los estereotipos propagados en el “Occidente” sobre el “Oriente”, Borges escribe a partir de sus lecturas de estas culturas en vez de caer en los clichés. La India no está descrita como la tierra de los “encantadores de serpientes” o un lugar exótico de practicar el espiritualismo, sino un territorio con una literatura y filosofía propia. Algunas de las referencias que Borges hace en sus obras son al poeta judío Nissim Ezeikel, las castas dentro del hinduismo, las ciudades de Mirzapur y Varanasi en Uttar Pradesh y la ciudad de Bikaner en Rajasthan. Cuando en la India, bajo la colonización británica y en adelante, el racismo hacia el país y su gente estaba a tope, Borges desde Argentina no reproducía los prejuicios que eran resultados del sentido de la superioridad británica. Algo que puede atribuirse a una especie de escepticismo que gobernaba el pensamiento del autor que incluso está reflejado en sus escritos. Es la extensión de su preocupación por no caer en totalitarismo que en sus palabras le tildara de “comunista, de nacionalista, de antisemita...” (Borges, 1970). En suma, en el mundo de hoy que es cada vez más multipolar, las obras de Borges merecen un análisis en el tratamiento de la India como un país “Oriental”, con vicios y virtudes, pero muy alejado en su representación por los colonizadores “Occidentales” británicos.

17. Anurag Bhagat

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Reading cultural and historical aspects of India and Latin America through the literary texts of Octavio Paz.

Based on the literary experiences of Octavio Paz, this work proposes to analyze the various literary texts written by him. Octavio Paz was a renowned Mexican poet, author, diplomat, and Nobel laureate. His first literary experience was with *The Waste Land*, written by TS Eliot after World War I. Eliot was influenced by both Hinduism and Buddhism, especially the Bhagavad Gita, which he described as one of the greatest philosophical poems. Following his predecessor, Octavio Paz also developed a keen interest in Indian philosophies, as we can see from his work that he was influenced by Buddhism and Hinduism, in addition to Marxism and Surrealism. Like many writers, Paz was guided by both individualism and Social fact. Thomas Hobbes has defined

individualism in the form of natural liberty. Every person is licensed to take whatever action he feels is necessary to preserve himself. Social fact has been described by Émile Durkheim as something external to an individual and acting as a coercive force. This work proposes to examine the literary texts of Paz in the light of postcolonial theories and to study his individual approach reflected in his various works, such as *Vislumbres de la India* and *Ladera este*. The work will examine whether Paz follows the established narrative or follows his unique sensibility in the writings, thereby transcending worldly orientalism. During his seven years of stay in India as a diplomat, Paz studied Indian mythologies and traveled extensively to different parts. The experience that he gained is directly reflected in his various essays and poems. This work will also try to explore the similarities that form between Indian and Latin American cultures.

Key words: Octavio Paz, India, Latin America, Orientalism, Individualism, Social fact.

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La correlación integral entre la motivación y la competencia lectora: un estudio crítico a través del uso estratégico de textos literarios en el aula

Según los investigadores del tema de lectura y la competencia lectora, se ha de considerar el hecho probado de que la lectura no es meramente un proceso cognitivo, sino también involucre el aspecto motivacional (Taboada, Tonks, Wigfield & Guthrie, 2009). De hecho, el nivel de motivación en el lector es esencial para determinar el desempeño lector más que las habilidades cognitivas. Así es poco conveniente subestimar la influencia de motivación al proceso lector especialmente al notar la escasez de estudios realizados en dicho tema.

La motivación intrínseca hacia lectura, se entiende por el conjunto de metas, creencias y valores del lector en cuanto a los temas, procesos y consecuencias de lectura. Es decir, la motivación ciertamente se dirige por un interés innato por encontrar placer al leer, sentido de seguridad por la lectura. Si reconocemos que la selección de textos junto con el nivel de compromiso del lector son componentes importantes para mejorar la motivación intrínseca del lector, planteo mi hipótesis a través de este estudio de que los textos literarios son recursos altamente efectivos para alcanzar este proceso. Las observaciones hechas para ratificar esta hipótesis se basan en un cuestionario administrado a los alumnos de español, cursando el nivel intermedio del programa de B.A de la Universidad de inglés y Lenguas Extranjeras, India.

Palabras claves: Lectura, motivación, competencia lectora, motivación extrínseca, motivación intrínseca, textos literarios, literatura en el aula, comprensión lectora

19. Ashwani Kumar

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Opresión y resistencia en la poesía subalterna del sur global: un enfoque comparativo

El surgimiento de la literatura marginal en el sur global (India y el Caribe) enfatiza la autenticidad de la experiencia de los afrocaribeños en el Caribe y los dalits en la India, en términos de casta, clase, color, raza, género y sexualidad como la literatura afro-caribeña y dalit.

La presente ponencia examinará la literatura (poesía) de dos grupos marginados, los afrocaribeños en el Caribe y los dalits en la India. Se enfoca en demostrar cómo las dos sociedades diferentes del Caribe y la India están constituidas por estructuras de opresión socio-económica, cultural y política que definen sus identidades en las respectivas sociedades. Mi intento sería examinar las voces de protesta que emergen en la poesía de mujeres afro-caribeñas como Nancy Morejón y Excilia Saldaña y las poetas dalit de hindi Sushila Takabhore, Anita Bharati etc. que denuncian la discriminación en nombre de la casta, la raza y el género en el Caribe y en India.

Ya se sabe que las mujeres afro-caribeñas y dalits están oprimidas en sus respectivas sociedades. Son víctimas de las cinco caras de la opresión (teorizadas por la politóloga estadounidense Iris Marion Young), como la explotación, la marginación, la impotencia, el imperialismo cultural y la violencia en nombre de la casta, la raza, el género, etc.

Las mujeres dalit están doblemente oprimidas, primero por ser una Dalit y segundo, por ser una mujer en la sociedad patriarcal india, dominada por la religión hindú; su estatus en el rango más bajo de la sociedad les quita todos sus derechos humanos. De la misma manera, las mujeres afro-caribeñas, que fueron traídas como esclavas para trabajar en las colonias en condiciones miserables, también fueron doblemente oprimidas y explotadas por los hombres blancos.

La ponencia también explorará cómo la teoría de Spivak (“¿Puede el subalterno hablar?”) en que opina que el subalterno no puede hablar, está desafiada por las voces de los poetas dalits. Además, también se encontrará un debate entre Spivak y Retamar (*Calibán*) sobre- ¿cómo debe adquirir su voz propia el subalterno? Con la lectura del libro *Calibán y otros ensayos* (1979) de Retamar, intentaré responder al argumento de Spivak de cómo deben usar el idioma los subalternos.

Esta conexión sur-sur puede salvar la distancia entre los dos grupos de mujeres y brindarles una plataforma para crear un sueño social. Les permitirá compartir sus dolores y potencialidades, miedos, angustias, alegrías y motivaciones en su lucha por la justicia social.

Palabras clave: *Opresión, casta, raza, marginalización, resistencia*

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Examining the Indianness in *Cien Grandes Poemas de la India*

Cien Grandes Poemas de la India, a collection of hundred Indian poems translated into Spanish was originally published in the English language as *100 Great Indian Poems* by its editor Abhay K. The editor, as per his own words, selected the poems for the anthology in such a manner that they collectively represented the 3000 years of *Indian* poetic tradition highlighting the rich linguistic, regional, thematic, socio-economic and

gender diversity of India. Thus, the collection includes classic as well as modern poems which are originally written not just in Hindi, English and Sanskrit, but also in regional languages such as Oriya, Punjabi, Santhali, Tamil and so on. It has also given space to poems whose authors belong to tribal, dalit, feminist and LGBTQ communities. Moreover, the editor has consciously made efforts to select poems which cover all aspects of the different *rasas* such as comedy, eroticism, heroism etc. Therefore, the collection, metaphorically speaking, is a dish which is prepared by the fusion of different flavours of Indian poetry in one pot which then collectively claims to represent India. The aim of the anthology is to introduce its readers to the Indian poetic landscape through the medium of poems rooted in its rich culture and history.

Due to the inherent nature of translation, where some things are proverbially lost while other things are gained, it is easy to imagine the plight of translators who had the responsibility to translate these poems so deeply rooted in Indian cultural and social context into Spanish language and culture. Moreover, as most of the original poems written in different languages were first translated into English and then into Spanish, the multiple rounds of translation involved in the process of publication of the said anthology naturally threaten the above mentioned aim. The translators had to negotiate and overcome the linguistic and cultural barriers while at the same time trying to preserve the Indian flavour of the texts as the ultimate goal of the anthology was to showcase the *Indian* poetic tradition.

Thus, this paper seeks to examine the translation strategies used by translators of selected works in the anthology to gauge how far they have been successful in fulfilling the aim of the editor. Subsequently, translation theories such as Lawrence Venuti's concept of foreignization and domestication and Gideon Toury's Descriptive Translation Studies (DTS) provide the theoretical framework for the examination. Furthermore, as this anthology has also been published in the Portuguese language as *Cien Grandes Poemas da India*, it makes it directly relevant to the theme- India and the Luso -Hispanic World.

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Eduardo Galeano's Ways of Humanities: *Ganapati* as a New Geopolitics of Knowledge.

As Hamid Dabashi affirms, we are already living a multi-polar world so that white European privileges no longer stand uncontested; In the present-day dispensations of post-truth regimes, Humanities workers as knowledge makers and circulators find themselves caught in the problematics of understanding as a litterateur, an art historian/theoretician and a social or political scientist. At the same time, they continuously negotiate interdisciplinary paradigms to understand newer genres of the testimonial, marginal writings and visual art. They have to stretch or break any

prescribed templates to cross over and tread into unknown realms. Literature and philosophy (Dabashi doesn't see any contradiction between either), both digital and real, survive. The more adverse the historical situations are, in terms of violence and dehumanization, the more intense are the aesthetics and the politics at play in the work of literature and philosophy, adding great richness of language use and thought.

This paper will look at selected texts from Eduardo Galeano's *Mirrors* to make this point. It therefore attempts to look at how Galeano breaks prescribed and patronising ways of thinking and doing Humanities towards new geopolitics of knowledge. The aim is to show how he deconstructs any kind of privileged knowledge, as also to explore how he writes against them (privileged knowledge) in a way that highlights a hybrid pluriversalism towards another kind of thinking. While power regimes attack, subvert, and dismiss historical and social truths, the use of baroque idiom in the arts and letters have continued to play hide and seek with them to contest and survive their onslaught. The baroque has been one of the greatest contributions of Spain to the world. Galeano's submission on Ganesha as a god with large ears, a long trunk, but who writes with his human hand becomes a very interesting metaphor of Humanities and the baroque etiquette understood in this sense.

Like Ganesh, (he has large ears, a long elephant's trunk and he is the god of knowledge whom he eulogizes), he is also hybrid, multilingual and very alert). He writes of all nationalities, identities and epochs, both historical and mythical. He creates knowledge with real peoples' experiences or with fictional representations of real-life situations. The play between fiction, myth and history in Galeano's writings is unique, sarcastic and direct yet poetic thus invoking a powerful baroque aesthetic of economy of words and ideas, extremely cautious and painstakingly researched, yet never pedantic.

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Colonización luso-española: sus impactos climáticos y reflexiones en la cultura.

Calentamiento global, cambios climáticos, pandemia, explosión demográfica parecen ser elementos esenciales de la época antropoceno en consonancia con la época actual. Ha habido bastantes estudios científicos que confirman periodos glaciales y épocas más calientes pero lo que nos concierne es el periodo frío llamado pequeña o mini edad de hielo que marca el periodo, no muy remoto, entre 1645 a 1715 como el más frío del enfriamiento global. Los registros, datos paleoclimáticos, cambios culturales, enfoques literarios, ajustes arquitecturales reflejan extensivamente el impacto climático exactamente contrario al mundo actual que asociamos más con calentamiento global sin darnos cuenta de que acabamos de salir de una edad de hielo.

En esta ponencia quiero hablar sobre el sorprendente impacto parcial de la colonización portuguesa y española en el clima global de aquel entonces y una pequeña introducción a los cambios culturales reflejados en la literatura, agricultura, arquitectura de la época referente.

Palabras claves: pequeña edad de hielo, cambios climáticos, colonización luso - española, cultura, demografía, Antropoceno.

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Using Hindi Bollywood songs in the Indian classroom for learning Spanish

Bollywood is another name for India's bludgeoned movie industry. Its Hindi language component is based out of Mumbai, India. Songs are an integral part of Indian movies, which draw richly from other languages, including Spanish. There are several Hindi movies like the famous 1995 *Dil wale Dulhania Le Jayenge* (DDLJ), having the word "Señorita" and popularising it in the lingua franca. There are other movies as well, like *Zindagi Na Mile Gi Dobara* (2011), having the flamenco-inspired beat song 'Señorita' whose lyrics are translated into the Spanish language and presented in Spanish music and tune, and "Te amo" from *Dum Maro Dum* (2011). There are other songs like; Kumar Sanu's Spanish Hindi Pop Song 'Tú eres mi unico amor' with Spanish rhyming and 'El bollywood de Trompy' with Hindi tune as well. Given the prominence of these songs, it can well be argued that these could not be only a source of enhancing the rhythmic and musical sense of the listeners but could be utilised as a medium of developing translation skills by incorporating these into the broader curriculum of the students. Though different kinds of texts like commercial, literary and scientific form part of enhancing the translation skills of the learners, songs have hardly been utilised for this. This study, therefore, based on an experimental study conducted with BA Spanish 3rd Year students at Jawaharlal Nehru University, India, attempts to measure how the rhythmic and musical sense of the students could be developed by variation of songs which could automatically inculcate the curiosity on creating learner's own rhyme and music in the target language. Additionally, it could measure how effectively the songs could improve translation skills by using Spanish and Hindi songs in the classroom.

Keywords: Song, translation, music and rhyming etc.

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Assessing Implementation and Usability of Duolingo Application while learning Spanish in the foreign language Classroom

Mobile-assisted language learning, in which students can independently study a foreign language anytime, anywhere, has grown in popularity because of the expanding availability of mobile devices. Duolingo, an American language-learning website and mobile application, uses "trees" tailored to the users' target language, with specific "skills" to practice vocabulary, grammar, and pronunciation using spaced repetition. This study examines how students learn Spanish as a foreign language as part of their B.Tech. Programme at Vellore Institute of Technology in Vellore used Duolingo to improve their reading, writing, listening, and speaking skills. The students had to use Duolingo in their mobile or laptop browsers throughout the basic Spanish course. Similarly, the offered app's usability testing is crucial for establishing its usability and

shaping its design and development. The study was carried out among the students after the completion of the course to evaluate the implementation and usage of Duolingo. Performance and implementation evaluation are crucial to determine whether the app is effective for the assigned task. That's why the survey was carried out among students using a questionnaire about language learning, pedagogy, and user experience while keeping these crucial factors in mind. Apart from the responses received from the questionnaire, the students also gave overall feedback about the Duolingo app. After analyzing the questionnaire results, the given study will try to find the answers to the research questions on the usability experience of engineering students and the effectiveness of Duolingo in the traditional classroom related to the presented study.

Keywords: MALL, Duolingo, Spanish as Foreign Language, Usability Testing, Effectiveness of MALL apps, VIT

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Las estrategias de aprendizaje de idiomas con el nexo de COVID-19

En este papel me gustaría hablar sobre las estrategias de aprendizaje de idiomas en la que discutiré sobre los cambios que ocurren durante la pandemia de COVID-19. Debido a la pandemia los estudios han afectado muy gravemente. La razón es que yo he elegido este tema porque es de suma importancia entender cómo las estrategias han cambiado muy rápidamente y son efectivas o no para los alumnos. ¿Cómo afectan las estrategias al nivel básico especialmente de los alumnos de bachillerato? Discutiremos diferentes estrategias que pueden ayudar a los alumnos para aprender nueva lengua o segunda lengua. ¿Cómo las estrategias pueden ayudar a los alumnos en la clase virtual? Aprender es un trabajo desafiante en la clase virtual. El artículo analizará el texto "Language Learning Strategies: What every teacher should Know(1990) escrito por Rebecca. L. Oxford. En este artículo trato de reflejar los desafíos a la hora de aprender la lengua extranjera en los tiempos de pandemia.

Palabras claves: clase presencial o virtual, estrategias de aprendizaje, español, pandemia Covid-19.

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How do memory and cinema respond to the call for the days of future past in contemporary India and Latin America?

Towards the end of the twentieth century and the initial decade of the twenty first, the neo-liberal aspirations of the Indians was leading them into a hyper-nationalized discourse about India as a nation leading to the consolidation of the Right-Wing parties in Indian politics. The position of non-alignment was increasingly swinging towards the capitalist bloc. At the same time, Latin America was celebrating a Pink Tide sweeping over the continent, with more and more nations voting socialist or centre-left

governments. We had also witnessed the beginnings of the reversal of this tide. Recently though, it looks like the Pink Tide is surging back strongly, with the election of Gustavo Petro as the president of Colombia, Xiomara Castro in Honduras, Gabriel Boric in Chile, Luis Arce in Bolivia, Pedro Castillo in Peru, and the certain victory of Ignacio Lula da Silva as predicted by the polls and the earlier elections of Andres Manuel Lopez Obrador in Mexico and Alberto Fernandez in Argentina indicates.

As the war in Ukraine renews East-West tensions and the feeling that the Non-Aligned Movement may see a resurgence, my question would be, what would be the role of memory in this reclamation of the socialist positions? How are the convulsions of the mid-twentieth century recalled, if at all, to shape contemporary politics? How does the youth relate to the past, or do they base their desires of the present on their contemporary location? My other question is, how do contemporary Indian and Latin America cinemas address these question, and what kind of role is it playing in connecting the millennial generation to a history that was lived and shaped by older members of their own families? In a world where the same cinematic images are being beamed at and received by people across the world with the greatest of ease, how does cinema relate its audiences to the many “it happened”, and how can, and if it does so at all, pose new, constructive questions to the contemporary youth? My question would be, to extend the title of a popular movie and ask, how does cinema respond to the call of recalling the days of future past in contemporary India and Latin America?

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India as portrayed in Octavio Paz's *'In Light Of India'*

Octavio Paz, the great poet and essayist, received the Nobel prize for literature in 1990. The Nobel Prize committee commended him for his humanistic integrity. The literary giant was also a diplomat and a great traveler who served as Mexico's ambassador to India. An ardent Indophile, Paz's admiration for India comes alive in his most celebrated work-*'In Light of India'*. In this work, the philosophical and cultural aspects of India are well documented in Paz's inimitable poetic language. The religions, languages, politics, and communal harmony of this sub-continent also find a prominent place, not to mention art, Sanskrit literature, music, and sculptural tradition of this great nation. The influence of Buddhism and Hinduism is evident in his poems. Paz's translated works in English were well received by the literary world. This paper is an attempt to evaluate his work *'In light of India'* from a philosophical and literary standpoint using the research methodology of content analysis. His essays in his work were given under five divisions. It is interesting to see how Octavio Paz as a poet perceived different places in India and the people whom he interacted with. He beautifully narrates the evolution of the country into modern India. He discusses here the historical, philosophical, and religious aspects of India. During his stint in India, Paz was able to influence many Indian writers. He was also a professor who lectured in Cambridge, Cornell and Harvard Universities. *'In Light of India'* Octavio Paz portrays India as an ethnographic and historical museum--A living museum, where modernity

coexists with archaisms. He was happy to see the Indian Triad as *Samsara, Karma, and Moksha*. Also noteworthy is his passion for Indian philosophical concepts, evident from his remarks on the topic. Paz wonders how the original nature/character of this nation has not withered even though many cultures left their indelible influence in various ways. He also makes interesting observations about the then leaders of the nation.

Key words: *India, Culture, Poetry, Philosophy, language, literature.*

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India's engagement with Spain during the Spanish Civil War 1936-39 via the Indian Diaspora in Europe.

This paper aims to delve upon the India-Spain relations during the Spanish Civil War. The Civil war in Spain ensued when members of the Spanish military led by General Francisco Franco attempted a coup in July 1936 to grab the state power from the elected government of Spain.

This crisis in Spain initiated a strong response from Indians within and outside the country. Being a country under British occupation, Indians understood the apparent threat to Spain. They associated themselves with the cause of Spain. They saw the resistance to the Franco forces in Spain and India struggle for Independence as one fight, a fight for democracy against domination, imperialism. The Indian diaspora living in Europe and especially in London served as an instrumental link between Spain and India's people.

Diverse initiatives were taken up by them for the cause of Spain; from fund generation drives, sending food to mobilising support in the favour of Republicans. In these initiatives, the India League in London played a major role.

This shared past between two countries for democracy, equality, against domination, imperialism; the mutual interest to resist subjugation and establish a pro-people state is unique,

The paper would explore this unique chapter of India-Spain relations from the vantage point of the Indian diaspora in Europe that how its exposure to the Spanish Civil War from proximity facilitated communication between two nations' people. It would look at the shared principles which brought Indian freedom fighters to ally with the Republicans during the crisis in Spain. It would look into the key areas where the Indian diaspora engaged with Spain during the Civil War. It would also look into literature produced by Indians Mulk Raj Anand, Jawaharlal Nehru, Rabindranath Tagore, Srirangam Srinivasarao & others bearing its impact.

Nature of the research would be qualitative; consulting the documents, newspapers, articles, pamphlets, photographs, posters published during that time and related literature like biographies, autobiographies of the people, entities involved.

Key Words: *Spanish Civil War, Republicans, Indian Diaspora, Europe, London, India League, Imperialism, Independence, transnational solidarity, sovereignty, Liberty, Literature.*

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Environment policy of India and Brazil in the 21st century: A comparative analysis

The advent of the 21st century brought many social and technological sophistications in the entire world but along with this came worries of environmental degradation and climate change due to increased human activities in forest regions around the world. Brazil, which holds the lion share of Amazon rainforest, became a centre of attention for its vast potential for both extraction of natural resources and preservation of the natural environment. India, a developing nation with a lot of aspiration for development of its 1.3 billion, mirrors the same goals with a population of almost 30% living below the poverty line. India and Brazil share some common features such as they both aspire to be a global power in terms of financial and social capacity, and both are members of BRICS. The problem faced by both countries in terms of environment is somehow similar. As the consumption of goods increases with the increase in population, this puts a burden on available natural resources. This article would try to examine the environmental policy of both the countries in the first two decades of the 21st century, as the demand for sustainable growth and environment conservation has grown stronger. The article would investigate the policy shift in both the countries based on change of government. For example, in Brazil during the first decade of the 21st century, the government of Luiz Inácio Lula da Silva (2003 to 2010) saw a very positive period for environmental law and regulations. During this period deforestation had been reduced and the area under the protected land category had increased. But a change of regime in Brazil in 2018 brought Jair Bolsonaro, a populist leader in the helm of affairs who is structurally weakening the institutions trying to protect the environment and forest. The recent increase in deforestation and wildfire is one such example. In a similar way the environmental laws in India have never been taken seriously, be it the government of the UPA led by the Congress party between 2004-2010 or the current government of NDA led by BJP since 2014. The biggest statistical evidence for this lies in the Environmental Performance Index of 2018, where India was ranked the fourth-worst country (177) in the world out of 180 countries. Five years ago, India was ranked 155th. Growth and development are necessary for these two developing countries to pull out economically and socially backward people but to do so these countries are ignoring the impact on the environment and ecosystem. To garner more investment and in the name of removal of red tape of bureaucracy the governments of each country are loosening the environmental protection laws which were placed earlier to conserve the environment and bring balance between development and environmental protection. This article would try to inculcate that the idea of development and growth can go along with the environment and nature instead of ruining it.

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Lectura extensiva en los niveles A2

La lectura extensiva tiene enormes beneficios para el aprendizaje de las lenguas extranjeras: adquisición de vocabulario, de contenidos socioculturales, de patrones textuales, etc. Es cierto que la lectura es una actividad individual y silenciosa, pero también somos conscientes que simplemente ofrecerles un libro a los alumnos y decirles que lo lean en casa y que serán examinados (con resúmenes, preguntas de opción múltiple, etc.) no suele funcionar bien porque los alumnos se sienten aislados, les parece un ejercicio largo y aburrido.

Si no queremos que los estudiantes se sientan frustrados y abandonen la lectura o busquen un resumen en Internet, debemos incluir una dimensión de grupo, trabajo en clase que abarca escuchar grabaciones, opinar sobre el libro, hacer ejercicios en pareja y en grupo. En esta ponencia se presentarán los resultados del programa de lectura que está siendo llevado a cabo en el Instituto Cervantes de Delhi y algunas posibles explotaciones metodológicas para otros niveles.

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Black, Woman, *Favelada*: *Benedita* and the Afro-Brazilian Experience

Medea Benjamin and Maisa Mendonça's biography of Benedita da Silva titled *Benedita da Silva: An Afro-Brazilian Woman's Story of Politics and Love* was published in 1997 and it narrates her journey from a *favela* (a type of slum in Brazil that is mainly and occupied by Afro-descendants) to being elected to the National Senate and later becoming the Governor of Rio de Janeiro, becoming thus the first woman and the first person of African descent to occupy the position. The biography grapples with the obstacles she had to overcome as a poor, working-class, Black woman in a deeply racist and patriarchal Brazilian society fraught with glaring economic inequality during the 80s. Her struggles can also be read as a testimony to the condition of the Afro-Brazilian population in general, which remains economically underdeveloped and socially marginalized to date with the people living in *favelas* struggling to access basic health care, sanitation and education.

The objective of this paper is to examine the strategies that the biography employs for the representation of the Afro-Brazilian community. Interrogating the idea of Brazil as a 'racial democracy' as some scholars have posited, it seeks to understand the place of the Afro-descendant community in Brazilian society and in the national popular imagination. The paper also attempts to understand the interaction and the relationship of the seemingly conflicting identities of being 'African/ Afro-descendant' and being 'Latinx' as represented in the biography. Further, it discusses the notion of 'home' and 'diaspora' in the context of the community of Afro-Brazilians through Stuart Hall's essay 'Minimal Selves' (1987) and examines their condition of collective 'un-belonging' owing to their forced displacement since the period of colonial rule. This paper presents a timely examination of Benedita's biography in the light of Francia

Marquez's recent election to the post of Vice President of Colombia making her the country's first Black woman to occupy the post and thus providing critical political representation of a historically invisibilized community of Afro-descendants, in not just Colombia but indeed, across Latin America. Given this context, the paper also seeks to study what the trajectory of political representation has been for the Afro-Latin Americans in the post-independence era by retracing the life of Benedita da Silva and some of the other Black politicians and social organisers across Latin America and in doing so, suggests that greater political participation is essential towards creating racially-just and egalitarian democracies.

Keywords: Benedita da Silva, Afro-Brazilian, *favela*, African diaspora

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La figura del traductor como personaje en la novela: *Corazón tan blanco* de Javier Marías

En los últimos cuarenta años se han venido publicando en España y en Hispanoamérica numerosas novelas cuyo protagonista es un traductor. Puede que el traductor sea un perfil propenso a protagonizar narraciones literarias, debido en parte a las peculiaridades del trabajo que desempeña. En muchas ocasiones son viajeros asiduos que, por motivos laborales, tienen que cambiar de destino frecuentemente y eso ayuda a introducir transiciones y nuevos escenarios en la trama.

Al entenderse el traductor como una persona culta y versada en literatura, da mayor libertad al escritor para usar recursos del lenguaje que enriquezcan la redacción. De hecho, en bastantes novelas suelen presentar al traductor como un ávido lector, visitante de museos y de lugares de interés cultural. La flexibilidad de horarios del trabajo de traductor ofrece libertad para que el personaje fluya por la historia sin tener que responder a un horario laboral encorsetado. La presión a la que a veces es sometido o la soledad que en otras ocasiones implica el trabajo son una mina de matices que enriquecen al personaje.

En mi ponencia intentaré abordar la cuestión de cómo influye la presencia del traductor o intérprete como personaje, y a veces también como narrador, en la novela. Para ello nos serviremos de la novela *Corazón tan blanco*, de Javier Marías.

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Sueño y desencanto en *el embrujo de Shanghái* de Juan Marsé

Juan Marsé es uno de los autores más importantes de la España de posguerra. Recibió varios premios por sus obras incluso el Premio Cervantes en 2009. Sus obras reflejan la vida de la gente en España de posguerra especialmente de los barrios obreros de Barcelona donde vivían las familias de los que habían luchado en la guerra civil al lado de los republicanos.

Sus obras normalmente tienen como protagonistas los niños de los derrotados de la guerra que fantasean con escapar de la pobreza en un mundo imaginario y aventurero representado en el cine mientras sus madres se fuerzan a prostitución y sus padres, ex anarquistas, están muertos, en la cárcel o en exilio.

El embrujo de Shanghai, publicado en 1993, empieza con las palabras de Capitán Blay, un viejo: ‘Los sueños juveniles se corrompen en la boca de los adultos’, y como procede la historia se descubre que esta novela de Marsé trata de esa corrupción de los sueños. Daniel es un joven adolescente que vive con su madre en un barrio obrero. Él se encuentra con Susana, una chica enferma para dibujarla en su lecho al ruego de Capitán Blay y se enamora de ella.

La novela toma otro turno a la llegada de Nandu Forcat, que viene con las noticias de Kim, el padre de Susana y empieza a vivir en su casa. A través de Nandu Forcat, Marsé introduce otro relato paralelo de las arriesgadas misiones de Kim que pinta una imagen gloriosa y valiente del padre de Susana.

En esta ponencia yo intentaré reflejar cómo Marsé representa la vida durante la España de los 40 y 50 y cómo los jóvenes adolescentes se enfrentan con la pobreza y miseria en busca de esperanza y crean historias alternativas a su alrededor.

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La enseñanza de la fraseología en E/LE: colocaciones, locuciones, fórmulas rutinarias y refranes en los niveles iniciales

Las unidades fraseológicas (UF) son elementos clave para representar el pensamiento de una sociedad y afectan tanto a la dimensión cultural como a la discursiva, al igual que ejercen una función de importante carácter pragmático. Por tanto, la enseñanza de estas UF debería ser tenida en cuenta a la hora de programar y nivelar los contenidos de E/LE, especialmente en los niveles iniciales, en los que se sientan las bases de lo que será el resto del aprendizaje del español.

Los estudios sobre la didáctica de la fraseología aplicada a E/LE se han venido centrado especialmente en los niveles superiores de enseñanza y, aunque obviamente es en esos niveles en los que las UF idiomáticas van a encontrar un mayor índice de éxito en el aprendizaje, creemos que es fundamental integrar la enseñanza de la fraseología en los niveles inferiores y nivelar, a su vez, los contenidos. Es decir, hacer una reflexión sobre qué tipo de UF hay que enseñar en estos niveles sin relegarlas solamente a los niveles superiores de enseñanza.

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Translatability/Adaptability of Modernity: From Bernarda to Birjees/Bebe/Rukmavati

The notion of Modernity having sprung forth from the growing self-awareness of the ever expanding notion of temporality in human society features in contemporary debates rather uneasily in relation with nineteenth century Europe. Notwithstanding the vexed trajectory of the term ‘modern’ the essence can be traced to the new forms of socio economic organisation of societies and the resulting new social relations across the globe pushed by capitalist expansion. Lorca’s theatre located in the early twentieth century, more specifically in the Generacion de 27, can be an important medium to understand Spanish modernity as he uses traditional forms of cultural production to convey sensibilities of pain, oppression and marginality specific to the modern milieu. This sensibility when translated to a very different cultural location like India would seem to pose formidable challenges. This paper tries to explore the axis of modernity in the task of translation and adaptation to convey the essence of Lorca’s plays as is the case with *La casa de Bernarda Alba* which is one of the foremost Spanish plays that found noteworthy reception in India in the form of translations, adaptation into film and performances in Hindi and Punjabi besides English.

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Performative Motherhood: Resistance of Mothers of Plaza de Mayo Against Enforced Disappearances in Argentina

Argentina has witnessed around 30,000 cases of enforced disappearance during military dictatorship (1976-1983). Against such kind of state’s repressive act of enforced disappearance, mothers of the disappeared voiced their resistance and organized themselves as Mothers of Plaza de Mayo (*Madres de Plaza de Mayo*) in Buenos Aires, Argentina. The resistance was formed around the performance of motherhood and public display of mourning. In this paper, I study the movement of Mothers of Plaza de Mayo drawing on the theory of performance by Diana Taylor, feminist scholar Judith Butler and Pakistani anthropologist Saba Mahmood, about how they convert performative motherhood and public mourning into a site of resistance against state repression. The paper argues that Mothers of Plaza de Mayo express motherhood as political performative subject through their movement. However, I depart from Taylor’s approach to identity politics in the study of the Mothers' movement.

Keywords: Enforced disappearance, state repression, Mothers of Plaza de Mayo, performative motherhood, performance

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La transliteración en la enseñanza de español: usos y beneficios para los aprendientes

En este artículo intentamos destacar la importancia de la transliteración en el proceso de enseñanza y aprendizaje de una lengua así que proponemos presentar la transliteración como una herramienta útil para enseñar español a los hablantes de hindi.

“Transliteración es escribir o describir palabras o letras usando las letras de un alfabeto o lengua diferente.” (Wehmeier, McIntosh. Et. 2005). Como ya sabemos los aprendientes de español siguen creciendo día a día, entre ellos, existen muchos a quienes les interesa aprenderlo sumamente por interés o con el fin de aprender a comunicar sin invertir mucho tiempo en comprender las reglas gramaticales y entrar en detalle. Esos tipos de aprendientes pueden ser un estudiante, turista, hombre de negocios o cualquiera que quiera aprender a hablar dentro de poco tiempo o está satisfecho al saber unas expresiones o vocabulario para poder comunicar en la situación. Crear materiales didácticos usando la transliteración y traducción de español a hindi puede beneficiarlos a aprender a comunicar en español. Mediante este artículo intentamos mostrar un ejemplo didáctico que consiste en varias expresiones, diálogos, vocabulario necesario para sobrevivir en una situación diaria y enseguida hablaremos de ventajas y desventajas de usar transliteración de español a hindi. Este trabajo puede motivar a crear materiales adaptados a la necesidad de los hindi parlantes.

Palabras claves: transliteración, español, hindi, didáctica

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Reading *Bôddki* as a feminist narrative: Perspectives and Challenges

Bôddki (1962) is a Portuguese novel written by the Indian origin Goan writer Agostinho Fernandes. The novel, set in the 1960s, paints a picture of 20th century Lusophone Goa that was torn between the advent of modernity and age-old traditions and beliefs. *Bôddki*, in Lusophone Goa, denotes a widow who survived the practice of Sati and is considered a bringer of bad luck. The *Bôddki*'s body is marked by the infamy of her past, and the crime of surviving her husband is punished by social ostracization across generations.

The suffering of the eponymous *Bôddki* and her daughter throws light into various faith-based practices that are central to the Luso-Indian communities in Goa. The paper analyses the sociodicy of the suffering of the *Bôddki* and argues that it is indicative of the culture of misogyny in Lusophone Goa.

The cultural antipathy towards the *Bôddki* in Portuguese ruled Goa raises important questions about the response of the colonial administration with respect to women's issues. In the context of the debates around Sati in colonial Bengal, Lata Mani argues that women were “neither subjects or objects, but rather, the ground of the discourse on Sati” (79). She goes on to argue that the debates around the practice of Sati became a crucial discursive moment in which the modes of articulating cultural identity and tradition came to be defined in colonial Bengal. The paper transposes Lata Mani's argument within the postcolonial location of the publication of the novel, to investigate whether the fictional work of *Bôddki* presents itself as a similar moment of fascination-infused-deference to the ideal of womanhood upheld by Sati. Despite the central and sympathetic treatment of the female characters, the paper recognises the vicarious emphasis on the discourse of Sati as a challenge in reading *Bôddki* as a feminist narrative.

Although the novel was well received in Portugal, it did not gain a similar visibility or popularity in India. Indeed, the novel remained out of print for several decades in India despite its success in Portugal. The paper investigates the reasons for the differential reception of the novel in Portugal and Goa. It argues that the orientalist fascination with the practice/spectacle of Sati played a key role in the exoticisation of Lusophone Goa and contributed to its popularity in Portugal.

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Exploring the indigenous in the nation building in Latin America

Latin America after independence has seen significant social movements which have had a deepening influence in nation building in the XIX century. Many literary figures emanate their idea of nation from the same contribution done in the field of indigenous sphere. Starting from the physical struggle to the philosophical vision and literary creation, indigenous peoples made significant social progress, experienced a reduction in poverty levels in several countries and gained improved access to basic services during the boom of the first decade of the XX century, but they did not benefit to the same extent as the rest of Latin Americans. In many walks of life, they remain stagnant and their idea of integration to the mainstream is lopsided. However, in the field of literature, the idea of indigenous theme has taken a centre place and has been discussed and elaborated by the erstwhile writers of neoclassicism and romanticism. The article aims at exploring and reviewing the legacy of the indigenous as well as the principal discourse focussed around the ethnic past and the myth of origin of process of development of Latin America after its independence

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Women and War: A critical analysis of Merce Rodoreda's "The time of the doves"

The time of the doves is considered as one of the crucial pieces of fiction in contemporary Catalan literature translated in more than 30 languages. *The time of the doves* reflects the grim situation of women during the Spanish Civil war. This article will analyze the life of a woman during the Spanish Civil War through the life of Natalia, the novel's protagonist. The present paper will focus on the impact of the Spanish Civil War on women and also on the struggles of women during conflict times.

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Transition and search for female voice and identity in *Como agua para chocolate* de Laura Esquivel and *Arráncame la vida* de Angeles Mastretta

The art of creatively interpreting history to serve the present-day need stimulates a non linear chronology, as the present is made to influence the past and the past is brought to serve the present. The art in Mexico today questions the role of women in the society, their image in literary works and the impact of machismo and marianismo.

We will be discussing the Sor Juana, Guadalupe and La Malinche archetypes of women in these two novels. The power of the archetypes on Mexican women writers may stem from a generalized cultural inhibition concerning women's sexual activity. There is little ambiguity in the roles of these women. Guadalupe divinely conceives the son of God, Sor Juana renounces sex and instead produces poetry and prose, and la Malinche is the woman who is repudiated by the Mexicans for betraying them to the Spaniards and bringing in the downfall of the Mexican empire.

The role of the Mexican woman intellectual by Sor Juana describes a smart, gendered but sexless woman in pursuit of knowledge. Her procreation ability is demonstrated through her art. Compared to Sor Juana, la Malinche and La Virgen Guadalupe share identical destinies as mothers and creators of a mestiza identity. So the main thrust of this paper would be to analyze the destinies of the women protagonists in these two novels by contemporary writers, whether there is an attempt by the writers to launch themselves out from the marianismo and machismo debate and find their identity and their voices. Historian Julia Tuñón Pablos affirms that even in the final decades of the 20th century, these Mexican archetypes continued to exist as a standard against which to compare a woman and her behavior.

This paper attempts to analyze these novels contextualized by cultural and literary feminist theories as well as power theory which expose the machismo present in the society and in due course in literature. The machismo culture of Mexico is built upon a patriarchal social system in which males hold primary power (Connell, 2005; Falicov, 2010; Pisano, 2001). Patriarchy and the masculine power and machismo culture that shapes it, determine the social interaction between men and women across a multiplicity of social spaces and situations (Pisano, 2001). Power theory explains that men and women understand and express power differently (Vianello & Caramazza, 2005). Vianello and Caramazza (2005) suggest few women internalize their power, while most men externalize theirs. The largely traditional gender roles for men and women, with slight deviations between socially dependent and independent women, is showcased in these particular novels. The dependent women display characteristics perceived as positive in marianismo whereas independent women are more sexualized and are more Malinche.

Key words: Machismo and marianismo. Feminist and Power theories. Identity.

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Displaced from Memory and Imagi-nation: Afro-Mexicans and Public Mural Art in Post-Revolution

The semblances of the state which began to appear after the most chaotic and violent events of the historic Mexican Revolution were over by the early 1920s, set for itself

the agenda of creating a nation. It conceived of a united and, moreover, homogenous Mexico which would take along those who had sacrificed and suffered the most in the whirlpool of Revolution all through the 1910s. Taking its ideological and programmatic framework from José Vasconcelos' differences-flattening, as it were, model of *raza cósmica* as he led the very important *Secretaría de educación pública* (SEP) during the very foundational years of 1921-24, this all-subsuming "imagined community" or Mexican nation was projected through what one could call public mural art (Anderson 1983 6). As one of the most important Vasconceleon initiatives of dissemination of the national project through popular cultural education, public mural art adorned government-sponsored public walls where the most vulnerable communities were claimed to be given voice and representation. This essay problematises the all-inclusive rhetoric of public mural art in post-Revolution Mexico by highlighting the stark absence of Afro-Mexicans from the contours of national identity proposed there. I argue that the complete exclusions of what Jesús Gandara Ortega (2019) aptly calls the "third root" of Mexico's past and present became continuation of the segregation and erasure of Afro-descendant communities from the earliest days of their forced arrival as slaves of Spanish colonial system. This paper proposes to explore socio-historical discourses which operate this exclusion and will illustrate this through critical reading of some of the most representative works of public mural art in post-Revolution Mexico.

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Magical Realism(S) from the Peripheries

Magical realism is a term which has been debated since the mode of writing became popular around the world after the Latin American Boom in the 60s and the 70s. However, later on, the term gained traction and evolved from being a Latin American anomaly to being a specific kind of writing that could represent the realities of the larger postcolonial world which although decolonized still were coming to terms with their being, as colonial matrix of power was diffused into them not just economically but also culturally. This paper will dwell upon the term Magical Realism as a mode of writing that is neither relegated to a geographical space nor to a specific genre but as a mode of storytelling that includes supernatural/magical/mythical elements weaved along within literary realism and will try to bridge the gap between magical realism(s) of Latin America and elsewhere in the world which went through Colonization of not just territories but also of knowledge production. This will allow this paper to further dwell upon some literary texts from the North-East of India (which has always maintained its position in the periphery against colonization and later on, the Indian Nation-State) which heavily borrow elements from their native cultures which are predominantly oral and take onto this kind of mode of writing while also changing it. Hence, this paper will try to deal with magical realisms of different kinds and how these authors employ it to put a different gaze on the logic of western modernity and coloniality which was imposed on their native cultures.

Keywords: Magical Realism, Coloniality, Modernity.

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Hybrid mode learning in FLT poetry class: Challenges and solutions.

The Current Era's education during covid-19 was full of challenges for many of foreign language teachers especially when we consider poetry in FLT class through hybrid mode. It's sophisticated form and linguistic expression make it very different and difficult from other genre. As it is the doyen of the literature branch, my aim is to bring poetry in FLT's digitalized and advanced equipped classroom for intermediate level learners in terms of enhancing their cognitive ability and the idea of co-culture reach.

In order to proceed the activity through Jose Marti's poem, and to reach a positive result I would apply Krashen's "Filter hypothesis" along with "Task based Language Teaching" and "Communicative approach" as well as digital tools which would be the panacea to fructify and achievable to all and also help to eradicate the nervousness, anxiety and negative elements and also make them a voracious learner in classroom. However, challenges and solutions as well as discussion reports would also be highlighted in posterior activity.

Keywords: Jose Marti's poetry, digital tools, "filter hypothesis", hybrid mode, Tblt, Communicative approach, discussion, challenges and solutions.

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Spatial Representation in Crime Fiction: A Comparative Study of Indian and Spanish Crime Novels

Crime has always been an integral part of a city. Many authors have portrayed this aspect of the city in their novels. In my paper, I am going to talk about how the Indian-American writer Vikram Chandra and Spanish writer Andreu Martin have depicted the dark side of cities like Mumbai and Barcelona in their respective novels *Sacred Games* and *Barcelona Connection*. Mumbai and Barcelona are the two most important metropolitan cities in India and Spain. Mumbai represents a very stark reality of two worlds existing at one place. Firstly, there is this image of Mumbai, which is all modern, glittering like day at night, the city of the rich, living a life which could be a dream of many. Secondly, there is another picture, which is completely opposite to the first – the slums which is more like a place to escape homelessness. These places are inhabited by the poor, migrants and workers. The other side of Mumbai depicts the dark underbelly of organized crime in the city. The duality of the city is what makes it interesting to crime writers. I would like to study this aspect of Mumbai city as shown in the novel *Sacred Games*. This aspect of city space will be done as a part of hard-boiled fiction. I'll also focus on the city Barcelona, which is known for its stunning architecture, lively neighbourhood, nightlife, beautiful beaches but hides a ugly side which is represented in Spanish crime novels. I will emphasize on the representation of different spaces in various genres of crime fiction. In my paper, I would like to do

a comparative and literary analysis of crime in metropolitan cities and would like to explore various themes like urban imaginaries, globalization, migration etc, which lead to the proliferation of crime in a city.

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Creciente importancia de formar a los estudiantes indios de ELE como mediadores interlingüísticos

Aunque el mediador interlingüístico como profesión es bastante novedoso y poco conocido en la India, varios países del Occidente la están formalizando e incluso diferenciando de los roles de traductor e intérprete debido a su importancia. De hecho, las comunicaciones transfronterizas interlingüísticas tienen lugar frecuentemente en este mundo contemporáneo y globalizado. Es evidente que junto con la lengua varían los aspectos socioculturales entre países, lo cual afecta directamente el desarrollo de dichas comunicaciones transfronterizas e interlingüísticas. En tales conversaciones no es necesario que las partes involucradas compartan los mismos códigos lingüísticos y/o aspectos culturales, es allí donde surge la necesidad del mediador interlingüístico, cuyo rol es crear un puente comunicativo entre el emisor y el receptor para poder llevar a cabo una comunicación fluida y exitosa. Es importante destacar que la figura del mediador interlingüístico es diferente que la del traductor e intérprete ya que la traducción e interpretación son solo dos facetas de la mediación, es decir, la naturaleza de la mediación es mucho más versátil. De hecho, el MCER (2021) la presenta como uno de los cuatro modos de comunicación junto con la comprensión, expresión e interacción.

Por lo anteriormente expuesto, en la presente ponencia, primero, revisaremos brevemente el lugar que ocupa *la mediación* en la lingüística aplicada, que es desarrollada con sus descriptores en la reciente versión actualizada del MCER publicado en 2021. Posteriormente, estudiaremos las presentes y las posibles futuras demandas de los mediadores profesionales interlingüísticos en la India. Finalmente, reflexionaremos sobre la emergente importancia y necesidad de desarrollar las nociones mediáticas interlingüísticas en los estudiantes indios de ELE.

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Hacia un marco de racionalidad de la guerra civil

La racionalidad en un contexto comunicativo es la forma en que los sujetos hablantes y activos adquieren y utilizan los conocimientos mediante los cuales se puede llegar a un acuerdo. Según Jürgen Habermas, la identidad en una nación política depende de la racionalidad comunicativa.

Es bien sabido que la nación política es una invención del siglo XIX. Ernest Renan define la nación como una entidad basada en actos de la libre voluntad de los individuos que forman una identidad colectiva. Esta identidad colectiva en muchas naciones está formada por un discurso racional comunicativo desarrollado con la configuración tradicional allí establecida.

En la mayoría de los casos, la configuración tradicional, especialmente en Europa, era una monarquía con un sistema religioso como base epistemológica. El fracaso de la misma puede provocar la ruptura del modelo de Estado-nación. Un ejemplo de ello es la guerra civil española. Jürgen Habermas establece en su libro "Teoría de la Acción Comunicativa" (1981) las reglas de un discurso racional comunicativo y también sobre cómo llegar a un consenso basado en la racionalidad esbozando los procedimientos a saber, un marco para la acción racional y tratando de explicar el significado y su validez en la comprensión interpretativa de los sujetos. En este trabajo, utilizando la teoría de Habermas, intentaré examinar el discurso de la guerra civil en su totalidad y explorar a través de él los fallos que dieron lugar a una guerra larga y ardua.

El estudio propuesto extraerá varias ideas de diferentes textos sobre la acción racional y el poder basado en el conocimiento que determina el curso de la acción y también intentará yuxtaponer el texto con la esfera pública de la época e intentar identificar el espacio intersticial entre los diferentes discursos del bando republicano. También examinará las diferentes racionalizaciones culturales y sociales que vertebraron dichos discursos.

En definitiva, este trabajo tratará de establecer un marco de racionalidad de los discursos de la guerra civil basado en la comprensión interpretativa de los sujetos formados por diferentes sistemas de valores, es decir, culturales y sociales, y en qué sentido éstos han provocado la modernización de la sociedad española.

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Diferencias culturales en la selección de estrategias de aprendizaje de lenguas extranjeras

El campo de las estrategias de aprendizaje de idiomas (LLS) ha avanzado desde sus inicios a mediados de los años 70, cuando la investigación se centraba más en el éxito diferencial en el aprendizaje de idiomas. En los últimos años, ha aumentado la investigación significativamente en el campo de las estrategias de aprendizaje de idiomas y su papel en el aprendizaje autorregulado. Aparte de eso, los estudios de investigación en esta área se centran en la elección de las LLS y su relación con diferentes variables de aprendizaje como la motivación, la competencia, el género, la región, etc. El objetivo del presente estudio es analizar los patrones de selección de las LLS en dos grupos culturales distintos: un grupo que aprende español como lengua extranjera en la India y otro que aprende inglés como lengua extranjera en Chile. En este trabajo, el investigador quiere destacar cómo la cultura determina la elección de estrategias de aprendizaje de lenguas extranjeras. El estudio se ha desarrollado en el marco cuantitativo con el uso de datos de dos investigaciones publicadas anteriormente por el investigador. Los resultados indican que el contexto cultural influye

significativamente en la elección de estrategias por parte de los estudiantes de lengua extranjera en ambos entornos de aprendizaje. Estas disimilitudes se manifestaron tanto a nivel de ítems como de categorías, lo que sugiere que se debería tener en cuenta los análisis a nivel micro y a nivel de categorías. Los resultados también sugieren que los estudiantes indios emplean menos estrategias y de forma diferente que los estudiantes chilenos. Por ejemplo, los estudiantes chilenos informaron de que utilizaban más estrategias metacognitivas, mientras que los estudiantes indios reportaron utilizar más estrategias sociales en su trayectoria de aprendizaje. Por último, el artículo termina con la conclusión en la que el estudio destaca que el entorno de aprendizaje de la lengua, así como la capacidad multilingüe, pueden ser factores importantes en la elección de las estrategias de aprendizaje. Este trabajo contribuye enormemente a la comprensión de los patrones de aprendizaje de una lengua extranjera a través del uso del LLS por parte de los estudiantes y cómo este uso está guiado por las diferencias culturales.

Palabras Clave: estrategias de aprendizaje, lengua extranjera, estrategias metacognitivas, Chile, India

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Medios de Comunicación en la India y el Mundo Luso-Hispano : un Estudio Comparativo

India, España y América Latina están situadas en tres continentes distantes, a saber, Asia, Europa y América. A pesar de que encontramos vínculos de la época medieval y muchos rastros de vínculos históricos antiguos, los medios de comunicación en el siglo XXI acercaron a estas naciones a un nivel más cercano. Los medios impresos y electrónicos han brindado la oportunidad de intercambiar y compartir ideas y pensamientos que resultan en el fortalecimiento de las relaciones y la prevalencia de la presencia de ambas partes.

En esta propuesta de trabajo de investigación, se intentará estudiar y analizar los medios impresos (periódicos, revistas), los medios electrónicos (televisión, radio, películas y sitios sociales) en busca de relevancia cultural. La ponencia analizará los medios de comunicación de India, España, Brasil, México, Argentina, Chile, Venezuela, Colombia, Perú, Bolivia, Ecuador, etc. Se realizará un análisis de la literatura mediática latinoamericana y de la literatura mediática india.

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Los audiolibros como herramienta didáctica en las clases de E/LE en el contexto de la India

La tecnología ha sido de suma importancia para llevar a cabo las actividades tanto de enseñanza como de aprendizaje desde que surgió la situación sanitaria COVID-19.

Estos días lo vemos en las clases en línea que han llevado a los alumnos a conocer nuevas herramientas didácticas virtuales que faciliten el aprendizaje, y es en este contexto donde los audiolibros toman cada vez mayor relevancia. Son herramientas que permiten, no sólo aprovechar el tiempo, sino también motivar a los estudiantes.

El objetivo principal de este estudio es determinar los efectos de los audiolibros en el aprendizaje y enseñanza del Español como lengua extranjera en el centro de estudios de Español, Portugués, Italiano y América Latina en la Universidad Jawaharlal Nehru Nueva Delhi. Para determinar las opiniones de los estudiantes sobre el uso de audiolibros en el aula regular de primer año del bachillerato, se han llevado a cabo unas actividades a través de los audiolibros “Lola Lago”, y también se ha realizado una encuesta en línea para saber las opiniones de otros estudiantes del centro de distintos niveles de Español. Este estudio nos permitirá analizar cómo los audiolibros son otro modo de aprendizaje en el aula de Español, y su utilidad en la mejora de la pronunciación, conocimiento socio cultural, la comprensión lectora y la adquisición de vocabulario. Además, conoceremos cómo el uso de audiolibros resulta motivador a los estudiantes para seguir con su aprendizaje y desarrollar su autonomía en la adquisición de una lengua extranjera.

Palabras clave: Audiolibros, autonomía, comprensión lectora, comprensión auditiva, herramienta didáctica

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Margins, Food and Magic Realism: Redefining power structures in *Like Water for Chocolate* by Laura Esquivel, and *The Mistress of Spices* by Chitra Banerjee Divakaruni

Margins, Food and Magic Realism: Redefining power structures in *Like Water for Chocolate* by Laura Esquivel, and *The Mistress of Spices* by Chitra Banerjee Divakaruni.

What does food mean in literature? In literature food often symbolizes more than pure nourishment. It presents a contrast between order and chaos; etiquette and taboo behavior; and social classes, and sometimes representation of oppression and dissent. Food literature has become a means of destabilizing power structures and redefining them by subverting the known idea of masculinity being in the center, and femininity in the margins. In literature, cinema, and society, the kitchen and everything associated with it- food, spices, knives- has been used to address the issue of gender roles and domesticity. In fact, the kitchen is seen as a space of confinement for women. Going against the idea, this paper seeks to study the role of food and magic realism in redefining power structures. The choice of novels allows the paper to explore two cultures- Indian and Mexican.

The paper aims to study the novels *Like Water for Chocolate* by Laura Esquivel and *The Mistress of Spices* by Chitra Banerjee Divakaruni, as food literature challenging the implied masculinity with a desire to create an alternate world through magic realism, with reversed power structures.

Keeping in view the research problem, the paper intends to discuss the following questions: What is the role of food and spices in *Like Water for Chocolate* and *The*

Mistress of Spices in subverting the implied idea of masculinity? How does magic realism contribute in turning the spaces of confinement for the margins into their refuge? The research paper will use textual analysis as the primary method of research. The paper is divided into three parts. The first part would analyze the insinuated position of women in both the novels, and how it changes during the novel. It would talk about the female protagonists Tita in *Like Water for Chocolate* and Tilo in *The Mistress of Spices*, and focus on their interaction with the world around them, especially the masculine world. It would also trace their close connection with food and spices. The second and third parts- each focusing on one novel- would talk about how these redefined spaces for margins and masculinities completely switch power structures and change destinies in these works. These parts would closely look at the world created by this infinite power invested in female characters, focusing on two sides of women, the yin yang of being a woman: both a creator as well as a destroyer. Magic realism would be seen as a catalyst to the creation of this alternate world of desire.

Keywords: Masculinity, margins, gender roles, magic realism, food and spices.

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Un ejemplo de libertad: el nacionalismo vasco y la lucha por la independencia de la India (1895-1947)

Estudiosos como W. Connor, D. Horowitz o D. Conversi han destacado la importancia del “domino effect”, según el cual los nacionalismos minoritarios o subestatales tratan de seguir la estela de otros movimientos nacionalistas más exitosos. También el nacionalismo vasco –nacido en 1895, cuando Sabino Arana Goiri fundó en Bilbao el Partido Nacionalista Vasco (PNV)– ha mirado con interés, a lo largo de su historia, la lucha por la independencia de otras naciones sin Estado, tanto en Europa (Irlanda, Polonia, los Países Bálticos, etc.) como en otros continentes. Aunque varios autores, como A. Ugalde o X. M. Seixas, han estudiado la visión que el nacionalismo vasco tuvo de otros movimientos nacionalistas fuera de España, no existe hasta ahora ninguna investigación sobre la mirada con que el PNV acogió el proceso de independencia de la India. Esta ponencia pretende cubrir este hueco, partiendo de fuentes inéditas: en especial, de la numerosa prensa nacionalista vasca publicada entre 1895 y 1947, tanto en España como, a partir de su derrota en la Guerra Civil de 1936, en el exilio. Se puede adelantar que la prensa del PNV apoyó con entusiasmo la lucha por la independencia del pueblo indio, en el que veía un espejo para la futura libertad vasca con respecto a España. Sin embargo, para ello tuvo que superar la contradicción que suponía su visión relativamente positiva de la colonización británica. Según los ideólogos del PNV, el dominio británico era mucho más benévolo que el español, dada la inquina que el primer nacionalismo tenía a España. Además, la prensa del PNV, caracterizada por su rechazo de los medios violentos, alababa la vía pacífica de la India para lograr su independencia. En concreto, Mahatma Gandhi se convirtió en un símbolo para el PNV, llegándolo a calificar como un “ejemplo para todos los pueblos democráticos que luchan por su libertad nacional”. Tras la independencia de la India

en 1947, la prensa del PNV en el exilio ensalzó la “manera humana y civilizada” en que se había logrado. Felicitó al pueblo indio, pero también a Gran Bretaña, pues “para nuestro pueblo vasco el gesto magnífico es el de reconocer sencillamente a los pueblos el derecho a la libertad que esa Corona detentaba”. De este modo, sin darse cuenta de la diferencia abismal entre el País Vasco y la India, indirectamente el PNV trataba de criticar a España por no conceder la independencia al pueblo vasco, al contrario de lo que había hecho Gran Bretaña con la India.

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Autoficción y Posmemoria en *El cuerpo en que nací* (2011) de Guadalupe Nettel

El presente artículo analiza el rol de la posmemoria en la construcción de la identidad del cuerpo. El texto “*El cuerpo en que nací*” (2011) de Guadalupe Nettel es una autoficción, el término acuñado por el escritor francés Serge Doubrovsky en el año 1977 por su texto “*Fils*”. El estudio expone la forma autoficción en el texto de Guadalupe Nettel y establece un nexo entre la memoria y la autoficción. El estudio sería de metodología cualitativa y análisis literario y temático. La investigación utiliza los textos críticos “*Unclaimed Experience: Trauma, Narrative and History*” de Cathy Caruth y “*The Generation of Postmemory: Writing and Visual Culture After the Holocaust*” de Marianne Hirsch. Este artículo muestra cómo utilizan métodos asociados con la autoficción para contribuir a nuevas formas de cultura de la memoria en sociedades de América Latina.

Palabras Claves: autoficción, identidad, memoria, México, posmemoria.

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Self-Representation of the Subaltern: Racial Conflict in Rigoberta Menchú’s *Crossing Borders* (1998) and Caste Conflict in Baby Kamble’s *The Prisons We Broke* (2009)

This paper tends to analyse the caste and race conflict in Baby Kamble’s autobiography *The Prisons We Broke* (2009) and Rigoberta Menchú’s *Crossing Borders* (1998) and how these autobiographies project personal, social and political conflict which impacted their lives. The purpose of the paper is to examine the literary form Rigoberta Menchú and Baby Kamble chose to depict the conflict in their life and their community.

In her autobiography, *Crossing Borders*, Rigoberta Menchú revisits the struggle of her existence as well as painful memory of her Mayan ancestors and how her life got affected just because she belongs to a particular indigenous group. Her racial identity and conflict shaped her whole life. Menchú’s work provided an autobiographical indictment of the Guatemalan government’s treatment of local indigenous communities.

Whereas Baby Kamble's *The Prisons We Broke*, chronicles her life story from precolonial to postcolonial India. It is deeply embedded with two important critical moments in Indian history: freedom from British rule and anti-caste movement led by Dr. B.R. Ambedkar. It is a nation's biography chronicled from the untouchable woman's point of view. This book articulates caste and gender discrimination and multilayered violence suffered by Dalit women at the hands of the Savarna and Dalit men.

The paper will investigate how both the writers create their particular self- image in the process of self- representation as well as their narrative strategies to represent the race and caste conflict of their communities and their closeness to mother nature which plays a significant role in their identity construction.

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Luso-Hispanic influences in the Indian culture: with a special focus on art and architecture

In this paper, "Luso Hispanic influences in the Indian culture" the focus is to explore the European influence on Indian culture mainly taking into account the Luso Hispanic influence in art and architecture, also, to establish a connect where one finds there are a few similarities between the Portuguese, Hispanic and the Indian culture. To explore these aspects further it is important to refer to the history and literature of art and architecture of the said cultures. The similarities between the Hispanic and Indian culture were noticed while exploring and learning about the Hispanic culture.

Along with the political developments, the economic and cultural traditions were brought in by the European colonisers comprising of the Portuguese, the Dutch, the British and the French, as they would benefit by influencing the locals or the natives and vice versa. Very soon the traders transitioned to settlers, overpowering and exploiting the natives. These particular trajectories that were brought in and left by the colonisers brought many intrinsic and extrinsic changes which lasted long enough to shape the society and the sprouting culture would later become part of the mainstream Indian Society also helped in shaping the Indian outlook. One important technological contribution was the printing press which was set up in the mid sixteenth century by the Portuguese, who after arriving, needed to use the ports for trade and so they started building factories and fortresses along the south-eastern and south-western coast, where many forts stand strong even today. Also, the Spanish influence in architecture can be seen, for example in the Spanish mosque in Hyderabad, India. In this paper, I will be presenting further examples of the said influences including trading ports and forts.

This paper will also make a study of the European impact on Mughal Painting; the Mughal painters adopted a few techniques from the European artists. In the court of Akbar, the most prominent Indian Emperor, the Portuguese priests introduced the painting techniques, like the art of perspective, the effect of light and shade, the use of three-dimensional technique.

To conclude the paper, the Hispanic similarities with the Indian cuisine, will be presented, thus making a connect between Luso, Hispanic, Indian cultures.

Keywords: Hispanic / Indian culture, European art, architecture, Portuguese forts, indo-sarscenic, Spanish cuisine, multicultural society, cultural integration, colonisation.

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The influence of Portuguese language / lexicon on Indian languages: A special case of Hindi

The Portuguese were one of the first European colonizers to reach Malabar Coast, India. This established a direct maritime route between Europe and India and soon the Portuguese established their kingdom in Bombay, Goa, Daman, and Diu and all this started a close contact between Indian and Portuguese languages. These contacts and relations can be seen at the level of syntax, lexicon, and toponym of various Indian languages including Hindi, e.g., the words like, मेज़, साबुन, तैलिया are borrowings from Portuguese words ‘mesa’, ‘sabão’ and ‘toalha’. In this regard one of the important sources would be “Influencia do vocabulário português em línguas asiáticas” written by S. Rodolfo Dalgado and published in Coimbra by the Coimbra University Press (Imprensa da Universidade) in 1913.

Usually Portuguese/European missionaries would go to India and document the linguistic knowledge of local Indian languages, but Sebastião Dalgado was one of those rare Indian / Portuguese of Indian or Goan origin who became the professor of Sanskrit at Faculdade de Letras, Universidade de Lisboa (FLUL) and one of the first Indians who studied and published the influence of Portuguese language over 50 Asian languages including Hindi.

In this paper I would like to discuss and present the following points:

1. the notion of Indian languages and Hindi in the Portuguese speaking world (usually referred as the Lusophone world) in the 20th century.
2. Vehicles and reasons for the influence of Portuguese language on Indian languages.
3. Morphological and phonological extension or adaptation of the Portuguese lexicon in Indian languages.
4. Notions of Hindi, Hindustani, and Laskari-Hindustani

Prof. Sebastião Rodolfo Dalgado who was born in Assagão (Goa) in 1855, he was a Catholic priest, but also became renowned for his linguistic work dedicated to the Indo-Portuguese creoles, Asian Portuguese, Konkani, Sanskrit and Hindi (or Hindustani). In 1908 he started teaching Sanskrit Language and Literature at the Curso Superior de Letras which was later named as Faculdade de Letras. He died in Lisbon on April 4th, 1922.

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Civil Insurrection in Spain and its efficacy on the Idea of Nationalism in India

History of any civilization is molded by the reaction and counter-reaction of its inhabitants towards natural, material, and philosophical changes. In the words of Karl Marx, Capitalism emerged as a progressive historical stage that would stagnate with the course of time due to internal contradictions and will be followed by Socialism. Dethronement of the Spanish monarchy in 1931 by the furious beat of discontentment palpitating in the hearts of Spaniards was a reactionary phase in the history of Spain. It again was replaced by another episode of revulsion and counter-reaction, propitiated by the cautious but equitable reforms of the Republican Party. Anarchists and socialist left of Spain vouched for egalitarian forces of communism sheltered by the Republican Party, whereas the privileged class of landowners and nobles favored the fascist ideology of the military. The reverberance of lamentation of innocent Spaniards killed, injured and displaced in the war sent shivers to Indian hearts. The participation of a few Indians in the International Brigade of supporters of the Republican government such as- Mulk Raj Anand, Jawaharlal Nehru, Gopal Mukund Huddar, Sehri Saklatvala and Krishna Menon has been recorded in the annals of Spanish civil war. Indian men like Mulk raj Anand and Jawaharlal Nehru associated the military coup d'état of General Franco with the rise of Domestic Imperialism. Indian revolutionaries perceived the Spanish civil war as a fight in between the progressive forces of Democracy and the authoritarian ideas of Fascism. Henceforth, they tried to create an ideological link between the republican fight against the fascist forces and Indians fight against British Imperialism and use it as a guiding light for their struggle.

This research work would use the methodology of content analysis and qualitative interpretation of personal memoirs of the Indian members of the International Brigade and first hand interviews will be considered to facilitate the research and draw concrete conclusions. The manuscript would serve the purpose of divulging the influence of philosophy of Spanish civil war over the nationalist ideologies of Indian freedom fighters.

Keywords: Domestic Imperialism, Fascism, General Franco, Socialism, International Brigade.

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La maternidad en *La perra* de Pilar Quintana, 2017, un análisis desde la lente feminista

La cultura es integral en la formación de las expectativas sociales de las mujeres, especialmente con respecto a la maternidad. Este artículo analiza cómo la presión de tales expectativas se interioriza y conduce a sentimientos negativos de autovaloración y autocrítica en *La perra* de Pilar Quintana. El libro, basado en Buenaventura, Colombia, sigue la adopción de una perra por una mujer negra pobre de unos cuarenta años que no puede concebir un hijo a pesar de muchos intentos, el desarrollo de la relación entre los dos y el posterior asesinato de la perra por la protagonista, en el contexto de su familia, comunidad y lugar. Investigaciones previas sobre el libro han resaltado la dificultad de la ubicación para moldear las identidades de las personas que viven allí, y también cómo los mandatos sociales gobiernan la vida de las mujeres en

dichas comunidades. Este artículo analiza el mundo interno de la protagonista, quien utiliza las opiniones de los demás para juzgarse y criticarse a sí misma con respecto a su capacidad para hacerse madre. Se utiliza la teoría de la interseccionalidad para resaltar cómo la raza, la clase, el género y la ubicación impactan el autoconcepto y la autoestima de una mujer negra de clase socioeconómica baja de la costa de Buenaventura, Colombia, con respecto a la maternidad. Los hallazgos indican que las experiencias infantiles de la protagonista de abandono por parte de su madre cuando ella tenía cuatro años, por motivos económicos, y la culpa por no poder salvar a un niño rico y blanco de morir ahogado, cuando tenía ocho años, junto con las opiniones de la familia y la comunidad con respecto a su incapacidad de concebir, afectan sus sentimientos de autoestima. Estos, a su vez, configuran sus motivaciones y posteriores justificaciones de sus acciones con respecto a la perra que adopta.

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Viral Times: Microcuentos and the Digital Narrations in Latin America During Covid-19 Pandemic

Facemasks, immunizations/ vaccines, and finitude; the aggressiveness of Covid has made the conflicts between our way of life and what we have come to see as biological threats more visible, felt, and contested. Like previous outbreaks and dangers of epidemic and pandemic threats, human correspondence has yet again become a matter of life and death. All throughout the journey from the peak of the wave's death toll to our timid and apprehensive attempts to return to 'normalcy,' I argue, the COVID-19 pandemic has been narrated through a personalized, impressionistic, and subjective reality of collective upheaval, experienced by the masses. This paper aims to bring attention to the literary responses to the Covid-19 outbreak in Latin America. My paper would examine the ways in which the writers responded to the health emergency by utilizing online platforms. While the virus was spreading, and the death toll was mounting, a corpus of literature that was intensely engaged with the issue was developing in digital sources. Microcuentos, a form of very brief short stories usually referred to as flash fiction in English, have widely circulated across Latin America through digital platforms in pandemic times. In my paper, I aim to examine the idea of microfiction from the perspectives of a reader and a writer and inspect its narrative brevity and its capacity for responding to the crisis. Further, in these lines, the paper will probe the speed and immediacy of modern life and its need for persistent intensity of extreme narrative scales. To scrutinize the dimensions of these microcuentos that supposedly communicate the celerity of the present, the writers that I take up are Jorge F Hernández (Mexico), Angela Arboleda (Ecuador) and Jaime Núñez del Arco.

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Subalternidades comparadas: el legado intelectual de B.R. Ambedkar (India 1891-1956) y José Carlos Mariátegui (Perú, 1894-1930)

Esta ponencia yuxtapone el legado radical de dos grandes pensadores del Sur Global, José Carlos Mariátegui (1894-1930) de Perú, y B.R. Ambedkar (1891-1956) de India, centrándose en sus ideas sobre raza y casta en la articulación de su visión socialista, y explora su relevancia para los proyectos emancipatorios de nuestro tiempo.

Tanto India como América Latina han visto surgir movimientos basados en la identidad desde principios de la década de 1980. Las afirmaciones de la identidad indígena latinoamericana buscan una alternativa a la modernidad capitalista, y consideran el racismo como parte integral de la modernidad/colonialidad en las que yacen los orígenes del capitalismo. Los estudios sobre raza y casta como sistemas de opresión comparables han yuxtapuesto principalmente las experiencias raciales africanas y afroamericanas con las de los Dalits privados de sus derechos en el sur de Asia. Las trayectorias del capitalismo racial en América Latina han estado notoriamente ausentes del marco comparativo que emplean.

Es en este contexto que esta ponencia busca resaltar cómo estos dos pensadores revolucionarios de antaño, que también fueron contemporáneos, teorizaron las realidades sociales que confrontaron en su entorno inmediato. Planteamos que a diferencia del racismo, que es una categorización adscriptiva y que se originó en el contexto del colonialismo, la casta es un fenómeno muy diferente cuyos orígenes datan de mucho antes de la integración de la India en la órbita capitalista global.

Delineamos las similitudes y diferencias en la forma en que cada pensador teorizó los intrincados vínculos entre la opresión social, la lucha de clases y el imperialismo. El análisis comparativo plantea cuestiones que siguen siendo de gran relevancia para proyectos emancipatorios actuales.

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An analysis of immigrants' woes in Victor Villaseñor's novel *Macho*.

The present work is an attempt to analyze the sufferings of immigrants in today's globalized world through the critical analysis of the novel *Macho* written by Victor Villaseñor. Migration is not a new phenomenon, people have migrated from one place to another since time immemorial, but with the advent of globalization the process of immigration is accelerated at an unprecedented rate. Today, people are leaving their homelands in search of a better future and opportunities, but for some it turns out to be boon and for others it results in bane. This work attempts to reflect the bitter realities and experiences of immigrants in the new land. Immigrants leave their homelands in search of work or better opportunities, but the new land opens up different challenges and barriers for them. In the recipient country they are generally considered as aliens and often find menial jobs that people in the host country avoid doing. They are often exploited for their cheap labor in the developed economies. Their lives are surrounded by the constant fear of deportation, job insecurities and violence. They live under extreme exploitative conditions without any social or legal rights and many times find

it difficult to assimilate to new culture. The present paper intends to highlight the problems and miseries of immigrants, who migrate to the developed nations in the hope of prosperous future and economic gains. These immigrants who leave their motherland for a better future encounter harsh realities in the new lands. This work will explore the shocking but realistic experiences of the immigrants in the new land through Villasenor's work. In the light of the above argument, the paper seeks to address the economic, social and cultural impact of globalization on working class /immigrants. To build arguments further, inputs from postcolonial and Marxist thinkers will be taken into consideration.

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“Either Capitalism Dies, or it will be Mother Earth”: Revisiting the Cochabamba World People's Conference and the Attempt at Radical Re-imaginings of Climate Justice

In the year 2010, Bolivia played host to one of the most remarkable events in the long road that the global climate justice movement has travelled so far. Cochabamba, the country's fourth-largest city and well-known for the 'water war' public uprising a decade earlier that succeeded in reversing the privatization of water, witnessed the gathering of around 30,000 delegates from more than 120 countries across the world for the 'World People's Conference on Climate Change and the Rights of Mother Earth'. Happening only a few months after the disastrous United Nations (UN) Climate Change negotiations at Copenhagen that witnessed elite capture and sabotage of the crucial Conference of Parties (CoP) by governments led by the United States, the Cochabamba conference was dubbed as the Conference of the Peoples imbuing the spirit of participatory democracy with representatives of hundreds of grassroots peoples movements, civil society networks, scientists, and government delegations converging on the agenda which attempted to provide a radically different conception—compared to the corporate interests-driven processes of the UN climate change talks—of how the world should respond to the climate crisis.

Driven primarily by the charismatic Bolivian President of that time Evo Morales, the first person from the indigenous population to serve as the President of the country, the discussions on the rights of mother earth have been the most notable part of the conference. The conference was also unequivocal in the necessity of systemic dismantling of capitalism to achieve climate justice—in Morales' words, “Either capitalism dies, or it will be mother earth”—mounting a challenge to the dominant system of social relations that has exploitation at its core.

The proposed paper seeks to analyse these currents that were at display at the Cochabamba conference which displays a distinct socio-cultural and ideological counter-narrative that came to be associated most notably with the Latin American left. The global resistance against forces of the neoliberal free-market principles that furthered commodification of nature is sought to be built upon the counter-currents of the worldviews that characterized the indigenous peoples' struggles and the philosophy of *Buen Vivir* that prioritises collective well-being with the

democratization of societies and a bio-centric outlook with nature being considered as mother earth. The Cochabamba conference's embodiment of these ideals would be looked at in the proposed paper, while also critically engaging with the conference's outcomes and legacy, with the advantage of being removed temporally by more than a decade since the conduct of the unique climate justice conference.

Keywords: Cochabamba Conference, *Buen Vivir*, Climate Change, Resistance.

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Making of the medieval hero: A view from *El Cantar de Mio Cid* of Spain and *Aalha-Khand* of India

El Cantar de Mio Cid of Spain and *Aalha-Khand* of India are two pioneering works of medieval times pertaining to epic poetry. These works existed in oral tradition and were also written down, although the surviving written works are of a much later date. There are references to earlier written manuscripts but they are lost. Both the works are considered part of popular culture and the narrative has variants in other poetic genres as well such as 'romances' in the case of *Cantar de Mio Cid*.

The panegyric nature of both works in relation with the historic 12th century figures of Rodrigo Diaz de Vivar in Burgos, Spain and the Chandel generals Aalha and Udal in Mahoba, India could help to understand some unexplored fields in terms of a comparative study between Spain and India on the making of hero. Through this paper an attempt will be made to look into the deeply entrenched system of patriarchy and masculinity in the medieval societies of Spain and India through these texts, as well as to see how these texts reassert or challenge these structures.

In north India, in the area of Mahoba, Kanpur, Kannauj and other areas, there is a lived culture of modern day minstrels called "Alhairs". Similarly in Spain the Cid's tale continues to be sung by modern day singers, especially of "Romances". The narration of the performers still depicts to this date the heroic essence through their acts and recitations.

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Intellectuals and Language Ideological Debates in Spain in late nineteenth and early twentieth century, an Indian perspective

Language Ideology is a set of ideas or a worldview that makes a certain language seem to be an unquestionable candidate for a particular use for a group in a given context (Blommaert, 2006). Named languages are assumed to be homogenous entities with fixed boundaries. At the level of use though individuals and communities use a variety of tools for communicative and affective purposes which has been termed *linguistic repertoire*. Thus, assuming that there is something obvious about Spanish being the official language of Spain (as per the constitution of 1978) ignores the long history of

language planning and policy and language ideology that has created the status of modern Spanish language (Del Valle, 2013). A look at the history of the Iberian Peninsula reveals the constant power struggle that took place amongst the varieties of romance that emerged more or less from the same origin. Dominant Language Ideologies emerge through power struggles and negotiations over national identity. Intellectuals often shape and propagate certain Language Ideologies. This paper will analyse the role of intellectuals in the making of Spanish language through Language Ideological debates in the late nineteenth and early twentieth century with the backdrop of competing nationalisms (del Valle and Gabriele-Stheeman, 2002) in Spain. Miguel de Unamuno's view on Basque as a constructed language, his opposition to the official status of Catalan and his firm belief in the need of Spanish hegemony (Monteagudo, 2013) will be analysed through close readings of primary and secondary sources. To provide a comparative perspective the debate between Gandhi and Tagore over English language in Education and use of Hindi in parliament will be analysed (Bhattacharya, 1997). The paper will contribute to the history of languages and linguistic diversity of the Iberian Peninsula from an Indian perspective. It will prove the constructed nature of concepts like 'national', 'official', 'status', 'minority' or 'elite' language and the role that intellectuals play in such constructions. Keywords: Linguistic Nationalism, Spain, Language Ideologies, Intellectuals

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La Nueva Política Educativa: un cambio de paradigma en la enseñanza de ELE en la India.

La Nueva Política Educativa 2020 intenta implementar muchos cambios fundamentales en el campo de la Educación en la India: desde la educación primaria hasta la universitaria. En esta última etapa educativa donde se ofrecen los programas de Grado y Máster en español, las medidas del nuevo sistema educativo conllevan un gran cambio de paradigma en la enseñanza de ELE.

Esta ponencia recoge algunas preocupaciones y los desafíos que encontramos como profesores de español a la hora de ponerla en marcha. También tratará de los cambios que se realizarán en el currículum de Grado y Máster así como un análisis crítico al tratamiento del aprendizaje de español como una destreza vocacional.

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“La mujer musulmana española en la prensa española: un análisis del discurso”

España es un país con una gran diversidad y ha visto la mezcla cultural, social y política desde el principio. Fueron varias las invasiones y civilizaciones que gobernaron España y debido a su intensa diversidad que siempre ha propiciado la convivencia, ha habido un gran florecimiento en la arquitectura, el arte, la literatura,

la cultura y la economía españolas. La convivencia también conduce a problemas transculturales, transnacionales, transraciales. Las dos religiones más destacadas en España son el cristianismo y el islam. Convivencia desde el año 711 (la conquista por la dinastía Omeya). Los dos aspectos más importantes de esta investigación son las mujeres musulmanas en España y la representación de las mismas por parte de la prensa española. La investigación se realiza sobre el período contemporáneo, concretamente tras el atentado con bomba en el tren de Madrid en 2004 hasta 2022. La investigación no se centra en ningún aspecto político, religioso o cultural, sino solo en la prensa española y su representación de las mujeres musulmanas españolas. Ha habido grandes debates, investigaciones y estudios sobre la vida de las mujeres musulmanas en España, la convivencia, sus derechos, pero esta tesis habla concretamente de la representación de la prensa española sobre las mujeres musulmanas en España, sus vidas, problemas y sus voces, su lucha utilizando como medio los principales diarios españoles como el país, el mundo, el independiente, el periódico, el español, etc. Es un estudio del lenguaje y su contexto utilizando el análisis del discurso. Se trata de un estudio cualitativo y cuantitativo que estudia diferentes temáticas y presentaciones de las mujeres musulmanas españolas. La atención se centra principalmente en el idioma y su uso en los artículos de noticias. Hay un total de 12 artículos recopilados del período de tiempo entre 2004 y 2022 (después del atentado al tren de Madrid). Ya que la mayor parte de la investigación realizada en este campo se ocupa del análisis de contenido y de las cuestiones sociales. Esta tesis solo se enfoca en el lenguaje y la manera usada por los editores de periódicos y su contexto.

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Understanding Conflict in the Chicana narrative of Reyna Grande's Selected Texts

This paper will study the conflict and struggle of children and their parents who are either forced to work for drug cartels amid stark poverty or take on perilous journeys to migrate to the other side, i.e., *el otro lado* for survival. This paper will provide an insight into the vulnerability, suffering, abandonment, violence, poverty and desperation that the children and parents as undocumented migrants are forced to endure. Grande's Chicana literary works address the journeys and lived experiences of Mexican immigrants as a gendered, raced and classed individual. Aside from the poverty, Grande's memoir talks about the drug addiction in Mexico, which has a tremendous impact on the lives of the people. Reyna Grande brings to the fore these insecurities, pain and trauma of forced displacement through the portrayal of the condition of immigrants in *The Distance Between Us* and *A Dream Called Home*. Gloria Anzaldúa's concept of borderland will be used to study the praxis of unbelonging and displacement among Latinx community through the intersection of race, gender and identity. Grande's text *The Distance Between Us* not only talks about the physical distance but also maps the metaphorical distance that is almost impossible to breach for the immigrants. Distance becomes an eternal presence in the psychological and cultural disposition of the children, as much in their relationship

with their subconscious as with their terrible experiences of violence. The cultural and the psychological get entangled, engendered, 'en-raced' to pave the way for the creation of a new consciousness, however stigmatized, through institutionalized racism, economic exploitation, sexism and homophobic machismo. This research is justified in its effort to see how the Latinx collective unconscious is layered and articulates itself in symbols as habits of mind and ways of being shift and subvert coloniality of power/knowledge.

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Making of an Indian Hero: A Study of Retellings of the History of the Portuguese in Malabar

Parangi or the Portuguese holds a special place in the culture and history of Kerala. As the first European nation to directly trade with the Malabar coast, the Portuguese left an indelible mark on the history, culture, and language of the region. For the Luso-Indian community of the Malabar coast, the history of this contact is central to their identity and everyday life. However, contemporary retellings of this historical moment imagine a climate of emergent nationalism embodied by an Indian hero. A notable example among these is the multi-lingual film *Urumi* (2011) that depicts a failed assassination attempt on Vasco da Gama. The paper contrasts these fervent retellings of the history of Portuguese contact with literary texts that draw from the lives of Luso-Indians in Kerala. The focus of the paper falls on the hybrid identity of the Luso-Indian community of Kerala in the contemporary atmosphere of charged nationalism. It also brings attention to the neglect that the community faces within the sphere of Kerala's literary and cultural sphere. The paper reads Francis Noronha and P. F. Mathews to foreground negotiations made by the Luso-Indian community in Kerala.

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Question of Race and Gender in Latin American Feminism: Theoretical Study of the works of María Lugones and Sueli Carneiro

Decolonial feminism is a theoretical and a political project that challenges imperialist and colonizing practices of past and present. When the critique of capitalism and neo-colonialism is understood as central to the decolonial feminist project, it becomes clear that women of colour feminism are not only coterminous with decolonial feminism, but an important part of it (Mendoza, 2014). This paper talks about major works of two important feminists of Latin America, María Lugones (Argentina) and Sueli Carneiro (Brazil). María Lugones (1944-2020) was an Argentine feminist writer, philosopher, and activist. The two ground-breaking works of Lugones are 'Heterosexualism and the Colonial/Modern Gender System' (2007) and 'Toward a Decolonial Feminism' (2010), where she talks about how gender discrimination is the outcome of colonial past of

Latin America. Her writings are partially based on Anibal Quijano and the Modernity/Coloniality Group. The late feminist María Lugones examines the decolonial feminism through her writings and understands race, class and colonization through its beginning that came around 16th century. Through these works Lugones explains the politics which limits the feminist writing and the challenges of contemporary feminism of having subjects that are both women and non- women.

Sueli Carneiro is the most influential Brazilian Black feminist and anti-racist activist. She symbolizes the amalgamation of struggle and achievement as she never ran away from Brazilian conflicts that came from the country's stark inequality. In her work "Racism, Sexism and Inequality in Brazil: Consciousness in Debate" (2011), she has questioned the 'theory of knowledge in Brazil' which lacks two words, racism and genocide. She argues that the Brazilian society is polarized by the racial conflicts as race structures class.

This paper intends to make a theoretical reflection, seeking to understand the question of race and gender in the feminist writings of Luso-Hispanic world, and tries to establish a dialogue between decolonial thoughts, black feminism, class conflicts while particularly focusing on María Lugones and Sueli Carneiro's mentioned works.

Key words: Coloniality of power, the heterosexualism of the coloniality of power, Decolonial feminism, feminism of Women of Colour, gender and race, class conflict

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The Use of Gamification Tools In The Teaching of Spanish as a Foreign Language in the Indian Context

Due to the widespread effects of Covid-19, educational institutions had to close. To lessen the effects of the pandemic, the majority of governments initially opted to temporarily close educational institutions. Later, it was reopened, which raised the infection rates, before being shut down once more. Despite the fact that schools were closed, students were attending lessons thanks to online classrooms. The Covid-19 pandemic has led to a surge in instructors posting plans and instructions online for other teachers to view and gather inspiration for their own lesson preparations. Teachers have acquired new and improved methods for instructing specific subjects or experimented with new approaches with their pupils.

Over the past few years, the adoption of game design features in contexts other than games, or "gamification," has increased in the mainstream academic literature. In general, gamification aims to enhance engagement by giving the user an enjoyable experience. The usage of game design features in situations other than games is what is meant by the term "gamification" (Deterding, S., Khaled, R., Nacke L.E. and Dixon, D., 2011). In order to increase L2 motivation, the method of gamification involves integrating game design principles into learning environments to produce dynamic learning experiences.

In this exploratory case study, we have introduced tools such as Genial.ly, Kahoot!, Canva, Blabberize and Calaméo for teaching as well as providing tasks. The results of this case study demonstrate how gamification can affect motivation, engagement and participation of students of Spanish as a Foreign Language. Students enrolled in B.A.

(Hons.) Spanish at the Jawaharlal Nehru University are participants. This study will help instructors of Spanish use different gamification tools in their respective institutions according to their needs.

Key Words: Covid-19, gamification, motivation, L2, Spanish as a Foreign Language.