

DR. AMBEDKAR COLLEGE,

DEEKSHABHOOMI, NAGPUR

DEPARTMENT OF ENGLISH

NAME OF THE PROGRAMME: TALK TO A SCHOLAR

Mode of Programme: Online: ZOOM

NUMBER OF PARTICIPANTS: 42

DATE: FRIDAY, 30 APRIL 2021

**EMINENT SCHOLAR: PROF. MRS. VANDANA DHARMADHIKARI-PATHAK,
FORMER HEAD, DEPARTMENT OF ENGLISH, L.A.D. COLLEGE, NAGPUR**

DR. AMBEDKAR COLLEGE, DEEKSHABHOOMI, NAGPUR-10
DEPARTMENT OF ENGLISH

Date: 29/04/2021

NOTICE

All the Teaching Staff Members of the Department and students of Undergraduate and Post-Graduate Courses are hereby informed that an online programme 'TALK TO A SCHOLAR' is organised on Friday, 30 April 2021. **Dr. Mrs. Vandana Pathak**, Senior Professor, Department of English, LAD College, Nagpur has been invited as eminent scholar.

Join Zoom Meeting at: 11.00 am

<https://zoom.us/j/92107823430?pwd=N2Q1dFBLWE5ya25INTY2SitXOER2QT09>

Meeting ID: 921 0782 3430

Passcode: 091747

Dr. Shailesh Bahadure
Head, Deptt. of English

Department of English under Better English Association organized a unique programme 'TALK TO A SCHOLAR' on Friday, 30 April 2021. The eminent scholar invited for the programme was MRS. VANDANA PATHAK, FORMER HEAD, Department of English, L. A. D. College, Nagpur. The programme was held under 'Study Cell Lecture' and it was targeted for Teachers in the Departments of English as well from other colleges. Post Graduate students were also invited to join the programme.

Prof. Pathak is a widely known teacher and researcher in the field of English language. Literature, translations and linguistics. Knowing her area of expertise in Dalit Literature, she was invited by the department for a formal interview to be conducted by the department.

Excerpts of the interview:

Q. What are your areas of interest?

A: I most humbly make it clear that I don't consider myself a scholar, I am an avid reader. I have worked on English literature, Comparative literature, Dalit literature, Afro-American literature, linguistics. My father encouraged me to read autobiographies as they tend to influence our lives and we get moral strength from such writings. Translation studies is another area where I engage myself.

Q. What scope does Dalit Literature offer for Research and Translation?

A: Various genres in literature offer us lot of scope for research and translation. We can always go beyond the conventional writings and areas of research. Narrative techniques can be studied independently. Motives are easier to find out but what about the rhetoric? I think, we should explore those areas too to know more about dalit literature. Quest of Identity is not a singular term to be understood, every writer's quest is different. Dalit literature is basically a topic of comparative literature as it needs to be connected with the sociological studies too without which it cannot be completed. Command over language requires bilingual proficiency and that allows a researcher or translator enough strength to move forward in the area of research.

Q. Is Dalit literature all about protest and miseries of life of marginalised?

A: This image is created by many writers and it is found in poetry, shorts stories, novels, etc. but there should be some more issues too. Vasant Moon's autobiography does not echo the same thing. Some writers are really remarkable for they have represented dalit lives in a different manner. Dalit literature deals with caste and African with the race. Caste is a man made discrimination. When I started my studies in dalit literature and prepared a synopsis, I faced too many difficulties as to how and why I came up for this topic. But I made I have enjoyed it and tried to make it interdisciplinary. Shri Waman Nimbalkar helped me a lot and made available lot of books and resources. Yogendra Meshram also supported me on many occasions. Eleanor Zelliot was suffering from cancer and bed ridden when I contacted her, she replied me immediately.

Q. What is the need of Hypothesis in research in language or literature?

A: Earlier there used to be submissions of theses even without hypotheses. But as per the new guidelines by UGC, now even in RTM Nagpur university it has become mandatory to have a hypothesis for every topic. A student from Mangalore is doing a

research on 'Use of English in Travel and Tourism' and he has included a questionnaire and interviews and there is a good space for hypotheses.

Q. On what basis should we go for a fresh research topics? Are there any areas which are not yet explored?

A: The process of registering for research itself has a very different process where students approach a supervisor discuss the topic and finalise it. Sometimes supervisor is allotted by the university only. The best we can go for is to start for a topic at least for five years and then we can sustain with the idea. Nothing should be dependent on the advise of the supervisor but your interests, availability of primary and secondary recourse matters the most.

Q. How far Dalit literature has been successful in providing voice to the voiceless?

A: I fully support the conviction that Dalit literature has been successful to a great extent in providing voice to the voiceless. As there are many narratives which are translated from regional languages into English, a larger amount of sensitivity too has been developed towards its reading and understanding the realism into it. If we read some famous writers like Narendra Jadhav, Shanrankumar Limbale, Bama, Meena Kannaswami, it gives us this conviction. Dalit literature stands for individuals as well as for the community. Dalit literature is I versus WE and problems of inhuman treatment are at the core. There are reforms and changes too that have brought into light the life of the marginalized. While reading and experiencing the text of dalit literature, I believe that the anthropology and culture also plays a very important role. There comes little loss in translating the text but yet translations into English is more than a blessing to readers without which we would never have been exposed to it.

When we think of Aesthetics, we think of literature arts, architecture, etc. we all speak of Greek tragedies and we get to know the roots of atheists. In India, it is since Bharatmuni, Kalidasa so there are also centuries of origin. Dalit literature is just fifty years old, and to have its own aesthetics it will take time. There is complete absence of figurative language and this does not create a tag of dalit aesthetics.







