About Udaipur

Udaipur is famous around the world as the City of Lakes or the Venice of the East. The city is considered as one of the most beautiful cities in the state. Udaipur is well connected to the world through land, rail and air. It is known as the Rajput-era palaces. The City Palace, or the Palace of the then King of Mewar, is one of the most beautiful places to visit in the city.

Climate

The climate of Udaipur is tropical with the mercury staying between a maximum of 43.2°C and a minimum of 28.8°C during summers. Winters are a little cold with the maximum temperature ranging to 28.8°C and the minimum dipping to 2.5°C. The annual total rainfall received at Udaipur is 61 cm. Winters (September-October) are the best period for visiting Udaipur.

RSVP

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India has been called the “crossroads” of the entire region of the Indian Ocean community, literally on the “road to everywhere.” For almost every important intellectual, political, and cultural current from East to the West and from West to the East, India becomes the point of transition, mediation, or even friction. This is true at the exclusion of British colonialism in Asia and Australia as it is at prior times. The question, however, is how these connections might play out in the future, but also in terms of how futures are to be imagined, designed, and executed from hereon. It is this exciting discursive terrain of future studies that this conference will focus on, with special reference to India, Australia, and the Indian Ocean.

The aim of this conference is to study some of these cross-currents of Global Futures, to document available knowledge about them to explore alternative futures for India-Australian inter-relations, and to create new paradigms for understanding the globalization of both India and Australia in this light. Our main objective, then, would be to try and explore India-Australian connections from colonialism to global futures and begin to explore the range of ideas and processes implicit to these processes. With this view we plan to engage with the history, politics, and cultural formations of cross-connections between India, Australia, and the Indian Ocean, including Africa and Latin America, giving priority to oceanic and cross-oceanic intellectual and cultural traffic. In addition, the conference will focus on issues such as traditional knowledge systems, spiritual and sacred practices, Indian-Australian rationalisms, transfers of science, technology, and culture, and relations in social practices, arts, and media in the region, especially as they impart our thinking on Global Futures.

At its most ambitious, this project is about “representing” India, Australia, and the Global South not just in a post-imperialist, increasingly globalized world system, but beyond these in systemic thinking and planning of planetary futures. The word “represent” is used here in both its commonly understood sense, as likeness, bringing alike or giving birth to, and its more direct sense, as to represent, on existing present. But every description is, necessarily, also an interpretation. So to represent India-Australian connections in their oceanic, global, and futures contexts would also be to rerepresent them. The other meaning of represent, to “stand in for” to “represent what others’” definitions of us, so that we, in India, Australia, and others, may claim to be able to “represent” India, Australia, taking charge of how we represent ourselves. Indeed, both ways of looking are India-Australian connections are relevant to our conference.

In the note of the Commentaries, this might imply the constructing of new disciplinary paradigms or institutional paradigms. It might also mean competing for legitimation in how our regions are understood or studied, finally to declare ourselves as a major partner or stakeholder in such a process of designing Global Futures. It would also implicate us in challenging other, for example, imperial representations and to offer alternative to them. The composition of research groups, with experts from the various communities of India, Australia, and the Global South, to examine their inter-relations, and, finally, their connections with issues in capital, culture, science and technology along with the future of food, would be the ultimate outcome of this conference.

Themes of the Conference

1. Planetary Futures: India, Australia, and the Global South, including Africa and Latin America
2. Crossroads: Roots and Routes in the India-Australia Dialogue
4. Alternative Global South: Who’s Futures?
5. Indian Ocean: Culture, Geography, Security
6. Heritage Futures: Epistemology and Identity
7. History and its Shadows
8. Spiritual Pragmatism
9. Traditional Knowledge, Sacred Practice and Spirituality
10. Nationalisms and Beyond: The Politics of Local-global Interaction
11. Hybrid Knowledge Futures: Science, Culture, Technology in the Indian-Australian context, and the Global South, including Africa and Latin America
12. Representations: Media and the Arts – Re-Orient
13. Research as Resistance: Voice and Optimism in a Shrinking World
14. Pathways to Meaning and Co-Creation: Research Collaborations Across Borders