

# **The 60<sup>th</sup> All India Political Science Conference and International Seminar on ‘Vasudhaiva Kutumbakam’: One Family, One Earth, One World.**

Team IHI's (Integral Humanism Initiative) Participation and Paper Presentation

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### **Abbreviation & Acronyms**

<b>DRI</b>	-	Deendayal Research Institute
<b>IH</b>	-	Integral Humanism
<b>IHI</b>	-	Integral Humanism Initiative
<b>CEO</b>	-	Chief Executive Officer
<b>CHS</b>	-	Centre For Human Sciences
<b>SDGs</b>	-	Sustainable Development Goals

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## **Executive Summary**

The 60th IPSA Conference, with the theme "Vasudhaiva Kutumbakam: One Earth, One Family, One World," offered a significant academic platform for the Integral Humanism Initiative (IHI) team. The conference was an opportunity to connect Integral Humanism's principles with key areas such as Governance Reforms, Sustainable Development Goals (SDGs), curriculum reforms, cultural preservation, and an inclusive and culturally grounded approach to political science education aligning with the IHI's mission to promote mutual interconnectedness in achieving shared global objectives.

The team's objective for participating in the conference included fostering awareness of Integral Humanism and presenting research that applied the principles of Integral Humanism to contemporary political issues. Additionally, participation provided the chance to network with national and international scholars, gain global perspectives on political science, disseminate research findings, and receive valuable feedback from peers and experts. The learned objectives from the conference has guided the team's efforts in promoting Integral Humanism in academic and practical spheres.

Key takeaways from the conference included alignment with Integral Humanism's principles, interactions with experts in Pandit Deendayal Upadhyaya's philosophy, promotion of Indian Knowledge System and pedagogy, and a strong emphasis on Vasudhaiva Kutumbakam, promoting unity and inclusivity. The 60th IPSA Conference in Wardha provided a valuable platform for the Integral Humanism Initiative team to promote the philosophy of Integral Humanism, connect with experts in the field, and align its principles with contemporary political discourse.

## **Introduction**

In the realm of political theory and modern societal complexities, the Integral Humanism Initiative (IHI) takes a significant and scholarly pursuit. At the 60th IPSA (Indian Political Science Association) Conference, the IHI research team delved into the profound principles of Integral Humanism, with a goal to showcase its practical implementation in the intricate realm of political debate. Their mission was to shed light on the path towards a more ethically rooted and value-driven perspective on the study of political science.

The team's paper presentations on integrating political thought with Integral Humanism aimed to explore how the Integral Humanism philosophy can be applied to contemporary political issues. By presenting papers based on the Integral Humanism philosophy, team members sought to spread awareness about this holistic approach to contemporary political and social issues. This objective was to encourage a more ethical and value-based approach to political science.

One of the team members presented during the panel's presentation about how institutions can be constructed or reformed in alignment with the principles of Integral Humanism, fostering a sense of national unity and social welfare. Another team member presented on the relevance of Integral Humanism in the context of the Integrating Sustainable Development Goals (SDGs): A Case Study in Dodda Madhurai and Chittrakoot. They aimed to highlight how this philosophy can contribute to achieving the SDGs by focusing on the holistic development of individuals and society. Another team member presented on the role of community resource persons in recognizing and Developing Chitti - A Pathway to Cultural Revivalism, indicating a commitment to grassroots-level engagement. The team likely aimed to explore how individuals at the community level can contribute to the propagation of Integral Humanism.

Participation in the All-India Political Science Conference offered an opportunity to network with national and international scholars and experts. This leads to potential

collaborations, research partnerships, and the sharing of ideas related to Integral Humanism. The team aimed to gain a global perspective on political science and related disciplines. By attending an international conference like IPSA, the team sought to understand how Indian philosophies and Integral Humanism fit within the broader context of global political thought. It was an opportunity for the team to Research dissemination because Presenting papers at a prestigious conference like IPSA provides a platform for sharing their research findings and insights. The team likely aimed to disseminate their work to a diverse and international audience. This was an opportunity for the entire team to receive valuable feedback from peers and experts in the field. This feedback was a crucial part of refining their research. Through their presentations, the team aimed to contribute to the ongoing academic discourse on political science and Integral Humanism. They likely sought to influence and shape discussions in this field. Presenting at an international conference also serves the purpose of raising public awareness about the philosophy of Pandit Deen Dayal Upadhyaya and Integral Humanism. This could have implications for public policy and governance.

Also, the team IHI is about to conduct a conference in the coming month. Participation in IPSA has provided insights into how to organize and manage such an event effectively, ensuring its success. IPSA conferences often feature a diverse range of topics and perspectives. The team's participation in the IPSA conference was a multifaceted effort aimed at promoting Integral Humanism, disseminating research, networking, and gaining knowledge and experience that would be valuable for the conference and future academic pursuits.

<sup>1</sup> The 60th IPSA (Indian Political Science Association) Conference is a significant event organized by the oldest and largest academic and professional body of political science and public administration scholars in India. Founded in December 1938 on the advice and invitation of Pandit Madan Mohan Malviya and presided over by Pandit Govind Ballabh Pant. IPSA's core mission revolves around the advancement of political

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<sup>1</sup> <https://www.ijps.net.in/index.html>



science, the scientific study of politics, the dissemination of knowledge, and rigorous political inquiry. The first inaugural IPSA conference was held on December 22-24, 1938, and marked the beginning of a journey to foster intellectual excellence in the field of political science in India. Dr. P N Banerjee of Calcutta was elected as the first president, and Sri Gurumukh Nihal Singh of Banaras served as the secretary and treasurer.

One of the notable achievements of IPSA has been the publication of the "Indian Journal of Political Science" (IJPS), a quarterly journal that has been serving as an academic and intellectual platform for the political science community for over 84 years. In addition, IPSA introduced a bi-annual journal in Hindi, titled "Bhartiya Rajniti Vijnan Shodh Patrike," in 2009, further expanding its intellectual reach. Throughout its rich history, IPSA has organized conferences in various cities across India, from Lahore in 1940 to Trivandrum in 1948, from Bombay in 1941 to Calcutta in 1950, and Ahmedabad in 1966. The organization has also held multiple conferences in cities like Chennai, Mysore, Calcutta, Meerut, Lucknow, Hyderabad, Jodhpur, Agra, Aligarh, Poona, Ujjain, and this year at Wardha.

The 60th IPSA Conference is part of a long-standing tradition of academic excellence and rigorous political inquiry that IPSA has been championing for over eight decades. It continues to provide a platform for scholars and researchers to engage in the scientific study of politics and contribute to the advancement of political science in India. The current executive leadership of this national association is as follows: At the helm is Professor Santushree D. Pandit from Maharashtra, serving as the President, providing visionary guidance and direction. Assisting in the leadership role are the Vice Presidents: Professor Manoj Dixit from Uttar Pradesh and Professor Geetanjali Dash from Odisha, both instrumental in shaping the strategic direction of the organization. Professor Sanjeev Kumar Sharma from Bihar holds dual responsibilities of General Secretary and Treasurer, ensuring the efficient management of IPSA's affairs. Playing a pivotal role in scholarly dissemination, Professor Gavva Ram Reddy from Andhra Pradesh serves as the Editor. Additionally, IPSA is guided by a distinguished team of

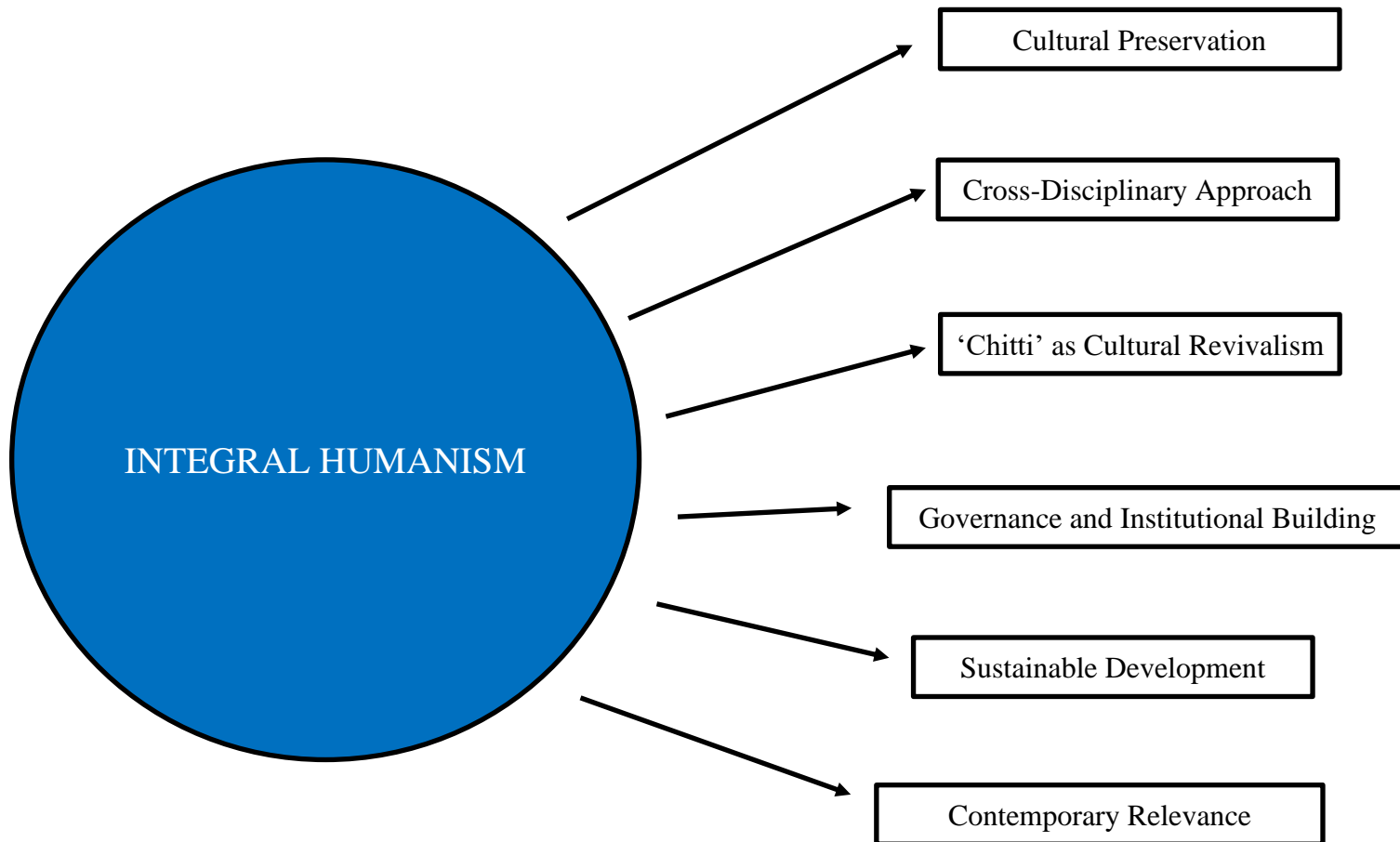
Joint Zonal Secretaries, including Dr. D.P. Chhetri from Sikkim representing the East, Dr. Ansuiya Nain from Uttar Pradesh for the North, Professor Baldev Agja from Gujarat overseeing the West, and Professor Ram Krishna Dharmar from Tamil Nadu for the South. This collective leadership represents the academic and intellectual powers of IPSA, inspired to lead the way at the 60th IPSA Conference.

The concept of Integral Humanism represents a comprehensive worldview that underscores the intricate interconnectedness of various elements within a society. It advocates for community development and sustainable practices as integral components in the process of nurturing a nation's "Chitti" or collective consciousness. This collective consciousness encompasses the shared values, traditions, beliefs, and collective memories that define a nation's identity. Integral Humanism recognizes that for a nation to thrive, it must prioritize sustainability in its policies and practices. This means not only safeguarding the environment but also ensuring that economic, social, and cultural aspects of society are harmonized in a way that promotes long-term well-being for all citizens. Sustainable practices help preserve the nation's cultural heritage, values, and traditions while addressing its economic and social needs. Integral Humanism's emphasis on community development is crucial in building a strong "Chitti" for the nation. Community development fosters a sense of unity and shared purpose among its members. It encourages individuals to actively participate in the betterment of their communities, leading to stronger social bonds, increased cooperation, and the preservation of cultural identities.

Moreover, the concept of "Chitti" plays a pivotal role in achieving the Sustainable Development Goals (SDGs). The SDGs are a global framework aimed at addressing pressing global challenges such as poverty, inequality, climate change, and more. When a nation's citizens have a strong collective consciousness or "Chitti," they are more likely to work together towards the common objective of achieving these SDGs, as they understand the significance of collective action for the greater good. Ultimately, this alignment between Integral Humanism, community development, the pursuit of SDGs, and the concept of "Chitti" contributes to the realization of the broader vision of

"Vasudhaiva Kutumbakam," which translates to "One Earth, One Family, One Nation." This concept emphasizes the unity of all people and nations on our shared planet. By nurturing a strong "Chitti" through sustainable practices and community development, a nation is better positioned to contribute to this global vision of unity and cooperation, where all of humanity becomes one global family living on one Earth.

## Theoretical Framework



### 1. The Core Philosophy

### 2. The Key Components

## **The Core Philosophy**

The theoretical framework outlined above serves as the foundation for the Integral Humanism Initiative's academic and practical activities. This framework guides the initiative's mission to promote collective consciousness, shared global objectives, and the principles of Integral Humanism in academic and practical spheres.

Integral Humanism goes beyond the dichotomy of individual versus society and man versus nature. Instead, it emphasizes the imperative of integration, both within society and between humanity and the natural world. It is aligned with the concept of 'Dharma' in Indian philosophy, which emphasizes the integration of Vyshti (individual), Samasti (society), Srishti (universe), and Parmesan (the divine) as a path to prosperity, well-being, and fulfilment.

At the core of the framework is the philosophy of Integral Humanism. This philosophy redefines the concept of the Indian nation, emphasizing cultural nationalism and India's rich knowledge tradition. It underscores the imperative of integration, both within society and between humanity and the natural world. Integral Humanism's principles promote unity, inclusivity, and sustainable practices as integral components in nurturing a nation's collective consciousness or "Chitti."

Integral Humanism is a holistic approach to governance deeply rooted in Indian political thought. By acknowledging the uniqueness of individuals, promoting cooperation, fostering environmental harmony, and nurturing spiritual connections, IH offers a comprehensive framework to address contemporary challenges, preserve cultural heritage, promote sustainable development, and foster unity among the citizens. Integral Humanism is an ideological framework deeply embedded in contemporary Indian political thought, given by Pandit Deendayal Upadhyaya, to embody a holistic approach to societal advancement. It finds relevance in the context of many issues relevant to day-to-day scenarios like Sustainable Development Goals (SDGs), offering a pathway toward addressing global challenges with sustainability.

IH introduces the compelling concept of 'Chitti,' symbolizing the collective soul of a nation. This concept becomes instrumental in reviving and unifying cultures. It champions the acknowledgement of various localized 'Chittis' within communities, ensuring the preservation of their unique cultural identities and the promotion of cultural diversity. In the realm of political thought, IH seeks to permeate India's governance by advocating for institution-building, differentiating the nation and state, and promoting a unified political ideology.

These core elements collectively constitute a robust foundation for IH's contemporary application in governance. By celebrating individual uniqueness, fostering societal harmony, harmonizing with the environment, and nurturing spiritual connections, IH offers a comprehensive and versatile framework for addressing the intricate challenges of modern society

### **Key Components of the Theoretical Framework:**

#### **Cultural Preservation:**

A fundamental aspect of Integral Humanism is the preservation of cultural diversity. The framework acknowledges the role of 'Chitti' in preserving and promoting cultural identities. It emphasizes the importance of community resource persons in recognizing and nurturing 'Chitti,' fostering a sense of unity and shared purpose among community members.

#### **Cross-disciplinary Approach:**

Integral Humanism's holistic approach allows for cross-disciplinary studies. It encourages the integration of diverse fields, from political science to cultural studies, environmental science, and more. This cross-disciplinary approach enriches academic discourse and provides a well-rounded perspective on societal development.

#### **'Chitti' and Cultural Revivalism:**

Integral Humanism introduces the compelling concept of 'Chitti,' symbolizing the collective soul of a nation. This concept becomes instrumental in reviving and unifying

cultures. It champions the acknowledgement of various localized 'Chittis' within communities, ensuring the preservation of their unique cultural identities and the promotion of cultural diversity.

### **Governance and Institution Building:**

Integral Humanism offers a comprehensive ideology for governance deeply rooted in Indian political thought. The framework underscores the significance of fostering national unity, social welfare, and ethical governance through these institutional reforms. It advocates for institution-building, differentiation between the nation and the state, and the promotion of a unified political ideology.

### **Sustainable Development:**

The theoretical framework recognizes Integral Humanism's potential to contribute to the achievement of Sustainable Development Goals (SDGs). By focusing on the holistic development of individuals and society, Integral Humanism aligns with the SDGs' objectives. It offers practical insights into applying the philosophy to real-world challenges, including environmental sustainability and socio-economic development.

### **Contemporary Relevance:**

Integral Humanism is a comprehensive ideology for governance deeply rooted in Indian political thought. By acknowledging the uniqueness of individuals, promoting cooperation, fostering environmental harmony, and nurturing spiritual connections, IH offers a comprehensive framework to address contemporary challenges, preserve cultural heritage, promote sustainable development, and foster unity among the people.

## **Key Takeaways from the Conference**

Team IHI successfully engaged with the conference's thematic content and contributed to exploring Integral Humanism's role in fostering global unity and cooperation within the context of "Vasudhaiva Kutumbakam."

The 60th IPSA Conference, themed "Vasudhaiva Kutumbakam: One Earth, One Family, One World," provided a wealth of insights and experiences for the Integral Humanism Initiative (IHI) team. The key takeaways from the conference include:

### **Promotion of Integral Humanism:**

The conference served as a platform for promoting the philosophy of Integral Humanism, increasing its visibility and acceptance in academic circles.

### **Integration of Indigenous Knowledge:**

Delving into Integral Humanism's roots in India's rich knowledge tradition contributed to the integration of indigenous knowledge into academic discourse.

### **Practical Implementation:**

By presenting a case study on the implementation of Integral Humanism in Dodda Madhurai and Chitrakoot, the team offers practical insights into applying the philosophy to real-world challenges. This case study demonstrated how this philosophical approach can be practically applied to address real-world challenges, offering a tangible roadmap for positive change.

### **Governance and Institution Building:**

The team's presentation on reforming institutions in alignment with Integral Humanism underscores the philosophy's applicability to governance and institution building. It showcased the potential for incorporating these principles into the framework of government and public administration, emphasizing the importance of holistic, human-centric policies.



### **Fostering National Unity:**

The emphasis on national unity and social welfare aligns with the larger goal of building a harmonious and inclusive society. Many scholars have made significant contributions by presenting papers on Indian philosophers and reformists. These scholars have delved into the profound ideas of Indian thinkers and reformers, which, in many ways, resonate with the overarching goal of fostering national unity. These ideas often promote a sense of shared heritage, values, and a common vision for a more united and inclusive nation.

### **Vasudhaiva Kutumbakam:**

The conference's focus on Vasudhaiva Kutumbakam (the idea of the world as one family) aligns with the core concept of Integral Humanism, promoting unity, inclusivity, and a deeper sense of belonging.

These takeaways highlight the significant impact of the conference on the IHI's mission and the broader academic and practical implications of Integral Humanism in addressing contemporary challenges, fostering cultural preservation, promoting sustainable development, and advocating ethical governance. The insights gained at the conference provide a solid foundation for further research, education, and dialogue, bringing India's cultural and philosophical values to the forefront of academic and practical endeavours.

## **Highlights of the conference relevant to the project**

- Alignment with Integral Humanism's principles and Interaction with experts in Pandit Deendayal Upadhyaya's philosophy.
- Promotion of Indian Knowledge System and pedagogy.
- Emphasis on 'Vasudhaiva Kutumbakam', promoting unity and inclusivity.

### **Session By Mahesh Chandra Sharma ji:**

Dr. Mahesh Chandra Sharma, Chairman of Research and Development at the Foundation for Integral Humanism, delivered an insightful session on the topic of "Political Science in India." As a distinguished scholar and writer, Dr. Sharma has devoted his career to exploring the philosophy of Integral Humanism, initially advocated by Pandit Deendayal Upadhyaya. During his presentation, Dr. Sharma shared anecdotes from his academic journey. He recalled a question he encountered in his exams: "Prove that Aristotle is the father of Political Science." Interestingly, no one questioned whether Aristotle was indeed the father of Political Science; instead, they were already convinced of this notion. Dr. Sharma, who was a pracharak of the sangh at that time, found the question puzzling. Without delving into what was taught in the class or written in textbooks, he presented a compelling argument demonstrating that Chanakya, not Aristotle, deserved that title.

In another incident, Dr. Sharma discussed an incident of International Relations class where the topic was "The Problem of the Middle East." When he asked where the Middle East was, his teacher promptly responded that it referred to the Arab and Israel. Dr. Sharma challenged this Eurocentric view and highlighted that, for us, the Middle East encompasses not that. He emphasized the importance of adopting a broader perspective when studying academic materials. Dr. Sharma raised concerns about the unchanged nature of the political science syllabus in India, particularly from an Indian perspective. He pointed out that despite the need for updates and revisions, no substantial changes have been implemented. He also addressed the issue of why Pandit Deendayal Upadhyaya's philosophy has not gained more prominence. He attributed this

to a lack of available literature and books on Upadhyaya's work. Dr. Sharma suggested that to create books and conduct research, focused effort and concentration were essential. Mahesh Chandra Sharma also reflected on the challenge of maintaining ethics while reading textbooks, urging all educators to ponder whether the current definition of teaching encompasses the profound philosophy of "Vasudhaiva Kutumbakam," meaning the whole world is one family.

Addressing the importance of geo-cultural identity, he cautioned against blindly accepting Western perspectives as the ultimate truth. He underscored the importance of knowing the West while critically examining and retaining the authenticity of one's own cultural and intellectual heritage. In his enlightening discourse, Mahesh Chandra Sharma encouraged a profound reflection on the role of educators and the preservation of cultural roots in our ever-evolving world.

Dr Sharma's session shed light on the challenges and opportunities in the field of political science in India and emphasized the importance of re-evaluating the curriculum and promoting deeper research into integral humanism.

## **Summary of Interactions, discussions and sessions attended**

### **Paper presentations by some scholars:**

The conference organized by IPSA witnessed many scholarly presentations from across India, addressing a diverse range of topics. Scholars shared their research and insights on subjects encompassing various facets of India's political landscape and global dynamics. These presentations offered a multifaceted perspective on crucial issues. The conference covered areas such as "Bharat Ka Amrit Kaal" (The Era of India's Rejuvenation), focusing on the nation's transformative period. It also delved into India's role in the G-20 presidency and the evolving dynamics of global politics in a post-COVID world. Additionally, the conference highlighted topics like the "Engagement of Indian Diaspora," exploring the connections and contributions of Indians abroad, and "The Politics of the Other Gender," shedding light on gender-related political aspects. "Governance Reform and Mission Karmayogi" were discussed, addressing the need for

governance improvements. Scholars examined the intriguing dynamics of "Politics of Opposition in Contemporary Times" and "India as a Rising Economy," illustrating the nation's economic growth. On the contemporary challenges front, presentations covered "Cybersecurity Issues and Challenges." The political significance of India as the "Mother of Democracy" was a significant theme, along with discussions on "Politics of the Environment in the Present World" and the integration of Sustainable Development Goals (SDGs) into India's vision.

State politics in contemporary India, Indian political thinking, and the intersections of "Politics, Literature, and Cinema" were also part of the discourse. Special focus was given to the political dynamics in Maharashtra state. This conference fostered an enriching intellectual environment, allowing scholars to share their knowledge, research findings, and perspectives on a wide array of political topics, contributing to a deeper understanding of India's political landscape and global interactions.

## Experts meet during the conference:

1. <sup>2</sup>**Prof. L Karunyakara** – Vice Chancellor, Mahatma Gandhi Antarashtriya Hindi Vishwavidhyala, Wardha (Maharashtra)

In his keynote address, Professor L. Karunyakara, the Vice-Chancellor of Mahatma Gandhi Antarashtriya Hindi Vishwavidhyala in Wardha, Maharashtra, delivered an illuminating discourse on the significance of the Hindi language and the mission of the university. His keynote was a resounding call for the promotion and development of Hindi as a regional, national, and international language, echoing the ideals of Pandit Deendayal Upadhyaya, who envisioned Hindi as a unifying force in India's linguistic diversity. Professor Karunyakara also emphasized the importance of humanitarian values, closely associated with Mahatma Gandhi—values such as peace, ahimsa (non-violence), truth, and secularism, which are the cornerstone of the university's mission. In a gracious gesture, Professor Karunyakara expressed his gratitude to the organizers and participants of the All-Indian Political Science Conference, recognizing the invaluable role these academic gatherings play in disseminating knowledge and fostering intellectual discourse.

He highlighted their vital contribution to the advancement of political science, further enriching the academic landscape. In sum, Professor Karunyakara's keynote address effectively championed the mission of Mahatma Gandhi Antarashtriya Hindi Vishwavidhyala and underscored the enduring significance of the Hindi language, invoking the wisdom of Pandit Deendayal Upadhyaya to illuminate the path forward.

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<sup>2</sup> <https://hindivishwa.org/facultyInfo.aspx?empno=1113>

2. <sup>3</sup>**Sanjeev Kumar Sharma** – Former Vice Chancellor, Mahatma Gandhi Central University, Motihari, (Bihar)

Dr. Sanjeev Kumar Sharma, a distinguished academician, graced the All-India Political Science Conference with his remarkable keynote address. As the Professor and Head of the Department of Political Science at Chaudhary Charan Singh University, Meerut, and the former Vice-Chancellor of Mahatma Gandhi Central University in Motihari, Bihar, Dr. Sharma is a luminary in the field of political science. He holds the esteemed positions of General Secretary and Treasurer of the Indian Political Science Association (IPSA), serving in these roles since 2011. His background includes serving as the Editor of The Indian Journal of Political Science for nearly a decade and founding the prestigious Bhartiya Rajniti Vijnan Shodh Patrika. With an astonishing academic record and a National Merit Scholarship to his credit, he has over thirty-seven years of experience in teaching, research, and administration.

The core areas of Dr. Sharma's expertise encompass Political Sociology, Ancient Indian Polity, and the Indian Political System. In his keynote address at the conference, Dr. Sanjeev Kumar Sharma added a wealth of knowledge and expertise to the discourse, setting the stage for enriching discussions and insights in the realm of political science. Dr. Sharma underscored the significance of Political Sociology in understanding the dynamics of power and governance in our ever-evolving world. He delved into the evolving role of technology and social media in shaping political movements, emphasizing the importance of studying these modern phenomena within the context of political science. Dr. Sharma shared insights into how historical political systems, such as those in ancient India, offer valuable lessons for contemporary governance. He stressed that principles of justice, equity, and ethical leadership from these ancient systems can inspire innovative approaches to addressing today's political challenges.

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<sup>3</sup> [https://mgcub.ac.in/old\\_website/vc\\_cv.php](https://mgcub.ac.in/old_website/vc_cv.php)

He highlighted the complexities of a vibrant democracy that simultaneously celebrates diversity and grapples with governance challenges. His expertise shed light on the ever-evolving nature of politics, encouraging young leaders to explore and adapt to the nuances of political dynamics in the 21st century.

3. **<sup>4</sup>Prof. Chandrakala Padia** – Former Vice Chancellor Maharaja Ganga Singh University, Bikaner, Rajasthan

Chandrakala Padia presented a thought-provoking perspective on several key ideas. She emphasized that man is not merely a self-defining individual but a cosmic being, intricately connected to the universe. This holistic view challenges the narrow, individualistic perspective often prevalent in modern society. Padia also discussed Sri Aurobindo's significant contribution to culture, highlighting his role in shaping India's cultural identity. She emphasized that India's culture is distinct from other religions, reinforcing the idea that it is more than just a set of beliefs but a complex interplay of values, traditions, and philosophies. She further clarified that dharma, often misconstrued as a religion, aligns with Manu's definition. Dharma, in its true essence, is a guiding principle for ethical and moral conduct, not confined to any one religious dogma. One interesting example she provided was about the ancient wisdom of Kautilya, illustrating the high standards of honesty in governance. His willingness to work until the oil in the lamp of that particular account money was exhausted symbolizes the dedication and integrity required for leadership. Padia also delved into the concept of a true teacher or acharya, emphasizing that the qualities and actions of the teacher are paramount. She emphasized the balance between reason and emotion, suggesting that a harmonious coexistence of these aspects is vital for a well-rounded understanding of life and society. Lastly, Padia spoke about the hidden seeds of democracy within India's cultural and historical fabric, suggesting that a deeper exploration is necessary to unearth and understand the democratic principles that have

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<sup>4</sup> <https://www.unom.ac.in/asc/academicadvisory.html>

existed within the country for centuries. These ideas collectively reflect a holistic and inclusive perspective on culture, ethics, and governance, encouraging the audience to engage in deeper exploration and introspection.

4. <sup>5</sup>**Prof. A.R Thandavan** – Former Vice Chancellor, University Of Madras, Chennai, Tamil Nadu [Former President, IPSA]

Prof. A.R. Thandavan, Former Vice Chancellor of University of Madras, Chennai, Tamil Nadu, and Former President of IPSA, demonstrated the significant importance of the conference through his profound insights and commitment to exploring the life and legacy of Mahatma Gandhi. During his keynote address, he eloquently conveyed the essence of the event being organized at Wardha, shedding light on the profound relevance of this gathering. Prof. Thandavan emphasized the enduring relevance of Gandhi's life and principles in our contemporary world. He highlighted how Gandhi's philosophy of non-violence, civil disobedience, and social justice continues to serve as a source of inspiration for activists, leaders, and scholars globally. By focusing on Gandhi's teachings and his unique approach to achieving social and political change, Prof. Thandavan conveyed the timeless significance of understanding his life and work. In the context of the event being organized at Wardha, he underscored its historical importance as a place deeply associated with Mahatma Gandhi's life and his transformative ideas. Wardha served as the place for many of Gandhi's significant movements and was a place where he developed and refined his philosophy of truth and non-violence. Prof. Thandavan's address not only celebrated the life and philosophy of Mahatma Gandhi but also encouraged the attendees to reflect on how Gandhi's principles could be applied to contemporary challenges, including social justice, environmental sustainability, and global peace. In doing so, he reinforced the idea that studying and understanding Gandhi's life is not merely an academic exercise but a practical endeavor with the potential to guide us toward a more just and harmonious world.

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<sup>5</sup> <https://www.chennaistudycentres.com/university-of-madras/vice-chancellor-message.php>

The 60th IPSA Conference:

Team IHI's (Integral Humanism Initiative) Participation and Paper Presentation



5. **<sup>6</sup>Prof. Geetanjali Das** – Vice Chancellor Behrampur University, Behrampur (Odisha)

In her address, Prof. Geetanjali Das, the Vice-Chancellor of Behrampur University, Behrampur (Odisha), eloquently highlighted the significant role of the All India Political Science Association in fostering a platform for diverse ideological discussions. She emphasized how this association has succeeded in bringing together an array of perspectives, promoting intellectual discourse, and serving as a beacon for political thought in India. Professor Das delved into the subject of ancient Indian political thought, drawing particular attention to the insights provided by ancient leaders like Kautilya, the author of the renowned treatise, Arthashastra. She expounded on how these ancient thinkers continue to serve as pivotal examples, offering valuable guidance in contemporary political situations. Professor Das passionately discussed the rich cultural and ethical underpinnings of Indian political thought. She emphasized how these values, deeply rooted in Indian tradition, have played a fundamental role in shaping the nation's political ethos. Concepts such as dharma, karma, and the pursuit of truth have not only influenced Indian political philosophy but have also contributed to a distinctive approach to governance and leadership.

She elaborated on how Indian political thought goes beyond the conventional paradigms of the West, emphasizing holistic approaches to governance, rooted in a profound understanding of human nature and society. The holistic perspective of Indian political thought encompasses not only the functioning of the state but also the moral and ethical dimensions of leadership. Professor Geetanjali Das's address underscored the deep-rooted cultural and ethical foundations of Indian political thought and its relevance in addressing the complex issues of the modern world. Her thought-provoking insights inspired the audience to reflect on the wisdom of ancient Indian philosophers and how their teachings can be applied to navigate the ever-evolving political landscape.

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<sup>6</sup> <https://www.buodisha.edu.in/?p=abstractpage&pageid=19>

## **Book of abstract: Exploring the Multifaceted Conference Themes**

The IPSA Conference and International Seminar was set to explore a comprehensive thematic framework centred around the overarching theme of "Vasudhaiva Kutumbakam: One Earth, One Family, One Future." This theme encapsulates the fundamental idea of global interconnectedness and shared destiny. To facilitate a thorough examination of this theme, the event is organized into multiple parallel sessions, each dedicated to a specific sub-theme.

These sub-themes have been meticulously crafted to encourage scholarly investigation and in-depth analysis. Among these sub-themes, "Bharat ka Amrit Kaal" is designed to provide a retrospective analysis of India's historical epoch, seeking to uncover insights into the nation's past. "India's G-20 Presidency" delves into India's prominent role within the G-20 and its implications for global governance. "Post-COVID Global Politics" addresses the intricate dynamics of international relations in the aftermath of the COVID-19 pandemic.

The "Engagement of Indian Diaspora" sub-theme interrogates the multifaceted engagement between India and its extensive diaspora, while "The Politics of the Other Gender" scrutinizes the gender-related aspects of political discourse. "Governance Reforms and Mission Karmayogi" examines the transformative governance reforms in India, particularly through the lens of the Mission Karmayogi initiative. "Politics of Opposition in Contemporary India" engages with the nuances and challenges faced by political opposition in the current Indian context.

"India as A Rising Economy" focuses on India's dynamic economic growth trajectory, while "Cyber Security: Issues and Challenges" delves into the pressing concerns and challenges associated with digital security. "India: The Mother of Democracy" pays homage to India's historical significance as a cradle of democratic thought, and "Mahatma Gandhi in New India" reevaluates the contemporary relevance of Mahatma Gandhi's principles and ideologies. "Politics of Environment in Present World" addresses the pressing concerns of environmental politics, while "SDGs and Indian

Vision" explores India's alignment with the Sustainable Development Goals (SDGs) and the broader vision for national development.

"State Politics in Contemporary India" concentrates on the intricate landscape of regional politics, and "Indian Vision of Political Thinking" delves into India's unique political philosophical traditions. Lastly, "Politics, Literature, and Cinema" delves into the interdisciplinary intersections of politics, literature, and cinematic expressions.

This comprehensive array of sub-themes is deliberately structured to provide a scholarly platform for rigorous research, discourse, and academic exploration. Collectively, they enhance our understanding of the intricate and dynamic political landscape within contemporary India and its broader global context.

## **Paper Presentations**

### **Summary of the papers presented:**

The team's paper presentations covered various aspects of Integral Humanism, such as preserving Cultural Identity, achieving Sustainable Development Goals, and reforming Education. These presentations aligned with the IHI's objectives and received acclaim for their quality and engaging content.

**1. " Recognising and Developing 'chitti' : A Pathway to Cultural Revivalism via Integral Humanism" by Akhil K Singh**

This paper delved into the concept of 'Chitti,' emphasizing its role in preserving cultural identities at the community level. It offered insights into how local 'Chittis' can be harnessed to maintain and celebrate unique cultural traditions.

**2. "Integrating Sustainable Development Goals through Community Development: A Case Study in Dodda Madhurai and Chitrakoot" by Anusree S.L.**

This presentation explored how Integral Humanism can be applied to achieve the Sustainable Development Goals. It focused on practical implementations in the areas of Dodda Madhurai and Chitrakoot, offering a comprehensive understanding of the philosophy's contributions to a sustainable way of living and development.

**3. "Integrating Integral Humanism into Indian Political Thinking: Overcoming Challenges and Building a Unified Nation-State" by Riya Vardhan Saxena**

This presentation focused on the reform and construction of institutions in alignment with the principles of Integral Humanism. It emphasized the importance of fostering national unity and social welfare through these institutional reforms.

## Abstracts

### 1. " Recognising and developing 'chitti': A Pathway to Cultural Revivalism via Integral Humanism" – Akhil Kumar Singh

In an era characterised by uniformity, the need for cultural revivalism has never been more urgent. This study provides a compelling way to address this call: the concept of 'Chitti' as envisioned in Deen Dayal Upadhyaya's Integral Humanism. 'Chitti' or 'the soul of the nation', symbolises an indelible, essential identity that creates a nation or culture.

The study posits that in order to properly understand this national Chitti, one must first recognize and comprehend the plethora of smaller, localised 'Chittis' that exist inside communities and villages. This strategy enables for a bottom-up understanding of the nation's essence, founded in the realities of its people. The identification of basic concepts or practices that connect these communities together, generating a collective ethos that encourages members to preserve their distinct cultural identities, is critical to this process.

Recent field studies in Bangalore village and Chitrakoot as part of the Integral Humanism Initiative project, where religious and cultural activities were found to effectively acknowledge, develop, and enhance the local 'Chitti', lend empirical credence to this concept. These activities, in turn, have sparked cultural revivalism in these areas.

By emphasising the importance of recognising and cultivating 'Chitti', this study proposes that such an approach can be a strong catalyst for a broader cultural resurgence, showing a route towards a future in which cultural diversity is not just observed but embraced.

**Keywords:** Chitti, Cultural Revival, Integral Humanism, Deen Dayal Upadhyaya

## 2. **"Integrating Sustainable Development Goals through Community Development: A Case Study in Dodda Madhurai and Chittrakoot"** – Anusree.S.L

This paper explores the attainment of Sustainable Development Goals (SDGs) at the grassroots level in India. It specifically examines the efforts of community development persons in Chittrakoot (Samaj Shilpi Dampati) and Dodda Madhurai, Karnataka (Swagram mitra). The study will be based on the data collected during the field visit to the above-mentioned places as a part of the Integral Humanism project at the Centre for Human Sciences, Rishihood University, Sonipat. The study is in alignment with India's political vision of Integral Humanism, emphasizing the Government of India's recognition of the significance of sustainable development goals.

Understanding ground-level activities in Indian villages is essential before pursuing nationwide SDG achievements. Mahatma Gandhi famously stated that India's soul resides in its villages. Efforts to establish SDGs are being made at the Panchayat level. It is crucial to assess villagers' awareness and the ultimate objectives of SDG implementation in rural communities. This study aims to address fundamental questions surrounding SDGs' establishment in villages and raise awareness among villagers about these goals. By focusing on community development, the values of mutual interdependence and self-reliance are emphasized as critical pillars for attaining the 17 SDGs at the grassroots level. Integral Humanism, a concept proposed by Pandit Deen Dayal Upadhaya, forms the basis for achieving SDGs and promoting sustainable development.

Through a comprehensive field study in Dodda Madhurai and Chittrakoot, this research analyzes how community development initiatives have been instrumental in fostering the values required for achieving the SDGs. By recognizing and leveraging these core principles, this study seeks to contribute to the effective implementation of SDGs and drive sustainable development practices in Indian villages. The findings

from this research are expected to aid policymakers and stakeholders in formulating strategies that can lead to holistic and inclusive development, addressing the critical needs of the most vulnerable communities.

Key Words: Sustainable Development Goals, Community Development, Integral Humanism, Pandit Deen Dayal Upadhyaya, Samaj Shilpi Dampati and Swagram Mitra

### 3. **"Integrating Integral Humanism into Indian Political Thinking: Overcoming Challenges and Building a Unified Nation-State"** – Riya Vardhan Saxena

The Indian vision of political thinking embraces Integral Humanism as an ideology for governance. However, the lack of a concrete blueprint poses a significant challenge in implementing this holistic approach. This paper delves into the historical context, emphasizing the limited time Pandit Deen Dayal Upadhyaya had to develop a comprehensive philosophy and the notion that India lacked originality in applying indigenous principles. It explores the relevance of Integral Humanism in the current political system, emphasizing the need for greater institution-building.

The study has realized data from the Integral Humanism Initiative project currently running at the Centre for Human Sciences, Rishihood University, Sonipat.

The paper draws a contrast between Indian and Western philosophical approaches, underlining the comprehensive outlook of Indian thinkers compared to the city-based political philosophy in Europe. Furthermore, it discusses the significance of distinguishing the nation and the state as separate entities to achieve a breakthrough in Integral Humanism integration. The confusion surrounding national identity without state identity or citizenship is addressed, advocating for a careful investigation and suitable amendments to the Indian constitution.

The paper concludes by proposing two or three key issues for institution building, focusing on resolving the nation versus national state question to foster a unified and

all-encompassing Indian political thinking. Through these insights, the paper aims to offer pathways for overcoming challenges and integrating Integral Humanism into India's political landscape, building a cohesive and unified nation-state.

**Key Words:** Integral Humanism, political system, Indian and Western philosophical thoughts, national identity, institution building.

### **Responses and Feedback Received:**

The feedback received for research papers, titled "Recognizing and Developing Chitti: A Pathway to Cultural Revivalism via Integral Humanism", "Integrating Sustainable Developmental Goals through Community Development – A Case Study in Dodda Madhurai and Chitrakoot" and "Integrating Integral Humanism into Indian Political Thinking: Overcoming Challenges in Building a United Nation," has been overwhelmingly positive. Reviewers have lauded the paper as "good" and described it as a "good presentation." Moreover, the feedback underscores the paper's quality by characterizing it as "very informative" and "very engaging." These commendatory comments serve as an affirmation of the research paper's effectiveness in conveying its message, providing valuable information, and keeping the reader's interest piqued.

The favourable reception of the paper is a testament to the thoroughness and efficacy of the research, demonstrating its capacity to contribute meaningfully to the discourse on integrating Integral Humanism into the fabric of Indian political thought and fostering unity within the nation.



### **Implications for the Integral Humanism Initiative:**

The conference provided valuable insights into curriculum reforms, cultural preservation, and contemporary political dynamics, echoing the core objectives of the Integral Humanism Initiative. It emphasized the need for a holistic and culturally grounded approach to political science education.

During our presentations, we discovered that many papers presented at the conference in the field of political science were centered around Indian philosophers. These philosophers were primarily focused on advancing the welfare of the country and advocating for reform. Furthermore, the conference provided us with the chance to interact with fellow research scholars who were engaged in a diverse array of themes, spanning philosophy, political science, education, and Sustainable Development Goals (SDGs). Listening to their insightful ideas and engaging in these exchanges was a truly enriching experience for us.

Team IHI's participation at the conference resulted in increased recognition and understanding of Integral Humanism's relevance in addressing contemporary challenges. By aligning its philosophy with themes of cultural preservation, sustainable development, and ethical governance, the team's contributions resonated with scholars and practitioners alike.

### **Connection with Experts of Pandit Deendayal Upadhyaya:**

Meeting eminent professors like Dr. Uday Bhan Singh from the Central University of Himachal Pradesh, and Prof. Madhurendra Kumar from the University Of Allahabad, who specializes in Pandit Deendayal Upadhyay's philosophy and ideology, was a significant enrichment. They are working on the enrichment of work on revising the philosophy and designing curricula aligned with the project's goals of advancing Integral Humanism and its incorporation into educational systems.

### **Academic Enrichment:**

- **Promotion of Integral Humanism:** The team's active participation in discussions and paper presentations successfully promoted the philosophy of Integral Humanism, increasing its visibility and acceptance in academic circles.
- **Integration of Indigenous Knowledge:** By delving into Integral Humanism's roots in India's rich knowledge tradition, the team contributed to the integration of indigenous knowledge into academic discourse.
- **Cross-disciplinary Approach:** Integral Humanism's holistic approach to societal development provides an opportunity for cross-disciplinary studies that encompass diverse fields, from political science to cultural studies, environmental science, and more.

### **Cultural Preservation:**

- **Reviving Cultural Diversity:** The team's focus on nurturing 'Chitti' and the role of community resource persons in preserving cultural diversity has profound implications for safeguarding India's cultural heritage.
- **Community Empowerment:** By emphasizing community involvement in cultural preservation, the team contributes to the empowerment of local communities in preserving and celebrating their unique traditions.

### **Sustainable Development:**

- **Achieving Sustainable Development Goals:** The team's exploration of how Integral Humanism can contribute to achieving the SDGs showcases its potential for fostering sustainable development practices.

- **Practical Implementation:** By presenting a case study on the implementation of Integral Humanism in Dodda Madhurai and Chitrakoot, the team offers practical insights into applying the philosophy to real-world challenges.

### **Governance and Institution Building:**

- **Reforming Institutions:** The team's presentation on reforming institutions in alignment with Integral Humanism underscores the philosophy's applicability to governance and institution building.
- **Fostering National Unity:** The emphasis on national unity and social welfare aligns with the larger goal of building a harmonious and inclusive society.

## Limitations and Challenges

### Issues faced before or during the conference:

- **Communication Problems:** There was a lack of effective communication with the conference organizers. The designated contact numbers were unresponsive, leading to confusion among participants who needed assistance or information.
- **Conflicting Information:** Participants received conflicting information regarding the conference format. While some were told it was solely offline, others were inquiring about an online mode. The lack of clear communication from the organizing team added to the confusion.
- **Inconvenient Accommodation:** The accommodation facilities were located at a considerable distance from the conference venue. This inconvenienced participants, who had to decide between commuting to the venue or staying at a distant accommodation.
- **Food Arrangement Issues:** While the quality of the food was satisfactory, the arrangement and queuing system for meals were not well-organized. This could have resulted in delays and discomfort for attendees.
- **Distance to Classrooms:** The location of the classrooms for paper presentations was far from the central conference area. This created difficulties for participants who had to travel to present their work, potentially affecting their punctuality and preparedness.
- **Poor Accommodation Conditions:** Participants faced issues with the cleanliness and maintenance of the hostels provided. Dusty conditions and layers of mud made the accommodation uncomfortable for attendees.

## Recommendations

### Suggestions for future participation in conferences:

- **Improve communication with participants:** Organizers should ensure that all contact information is accurate and that participants receive timely and consistent information about the conference.
- **Ensure clear and consistent information dissemination:** The conference format and logistics should be communicated to all participants, eliminating confusion.
- **Organize food arrangements more efficiently:** Proper queuing and meal distribution systems should be in place to ensure a smooth and fast dining experience.
- **Address accommodation conditions:** Efforts should be made to improve the accommodation facilities' cleanliness and overall conditions to enhance participants' comfort and well-being.
- **Thematic Tracks:** Organize the conference into thematic tracks that align with different academic subjects such as philosophy, education, governance, and sustainability etc. This allows participants to focus on their areas of interest.
- **Workshops and Skill-Building Sessions:** Offer practical workshops and skill-building sessions that demonstrate how the principles of Integral Humanism can be applied in real-world scenarios. For example, workshops on ethical leadership, sustainable development practices, or inclusive education.

- **Student Involvement:** Encourage student participation by offering special themes, awards for outstanding contributions, and opportunities for them to present their research or projects.
- **Interactive Virtual Spaces:** Create virtual spaces or online forums for participants to engage in pre-conference discussions and networking. This can build anticipation and foster connections before the physical conference begins.
- **Conference App:** Develop a conference app or use existing event management platforms to provide participants with easy access to schedules, speaker information, and interactive features for discussions and Q&A sessions.
- **Promote Cultural Integration:** Embrace the spirit of Vasudhaiva Kutumbakam by organizing cultural events that celebrate the diversity of the participants. This could include cultural evenings, art exhibitions, and performances.
- **Delegate Mentorship:** Pair experienced conference attendees or mentors with first-time participants to help them navigate the event, connect with relevant people, and make the most of their conference experience.
- **Feedback Mechanism:** Encourage feedback from participants during and after the conference to understand their experiences and gather suggestions for future improvements.

## **Conclusion**

The All-India Political Science Conference in Wardha served as a powerful academic setting for the promotion of Integral Humanism and the exploration of India's rich political landscape. The conference's thematic focus on "Vasudhaiva Kutumbakam: One Earth, One Family, One Future" underlines the essence of our global interconnectedness and shared destiny. It has provided a robust platform for scholars and experts to delve into various topics, ranging from India's historical analysis to contemporary global politics and cultural preservation.

Notably, the paper presentations on cultural identity preservation through 'Chitti,' grassroots efforts for Sustainable Development Goals, and the integration of Integral Humanism into Indian political thinking received acclaim for their quality and engaging content. This alignment with the Integral Humanism Initiative's goals signifies a step forward in the promotion of Indian philosophy, academic dialogue with experts, and the incorporation of Integral Humanism into education and society. The insights gained from the conference hold immense value for the Integral Humanism Initiative. The initiative stands to benefit from the enriched understanding of Integral Humanism's relevance in addressing contemporary challenges, fostering cultural preservation, promoting sustainable development, and advocating ethical governance.

It is a knowledgeable conference, and the team is inspired to continue its efforts in promoting Integral Humanism in academic and practical spheres.

## Appendix

### **RELEVANCE OF GANDHIAN PERSPECTIVE IN NEW INDIA: IDENTIFYING ISSUES AND CHALLENGES FOR HOLISTIC DEVELOPMENT**

Ankita Pandey, Research Scholar, Centre for Gandhian Thought and Peace Studies, School of Social Sciences, Central University of Gujarat (Gujarat)

### **VASUDHAIVA KUTUMBAKAM ONE EARTH ONE FAMILY ONE FUTURE**

Meenakshi Arya, Assistant Professor, Department of Political Science, S. S. J Campus, Almora (Uttarakhand)

### **REVISITING HINDU THEORY OF INTERNATIONAL RELATIONS**

Sandip Kumar Singh, Assistant Professor of International Politics (CIPOD), School of International Studies, Jawaharlal Nehru University, Delhi

### **ONE GLOBE ONE GOAL - KUTUMB FOR TRUTH, LOVE AND KINDNESS**

Mr. Sudhanshu Shekhar Nayak, Principal and CBSE Master Trainer, Podar International School, GM MIDC Road, Behind Vishal Lawn, Vadgaon Maval, Pune (Maharashtra)

### **VASUDHAIVAKUTUMAKAM: THE INDIAN VISION OF MULTICULTURALISM**

Sakshi Garg, Research Scholar, Department of Political Science, Banaras Hindu University, Varanasi (Uttar Pradesh)

### **HUMAN TRAFFICKING AND ITS IMPACT ON THE CONCEPT VASUDHAIVA KUTUMBAKAM**

Dr. C. Rama Mohan Reddy, Lecturer in Political Science, Govt. Degree College, Yerraguntla Town, YSR Kadapa (Andhra Pradesh)

### **REVISITING INDIAN POLITICAL THINKING: HIGHLIGHTING THE APPROACH OF INDIAN UNIVERSALISM AND ITS PROBLEMS OF GLOBAL RECOGNITION**

Bhaskar Kumar, Research Scholar, Department of Political Science, Banaras Hindu University, Varanasi (Uttar Pradesh)

### **INTEGRATING INTEGRAL HUMANISM INTO INDIAN POLITICAL THINKING: OVERCOMING CHALLENGES AND BUILDING A UNIFIED NATION-STATE**

Riya Vardhan Saxena, Research Associate, Centre for Human Sciences, Rishihood University, Sonapat (Haryana)

### **VASUDHAIVA KUTUMBAKAM: PHILOSOPHY OF UNITY, PEACE AND HARMONY**

Brij Kishore Tripathi, Assistant Professor, Department of Political Science, Govt. College Silphili, Surajpur (Chhatisgarh)

Dr. J. K. Dwivedi, Assistant Professor, Department of Political Science, Govt. N. K. College Kota, Bilaspur (Chhatisgarh)

### **INDIAN VISION OF RAJDHARM IN SHANTIPARV**

Prof. Anupma Kaushik, Head, Department of Political Science and Public Administration, Dr. Harisingh Gour Vishwavidyalaya, Sagar (Madhya Pradesh)

### **THE SOCIALIST AGENDA FOR BETTER INDIA**

Anitha.S V, Research Scholar, Department of Political Science, Davangere University, Shivangotri, Davangere (Karnataka)

Dr. Swamy H, Assistant Professor, Department of Political Science, Davangere University, Shivangotri, Davangere (Karnataka)

### **DALIT FEMINISM: AN ANALYSIS OF INDIAN VISION OF POLITICAL THINKING THROUGH INTERSECTIONALITY**

Anushree Pandey, Assistant Professor, CMP Degree College, University of Allahabad, Prayagraj (Uttar Pradesh)

### **INDIAN VISION OF POLITICAL THINKING**

Ranjeet Kumar Chauhan, Research Scholar, Department of Public Administration, University of Lucknow, Lucknow (Uttar Pradesh)

### **RECOGNISING AND DEVELOPING 'CHITTI': A PATHWAY TO CULTURAL REVIVALISM VIA INTEGRAL HUMANISM**

Akhil Kumar Singh, Research Associate, Integral Humanism Initiative, Centre for Human Sciences, Rishihood University Sonapat (Haryana)



**FOOD SECURITY AND ARTIFICIAL INTELLIGENCE: A CASE STUDY OF INDIA**

Dr. Divya Mishra, Assistant Professor, Department of Political Science, Magadh University, Bodh Gaya (Bihar)

**MULTISTAKEHOLDER PARTNERSHIPS TO MEET SUSTAINABLE DEVELOPMENT GOALS IN INDIA**

Saraswathi Unni, Senior Research Fellow & Director, Research and Publications, Water Policy Centre, Aurangabad (Maharashtra)

**NATIONAL EDUCATION POLICY 2020 FOR INCLUSIVE DEVELOPMENT IN INDIA**

Amol Kumar, Research Scholar, Central University of Gujarat, Gandhinagar (Gujarat)

Dr. Jagannatham Begari, Assistant Professor, Central University of Gujarat, Gandhinagar (Gujarat)

**SOCIAL MOVEMENTS AND PARTICIPATORY DEMOCRACY: ANALYZING SIGNIFICANCE**

Balkrishan Gupta, Research Scholar, Sharda School of Humanities and Social Sciences, Sharda University

**TOWARDS A ROBUST REFORM IN HIGHER EDUCATION: ACHIEVING “VISHWA GURU” STATUS THROUGH THE NATIONAL EDUCATION POLICY 2020 (NEP2020)**

Diyuk Bora, Research Scholar, ICSSR Doctoral Fellow, Centre for South Asian Studies, Pondicherry University, Puducherry

Ayushee Choudhary, Research Scholar, Centre for South Asian Studies, Pondicherry University, Puducherry

Dr. Santhosh Mathew, Associate Professor, Centre for South Asian Studies, Pondicherry University, Puducherry

**EMPOWERING WOMEN: THE KEY TO SUSTAINABLE DEVELOPMENT AND GENDER EQUALITY**

Moumita Dey, Research Scholar, Department of Political Science, University of Gour Banga, Malda, (West Bengal)

**SUSTAINABLE DEVELOPMENT GOALS AND ICDS: CHALLENGES AND OPPORTUNITIES FOR EFFECTIVE IMPLEMENTATION IN INDIA**

T. Lakshmi Priya, Assistant Professor, School of Law, Chettinad Academy of Research & Education, Kelambakkam, Chennai (Tamil Nadu)

**YOGA AND THE SOFT POWER FROM ANCIENT INDIAN PRACTICES TO SOFT POWER TOOL**

Manish Jaiswal, MA, Politics and International Relations, School of International Studies Central University of Gujarat, Gandhinagar (Gujarat)

**POLITICS AND INDUSTRIES IN THE WELL-BEING OF THE NATION**

Ankita Raju Khobragade, Research Scholar, Vasant Rao Naik Government Institute of Arts And Social Sciences, Nagpur (Maharashtra)

Dr. Seema S. Malewar, Assistant Professor, Vasant Rao Naik Government Institute of Arts And Social Sciences, Nagpur (Maharashtra)

**INTEGRATING SUSTAINABLE DEVELOPMENT GOALS THROUGH COMMUNITY DEVELOPMENT: A CASE STUDY IN DODDA**

Madhurai and Chitrakoot, Research Associate, Integral Humanism Initiative, Centre for Human Sciences, Rishihood University, Sonapat (Haryana)

Anusree S.L, Research Associate, Integral Humanism Initiative, Centre for Human Sciences, Rishihood University, Sonapat (Haryana)

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# Photo Gallery



Figure VI



Figure V



Figure IV



Figure I



Figure II



Figure III