

EDITORIAL

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Welcome to Volume 6 of *Indialogs* dedicated to the *righting* and *writing* of wrongs. The 2017 conference of the Spanish Association for Interdisciplinary India Studies, held in the Universitat Autònoma de Barcelona, focussed on acts of injustice in or with the Indian subcontinent that have been committed by previous generations in institutional, social, political or familiar contexts. Delegates were encouraged to consider some of these wrongs and discuss the ways in which they have been or should be righted. We are pleased to publish some of the papers presented in the conference in this present issue. In accordance with the editorial policy of the journal, which reflects the ethos of the association, we have aimed to cover a wide range of disciplines so we are delighted to have been able to include nine articles by specialists on literary texts, gender and art, history and philosophy.

Geoffrey Davis's article magnificently illustrates how scholars may contribute to social and cultural activism. He outlines the genesis of the *Chotro* project which aims to situate adivasis in the context of indigenous peoples across the world despite the fact that they rarely interact with one another. Davis describes how the four *Chotro* gatherings convened so far aimed at addressing vital issues such as marginalisation, social deprivation and lack of access to education of tribal peoples in India.

Bianca Cherechés analyses Mulk Raj Anand's now classic novel *Untouchable* in the light of recent trauma theories. While the situation of blatant discrimination towards the so-called Untouchables cannot be denied, she questions the application of this kind of theory to the Dalit community as not every member of this community has suffered or is suffering the trauma of discrimination in the same way. In the case of the Dalits, clearly righting wrongs must take into account individual experiences. Likewise, Andrea Llano Busta highlights the importance of the individuality of the traumatised person, in her

case, the women who were abducted during the Partition of India. In her analysis of two short stories by Ramapada Chaudhury, Llano Busta suggests that speaking out, and in the case of Chaudhury, writing, is a key to overcoming or at least coming to terms with unspeakable traumas.

The next two articles both deal with the Naxalite Movement and its representation in literary texts. Carlotta Beretta doubts whether a bourgeois novel like Neel Mukherjee's *The Lives of Others* can actually provide a fair representation of what was supposedly a subaltern uprising. She concludes that ironically the novel deals more with the contradictions and conflicts of middle-class Bengal than with the peasants themselves, whose poverty inspired the movement. Miren Karmele Díaz de Olarte focusses on a particular section of V.S. Naipaul's novel *Magic Seeds* where the main character looks back on his involvement in the Naxalite movement. Díaz de Olarte suggests that Naipaul's work is a parody of political mimicry as Willie Chandan never feels committed to the rebel cause.

Shilpi Gupta explores the notion of borders and belonging in Taslima Nasreen's novel *French Lover*. She argues that terms such as nation, homeland and border are being redefined from a transnational and feminist perspective. Miranda Imperial rewrites Indian women artists into mainstream history by analysing the work of three 20th century female artists. Although she acknowledges that they all came from privileged backgrounds, she pays tribute to how they show deep sensitivity to women's issues.

In his article Alfonso Ojeda Marín celebrates the 16th century Spanish Jesuit Juan de Bustamante who introduced European typographic techniques to India. Ojeda Marín pays tribute to a relatively unknown pioneer who left behind a valuable legacy. Teresa Gaztelu proposes that Buddhism should be read and approached from a Philosophical Practice viewpoint. She claims that Philosophical Practice offers an adequate framework to relight Buddhist philosophy adapting it to serve our society.

In the Miscellanea section Subhas Yadav discusses the reasons for the warm reception of certain Spanish authors in India. He focusses especially on Cervantes' *Don Quijote* and the work of Federico García Lorca. Finally Jaime Mármol Barreiro reviews *The Embodied Mind. Influence of the Indian Tradition in the Study of Human Cognition*.

This issue is dedicated to the memory of one of our contributors, Dr. Geoffrey Davis, who sadly passed away in November 2018. Geoff attended the 2017 conference and inspired us all with his knowledge and humanity. Dolores Herrero has written a short obituary in his honour.

Last but not least, the editor wishes to thank all the people involved in this issue for their dedication and generosity - authors, anonymous reviewers and copyeditors alike.

OBITUARY—GEOFFREY DAVIS

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Our dear colleague and friend Geoffrey Davis passed away in November 2018, all of a sudden and without giving us the chance to say goodbye or prepare our farewells. This is indeed a time for mourning. We will miss him enormously. He was a most outstanding scholar, who treated all people equally, with the same kindness and generosity; a beautiful soul, a man so easy to talk to, so full of enthusiasm and interest in the world, and with such a fantastic sense of humour! Always embarked on a multitude of projects, he was a leading figure in the field of postcolonial studies, an invaluable member and leader of EACLALS during the past decades, and indeed from its very inception. He became Chair of EACLALS in 2002, a position he renewed in 2005 and held till 2008; he was elected once again from 2011 to 2014, and presided over ACLALS in the years in between (2008-2011). Geoff was a most prolific writer, and the editor of a number of volumes, of journals such as *Matatu*, and of the critical series *Cross/Cultures. Readings in the Post/Colonial Literatures and Cultures in English*, which he co-edited with Gordon Collier since 1990, all of which include significant contributions in the field. As a postcolonial academic who often enjoyed his stimulating company and great conversation (not to mention his jokes) I, like many other colleagues, feel devastated by the loss. We all find it difficult to cope with the fact that he will not be with us anymore. At this sad moment, we can only thank him for the so many things he gave all of us and, last but not least, say how privileged we feel that we could share so many wonderful moments with him. Dear colleague, dear friend, dear mentor, we will raise our glasses to make a toast to you. Rest in peace and keep on watching over us, wherever you may now be.