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Department of English, Netrokona University  
Bangladesh

*Concorde*  
*Literary, Linguistic and Sustainability Studies International Conference*

**22-23 April, 2026**

**Department of English**

**Netrokona University**

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**Netrokona-2400, Bangladesh**

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Email:

[concorde.english@neu.ac.bd](mailto:concorde.english@neu.ac.bd)

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Mohammad Shahidul Islam Chowdhury  
Convenor, *Concorde*  
Associate Professor  
Department of English, Netrokona University  
He can be reached at: shahidul@neu.ac.bd

Hafsa Akter  
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Department of English, Netrokona University  
She can be reached at: hafsa.akter@neu.ac.bd

Mahmud Al Hasan  
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He can be reached at: mahmudalhasaneng@neu.ac.bd

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Department of English, Netrokona University  
He can be reached at: sshafi@neu.ac.bd

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She can be reached at: nishatrisa@neu.ac.bd

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Department of English, Netrokona University  
He can be reached at: mahbubul.eng@neu.ac.bd

Neelanti Nawsheen  
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Lecturer  
Department of English, Netrokona University  
She can be reached at: neelanti@neu.ac.bd

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*Concorde*  
*Literary, Linguistic and Sustainability Studies International Conference*

**Scope of the Conference**

*Concorde* focuses on founding a habitable ground for upholding the spirits of literature, language studies and sustainable future by bringing them under one parasol. The world today, in the multiverse of paranoia, has become vulnerable; a number of man-made, and hence enforced nature, calamities threaten human existence in many ways. Environmental crises, challenges posed by technology, in particular AI, an imposing threat of WWIII, global economic instability, ever-increasing global migration scenario, regional and trans-wars are just a few to name the overcasting shadows on the growth of civilisation. We have been burdened with so much ideological, social, cultural and economic sectionalism that tends to impose the reimagining of our stature. Is there any rational way to overcome these impediments? How should arts and humanities respond to crises beyond its grasp? What are the ways literary studies may promote a sustainable future for us and the next generations? What are the ways language and linguistic studies may propagate a sustainable future across cultures? Are the SDGs enough, or should there be any modifications in the list of the UN-proposed 17 SDGs? *Concorde* aims to address these questions and bring out promising outcomes so that a bridge between interdisciplinarity and sustainability can be built.

Topics of interest include, but are not limited to:

- Literary studies for sustainable future
- Language education for sustainability
- Linguistic studies for sustainable future
- Cultures and development studies
- Spiritual desolation, materialistic upgradation
- STEM or STEAM?
- Ecocriticism and sustainability
- Redressing global climate crisis
- Sustainability and/beyond literary theory
- Power politics and sustainability
- Sustainability in literature and language curricula
- Sustainable environment and literature

*Reader Dear . . .*

I dare not boast, nor do I scale any nano-space of pride, but am delighted that this collection of abstract, this unimaged ‘proceedings’ has been published, and that within the domain of Netrokona University, first of its kind.

*Concorde* is Netrokona University’s first international conference organised by the Department of English. From the antiquity to the post-postmodern literature and theory – this has been a focused collection of diverse abstracts encompassing all the major concerns of the contemporaneity. Honourable Vice Chancellor Professor Dr. Khandaker Mohammad Ashraful Munim has been the chief patron in materialising this conference with all-round support, guidance and inspiration. Honourable Treasurer Professor Dr. Anichha Parvin, Dean of the Faculty of Arts and Humanities, has been a constant benefactor with her encouraging leadership and research-oriented vision. I am indebted to all the contributors – the five Keynote Speakers and all the researchers mentioned in this issue – because their research concentrations and innovative ideas have, I am positive, enriched this milestone publication.

Shall I compare the Team-COC to any other team? With unrelenting leadership skills, with exuberating professionalism, with persistent interpersonal aids, with Zen-G methods and methodologies, with unfathomable tech-savvy guidance and with reining of time and space, they have made this event a mere Success (don’t you agree?). These are just a few out of a thousand ways they stood up for the event, planning, working, arguing, focusing, marching on and on (in April, that is!), 24/7, and that, for the last three weeks at least! The Team of Volunteers have ever been ready to stand for any support.

*Concorde* has, without any doubt, made its mark in the realm of knowledge in Bangladesh and beyond. If research work makes what a university is, the Department of English at Netrokona University, through *Concorde*, has founded that granite stone. Let there be history, and there is history!

Limitations? Questions?? Queries??? The Convenor please!

Off with his head, Alice!

“JE VOUS SALUE *CONCORDE* PLEIN DE GRACE.”

*Chair*

Department of English  
Netrokona University

## **Index**

**Keynote Speakers and Short Bio** 1-10

**Abstracts and Bio of Paper Presenters** 11-75

## **Imagining a Sustainable Future Through English Studies**

Professor Dr. Maswood Akhter, University of Rajshahi, Bangladesh

**Abstract:** In my keynote I shall make a humble attempt to discuss how English Studies in Bangladesh may relate to our vision of a sustainable future. As we understand, sustainability cannot be ensured by mere economic growth and illusions of stability nor by massive proliferation of trade and commerce on asymmetrical terms or by the continuing progress in science and inventions of sophisticated technologies. Along with these variables we would require a professionally competent and at the same time morally upgraded human community who would act as catalysts for bringing in necessary changes and retaining peace and progress in order to provide us with a sustainable future. And in this regard, English Studies can make a remarkable contribution, and for this, the curricula of English language and literature must be prepared with great care, wisdom, and farsightedness, so that it may include materials, which not only embody aesthetic beauty but also contain profound thoughts on life and nature and deal with environmental issues, scientific ideas and so on. Our practice of English must reflect a clear interdisciplinarity where necessary technologies and terminologies of varied knowledge domains gather to ensure a holistic teaching-learning ecology. Through such pedagogic practices in English studies it might be possible to inculcate in students a particular frame of mind, and a fine taste and sensibility tempered by a set of valuable moral and intellectual values and philosophical insights, by an empathic understanding of infinite variety of human expressions, existence, and sufferings, and importantly, by a capacity for imagining alternatives—all these would transform them into worthy citizens, in John Henry Newman's words, 'good members of society', well-rounded, dependable individuals who will be able to prioritise public good over personal gains, and who will thus pave the way for a sustainable national development. We will also need a community of genuine teachers in this regard, who are able to combine professionalism with idealism and activism. Another important point is that for a sustainable future there should not be any bar in the mutual relationship between Bangla and English, and in our education system, English should unambiguously be given the status of second language, and a compulsory subject at all levels. Our doing English would act as a conduit of fresh, new ideas, saving us from narrow provincialism, self-righteousness and humbuggery, opening for us a window to the larger world, liberalising us, cross-fertilising our culture, encouraging us to eschew partisanship and uphold the philosophy of coexistence, and to be listening and fair to opposing views or attitudes. Thus, I consider English language and literature to be a

priceless heritage and a vital part of our national curriculum, which should continue to contribute to the great task of nation-building. And English should be very actively and widely cultivated so that in course of time we may become a bilingual nation. This categorical statement should not be taken as reflecting a colonial bias as I am not endorsing any ‘Macaulayan agenda’ rather I am recommending here a method of ‘appropriation’ whereby we may strategically utilise English to serve our own purpose, that is, to produce competent, transformative agents who will bring in sustainable development for us and for generations to come.

**Keywords:** Sustainable future, English studies, appropriation, national development, bilingual nation.

**Speaker Bio:**

Dr. Maswood Akhter is a Professor in the Department of English, Rajshahi University where he is currently working as the Director of the Institute of English and Other Languages. He chaired the Department of English, Rajshahi University during the years 2016-2018. Dr. Akhter received the UGC award 2011 in the category of best research paper in Arts, Law and Social Sciences category for his publication in *South Asian Review* (USA). He has published extensively in different journals and presses in Bangladesh, India, Nepal, Sri Lanka, Malaysia, UK and USA in diverse areas including Postcolonial Literatures and Discourses, Human Rights, Spatial Studies, Diasporic Home Narratives, and Cultural Studies. One of his recent publications includes a book chapter in *Postcolonial Urban Outcasts: City Margins in South Asian Literature* published by Routledge. Professor Maswood Akhter was a Fulbright Scholar-in-Residence in the Department of Humanities at Regis in Massachusetts, USA during 2018-19. Besides, he has already supervised a good number of MA, MPhil and PhD theses. Dr. Akhter has edited as many as ten volumes of *Praxis*, a peer-reviewed journal published annually by his department. He has edited/authored several books that include 1) *Musings Post Colonies*; 2) *Literature, History and Culture: Writings in Honour of Professor Aali Areefur Rehman*; 3) *Violence in Literature: Studies in Agency, Ethics and Identity*; 4) *Home and Diaspora*. His latest publication is a book titled *Text, Translation, Culture: South Asian Contexts*. He can be reached at: maswood2005@gmail.com

## **Transcendence in Language, Time and Space, and Chronotope: The Art of Protests for a Sustainable Future**

Professor Shaila Sultana, PhD, BRAC University and University of Dhaka, Bangladesh

**Abstract:** Historically, students have served as catalysts for challenging autocratic governance and inspiring the populace with a sense of nationalism and optimism, helping to transform Bangladesh. From the ভাষা আন্দোলন (Language Movement) of 1952 to the স্বাধীনতা যুদ্ধ (Liberation War) of 1971, and at various political and social junctures, students have consistently sacrificed their lives in the pursuit of democracy and social justice. Furthermore, they have played a pivotal role in social movements and political activism. Their engagement has invariably extended beyond academic institutions into broader social movements and political activity. In 2024, a nationwide student movement once again attracted international attention. Consequently, it is essential to identify an appropriate theoretical framework for conducting sociolinguistic research on the art of protest.

The keynote presentation offers data derived from a comprehensive qualitative research study and examines social media discourses, memes, music lyrics, and graffiti documented during the July Uprising of 2024 in Bangladesh. It demonstrates that Bakhtin's concept of the chronotope and the transglossic framework are especially effective for analysing the intrinsic interconnectedness and fluidity of language, time, and space. By elucidating how language operates within specific historical and social contexts, these frameworks also underscore the materiality of language and its embeddedness in lived experience. Moreover, the temporality and spatiality of linguistic and semiotic resources deepen the understanding of the transgressive nature of protests.

Thus, the keynote paper presents textual and visual portrayals of the aspiration for a transformed, sustainable, egalitarian society, free from linguisticism, corruption, extremism, gender discrimination, and ethnic biases. Most notably, it offers a constructive guideline for a sociolinguistically sensitive analysis of discourses transcending the linguistic, temporal, and spatial constraints.

**Keywords:** Transcendence in language, time and space, chronotope, the art of protests, sustainable future.

**Speaker Bio:**

Shaila Sultana is the Director and Professor at the BRAC Institute of Language (BIL), BRAC University, Bangladesh. Additionally, she holds the position of Professor (on leave) and served as the former Head of the Department of English Language at the Institute of Modern Languages, University of Dhaka, Bangladesh. Her academic background includes studies at Jahangirnagar University (Bangladesh), Monash University (Australia), King's College London (United Kingdom), and the University of Technology Sydney (Australia). Professor Shaila Sultana's research interests encompass critical sociolinguistics, language and nationalism, religionism, gender studies, trans-approaches to language and identity, language in popular culture and social media, as well as the decolonisation and deeliticism of English in post-colonial contexts. She is committed to promoting the recognition of sociolinguistics as a scholarly discipline among emerging academics and researchers in Bangladesh, while also emphasising the importance of sociolinguistics in fostering linguistic rights, social justice, and equity within the Global South. Notably, she has contributed to the publication of the first books on sociolinguistics and English language education in Bangladesh. *Language in Society in Bangladesh and Beyond: Voices of the Unheard in the Global South* (Routledge, USA) and *Routledge Handbook of English Language Education in Bangladesh* (Routledge, UK) were co-edited by Professor Shaila Sultana and her colleagues.

Professor Shaila Sultana's other recent publications include a co-authored book, *Popular Culture, Voice and Linguistic Diversity* (Palgrave MacMillan, USA), and co-edited books, *Language and Sustainable Development in Bangladesh* (Routledge, UK), *Translingual Practices in English Language Education in South Asia: Inclusivity and Equity* (Multilingual Matters), *Remote and Online Language Teaching and Learning* (in press, Universiti Sains Malaysia Press, Malaysia) and a Special Issue of *Australian Review of Applied Linguistics* titled 'Translingual practices entangled with semiotised space and time'. Shaila Sultana is on the editorial boards of *Language in Society* (Cambridge University Press), *Cambridge Elements in Language and Power* (Cambridge University Press), *Journal of AsiaTEFL*, *Journal of Education, Language, and Ideology* (JELI), *Crossing*, *Journal of BELTA*, and other journals.

With over 80 articles and book chapters published in top-tier peer-reviewed international journals and books, Professor Shaila Sultana has been recognised as the most cited author in the field of 'Linguistics and Literature' at the University of Dhaka and throughout Bangladesh until 2026, as per the AD Scientific Index. She can be reached at: [shaila.sultana@bracu.ac.bd](mailto:shaila.sultana@bracu.ac.bd)

## **English Literary Studies in Bangladeshi Tertiary Education: Addressing Challenges of Sustainability and Development Goals**

Professor Sabiha Huq, PhD, BRAC University and Khulna University,  
Bangladesh

**Abstract:** The paper addresses English studies in Bangladeshi academia where critical issues like gender equity, environmental justice and integration of humanities studies with societal needs are intricately studied. Bangladeshi tertiary education is more or less representative of the accepted norms and practices existent in the Indian subcontinent, which was in constant scrutiny of academics and social thinkers as part of their decolonisation projects, even though a Ngūgĩ wa Thiong’o to pioneer the idea of transforming the English departments along the nationalist linguistic lines never appeared in our academia. Nonetheless, a set of issues and challenges needed to be handled and are still in demand to facilitate a fully decolonised English studies in the global south. The paper envisages a big-time revision in English academia – beginning with a meticulous curriculum designing, fairness in faculty recruitment, empowering underrepresented groups, and facilitating co-curricular practices like sports and cultural activities – to better deal with issues like gender, power hierarchy and sustainability vis-à-vis the current wave of outcome-based education. There is an urgent need for English studies to look back at T B Macaulay’s reasons for introducing English studies in India, J H Newman’s idea of liberal education and Ngūgĩ wa Thiong’o decolonisation of the English departments, to place English education and its function in the tertiary level education and the sustainable development goals of Bangladesh. The idea is to see what function literature and language still have as a spiritual and intellectual educational category and where it stands in today’s university education scheme. The paper will incorporate qualitative data on the English departments and will also use comments of educators on the tertiary level English education in Bangladesh, and thus provide some commendable suggestions for the academia to move towards an equitable future.

**Keywords:** OBE, curricula, Bangladesh, English language and literature, SDGs.

### **Speaker Bio:**

Professor Sabiha Huq, PhD, currently teaches at the Department of English and Humanities, BRAC University, Dhaka with a leave on lien from Khulna

University. Her major areas of interest are modern and postcolonial literature, cultural studies and women's writings. Her monograph *The Mughal Aviary* (Vernon, USA and UPL, Bangladesh, 2022) received the Literary Encyclopedia Book Prize in 2023. She jointly edited *Ibsen in the Decolonised South Asian Theatre* (Routledge 2024) which covers performances of Ibsen's plays across five countries of South Asia that have vibrant theatre cultures. She has numerous articles published in national and international journals and books to her credit. She edits and publishes *Dead Metaphor*, a literary magazine (ISSN: 2790-2536 Online and 2519-5557 Print). She is currently a member of the International Ibsen Committee and also serves as the Press and Publication Secretary of Association of Teachers of Literatures in English, Bangladesh (ATLEB). She can be reached at: [sabiha.huq@bracu.ac.bd](mailto:sabiha.huq@bracu.ac.bd)

**Assembling Survival: Faith, Ecology, and Migration in Yann Martel's  
*Life of Pi***

Professor Dr. Shamsad Mortuza, University of Liberal Arts and University  
of Dhaka, Bangladesh

**Abstract:** Yann Martel's novel, *Life of Pi*, relies on the contingent alignment of heterogeneous elements rather than narrative unity. The central character Pi suggests fragmentation, and his sea ordeal involves adaptive sense-making under duress. Drawing on mainly the ideas of Gilles Deleuze and Félix Guattari's concept of assemblage, the talk engages with the novel's construct of coherence through different types of territorialisations. In the cultural space, Pi's simultaneous practice of Hinduism, Christianity, and Islam is more than syncretism; it is a non-hierarchical configuration of belief systems. Other spaces further contribute to this configuration. The novel's shifting ecologies – the zoo, the lifeboat, and the carnivorous island, for instance – form a network of relational spaces that demonstrate human and nonhuman interactions, particularly through Richard Parker, the Royal Bengal tiger, and foreground interspecies co-dependence. The novel's prime motif of survival aligns with Bruno Latour's actor-network theory and Jane Bennett's notion of vibrant matter and situates survival as central to both humans and nonhumans. Survival is also related to deterritorialisation. Migration thus reconfigures identities as mobile and fragmented. The talk will show how the novel's narrative structure tries to attain truth and wholeness through assemblage: a product of competing yet coexistent versions. The novel's bold assertion that this is a book will make you believe in God shifts from Pi's fractional self to a broader perspective that views the grand scheme of things as provisional, negotiated, and always in flux.

**Keywords:** Faith, ecology, migration, Yann Martel, self.

**Speaker Bio:**

Professor Shamsad Mortuza is a Bangladeshi academic, author, and higher education leader currently serving as the Vice Chancellor of the University of Liberal Arts Bangladesh (ULAB). A Professor of English with a distinguished career in literary and cultural studies, his scholarship spans American Indian studies, contemporary British poetry, and comparative literature. He earned his MA as a Fulbright scholar in American Indian Studies from the University of Arizona and completed his PhD in English at Birkbeck, University of London, where his doctoral research explored shamanistic

poetics in contemporary British literature. He has held visiting fellowships and research affiliations at institutions including the University of California, Los Angeles (UCLA) and the Shanghai Institutes for International Studies (SIIS), contributing to international conversations on culture and geopolitics. Professor Mortuza has played a significant role in shaping liberal arts education in Bangladesh, with contributions to curriculum reform, research development, and internationalisation. He is also active in literary and cultural advocacy as president of PEN Bangladesh. Alongside his academic leadership, he writes essays and a widely read column for *The Daily Star*, “Blowing in the Wind”, offering a critical yet accessible voice on contemporary cultural and public issues. He can be reached at: [shamsad.mortuza@ulab.edu.bd](mailto:shamsad.mortuza@ulab.edu.bd)

## **The Great Carpet Game: Politics, Performance, and Passion in *Antony and Cleopatra***

Professor Mohit Ul Alam, PhD, Premier University and University of Chittagong, Bangladesh

**Abstract:** Enobarbus informs Pompey that Apollodorus carried “A certain queen to Caesar in a mattress” (AC, 2.6.70)<sup>1</sup>. The carpet itself forms a leitmotif in the subregion of the play. It is both an object to hide a political intention of seduction, and after it is unrolled, when Cleopatra materializes herself out of it, it takes the transcended role of a symbol that ushers in an age of intense interplay between craft, policy, and strategy on the one hand, and love, deception, and the unreality of everything solid on the other. My paper argues that, like the covering property of the carpet, Shakespeare uses the Plutarchian moralistic version to advance reason, order, discipline, and war as the combinations that work materially for an empire, but like the Cleopatra inside the carpet, the performances of both Antony and Cleopatra far outdo the attempted controlling measures of Octavius. That is, the material purpose of the carpet to hide passion is defeated by the passion released by this very carpet. The solid texture of the carpet is diluted by the inner passion it releases, and everything has to be set anew, as passion demands.

**Keywords:** Shakespeare, politics, performance, passion, *Antony and Cleopatra*.

### **Speaker Bio:**

Professor Mohit Ul Alam holds a PhD in Shakespeare and has been publishing essays on his works quite regularly. His book, a compilation of many of his essays on Shakespeare, entitled *The Star to Every Wandering Bark: Essays on Shakespeare*, is coming out soon from UPL, Dhaka. He has so far edited in English with introductions and annotations three plays by Shakespeare, *As You Like It*, *Hamlet*, and *Macbeth*, respectively, from Albatross Classics, Dhaka, and has published twelve plays by Shakespeare in Bengali prose translation. Besides, he recently published his autobiography, *My Life Plus*

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<sup>1</sup> All quotations from Shakespeare’s works are from this edition: *The Arden Shakespeare: Complete Works: Revised Edition*, edited by Richard Proudfoot, Ann Thompson and David Scott Kastan; Consultant Editor Harold Jenkins, published by Thomas Nelson and Sons Limited, 1998.

*Minus*, with Gripper.Mark, Dhaka. He is currently the Dean of Arts at Premier University, Chattogram. He was the Vice Chancellor of Jatiya Kabi Kazi Nazrul University, Trishal, Mymensingh, for a full tenure from 2013 to 2017. He has published more than fifty books, ranging widely from poetry and fiction to critical essays and books on learning English and cricket. One of his books, *Galpe Galpe Ingreji Shekha* (Learning English through fiction), was awarded the Ekushey Puroshker by Chittagong University in 1996. He was awarded the literary award by the Chittagong City Corporation in 2015. He can be reached at: mohitalam1952@gmail.com

**Waste, Exhaustion, and Entrepreneurial Life in *How to Get Filthy Rich in Rising Asia* (S-02)**

**Abstract:** This paper reads *How to Get Filthy Rich in Rising Asia* as a novel structured around waste as a constitutive outcome of neoliberal development. Written in the form of a self-help manual, the narrative promises mobility, adaptability, and entrepreneurial success, yet unfolds amid polluted water, environmental degradation, bodily exhaustion, and failing infrastructure. These conditions are not treated as exceptional crises but as the ordinary background of life under development. The paper argues that the novel presents development not as a process that occasionally produces waste, but as one that generates exhaustion, depletion, and residue as its normal effects. Entrepreneurial life depends on continuous self-extraction, with the body figured as a site of investment and endurance rather than fulfillment. Environmental damage and social precarity persist as unresolved conditions, while lives that can no longer sustain productivity quietly recede from narrative attention. At the level of form, the self-help address performs a mode of narrative management. Structural harm is reframed as personal challenge, and systemic inequality is redistributed into individual responsibility. Rather than offering exposure or redemption, the novel normalizes waste by rendering it livable and narratable. Waste thus appears not only as material residue but as worn bodies, depleted environments, and surplus lives absorbed into the rhythm of everyday survival. By reading *How to Get Filthy Rich in Rising Asia* through the lens of waste, this paper situates the novel within broader debates about development, environmental degradation, and surplus life, showing how contemporary literature registers the aftereffects of growth without resolving them into progress or repair.

**Keywords:** Waste, entrepreneurial subjectivity, surplus life, development ideology, environmental precarity.

**Author Bio:**

Bryant Scott is an Assistant Professor at Hamad Bin Khalifa University, Qatar, where he teaches literature, film, and the arts. He specializes in postcolonial literature and film, and his research focuses on pedagogy, humanitarianism, and the global politics of knowledge production. His writing has appeared in the *Journal of Popular Culture*, *Postcolonial Text*, *European Journal of American Studies*, and *IRAL: International Review of Applied Linguistics in Language Teaching*, as well as in edited volumes on world literature and transnational media. He has forthcoming work in the journal *Postcolonial Studies*. He can be reached at: [bscott@hbku.edu.qa](mailto:bscott@hbku.edu.qa)

## **Climate Amnesia and River Time: Reading Ecological Memory in Post-Partition Bengali Flood Literature (S-03)**

**Abstract:** In Adwaita Mallabharman's *Titash Ekti Nadir Naam* (1956), the river Titash does not flood; it disappears. Fishing communities who organized their cosmology around seasonal inundation find themselves stranded by water's sudden absence, engineered upstream by colonial irrigation projects. This is not climate crisis in the contemporary sense but what I call *climate amnesia*: the systematic erasure of ecological interdependence that transforms floods from predictable cultural events into incomprehensible disasters. Reading Mallabharman alongside Amitav Ghosh's *The Hungry Tide* (2004) and contemporary Bangladeshi displacement poetry, this paper argues that Bengali literature encodes an alternative temporal relation to environmental instability: *river time*. Unlike the linear panic of international climate discourse, river time operates cyclically: inundation, recession, regeneration, return. These texts reveal that colonial hydro-engineering and Partition-era migrations severed communities from interpretive frameworks through which they historically understood ecological transformation. Through close reading of flood scenes, metaphoric systems, and narrative temporality, this paper demonstrates that what adaptation policy frameworks require often means forced adoption of linear development time, requiring communities to forget their own ecological literacies. Where UN Sustainable Development Goals assume environmental stability as precondition for human flourishing, Bengali flood literature insists stability itself is the fantasy. Literature functions here not as supplement to scientific climate knowledge but as counter-memory: a record of alternative epistemologies that development discourse has systematically destroyed.

**Keywords:** Ecocriticism, Bengali literature, climate adaptation, postcolonial ecology, river temporality.

### **Author Bio:**

Projnya Mojumdar is a Lecturer in the Department of English Language and Literature at the University of Creative Technology Chittagong. She holds MA degrees in English Literature and ELT from the University of Chittagong. Her research explores the intersection of postcolonial theory and literary analysis, with published work on existentialist philosophy in nineteenth-century fiction and identity negotiation under historical marginalization. This paper extends her postcolonial scholarship into ecocriticism and climate humanities. She can be reached at: [projnya@uctc.edu.bd](mailto:projnya@uctc.edu.bd)

**Exploring Power Politics and Cultural Survival: The Postcolonial Legacy in Anita Desai's *In Custody* (S-04)**

**Abstract:** This research explores the power politics in India after the Partition of 1947 and the post-colonial legacy in the delineation of Anita Desai's *In Custody*. Desai depicts the conflicts between a state doctrinaire and a historical language with a vast body of literature, cultures, and religions of India and Pakistan. Desai delineates the survival of old culture and the power politics of linguistics after the Partition. However, she also investigates the conflict between the survival of cultural heritage and the loss of values in language politics, art, and the new birth of materialism. The postcolonial legacy impacts the power politics of Indian culture and the failure of creative works in arts, language, and poetry. The article is based on the content analysis method, and it attempts to divulge the remarkable influence of Michel Foucault's power politics and analyze the cultural hegemony and language used as a political tool of marginalization. The objective of this research is the idea of linguistic hegemony and superiority in post-colonial India and how cultural shifts in a recently independent nation led to a preference for one language over another. This study examines how power dynamics perpetuate stereotypes of colonial attitudes and explores resistance and crises in cultural revival, identity, and intentional fallacy. Desai highlights the sociopolitical and economic issues that are connected to human behavior and demonstrates how art is inextricably linked to human activity. Moreover, Deven Sharma experiences his dreams clashing with harsh realities, which has explored Foucault's resistance to the political status quo in the hegemonic effects of power, knowledge, and liberty.

**Keywords:** Power politics, culture, sustainability, language politics, resistance.

**Author Bio:**

Dr. Farzana Nasrin is an Associate Professor in the Department of English at Jashore University of Science and Technology, Jashore, Bangladesh. She has published twenty-three research articles in different national and international peer-reviewed journals. She can be reached at: [fn.shathy04@gmail.com](mailto:fn.shathy04@gmail.com)

## **The Role of Ideology and Hegemony in Anand's Depiction of the Oppressed (S-05)**

**Abstract:** This paper analyses the narrative techniques utilised by Mulk Raj Anand in *Untouchable*, *Coolie*, and *Two Leaves and a Bud* to illuminate the pervasive influence of ideology and hegemony in perpetuating social oppression. This study examines the mechanisms through which dominant power structures—spanning the Hindu caste hierarchy to colonial capitalism—gain the “willing consent” of marginalized groups by integrating Antonio Gramsci’s notion of cultural hegemony and Louis Althusser’s theory of Ideological State Apparatuses. The examination centres on the manner in which characters such as Bakha and Munoo assimilate their subaltern status as a “natural” or “deterministic” order, a phenomenon that Althusser characterises as the distortion of the individual’s relationship to their actual conditions of existence. The research examines the “hegemonic machinery” of civil society—particularly religious institutions and educational systems—which Anand depicts as instruments for normalizing the dehumanization of the “outcaste” and the “coolie”. Finally, the paper looks at Anand’s literary realism as a way to fight against the dominant culture. It contends that by articulating the experiences of the “voiceless” and chronicling the psychological trauma of institutionalized humiliation, Anand’s narratives contest the “common sense” of the ruling class. The study concludes that Anand’s portrayal of the oppressed functions as a radical impetus for an ideological transformation, positing that genuine liberation necessitates not only economic reform but also the deconstruction of the psychological frameworks of consent that sustain systemic injustice.

**Keywords:** Ideology, hegemony, Mulk Raj Anand, oppressed, colonialism.

### **Author Bio:**

Nusrat Rikza, an academic professional, is currently serving as an Associate Professor and Head of the Department of Education at RTM Al Kabir Technical University, Sylhet, since January 2022. She completed her PhD from the Department of English at Islamic University, Kushtia, during the period 2017–2024. She earned her MA in English in 2006 and BA (Honours) in English in 2005 from the Department of English, Shahjalal University of Science and Technology, Sylhet. She can be reached at: rikza@rtm-aktu.edu.bd

## **Linguistic Extinction as a Precursor to Ecological Collapse: A Correlative Study of Biodiversity Loss and Language Death (S-12)**

**Abstract:** The silent death of languages may be the earliest warning that entire ecosystems are collapsing. This study examines the link between language extinction and biodiversity loss across Chittagong Hill Tracts through ethnographic case studies and discourse analysis techniques. The findings reveal a striking, time-lagged correlation between language shift (to Bangla and English) and measurable ecological degradation (deforestation, species decline) in Bangladesh's biocultural hotspot. Language vitality scores were a stronger predictor of forest survival better than many economic measures. As traditional Chakma ethnobotanical taxonomies fade, unsustainable harvesting of non-timber forest products increases, showing that losing a language directly harms the ecosystem. Knowledge about plants, habitats, and natural cycles is disappearing across generations. Elders' speech contained three to five times more specific environmental referents and complex habitat descriptions than that of their grandchildren, indicating a broken transmission chain exactly when climate resilience is most needed. Furthermore, the pilot Bangladesh Biocultural Health Index effectively synthesized linguistic and ecological variables into a single vulnerability metric, proving that language endangerment is not just a cultural issue but a critical, quantifiable indicator of ecosystem collapse. Protecting endangered languages is, therefore, not optional; it is a frontline strategy for safeguarding biodiversity. However, this study is limited by its pilot scale and regional focus; future research should expand datasets, regions, and longitudinal methods for stronger causal claims.

**Keywords:** Biodiversity, climate risk, forest health, indigenous knowledge, language loss.

### **Author Bio:**

Hasan Shaikh has recently completed MA in English Language Teaching (ELT) with thesis from Khulna University. He is the Regional Winner (Asia) in Linguistics at The Global Undergraduate Awards 2024. His works have been published in several international peer-reviewed journals. His research interests include discourse studies, ecolinguistics, and education economy. He can be reached at: [hasanshaikhrampal@gmail.com](mailto:hasanshaikhrampal@gmail.com)

**Reimagining Sustainability through Language and Literature: An Interdisciplinary Humanistic Response to Global Crises (S-13)**

**Abstract:** In an era marked by environmental degradation, technological anxieties surrounding artificial intelligence, global economic instability, mass migration, and transnational conflicts, humanity faces unprecedented existential challenges. These overlapping crises have destabilized social, cultural, and ideological frameworks, demanding a re-evaluation of the role of arts and humanities in shaping a sustainable future. This study positions literary and linguistic studies as critical humanistic tools capable of fostering ethical reflection, intercultural understanding, and sustainable consciousness across global communities. The paper adopts a qualitative, interdisciplinary approach, drawing upon eco-criticism, discourse analysis, posthumanist theory, and sustainability studies. Selected literary texts, cultural narratives, and linguistic practices from diverse socio-cultural contexts are examined to explore how language and literature engage with themes of crisis, resilience, and sustainability. The study also critically reviews the United Nations' 17 Sustainable Development Goals (SDGs) through a humanities-oriented lens. The analysis reveals that literary narratives serve as powerful spaces for reimagining human–nature relationships, articulating ecological ethics, and resisting techno-centric determinism. Linguistic practices, particularly in multilingual, migratory, and digital contexts, emerge as vehicles for sustaining cultural memory, negotiating identity, and promoting cross-cultural solidarity. The findings suggest that while the SDGs provide a valuable global framework, they often underrepresent cultural, linguistic, and narrative dimensions of sustainability. The paper argues for an expanded model of sustainability that integrates literary imagination and linguistic diversity as foundational components of sustainable development. It proposes the inclusion of cultural and linguistic sustainability within global policy frameworks, emphasizing the humanities' role in mediating crises that exceed the scope of purely scientific or economic solutions. By bridging interdisciplinarity and sustainability, literary and linguistic studies can contribute meaningfully to building a more habitable, empathetic, and resilient future.

**Keywords:** Sustainability studies, literary studies, linguistic diversity, interdisciplinarity, eco-criticism.

**Author Bio:**

Dr. Sougand Akbarian is an Assistant Professor of English at Islamic Azad University, Isfahan, Iran. She was a former Assistant Professor, Sharda University, India. She is the CEO & Founder of Sougand Akbarian Publications. She can be reached at: [sougand\\_akbarian@yahoo.com](mailto:sougand_akbarian@yahoo.com)

## **From Marks to Meaning: Rethinking Secondary Level English Education for Sustainable Development (S-19)**

**Abstract:** Sustainable language education depends on learning English as a medium for communication, not merely as a subject to cut a good grade. But, classroom activities and assessment systems at secondary level education in Bangladesh follow exam-oriented routines that limit authentic language use. Though the present curricula claim about developing language skills, there remains a clear gap in evidence on how curriculum and assessment structures shape students' perceptions of English as either a living language or simply a route to pass the examination, and how this perception affects the sustainability of learning. To address this gap, the present study investigates the impact of secondary-level English curriculum and assessment practices on student attitudes and classroom realities. Using a mixed-methods design, it combines curriculum and syllabus review across selected grades, a five-point Likert-scale questionnaire for students, and semi-structured interviews with English teachers. Findings indicate the dominance of exam-driven teaching and learning, limited opportunities for communicative language use, and a widening disconnection between curriculum intentions and classroom implementation. Students largely associate English with examination success, while teachers report structural constraints imposed by assessment. Thus, the study argues that sustainable language education requires a shift from marks-oriented instruction toward communicative, learner-centered, and use-based pedagogy, supported by curriculum reform, assessment redesign, and teachers' professional development.

**Keywords:** Assessment practices, communicative competence, curriculum and assessment alignment, examination washback, sustainable language education.

### **Author Bio:**

Md. Saddam Hossain is a PhD Fellow in English Linguistics at Khulna University, Bangladesh. His doctoral research examines the synergy between co-curricular activities and EFL proficiencies in shaping holistic development of the students. He currently serves as a District Child Affairs Officer at Bangladesh Shishu Academy under the Ministry of Women and Children Affairs. He is a recipient of the Prime Minister's Education Assistance Trust PhD Fellowship for his doctoral research. His research interests include EFL pedagogy, language education for sustainability, assessment literacy, AI-

enhanced language learning, and educational equity. He can be reached at: [saddam.elt24@gmail.com](mailto:saddam.elt24@gmail.com)

Dr. Farhana Yeasmin is an Assistant Professor in the Department of English at Jashore University of Science and Technology, Bangladesh. Her academic interests span English literature, applied linguistics, curriculum design, and technology-assisted language teaching and testing. She holds a PhD in English Language Testing and Evaluation and has published extensively in indexed journals. Her research emphasises learner-centred pedagogy, feminist criticism, and the integration of digital tools in tertiary education. She can be reached at: [farhana\\_eng@just.edu.bd](mailto:farhana_eng@just.edu.bd)

## **The Sea, the River, and the Unbroken Woman: An Ecofeminist Trilogy of Vengeance and Defiance in Bangladeshi Cinema (S-22)**

**Abstract:** This research offers a detailed ecofeminist criticism of three recent works in Bangladeshi cinema: *Hawa* (2022), *Haldaa* (2017), and *No Dorai* (2019) to identify the critical and violent nexus between the subordination of women within Bangladeshi patriarchal culture and the unsustainability of capitalist exploitation of the amazing aquatic habitats of Bangladesh. This two-pronged review uses ‘Essentialist Ecofeminism’ to discuss the intrinsic and sacred relationship between the feminine and the life-giving power of nature, furthermore ‘Socialist Ecofeminism’ to discuss the exploitative nature of the material world of intersecting systems of patriarchy and capitalism. The work runs a comparative textual analysis, close reading into the visual semiotics, metaphors, and other character interactions in the films to decode the relationships between the fates of female protagonists and the water bodies (sea/river) they live in. The discussion indicates three separate stories of injustice and resistance where *Haldaa* criticizes material exploitation, which is compared to the pollution-induced destruction of the river as a mother fish and with the forced marriage and deprivation of the autonomy of the protagonist Hashu; Gulti from *Hawaa* uses magical vengeance, as the sea and the unknown female, she unites to become one feminine entity of vengeance in a bid to punish the male fishermen and their masculine lust and brutality whereas *No Dorai* emphasizes the act of active rebellion, where the sea is a realm of absolute freedom. Here the female surfer Ayesha can feel the agency of the body and the spirit by rejecting traditional social conventions. This paper explains how the final price of domination paid through the exploitation of the feminine and the natural world which implies that only the empowerment of the “Unbroken Woman” will help find a real solution.

**Keywords:** Unbroken women, patriarchy, ecofeminism, vengeance, Bangladeshi cinema.

### **Author Bio:**

Rifat Sultana is a Lecturer in the Department of English and Modern Languages (DEML) at the International University of Business Agriculture and Technology – IUBAT, Dhaka, Bangladesh. Her research centres on the critical intersection of cinema, gender studies, and ecological sustainability. This paper reflects her focus on Ecofeminist critique, analysing how patriarchal oppression in Bangladeshi culture aligns with the capitalist exploitation of its vital aquatic habitats, advocating for the agency of the “Unbroken Woman”. She can be reached at: rifat.eng@iubat.edu

## **Attitudes of International Students towards Learning Bangla for Cultural and Linguistic Sustainability: A Sociolinguistic Study (S-24)**

**Abstract:** This study aims to explore how integrating sustainability notion in foreign language learning and access to foreign culture through language learning influences learners' intercultural competence related to sustainability among international students' learning Bangla. Grounded in sociolinguistics, it investigates the role of diverse attitudes towards the Bangla language learning in terms of intercultural communication perspectives. It is believed that learners' attitudes towards learning the host community's language play a pivotal role in cultural sustainability, as positive attitudes facilitate global language use and the preservation of local linguistic identity in an increasingly globalised arena. Adopting a qualitative approach, the study employed a semi-structured interview as the primary data collection method. The research sample consisted of 50 purposively selected graduate and undergraduate-level international students enrolled at Khulna University (a renowned public university of Bangladesh). The findings demonstrated participants' motivational factors, positive curiosity, and perceived challenges in terms of learning Bangla and an improved understanding of cultural integration in Bangla language society. Additionally, the results indicated that an introduction of comprehensive Bangla language courses in academic settings be significant for student's cultural as well as linguistic sustainability. Therefore, the study will encourage the policymakers and curriculum developers to design comprehensive Bangla language programmes for international students, and support sustainable linguistic and cultural practices.

**Keywords:** Language attitudes, cultural sustainability, sociolinguistics, international students, foreign language learning.

### **Author Bio:**

Subarna Biswas Proghna is an English Graduate of Khulna University, and an Assistant Teacher of English at Dominant International School, Dhaka. Her research interests include sociolinguistics, language education, cultural sustainability, and English as a Foreign Language (EFL) pedagogy. She is particularly interested in exploring the state of languages in different cultural settings. She attended the Second International Conference on Arts and Humanities for Peacebuilding organised at Khulna University. She can be reached at: [subornaproghna@gmail.com](mailto:subornaproghna@gmail.com)

**Reading Slow Violence and Sustainable Development in Harishankar  
Jaladas's *Sons of the Sea* (S-25)**

**Abstract:** The paper explores how the United Nations Sustainable Development Goal 14 (Life below Water), which has been introduced as a universal model of marine conservation and sustainable utilisation of the ocean environment, is insufficient in highlighting the structural violence faced by the marginalised fishing populations in the postcolonial context. Following the aims of SDG 14 to sustainably fish and manage marine resources, the paper examines a postcolonial ecocritical reading of Harishankar Jaladas's *Sons of the Sea* in an attempt to challenge the presuppositions of modern discourse on ocean sustainability. In qualitative analysis, based on close textual reading, the notion of slow violence developed by Rob Nixon is applied to interpret the image of oceanic fishing communities, such as traditional ecology knowledge systems, sustainable fishing techniques, and the native management of marine resources. First, the study reveals that Jaladas depicts the oceanic knowledge and activities of the fishing community as advanced, environmentally friendly and culturally relevant before industrial and neocolonial intervention. Second, it demonstrates how these sustainable practices are systematically undermined by modernisation and industrial fishing and marginalised indigenous oceanic epistemologies and local systems of governance. Third, the paper illustrates that aligning with the story of Jaladas, SDG 14 shows major weaknesses in its universalist presentation; as such, frameworks often do not consider the fact that slow environmental violence impacts subaltern sea populations to a disproportionate degree, and that these groups lack a political voice to protest the extraction of their resources. The theoretical background is based on the critique of slow violence by Rob Nixon in the article "Slow Violence and the Environmentalism of the Poor" (2011), as well as the idea of epistemic violence and silencing of the subaltern by Gayatri Chakravorty Spivak in the article "Can the Subaltern Speak?" (1988). The paper finds that the novel by Jaladas showcases continuities of neocolonialism in the discourse of ocean sustainability and that a decolonial literature-based critique exists that is based on indigenous maritime epistemologies.

**Keywords:** Fishing, sea, postcolonial, ecocriticism, maritime communities.

**Author Bio:**

Mrittika Barua is a postgraduate student of English Literature and Cultural Studies at Bangladesh University of Professionals. Her research interests span postcolonial studies and intersectional feminism, with a focus on marginalised

communities often overlooked by universalist development frameworks. She is particularly drawn to how literary analysis can generate decolonial discourse, especially through writers like Harishankar Jaladas, whose work maps the lives of coastal communities onto the global literary stage. She believes that reading from the margins is both a critical and political act—one that allows silenced voices to inscribe themselves into the world. She can be reached at: [mruttikabaruaprachi@gmail.com](mailto:mruttikabaruaprachi@gmail.com)

## **Algorithmic Canon Formation: AI, Eurocentrism, and the Future of Literary Knowledge (S-29)**

**Abstract:** Artificial intelligence is becoming a common tool in literary study and higher education. Students increasingly use AI chatbots for summaries, interpretations, and critical explanations. Yet, an important question remains: whose literature does AI know the best? Many large language models are trained primarily on English language and Western digital archives. As a result, they often produce more detailed and confident analyses of Western canonical texts than of works from the Global South. This presentation examines the idea of “algorithmic canon formation.” Traditional literary canons were shaped by colonial histories, publishing industries, and academic institutions. AI systems may now be reinforcing those same hierarchies through patterns in their training data. Because these systems rely on statistical frequency, texts with more digitised scholarship and online presence receive richer responses. The discussion connects AI studies with postcolonial theory and digital humanities. It considers how data imbalance can influence interpretation, representation, and classroom learning. The aim is not to accuse AI of intentional bias, but to explore how technological systems inherit existing inequalities. The presentation argues that sustainable education must include cultural and epistemic diversity. If AI tools shape how students encounter literature, digital systems must be examined critically. In a global academic landscape, the future of literary knowledge depends not only on access to technology but also on whose voices remain present in the data that trains it.

**Keywords:** AI, canon, Eurocentrism, Global South, literary knowledge.

### **Author Bio:**

Sharifuz Zaman is currently serving as a Lecturer in English at Jashore University of Science and Technology. He previously served in the same capacity at University of Barishal. His research interests include literature and technology, use of AI in the fields of Humanities, and ELT in Bangladeshi perspective. He can be reached at: [s.zaman@just.edu.bd](mailto:s.zaman@just.edu.bd)

Md. Atiqur Rahman is currently serving as a Lecturer in English at Jashore University of Science and Technology. He previously served in the same capacity at Northern University of Business and Technology, Khulna. His research interests include language and literature and use of technology in English studies. He can be reached at: [a.rahman@just.edu.bd](mailto:a.rahman@just.edu.bd)

## **Ecolinguistics in English Language Teaching: A Study of Opportunities and Challenges in Khulna, Bangladesh (S-30)**

**Abstract:** This study investigates the integration of ecolinguistics into English Language Teaching (ELT) in Khulna, Bangladesh, with a focus on its opportunities, challenges, and local relevance. Using a qualitative case study design, the research draws on semi-structured interviews with 10 teachers and 20 students, classroom observations, and document analysis. The findings show that teachers generally viewed ecological content positively and considered it relevant to students' lives, especially in relation to the Sundarbans, salinity, climate change, and environmental vulnerability. At the same time, implementation was constrained by an exam-oriented curriculum, lack of training, limited resources, and the absence of ecological themes in formal curriculum documents. The data further indicate that local ecological issues can increase learner engagement by making English teaching more context-sensitive and meaningful. Rather than proposing a separate curricular strand, participants supported practical forms of integration through existing classroom activities such as reading, writing, speaking, and discussion. The study concludes that ecolinguistics offers significant potential for contextualising ELT in environmentally vulnerable contexts such as Khulna, but that its successful inclusion depends on stronger pedagogical and institutional support.

**Keywords:** Ecolinguistics; ELT; Sundarbans; ecological literacy; place-based language education.

### **Author Bio:**

Md. Ahad Hossain, an MA candidate in English at Khulna University, Bangladesh, his alma mater for the BA, holds an adjunct faculty position in English at Northern University of Business and Technology Khulna. His research probes the sociocultural contours of English language pedagogy in Bangladesh, encompassing IELTS hurdles for Khulna candidates, ecolinguistics integration in ELT classrooms, and policy-practice disparities in secondary English proficiency within Khulna Metropolitan City. His undergraduate thesis has been accepted for publication in the esteemed Scopus Q1 *International Journal of English Language and Literature Studies*. He can be reached at: [aymanahad2001@gmail.com](mailto:aymanahad2001@gmail.com)

**The ‘Soul-Crushing’ and the Sublime: The Politics of the Local in Jenny Offill’s *Weather* (S-32)**

**Abstract:** Jenny Offill’s *Weather* (2020) has garnered critical attention for its scrappy depiction of eco-anxiety and its central tension between overwhelming global catastrophe and the seemingly trivial concerns of local domestic life, what one character calls the “soul-crushing” minutiae of fixing a school fence or managing family crises. While existing studies note this scalar tension, its political implications remain significantly under-theorised. Scholars treat the local as psychological coping or aesthetic strategy without interrogating the novel’s argument about the value and limits of local action as a political response to planetary crisis. This study addresses that gap by asking whether *Weather* endorses a retreat into the local, or it exposes such retreat as politically insufficient. Through close reading of the key episodes in this novel such as Lizzie’s “doomstead” fantasies, the Silicon Valley donors’ dinner, her mother’s dental crisis and engagement with the novel’s paratextual website, this study deploys theoretical frameworks from Rob Nixon (slow violence), and Timothy Clark (scale effects) to assess the novel’s political stakes. Expected outcomes include a nuanced account of how *Weather* stages the local and global relationship and a clear argument regarding its political stance. The study is limited to Offill’s novel and its paratexts, engaging critically with emerging scholarship while contributing to broader conversations about climate fiction’s capacity to imagine political agency in the Anthropocene.

**Keywords:** *Weather*, climate fiction, localism, scale, political agency.

**Author Bio:**

Sumaya Akter Epti is working as a Lecturer in the Department of English at Northern University of Business and Technology, Khulna. She can be reached at: [sumayaepti@gmail.com](mailto:sumayaepti@gmail.com)

## **Mapping The Primary Level English Language Teaching for Sustainable Development: A Case Study in Faridpur's Primary Schools (S-33)**

**Abstract:** This study investigates the integration of education for sustainable development (ESD) within primary-level English language teaching (ELT) in Faridpur, Bangladesh. Adopting a qualitative case study approach, the research was conducted in four selected primary schools, including two rural and two urban institutions, to explore how sustainability-related concepts are incorporated into English classroom practices. Data were collected through semi-structured interviews with English teachers, classroom observations, and content analysis of textbooks, lesson plans, and supplementary teaching materials. The collected data were analysed using thematic analysis to identify recurring patterns, challenges, and successful practices related to sustainable development education. The findings reveal that although themes such as environmental awareness, social responsibility, and moral values are present in English lessons, their integration is mostly indirect and inconsistent across schools. Urban schools generally benefit from better access to teaching resources, training opportunities, and infrastructure, whereas rural schools face greater constraints, including limited facilities, large class sizes, and insufficient instructional support. Teachers in both settings demonstrate positive attitudes toward promoting sustainability through language teaching; however, inadequate professional development, lack of context-sensitive materials, and exam-oriented instructional practices hinder effective implementation. Despite these challenges, some innovative practices such as storytelling, group activities, project-based learning, and contextual discussions were found to enhance students' awareness of sustainable development while improving their language skills. The study concludes that primary-level ELT has significant potential to contribute to sustainable development education if supported by systematic teacher training, appropriate learning resources, and clear policy guidance. The findings provide valuable insights for educators, curriculum developers, and policymakers seeking to strengthen ESD through English education in both rural and urban contexts.

**Keywords:** ELT, ESD, primary education, qualitative case study, rural-urban context.

### **Author Bio:**

Shohel Bepari is currently pursuing an MA in ELT at Khulna University. His research paper will be published in *TESOL BD Bangladesh* journal. He is

deeply interested in academic writing, and aspires to publish in the field of English language teaching. His research interest is digital pedagogy and education. He can be reached at: [shohel.bepari@gmail.com](mailto:shohel.bepari@gmail.com)

### **From Ecotopian Arden to Eco-dystopian Birnam Wood: A Comparative Ecocritical Study of Shakespeare's *As You Like It* and *Macbeth* (S-34)**

**Abstract:** This comparative study aims to investigate the contrasting representations of nature in William Shakespeare's comedy *As You Like It* and tragedy *Macbeth*. It intends to find out how nature plays the role of an ecotopia in the selected comedy, and conversely as an eco-dystopia in the tragedy. It investigates the antithetical representation, agency, and impact of nature in terms of environmental features, ecological state, and landscapes in both plays. It explores the Garden of Arden in *As You Like It* as a utopian replacement of the materialistic and corrupted court life, critique of anthropocentrism and human aggression, and an eco-centred and ideal space of transformation, reunification, acceptance, and sustainability whereas nature in *Macbeth* as an ecological dystopia due to destructive human activities, an active agent against violation of natural course, and a harbinger of fallen Scotland in the play. This paper focuses on nature's supreme role in ensuring ecological dominance over anthropocentric and subordinate human agency, but in positive and negative ways in the comedy and the tragedy, respectively. It also sheds light on the impact of nature on the characters' personas, emotions, and actions. To explore the association between nature and humans and its impacts on the plays, a comparative study through textual analysis of both plays, selected as primary sources, has been employed. For the theoretical framework, the ecocritical theories of Cheryll Glotfelty and Greg Garrard have been applied.

**Keywords:** Ecocriticism, ecotopia, eco-dystopia, human-nature relationship, sustainability.

#### **Author Bio:**

Shashiparna Sharma Shoily is a graduate student in the Department of English at Netrokona University, specialising in English Literature. She completed her BA Degree in English from Netrokona University. Her research interests include postcolonialism, feminism, cultural studies, ecocriticism, and comparative studies. Her recent research work on postcolonialism is currently in process. She is presently working on her MA thesis paper concerning a study on cultural studies in the postcolonial context. She can be reached at: shashiparnasharma@gmail.com

### **The Impact of Code-Switching on English Learning among Secondary and Higher Secondary Students in Saidpur, Bangladesh (S-35)**

**Abstract:** Code-switching is a frequent practice in English classrooms in bilingual areas such as Saidpur, Bangladesh. Teachers often shift between Bangla and English to make lessons easier for students to understand. This study explores how such switching influences English learning among secondary and higher secondary students, particularly whether it supports or limits the development of the four language skills. A mixed-methods approach was used. Classroom observations were conducted to see how teachers switch languages while explaining lessons, giving examples, and teaching grammar. Semi-structured interviews with teachers and students were also carried out to understand their views and classroom experiences. Observations showed that teachers mainly rely on Bangla for explanations and struggle to speak fluently and correctly in English. English is mostly used when asking questions. Students reported that code-switching helps them understand lessons better, but some felt that too much Bangla limits their English improvement. They believe that more use of English in class would gradually strengthen their skills. Teachers mentioned that mixed-ability classrooms make Bangla necessary to ensure all students' understanding the lesson. The study highlights the need for a balanced use of Bangla and English to improve teacher proficiency and increase student participation to enhance English learning.

**Keywords:** Code-switching, English learning, secondary and higher secondary education, Bangladeshi EFL context, Saidpur.

#### **Author Bio:**

Miftahul Jannat Laboni and Humairatun Jannat Sraboni have just graduated with English Honours degrees from Bangladesh Army University of Science and Technology (BAUST), Saidpur. They are from Pirganj, Thakurgaon. Passionate about literature and research, they are excited to present their work and look forward to participating in this conference as an opportunity to learn, share, and grow academically. They can be reached at: [jannatsraboni18@gmail.com](mailto:jannatsraboni18@gmail.com)

**Can Nabitun in Shahidullah Kaiser's *A Seaman's Wife* Be Compared to Penelope in Homer's *Odyssey*? (S-37)**

**Abstract:** Shahidullah Kaiser's *Sareng Bou*, in English translation *A Seaman's Wife*, predominantly focuses on Nabitun as the protagonist of the novel. Her husband who is a 'sareng' or seaman has to stay in ships for his professional engagement. This spatial separation between the husband and the wife shapes the nature of their relationship covering a series of socio-cultural paradigms of the time and place. In the setting of a village near the sea, a seaman's wife Nabitun struggles alone to survive against all the odds. She is a woman without any voice as the society demands; she is a wife without any communication with her husband; she is a mother figure without any support from anyone and thus her life is full of challenges. Moreover, threats of lust from the village cliques add to her sufferings. Therefore, she has to encounter the village powerhouses where she is vulnerable to make mistakes, susceptible to be misunderstood and prone to be doubted. To survive she has to produce resistance as a woman, wife and mother to find an identity in the male-dominated patriarchal society. She also has to keep her fidelity overcoming all the allurements and traps of luxury offered by the rich and in course of this journey she has to follow the path of Penelope, the faithful wife of Odysseus in Homer's *Odyssey*. As a subaltern entity, she figures out every obstacle and proves her worth. This article, through the lenses of subaltern theory, attempts to give a comparative analysis focusing on Nabitun and Penelope.

**Keywords:** Society, individual, voice, fidelity, subaltern.

**Author Bio:**

Mohammed Solaiman Chowdhury is a graduate from the Department of English, University of Chittagong. At present, he is working as an Associate Professor in the Department of English Language and Literature, Premier University, Chattogram. His areas of interest cover English History, British Fiction, Early American Literature and Modern Literature. Currently, he is pursuing PhD on Toni Morrison. Beyond the core focus, he is highly enthusiastic to learn about Bangladeshi canonical writers and their works translated in English. He can be reached at: solaiman\_sr@yahoo.com

## **Exploring Communicative Language Barriers in an International Humanitarian Crisis: A Case Study on the Health Sector of Rohingya Refugee Camps (S-38)**

**Abstract:** The global migration crisis poses a distinct challenge to the sustainability of humanitarian efforts, particularly in linguistically diverse conflict zones. This study, conducted in 2021, investigates the nature and impact of communicative language barriers within the health service sector of the Kutupalong Rohingya Refugee Camp in Ukhiya, Bangladesh. The linguistic ecology of the camps comprises English as a lingua franca for international aid, Standard Bangla for national staff, the Chittagonian dialect for local hosts, and the distinct Ruáingga dialect of the refugees. This complex environment creates a ‘multiverse’ of potential misunderstanding. Employing a qualitative, non-experimental research design grounded in Dell Hymes’ ethnography of communication, this study analyses data from semi-structured interviews with 19 participants. The sample includes 14 health assistance providers (comprising 4 doctors, 6 nurses and management staff, and 4 Red Crescent Youth volunteers) and 5 Rohingya service receivers. The findings reveal that lexical divergences, such as the critical distinction between jhor (rain vs. storm) or medical terms like hamil (pregnant), create life-threatening gaps in healthcare delivery and disaster preparedness. The study argues that current ad-hoc translation methods are insufficient for long-term sustainability. It concludes that integrating standardised linguistic protocols and cultural competency into humanitarian frameworks is not merely a logistical necessity but a fundamental requirement for upholding the human rights and sustainable future of the Rohingya community.

**Keywords:** Linguistic sustainability, humanitarian communication, Rohingya crisis, health sector barriers, cross-cultural interaction.

### **Author Bio:**

Fahad Rahaman Azhor is a research-driven development strategist specialising in the intersection of humanitarian crisis and public policy. Currently a Business Development Associate at IID, he translates complex data into evidence-based policy dialogue. His diverse research portfolio, ranging from RMG sector automation and industrial water access to communicative barriers in refugee crises, highlights a mastery of mixed-methods inquiry. By blending a Master of Development Studies with a decade of leadership at the Red Cross Red Crescent, Fahad leverages rigorous stakeholder engagement and analytical toolkits to drive inclusive, data-driven solutions across South Asia. He can be reached at: [frahmanaze@gmail.com](mailto:frahmanaze@gmail.com)

**Social Realism to Political Consciousness: A Feminist-Postcolonial Study of Sharat Chandra Chattopadhyay and Nayantara Sahgal (S-39)**

**Abstract:** This paper examines how selected Indian fiction constructs and metamorphoses women's agency through a feminist-postcolonial comparison of Sharat Chandra Chattopadhyay's colonial-era fictions and Nayantara Sahgal's post-independence political fictions. The paper proclaims that the narrative transformation from reflective consciousness to decisive actions illuminate how historical, political, and ideological contexts shape the female agency. Chattopadhyay's heroines think realistically about their circumstances, and their emotional-moral consciousness remains narratively contained, while producing ethical insight without acting upon the decisive actions necessary to alter the social stratification. Agency here is experienced internally but foreclosed externally, leaving the characters morally central yet politically constrained. Contrastingly, Nayantara Sahgal's postcolonial narratives depict women as agents that not only recognise the structures of power but also actively navigating through the slop, translating political consciousness into choice, critique and action. Female characters of Sahgal negotiate the ideological and institutional frameworks that shape their lives, demonstrating that agency is both decisional and politically operative. Yet, their agency is invariably mediated by the social and cultural obligations and limited within historical and ideological structure. Combining feminist theory into dialogue with postcolonial critiques of nation, power dynamics and historical consciousness, this study contends that the shift from Chattopadhyay to Sahgal does not represent linear progression towards liberation but a complex reconfiguration of how consciousness becomes agency. By tracking this transformation, this paper contributes to a nuanced understanding of gender, narrative and power in Indian literary history, underlining the contingent and historically mediated complexity of female subjectivity and action.

**Keywords:** Women in literature, social realism, gendered subjectivity, ideological structures, narrative formation.

**Author Bio:**

Nahida Sarker Nijhum is a Lecturer at Metropolitan University and a graduate of Shahjalal University of Science and Technology (SUST), Bangladesh. Her academic work is grounded in postcolonial literary studies, translation studies, and postcolonial feminist theory. Her research engages critical debates on power, representation, language, and gender in postcolonial texts,

with particular attention to the politics of translation and feminist interventions. She situates her scholarship within contemporary theoretical frameworks and is actively involved in academic research that contributes to ongoing conversations in postcolonial and feminist literary criticism. She can be reached at: [nijhum@metrouni.edu.bd](mailto:nijhum@metrouni.edu.bd)

Professor Mohammad Ishrat Ibne Ismail is Professor of English at Shahjalal University of Science and Technology (SUST), Bangladesh, and currently serves as Pro-Vice Chancellor of Metropolitan University, Sylhet. He holds advanced degrees in English from SUST and the University of Manitoba, Canada, and is a PhD candidate in Comparative Literature at Western University, Canada. With more than seventeen years of academic and administrative experience in Bangladesh and Canada, he has played a significant role in curriculum development, institutional leadership, and pedagogical innovation. His extensive publication record spans postcolonial, diaspora, and South Asian literatures, with particular emphasis on the 1947 Partition, human rights, and cultural politics. He can be reached at: [pro-vc@metrouni.edu.bd](mailto:pro-vc@metrouni.edu.bd)

## **Translating the Climate: Multilingual Environmental Narratives and the Politics of Sustainability in Bangladesh (S-40)**

**Abstract:** Climate change is generally discussed as a scientific or environmental issue, but it is also deeply connected to language and communication. In a multilingual country like Bangladesh, climate-related ideas move between English and Bangla, and sometimes across local linguistic contexts. During this movement, meanings are not always preserved in the same way. This paper examines how environmental terms and sustainability narratives are translated and reshaped across languages. Using elements of Critical Discourse Analysis and ecolinguistic perspectives, the study looks at selected newspaper articles, policy texts, and NGO materials published in both English and Bangla. It focuses on key expressions such as “climate justice”, “resilience”, “development”, and “sustainability”, and observes how these are framed differently depending on audience and institutional context. The study suggests that translation is not simply linguistic transfer; rather, it can reflect political priorities and power relations. In some cases, stronger global climate rhetoric in English appears moderated or reformulated in Bangla versions. By exploring these differences, this paper argues that sustainable communication requires closer attention to how climate discourse is translated and circulated in multilingual societies. Understanding these shifts can help clarify how environmental responsibility and vulnerability are publicly constructed in Bangladesh.

**Keywords:** Multilingualism, environmental discourse, ecolinguistics, climate translation, sustainability politics.

### **Author Bio:**

Tasdik Ahmed is an undergraduate student of English Language and Literature at Bangladesh University of Professionals (BUP). His academic interests include multilingual education, discourse analysis, ecolinguistics, and sustainability studies. He previously presented research on communication challenges in multilingual university classrooms in Bangladesh. His recent work explores environmental discourse and the linguistic construction of sustainability in multilingual contexts. He is particularly interested in how language shapes public understanding of climate change and sustainable development in the Global South. He can be reached at: [tasdikahmed2004@gmail.com](mailto:tasdikahmed2004@gmail.com)

Md. Khizir Ahmad is an undergraduate student of English Language and Literature at Bangladesh University of Professionals (BUP). His academic interests include discourse analysis, environmental communication, and contemporary literary studies. He is interested in how language shapes social and political ideas in multilingual societies. His recent academic work focuses on sustainability discourse and climate communication in Bangladesh. He aims to explore how language, power, and environmental issues are connected, especially in the South Asian context. He can be reached at:

**Isaac Asimov’s “The Fun They Had” and Kurt Vonnegut’s “Harrison Bergeron”: The Rhetoric of Dehumanization and Technocapitalism  
(S-42)**

**Abstract:** This article analyses the gradual rise of dehumanisation through technocapitalism, state-led technologies, and structured rationality in Isaac Asimov’s “The Fun They Had” and Kurt Vonnegut’s “Harrison Bergeron.” Both stories showcase how structures of technology and power turn human souls into programmed and dependent beings by controlling their rationality, education, physique, and creative capacity. Margie and Tommy in “The Fun They Had” are from an education system uninhabited by human teachers, peers, or social experience. Thus, education is no longer a process of human development; rather, it emerges as a tool of producing skills and establishing standards. In *The Protestant Ethic and the Spirit of Capitalism*, Max Weber opines, “Specialists without spirit, sensualists without heart; this nullity imagines that it has attained a level of civilisation never before achieved” (182). On the other hand, in “Harrison Bergeron,” Harrison embodies how the state controls one’s physique, intelligence, novelty, and usefulness despite his or her resistance against the hurdles of being an independent agency. On disciplinary power and reformation of bodies, Michel Foucault in *Discipline and Punish: The Birth of the Prison*, opines, “The human body was entering a machinery of power that explores it, breaks it down and rearranges it” (138). Considering Foucault’s concepts on “human body” and “machinery power”, alongside having focus on the ideas of technocapitalism, biopolitics, posthumanism, and Frankfurt School’s instrumental reason, the paper concludes that there are layers of socio-political reality of human agency which are in constant threat of emotional apathy.

**Keywords:** Power, control, state, dehumanisation, capitalism.

**Author Bio:**

Anik Biswas is an Associate Professor of English at Metropolitan University, Bangladesh. His research engages literary theory, cultural studies, trauma studies, and intersemiotic translation. He has published widely in peer-reviewed journals and has contributed book chapters to volumes published by Cambridge Scholars Publishing. His work explores translation across media, postcolonial narratives, and the intersections of literature, culture, and ethics. He regularly presents papers at national and international conferences and has extensive experience in academic leadership, curriculum development, and

supervising undergraduate and postgraduate research. He can be reached at: [anik@metrouni.edu.bd](mailto:anik@metrouni.edu.bd)

Professor Mohammad Ishrat Ibne Ismail is a Professor of English at Shahjalal University of Science and Technology (SUST), Bangladesh, and currently serves as Pro-Vice Chancellor of Metropolitan University, Sylhet. He holds advanced degrees in English from SUST and the University of Manitoba, Canada, and is a PhD candidate in Comparative Literature at Western University, Canada. With more than seventeen years of academic and administrative experience in Bangladesh and Canada, he has played a significant role in curriculum development, institutional leadership, and pedagogical innovation. His extensive publication record spans postcolonial, diaspora, and South Asian literatures, with particular emphasis on the 1947 Partition, human rights, and cultural politics. He can be reached at: [pro-vc@metrouni.edu.bd](mailto:pro-vc@metrouni.edu.bd)

**Sustaining the Sundarbans: Materialist Ecofeminism and the Gendered Labour of Immobility in Amitav Ghosh's *Gun Island* (S-44)**

**Abstract:** Amitav Ghosh's *Gun Island* (2019) serves as a poignant map of the Anthropocene, where the disastrous convergence of climate change and ancient myth collapses the distance between the Mediterranean and the Sundarbans. While current scholarships chiefly focus on the interplay of migration and the movable agency of the climate refugee, a significant critical oversight remains regarding the politics of those who do not move. This paper employs the lens of materialist ecofeminism, specifically Ariel Salleh's concept of "metabolic labour", to scrutinize the gendered dimensions of environmental endurance. I argue that while the novel's male characters seek survival through movement, the actual ecological conservation of the Sundarbans is predicated on a labour of immobility. Through the material struggles of characters like Moyna and the institutional advocacy of Nilima Bose—who facilitates women's survival through collective support—Ghosh reveals a salinised domesticity where the exhausting work of maintaining households against encroaching salt constitutes a radical form of climate resistance. By deconstructing these domestic spaces, the analysis demonstrates that sustainability is not a scientific abstraction, but an embodied struggle facilitated by a network of female endurance that keeps the human-nature metabolism functioning amidst decline. Ultimately, this research offers a vital intervention into how we define climate redress. By refocusing on the stay-behind woman and the support systems that empower her, the study identifies a gendered debt crucial to coastal resilience. In the specific context of Bangladesh, it concludes that climate stasis is not a failure of agency, but the invisible foundation of planetary survival.

**Keywords:** Anthropocene, Amitav Ghosh, immobility, materialist ecofeminism, metabolic labour.

**Author Bio:**

Sheikh Shareeful Islam is an Assistant Professor in the Department of English at Bangladesh Army University of Science and Technology (BAUST), Khulna. He is currently pursuing his PhD in English Discipline at Khulna University, where his research focuses on planetary concerns and environmental narratives. His primary research interests lie at the intersection of the environmental humanities, ecocriticism, and postcolonial ecologies, with specific focus on climate justice and materialist ecofeminism in South Asian literature. Through his doctoral work, he aims to explore the localised impacts of global ecological shifts, particularly within the vulnerable

landscapes of the Bengal Delta. He can be reached at:  
shareeful.islam17@gmail.com

## **The Smog of Modernity: Urban Ecology and the Failure of Social Sustainability in O'Neill's *The Hairy Ape* (S-45)**

**Abstract:** The early twentieth century witnessed a rapid industrialisation and urbanisation that led to the development of the physically polluted urban environments that were socially alienating to the working population. *The Hairy Ape* (1922), an expressionist play by Eugene O'Neill, criticises these conditions by depicting New York City of the 1920s as an adversarial urban ecosystem with no capacity to support human life, dignity or mental health and dramatises a lack of social sustainability. This paper, based on an eco-critical approach relying on sustainability studies, Lawrence Buell's environmental critique, and Timothy Morton's ecological theory, examines how O'Neill sees his metropolis as both literally smog-filled and symbolically polluted by industrial capitalism. Combining eco-critical interpretation and social sustainability concepts like social cohesion, labour dignity, and environmental justice, it highlights how the play portrays the ecological urban alienation as a consequence of environmental degradation and social disintegration in modern industrial society. Close textual analysis reveals that Yank, the working-class protagonist, is symbolised as the human price of such a toxic urban environment as suffering from severe alienation, mental breakdown, and dehumanisation. The smoggy industrial New York, fractured social cohesion, depriving of labour dignity, and environmental injustice expose the failure of social sustainability, the flawed ethical and environmental foundations of industrial modernity. The findings demonstrate the relevance of O'Neill's early 20th-century critique of the ongoing discussions on inabilities of modern cities to provide socially and environmentally sustainable living conditions, as his contribution predicted the present-day issues of urban sustainability and social justice challenges.

**Keywords:** Urban ecology, social sustainability, industrial modernity, environmental alienation, capitalist urbanism.

### **Author Bio:**

Dr. Prakash Chandra Biswas, an esteemed Associate Professor of English at the Islamic University, Kushtia, Bangladesh, imparts wisdom in the realm of English studies with a particular focus on D. H. Lawrence. His passions span across English and Bangla poetry as well as fictions, critical theory, modern narratives, theatrical artistry and the timeless classics of both English and Bangla literature, including the captivating diaspora expressions. Many of his articles and research books have been published from reputed publishing

house as well as journals of home and abroad. He is a creative writer also covering poetry and drama. He can be reached at: prakashbiswas468@gmail.com

Md. Hasanul Banna, an undergraduate student of the Department of English, Faculty of Arts, at Islamic University, Kushtia, Bangladesh, and an aspiring undergraduate researcher, is engaged in academic research focusing on post-humanism, eco-criticism, environmental humanities, modernist literature and critical theory under acute supervision of Dr. Prakash Chandra Biswas, Associate Professor of English. He is especially interested in interdisciplinary methods that relate literature, philosophy, ethics and culture. Devoted to academic discipline and intellectual development, he dreams of making his impact on the modern literary research by way of creative research and analytic perfection. He can be reached at: hasanulbanna577@gmail.com

## **Navigating the River of Conflict: Ecological and Socio-political Landscapes in *Pather Dabi* and *The Hungry Tide* (S-45-a)**

**Abstract:** *Pather Dabi* (1926) by Sarat Chandra Chattopadhyay and *The Hungry Tide* (2004) by Amitav Ghosh are situated in very different periods and share many differences in ideologies but they both conceive the riverine spaces of the Bengal region as the spaces of intense political contradictions where the relations of power, insurgency and survival collide. In this framework of analysis, the riverine landscape is not an active subject but a subject at work and attempts to influence national consciousness and personal psyche. This study is a critical illustration of the interconnecting nature between the ecological precarity, political struggle, and human resilience. One way that *The Hungry Tide* predicts the Sundarbans as an ecologically vulnerable area is by indicating that with rising and falling tides and its ecological fluctuation, it is the structural violence inherent in conservation agenda by the state we notice. The novel questions elite environmentalist discourses that prioritise the rights and existence of the dialogical and minority communities displaced and replaced by other people and non-humans respectively in relation to elite environmentalist goals as detailed in the context of the Morichjhapi massacre. Conversely, *Pather Dabi* depicts the rebellious resistance concerning the colonial rule, and displays the political consciousness as defined by the factors of space insecurities as well as ideological determination needs. This article includes two texts at the convergence of eco-criticism, postcolonial theory and subaltern studies using a strictly interdisciplinary framework based on a qualitative hermeneutic method and close textual analysis. This paper shows that the river is portrayed as an unsteady political ecosystem where ecological threat and political opposition collide and that human endurance is constructed through continued interaction and bargaining as well as environmental violence and dominance.

**Keywords:** Socio-political ecology, human resilience, eco-criticism, postcolonialism, sustainability.

### **Author Bio:**

Dr. Prakash Chandra Biswas, an esteemed Associate Professor of English at the Islamic University, Kushtia, Bangladesh, imparts wisdom in the realm of English studies with a particular focus on D. H. Lawrence. His passions span across English and Bangla poetry as well as fictions, critical theory, modern narratives, theatrical artistry and the timeless classics of both English and Bangla literature, including the captivating diaspora expressions. Many of his

articles and research books have been published from reputed publishing house as well as journals of home and abroad. He is a creative writer also covering poetry and drama. He can be reached at: prakashbiswas468@gmail.com

Md. Zahidul Islam is an undergraduate researcher in the Department of English at Islamic University, Kushita, Bangladesh, under the supervision of Dr. Prakash Chandra Biswas, a worthy Associate Professor of English. He completed his Higher Secondary in Humanities from Qadirabad Cantonment Sapper College. His research focuses on how human beings exist within environmental adversities and political domination based on contextual and theoretical concepts through ecological and postcolonial aspects. He can be reached at: zahidulislamiu33@gmail.com

Mst. Asma Tarannum Siam is a BA (Honours) undergraduate student in the Department of English at Islamic University, Kushtia, Bangladesh, doing research under the guidance of Dr. Prakash Chandra Biswas, an esteemed Associate Professor of English. She is from Rajshahi and completed her higher secondary education in Humanities from Bhowanigong Women's Degree College. She has a strong interest in research, especially in eco-criticism, environmental literature, and socio-political readings of South Asian texts. She can be reached at: tarannumsiam3655@gmail.com

**Language Learning and Survival in Crisis Literature: A Comparative Study of *The Book Thief* by Markus Zusak and *The Breadwinner* by Deborah Ellis (S-46)**

**Abstract:** Language learning and storytelling are deeply human practices through which individuals make meaning, assert identity, and build resilience. In times of political crisis, when formal education collapses, these practices often emerge as vital tools for survival and empowerment. The paper examines how literacy and storytelling function as mechanisms of survival, resistance, and identity formation in Markus Zusak's *The Book Thief* and Deborah Ellis's *The Breadwinner*. Set in Nazi Germany and Taliban-controlled Afghanistan, both novels portray young protagonists navigating hostile environments where access to schooling is restricted and language becomes both a weapon of oppression and a pathway to hope. Through comparative literary analysis, the study explores how Liesel and Parvana acquire literacy informally and use reading, writing, and oral storytelling to preserve memory, challenge power structures, and sustain emotional resilience. Drawing on critical literacy, crisis pedagogy, and sociocultural learning theories, the paper argues that these narratives offer valuable pedagogic insights for ELT classrooms. They illuminate resilient, community-driven forms of language learning that foster empathy, intercultural understanding, and reflection on social justice. Ultimately, the study suggests that crisis literature can enrich language education by highlighting the transformative and humanising power of language.

**Keywords:** Crisis literature, critical literacy, storytelling, resilience, identity.

**Author Bio:**

Sumaeta Marjan is an Assistant Professor in the Department of English, Bangladesh University of Professionals (BUP), Dhaka, Bangladesh. She acquired an MA degree in English Literature and Cultural Studies after completing her BA (Honours) from the Department of English, BUP. She takes pleasure in studying postcolonial, postmodern, feminist, Marxist and psychoanalytical literary and linguistic works and is keen to take up studies or research works from these disciplines. She can be reached at: [sumaeta.marjan@bup.edu.bd](mailto:sumaeta.marjan@bup.edu.bd)

**Negotiating Selfhood amid Shadows: Women, Nature, and Sustainability from *Wuthering Heights* to *The God of Small Things* in Contemporary Bangladesh (S-47)**

**Abstract:** This paper examines how Emily Brontë's *Wuthering Heights* and Arundhati Roy's *The God of Small Things* portray women, unveiling selfhood within the intertwined pressures of patriarchy, social hierarchy, and ecological constraints. In *Wuthering Heights*, the harsh and untamed Yorkshire moors mirror Catherine Earnshaw's emotional intensity and desire for freedom. Yet her eventual confinement within the expectations of class, marriage, and property suggest a parallel impulse to control both women and the natural world. In Roy's novel, the river Meenachal and the lush landscape of Ayemenem shape Ammu's life and memories, while their gradual pollution and decay echo the social violence of caste, gender restrictions, along with economic transformation. In both texts, the disruption of ecological balance reflects the erosion of women's autonomy, revealing the intimate connection between environmental ethics and gender justice. Focusing on ecofeminist perspective, this paper argues that sustainability cannot be understood only in ecological terms; it must also address structures of domination that marginalise both nature and women. This concern resonates strongly in contemporary Bangladesh where policy discourse frequently emphasises on women's empowerment and participation in development, but everyday realities still reflect unequal access to safety, mobility, and decision-making. Like Catherine and Ammu, Bangladeshi women negotiate 'shadows' of control while seeking spaces: physical, social, and emotional, for self-realisation. By tracing these literary and real-life struggles together, this paper emphasises that true sustainability involves not only care for the environment but also fostering gender equity, social justice, and ethical coexistence.

**Keywords:** Ecofeminism, women's identity, nature, sustainability, contemporary Bangladesh.

**Author Bio:**

Omme Kulsum Mili is an academic affiliated with the General Education (GED) Programme at Leading University, Sylhet, where she contributes to academic coordination. Her academic interests include postcolonial studies, gender studies, and ecocriticism, with a particular focus on the relationship among women, nature, and identity in literature. She is interested in exploring how literary texts engage with questions of sustainability and cultural context. She can be reached at: [miliommekulsum@gmail.com](mailto:miliommekulsum@gmail.com)

## **Reassessing the Need for English Writing Courses in the Generative AI Era: A Higher Education Case Study from Bangladesh (S-48)**

**Abstract:** The recent spread of generative artificial intelligence (GenAI) has triggered a radical reconsideration of curricula in the study, especially in the fields of intellectual activity that are closely concerned with human intellectual production. This paper examines the views held by the students of higher educational institutions in Bangladesh on the need and developing role of English language writing classes in a world marked with the use of AI-facilitated tools. A cross-sectional survey (quantitative design) was taken among a sample of 100 students at different colleges and universities of Bangladesh. Results highlight a strong paradox development blending with the idea that most students believe that the use of GenAI tools minimises the necessity in taking conventional writing courses. They also state their specific interest in joining courses with explicit modules on using AI tools and ethical AI usage. Moreover, the study finds that even in the modern context, students continue to attach utmost importance to so-called human-centred capabilities, namely critical thinking, originality, building a distinctive voice in writing textual pieces, which, according to the scholarly literature, is under the threat of excessive AI dependence. This argument introduced in the current paper claims that this paradoxical attitude is not one rejection of discipline but an act of pedagogical innovation. The results point to an essential need to prioritise a shift in the English writing curriculum at the higher educational institutions in Bangladesh as it can shift its orientation toward more established principles that focus on the humanitarian side of English language education.

**Keywords:** Generative AI, English writing, higher education, critical thinking, pedagogical innovation.

### **Author Bio:**

Md. Mahadi Rahman is an academician specialising in English Language and Literature, currently serving as a Lecturer at Premier University, Chattogram. With an MA in TESOL and a BA (Hons.) in English Language and Literature from Premier University, he is committed to innovative teaching and research. He can be reached at: mahadirahmandell@gmail.com

**Confronting Anthropocentrism: Eco-Dystopia in “Extinction Event”  
and *Nausicaa of the Valley of the Wind* (1984) (S-52)**

**Abstract:** During the 1980s, before the rise of climate change discourse, eco-dystopian fiction appeared as a genre in literature and film. The term “eco-dystopia” refers to the imagination of an apocalyptic future, the result of the mistreatment of environment. Researcher Marco Malvestio defines this genre as a particular kind of dystopia that focuses on ecological elements. Gradually, in human history, a philosophical idea of humans being the most significant creation emerged, especially from various religions. But, due to the actions committed by human beings, the ecological balance hangs on a thread at the moment. Eco-dystopian works such as the short story, “Extinction Event” by Eliza Clark and the animated movie, *Nausicaa of the Valley of the Wind* (1984), written by Hayao Miyazaki shed light on this subject. “Extinction Event”, taken from the short story collection, *She’s Always Hungry*, is a vision of planetary crisis, where human beings use, or rather misuse some plant-like objects to potentially save a world that is dying due to their own actions. On the other hand, *Nausicaa of the Valley of the Wind* (1984) tells the story of a girl named Nausicaa, living in a post-nuclear futuristic world, where she fights with an empire to protect a forest full of other creatures and insects. These two works, being parts of different media, imagine the similar decaying world that questions and challenges human actions. This research work will compare these speculative fictional works using qualitative method of research through the lens of eco-criticism and explore the portrayal of the grim future in these examples of eco-dystopia.

**Keywords:** Apocalyptic future, eco-dystopia, planetary crisis, speculative fiction, human action.

**Author Bio:**

Susmita Sangeeta Mridha is a Lecturer in the Department of English and Humanities (DEH), University of Liberal Arts Bangladesh (ULAB). She obtained her MA degree in English Literature and Cultural Studies (ELCS) after completing her BA (Hons.) from the Department of English, Bangladesh University of Professionals (BUP). Her research interests include but are not limited to comparative literature, psychoanalytic criticism, postcolonial studies, and gender and sexuality studies. She can be reached at: susmita.sangeeta@ulab.edu.bd

**Decolonising Development: A Postcolonial Reading of SDG 8 and SDG 16 in *Things Fall Apart* (S-57)**

**Abstract:** This study examines how the United Nations' Sustainable Development Goals, promoted as universally applicable models of economic growth and institutional justice, may reproduce colonial power structures in postcolonial contexts. Focusing on SDG 8 (Decent Work and Economic Growth) and SDG 16 (Peace, Justice, and Strong Institutions), the paper offers a postcolonial reading of Chinua Achebe's *Things Fall Apart* (1958) to interrogate the assumptions embedded within contemporary development discourse. Thematic analysis employs close reading on *Things Fall Apart* to examine representations of precolonial Igbo economic and judicial institutions, including communal labour systems, agrarian production practices, and customary mechanisms of justice embodied by the *egwugwu*. Firstly, the research demonstrates that Achebe portrays indigenous Igbo economic and judicial systems as well-organised, effective, and socially legitimate before colonial intervention. Secondly, it shows how colonial notions of "development" systematically dismantle these institutions while marginalising indigenous epistemologies and modes of governance. Finally, the study demonstrates that when read alongside Achebe's narrative, SDG 8 and SDG 16 reveal significant limitations in their universalist framing, as such models often obscure local systems of labour, justice, and institutional authority. The theoretical framework draws on Frantz Fanon's critique of development as a continuation of colonial domination in his book *The Wretched of the Earth* (1961) and Gayatri Chakravorty Spivak's concept of epistemic violence and subaltern silencing in her essay "Can the Subaltern Speak?" (1988). The study concludes that Achebe's novel reveals neocolonial continuities in development discourse and affirms a decolonial, literature-based critique centred on indigenous epistemologies.

**Keywords:** SDG, postcolonialism, Fanon, Spivak, justice.

**Author Bio:**

Md. Hasibuzzaman Rohan is a final-year undergraduate student of English Literature and Cultural Studies at Bangladesh University of Professionals (BUP). His academic interests include postcolonial theory, development discourse, and decolonial studies. His research explores the intersections between literature, global development frameworks, and indigenous epistemologies, with particular attention to how literary texts critique colonial

and neocolonial structures of power. He can be reached at: [hasibzaman2016@gmail.com](mailto:hasibzaman2016@gmail.com)

Tashneem Bushra Anchal is a final-year undergraduate student of English Literature and Cultural Studies at Bangladesh University of Professionals (BUP). Her research interests include postcolonial studies, cultural theory, and literary representations of power and marginality. She is particularly interested in examining how literature engages with questions of epistemic justice, indigenous knowledge systems, and the continuing legacy of colonialism in contemporary global discourse. She can be reached at: [anchal0025@gmail.com](mailto:anchal0025@gmail.com)

**Border, Detention and Pathos of the Asylum Seekers: A Study of  
*Refugee Tales* (S-60)**

**Abstract:** *Refugee Tales*, inspired by the storytelling model of *The Canterbury Tales*, is an enterprise by the Gatwick Detainee Welfare Group. The project introduced authors to the individuals who were detained in the UK's immigration detention centres and documented their experiences. In the process of walks and interviews with the established writers, the survivors expressed their poignancies and traumas, through which the books challenge the justifiability of indefinite detention. The experiences of the asylum seekers show that borders can exist anywhere, and people can be trapped in no man's land. Here, the border became a bureaucratic tool rather than a geographical line that kept the people at bay. The volumes have captured the unheard voices and, through these voices, expose the governmental policies that consider the loads of refugees as a burden and thus jeopardise the scope of justice and human dignity. The paper will explore the British detention system, which continues the legacies of colonial control in its migration policies and remains suppressive in a world of direct and proxy wars as well as economic and global disparities. Alongside, it is going to evaluate sustainability in terms of social justice and human rights in a structure that is designed for systematic exclusion.

**Keywords:** Asylum, detention, trauma, justice, sustainability.

**Author Bio:**

Mr. Ashfaque Ahmad Shovon has been working as an Assistant Professor in the Department of English, Leading University, Sylhet, Bangladesh. He has more than ten years of teaching and research experience in the fields of literature, language, and cultural studies. He completed his BA and MA in English from Shahjalal University of Science and Technology, Bangladesh, and later achieved his second Master's in English and American Studies from Otto-Friedrich- Universität Bamberg, Germany. His research interests include contemporary literature, border and migration, postcolonial studies, human rights, peace, conflict, and international relations. He can be reached at: ashfaqueshovon\_eng@lus.ac.bd

## **Reflective Practices of ECTs in English: Integrating AI for Gender-Sensitive Pedagogy in Bangladeshi Undergraduate Programmes (S-62)**

**Abstract:** This study explores the reflective practices of Early Career Teachers (ECTs) of English in integrating Artificial Intelligence (AI) to foster gender-sensitive pedagogy among undergraduate students, thereby contributing to a sustainable future through education. The research addresses how ECTs navigate the dual challenges of technological adoption and social equity, aligning with Sustainable Development Goals 4 (Quality Education) and 5 (Gender Equality). Grounded in a theoretical framework combining critical reflection theory (Dewey, Schön) and feminist pedagogy, the study employs a sequential explanatory mixed-methods design. The quantitative phase involves a survey of 100 ECTs to gauge their attitudes, challenges, and usage patterns regarding AI in promoting gender sensitivity. The qualitative phase includes in-depth interviews with 20 purposively selected ECTs to explore their reflective practices, pedagogical decisions, and classroom experiences. Preliminary findings reflect that while AI tools offer potential for creating inclusive, gender-aware learning materials and discussions, ECTs often lack formal training and reflective strategies to mitigate algorithmic bias and ensure nuanced gender representation. The discussion centred on how reflective practice can empower ECTs to critically evaluate AI outputs, transforming technology from a potential reinforcer of stereotypes into a tool for emancipation. The study implies a need for integrating reflective, gender-focused modules into teacher education programmes and developing context-sensitive AI literacy frameworks. By bridging literature, linguistics, and sustainability, this research aims to provide actionable insights for building resilient, equitable educational ecosystems in the Global South.

**Keywords:** Gender sensitive pedagogy, reflective practice, Early Career Teachers, AI, SDGs.

### **Author Bio:**

Saheeh Shafi is a lecturer, researcher and peer reviewer in the Department of English, Netrokona University, Bangladesh, who graduated with BA and MA in English from the Department of English of Dhaka University topping the Order of Merit with publications in Scopus Q1 indexed journals. He is an active member of BELTA. He also published papers and reviewed for journals of *Sage*, *Emerald* and *Springer*. He presented papers in MAALIC International Conference, Malaysia, Planet LangLit 2026 and BELTA International Conference. His vision is to make significant contribution in the

field of Early Career Teachers of ELT for gender equity education. He can be reached at: [sshafi@neu.ac.bd](mailto:sshafi@neu.ac.bd)

**“The Sovereignty of Truth” in the Age of AI: Re-reading Newman’s *The Idea of a University* for the Post-Human Era (S-68)**

**Abstract:** Rapid growth of AI-generated content has weakened trust in knowledge by making misinformation easier to produce and harder to detect, which threatens the university’s historic role as a guardian of truth. This study aims to re-read John Henry Newman’s *The Idea of a University* to explain how AI challenges traditional ideas of truth, authorship, and knowledge, and to test whether liberal education can act as a practical restraint on technological power. The study used qualitative textual analysis of Newman’s arguments on truth, knowledge, and liberal education, and applied conceptual comparison to contemporary AI practices, including machine-generated authorship and digitally manipulated information, to examine how epistemic authority shifts from human judgement to algorithmic plausibility. The study found that AI challenges truth by rewarding believable language rather than verified claims, challenges authorship by separating writing from intention and accountability, and challenges knowledge by turning understanding into rapid production and retrieval. Across these three areas, Newman’s “sovereignty of Truth” provided a stable framework that identified the central risk as the replacement of disciplined judgement with automated fluency. It is found that a Newman-style liberal education offered a workable response by strengthening interpretive skill, cross-disciplinary reasoning, and ethical responsibility as institutional norms. These results indicate that Newman’s model remains relevant in the post-human era and can guide universities in resisting epistemic manipulation. The study suggests that universities should treat AI governance as an educational task, embedding truth-centred liberal learning across curricula to protect academic integrity and sustain trustworthy knowledge.

**Keywords:** AI, truth, liberal education, authorship, John Henry Newman.

**Author Bio:**

Tawfiq Al Hasib Tamim is a fourth-year student in the Department of English at the University of Rajshahi. His academic interests centre on education, artificial intelligence, and sustainability, with particular attention to the role of the humanities in responding to technological and social change. His work explores questions of knowledge, truth, and responsibility within contemporary educational contexts. He is interested in interdisciplinary approaches that connect literary studies with debates on digital culture and sustainable future. Through his studies, he seeks to develop critical perspectives on how, today, globally, education can adapt to emerging

challenges while maintaining intellectual and ethical foundations. He can be reached at: [tawfiqalhasibtamim@gmail.com](mailto:tawfiqalhasibtamim@gmail.com)

## **Contemplating Cultural, Spiritual and Ecological Sustainability in the 20<sup>th</sup> Century Poetry: A Symbolic Relevance and Reawakening (S-69)**

**Abstract:** Eliot, Yeats and Auden strongly focus on sustainability through the poetic discourses across cultures reminding the world the necessity of safeguarding natural landscapes that have been devastated through violence and war. The romantics revolted against the mechanistic universe and the encroachment of urban industrialisation fearing both the damage of nature and the damage done to human subjectivity through spontaneous poetic expression submitting their poetic will to the wilderness of nature which is to claim nature with all its bounty. Eliot charts out the violence and havoc wrought upon nature ever since the birth of the universe in *The Waste Land*. Yeats and Auden turn towards artistic sensibility of human imagination to preserve cultural sustainability in the time of a destructive world order when moral and spiritual values crumble into pieces in the face of fascism, despotism and colonial hegemony. This paper extensively explores the poetic worlds of the 20<sup>th</sup> century poets who deeply contemplate the enormous loss in the ‘lost generation’ which is rendered culturally and ecologically impotent claiming various symbolic solutions to preserve humanity and sustainability.

**Keywords:** artistic, regenerative, ecological, urbanisation, violence.

### **Author Bio:**

Abdullah AL Mamun is an Assistant Professor in the Department of English at Jashore University of Science and Technology. He teaches literature and language courses at the undergraduate and the graduate levels. He obtained his 4-year integrated BA Hons and MA in English Literature from the University of Dhaka, International Diploma in TESOL (PHU, USA) and Certificate in TESOL Methodology (UMBC, USA). With over 16 years of teaching experience, he is committed to teaching literature, cultural studies and ELT courses with piercing interest to engage in professional developments by participating and presenting in national and international conferences. He can be reached at: [engh.almamun@just.edu.bd](mailto:engh.almamun@just.edu.bd)

**Shifts in Power, Institutional Violence, and the Politics of Voice in Franz Kafka's "In the Penal Colony" and Herman Melville's "Bartleby, the Scrivener" (S-70)**

**Abstract:** This paper investigates Franz Kafka's "In the Penal Colony" and Herman Melville's "Bartleby, the Scrivener" focusing the transition from spectacular punishment to modern and bureaucratic control and examining how institutional violence is rebranded within shifting power structures. The condemned officer in "In the Penal Colony" is subjected to the execution machine, which exemplifies Michel Foucault's claim in his *Discipline and Punish: The Birth of the Prison* that "The body is directly involved in a political field; power relations have an immediate hold upon it; they invest it, mark it, train it, torture it, force it to carry out tasks, to perform ceremonies, to emit signs" (25). The Officer's devotion to the "Harrow" also reflects Benjamin's assertion that "All violence as a means is either lawmaking or law-preserving" (*Critique of Violence*, 243). On the other hand, in "Bartleby, the Scrivener", Wall Street through a Foucauldian disciplinary lens reveals violence not as spectacular but as administrative. Both texts highlighting the politics of voice show how the powerless people try to find their voice in systems that try to keep them silent. While the officer grasps the dying ideology and articulating his commitment through fanatical rhetoric, Bartleby's repeated phrase "I would prefer not to" (Melville 7) represents a subtle and radical challenge to bureaucratic authority that destabilises the capitalist machine. By comparing these texts, the paper argues that during systemic rupture, law suspends individual rights, demonstrating how evolving institutional power reshapes violence and redefines the fragile politics of voice within modern authority.

**Keywords:** Power dynamics, institutional violence, politics of voice, disciplinary power, modern authority.

**Author Bio:**

Farhana Khanom Joly is a Senior Lecturer in the Department of English at Metropolitan University, Sylhet. She obtained both her MA and BA degrees in English from the same institution. She teaches English literature and language at undergraduate and postgraduate levels. Her research interests include translation studies, gender studies, postcolonial and postmodern literature, and American literature. In addition to her teaching and research, she contributes to academic leadership by serving on various departmental and university committees and supervising undergraduate research. She can be reached at: farhana@metrouni.edu.bd

**Childhood, Repression, and Identity: A Psychoanalytic Study of  
“Games at Twilight”, A Mother in Mannville”, and “The Homecoming”  
(S-74)**

**Abstract:** The paper attempts to explore the psychological dimensions of childhood as portrayed in Anita Desai’s “Games at Twilight”, Marjorie Kinnan Rawlings’ “A Mother in Mannville”, and Rabindranath Tagore’s “The Homecoming” with particular focus on the themes of repression and identity crisis. It explores how the inner souls of the young protagonists of the selected texts are shaped by emotional absence, unmet desires, and subconscious fears. In “Games at Twilight”, Ravi’s quest for identity and recognition reveals a deeply repressed yearning for self-worth. Whereas, Jerry’s fabricated narrative of maternal love in “A Mother in Mannville” explores emotional deprivation, innocence, and the human need for love. Similarly, “The Homecoming” reveals an adolescent’s repression and longing for going home to find mother’s affection, societal acceptance, and freedom in nature. This study is contextualized within unconsciousness, latency stage, and object relations frameworks such as repression, defense mechanisms, and identity formation in child’s psychological growth. This paper shows the silent traumas and inner conflicts experienced by the characters and argues that the seemingly and ordinary moments of childhood often mask deeper psychological realities. This Study is qualitative in nature and the primary data sources are taken from the stories “Games at Twilight”, “A Mother in Mannville”, and “The Homecoming” by employing close reading and thematic analysis techniques. The research ultimately seeks to illuminate the complex intersection between memory, absence, and selfhood in the formation of the child psyche in modern literature.

**Keywords:** child psychology, repression, identity crisis, emotional absence, psychoanalytic study.

**Author Bio:**

Arpita Rani Dey is a postgraduate student in the Department of English, Netrokona University, Netrokona, Bangladesh. Her research interests include psychoanalytic theory, absurdist literature, existentialism, and the representation of childhood in literary texts. She is particularly interested in psychological development of young characters and how their relation with family, identity formation, and emotional inheritance affects their mental growth. Her current research explores the psychological dimensions of childhood portrayed in some stories by different authors. She can be reached at: english201902011@neu.ac.bd

## **Theology, Ethics and Artificial Intelligence: A Newmanian Interpose in STEM Education (S-76)**

**Abstract:** This paper aims to reinterpret *The Idea of a University* by John Henry Newman as a critical resource for evaluating the contemporary AI education within STEM dominant universities. While artificial intelligence curriculum emphasises on technical mastery, optimisation and innovation. Ethical inquiry often appears as a peripheral compliance module, a secondary ‘add-on’ rather than a structurally integrated field of knowledge. Inspecting on Newman’s account of the “unity of knowledge” and his defense of theology, which works as an essential branch of intellectual inquiry, the key argument of this paper is that the exclusion of metaphysical and theological reflection from AI education leads to a fragmented understanding and an overall narrowed moral vision. Newman’s warning against “partial knowledge” feels especially relevant in the context of algorithmic decision making, predictive governance and autonomous systems. Here, intelligence is reduced to mere computation and rationality to simple optimisation, unquestioned assumptions about human agency, dignity and moral responsibility, shaping technological development without proper scrutiny. Viewing this from a Newmanian perspective, such reductionism reflects a tragic distortion of intellectual proportion that mistakes its technical power for genuine enlargement of mind. This paper proposes a more constructive and effective model in which theological and philosophical inquiry function not just as mere confessional impositions but as critical dialogues that cultivate both epistemic humility and ethical depth within STEM education. Reintroducing Newman’s vision of integrated knowledge, the study attempts to offer a normative framework for rethinking AI curriculum in the technocratic age. The claim is rather simple: neither intellectual wholeness nor technical efficiency alone should guide the future of university education.

**Keywords:** John Henry Newman, unity of knowledge, AI ethics, STEM education, theology and higher education.

### **Author Bio:**

Ratul Ibne Mizan is a 4<sup>th</sup>-year literature student at the University of Rajshahi with research interests in philosophy of education, linguistic studies and the intersection of literature, theology and technology. His work tries to explore the relevance of John Henry Newman and other Victorian thinkers to modern debates on STEM education, artificial intelligence and the future of humanities as a whole. After his graduation, Ratul aims to build a career on

literary criticism and plans to pursue PhD in this field. He can be reached at:  
ratulibnemizan@gmail.com

## **Digital Narcissus: Self-Reflection and Social Media in the Age of Digital Identity (S-77-c)**

**Abstract:** This study explores how social media shapes self-perception, vanity, and digital identity, drawing inspiration from the Greek myth of Narcissus. Just as Narcissus became fascinated with his own reflection, contemporary users engage with curated representations of themselves on digital platforms such as Instagram, Facebook, TikTok, and LinkedIn, reflecting similar patterns of self-focus, attention-seeking, and identity construction. Social media creates spaces where likes, comments, shares, and algorithmically driven visibility influence the ways users perceive and perform themselves online. The main focus of this research is threefold: (1) to examine how algorithmic feedback and social comparison shape users' self-confidence and perception, (2) to explore how individuals critically reflect upon their digital selves and negotiate between online presentation and offline identity, and (3) to investigate the broader implications of these interactions for understanding identity formation and selfhood in digital environments. This study adopts a qualitative and interdisciplinary approach, combining literature analysis, digital sociology, and psychology to examine how myth, theory, and contemporary technology intersect. By framing social media engagement as a modern reflection of Narcissus, this research emphasises on the symbolic and psychological dimensions of digital identity, highlighting how attention economies and curated self-representation influence our understanding of the self. The significance of this study lies in its contribution to conceptualising digital Narcissus as a metaphor for post-digital identity, bridging classical literature, psychological theory, and technological practices. It offers a critical lens to analyse the ongoing negotiation between self-reflection, social performance, and identity construction in contemporary online spaces.

**Keywords:** Digital Narcissus and self-reflection, social media, digital identity and post-digital identity, online self-perception, algorithmic influence and feedback.

### **Author Bio:**

Mohanti Das is an undergraduate student in the Department of English at Green University of Bangladesh. He is passionate about exploring the intersection of literature, philosophy, psychology, and digital media, with a focus on self-perception, identity, and social influence in online environments. His research interests include literary analysis, human identity, social justice, and the impact of technology on learning and self-construction.

Mohanti has participated in workshops and seminars related to literature, philosophy, AI, education, and psychology, and aims to use interdisciplinary approaches to understand how digital platforms shape modern identity, promote inclusive learning, and contribute to meaningful social impact. He can be reached at: [niloyniladro@gmail.com](mailto:niloyNiladro@gmail.com)

## **The Ethics of Adaptation: How South Asian Cinema Manipulates Shakespeare for Political and Commercial Purposes (S-81)**

**Abstract:** Shakespeare's plays have been repeatedly appropriated in South Asian cinema, where they are reshaped to engage with local political realities while catering to commercial demands. This research examines the ethical dimensions of such adaptations through four films: *Haider* (2014), *Omkaara* (2006), and *Zulfiqar* (2016) from India, alongside *Rahm* (2016) from Pakistan. Adopting a qualitative comparative methodology, the study draws on adaptation theory (Hutcheon, Sanders), postcolonial perspectives (Bhabha, Loomba), and debates on the ethics of adaptation to explore how these films manipulate Shakespeare for both political expression and commercial purposes. The findings suggest that while *Haider* politicises *Hamlet* within the Kashmir conflict, *Omkaara* reframes *Othello* through caste politics and popular Bollywood conventions. *Zulfiqar*, drawing from *Julius Caesar* and *Antony and Cleopatra*, transforms Shakespeare into a Bengali underworld spectacle, prioritising entertainment over textual fidelity. *Rahm*, adapted from *Measure for Measure*, modifies Shakespeare's moral dilemmas to align with Islamic values, religious sensitivities, and local censorship. These adaptations also pursue mass appeal through song-and-dance sequences, star-driven casting, glamourisation, and narrative simplification. The paper argues that such films embody a dual manipulation: while they endow Shakespeare with renewed cultural relevance by voicing South Asian struggles, they simultaneously compromise ethical fidelity by subordinating his artistic and moral complexity to commercial imperatives. Ultimately, the research highlights how South Asian cinema negotiates between art, politics, and profit, reframing Shakespeare as both a tool of resistance and a commodity for popular consumption.

**Keywords:** Shakespearean adaptation, South Asian cinema, ethics of adaptation, political and commercial manipulation, postcolonial interpretation.

### **Author Bio:**

Khalid Mahmud is a Research Assistant in the English Discipline at Khulna University and a postgraduate student pursuing MA in English Language Studies. He previously served as a Teaching Assistant in the same discipline and has maintained strong academic performance throughout his Bachelor's and Master's studies. He has published three research articles in renowned academic journals and presented three research papers at national and

international conferences. He is currently involved in research projects funded by the Khulna University Research and Innovation Centre (KURIC). His academic interests include language, literature, translation, theory, and education, and he aspires to pursue higher studies abroad and establish himself as an academician. He can be reached at: [khalidku20@gmail.com](mailto:khalidku20@gmail.com)

Saifullah Siddique, an MA in English student at Khulna University, secured the first position in his bachelor's degree. As an English research assistant, he actively contributes to studies in language, literature, translation, and education. He has presented his research at four international and three national conferences, engaging with renowned scholars. Moreover, as an author and co-author, he has published seven articles in different journals. His dedication to academia and passion for research position him as a promising young scholar. He can be reached at: [saifullahku20@gmail.com](mailto:saifullahku20@gmail.com)

## **Disruption of the Natural Order and Its Consequences: A Comparative Study Between Rowling's "The Tale of Three Brothers" and Brothers Grimm's "The Fisherman and His Wife" (S-87)**

**Abstract:** This paper will discuss the connection of literature with global crises such as artificial and natural disasters through a comparative ecocritical analysis of J. K. Rowling's short story "The Tale of the Three Brothers" and the Brothers Grimm's short story "The Fisherman and His Wife". Both tales show current disasters such as power politics, war, and destruction of the environment. In "The Tale of the Three Brothers", the 'river' and 'Death' are natural elements. Besides, 'Elder Wand' represents hubristic strength, which parallels with the domination over nature and geopolitical issues. The 'Resurrection Stone' represents vain attempts to achieve immortality or violate the chain of nature as well as peaceful society through materialism or temporal scientific solutions, which causes spiritual despair. The youngest brother's humble acceptance of mortality by wearing the 'Invisibility Cloak' represents a sensible path of humility and harmony in nature. Similarly, in "The Fisherman and His Wife", the wife's escalating greed and desire for power exploit natural forces, which result in ecological backlash and loss. Though previous papers showed this story through an ecocritical lens, no paper has described it by connecting Rowling's mentioned short story with Lawrence Buell's idea, in which he criticises anthropocentrism or human-centred thinking. He discusses the idea of 'toxic discourse', in which human actions harm the environment, and finally provides a sustainable solution through 'reinhabitation', or learning to live properly with nature. This paper will show that these tales can encourage people to think again about human importance, be humble, solve problems without a hubristic attitude, and help future generations live safely.

**Keywords:** Nature, destruction, hubris, disaster, solution.

### **Author Bio:**

Fateema Binte Mohammad is a post-graduate student of English Literature at Netrokona University, Bangladesh. Her research interests are magic realism, psychoanalytic literary criticism, and environmental studies. She explores how tales and fictions reveal the human minds, emotions, unconsciousness as well as reaction of nature against man-made violations. She examines the psychoanalysis of human behaviour by relating it with modern warfare, domination and the ongoing degradation of nature. She is interested in linking literary narratives with psychological insight and contemporary environmental concerns. She hopes to pursue further research in literary

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theory, psychoanalysis, and environmental humanities. She can be reached at:  
fateemabintemohammad@gmail.com

**Subalternity, Sustainability, and Ideology: A Comparative Study of Roy's *The God of Small Things* and Ibsen's *A Doll's House* (S-89)**

**Abstract:** The purpose of this study is to offer a comparative study on Arundhati Roy's *The God of Small Things* and Henrik Ibsen's *A Doll's House* to explore the sustainability of ideological power and the reproduction of subalternity in the patriarchal society. Apart from the traditional view of sufferings of the subaltern, this research seeks to unfold how the dominant power systems perpetuate themselves through Ideological State Apparatuses (ISAs). Additionally, it investigates how the transgressive acts of Ammu from *The God of Small Things* and Nora from *A Doll's House* serve as a threat to the fragile social and patriarchal structures. This study is qualitative in nature, and employs close reading and thematic analysis techniques to analyse both texts intensively. Louis Althusser's theory of 'Ideology and Ideological State Apparatuses' was used to show how the state and the patriarchy interpellate their people like Velutha, Baby Kochamma, Mammachi from *The God of Small Things*, and Nora and Mrs. Linde from *A Doll's House* as subjects. By defying the love laws and domestic sacred duties, Ammu and Nora challenge the established social norms. This study provides a new lens to see how the dominant class exercises power silently and invisibly to subjugate the marginalised people. It overturns the deep-rooted structural facts of society where the classes of oppressor and oppressed sustained for ages.

**Keywords:** Subalternity, sustainability, ideology, transgression, interpellation.

**Author Bio:**

Sharmin Ahmed is a postgraduate student of English Literature, currently pursuing her Master's degree from Netrokona University, Netrokona. She successfully completed her BA (Honours) from the same university with a research paper on language learning difficulties among the tertiary level students. Along with that her research interests include literary theories like Marxism, formalism, and postcolonial studies. Currently, she is working on subaltern studies and formalist analysis in literary texts of Arundhati Roy and W. H. Auden respectively. She can be reached at: ahmedsharmin382@gmail.com

**Shattered Dreams and Skillful Murders: A Marxist Reappraisal of Capitalist Ideology in *The Great Gatsby* and *Death of a Salesman* (S-90)**

**Abstract:** This paper reinterprets the deaths of Jay Gatsby in F. Scott Fitzgerald's *The Great Gatsby* (1925) and Willy Loman in Arthur Miller's *Death of a Salesman* (1949) as skillful murders orchestrated by capitalist ideology rather than mere personal or moral failure. Employing a Marxist framework enriched with Lukács's concepts of reification and false consciousness, and Althusser's theory of ideological interpellation, the study demonstrates how both protagonists are structurally ensnared by the socio-economic and ideological machinery of the twentieth-century America. Gatsby's obsession with wealth, status, and the unattainable Daisy and Loman's fixation on likability and material success reveal how capitalist society commodifies identity and desire, producing subjects who internalise the very conditions of their destruction. Their deaths, framed as the culmination of ideological control, expose the subtle violence of capitalism: it motivates ambition, enforces conformity, and discards those who fail to generate symbolic or economic value. By analysing narrative, symbolic, and character strategies, this study foregrounds the intersection of material, psychological, and ideological dimensions, arguing that the American Dream functions as both an aspirational lure and an instrument of systemic elimination. The paper contributes a novel lens for understanding American literature as a critique of capitalism's lethal capacity to shape, exploit, and ultimately annihilate human subjectivity.

**Keywords:** Shattered dreams, skillful murders, Marxism, capitalism, ideology.

**Author Bio:**

Mahmud Al Hasan is currently serving as a Lecturer in the Department of English at Netrokona University, Bangladesh. Previously, he worked as a Lecturer in English at Ishakha International University, Bangladesh (IIUB). He obtained his BA (Hons.) and MA degrees in English Language and Literature from Jatiya Kabi Kazi Nazrul Islam University, Mymensingh. He possesses a keen interest in translation work, and is highly engaging in research endeavour. His research focus spans across various fields including partition literature, Bangla literature, postcolonial literature, comparative literature, gender studies, English Language Teaching in Bangladesh, African literature, Indian literature, South Asian literature, and New Literatures in English. He can be reached at: rakibmhasan94@gmail.com

Md. Mahbulul Islam is a Lecturer in English at Netrokona University, Bangladesh. He holds a BA (Hons.) in English and an MA in English Literary Studies from Khulna University. His research focuses on South Asian Writings in English, gender studies, postcolonial literature, literary criticism and translation studies. He can be reached at: mahbulislam21@gmail.com

**Beyond the Angel and the Monster: The Politics of the Female Body in Frida Kahlo's Self-Portraits (S-92)**

**Abstract:** This paper examines how Frida Kahlo challenges Western phallogocentric ideology and the angelic versus monstrous binary imposed on women. The “angel/monster” dichotomy, explained by Sandra Gilbert and Susan Gubar in *The Madwoman in the Attic*, describes how patriarchal literature and culture confine women within two limiting categories: the pure, obedient “angel” and the dangerous, rebellious “monster”. Through “The Two Fridas”, “Self-Portrait with Cropped Hair”, “Henry Ford Hospital”, and “Frida with a Hummingbird”, Kahlo deconstructs this man-made construction of feminine identity and exposes how women are objectified, forced to conform to patriarchal beauty standards, silenced in art and literature, and defined through imposed norms of purity, obedience, and motherhood. By cutting her hair, revealing her wounded heart, exhibiting the pain of her miscarriage, wearing thorns around her neck, and using symbols of darkness on her own terms, Kahlo rejects both the “angel” and the “monster” roles. Instead, she presents gender as performance and women’s sexuality as plural, reflecting Luce Irigaray’s notion of “This Sex Which Is Not One”. Her paintings untie and unite fragmented identities, creating a self-defined subject who refuses patriarchal categorisation. Through blood, body, and resistance, Kahlo reconstructs a complex, autonomous female identity that denies lack and insists on plurality.

**Keywords:** Phallogocentrism, binary, plurality, resistance, identity.

**Author Bio:**

Jabunnahar Borno is a Master’s student in the Department of English at Netrokona University, Bangladesh. Her research interests include modernism, critical theory, feminism, and psychoanalytic criticism. She conducted research on surveillance, subjectivity, and psychological self-destruction as in *1984*. Her broader academic work explores themes of identity, fragmentation, power, and socio-cultural transformation in modern and contemporary literature through interdisciplinary theoretical approaches. She is particularly interested in applying contemporary theory to literary texts and aspires to pursue advanced research in literary and cultural studies. She can be reached at: [english201902010@neu.ac.bd](mailto:english201902010@neu.ac.bd)

**Resisting Patriarchal Authority through Xenofeminist Technological Intervention: Women's Progression from Margins to Power in *Lessons in Chemistry* (S-93)**

**Abstract:** *Lessons in Chemistry* (2022) by Bonnie Garmus is a significant work for xenofeminism studies. The novel portrays a woman named Elizabeth Zott, a scientist who challenges patriarchal restrictions within scientific institutions. At the beginning, she is fired from her job because her intelligence threatens the perception of science as a male-dominated domain. After losing her job, she faces significant struggles as a single mother. Later, she challenges patriarchal norms by using technological platforms and becomes the host of a cooking show where she teaches chemistry through the cooking process to educate and empower ordinary women. The novel shows how an ordinary single mother reclaims power by using scientific innovation as a tool of resistance against patriarchal norms. Moreover, she does not resist patriarchy alone; by teaching chemistry to domestic women, she awakens their rational consciousness and intellectually equips them, contributing to sustainable women's empowerment. Therefore, the narrative strongly aligns with the core ideas of xenofeminism, which advocates the use of technology, rationality, and scientific progress to dismantle gender inequalities. While conventional feminist studies primarily focus on demanding rights and equality from patriarchally controlled societies, this study diverges by illustrating how a traditionally male-oriented field of scientific innovation can be appropriated as a strategic tool to challenge patriarchal authority and re-centre intellectual power within a female-oriented framework. This study highlights that Elizabeth Zott's engagement with science and technology disrupts patriarchal beliefs that restrict women's intellectual authority while demonstrating that power must be actively reclaimed and asserted by women themselves.

**Keywords:** Authority, feminist resistance, technological intervention, women's empowerment, xenofeminism.

**Author Bio:**

Akhi Akter is pursuing her MA in the Department of English at Netrokona University, Bangladesh. Her research interests span feminism, gender studies, media studies, and contemporary literature, with a focus on patriarchal structures in media and texts. She has presented her research at international conferences. She is a feature writer in national newspapers and contributes regularly to public discourse. Additionally, she is a certified First Aid Trainer

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with the Bangladesh Red Crescent Society, Netrokona Unit. She can be reached at: [akhiakterneu@gmail.com](mailto:akhiakterneu@gmail.com)

***Haldaa* by Tauquir Ahmed: An Eco-poetic Study (S-96)**

**Abstract:** Ecocritical balance is getting disturbed in several regions for various reasons. Human beings' life cycles are intertwined with the natural environment of their localities. A river in Bangladesh, named Halda, which is located in Chattogram hilly areas, is one of the examples of it. This river is very important for its contribution to Bangladesh and South Asia. It is the only natural breeding source of 'carp' or 'Catla', a major South Asian carp, a freshwater fish of the carp family Cyprinidae, in this region. Tauquir Ahmed made a film based on the fishermen's lives and the threat to the breeding of carp due to unplanned industrialisation adjacent to the Halda River, which subsequently pollutes the river. The movie named *Haldaa* was made in 2017. This paper will explore the eco-poetic analysis of the movie, focusing on questions of sustainability and environmental crisis, and obligation of the people and the symbolic female protagonist in protecting the mother carps in the movie. A dream sequence is frequently used as a surreal element to express the threat of the mother 'carp' to be destroyed and thus creates an artificial scarcity of the fish. The greedy industrialists and exploiters of the authoritative group of society create this environmental imbalance. The film endorses this depiction in a very convincing manner, and the purpose of the director is to create a sense of responsibility regarding the ecological balance. The paper is on this concern of the developing awareness about the eco-poetic representation of the Halda and its surroundings.

**Keywords:** Eco-poetic, environment, *Haldaa*, responsibility, sustainability.

**Author Bio:**

Rumpa Sharmin is an Assistant Professor in the Department of English at Leading University, Sylhet, Bangladesh. Her research interests include Shakespeare, modernism, postmodernism, postcolonial studies, ecocriticism, transnational studies and Bangla literature. She has published research articles in different reputed journals and attended several conferences, seminars and workshops. She is currently assigned with administrative responsibilities of being Advisor of Social Services Club, and Chairman of Complaint Committee on Sexual Harassment at Leading University. She is also a member of Board of Studies, Examination Committee and Equivalence Committee of the Department of English at Leading University. She can be reached at: [rumpasharmin@lus.ac.bd](mailto:rumpasharmin@lus.ac.bd)

### **The Absurdist Mode in *The Thing* by Syeed Ahmad (S-98)**

**Abstract:** The Second World War represents a transformative moment in the history of world politics. Its aftermath produced a severe global economic crisis that rendered human life profoundly endangered. In addition, the widespread atrocities, inhumanity, cruelty, and barbarity of the war left the human mind worn-out and morally compromised. Consequently, individuals became devastated, gradually losing faith and a sense of security. Humanity thus confronted a universe that appeared irrational and meaningless—what can be conceptualised as an “absurd world”. The repercussions of the war were most acutely experienced in Europe, where people became the ‘children of the absurd’, their endangered lives and disturbed minds artistically represented by the leading figures of Absurd drama: Samuel Beckett (1906-1989), Arthur Adamov (1908-1970), Eugène Ionesco (1909-1994), and Jean Genet (1910-1986). Similarly, during the 1960s under Pakistani rule, East Pakistan (present-day Bangladesh) experienced profound socio-political instability. Like the Europeans, the people of Bangladesh became ‘children of the absurd’ whose endangered lives and disturbed minds were first dramatised by Syeed Ahmad (1931-2010) in his play *The Thing* (1961), later translated into Bangla as *Kalbela* (1963). Syeed Ahmad, one of Bangladesh’s foremost playwrights, spent a significant portion of his academic and professional life in Europe, where he was profoundly influenced by postwar European absurdist philosophy. Observing the contemporary socio-political realities of East Pakistan, he composed *The Thing* in alignment with the European absurdist framework. The play foregrounds the grotesque and morally decayed aspects of contemporary political life. This article employs historical, textual, descriptive, comparative, and stylistic criticism methods to examine how logically and effectively the playwright applied the absurdist mode to realise this complex artistic vision.

**Keywords:** Syeed Ahmad, *The Thing*, Absurd drama, post-war European influence, socio-political instability in East Pakistan.

#### **Author Bio:**

Dr. Saddam Hossain is an Assistant Professor in the Department of Bangla at Netrokona University and a dedicated researcher. He specialises in drama in Bangladesh and West Bengal. His PhD dissertation is titled *Trends of Framing and Using Dialogues and Linguistic Features in the Drama of Bangladesh (1947-2000)*. He has published over ten research articles in journals. In addition to academic writing, he engages in non-academic writing and is involved in editing books and little magazines. He presented papers and

served as a discussant at international conferences. His research focuses on modern Bangladeshi drama, comparative literary analysis, and the influence of European absurdist philosophy on Bangladeshi playwrights. He can be reached at: [sadhossain94@gmail.com](mailto:sadhossain94@gmail.com)