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Registration fee

Research Scholars/ students	Rs. 1500
Academics/Teachers	Rs. 2000
Spot Registration	Rs. 2500



For the submission of the registration fee, scan barcode.

Bank Details

Beneficiary Name	: Rajasthan Association of English Studies
Account Number	: 83101241162
IFSC Code	: RMGB0000343
Bank Name	: Rajasthan Gramin Bank

RASE Account Detail for Membership

Bank	: INDIAN BANK
A/c No.	: 20749058348
IFSC Code	: IDIB000U504
Branch	: BAPU BAZAR, UDAIPUR
RASE Life Membership Fee	: Rs. 3000
RASE Annual Membership Fee	: Rs. 500

Important Dates

Submission of Abstracts-31stOctober 2025

Registration link:

<https://docs.google.com/forms/d/e/1FAIpQLSeKaxV9pJI2qE7uCYXIBECpuRAz vS0wFokK7VJGfRhcXbXu7Q/viewform?usp=header>

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Submission of Full Paper: 10th November 2025. Original Research Papers conforming to MLA Handbook IX edition with a plagiarism check report, may be submitted to rasecon2025@gmail.com

WhatsApp Group:

https://chat.whatsapp.com/FMG3lzcFTUw5q9FbbdCtJi?mode=ems_share_t

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- **Chief Patron:** Dr Payod Joshi (Principal)
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- Miss Seema Soni (Assistant Professor, English)

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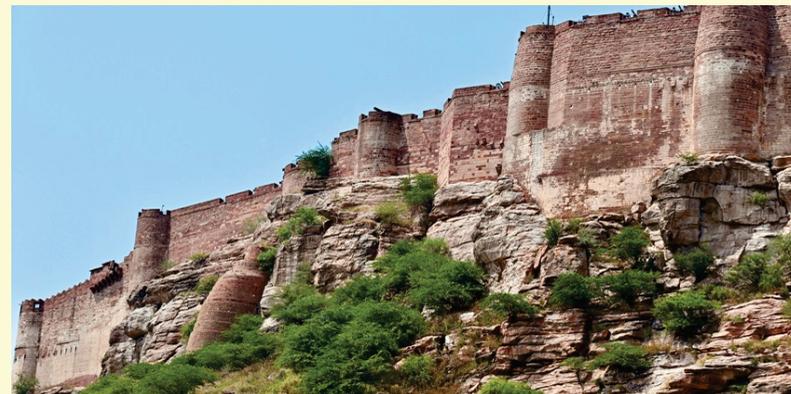
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XXII Annual International Conference

Rajasthan Association for Studies in English
on
Literature, Society and Political Consciousness

14-15 November 2025



राजकीय महाविद्यालय, जायल (नागौर)



Organized by
Government College Jayal
Nagaur, Rajasthan

Concept Note

Freedom in a democracy is the glory of the state, and, therefore, in a democracy only will the freeman of nature deign to dwell, said Plato. The world today is majorly, at least structurally, a democratic world. The post-colonial world has seen the rise of democracies everywhere. New countries emerged with their constitutions and electoral forms. In the postmodern world, the smaller voices got prominence and a tendency to de-centre the centre and bring to the centre the marginalized was observed in many parts of the world. But the democratic structures can survive the forces of suppression and autocracy only when people at large leave aside their indifference and participate in the processes and institutions of democracy. A glowing political consciousness among the populace is a prerequisite of a throbbing democracy. Plato said that one of the penalties for refusing to participate in politics is that you end up being governed by your inferiors. The measure of a man is what he does with power. This opinion, expressed around some three thousand years ago, stands the test of time and deserves a lot of reflection in contemporary times.

Literature of the world has always been a mirror to the transformations taking place in the surrounding world. It has portrayed not only what appears outside but also what transpires within the human mind. Much before the appearance of the written word, literature existed in the oral form and did convey the emotions, sentiments, experiences and observances of the people. This literature remains in public memory even today and is reverberated in day-to-day conversations. In literature, political consciousness relates to a very broad understanding of the world. Sometimes it goes beyond the temporal to encompass the ethereal and the supernatural. It relates to a world order which includes the real, the tangible and even the intangible dream world of human imagination. The epic poets like Homer, Dante and Milton can be cited as examples of the creators of a different cosmos with their unique power politics. Already, writers have started advocating intercultural communication and cross-border interaction to enable better understanding between different races and nationalities. The last century witnessed two bloody wars and the most unfair lust for power. The greed for capturing natural resources is continuing even after that and has resulted in the creation of power blocks, lobbies and pressure groups.

When we talk of political consciousness, we aim at the creation of an understanding of the relationship between humans and the natural world. What kind of world do we want to build for ourselves? It is a consciousness of the concepts of justice, power and equality. In today's world, where Artificial Intelligence seems to have opened up a new world of opportunities and challenges, we need to understand the Man-machine interface and guard against the mechanization of human intellect and emotions. The machine has entered the political sphere in manifold ways, influencing human behaviour and power relationships. It has transformed our bedrooms, dining tables and community halls. In what subtle ways machine has started governing us is also a question to ponder over. Has all this happened because of man's overemphasis on his own centrality in the universe? The fallacious understanding that 'man is the crown of all creation' and that everything in nature is for human consumption has created a world of endless greed. Can the maximization of production and consumption and accumulation of wealth through this process, in the name of development, lead us to a sustainable world?

These are some of the ideas which we would like to discuss and debate in the XXII Annual International Conference. Some of the sub-themes are as follows. They are just suggestive. Original unpublished research papers on these and other related themes are welcome. The papers printed in Times New Roman font size 12 need to follow the MLA IX edition for references.

Some of the sub-themes are:

1. Political Consciousness in the Literature of Colonial Times
2. Understanding Political Consciousness through Classics
3. Literature and Social Classes
4. Machine Literature and Human Intellect
5. Anti-war Literature
6. Creating Cross-Cultural Communication Strategies
7. Unfolding Myths to Understand Politics of Power
8. Post-Humanism and Literature
9. Literature and Politics of the Marginalized
10. Black Literature and the Question of Identity
11. Literature and the Struggle of the Indigenous People
12. Cinema, Theatre and the Visual Art Forms as Tools for Generating Political Consciousness.
13. Women Power and Political Consciousness

About the Institution

Government College Jayal, founded on 29th August 2013, is a public higher education institution, strategically positioned 45 kilometres from the district headquarters of the district, Nagaur. Affiliated with MDS University Ajmer, the institution offers undergraduate and postgraduate programs across disciplines. At the undergraduate level, it offers courses in Science and Arts, while at Post Graduate level, it offers courses in Hindi Literature, Political Science, Geography and History.

About the Town

Jayal is a historically significant town located in the Nagaur district of the state of Rajasthan. Jayal holds immense archaeological importance as one of the oldest Stone Age sites of human civilization, contemporary to Bagor and Tilwara. Kathoti, a village near Jayal, also testifies to Stone Age human activity. This makes it an important site for understanding early human settlement patterns in Rajasthan. The town is home to the ancient Dadhimati Mata Temple, also known as the Goth-Manglod temple, the oldest temple of the district, constructed during the Gupta Dynasty (4th Century AD), Kul Devi of Dadhich Brahmins. This temple is particularly significant as it is one of the 52 Shakti Peeths and serves as the family deity of Dadhich Brahmins. The region also preserves unique cultural traditions, including Jayal Khinyala's Mayra.

Economically, Jayal is a predominantly agrarian tehsil. The fertile land supports major kharif crops such as Bajra, Moong, Moth, Guar, Sesame, and Rabi crops, including wheat, mustard, Gram, and Cumin. And Isabgol, Animal Husbandry also plays a crucial role in a region's livelihood, with livestock forming an integral part of rural life. Together, these elements of history, culture and economy make Jayal a Sangam of Academics, heritage and living culture.

How to Reach Jayal

Rajasthan Roadways buses are available from Ajmer and Jodhpur to Nagaur/Didwana. From there, local buses go to Jayal (about 50 km from Nagaur, 45 km from Didwana). Jaipur is directly connected via the Kuchaman, Deedwana route to Jayal. From there, you can take a bus to Jayal.

Train: The nearest railway stations are Nagaur (50 km) and Didwana (45 km).