



Call for Papers

National Seminar

on

Ekatm Manav Darshan (एकात्म मानव दर्शन : Relevance in the
Contemporary World

April 18 & 19, 2017

Organized by

UGC Centre for Southern Asia Studies

School of Social Sciences & International Studies

Pondicherry University, Puducherry-605014

In-collaboration with

National Social Sciences Association

Venue:

Pondicherry University

Pondicherry University

Pondicherry, now Puducherry, is a Union Territory with one of the highest levels of quality of life in the country with excellent physical infrastructure and almost a hundred per cent literacy level. The Pondicherry University was established at this beautiful town in 1985 by the Government of India through an Act of Parliament. The University is located in the serene surroundings on Coromandel Coast and 10 km north of Puducherry. The campus is spread over 780 acres of land, some of which is rolling down to the sea beach. The University is a member of the Association of Commonwealth Universities and has signed Memorandum of Understanding with several foreign universities / institutes. A recent survey reported by the UGC (University Grants Commission) and the NAAC (National Accreditation and Assessment Council) ranked this university as one of the best in the country.

UGC Centre for Southern Asia Studies

The UGC sanctioned this Centre (initially in a programme mode) to the University during the 10th plan in June 2005 and upgraded to a full-fledged Centre during the 12th Plan. The chief objective of this Centre is to promote policy-oriented as well as theoretical research and publication in the field of Southern Asia Studies. The Centre is also intended to promote cultural understanding in the region and build up library on the subject. The area of teaching and research of this Centre is wider than that of South Asian Studies as the Southern Asian region covers not only SAARC countries, but also a part of West, East and South-East Asia. To be more precise, this region covers the area between the Gulf of Hormuz and the Strait of Malacca.

National Social Science Association

National Social Science Association (NSSA) is an apex organization of academicians, researchers and policy makers of India, who enthusiastically work in building a link between the age old *Bharatiya* indigenous thoughts in different areas of Social Sciences and the current expectations of scholarly world and general population of this country. NSSA since its inception in 2008, is determined to encourage innovative research projects and programmes based on the spiritual - philosophical tradition of Bharat that plays crucial role in shaping an

awakened *Rashtras* of future once again. Besides, NSSA is, therefore, working in systematic documentation of original *Bharatiya* knowledge base and translating it in different languages to ensure its equal reach to all directions of the country and outside too. NSSA organizes research training programmes, conferences and seminars in various parts of the country and shortly its publication wing will circulate regular newsletters, journals and other announcements. NSSA works in close association with all nodal agencies of higher education and research so that thought of culturally nationalistic approach in Social Sciences may flourish and prevail.

Theme of the Seminar

The hope generated by the end of the Cold War regarding diminishing of ideological conflicts and ushering of an era of peace and cooperation soon collapsed with the erupting of various conflicts and violence on ethnic, religious and economic lines within as well as between nations. Far from ushering an era of peace, the post Cold War years increasingly witnessed deadly religious, ethnic and other varieties of conflicts in general and Islamic fundamentalism in particular. With the growing gulf between the US and Russia on various issues, notwithstanding US President Trump's intension to arrest this drift in US-Russia relations, and flexing of mussels by China renewed Cold War is on the horizon. It is in this context of doom and despair that *Ekatma Manav Darshan* of Pandit Deendayal Upadhyaya provides a ray of hope for ushering in an era of peace, harmony and sustainable development in the contemporary world.

Pandit Deendayal Upadhyaya never talked of any 'ism', because any 'ism' (*Wad*) is a product of individual thinking, whereas *Darshan* is eternal and not limited by time frame. It is in this sense that *Ekatma Manav Darshan* is not an individual thought but reflection of entire *Bharatiya Darshan*, tradition and culture, which instead of perceiving the world in terms of black and white tries to identify the grey areas of harmony between evidently contradictory ideas and claims. To put it differently, *Ekatma Manav Darshan* instead of putting individual vs society, nationalism vs internationalism, human vs nature & the God, tries to harmonize seemingly contradictory ideas by discovering inter connections between diverse entities.

Ekatma Manav Darshan (the *Bharatiya* perspective on relationship among human being, society and its nature) thus perceives a harmonious co-existence of everything, which is part of the entire universe. This *Darshan* does not hold either the individual or the society as the basic entity. It

assumes that a healthy social set up is essential for the pursuit of individual urges and hence for the development of such a healthy society, the individual also must keep his pursuits of interests within the bounds of social welfare. The important premise of *Ekatma Manava Darshan*, which can cultivate such an attitude of the individuals and the society, is that the relation between the society and the individual is symbiotic in nature similar to that between body and its organs. If this sense of social commitment is nursed on the basis of organic intimacy, as envisaged by *Ekatma Manava Darshan*, it would be a sound and effective antidote to present fissiparous tendencies among individuals and between individuals and society. It is in this sense that this *darshan* alone can provide a solid foundation for a healthy and harmonious set up.

Ekatma Manav Darshan even goes beyond humanism. While Western thinking is at the most internationalist or humanist, they cannot go beyond that, *Ekatma Manav Darshan* assumes that consciousness can reach even to the wider circle of existence up to the animate and inanimate nature. Bharatiya view of life perceives the same life force, as sustains the human beings, also in nature and assumes and experiences that there is an symbiotic relationship between the human beings and the nature.

As against the above mentioned *Bharatiya Darshan*, a common feature of Western social theories is that they all have born as a reaction. While nationalism, for example, rose as a reaction to the autocracy of the Pope of Rome, democracy emerged as a reaction to the absolute power of the monarchy. Democracy cradled capitalism and socialism, and communism came as a reaction to capitalism. Not surprisingly, these reactionary theories were attended by conflicts and even bloodshed. But instead of planning to eliminate such conflicts, they were given the status of principles. Darwin's analysis of genealogy, Hegal and Marx's philosophy of dialectics all are based on this perverted principle.

The Western theories instead of thinking of man as a whole, consider only one aspect of man in each theory of democracy regards man as a political animal, capitalism and communism consider him as an economic animal. Not only in the life of an individual, but in social life also, Westerners have thought in terms of family, nation and individual as separate entities. They have studied every one of these in detail, but have failed to take into account the strong inner bond which joins them. Not surprisingly, the Western slogans of freedom, equality and fraternity have led only to conflicts and violence.

There is, therefore, an urgent need to revisit *Ekatma Manav Darshan* to find answer to contemporary ills plaguing the world including Bharat.

The UGC Centre for Southern Asia Studies, therefore, proposes to bring together scholars, thinkers, activists, journalists and policy makers from different walks of life to discuss and debate upon the relevance of *Ekatm Manav Darshan* (एकात्म मानव दर्शन) in the contemporary world.

Conceptual themes

The main **sub themes**, which we propose to discuss, include (but not limited to):

- *Ekatma Manav Darshan*: Bharatiya Roots.
- Pandit Deendayal Upadhyaya: A Visionary Patriot and a Timeless Icon.
- Integrating Individualism, Society, Nature and the Divine.
- Synthesizing Nationalism and Internationalism.
- Vision for World Peace and Security
- Beyond Humanism: *Dharm* as the Basis of life.
- Indianising Democracy: Models with Mission.
- Models of Democratic Decentralization.
- Vision for Economic Development.
- Family: the First School of Universal Oneness.
- Health: Key to a Blissful Life.
- Addressing Climate Change: Discourse in *Ekatma Manav Darshan*
- Empowering women : A Bharatiya Model.

Note: The above sub-themes are only indicative. Authors may opt other topics also relevant to the main theme of the Seminar.

Paper Submission

Participants willing to present paper are requested to follow the schedule and guidelines given below:

1. Abstract (not exceeding 250 words), on or before March 2, 2017.
2. Abstract should include the name of the author(s), their affiliation and address (postal and e-mail).
3. One complete paper (soft copy) not exceeding 20 pages should be sent through email to ekatmmanvdarshan@gmail.com , on 12 point Times New Roman font and A-4 size paper shall be used. Figures need to be given in JPEG format and tables with sources.
4. Paper must not be previously published or currently under review for publication elsewhere.

Note: As the funding agency will release the grant only on submission of the full paper and its review by the expert committee, the above deadline must be adhered.

The following style sheet may kindly be used.

1. The paper may be composed in MS-Word format, Times New Roman font with heading in Font Size 14 and the remaining text in the font size 12 with 1.5 spacing.
2. Notes should be numbered consecutively, superscripted in the text and attached to the end of the article.
3. Spelling should follow the British pattern: e.g. 'colour', NOT 'color'.
4. Quotations should be placed in double quotation marks. Long quotes of above 4 (four) lines should be indented in single space.
5. Use italics for title of the books, newspaper, journals and magazines in text and end notes.
6. In the text, number below 100 should be mentioned in words (e.g. twenty eight). Use "per cent", but in tables the symbol % should be typed.

Citing References

Book

Nalini Kant Jha, *Domestic Imperatives in India's Foreign Policy* (New Delhi: South Asian Publishers, 2002)

Citing an article from an edited book

Nalini Kant Jha, "Non-Traditional Concept of National Security: A *Bharatiya* View", in Suresh R, ed., *Maritime Security of India: the Coastal Security Challenges and Policy Options* (New Delhi: Vij Books, 2014),pp-17-25.

Citing an Article from a journal

Nalini Kant Jha, "Cultural and Philosophical Roots of India's Foreign Policy", *International Studies* (New Delhi) vol.26, no.1, January-March 1989,pp 45-66.

Citing an article from a Newspaper

Nalini Kant Jha, "Secularists Need Some Soul Searching," *News India* (New York), April 04,1993.

Note:

Local hospitality will be extended to those participants whose papers will be accepted. Rs. 500 will be charged as a token of registration fee. Request for travel assistance (Sleeper Class train fair for students and AC III for faculty) may be considered subject to the availability of the fund and acceptance of paper.

IMPORTANT DEADLINES

1. Abstract Submission : March 02, 2017.
2. Full Paper Submission : March 15, 2017.

For any inquiry

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