



Goa University

Directorate of Visiting Research Professors Programme (VRPP)

D. B. Bandodkar Chair in Political Economy

in collaboration with

The Discipline of History,

D. D. Kosambi School of Social Sciences and Behavioural Studies

REPORT

**National Conference on “The Past and Memory: Locations of Indian
History,” 16 March 2026.**

A National Conference on “The Past and Memory: Locations of Indian History,” was organised by the Directorate of Visiting Research Professors Programme (VRPP), under the D. B. Bandodkar Chair in Political Economy, Goa University in collaboration with the Discipline of History, D. D. Kosambi School of Social Sciences and Behavioural Studies (DDKSSSBS), at the Seminar Hall, Faculty Block B, Goa University, on 16 March 2026. The conference was attended by 112 participants (students and faculty members), including the paper presenters.

The conference commenced with the inaugural ceremony at 10:00 a.m. Professor Nagendra Rao, Dean of the D. D. Kosambi School of Social Sciences and Behavioural Studies at Goa University, welcomed the dignitaries and participants. Dr. Parag D. Parobo, the coordinator of the conference and Associate Professor of History, introduced the purpose and rationale of the conference. The Chief Guest for the inaugural ceremony was Professor Sunder N. Dhuri, Registrar, Goa University. In his inaugural address, Prof. Dhuri highlighted the importance of memory in our everyday lives. The Guest of Honour, Dr. Prakash S. Parienkar, Director, VRPP, discussed the role of the VRPP in supporting scholarly interactions at the Goa University. Mr. Vinod Kankonkar, Programme Director, the Discipline of History, proposed a vote of thanks.

The primary aim of the conference was to explore the role of memory as a critical resource in understanding history, society, and political economy. Moreover, it would examine how memory shapes social and political identities, interacts with archives, and transforms personal recollections into public historical narratives through an interdisciplinary perspective. After the inaugural session, the conferences frequently began with a keynote address by Dr. Jyoti Atwal (Associate Professor of History, Jawaharlal Nehru University, New Delhi) on “Transnational Pasts, Cantonments and Memorials: Contrapuntal Reading of Dagshai Prison Museum (Solan, HP) and the Renmore Barracks Museum (Galway, Ireland).”

The first session, titled History as Social Memory was chaired by Dr. Rahul Tripathi (Professor of Political Science, DDKSSSBS), and the following are the details of the papers presented:

1. Dr. Amita Paliwal (Assistant Professor of History, Jesus and Mary College, University of Delhi), “Hearts of the Zenana: Rethinking of Gender Emotions in Early Mughal Memoirs.”

2. Dr. Nagendra Rao (Professor of History, DDKSSSBS Goa University), "History, Memory and Power: A Study of Talagunda Inscription."
3. Dr. Remy Dias (Professor of History, Govt. College of Arts, Science & Commerce, Quepem, Goa), "Recovering the History of the Famine in Goa (1944-45) through a reading of J.A. Fernandes' Tiatr and other literature."
4. Dr. Maria De Lourdes Bravo Da Costa (Former Assistant State Librarian & Independent Researcher, Goa), "Food, Memory, and Local Identity in Goa: Coconuts, Mangoes, Rice, and Seasonal Labour."
5. Dr. Jawa Madhur (Former Curator, HH Maharaja Sir Jiwaji Rao Scindia Museum, Jai Vilas Palace, Gwalior & Independent Researcher), "Memories and Museums: Curating Shared History, Experiences and Narratives."

The second session, titled Memory, history and the claims of the past was chaired by Dr. Remy Dias and the following are the details of the papers presented:

1. Dr. Nirmal Kumar (Professor of History, Sri Venkateswara College, University of Delhi), "Holy basil in the historical memory of Goa: An exploration of Tulsi shrines, identity formation through a vegetation."
2. Dr. Neekee Chaturvedi (Associate Professor of History, University of Rajasthan), "Lives We Inherit: Memory, Maternal Legacies, and the Freedom Struggle."
3. Dr. Sharmila Pais (Associate Professor of History, St. Xavier's College, Mapusa, Goa), "Balancing the 'Moriada' Tradition (Customary Practices) within the Colonial Framework in Goa."
4. Dr. Seema S. Risbud (Assistant Professor of History, Goa University), "Memory, Memoirs and Goa's Struggle for Freedom."

5. Dr. Parag D. Parobo (Associate Professor of History, Goa University), "Suitable pasts and custody of the Hindu temples in Portuguese Goa."

In terms of the geographical profile of the paper presenters, 03 were from Delhi, 01 from Rajasthan, 01 from Uttar Pradesh, and 06 from Goa University and Colleges affiliated to the Goa University. The presentations posed thought-provoking questions and offered fresh perspectives and new directions for research. For many student attendees, the conference served as an invaluable introduction to scholarship and to how they will navigate future scholarly spaces. Lively discussions unfolded across both sessions, driven by genuine curiosity and shared enthusiasm.

A valedictory function was held at 4:50 p.m. The workshop concluded with the distribution of certificates to the participants at the hands of Professor Nagendra Rao and Dr. Prakash Parienkar. Shri. Vinod Kankonkar, Programme Director, History, proposed a vote of thanks.


Prof. Nagendra Rao,

Dean, D.D. Kosambi School of Social Sciences &
Behavioural Studies, Goa University



Parag D. Parobo, Ph.D.,

Associate Professor of History,
Coordinator of the Conference

DEAN

D. D. Kosambi School of Social Sciences
& Behavioural Studies
Goa University



Dr. Prakash S. Parienkar,

Director, VRPP





GOA UNIVERSITY

Directorate of Visiting Research Professor Programme (VRPP)

D.B Bandodkar Chair in Political Economy

in collaboration with

The Discipline of History

D. D. Kosambi School of Social Sciences and Behavioural Studies

Organises a

National Conference

on

THE PAST AND MEMORY: LOCATIONS OF INDIAN HISTORY



16 March 2026



Seminar Hall, Faculty Block B, Goa University

About the Seminar:

This seminar explores the role of memory as a critical resource in understanding history, society, and political economy. It will examine how memory shapes social and political identities, interacts with archives, and transforms personal recollections into public historical narratives. Scholars from across India will share interdisciplinary perspectives on memory and its locations in history.

Key Themes Include:

- ✓ Memory and Archives
- ✓ Memory and Identity
- ✓ Memory and Migration
- ✓ Memory and Forgetting
- ✓ Memory and Cultural History
- ✓ Memory and Heritage
- ✓ Memory, Truth, and Falsehood
- ✓ Memory, Commemoration, and Remembrance
- ✓ Memory and Literature
- ✓ Memory and Power
- ✓ Memory and Political Economy

Organisers:

Dr. Nagendra Rao – Professor & Dean, DDKSSBS

Dr Prakash Parienkar

Director, VRPP, Goa University

For details contact: **VRPP Office, Goa University**

Email: IDs.vrpp@unigoa.ac.in / rmt@unigoa.ac.in

Coordinator

Dr. Parag D. Parobo

Associate Professor of History,


D. D. Kosambi School of Social Sciences and

Behavioural Studies, Goa University



GPS Map Camera



Taleigao, Goa, India 

Fr6j+gmg, Goa University, Taleigao, Goa 403206, India


Lat 15.461169° Long 73.83151°

Monday, 16/03/2026 10:18 AM GMT +05:30



GPS Map Camera



Taleigao, Goa, India 

Fr6j+gmg, Goa University, Taleigao, Goa 403206, India

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Fr6j+6mj, Goa University, Taleigao, Goa 403206, India

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Taleigao, Goa, India 🇮🇳

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National Conference

on

The Past and Memory: Locations of Indian History

Date: 16 March 2026

Venue: Seminar Hall, Faculty Block B, Goa University

REGISTRATION

Sr. No	Name of the Participant	Details	Signature
1.	Vibhakumari Paswan	PMA PART II History	
2.	Nathan Colaco	MA Part II History	
3.	Regina Cunha	MA Part II History	
4.	Dr. Neelke Chaluvedi	Asso. Prof. R.U., Jaipur	
5.	Dr. Jyoti Madhure	Independent Researcher Banaras Hindu University	
6.	Dr. Anika Palemal	Asst. Prof. University of Delhi	
7.	Smriti Kunkolienker	MA PART II History	
8.	Prof. Remy D'Sa	Govt. College, Quepen	
9.	Diksha Dasa	M.A Part II History	
10.	Savita Purohit	MA Part II History	

11.	Shivam S. Chodankar	MA Part - I, History	
12.	Satyam Santosh Shirudkar	M.A Part II History	
13.	Shradha Kautankar	M.A Part I History	<u>Path</u>
14.	Priyanka Prasad Joshi	M.A. Part I History	<u>Joshi</u>
15.	Bhanka Branudas Naik	M.A Part I History	
16.	Samiksha Sanjay Sanjaykar	MA Part I History	<u>Sanjaykar</u>
17.	Neha Gopi Chauri	M.A. Part I History	<u>Chauri</u>
18.	Renisha Pinto	M.A Part II History	<u>Pinto</u>
19.	Sejal Kamble	M.A. Part I History	<u>Kamble</u>
20.	Siddhant Naik	MA. Part I History	
21.	Rizwan Masim Sheikh	M.A. part II History	<u>Sheikh</u>
22.	Aishwarya Banatkar	M.A part II History	<u>Banatkar</u>
23.	Maryushka Cruz	M.A Part II History	<u>Cruz</u>
24.	Siddhi Anuskar	MA. Part I History	<u>Anuskar</u>
25.	Krutiksha Naik	MA. Part I History	<u>Naik</u>
26.	Triphi Gaonkar	MA. Part I History	<u>Gaonkar</u>
27.	Mellicon Fernandes	MA - Part II History	<u>Mellicon</u>
28.	Anurasi D' Cunha	MA Part II History	<u>Cunha</u>
29.	Anahie Pines	MA Part I History	<u>Pines</u>
30.	Anasha Darbasa	MA part I History	<u>Darbasa</u>
31.	Jessica Daisiha	MA part I History	<u>Daisiha</u>
32.	Seema Melip	MA Part II History	<u>Melip</u>
33.	Isha Kautankar	MA Part II History	<u>Kautankar</u>
34.	Pranjali Bhandari	MA Part II History	<u>Bhandari</u>

35.	Duhita - R. Dhargalkar	M.A Part II History	Dhargalkar
36.	Saumya S. Shergaonkar	M.A. Part I History	Shergaonkar
37.	Sanjana S. Sadekar	M.A. Part I History	Sadekar
38.	Vaishnavi R. Chauri	"	Chauri
39.	Mayusha B. Sawant	"	Sawant
40.	Muskaan Ellival	"	Ellival
41.	Tanaya Rawal	Phd. Student History	Rawal
42.	Bhanashri Nikam	M.A. Archaeology, Mumbai	Nikam
43.	chetan velip	MA Part I History	Velip
44.	Venancio K. D'Souza	MA Part 2 History	D'Souza
45.	Dr. Sharmila Pavi	St. Xavier's College	Pavi
46.	Vedant Korpunkar	MA Part I Pol Science	Korpunkar
47.	Karan Adal	"	Adal
48.	Om. Bhandarkar	"	Bhandarkar
49.	Tarushka Fernandes	M.A Part II History	Fernandes
50.	Divya Parkar	M.A Part II History	Divya
51.	ADITI T. ADPAIKAR	M.A PART I HISTORY	Adpaikar
52.	Sayee Gauris Dessai	MA. Part I Pol. Science	Dessai
53.	Deeksha S. Bhatikar	"	Bhatikar
54.	Srnika Shettar	" "	Shettar
55.	Nishika . V. Kesekar	"	Kesekar
56.	Ganvika Pires	"	Pires
57.	Heena Naik	"	Naik
58.	Stacy Fernandes	"	Fernandes

59.	Maria Jhelma. C. S	M.A Part - II	Shree
60.	^{Bhargava} Vishal Velip	M.A History	Dev
61.	Chaitani Velip	M.A History	dig
62.	Prof. Nirmal Kumar	S.V. College, Delhi	Sh
63.	Dhruv. U. Halankar	M.A. Part - II	Sh
64.	Sakhi Konkankar	M.A. Part II	Sh
65.	Mahesh M.Y. Bepari	MA Part II	MA Part II
66.	Deepzani P. Chauri	IGNCA - GOA	Shree
67.	Ashwadee Velip	M.A Political Science	Shree
68.	Vidhita Nark	Social Work, DDKSSSBS (Faculty)	Shree
69.	Poochi Prabhu	Social Work DDKSSSBS	Shree
70.	Dr. Mozinha fernandes	Sociology, DDKSSSBS	Hernandes
71.	Nikisha Naruekar	History	Shree
72.	Slyva fernandes	History	Fernandes
73.	Diya Nark	Political Science	Shree
74.	Laika Shaikhe	History	Laika
75.	Cecencia Pinto	History	Shree
76.	Shanvi TR fernandes	History	Shree
77.	Saeha B. Chhul	History	Shree
78.	Rajani D. Nark	Philosophy, Faculty	Shree
79.	Namata Kulkar	Hindi, SGSLL	Shree
80.	Pratik Kulkar, Aselkar	Sociology, DDKSSSBS	Shree
81.	Diya S. Banaulikar	History	Shree
82.	Mittal S. Chopdekar	History	Shree

83.	Massha Kundale	History	Shilpa
84.	Mávia de Loucos Foras de	Coed. Independent Research	DM
85.	Leanne Fernandes	B.A. Portuguese	Hernandes
86.	Deleane Rodrigues	B.A. Portuguese	Rodrigues
87.	Vinod Konkankar	History (DDKSSSB)	DM
88.	DR SEEMA S. PISBUD	History (11)	Seema S. Pisbud
89.	Leonel Rodrigues		DM
90.	Jyoti Kulkarni	CHS/SS/JNU	Ch
91.	Evelyn S. Fernandes	Sociology (DDKSSSB)	Shilpa
92.	Shruti Agarwadekar	Sociology (DDKSSB)	Shilpa
93.	Gautami Korgaonkar	Sociology (DDKSSB)	Korgaonkar
94.	Mahima Talwar	Sociology (DDKSSB)	Talwar
95.	Shweta Nait.	Sociology (DDKSSB)	Shweta
96.	Sakshi Gupta	"	Sakshi
97.	John Masral	History DDKSSB	DM
98.	Kunakum a	Sociology	DM
99.	Kirti Patil	Sociology	Patil
100.	Bernilda Andrade	English	And
101.	Ganesh R. Sane	History	DM
102.	Romen Rodrigues	Konkani	Romen
103.	Swena Martins	English	DM
104.	Sangeeta Tate	Sociology / DDKSSSB	DM
105.	Gavin Fernandes	Sociology	DM
106.	Anish A. Chpde	Englis	A

107.	Dr. Sulochana Pedunkar	Faculty, DDKSSSBS	<i>Sedha</i>
108.	Bangee Gaunkar	Assistant Professor, DDKSSSBS	<i>B. Gaunkar</i>
109.	Sakshi V. Gawand.	English	<i>Gawand</i>
110.	Nigel Pereira	Konkani	<i>Nigel</i>
111.	Parag W. Pawar	Associate Prof of Hist DDKSSSBS	<i>Parag</i>
112.	Nagendra Rao	Professor	<i>Nagar</i>
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INAUGURATION CEREMONY

9:30 a.m.–9:50 a.m.	Registration & Refreshments
10:00 a.m.–10:04 a.m.	Welcome Song & Escorting the Dignitaries to the Dais
10:04 a.m.–10:07 a.m.	Welcome Address Professor Nagendra Rao, Dean, DDKSSSBS, Goa University
10:07 a.m.–10:10 a.m.	Green Welcome
10:10 a.m.–10:12 a.m.	Watering a plant
10:12 a.m.–10:15 a.m.	Introduction of the Conference Dr. Parag D. Parobo, Coordinator of Conference
10:15 a.m.–10:18 a.m.	Address by the Guest of Honour Dr. Prakash S. Parienkar, Director, VRPP, Goa University
10:18 a.m.–10:28 a.m.	Address by the Chief Guest Professor Sunder N. Dhuri, Registrar, Goa University
10:28 a.m.–10:30 a.m.	Vote of Thanks Mr. Vinod Kankonkar, Programme Director, History

10: 45 a.m. to 11: 10 a.m.

|| Keynote address||

Transnational Pasts, Cantonments and Memorials: Contrapuntal Reading of Dagshai Prison Museum (Solan, HP) and the Renmore Barracks Museum (Galway, Ireland)

Dr. Jyoti Atwal (Associate Professor of History, Jawaharlal Nehru University, New Delhi)

11:15 a.m.–1:15 p.m.|| Session I: History as Social Memory

Chairperson|| **Dr. Rahul Tripathi** (Professor of Political Science, Goa University)

Hearts of the Zenana: Rethinking of Gender Emotions in Early Mughal Memoirs

Dr. Amita Paliwal (Assistant Professor of History, Jesus and Mary College, University of Delhi)

History, Memory and Power: A Study of Talagunda Inscription

Dr. Nagendra Rao (Professor of History, Goa University)

Recovering the History of the Famine in Goa (1944-45) through a reading of J.A. Fernandes' Tiatr and other literature

Dr. Remy Dias (Professor of History, Govt. College of Arts, Science & Commerce, Quepem, Goa)

Food, Memory, and Local Identity in Goa: Coconuts, Mangoes, Rice, and Seasonal Labour

Dr. Maria De Lourdes Bravo Da Costa (Former Assistant State Librarian & Independent Researcher, Goa)

Memories and Museums: Curating Shared History, Experiences and Narratives

Dr. Jawa Madhur (Former Curator, HH Maharaja Sir Jiwaji Rao Scindia Museum, Jai Vilas Palace, Gwalior & Independent Researcher)

1:15 p.m.–2:15 p.m.|| Lunch Break

2:15 p.m.–4:15 p.m.|| Session II: Memory, history and the claims of the past

Chairperson|| **Dr. Remy Dias** (Professor of History, Govt. College of Arts, Science & Commerce, Quepem, Goa)

Holy basil in the historical memory of Goa: An exploration of Tulsi shrines, identity formation through a vegetation

Dr. Nirmal Kumar (Professor of History, Sri Venkateswara College, University of Delhi)

Lives We Inherit: Memory, Maternal Legacies, and the Freedom Struggle

Dr. Neekee Chaturvedi (Associate Professor of History, University of Rajasthan)

Balancing the 'Moriada' Tradition (Customary Practices) within the Colonial Framework in Goa

Dr. Sharmila Pais (Associate Professor of History, St. Xavier's College, Mapusa, Goa)

Memory, Memoirs and Goa's Struggle for Freedom

Dr. Seema S. Risbud (Assistant Professor of History, Goa University)

Suitable pasts and custody of the Hindu temples in Portuguese Goa

Dr. Parag D. Parobo (Associate Professor of History, Goa University)

4:15 p.m.–4:30 p.m.|| Valedictory Function & Distribution of Certificates to the paper presenters

4:30 p.m.|| Tea/Coffee

Concept Note

The Past and Memory: Locations of Indian History

Memory consciousness emerges under the sign of what has already happened and is integral to our social world. Memory, as the womb of history, remains the guardian of the past and harbours a range of affects, meanings, and unspoken stories that constitute people's imaginative possibilities and horizons of expectation. Similarly, memory can be strategic—it can signal action, power, capacity, and identity. Discussions of memory need to distinguish among its three dimensions: individual, public, and archival. Memory consciousness is integral to personal identity, and exchanges occur between individual and public memory. Should the memory be certified and accredited? It is here, during the documentary phase, that the process of making an archive begins, and the trustworthiness we assign to the archive is generated in this process. What is now known as testimony is the transformation of oral testimony into archival form. More importantly, a physical, spatial, and social space is created for memory to be inscribed, preserved, and externalised as testimony. Similarly, when memory contributes to an archive, it passes from being personal to being a public claim about the past. Exploring the nature of memory thus becomes another means of exploring the nature of truth in history.

This national conference aims to explore memories as a resource for understanding the past, and this requires that we raise more questions and explore possibilities across the realms of the interpersonal, social, and historical. The conference aspires to initiate a collective reflection on memory and the locations of history through the sharing of reflections by scholars working in various Indian regions in an interdisciplinary mode. It would be organised around the following themes.

- Memory and archives
- Memory and identity
- Memory and migration
- Memory and forgetting
- Memory and cultural history
- Memory and heritage
- Memory and the process of forgetting
- Memory, truth, and falsehood
- Memory, commemoration, remembrance
- Memory and literature
- Memory and Political economy

Transnational Pasts, Cantonments and Memorials: Contrapuntal Reading of Dagshai Prison Museum (Solan, HP) and the Renmore Barracks Museum (Galway, Ireland)

Dr. Jyoti Atwal

(Associate Professor of History, Jawaharlal Nehru University, New Delhi)

Abstract

The paper discusses two museums that have evolved to commemorate the memory of a mutiny of the Irish soldiers in 1920 that took place at Solan (Himachal) and Jaladhar (Punjab). The soldiers belonged to the contingent, named Connaught Rangers. Recruited from the western Irish towns, the contingent comprised of catholic soldiers.

The museums both in India and Ireland, represent them as fighters for Irish freedom. However, in the contemporary records, colonial Ireland and India did not perceive them as martyrs. I use Edward Said's (Culture and Imperialism: 1993) concept of contrapuntal reading, to understand the complex interaction between post-colonial state, collective memory and decolonisation. It has been used as a method to analyse the imbrication between metropolitan and colonial literary texts in the empire. I also use testimonies of the descendants of the Irish mutineers and their effort to erect new memorials.

Hearts of the Zenana: Rethinking of Gender Emotions in Early Mughal Memoirs

Dr. Amita Paliwal

(Assistant Professor of History, Jesus and Mary College University of Delhi)

Abstract

Historiography on Mughal India has been an ever-expanding domain with the vantage of emotions and gender as the two most recent approaches towards understanding the concerned period. Though historians of emotions have attempted to situate love, anger, manipulation and other sentiments in a broader socio-economic context along with presenting a gendered analysis of such emotions, a lacuna prevails in academia on the question of health of Mughal women (a term used to denote women of the imperial harem)- both physical and mental. Though the concept of physical and mental health, especially the latter, is a fairly modern phenomena, the prevalence of the same cannot be neglected in Mughal India just like the prevalence of other emotions like romantic love.

The paper attempts to use Mughal Persian chronicles and accounts of various travellers in order to explore several aspects of physical and mental health of Mughal women. Fatigue related diseases, gout, skin disorders and abortions are some of the issues that will be analysed. An interconnection between physical and mental health best materialized in cases of abortion and skin disorders. Sexual frustration, depression and emotional insecurities are dealt under the ambit of mental health. Manifestations of these emotions in forms of revenge, murder and drug addiction are also explored from the context of social structures. The paper has also tried to provide a fresh analysis of a few instances like the suicide of Mani Bai, death of Nadira Begum, refusal of Rana Dil Begum to Aurangzeb and the intoxication of Udaipuri Begum. Women often turned to spirituality as an answer to their mental-emotional wrath as has been evident in the first fifty ghazals of Diwan of Zebunnisa or the case of Jahanaara. The context in which the superiority of certain concepts like chastity is created is also dealt with.

Lastly, the paper is a humble attempt to establish the continuities of mental and emotional oppression of women and provide an inspiration to contemporary women's movement along with normalizing a positive attitude towards mental health.

History, Memory and Power: A Study of Talagunda Inscription

Dr. Nagendra Rao

(Professor of History, Goa University)

Abstract

The paper studies the reasons for the king Shantivarman of the Kadambas issuing an inscription on the achievements of the king Mayuravarman. The Talagunda inscription refers to the origin of the Kadambas and transformation of Mayurasharman into Mayuravarman. While Mayuravarman lived in the 4th century CE, the Talagunda inscription was issued in the 5th century CE almost hundred years after the event. It shows that memory played an important role in the construction of history. One reason for the reconstruction of this legend after many years was the need of the time as Shantivarman was fighting against his brother Krishnavarman. Interestingly, while the Chandravalli inscription mentions Mayurasharman, it is only the Talagunda inscription mentions that there was the transition of Mayurasharman into Mayuravarman, thereby indicating the importance of the kshatriya varna. Talagunda inscription enhanced the political power of Shantivarman as against his adversaries including the Pallavas. The conflict with the Pallavas showed the need to recreate the story of Mayuravarman overthrowing the power of the Pallavas. By narrating this story, Shantivarman attempted to usurp the legacy of Mayuravarman. The contemporary events played an important role in the reconstruction of the event. It also shows the role played by the state to control history.

Recovering the History of the Famine in Goa (1944-45) through a reading of J.A. Fernandes' *Tiatr* and other literature

Dr. Remy Dias

(Professor of History, Govt. College of Arts, Science & Commerce, Quepem–Goa)

Abstract

Goa had to face famine conditions during the years 1944 and 1945 when local production of rice the staple diet declined and was suffice to meet the consumption needs for just 3-4 months a year. The import of cereals from British India was negligible. Most people especially the kunbi (tribals) and the landless labourers suffered deprivation during these two years. The Konkani Tiatr *Tandulamchem Kestaum* written by J.A. Fernandes the father of Goan Konkani theatre, details the sufferings of the people, when inflation rose astronomically, especially of rice and fish, besides, other items like sugar and kerosene when these items were in short supply in the market. Fernandes portrays how the cultivator, the feudal lord and the trader combine to defraud the commoners by jacking up prices and selling rice and other items in the black market in connivance of the police and the authorities. The *tiatr* also dramatizes how the Portuguese introduce Escudo as the only legal currency during the War period inconveniencing the people during these difficult times. Whereas the commoners had to endure multiple hardships the powerful elements in the society amassed riches. Fernandes further emphasizes that people in the countryside have become frail and their bodies look like skeletons. During this period, the poor, especially the kunbi and the landless labourers, as a survival strategy, desert the villages and migrate to Bombay in search of employment and food.

The *tiatr* *Tandulamchem Kestaum* discusses the destruction that the War causes in the Goan villages, and, the hardships which people have to endure to avoid the trickery of the elites, with the officialdom either remaining silent or at times conspiring against the poor. Some pertinent research questions are: Who is J.A. Fernandes and what compels him to write the *tiatr* *Tandulamchem Kestaum*? What is the storyline of the drama? How does J.A. Fernandes contrast life of the elites and the well-to-do in the urban areas with that of the poor sections struggling to make both ends meet? What is the picture that can be drawn about the difficult situation in the Goan countryside by reading and analyzing the news in the contemporary Konkani periodicals? Do the periodicals attest the reality which J.A. Fernandes tries to portray or is the picture dissimilar? How do the *batcars* (landlords) and cultivators combine with the traders and shopkeepers to defraud the marginalized? How is the famine pushing the daily wage workers including the kunbis to migrate in large numbers to distant lands? What is the overall impact of the scarcity of rice on the households?

This essay titled “Recovering the History of the Famine in Goa (1944-45)...” is an attempt to recover the history of the famine that singed the Goan countryside through a ‘thick reading’ of *Tandulamchem Kestaum* and other literature.

Food, Memory, and Local Identity in Goa: Coconuts, Mangoes, Rice, and Seasonal Labour

Dr. Maria de Lourdes Bravo da Costa

(Former Assistant State Librarian and Independent Researcher, Goa)

Abstract

This paper examines how Goan foodways—centred on coconuts, mangoes, rice, and monsoon-season labour—serve as powerful sites of cultural memory and local identity. Building on the work of David Sutton, Sidney W. Mintz, and Claude Lévi-Strauss, it argues that food practices in Goa are historically layered and ecologically grounded, linking individuals and communities to seasonal cycles, kinship structures, and shared pasts. Through an analysis that integrates ethnographic accounts, folk songs (*dulpods*), and literary recollections, the study shows how cultivation, domestic labour, ritual practices, and sensory experience produce forms of memory that are simultaneously embodied and social. By tracing how everyday acts of growing, preparing, and consuming food shape collective belonging, the paper highlights the centrality of seasonal rhythms and local ecologies to Goan identity. Ultimately, it demonstrates that food in Goa is not merely sustenance but a medium through which histories are inhabited, remembered, and continually re-made.

Memories and Museums: Curating Shared History, Experiences and Narratives

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Abstract

For a long time within traditional museology, museums were primarily understood as institutions where objects were arranged in thematic or chronological order, displayed as masterpieces in art galleries, preserved as historic sites, or housed within heritage buildings. In this framework, the relationship between objects and the public was largely defined through interactions with artefacts, exhibitions, and architectural spaces, often interpreted through the study of material culture and conventional museum pedagogy. Recent developments in museological discourse, however, emphasise the intangible dimensions of objects, including the stories, oral histories, and memories associated with them. The shift towards a visitor-centric approach foregrounds the importance of personal memory, collective memory, and cultural memory in shaping the interpretation of museum collections. This evolving perspective has significantly influenced contemporary exhibition strategies and representational techniques. This paper argues that contemporary museums function as sites of memory production, where objects are not merely displayed as isolated artefacts but serve as triggers for personal, collective, and cultural remembrance. Through narrative interpretation, participatory practices, and innovative exhibition design, museums increasingly emerge as spaces of remembrance, storytelling, and identity formation. Using a comparative analysis of selected museum case studies, including the United States Holocaust Memorial Museum, the Partition Museum, and selected temporary exhibitions at the Chhatrapati Shivaji Maharaj Vastu Sangrahalaya, this paper explores how museums curate shared histories and experiences through memory-based interpretation. It further examines the role of digitisation and digital interpretation in presenting a more holistic understanding of museum objects by connecting their tangible presence with the intangible narratives and memories they represent.

**Holy basil in the historical memory of Goa: An exploration of Tulsi shrines, identity formation
through a vegetation**

Dr. Nirmal Kumar

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Abstract

Goa has a long history of human civilisation and has been cradled of human migrations from all over the sub-continent. The most major migration into Goa has been that of Saraswat Brahmins, many of who trace their origins from Kashmir though it may not have been straight migration from Kashmir to Goa but had probably taken a long circuitous route. They brought Vaishnavism in many ways to Goa, one of which was the ubiquitous veneration of sacred plant called Tulsi. As representation of Lord Vishnu, Tulsi became the powerful symbol of Vaishnavism in every house.

But with Portuguese rule and imposition of inquisition, Tulsi went into hiding and was now positioned in the inner courtyard. Again, with ending of the Inquisition and then liberation of Goa, Tulsi came out to the front of the Hindu houses.

My paper will propose that how beginning with Tulsi the Hindus of Goa came out to claim the visual spaces in Goa to establish a connect with the rest of India, creating a complex mix of memory and power play.

Lives We Inherit: Memory, Maternal Legacies, and the Freedom Struggle

Dr. Neekee Chaturvedi

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Abstract

This paper examines how family memory, maternal legacies, and domestic narratives serve as vital yet overlooked locations of Indian history. Centred on the life of my great-grandmother, Shrimati Kalawati Devi, affectionately remembered as “Amma”, the study demonstrates how the freedom struggle was shaped not only by public activists but also by “ordinary” women whose contributions survive primarily through intimate recollections. Drawing on oral testimonies, family anecdotes, commemorative artefacts, and informal archives, the paper argues that domestic memory functions as a counter-archive that preserves women’s political agency despite their marginal presence in official records.

Kalawati’s story of leadership in a satyagraha procession, her arrest with her young daughter, and her lifelong nurturing of nationalist values within the household reveals how political consciousness travelled across generations through everyday practices of care, sacrifice, and moral instruction. By foregrounding maternal memory as a historical method, the paper challenges the public/private divide that has long obscured women’s participation in the national movement. It further highlights how remembrance, forgetting, and selective recognition shape the narratives available to us today.

Ultimately, the paper contends that the lives we inherit through memory are indispensable to reconstructing a more inclusive, gendered understanding of India’s past, where domestic legacies stand alongside public histories as equal sites of the freedom struggle.

Balancing the 'Moriada' Tradition (Customary Practices) within the Colonial Framework in Goa

Dr. Sharmila Pais

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Abstract

This paper explores the interaction between customary practices and the colonial administrative framework from the 18th century onwards, with a special focus on the New Conquests. It further investigates a few related developments in matters of diplomacy and trade. Local usages commonly referred to as the moriada functioned for generations as a recognised mechanism for enforcing social norms, resolving disputes and dispensing justice within the gauncari structure.

Prior to the Portuguese annexation, the moriada tradition in the New Conquests reflected a collective form of authority in which the village elders, dessais, sardessais, and occasionally the havaldar or the subedar, exercised jurisdiction over issues related to crime, property regimes, and social conduct. Following the incorporation of these territories into the Portuguese dominions in the eighteenth century, many of these practices were retained, revealing a dynamic interplay between indigenous traditions and imperial authority. As the government sought to further consolidate the New Conquests within their administrative apparatus, the moriada tradition continued to be adapted alongside the emerging colonial judicial system, giving rise to a form of legal pluralism. The persistence of these local practices suggests that the time-honored norms were not entirely displaced but were accommodated, negotiated and reconfigured within the larger framework of colonial governance. Nevertheless, the government increasingly sought to intervene and regulate the system of local administration by introducing Eurocentric standards in decision-making, criminality and justice.

By examining the colonial archives, village community deliberations and diplomatic correspondence, this study highlights how the government gradually redefined the boundaries of legal and administrative framework within the Estado da India. Beyond the sphere of village functioning, customary practices also continued to shape political interactions with the neighbouring rulers. Oath-taking on sacred texts, such as the Hindu scriptures, religious objects and the Quran formed an important ritual between the regional Indian rulers and the Portuguese Crown for decades.

Memory, Memoirs and Goa's Struggle for Freedom

Dr. Seema S. Risbud

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Abstract

The memory of the people matters as it influences the ways in which they construct the sense of the past. It is the collective memory of a socio-political group that crystallizes sense of identity. Thus, sense of self, identity, culture and heritage are co-related terms. Memoirs on Goa's Struggle for Freedom contain the memory of those persons who actually participated in decolonization process. These memoirs denote the experiences of those who were involved in the struggle. It will be interesting to study these "Inheritance Texts" that mirror people's thoughts, their concerns and their noblest aspirations. This paper offers to document literary tradition of memoirs writings by freedom fighters on Goa's Struggle for Freedom. These memoirs thus act as vehicles of collective of memory that transport national consciousness from past era to contemporary times. The Analysis of these memoirs reveals the facts that how rise of nationalism and national consciousness led to creation on national community in Goa that inspired people to join the struggle. It is very intriguing to note that in spite for 450 years Portuguese colonialism the Goan's did not forget their "Indianness" which was firmly rooted in the Indological traits. Therefore, past memories of Bharat India in Goa also become an inherent part of national struggle. An analysis of historical and socio-cultural aspects of Goa's Struggle for Freedom and its trysts with Indian nationalism will be attempted in this paper. Evaluations of these memoirs also unravel the immense Influence of Indian National Movement on Goa's struggle for freedom. The study also highlights why and how major Shifts that came in the thinking process of Goan's from 1946- 61, that varied from adoption Gandhian ideology of nonviolence and satyagraha to militant revolutionary movement. Besides throwing light on the nature of Salazar's dictatorship, memoirs as symbols of resistance to colonialism convey acts of bravery and valour and showcase planning, strategies, adopted by the political organizations. It is through these memoirs' history of Goa's Struggle for freedom reaches people and has become significant part of the local and national culture and heritage.

Suitable pasts and custody of the Hindu temples in Portuguese Goa

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Abstract

In 1858, 1866 and 1886, the Portuguese government passed the temple laws and, in doing so, radically enlarged the state's bureaucratic control over the temples and established exclusive rights of *mahajan* for certain local groups. The project of establishing *mahajan* provided the arena in which the Hindu elite merchants could claim the title, a claim that can often be challenged. The official legitimacy of the *mahajan* as a hereditary right makes their encounter with their version of the past important. However, the enduring battles to create a straightforward account of the past constitute a contested history of history-making, a form of symbolic capital, over which rival factions fight for their exclusive rights. Besides, temple endowment, indeed a scarce resource, represents an investment in a specific, culturally constructed past.

This paper combines an exploration of the rights of *mahajan*, as they were defined by colonial laws, with an examination of the conflict between two rival groups, the Guad Saraswat Brahmins and the non-Guad Saraswat Brahmins, each of which coalesced around the Mahalaxmi temple in Panjim, the new capital of the colonial state. The goddess Mahalaxmi was one of the first to return to her place, and a temple was built in the 1810s. Of particular interest are the lawsuits, the deployment of history and memory, and the counterchallenges by the rival groups. At the moment when the Guad Saraswat Brahmins dominated the powerful colonial bureaucracy, sites of memory deployed by the non-Guad Saraswat Brahmins offered an important counterpoint, reclaiming their preeminence.