

## PREFACE TO THE EDITION

I believe that literature is never merely an aesthetic pursuit; it is a living, breathing conversation with society, history, language, and power. Each new issue of **International Journal of English Language Research Studies (IJELRS)**, in a sense, an act of faith—faith in the written word, in careful reading, and in the belief that literature still has something urgent to say about the world we inhabit. The essays collected in this volume of IJELRS grow out of that conviction. Though they range widely in period, place, and method, they are united by a shared concern with voice, power, identity, and the ways in which texts speak to social realities that refuse to remain confined to the page.

The opening study on The God of Small Things returns us to one of the most troubling questions in postcolonial thought: whose voices are heard, and whose are systematically silenced? By closely reading the lives of Velutha and Ammu, the article shows how Arundhati Roy's narrative resists the neat resolutions of history and instead exposes the enduring violence of caste, gender, and class. It reminds us that literature may not fully “liberate” the subaltern, but it can unsettle dominant narratives and force readers to confront uncomfortable truths.

A similar sense of unease runs through the discussion of the Gothic in twenty-first-century British fiction. What emerges here is not a nostalgic return to dark castles and ghosts, but a reworking of the Gothic to register contemporary fears —of psychological breakdown, ecological disaster, technological intrusion, and unresolved imperial pasts. The Gothic, as these pages suggest, remains a remarkably flexible form for expressing what modern societies struggle to name.

Language itself comes under scrutiny in the article on code-switching in South Asian diasporic writing. By moving between English and South Asian languages, writers such as Rushdie, Lahiri, and Ali give shape to hybrid identities that resist easy categorization. These linguistic shifts are not decorative; they challenge the authority of Standard English and insist that lived experience often exceeds the limits of any single language.

The essay on postcolonial adaptations of Shakespeare continues this interrogation of inherited traditions. By rewriting and relocating Shakespeare's plays, dramatists like Aimé Césaire, Wole Soyinka, and Derek Walcott transform a canonical figure of colonial culture into a site of debate, resistance, and creative renewal. Their work demonstrates that adaptation can be an act of dialogue rather than imitation—one that reclaims space for histories and voices long pushed to the margins.

The final article, a comparative ecofeminist reading of Mary Oliver and Kamala Das, gently but firmly brings us back to the body and the land. Across very different cultural contexts, both poets imagine nature as a space of connection, healing, and resistance to patriarchal control. At a moment of deep environmental uncertainty, such poetic visions feel especially necessary.

Together, the contributions in this issue affirm the continuing relevance of literary studies as a means of understanding both the past and the present. They ask difficult questions, resist easy answers, and invite readers into sustained reflection.

As we step into the New Year 2026, we extend our sincere good wishes to our readers, contributors, and reviewers. May the year ahead bring thoughtful scholarship, honest dialogue, and renewed commitment to reading with attention and care. We hope this issue accompanies you into the new year as a reminder of why literature still matters.

Happy New Year 2026.

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Chief editor

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