

International Seminar
inter-disciplinary
on

"Development in Human Context and Thinking of Deendayal Upadhyay"

09-10 December, 2017

Jannayak Chandrashekhar University, Ballia-277001, U.P.

Chairman/Patron

Prof. Yogendra Singh
Vice-Chancellor

Keynote

Dr. Jagannathan Mohan
Ph.D., P. Eng., FEC (Canada)



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Dear Sir/Madam,

I have pleasure to inform you that the department of Political Science, S.M.M.T.P.G. College/Jannayak Chandrashekhar University, Ballia is organising an International Seminar on "Development in Human Context and Thinking of Deendayal Upadhyay" on 09-10 December, 2017. You are cordially invited to attend/present paper in the seminar.

The sub-themes of the seminar are as follows -

1. Philosophy of Integral Humanism and development
2. Internal mobilisation of resources
3. Mismatch of the Indian Economy and Western Economic Models
4. Human in Indian Political Thought
5. Independent Authority in Ancient Indian Philosophy
6. Positive application of Natural Resources in Development Process.
7. Settlement of consumption of resources in Development
8. Reach of Development fruits to the common Man
9. Materialism among parameters of Development and place of Human Being
10. Unity among diversity and Development
11. Artificiality of Development.
12. The Central Government policies in pursuit of human development to achieve peace, fraternity and gender Justice.
13. Overall development of Human being and development.
14. Self-reliance in economy and priority to agriculture in development.
15. Advaita Vedanata and Development
16. Cultural nationalism in India
17. Inequality and development
18. Development and antyodaya
19. Dignity and Fraternity in development.
20. Social development based on social culture.
21. Role of religion in development of political thought.
22. Integral Humanism in the light of Quantum Physics.
23. Application of modern technological scientific knowledge according to country needs.
24. Development and population explosion.
25. Development and principles of life.
26. Decentralization and development
27. Self-reliance in military strength.
28. State protected Terrorism.
29. Economic republic and development.
30. Employment as fundamental right.
31. Problems and solutions of Indian agriculture and animal husbandry.
32. Health of environment and agriculture : Based on India and its society.
33. Development and production limit.
34. Minimum limit of consumption of production in development.
35. Unity in diversity in Plant Kingdom.
36. Sovereignty of Religion in Politics.
37. Role of State : limited or unlimited .
38. Human development : An Anxiety in Indian Literature .
39. Sensitivity in Hindi Literature towards dalits, adivasis and marginalised.

*** Other related issues regarding main theme will be incorporated.**

Call for Papers :

Proposals for papers in the form of abstract (Max. 300 words) or full papers are invited on rajeev.csss@gmail.com latest by 07 December, 2017. Abstract/Papers may be submitted either in English (MS Word, New Times Roman, Font size-12) or in Hindi (Kurti Dev 10, Font size-14) The Abstract/Paper should comprise the Topic/Title, name of the author/co-author, affiliation, email and contact number. Accepted papers will be published in UGC recognised Journals and in an edited Book.

Registration - on the spot.

With Publication : 2000/-

Without Publication : 1000/-

For assistance for accommodation and information-

Please contact-

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Concept Note:

The body, mind, intelligence and the soul, these four make up an individual. These four elements are integrated and intertwined with each other. This concept of a complete human being, an integrated individual is both our goal as well as our path.

Today, human beings aspire for all sorts of comforts and luxuries, and try to exploit the resources for this end. We are harvesting maximum available resources in order to enrich us. It has resulted in a thorough devaluation of the human being. The man thinks in terms of material wealth. The scientific innovations and modern technology are used for making maximum production and drawing maximum profit. It was accepted earlier that desires did precede the effort at producing the things desired. But now the position is reverse. People are induced to desire and use the things that are being produced. Instead of producing to meet the demand, the search is on for markets for the goods already produced; if the demand does not exist, systematic efforts are made to create demand. Such economic system has disturbed equilibrium of nature.

Man, the highest creation of God, is losing his own identity. We aim at the progress and happiness of 'Man'. The fulfillment of the aspirations of man is necessary, however, *Dharma* should be the base of the fulfillment of other aspirations. Man should attain '*Artha*' in consonance with *Dharma*.

In Indian thought, man is not merely a repository of material desires; instead, he is also a spiritual being. The aim of Country's economic and political system should be to provide the minimum basic necessities of human life to everyone, to provide work to every able bodied member of the society. But, every individual has social responsibility. One must earn his bread and feed others also. The joint family is the practical unit in India in which we seek to preserve the social sense in the individual, in which every individual has the right to earn, but the right of ownership rests in the family.

Man can be established in his rightful position only through a decentralized economy. India is a primarily agricultural country. The development of agriculture, obviously, is of great importance. We should maximize agricultural production, and promote animal husbandry. It provides food and livelihood. But, commercial and economic pursuits are responsible for stagnation in production, soil health, degradation of land fertility, increased cost of farming, changing forms of labour etc. The advanced technological knowledge is unavailable to distant farmers. The agriculture, therefore, has become less profit area. Besides, the broker - activities, absence of support- price, less facilities of storages, non-existence of advanced machine, non-availability of agricultural technological information adversely affected agricultural production. However, India has

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front place in the production of milk, milk products, banana, sugarcane, mangoes, vegetables, fruits, jute, tea, coffee, coconut etc.

Industrialization of India is also necessary, without this one cannot reduce the number of dependent people on agriculture. India has been producing raw material yet is depending upon foreign countries for finished products. We ought to protect Indian industry from enterprises and also protect small industries from large scale industries. The need of the time is industrialization of villages. Man, material, money, management, motive power, market and machine are necessary for development of the industry.

Machinery was developed to increase man's productivity and decrease his labour. Today, we consider machine the focal point and think of changing everything else according to it. The entire system of production is centered round the machine. Our ideal is to have *Dharamrajya*, democracy, social equality and economic decentralization. Science and the machine should both be used in accordance with our social and cultural life.

It should be remembered that production and consumption are interrelated. If we fail to promote the concept of restraints on consumption, the people will not be happy despite increasing supplies of commodities. Pleasure lies in restraints in consumption. The natural resources are limited, and cannot be used irrationally. The *Advaita Vedantists* visualizes the entire cosmos as a unified system of which man is an integral part. Man cannot be considered apart from the nature. Such a vision inculcates a sense of harmony, fellowship and love with all forms of nature.

Darwin propagated 'might is right' principle of life. Freud said that unconscious desires motivate people to act. Bentham and J.S. Mill also talk about happiness of man. Bentham's notion of happiness is quantitative, reflects hedonism. Indian thinking emphasizes on the integrated fulfillment of all the aspirations leading to material as well as spiritual happiness. *Purushartha* or *Dharma*, *Artha*, *Kama* and *Moksha* are defined on these lines.

The earth is our Mother, the country is also conceived as mother which is a living entity working through her sons. Every nation has its soul its '*Chiti*'. The strength and energy activating the nation is its *Virat*. It is channelized by '*Chiti*'. The place of '*Virat*' in the life of a nation is similar to that of '*Prana*' in the body, just as '*Prana*' infuses strength in various organs of the body, refreshes the intellect, and keeps body and soul together, so also a nation, with a strong '*Virat*', alone can democracy succeed and the government be effective.

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The State is an outcome of a contract at the will of the nation to fulfill its interests. The State is the facilitator of the national interests. The State is one of the several institutions created by nation. The pluralists like Cole, Barker, William James, Maitland, Laski etc. advocate that the sovereignty is divisible, while Bodin, Hobbes, Hegel, Austin etc. advocate monist theory of sovereignty. The Indian thinking believes that sovereignty resides neither in State nor is divisible, it resides in 'Dharma'. The western concepts justified power struggle in the fulfillment of national interests. The State protected terrorism is part of it.

Today, we are living in driverless car and driverless Metro, the drones are used in courier services, Pizza distribution, police duties and photography. We can handle many works sitting home through digital and information technology. The major powers have virtual war of technological superiority. The armament industry has similar competition. Future Robotic warfare is not a dream now. We have witnessed use of chemical weapons in the middle East internal war. The foreign policies are divided into good and bad terrorism. The smuggling and black money are giving impetus to terrorism. The victims are innocent people. Even, the NGOs and institutions of the United Nations are sometimes manipulated so that foreign policy goals may be achieved.

We should not ignore modern scientific achievements. The knowledge should be adopted but according to domestic needs. Save the humanity, save the humanism and save the earth.

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