

**Editorial**

We are delighted to introduce the first issue of volume 11 of *Sāhitya*, the web journal of the Comparative Literature Association of India (CLAI). The articles published in it undergo a rigorous peer-review process. We are happy to note that a substantial number of articles and reviews were submitted by enthusiastic scholars for publication. Our diligent reviewers and editorial board members sought to ensure that this issue contributed to the field of comparative literature in India.

The discipline of comparative literature is currently undergoing a remarkable transformation in terms of its university-level curriculum. With the implementation of the National Education Policy 2020 in select states of India, comparative literature stands to gain greater visibility. The Policy envisages comparative literature receiving more attention at the postgraduate level. Additionally, it aims to develop both undergraduate and dual-degree programmes, including a 4-year B.Ed. programme, in this subject. Hence, it is hoped that in the coming decade, a larger number of departments and centres focussing on the study of comparative literature and comparative Indian literature will be established. The expansion of comparative literature will benefit from its association with other emerging fields. This edition of *Sāhitya*, therefore, presents seven research articles and three book reviews that aim to highlight the methodological concerns within the discipline as well as explore related areas such as children's literature, translation of folklore, gender studies, and the reception of mahākāvya.

In the article titled "Telling Tall Tales: The Figure of the Storyteller in Select Bengali Fiction," Aritra Basu examines the craft of storytelling in the realm of fictional literature. The second article entitled "The Structure of 'On the Other Hand' in Anton Chekhov and David Foster Wallace," Arghya Ganguly finds interesting parallels between David Forster Wallace's "Authority and American Usage" and George Saunders' reading of Anton Chekhov's short story "Gooseberries." The article "Beyond Theory: The Necessity of a Pluralist Framework in Comparative Literature" written jointly by Chinmay Pandharipande and M. Jagadish Babu seeks to democratise the study of comparative literature. Ruchika Jain, in her article "Reinterpreting Self and Other through Rāmāyaṇās and their Multifaceted Rāvaṇās," analyses the complex attributes of Rāvaṇās presented in various mahākāvya. In the article "An Examination of Gender and Socio-religious Practises in Nepali Society," Rachana Sharma subjects to critical scrutiny notions of purity and pollution as they affect the lives of women in Nepali society. Tias Basu's "Tracing the Early Developments of Sahitya Akademi (1954–1960): Is There Something Comparative?" studies the interactions and connections

between the literary activities of Sahitya Akademi and the field of comparative literature. The article entitled “Translation of Manipuri Folktales: Shanrembi Chaisra and its Cultural Elements” comprehensively documents Manipuri folktales in translation and their critical reception. This issue includes three entries in the book review section. Kalyani Samantaray perceptively reviews Kolakaluri Enoch’s *Asprishya Ganga and Other Stories* translated by Alladi Uma and M. Sridhar. Gopal B. Rao provides a nuanced response to Seema Bhaduri’s *A Dynamic Modernity: Adaptation and Parody in Six Twentieth Century Indian Novels*. R. Azhagarasan offers a detailed review of A. A. Manavalan’s *Ramayana: A Comparative Study of Ramakathas* translated into English by C. T. Indra and Prema Jagannathan.

The services rendered by anonymous reviewers are gratefully acknowledged. We hope the articles and reviews featured in this issue of *Sāhitya* will gain the appreciation of readers and expand the frontiers of comparative literature.

— Jatindra Kumar Nayak.