

International Conference on

‘Pravasi Odia Sahitya’

Concept Note

March 23, 24 & 25, 2023



ତ୍ରିଦିବସୀୟ ଅନ୍ତର୍ଜାତୀୟ ସମ୍ମିଳନୀ :
‘ପ୍ରବାସୀ ଓଡ଼ିଆ ସାହିତ୍ୟ’

ଓଡ଼ିଆ ବିଭାଗ, ଓଡ଼ିଶା କେନ୍ଦ୍ରୀୟ ବିଶ୍ୱବିଦ୍ୟାଳୟ

Organized by

Department of Odia Language and
Literature
Central University of Odisha,
Sunabeda, PIN-763004
Koraput, Odisha, India
Intsem.odia@cuo.ac.n

When we discuss ‘Pravasi Odia Sahitya’ (i.e., literature produced by Odias displaced from their homeland), the personal bonding of the people, who live abroad for different reasons, with both their native country and their adopted country, and its expression in literature, comes naturally to one’s mind. Here, *Pravasi* should refer to Odia people who live outside Odisha or India for a long time, rather than those who live temporarily away from native Odisha. People leave their native country and live abroad because of necessity and certain circumstances. Very often, life abroad makes a person either very attracted or indifferent to literature. Also, very often, it brings about a transformation in the consciousness of the writers. Life abroad thus can be seen as constructive. A writer, who has left his native land, feels nostalgic to it which is reflected in his works. In this context, *Pravasi Sahitya* has been able to create a special attraction in the literature of the entire world. Diverse experiences and feelings like the conflict within self-felt towards both the native land and the adopted land and the attraction for the native land and the revulsion against the adopted land have made literature rich and beautiful.

Considering from the sociological and anthropological viewpoints, we can see that, from the early periods of civilization, people have migrated for social, cultural, and economic reasons. The foremost reason is search for food, i.e., the economic necessity of man has forced him to migrate. This is the early history of *Pravasi*. When man started to

leave the forests and created villages and started agriculture to live a settled life, the concept of the native place or homeland emerged. Even the concept of *Pravasi* emerged after the establishment of a settled life. In course of time, *Pravasi* has become a part of man’s life for economic, social, and cultural reasons. Man has embraced a life abroad looking for a life of comfort or to fulfil his necessities. This is the early history of the *Pravasi* and the diasporic community.

Literature is created not only by the diaspora people but also by people living in areas now separated from the native land. *Pravasi Sahitya* is created out of love for the language and literature of the native land by the people living in areas now belonging to other states as a result of the political partition of states. This literature can also be included in the discussion as a branch of diaspora literature. Their experience is also like the experience of the *pravasi* people and their literature also reflects the diverse experiences of their life.

Thus, when we discuss *Pravasi Sahitya*, many such above-mentioned related contexts come to one’s mind. Living in different parts of the world, a creative writer expresses his creative thoughts and imagination in his works. The language and culture of a people are involved in their works like a poem, short story, novel, drama, travelogue, essay, criticism, belles-lettres, biography, autobiography etc. Thus, their literature opens up the understanding of their

language, history, and culture in its own way. It collects and treasures the folk culture and oral literature of the land. As a result, many new vistas of study and research of folk culture and literature have been opened, besides creating new dimensions for their discussion. Their language and literature have been shaped in a way by the literature of the adopted land. Their literature seeks similarities and dissimilarities with the literature of the adopted land in the socio-cultural context. This literature can be seen from a new viewpoint as two languages, literatures, and cultures come together. Comparative study and research have sought different aspects of parallels and influences. Similarly, translation of *Pravasi Sahitya* into Odia and of Odia literature into the language of the adopted land has enriched translation studies as well as widened the mutual socio-cultural literary horizon. Similarly, many new dimensions in the study and analysis of language have been opened. The struggles and successes of life abroad can be studied in the life writings of the *Pravasi* community. In this multi-dimensional way, the language, literature, society, folk culture, history, nation, economic and political environment can be experienced in the *Pravasi Sahitya*.

The *Pravasi* writers have gathered together at different times in different institutions, functions, and meetings to discuss their creative works. They have also been very successful through these organisations and meetings to affirm and establish their unique identities as writers. In the past, through the

publication of journals from different institutions, many new spheres have been created for discussion not only of *Pravasi Sahitya* but of literature itself in general. Many new organisations and institutions like them, created inside and outside India, have left their deep footprints. Similarly, many papers and journals have created their own identities in the national and international spheres today. The *Pravasi* writers have expressed excellently their love and respect for their native land by holding different literary meets and creating different organisations. But, formally, a new direction has been shown by the Indian government since 2003 by declaring January 9 as the Indian *Pravasi Bharatiya Divas*. This was the day on which Mahatma Gandhi had returned to India from South Africa in 1915. This day was chosen as a memorial for Gandhi's fight against discrimination against the Indian *Pravasi* in South Africa. This can be stated to have shown a new promise for the *Pravasi* people and literature.

The Department of Odia Language And Literature, Central University of Odisha, Koraput, has decided to hold a three-day International Conference on “*Pravasi Odia Sahitya*” from the 23rd to the 25th of March, 2023. The central aim of this Conference is to look into the Odia *Pravasi Sahitya* from inside and outside India from a new perspective. So, in order to make the sphere of the discussion wide rather than narrow, the following related topics may be included as sub-themes for the Conference:

Topics

- Identity of *Pravasi* and Odia *Pravasi Sahitya*
- Odia Language in *Pravasi Jibana*
- Literary Creation and Criticism in Odia *Pravasi*
- Status and Recognition of Odia *Pravasi Sahitya* in the History of Odia Literature
- Discourse of Literature and Culture by Odia *Pravasi* in Different States of India
- Discourse of Literature and Culture by Odia *Pravasi* outside Indian Subcontinent
- Identity Crisis of Odia *Pravasi*
- Debate between Nationalism and *Pravasi*
- Internet, social media, and Odia *Pravasi Sahitya*
- *Pravasi* Women Writers and their Works
- Economic Problems in *Pravasi* and their Representation in Literature
- Inclusion of *Pravasi Sahitya* in Curricula
- Discourse of Odia Language, Literature, and Culture by Indian and Indian *Pravasi* Intellectuals
- Discourse of Odia Tribal Languages, Literatures, and Cultures by Indian *Pravasi* and Foreign Intellectuals
- *Pravasi* and Odia Journals
- Odia *Pravasi* Organisation

Guidelines for Submission

- Soft copy of the abstract and full paper should be sent as an email attachment to Intsem.odia@cuo.ac.in
- For abstract, author's name and the term "abstract" should be mentioned in the subject line of the email
- For full paper, author's name and the term "Paper" should be mentioned in the subject line of the email
- Abstract must be within 250-500 words and should be attached with a brief bio-note of the author
- Research papers should be formatted as per MLA (8th Edition)
- Scripts should be sent as MS Word document (font: Times New Roman for English, Unicode for Odia or Hindi, font size 12)
- Word Limit of the full paper 2500-3000

Important Dates

Last date for Abstract Submission : 10 March 2023
Acceptance Intimation : 10 March 2023
Payment of Conference Fee : 20 March 2023 (on or before)
Full Paper Submission : 20 March 2023

Link for the Registration: 20 March 2023

Registration Fee:

Fee for	Students	Research Scholars	Faculty Members	Foreign Delegates
Participation	200	500	1000	USD 70
Participation and Presentation	200	500	1000	USD 70

Certificates will be issued after the Conference only to the registered participants.

Account Details: Bank Account details will be available on the University Website shortly.

Patron of the Conference:

Prof. Chakradhar Tripathi, Vice Chancellor,
CUO, Odisha

Convener of the Conference:

Dr. Pradosh Kumar Swain, HoD(I/C)
DOLL, CUO, Odisha

Co- Convener of the Conference:

Dr. Alok Baral, Senior Asst. Professor, DOLL

Keynote Speaker:

Sri Haraprasad Das, Eminent Poet & Litterateur

Coordinators:

Dr. Rudrani Mohanty (Dept. of Odia)
Dr. Ganesh Prasad Sahu (Dept. of Odia)
Dr. Satyanarayan Sadangi (Dept. of Odia)