



Ministry of Cultural Affairs



**ULAB**  
UNIVERSITY OF LIBERAL ARTS  
BANGLADESH

**11th DEH Inter-University Student Conference  
and Cultural Competition 2025**

# **Fairy Tales and Folklore: Happily N/Ever After**

**Organized by the Department of English and Humanities**

**October 23-24, 2025**





**11TH INTER-UNIVERSITY STUDENT CONFERENCE  
AND CULTURAL COMPETITION**  
**Fairy Tales and Folklore: Happily N/Ever After**  
**OCTOBER 23-24, 2025**

## **The University of Liberal Arts Bangladesh (ULAB)**

ULAB is the only private university in Bangladesh that pursues liberal arts, critical thinking and sustainable development as its core principles. ULAB is ranked 2<sup>nd</sup> for Crisis Management, 5<sup>th</sup> in Student Mobility and Openness, 19<sup>th</sup> in Infrastructure / Technology, and 69<sup>th</sup> Global Innovative Universities by World University with Global Impact (WURI), 2024. ULAB is also ranked by Times Higher Education 2024 as the 6<sup>th</sup> among Bangladeshi universities, 1<sup>st</sup> for SDG 11 (Sustainable Cities and Communities), 1<sup>st</sup> for SDG 5 (Gender Equality), and 2<sup>nd</sup> for SDG 17 (Partnerships for the Goals) among 1963 universities worldwide. ULAB is an institution with a difference.

## **Vision**

The University of Liberal Arts Bangladesh will be the best university in Bangladesh and a leader in South Asia.

## **Mission**

The University of Liberal Arts Bangladesh is an institution devoted to developing young minds to their fullest potential through the free and creative pursuit of knowledge. We are firmly committed to helping young men and women to become responsible and caring citizens of their nations and the world.

We fulfill these aims by adopting an array of traditional and innovative academic and extra-curricular programs, and by bringing to our students the best that has been thought and accomplished in the arts and sciences throughout the world.

## **Values**

ULAB's core values are the standards that drive our culture, guide our conduct, and set the minimum expectations for everyone at ULAB.

- Love of Lifelong Learning
- Practicing Integrity and Leadership
- Encouraging Innovation
- Promoting Tolerance
- The Pursuit of Excellence

## **The Department of English and Humanities**

The Department of English and Humanities (DEH) is a flagship entity of ULAB. Over the last few years, it has proved itself as "the Number One English Department" in the country, offering relevant courses with the most updated curricula; responding to the market needs and thereby incorporating applied linguistics, cultural studies, creative writing, translation studies in its literary program; bringing together highly accomplished faculty members who have overseas degrees; introducing mentor-mentee relationships; and opting for blended learning.

DEH has become an intellectual hub where fresh ideas are fostered. The inter-university academic and cultural contest is a case in point. For ten years in a row, we have been holding the students' academic paper competition to encourage our budding researchers to be critically engaged with a given topic. The performative aspect is adjudged through a cultural contest. The event has been a great platform to erase the public/private dichotomy and dispel some of the fixed ideas that we sometimes maintain in academia. This is our 11th year.

## Vision of the Department of English and Humanities

To become one of the leading English departments of the region by broadening knowledge and by instilling the required skill set in students using a humanist and liberal arts approach

## Mission

Consistent with the University's commitment to liberal arts, the Department of English and Humanities (DEH) employs an interdisciplinary approach to foster lifelong learning and critical thinking to make students knowledgeable and ethically engaged citizens, enabling them to respond creatively and flexibly to the challenges of a diverse and changing world. It equips students with the communicative and analytical skills needed for employment in both public and private sectors or for higher studies.

DEH offers courses that survey different literary periods and genres through theoretical, philosophical, cultural, and pedagogical lenses to understand language, linguistic, and literary texts. The courses also focus on developing theoretical, philosophical, and intellectual abilities. There is an overall emphasis on pursuing new avenues of research.



*Faculty members of DEH*

## Statement of Identity

The Department of English and Humanities at ULAB is a forward-looking and globally connected academic platform offering both BA in English and MA in English degrees. In recent years, DEH has established its niche as the most 'happening' place for international and national academic and cultural activities. Our curriculum is designed to give students a solid foundation for building critical and cultural awareness as well as to open unfamiliar worlds and exciting new ways of thinking about humanities. We believe not only in developing students' basic communication skills in the lingua franca of the world, but also in other key areas necessary to intellectual and professional advancement: humanistic content, analysis, argumentation, rhetoric, stylistics, and so on. These broad offerings to all students make the department one of the major nodal points in the University's Liberal Arts curriculum.

The Department's courses are not confined to traditional disciplinary boundaries, but are open to inter- and cross-disciplinary offerings. This dynamic approach allows students to develop skills and sensibilities vitally required by modern English language and literature teachers and by people across professional fields: communications and media, business and marketing, and so on.

We are committed to our holistic vision to impart an education to students which combines language skills with literary sensibilities so that graduates become competent and responsible citizens of the world.

## Objectives of the Program

- ▶ To impart language skills and develop literary sensibilities so that graduates become intellectually competent and responsible citizens of the world To help students acquire the required professional skills and mindset that will be valuable for a wide range of careers in such fields as teaching, publishing, media, entrepreneurship, civil service, government and private sectors, as well as for higher studies.
- ▶ To provide appropriate academic and infrastructural support (class size, classrooms, resources, and technology) for better student retention, progress, and academic success
- ▶ To expose students to real-life work environments through apprenticeships/internships, in-house jobs, and mentorship programs
- ▶ To offer avenues for publication through the student magazine, MUSE, and the department's peer-reviewed journal, Crossings
- ▶ To support and facilitate faculty research and professional development, and encourage greater participation in professional activities



**Champion Team of the 10th Inter-University Cultural Competition: East Delta University**



**Runner Up Team of the 10th Inter-University Cultural Competition: University of Liberal Arts Bangladesh**

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## 11<sup>th</sup> Inter-University Student Conference and Cultural Competition

### FAIRY TALES AND FOLKLORE: HAPPILY N/EVER AFTER

**October 23–24, 2025**

### About the Theme

This year marks the 150th and 166th death anniversaries of Hans Christian Andersen, the critically acclaimed Danish writer, and the Grimm Brothers, the well-loved German authors, respectively, whose fairy tales have transcended borders, generations and genres. A writer of poetry, travelogues, novels, plays, and short stories, Andersen is best remembered for his tales, such as “The Little Mermaid,” “The Emperor’s New Clothes,” and “The Snow Queen.” Andersen’s legacy goes beyond childhood whimsy, as has been observed by de Mylius: “There is sorrow, misery, and even tragedy in his tales, and even the more comforting endings often have a sinister background” (170). The Grimm Brothers, authors of childhood classics like “Cinderella,” “Sleeping Beauty,” and “Rumpelstiltskin,” wrote and collected fairy tales and folktales from all over Europe, paving the way for the modern day study of folklore. Many of these stories have captured public imagination through Disney adaptations with a twist on the formulaic “happily ever after.”

In remembrance of Hans Christian Andersen and the Grimm Brothers, thus, the Department of English and Humanities dedicates the 11th Inter-University Student Conference and Cultural Competition to the theme “Fairy Tales and Folklore: Happily N/Ever After.”

The event, however, expects to go beyond the tales of Andersen and the Grimm Brothers to explore the ubiquitous presence of fairy tales and folklore in every culture. The emerging digital landscape has redefined our engagement with oral traditions. The once mythic world is merged with modernity. And the moral world of traditional fairy tales is now imbued with socio-political realities and agenda-ridden ideologies.

## About the Conference

ULAB is the only university in Bangladesh that has been consistently organizing a conference where students conduct research on particular themes, usually marking specific literary anniversaries or issues of real world significance, and present their ideas before an independent panel of judges. The Conference comprises two segments. The academic session acts as a congenial space for students from different universities to network and create connectivity.

The Cultural Competition gives students the opportunity to present their interpretations of the given theme in creative ways, encouraging teamwork, leadership skills, and friendly competition.

Keeping the fairy tales and folklore of different cultures in mind, students in the BA and MA programs in English will expand upon and explore the theme in terms of literature, language, linguistics, cultural studies, communication studies, translation studies, and digital humanities. The conference aims to promote a rejuvenation of culture and traditions through these explorations by young researchers and cultural performers.

## About the Participants

Typically, the DEH Inter-University Student Conference and Cultural Competition attracts participants from public and private universities all around the country. Universities select their representative and send to ULAB to compete.

To be fair to all, ULAB refrains from selecting abstracts. Each university's decision is final regarding their representative.

The total number of participating universities this year is 25.

All the abstracts submitted by the student participants as well as the synopsis of the cultural performances are published on the department's website and in this brochure.

## The Participants

Below is the full list of participating universities. Most are presenting papers, while some are participating in the cultural competition, or both segments:

1. American International University of Bangladesh
2. Bangladesh Army University of Engineering and Technology
3. Bangladesh University of Professionals
4. BRAC University
5. Central Women's University
6. Daffodil International University
7. East West University
8. Gopalganj Science and Technology University
9. Green University of Bangladesh
10. International Islamic University Chittagong
11. International University of Business Agriculture and Technology
12. Khulna University
13. Jahangirnagar University
14. Metropolitan University, Sylhet
15. Northern University Bangladesh
16. Presidency University
17. Shanto-Mariam University of Creative Technology
18. Southeast University
19. Southern University Bangladesh
20. Stamford University Bangladesh
21. University of Asia Pacific
22. University of Dhaka
23. University of Liberal Arts Bangladesh
24. University of Rajshahi
25. Varendra University

## About the Judges

DEH makes an effort to ensure a neutral panel of judges. Hence, academicians from non-participating universities are invited to assess the merit of the academic papers while cultural personalities or representatives from different cultural centers assess the performances.

## Academic Presentations

The judges for the Academic Presentation segment of the conference are:

**Dr. Sarker Hasan Al Zayed**, Associate Professor, Department of English and Modern Languages, Independent University, Bangladesh

**Ms. Rabita Rahman**, Assistant Professor, Department of English, Jahangirnagar University

## Cultural Presentations

The judges for the Cultural Competition segment of the conference are:

**Dr. Razia Sultana Khan**, Professor and Advisor, Department of English and Modern Languages, Independent University, Bangladesh

**Mr. Abdus Selim**, Chairperson and Associate Professor, Department of Language-Literature, Central Women's University



*Presenters and faculty at the 10th Inter-University Student Conference and Cultural Competition*

11<sup>th</sup> DEH Inter-University Student Conference and Cultural Competition  
**FAIRY TALES AND FOLKLORE: HAPPILY N/EVER AFTER**

**Academic Presentations**

Thursday, October 23, 2025

<b>Registration Begins (8:00 – 9:00 AM)</b>		
<b>INAUGURATION CEREMONY (9.00 – 9.30 AM)</b> <b>Address by:</b> Arifa Ghani Rahman, Head, Dept. of English and Humanities, ULAB <b>Address by:</b> Prof. Kaiser Haq, Dean, School of Arts and Humanities <b>Address by:</b> Prof. Shamsad Mortuza, Special Advisor to the Board of Trustees, ULAB <b>Address and Inauguration by:</b> Prof. Imran Rahman, Vice Chancellor, ULAB		
<b>Presentations Begin (9:30 – 11:00 AM)</b>		
<b>Presenter</b>	<b>Institution</b>	<b>Paper Title</b>
Mashfia Afrin and Nayeemur Rahman	American International University Bangladesh	A Decadal Review of the Role of Folklore in English Language Teaching
Towhida Nasrin Tithi and Tasfia Arifin Alvi	Bangladesh Army University of Engineering and Technology	Resisting Authority: Power and Politics in Hans Christian Andersen’s Fairy Tales and Folktales
Maliha Islam	Bangladesh University of Professionals	“Child Image” and the Orientalist Retelling of Thakurmar Jhuli: A Comparative Multimodal Analysis of the Bangla and English Translation
Romana Ruhin Ridi	BRAC University	Navigating the Cognitive Pathway of Healing: The Monster as a Healer in Disguise in A Monster Calls
Rafiya Zaman Prome	Central Women’s University	“Heroism” is not gender-specific: Spotlight on The Epic of Gilgamesh and Shaat Bhai Chompa
Adiba Maharu Hasan	East West University	Resisting Closure: Bonbibi, Moana, and the Ecocritical Limits of Commercial Narratives
Md. Imran Mia and Sumaiya Akter Shime	Gopalganj Science and Technology University	Exploring Manasamangal as a Solution to the Ecological Crises of the Postmodern World
Maherun Nesa	Green University of Bangladesh	Myth, Gender, and Subordination: A Critical Reading of Female Characters in Thakurmar Jhuli
<b>TEA BREAK (11:00 AM–11:30 AM)</b>		
Suborno Barua	International Islamic University Chittagong	A Critical Discourse Analysis of Female Ghosts in Dakshinaranjan Mitra Majumder’s Thakurmar Jhuli
Marzia Tasnim and Fariha Sultana Toma	International University of Business Agriculture and Technology	A Feminist Analysis of Gender Norms in Bengali Folklore: The Duality of Female Characters in Folk-Tales of Bengal
S M Redwan	Khulna University	Myth, Modernity, and Morality: The Socio-Political Lives of Fairy Tales

Arpa Paul and Khadija Akter Rim	Metropolitan University, Sylhet	Ballads of Bhati: Folklore, Humanism and Traditions in Shah Abdul Karim's Selected Songs
Shumon Sikder	Northern University Bangladesh	Eco-Folklore: A Study of Climate Anxiety and Environmental Ethics in Bangladeshi Animal Tales
Choiti Sriporna Dutta	Presidency University	Robert Frost's Poems: An Ecocritical Study
Raisa Islam Dina and Ummay Atia Liza	Southeast University	The Ideal Men? Sadistic Masculinity in the Heroes of Grimm Brothers' Fairy Tales
Sultana Yeasmin Nowrin	Southern University	Frozen as Folklore Reimagined: Transcultural Adaptation from Andersen to Disney
<b>LUNCH BREAK (1:00 PM - 2:00 PM)</b>		
Faria Sultana	Stamford University Bangladesh	The Folklore as Postmodern Narratives: A Study on Supernatural
Shah Md. Muntasim Billah	University of Asia Pacific	Classifying Bengali Folktales: ATU Index and Phylogenetic Insights
Adrita Roy and Suzana Mehjabin Summa	University of Dhaka	Feathers versus Gears : The Happily N/Ever after Foretold by Hans Christian Andersen in "The Nightingale"
Raisa Anan	University of Liberal Arts Bangladesh	Manasa and Behula: Female Power and Resilience in Bengali Folklore
Arunavo Shupratim and Ahmad Hisham	University of Rajshahi	Translation as Transformation: Colonial Linguistic Choices in Fairy Tales across Cultures
Abdan Sakura Momo	Varendra University	Structural Analysis on Universal Thematic Unity between Thakumar Jhuli and The Arabian Nights
<b>JUDGES' REMARKS (3:00-3:15 PM)</b>		
<b>End of Day One (3:30 PM)</b>		

## Cultural Competition

Friday, October 24, 2025

<b>Registration Begins (9:00 AM)</b>		
<b>Welcome Remarks (10:30 – 10.45 AM)</b>		
<b>Institution</b>	<b>Performance Title</b>	<b>Cast and Crew</b>
Daffodil International University	The Enchanted Slumber	<ul style="list-style-type: none"> <li>• Tithi Rani Das • Jakia Humaira</li> <li>• Namrata Majumder</li> <li>• Umme Ruman Luba • Tanzila Ferdosh Mahi</li> <li>• Nusrat Jahan Tanha • S.M. Sadik</li> <li>• Dinika Binte Islam • Fayeja Bente Faruk</li> <li>• Israt Jahan Chowdhury Puspita</li> </ul>
Gopalganj Science and Technology University	A Retelling of Shakchunni's Story from the Feminist Perspectives	<ul style="list-style-type: none"> <li>• Samira Siddiqua Shiti</li> <li>• Pramta Das • Faria Binte Firoz</li> <li>• Shimul Kumer Gain • Dipa Rani • Raju Pal</li> </ul>
Jahangirnagar University	(Un)fairs of Fairy Tales	<ul style="list-style-type: none"> <li>• Mourushi Monjusha</li> <li>• Mariya Murad Tilty • Kona Das</li> <li>• Tasnia Hossain Druti</li> <li>• Md. Nisan Khan • Siam Al Nafis Mahin</li> <li>• Arupa Rahman</li> </ul>
Shanto Mariam University of Creative Technology	What is Beauty and Who is the Beast?	<ul style="list-style-type: none"> <li>• Sadikul Islam • Tasmia Hassan</li> <li>• Naima Benjir Bonna • Anshil Azim Afridi</li> <li>• Bony Amin Niloy</li> <li>• Nawrin Nusrat Naina</li> <li>• Sayeda Rumman Jahan Nishi</li> <li>• Premananda Debnath • Suraiya Mim</li> <li>• Saif Uddin Ahmmed Antu</li> </ul>
University of Liberal Arts Bangladesh	The Rizzlers of Fairy Tales	<ul style="list-style-type: none"> <li>• Tahsin Zaman Faiza</li> <li>• Maria Hossain Israt • Rowzat Tahania</li> <li>• K.M. Kaisarul Islam</li> <li>• Zumur Nath • Shahrukh Shahriar</li> <li>• Raisa Anan • Ansa Tasfiha Suhi</li> <li>• Mohammed Talal Anjum</li> </ul>
Varendra University	Walter on the Wall	<ul style="list-style-type: none"> <li>• Amrito Singha Rishy • Mahmud Hasan Rakib</li> <li>• Somit Kumar Dasi</li> <li>• MD. Shahriar Haque Sakib</li> <li>• Tasmira Afrin Tamim • Md. Yousuf Hasan Jahid</li> <li>• Nusrat Jahan • Kazi Siamul Islam Sami</li> </ul>
<b>LUNCH (1.00-2.30 PM)</b>		
<b>Closing Ceremony (2.30 – 3.30 PM)</b>		
<b>Vote of Thanks and Judges' Remarks</b>		
<b>Winner Announcements and Award of Prizes</b>		

## ABSTRACTS FOR ACADEMIC PRESENTATIONS

**Disclaimer:** The abstracts have been published as submitted and universities have selected their representatives. The Conference Committee takes no responsibility for any errors as this is a competition.

### A Decadal Review of the Role of Folklore in English Language Teaching

**Mashfia Afrin and Nayeemur Rahman**  
(*American International University–Bangladesh*)

Throughout history, folklore has served the purpose of entertainment and cultural preservation. Recently, it has been adapted in English Language Teaching (ELT) to promote engaging and culturally grounded learning. Despite the growing interest all around the world, research in this area is dispersed, which makes it challenging to identify dominant approaches and emerging gaps. Therefore, this study systematically reviews empirical research on the topic of folklore and its other forms, such as folktales, proverbs, legends, myths, fables, and oral traditions, focusing on their integration into ELT. The PRISMA framework was followed in this study, where the selected studies were organized into a literature review matrix, while VOSviewer was used for keyword analysis to map research trends and contexts. The findings show current research trends and highlight underexplored areas. However, the review is limited by its focus on open-access publications in the English language only, which may exclude relevant regional contributions. Nevertheless, this study aims to contribute to showing a direction for future work at the intersection of folklore and ELT.

*Keywords: Folklore, ELT, Teaching, Systematic Literature Review, Language*

### Resisting Authority: Power and Politics in Hans Christian Andersen’s Fairy Tales and Folktales

**Towhida Nasrin Tithi and Tasfia Arifin Alvi**  
(*Bangladesh Army University of Engineering and Technology*)

This paper focuses primarily on Hans Christian Andersen’s folktales and fairy tales, which explore the complex dynamics of power and politics. The allegorical features in his stories serve as a means to outsmart the materialistic world and challenge the deceptions of contemporary society. Therefore, Hans Christian Andersen’s writings are long celebrated as reflecting the socio-cultural anxieties of nineteenth-century Europe that denounce, condemn, and criticize universal degeneracy. Foucault’s *Abnormal* argues that institutions are a means of controlling those who are different, and through these abnormal characters of Anderson, he protests against this control. This study also attempts to apply the theoretical frameworks of Foucault’s *abnormal*, biopolitics, Althusser’s ideological state apparatuses, and Agamben’s bare life and state of exception to determine how power operates in both overt and subtle forms and how the folktales critique absolute authority while exposing the tension between authentic agency and imposed conformity. Finally, these stories function as a form of resistance, reflecting the societal angst that continues to echo in the present day. The paper also includes how these dynamics shape the characters’ behavior, interactions, and perceptions of the social world, demonstrating that Andersen’s seemingly simple stories grapple with broader issues of governance, social control, and human autonomy.

*Keywords: Fairy Tales, Folktales, Politics, Power, Control*

### “Child Image” and the Orientalist Retelling of *Thakurmar Jhuli*: A Comparative Multimodal Analysis of the Bangla and English Translation

**Maliha Islam**  
(*Bangladesh University of Professionals*)

Beyond entertaining young audiences, fairy tales and folklore reflect cultural values, identities, and social norms. When translated, they can carry, adapt or even lose their essence, making it crucial to study the changes. Consequently, this paper compares Dakshinaranjan Mitra Majumder’s *Thakurmar Jhuli* (1907) with its English translation, *Grandma’s Bag of Tales* (2007), published by the Eastern Zonal Cultural Centre. The study conducts a qualitative content analysis of the Bangla and its English translation, examining linguistic, visual, and aural modes. It specifically focuses on four stories: “কলাবতী রাজকন্যা”, “নীলকমল আর লালকমল”, “ডালিম কুমার”, and “সাত ভাই চম্পা”; with their corresponding translated versions: “Princess Kalabati”, “Neelkamal and Lalkamal”, “The Pomegranate Prince”, and “Seven Brothers and a Sister”. Drawing on Oittinen’s concept of ‘Child Image’ from *Translating for Children* (2000), the paper argues that translators’ perceptions of Western child readers shape the text, illustration, and musicality of the stories. The findings show that verbal strategies like domestication and omission simplify the language and remove culturally specific terms, rituals, and mythological references. At the same time, the illustrations use exoticised imagery, and the musicality is entirely stripped off. Together, the choices echo Edward

Said's theory of Orientalism (1978), the East being portrayed through a Western gaze. The study reveals that even Eastern translators, guided by 'child image', reproduce Orientalist patterns, diluting Bengali folklore and its cultural authenticity.

*Keywords: Folklore, Children's Literature, Multimodality, Orientalism, Translation strategies.*

## **Navigating the Cognitive Pathway of Healing: The Monster as a Healer in Disguise in *A Monster Calls***

**Romana Ruhin Ridi**  
(BRAC University)

This paper attempts to explore trauma theory through the canon of narratives or tales in Patrick Ness's *A Monster Calls*. This study navigates how literature can play a vital role in accessing a way through human psychology in healing the trauma wound by triggering it through intellectual challenge. The emotional and psychological triggers that emerge from trauma have been the focus of the analogy of this paper. A cognitive map of traumatic events and how the psyche reacts to it has been discussed through the lens of trauma theory. Moreover, a vivid discussion of the effect of storytelling on a trauma wounded individual has been highlighted showing the pathway of healing. In unveiling the pathway of psychological healing through the fantasy world of stories that mostly resembles the practicality of real life, this study aims to illustrate the impact of simple narratives in trauma survival as well as paves the pathway of further investment in trauma study; highlighting the role of literature as a cure of cognitive wounds of trauma.

## **"Heroism" is not gender-specific: Spotlight on *The Epic of Gilgamesh* and *Shaat Bhai Chompa***

**Rafiya Zaman Prome**  
(Central Women's University)

The epic of Gilgamesh serves as a profound heroic saga exploring themes like friendship, mortality and quest for legacy. This epic uses women's characters as a catalyst which propels the enlightenment of demigod Gilgamesh. Although women in the epic are not the protagonists, they are illustrated as principal characters shaping hero's episodes of journeys. From civilizing Enkidu, helping to win wars, guiding, challenging and redirecting Gilgamesh on his path from tyranny to wisdom, in his every crucial stage there was a woman. Women in the Sumerian epic appear as paradoxical figures embodying both knowledge and violence yet remain as a background of the story. This can be compared with Bengali Folktale "Shaat Bhai Chompa" by Dakshinaranjan Mitra Majumder; the story portrays a female protagonist conquering central stage. The main figure Parul's adventure to save her brothers proves that heroism is not limited to one gender, even women can lead a heroic tale, it requires a shift towards a more inclusive mind-set. In ancient myth stories, women played supporting roles for hero's conquest, later folktales have shown women's power, courage and resilience in the heart of the story, highlighting a gradual evolution of women empowerment in storytelling.

*Keywords: Heroism; role of gender; women empowerment; epic; folktales*

## **Resisting Closure: Bonbibi, Moana, and the Ecocritical Limits of Commercial Narratives**

**Adiba Maharu Hasan**  
(East West University)

Disney often propagates the message that ecological crises can be solved by a single heroine like Moana restoring balance to the seas, only to conclude the tales with a polished "happily ever after." Folklore from the Sundarbans, however, offers a different narrative, which can be seen in the Bonbibi Johuranama, where Bonbibi, the forest guardian, faces Dokkhin Rai, a tiger-demon of greed and exploitation, and even in this scenario, her triumph is never final; rather, the struggle between care and destruction remains constant. This refusal of closure challenges the finality that the formulaic resolutions offered by commercialized Western eco-heroines come with. The paper, using lens of ecocriticism, and media studies, juxtaposes the Bonbibi Johuranama with Disney's Moana (2016) to explore the adaptation of folklore across different cultural and media landscapes, establishing the argument that Western heroines are given "profitable narratives," whereas Bonbibi resists such containment through her reliance on oral tradition, ritual, and collective memory from a decolonial stance that does not cater towards fitting into the appropriation that global media demands. Through tracking these differences between the popular eco-heroines of both East and West, this research emphasizes that media layering exposes the ecocritical limits of

commercialized narratives and highlights how Bonbibi embodies an ethic of continuous ecological care beyond any narrative closure.

*Keywords: Bonbibi, Moana, Folklore, Ecocriticism, Media Layering, Commercialization*

## **Exploring *Manasamangal* as a Solution to the Ecological Crises of the Postmodern World**

**Md. Imran Mia and Sumaiya Akter Shime**  
(*Gopalganj Science and Technology University*)

This paper explores *Manasamangal* as a timeless text which has some insights that connect readers with their own geographical surroundings and its “healing power”. *Manasamangal*, a medieval Bengali folktale, highlights the glory of Manasa, the deity of serpent, who is still being worshipped by many people of Bangladesh and India. When people find some threatening things, especially those emanating from nature such as serpents, they turn towards Manasa for protection. Nowadays, the whole world is going through numerous (un)natural disasters. The crucial thing is that nature has not come to this extreme condition in a day. Nature performs as a living whole body and it is not bounded in any particular national boundary. As illustrated by the “butterfly effect”, a small change may affect everything in a remarkable way. In addition, the whole world has experienced the Industrial Revolution which changed everything so rapidly. The ongoing ecological crisis is the reaction of nature to the excesses of industrialization and urbanization— markers of Anthropocentrism. Now nature is responding cruelly as deity Manasa has done against Chand Sadagar. Chand Sadagar, a merchant and representative of contemporary capitalism, initially refuses to worship Manasa, a representative of the natural world. Due to Sadagar’s excessive pride and disrespect towards Manasa, he loses all property as well as his son Lakhindar to snakebite. However, Manasa has returned everything to Chand Sadagar when he worships her with his left hand. Similarly, nature can heal with just a little care. By textually analyzing *Manasamangal* through the ecocritical lens, this qualitative paper endeavors to demonstrate the regenerative power of nature and the vital importance of ecological restoration in rebuilding peace, harmony and order in this turbulent postmodern world.

## **Myth, Gender, and Subordination: A Critical Reading of Female Characters in *Thakurmar Jhuli***

**Maheerun Nesa**  
(*Green University of Bangladesh*)

This paper seeks to explore the historicity of Dakshinaranjan Mitra Majumdar’s *Thakurmar Jhuli* that dramatises anti-feminist ideologies impacted in Bengali fairy tales where women are portrayed within restrictive roles of passivity, beauty and domesticity. And here the study examines the way these narratives construct gender by reinforcing patriarchal binaries that restrain obedience while vilifying female ambition and agency. And within the implication of anti-feminist theory this study draws on Jack Zipes’ notion of fairy tales as instruments of cultural pedagogy and Simone de Beauvoir’s critique of myth-making in *The Second Sex* which focuses on the way women are cast as “the Other” through cultural narratives. Then again a close textual reading of *Thakurmar Jhuli* illustrates how princesses symbolise passive ideals like awaiting male rescue, mothers who are silenced within reproductive roles and ambitious stepmothers or sorceresses are demonized for challenging patriarchal authority. Therefore, the combination of folkloric interpretation with feminist critique the study reveals how *Thakurmar Jhuli* functions as a cultural apparatus that naturalizes inequality and teaches children to internalize gender hierarchies. Moreover, the collection illustrates the concept of fairy tales and serves as vehicles for anti-feminist values that limit female identity and autonomy in ways that continue across cultures and generations.

*Keywords: anti-feminism, folklore, Thakurmar Jhuli, fairy tales, gender*

## **A Critical Discourse Analysis of Female Ghosts in Dakshinaranjan Mitra Majumder’s *Thakurmar Jhuli***

**Suborno Barua**  
(*International Islamic University Chittagong*)

Dakshinaranjan Mitra Majumder’s *Thakurmar Jhuli*, a seminal collection of Bengali folklore, has been an inspiration for the contemporary digital media to adapt the well-known stories into cartoons and animations aimed at young audiences. This introduces the modern generation with the rich Bengali folkloric tradition. However, these representations have often perpetuated the social stigma and gender stereotypes embedded in the original text. The text had attracted scholarly attention and many had focused broadly on the female characters in these narratives though a centered focus on the ghost characters remained underexplored. Therefore, this study addresses this research gap by analyzing the depiction of female ghost characters from the three most viewed

adaptations of *Thakurmar Jhuli* horror stories on YouTube. Employing a critical discourse analysis framework, this study integrates Fairclough's (1995) three-dimensional approach for textual analysis and Kress and Leeuwen's (1996) socio-semiotic approach for visual analysis to uncover the hidden narratives. The findings highlight constrained and stereotypical portrayals of female ghost characters, limited creative innovations from the author and the content creators and negligence in challenging entrenched societal norms.

*Keywords: female spirits, gender stereotypes, visual content, CDA, Thakurmar Jhuli*

## **A Feminist Analysis of Gender Norms in Bengali Folklore: The Duality of Female Characters in Folk-Tales of Bengal**

**Marzia Tasnim and Fariha Sultana Toma**  
(*International University of Business Agriculture and Technology*)

Folklore is an important means of conveying cultural values and negotiating gender norms in society. Lal Behari Dey's *Folk-Tales of Bengal* (1883) is a treasure trove of folk-tales which mirror the attitude of the people towards women in their historical context. This paper looks at how women are presented in Dey's collection to see if they are shown to be empowered figures, oppressed figures, or a mixture of both. The study employs a qualitative content analysis of four prominent tales — "The Indigent Brahman", "The Boy with the Moon on His Forehead", "The Story of the Rakshasas," and "The Bald Wife" — through a feminist literary lens. The analysis reveals a nuanced duality in female representation. Women are often situated within patriarchal constraints, expected to embody virtues such as loyalty, sacrifice, and patience. These qualities are occasionally rewarded, as in "The Bald Wife," but more often overlooked, as in "The Indigent Brahman". In "The Boy with the Moon on His Forehead", the co-wives are jealous and cruel. In many tales, we also have contrasting extremes. On one hand there is the devoted wife and on other hand the harmful and threatening woman, as in "The Story of the Rakshasas". Overall, these stories reaffirm patriarchal norms, but also create subtle openings for resilience and resistance. According to the findings, women in Dey's folk tales cannot just conveniently be categorized in the empowerment-oppression binary. Instead, they occupy both positions at once, and the tales make for valuable feminist critique or reinterpretation. As they do both these things, it reveals the dual function of folklore. Thus, it sustains patriarchy and quietly violates it.

*Keywords: Bengali folklore; Lal Behari Dey; feminist literary analysis; gender norms; female representation; empowerment and oppression; patriarchy and resistance.*

## **Myth, Modernity, and Morality: The Socio-Political Lives of Fairy Tales**

**S M Redwan**  
(*Khulna University*)

This study investigates the sociopolitical lives of fairy tales by examining them in terms of myth, modernity, and morality. Fairy tales, beginning in the oral traditional and extended to popular literature, have surpassed national boundaries to become international stories that mirror the culture as well as create cultures. This thesis seeks to determine how these terms have developed and transformed over centuries, demonstrating how the fairy tale has changed socially, politically and ideologically while maintaining key myths and moral lessons. The main aim is to analyze the negotiation of myth and modernity in the fairy tales and its capacity either to perpetuate or to contest prevailing cultural ideologies. The methodology of this research will blend a qualitative approach of traditional and modern fairy tales with the theory derived from the study of culture, critical theory, and folklore. Focusing on old and new versions of fairy tales (by the Brothers Grimm, Andersen and today by Disney productions, digital narratives etc.), this thesis will shed light upon how these tales reflect societal changes with regards to gender roles along with colonialism. The results of this project are likely to illustrate how fairy tales have moved from being didactic teaching materials to tools of ideological control or resistance. The place of fairy tales in the construction of communal memory and identity and how these tales mediate issues of power, class, and morality will also be considered. The goal of this research is to make a meaningful contribution more specifically to signify the cultural context of folklores present in the modern world and its potential to reproduce as well as question established societal values.

*Keywords: Myth, Sociopolitical, Fairy tales, Modernity, Morality*

## **Ballads of Bhati: Folklore, Humanism and Traditions in Shah Abdul Karim's Selected Songs**

**Arpa Paul and Khadija Akter Rim**  
(*Metropolitan University, Sylhet*)

Shah Abdul Karim, through his legendary Baul songs, explores humanism, opens new spaces for reflecting on

the unveiled philosophy of life and death, and re-establishes the Baul genre amidst the modern style of fusion. Commonly known as the Bhati Purush, named after his birthplace, Karim has composed a vast number of songs that tell stories centered on ordinary people's emotions, struggles, values, and most importantly, their deprivation. Through textual and thematic analysis of songs like "Boshonto Batashe," "Age Ki Sundor Din Kataitam," "Gari Chole Na," "Keno Piriti Barailare Bondhu," "Murshid Dhono Hey," "Manush Hole Manush Mile Noile Manush Mile na," "Ami Sadh Kore Porechi Gole Sham Kolonker Mala," "Ashi Bole Gelo Bondhu," "Bondhe Maya Lagaiche," "Ami Kul Hara Kalongkini," "Ronger Duniya Tore Chaina," "Kon Mistri Nao Banailo," and "Sokhi Kunjo Sajao Go"; this paper reveals how Karim's work blends local traditions with universal doctrines. This paper also sheds light on his use of metaphors, allegories, allusions, and personifications to retell the age-old stories of the Bhati region and exposes his philosophy, which deeply connects nature, society, love, life, and death. These songs act as a living archive that preserves Bhati's folklore, traditions, and values. As Kato Bukenya T. notes, "The folklore is connected with the personal, family, and local history; with the memory of former life, sometimes lived in rather complicated circumstances; with deep emotions, both joyful and painful" (p.67). The purpose of this study is to examine how Shah Abdul Karim's Baul songs re-establish the genre of folklore and how humanism, traditions, and values have been shown in these selected songs.

*Keywords: Shah Abdul Karim, Baul songs, Humanism, Folklore, Bhati region*

## **Eco-Folklore: A Study of Climate Anxiety and Environmental Ethics in Bangladeshi Animal Tales**

**Shumon Sikder**  
(Northern University)

Folklore has long carried cultural wisdom about the relationship between humans and the natural world. In Bangladesh, a rich tradition of animal tales and Jataka-inspired narratives reflects a deep awareness of environmental balance and ethical responsibility. This study examines selected Bangladeshi folktales, focusing on the role of animals as moral agents and ecological guardians, and reinterprets them in the context of contemporary climate change discourse. The research applies an eco-critical lens to stories where animals embody values such as cooperation, respect for resources, and consequences of greed. By comparing traditional texts with present-day environmental challenges, the study highlights how folklore can serve as a cultural archive of ecological knowledge and as a medium for addressing climate anxiety. These tales, once told to teach moral lessons, can now be reframed as cautionary narratives about unsustainable practices and environmental destruction. The paper argues that Bangladeshi eco-folklore not only preserves cultural identity but also offers an indigenous framework for environmental ethics. In a time of climate crisis, these narratives provide a way to reconnect communities with ecological consciousness and to imagine sustainable futures rooted in local traditions.

*Keywords: Folklore, Eco-criticism, Climate anxiety, Animal tales, Bangladesh*

## **Robert Frost's Poems: An Ecocritical Study**

**Choiti Sriporna Dutta**  
(Presidency University)

Robert Frost is a prominent figure in English literature, known for his insightful contributions and compelling poetry. Many critics have characterized Frost as a complex poet of nature and a man with a difficult personal life. This paper seeks to analyse Frost's poetry through the framework of ecocriticism, highlighting three key aspects. Firstly, Frost portrays nature as a vibrant and impactful force. Secondly, he explores the close relationship between human beings and nature. Lastly, Frost's works often uncover the mysterious aspects of nature. Through this ecocritical lens, the study reveals how Frost's poetry not only celebrates the natural world but also serves as a reminder of humanity's responsibility toward maintaining ecological harmony.

*Keywords: Robert Frost, Eco critical study, Nature, Relationship between human beings and nature, Mysterious aspects of nature*

## **The Ideal Men? Sadistic Masculinity in the Heroes of Grimm Brothers' Fairy Tales**

**Raisa Islam Dina and Ummay Atia Liza**  
(Southeast University)

The Grimm Brothers' fairytales have shaped childhood and culture for generations, yet beneath their magical stories lies a troubling vision of manhood. While scholars have often focused on the evil deeds of villains or the violence of women, far less attention has been paid to the brutality of the Grimms' heroes. This study argues that

these heroes are not only fearless or clever but also disturbingly sadistic— and that their cruelty is celebrated as part of what makes them “ideal men”. Focusing on *The Jew in the Brambles*, *The Juniper Tree*, *The Twelve Brothers*, and *The Brave Little Tailor*, this paper shows how violence is turned into comedy, justice or triumph, suggesting readers that male cruelty is innate and even admirable. By applying the modern theories of Judith Butler’s Gender Performativity and Raewyn Connell’s Hegemonic Masculinity in these tales, the study reveals how they are in contrast with modern values and why we must rethink what kind of dangerous ideals or masculinity these stories continue to pass down.

*Keywords: Grimm Brothers’ fairy tales, sadistic masculinity, heroic violence, hegemonic masculinity, gender performativity*

### **Frozen as Folklore Reimagined: Transcultural Adaptation from Andersen to Disney**

**Sultana Yeasmin Nowrin**  
(Southern University)

This study explores the intersection of how Hans Christian Andersen’s 19th century fairy tale *The Snow Queen* is reshaped into Disney’s 21st century phenomenon movie, *Frozen*. Rather than treating the film as a simple retelling, the research approaches it through an examination of transcultural adaptation methodology—a framework that investigates how stories move across cultures, media, and time differently: particularly through the antagonist, Snow Queen from the text revisioned as a protagonist, Elsa in the movie. By placing the original tale with Disney’s version, the study looks at what elements are preserved, what is transformed, what is the transformation of the characters both in external and internal aspects, and what is newly created as picturesquely representation to a global audience. The method combines inter-textual analysis including close reading of narrative, character, and symbolism with cultural analysis which underscores the consideration of globalization, gender ideology, and audience reception. This dual approach helps uncover how a local piece of Danish folklore evolves into a worldwide cultural product. Through this lens, *Frozen* becomes more than entertainment. Through semi-structured interviews and questionnaires, this thesis insights a cultural bridge that negotiates intertextually between tradition and modernity, folklore and commodity, local myth and global identity. Notwithstanding of the alteration, this research of transcultural adaptation illustrates the power of adaptation not just to retell stories, but to reshape cultural imagination across borders.

*Keywords: transcultural, transformation, framework, adaptation, folklore, entertainment*

### **The Folklore as Postmodern Narratives: A Study on Supernatural**

**Faria Sultana**  
(Stamford University Bangladesh)

The purpose of this research is to examine how the trans-creation and re-imagination of folklore from different parts of the world have been presented in *Supernatural*, an American TV series created by Eric Kripke. This paper examines not only the different aspects of folklore and its connection with history but also the way these folktales have been portrayed in the 21st century in this series *Supernatural*. In this paper, the concept of the folklore (Foster, 2016) has been used to analyze how the TV series *Supernatural* pursues traditional folklore within a distinctly postmodern narrative style. At first, this paper examines the portrayal of folklore in the show. Secondly, it discusses key postmodern narrative features, like skepticism, intertextuality, irony, pastiche, genre-blending, metafiction and the blurring of high and low culture. In the end, it analyzes the traditional folklores used in the series through the lenses of postmodernism.

*Keywords: Folklore, trans-creation, re-imagination, postmodern narratives, American TV series, Supernatural*

### **Classifying Bengali Folktales: ATU Index and Phylogenetic Insights**

**Shah Md. Muntasim Billah**  
(University of Asia Pacific)

This study addresses a systematic classification of 100 Bengali folk tales and folklore narratives using the Aarne-Thompson-Uther (ATU) Index. It converts the classifications into a binary dataset (presence or absence of tale-types) and compares with the existing Indo-European folklore dataset. This research maps the deep roots of ancestral connection and situates Bengali narratives within wider Indo-European cultural ancestry by using R-based phylogenetic tools (ape, caper, phytools). The corpus of Bengali tales is collected from classic sources such as *Thakurmar Jhuli*, *Folk-Tales of Bengal* by Lal Behari Dey, *Mymensingh Geetika*, *Bangla Academy Sangrahamala*,

and online collections of Otibeguni. Each entry is then indexed under the relevant ATU type and annotated with the Thomson Motif-Index to ensure reliability of each entry. Each ATU entry includes the title, a summary, the assigned ATU number, the assigned ATU title, the reasons for assigning the number, and the Thomson Motif-Index for each entry. The phylogenetic study uncovers recurring story types and cultural overlaps, highlighting the vertical transmission of the stories by the ancestral bond within the Indo-European Language family. The indexation of Bengali tales within an international taxonomy, contributes to broader comparative folklore studies, and the phylogenetic analysis uncovers the deep roots of Bengali narratives providing foundational data for future analysis in various fields globally while preserving regional heritage. This research will pioneer and facilitate many cross-cultural comparison analyses and phylogenetic analyses.

*Keywords: Folktale and Folklore, Bengali Folktales, ATU Index, Thompson Motif-Index, Phylogenetic Study, Bengali Narratives*

## **Feathers versus Gears: The Happily N/Ever after Foretold by Hans Christian Andersen in “The Nightingale”**

**Adrita Roy & Suzana Mehjabin Summa**  
(University of Dhaka)

While writing his famous fable “The Nightingale” (1843), Hans Christian Andersen perhaps did not envision himself prophesying the consequences of 21st century’s over-dependence on artificiality over authenticity. During this era of artificial intelligence (AI), this paper explores Andersen’s “The Nightingale” as a narrative that critiques the concerning rise of artificiality in every possible sector such as education, creativity, entertainment, and technology. Set against the contrasting worlds of natural beauty and mechanical precision, the tale reveals how over-reliance on artificial intelligence exploits the beautiful connection and relationship between human beings and nature. This paper aims to compare the organic and natural song of the authentic nightingale with the mechanical mimicry of the artificial one depicted in the short story, interpreting these symbols as metaphors of modern affinities with AI. In order to present the unhealthy obsession for artificiality, ignoring Mother Nature’s contribution and its relation to human abilities, two consequential lenses, eco-criticism and postmodernism, have been approached to posit the ultimate question of this AI-dependent era – is the world necessarily becoming a techno-dystopia? Throughout its discussion, this paper strives to tackle this unavoidable query by presenting the significance of an ecologically balanced and organic society for all living beings.

*Keywords: Artificial Intelligence (AI), Authenticity versus Artificiality, Organic versus Mechanical, Mimicry, Techno-dystopia*

## **Manasa and Behula: Female Power and Resilience in Bengali Folklore**

**Raisa Anan**  
(University of Liberal Arts Bangladesh)

This paper examines the representation of female power in the Bengali folk epic Manasa Mangal through its two central figures: the goddess Manasa and the mortal woman Behula, based on Kaiser Haq’s English prose translation of the epic, *The Triumph of the Snake Goddess*. Drawing on Jack Zipes’ concept of folklore as social practice, the study views the story as a living text that preserves collective memory and social values in precolonial Bengal. Using the framework of female archetypes, informed by Marina Warner’s insights into myth and gender, the paper explores how Manasa embodies divine assertion and vengeance, and Behula represents human devotion and endurance, while also acknowledging, as Warner warns, the limitations of archetypal readings that risk flattening women into symbols. Together, they represent two dimensions of womanhood—Manasa’s divine will and Behula’s human endurance, reflecting the tensions between authority and devotion. By reading the epic through folklore and the critique of archetype, this study reveals how Manasa Mangal transforms local myth into enduring symbols of female agency and collective identity.

*Keywords: Manasa Mangal, folklore, Behula, gender and society, Jack Zipes*

## **Translation as Transformation: Colonial Linguistic Choices in Fairy Tales across Cultures**

**Arunavo Shupratim and Ahmad Hisham**  
(University of Rajshahi)

This paper examines the influence of socio-political dynamics of colonialism on the translation and adaptation of fairy tales across various cultures. In fact, translation goes beyond rendering words in one and other languages

although it certainly embraces this scope. By applying postcolonial translation theory and perception from cultural studies, this research aims to investigate how European colonial languages have impacted specific worldviews, moral values, and cultural hierarchies in the fairy tales gathered from colonized areas during the 19th and 20th centuries. Through comparative discourse analysis, the paper examines translated versions of traditional tales from West Africa, South Asia, and Indigenous North America. It also focuses on lexical choices, narrative changes, and cultural adaptations in English and French translations from the colonial era. The methodology combines close reading of texts with research on archival materials from missionary and educational publications. It highlights how translators altered supernatural elements, social structures, and moral lessons to fit colonial Christian and Western ideals. The findings have revealed some critical patterns of cultural erasure such as replacing indigenous spiritual concepts with Christian terminology, altering non-Western social frameworks, and enforcing European storytelling traditions. These findings show how translation acted as an apparatus of cultural domination over indigenous peoples transforming indigenous narratives into outlets for colonial ideologies while preserving remnants of resistance and cultural memory. Finally, the paper concludes that a colonial approach to such fairy tale translation helps create a broader view of the avenues of cultural control and the delicate tension between maintaining and adapting tales in cross-cultural literary exchanges.

*Keywords: Colonial and Postcolonial Translation; Narrative Transformation; Cultural Erasure; Storytelling Traditions; Discourse Analysis; Cross-Cultural Narratives*

### **Structural Analysis on Universal Thematic Unity between *Thakumar Jhuli* and *The Arabian Nights***

**Abdan Sakura Momo**  
(Varendra University)

This research work explores the thematic convergence between *Thakumar Jhuli*, a celebrated Bengali folk tale collection by Dakshinaranjan Mitra Majumder, and *The Arabian Nights*, also known as *One Thousand and One Nights*, a compilation of folk tales by Antoine Galland (translated into French and compiled the popularized version of *The Arabian Nights* in the West). *Thakumar Jhuli*, by preserving indigenous Bengali folklore against colonial cultural dominance, declares the value of regional traditions in a globalized literary landscape. *The Arabian Nights*, on the other hand, preserve the Persian, Arabic, and Greco-Roman elements, forming a mosaic of medieval Islamic culture. The recurring motifs of the triumph of good over evil, the moral consequences of human actions, the use of fantastical elements to reflect social realities, and the empowerment of storytelling as a means of survival, resistance, and wisdom are common folklorist attributes that these tales uphold. *Thakumar Jhuli* is based on the cultural influence of Hindu morality and cosmology (karma, reincarnation), whereas *The Arabian Nights* is shaped by the cultural influence of Islamic ethics and Persian mysticism (fate, divine will, justice). This qualitative research will be conducted through a close reading of the texts. Both of the compiled work reflect the values of their origin but the mutual ground for moral lesson, whimsical escapism through exotic fantasy, the cultural and religious devotion while using features like demons (rakshasas), talking birds in folklore, djinns, sorcerers, flying carpets, magic lamps derived from Islamic, Persian, and Arabian folktales and mythologies are the components to use as structure to explore that folklore from distinct and diverse background eventually share a common ground to promote themes that are universally relevant.

*Keywords: Thakumar Jhuli, The Arabian Nights, Folklore, Structuralism, Thematic Unity*



## CULTURAL PERFORMANCES

**Disclaimer:** The blurbs have been published as submitted and universities have selected their representatives. The Conference Committee takes no responsibility for any errors as this is a competition.

### Daffodil International University

#### ***The Enchanted Slumber***

“The Enchanted Slumber” brings to life the timeless fairytale of a princess cursed into a deep slumber by a wicked fairy, only to be awakened by true love’s kiss. Our performance blends humor, magic, and a touch of modern creativity while staying true to Disney’s enchanting spirit. Through colorful costumes, lively acting, and a dash of music, the play celebrates the victory of love and goodness over darkness. This is not just a tale of a sleeping princess, but a reminder that hope, courage, and kindness always awaken the best in us.

**Cast and Crew:** • Tithi Rani Das • Jakia Humaira • Namrata Majumder • Umme Ruman Luba • Tanzila Ferdosh Mahi • Nusrat Jahan Tanha • S.M. Sadik • Dinika Binte Islam • Fayeja Bente Faruk • Israt Jahan Chowdhury Puspita

### Gopalganj Science and Technology University

#### ***A Retelling of Shakchunni’s Story from the Feminist Perspectives***

This play is inspired by the tale of Shakchunni, a character from Bangla folklore, and we have borrowed the “Thakumar Jhuli” version of it. The retelling goes beyond the traditional story of Shakchunni and challenges the patriarchal stereotypes of women’s standardization, how society judges a woman by how she looks. We believe that a woman’s beauty should never be measured by following a set of standards. Neither, her intelligence is limited because of her gender. Shakchunni is abducted from the society due to her dusky look and intelligence.

**Cast and Crew:** • Samira Siddiqua Shiti • Pramta Das • Faria Binte Firoz • Shimul Kumer Gain • Dipa Rani • Raju Pal

### Jahangirnagar University

#### ***(Un)fairs of Fairy Tales***

This drama reimagines characters from diverse literary traditions– Cinderella, Prince Charming, Moana, Teko Bou, and Shakchunni in a contemporary setting where fairy tales meet modern life. Using the language of social media, memes, and casual speech, the story explores issues of beauty, love, gender roles, and identity. While Cinderella, Teko Bou, and Shakchunni struggle with societal expectations, Moana encourages them to embrace individuality and self-worth. Alongside them, a compassionate male character challenges stereotypes of masculinity. Blending humor, reflection, and cultural crossover, the performance highlights empowerment and the need to question imposed norms.

**Cast and Crew:** • Mourushi Monjusha • Mariya Murad Tilty • Kona Das • Tasnia Hossain Druti • Md. Nisan Khan • Siam Al Nafis Mahin • Arupa Rahman

### Shanto Mariam University of Creative Technology

#### ***What is Beauty and Who is the Beast?***

Beauty leaves the castle to see her sick father, promising the Beast she will return. On her way back, Gaston delays her, and the last petal of the enchanted rose falls, leaving the Beast trapped in his form forever. Determined to save him, Beauty seeks out the witch who cursed him. The witch reveals her tragic past of being scorned and rejected, which drove her to curse the prince. But seeing Beauty’s pure love for the Beast, she softens, forgives him, and lifts the curse, restoring him to his true form.

**Cast and Crew:** • Sadikul Islam • Tasmia Hassan • Naima Benjir Bonna • Anshil Azim Afridi • Bony Amin Niloy • Nawrin Nusrat Naina • Sayeda Rumman Jahan Nishi • Premananda Debnath • Suraiya Mim • Saif Uddin Ahmmed Antu

## University of Liberal Arts Bangladesh

### *The Rizzlers of Fairy Tales*

A grandmother tries to tell a fairy tale involving a damsel in distress looking for her Prince Charming. However, to her disappointment, her story is constantly interrupted by her two grandchildren who use their 21<sup>st</sup> century Generation Z lens to critique the conventional fairy tale tropes. Will the grandmother be able to regain control of the story after it is hijacked by her grandchildren or will she succumb to their attempt to rewrite the classic tale?

**Cast and Crew:** • Tahsin Zaman Faiza • Maria Hossain Israt • Rowzat Tahania • K.M. Kaisarul Islam • Zumur Nath • Shahrukh Shahriar • Raisa Anan • Ansa Tasfiha Suhi • Mohammed Talal Anjum

## Varendra University

### *Walter on the Wall*

A postmodern dramatization of T.S. Eliot's "The Love Song of J. Alfred Prufrock"— John Walter, a 46 years old skinny man, struggles with confessing his love for a woman as he deals with his crippling insecurities and the passing judgments of society.

**Cast and Crew:** • Amrito Singha Rishy • Mahmud Hasan Rakib • Somit Kumar Dasi • MD. Shahriar Haque Sakib • Tasmira Afrin Tamim • Md. Yousuf Hasan Jahid • Nusrat Jahan • Kazi Siamul Islam Sami



## PAST CONFERENCES

### 10th Inter-University Student Conference and Cultural Competition

#### LANGUAGE WEAPONIZATION AND SOCIO-CULTURAL CHANGE

December 19-20, 2024

Number of Participating Universities: 28

Number of Academic Presentations: 26

Number of Cultural Competition Participants: 7

Academic Papers	Cultural Competition
<p><b>Winner:</b> Afnan Bintey Helal East West University</p> <p><b>Runner Up:</b> Naffatun Zinan University of Dhaka</p>	<p><b>Winner:</b> East Delta University</p> <p><b>Runner Up:</b> University of Liberal Arts Bangladesh (ULAB)</p>

#### Chief Guest

Professor SMA Faiz

Chairman, University Grants Commission of Bangladesh

#### Judges

##### Academic Session

Professor Shawkat Hussain, Professor of English (Retired), University of Dhaka

Professor Zulfeqar Haider, Professor, English and Senior Specialist (Curriculum), National Curriculum and Textbook Board (NCTB)

##### Cultural Competition

Professor Razia Sultana Khan, Advisor Department of English and Modern Languages, School of Liberal Arts and Social Sciences, Independent University, Bangladesh

Mr. Abdus Selim, Associate Professor, Dept. of English Language-Literature, Central Women's University



Judges at the 10<sup>th</sup> Inter-University Student Conference and Cultural Competition



*ULAB performers at the 9<sup>th</sup> Conference*



*Volunteers and performers with faculty members: 7<sup>th</sup> Conference*



*Members of the ULAB Cultural Team at the 8<sup>th</sup> Conference*

## 9th Inter-University Student Conference and Cultural Competition

### GENDER: THE BINARY AND BEYOND

October 19–20, 2023

Number of Participating Universities: 20

Number of Academic Presentations: 20

Number of Cultural Competition Participants: 7

Academic Papers	Cultural Competition
<p><b>Winner:</b> Raina Isabela BRAC University</p> <p><b>Joint Runners Up:</b> Amreeta Lethe Chowdhury University of Liberal Arts Bangladesh (ULAB)</p> <p>Rohama Chowdhury Metropolitan University</p>	<p><b>Winner:</b> University of Liberal Arts Bangladesh (ULAB)</p> <p><b>Runner Up:</b> Stamford University</p>

#### Chief Guest

Iqbal Hossain, Program Advisor, Friedrich-Ebert-Stiftung Bangladesh

#### Judges

##### Academic Session

Dr. Mahmud Hasan Khan, Professor, Dept. of English and Modern Languages, Independent University, Bangladesh

Dr. Farzana Akhter, Dean, Faculty of Liberal Arts and Social Sciences, and Associate Professor, Dept. of English, East West University

##### Cultural Competition

Mr. Abdus Selim, Associate Professor, Dept. of English Language-Literature, Central Women's University

Dr. Hafiza Nilofar Khan, Associate Professor, Dept. of English and Modern Languages, Independent University, Bangladesh

Ms. Tania Tasneem Hossain, Assistant Professor, Dept. of English, Jahangirnagar University



## 8th Inter-University Student Conference and Cultural Competition

### FACETS AND FACES OF CONFLICT

October 20-21, 2022

Number of Participating Universities: 17

Number of Academic Presentations: 15

Number of Cultural Competition Participants: 9

Academic Papers	Cultural Competition
<p><b>Winner:</b> Amreeta Lethe Chowdhury University of Liberal Arts Bangladesh (ULAB)</p> <p><b>Runner Up:</b> Mehnaz S Tisha Shahjalal University of Science and Technology (SUST)</p>	<p><b>Winner:</b> East West University</p> <p><b>Joint Runners Up:</b> University of Dhaka University of Liberal Arts Bangladesh (ULAB)</p>

#### Chief Guest

Ambassador Md. Nazmul Quaunine

#### Judges

##### Academic Session

Dr. Mohammed Shamsul Hoque, *Professor, Dept. of English, Daffodil International University*

Ms. Rabita Rahman, *Lecturer, Institute of Modern Languages, Jagannath University*

##### Cultural Competition

Mr. Abdus Selim, *Associate Professor, Dept. of English Language-Literature, Central Women's University*

Dr. Mohammad Israfil, *Professor, Dept. of Theatre and Performance Studies, University of Dhaka*



**7th Inter-University Student Conference and Cultural Competition**  
**FIFTY YEARS OF BANGLADESH'S INDEPENDENCE: LANGUAGE, LITERATURE, CULTURE**  
**December 30-31, 2021**

Number of Participating Universities: 19

Number of Academic Presentations: 17

Number of Cultural Competition Participants: 8

Academic Papers	Cultural Competition
<p><b>Winner:</b> Tasnim Naz &amp; K.M. Arefin (Joint) Bangladesh University of Professionals (BUP)</p> <p><b>Runner Up:</b> Mehnaz S Tisha Shahjalal University of Science and Technology (SUST)</p>	<p><b>Winner:</b> Stamford University Bangladesh</p> <p><b>Runner Up:</b> Bangladesh University of Professionals (BUP)</p>

**Chief Guests**

Ms. Ameenah Ahmed, *Member, ULAB Board of Trustees*

Mr. Liaquat Ali Lucky, *Director General, Bangladesh Shilpakala Academy*

**Judges**

**Academic Session**

Dr. Razia Sultana Khan, *Professor, Dept. of English and Modern Languages, IUB*

Ms. Rabita Rahman, *Lecturer, IML, Jagannath University*

**Cultural Competition**

Prof. Shafi Ahmed, *Formerly of Dept. of English, Jahangirnagar University*

Dr. Fahmida Akhter, *Professor, Dept. of Drama and Dramatics, Jahangirnagar University*





*Best Paper Award: 2<sup>nd</sup> Inter-University Student Conference and Cultural Competition*



*Cultural Competition Judges: Ms. Suborna Mustafa and Professor Sudip Chakroborty*



*Student Volunteers at the 200 Years of the Bronte Conference*

**6th Inter-University Student Conference and Cultural Competition  
OF NATION AND NARRATION  
September 3-4, 2020 (Online)**

Number of Participating Universities: 8  
 Number of Academic Presenters: 9  
 Number of Cultural Competition Participants: 5

Academic Papers	Cultural Competition
<p><b>Winner:</b>                      Solika Akhter                      University of Dhaka</p> <p><b>Runner Up:</b>                      Sabrina Momtaj                      Jahangirnagar University</p>	<p><b>Winner:</b>                      University of Liberal Arts Bangladesh (ULAB)</p> <p><b>Runner Up:</b>                      University of Dhaka</p>

**Chief Guest**

Ms. Ameenah Ahmed, *Member, ULAB Board of Trustees*

**Judges**

**Academic Session**

Dr. Ahrar Ahmed, *Professor Emeritus, Black Hills State University, USA and Director General, Gyantapas Abdur Razzaq Foundation*

Dr. Sharmistha Chatterjee, *Associate Professor of English, Aliah University, Kolkata*

**Cultural Competition**

Ms. Luva Nahid Choudhury, *Director General, Bengal Foundation and Director-Administration, Bengal Institute for Architecture*

Mr. Masum Reza, *Playwright and Director*



*Chief Guest, Ms. Ameenah Ahmed, at the Closing Ceremony*

## 5th Inter-University Student Conference and Cultural Competition

### THE ROMANTIC AND THE GOTHIC

April 18-19, 2019

Number of Participating Universities: 15

Number of Academic Presenters: 26

Number of Cultural Competition Participants: 5

Academic Papers	Cultural Competition
<p><b>Winner:</b> Shamael Mortuza <i>University of Liberal Arts Bangladesh (ULAB)</i></p> <p><b>Runner Up:</b> Mairuna Farhin <i>BRAC University</i></p>	<p><b>Winner:</b> University of Liberal Arts Bangladesh (ULAB)</p> <p><b>Runner Up:</b> University of Asia Pacific</p>

#### Chief Guest

Mr. Liaquat Ali Lucky, *Director General, Bangladesh Shilpakala Academy*

#### Judges

##### Academic Session

Dr. Chidananda Bhattacharya, *Professor and Head, Department of English, Rabindra Bharati University, India*

Professor Abdus Selim, *Chairperson, Department of Language-Literature, Central Women's University, Dhaka*

##### Cultural Competition

Dr. Chidananda Bhattacharya, *Professor and Head, Department of English, Rabindra Bharati University, India*

Dr. Kirsten Hackenbroch, *Director, Goethe-Institut, Dhaka*

Ziaul Karim, *Head of Brand & Communication, Eastern Bank Ltd.*





## 3rd Inter-University Student Conference and Cultural Competition 200 YEARS OF JANE AUSTEN April 21-22, 2017

Number of Participating Universities: 14

Number of Academic Presenters: 28

Number of Cultural Competition Participants: 5

Academic Papers	Cultural Competition
<p><b>Winner:</b> Afia Mursheeda East West University</p> <p><b>Runner Up:</b> S. M. Mahfuzur Rahman Independent University, Bangladesh</p>	<p><b>Winner:</b> University of Dhaka</p> <p><b>Runner Up:</b> University of Liberal Arts Bangladesh (ULAB)</p>

### Chief Guests

#### Opening Ceremony

Prof. Serajul Islam Chowdhury, *Professor Emeritus, Department of English, University of Dhaka*

#### Closing Ceremony

Ms. Barbara Wickham, *Country Director, British Council, Dhaka*

### Judges

#### Academic Session

Professor Kamaluddin Ahmed, *Department of English, Chittagong University*

Professor Fakrul Alam, *Department of English, University of Dhaka*

Professor Mobasshera Khanom, *Dean (in charge), School of Undergraduate Studies, National University*

#### Cultural Competition

Ms. Suborna Mustafa, *Media Personality*

Professor Sudip Chakroborty, *Department of Theatre and Performance Studies, University of Dhaka*



Judges at the academic segment of the Jane Austen Conference

**2nd Inter-University Student Conference and Cultural Competition**  
**SHAKESPEARE: THEN AND NOW**  
**April 21, 2016**

Number of Participating Universities: 10  
 Number of Academic Presenters: 20  
 Number of Cultural Competition Participants: 6

Academic Papers	Cultural Competition
<p><b>Winner:</b>                      Nusrat Tajkia  <i>Jahangirnagar University</i></p> <p><b>First Runner Up:</b>                      Sabah Tasnia Rowshon and Upoma Sanyal  <i>East West University</i></p> <p><b>Second Runner Up:</b>                      Tani Deepavali Newaz  <i>University of Liberal Arts Bangladesh (ULAB)</i></p>	<p><b>Joint Winners:</b>                      East West University                      North South University</p>

**Chief Guests**

**Opening Ceremony**

Mr. George Mesthos, *Cultural Affairs Officer, The American Center, Dhaka*

**Closing Ceremony**

Ms. Barbara Wickham, *Country Director, British Council, Dhaka*

**Judges**

**Academic Session**

Professor Nurul Islam, *Department of English, Eastern University*  
 Professor Shaheen Kabir, *Department of English, State University of Bangladesh*

**Cultural Competition**

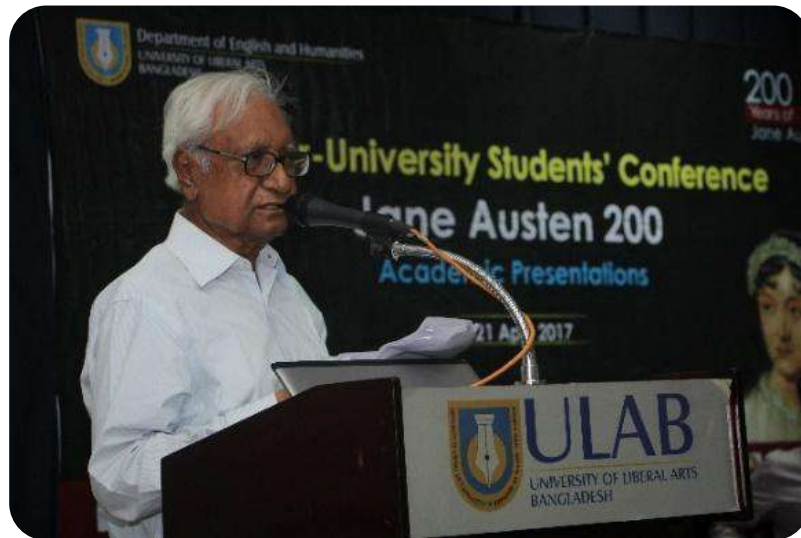
Ms. Sara Zaker, *Media Personality*  
 Ms. Rubana Huq, *MD, Mohammadi Group*



*Dhaka University performing at the Shakespeare Conference*



*Cultural Competition Judges at the Bronte Conference*



*Prof. Serajul Islam Choudhury, Chief Guest, Jane Austen Conference*



*DEH Cultural Competition performers*

## 1st DEH Inter-University Students' Conference

April 30, 2015

Number of Participating Universities: 10

Number of Academic Presenters: 16

### Academic Papers

**Winner:**

Rumana Fouzia Choudhury  
North South University

**Runner Up:**

Kaniz Fatema  
University of Dhaka

### Special Guest

Geroge Mesthos, *Cultural Affairs Officer, The American Center, Dhaka*

### Judges

Professor Dr. Niaz Zaman, *Department of English, Independent University, Bangladesh*

Professor Dr. Razia Sultana Khan, *Department of English, Independent University, Bangladesh*

Mr. Shahnoor Wahid, *The Daily Star*



## Acknowledgements

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Anika Tahsin

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Mehek Chowdhury

Nusrat Tajkia

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