

International Conference on 'Advancing Integral Humanism in 21st Century'

A Report

Advancing Integral Humanism in 21st Century

(An International Conference)

12-14 April, 2024

A Conference Report

Integral Humanism Initiative
(Supported by Star Pipe Foundry, Rajkot-India)



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Message from the Vice-Chancellor of Rishihood University

Dear Esteemed Readers,

At the outset I heartily congratulate Prof. Sampadananda Mishra and his team at the Centre for Human Sciences for successfully completing another important academic event - An International Conference on **"Advancing Integral Humanism in the 21st Century,"** held at Sri Aurobindo Ashram, New Delhi. The conference had the gathering of distinguished scholars, thinkers, and practitioners and marked a significant step in our ongoing journey to delve deeper into the rich philosophical heritage of India and its applications in today's global context.



The conference was a vibrant forum where diverse perspectives on Integral Humanism were explored, debated, and synthesized. The enlightening discussions not only provided profound insights into the essence of Integral Humanism but also offered actionable pathways for its practical implementation across various domains of personal and societal life. Integral Humanism, with its emphasis on the harmony of the material and the spiritual, offers a holistic approach to addressing the myriad challenges faced by contemporary society. As underscored in the addresses by our esteemed guests and keynote speakers, the principles of Integral Humanism can guide us in creating more inclusive, equitable, and sustainable systems. The concepts discussed resonate deeply with the ethos of Rishihood University, where we are committed to fostering education that not only enlightens but also empowers individuals to contribute meaningfully to society.

I am happy that a detailed report of this conference is worked out by the Centre for Human Sciences which captures the essence of the discussions and lays down

a blueprint for future action. I trust that it will serve as a valuable resource for all stakeholders committed to advancing the cause of Integral Humanism in their respective fields.

Shubham Bhuyat

Prof. Shobhit Mathur

VC Rishihood University, Sonipat

Foreword by Convener

It gives me immense pleasure to write the foreword for the report on the International Conference on Advancing Integral Humanism in the 21st Century. This conference, hosted by the Centre for Human Sciences, Rishihood University, Sonipat with Prajna Pravah, Delhi as the knowledge partner, was a remarkable success, bringing together thought leaders, academics, and practitioners to discuss and explore the principles of Integral Humanism and its practical applications in various fields.



The deliberations and discussions were insightful, shedding light on new ways to incorporate Integral Humanism into contemporary contexts. The keynote addresses provided a profound understanding of the core concepts, while the paper presentations showcased innovative approaches to implementing these ideas in real-world scenarios. The event was further enriched by the release of our field trip report, the launch of Volume 1 of the Research Methodology book, and the inauguration of the exhibition on Integral Humanism.

I express my deepest gratitude to all the invited speakers and paper presenters for their invaluable contributions. A special thanks to the authorities of Rishihood University and Prajna Pravah, whose support and leadership were crucial in making this conference successful. I am also grateful to my colleagues, who worked tirelessly to ensure everything ran smoothly.

I must extend a special note of appreciation to Dr. Akhil Singh, whose detailed notes during the conference were instrumental in preparing this comprehensive report. Neelabh Sharma and Anusree SL's meticulous coordination efforts were vital in organizing the conference, and I thank them for their dedication and hard work.

As we present this report, I hope it serves as a valuable resource for advancing the principles of Integral Humanism. The outcomes from this conference can pave the

way for meaningful changes in society, fostering a more holistic and human-centered approach to various domains.

I trust that this report, complete with all the necessary details and a photo gallery at the end, will provide readers with an in-depth understanding of the conference content and its significance. Let us all work together to bring the ideas discussed at this conference into reality, advancing the cause of Integral Humanism for the benefit of humanity.

Prof. (Dr) Sampadananda Mishra
(Conference Convenor)
Director, Centre for Human Sciences
Rishihood University, Sonipat

Preface

The International Conference on "**Advancing Integral Humanism in the 21st Century**" was held from April 12-14, 2024 at the Sri Aurobindo Ashram Delhi Branch. This significant gathering was part of the **Integral Humanism Initiative** project at the Centre for Human Sciences, Rishihood University, and was organized in collaboration with our knowledge partner **Prajna Pravah**. The conference convened scholars, practitioners, and thought leaders from diverse fields to explore the profound implications of Integral Humanism in contemporary contexts.

Conference Themes and Objectives:

Centred around the theme of "Advancing Integral Humanism in the 21st Century," the conference sought to delve into and foster a comprehensive understanding of Integral Humanism as envisioned by various thinkers such as Pandit Deen Dayal Upadhyaya, Sri Aurobindo, Swami Vivekananda and others. The discussions aimed to contextualize this philosophy within the realms of modern global challenges, emphasizing its potential to guide human well-being and societal progress across philosophical, educational, governance, and socio-economic domains.

Major Verticals:

Structured around three primary verticals, the conference facilitated deep explorations into:

- **Philosophical and Conceptual Foundations of Integral Humanism:** Focusing on its philosophical roots, historical evolution, and comparative analysis with other traditions.
- **Integral Humanism in the 21st Century World:** Application of these principles in addressing contemporary issues in economics, politics, governance, and international relations.

- **Integrating Integral Humanism Values into School Education:** Discussing strategies for embedding Integral Humanism in educational practices.

Sessions and Keynotes:

Over the course of three days, the conference featured more than 40 sessions, including keynote addresses, paper presentations, and panel discussions by leading experts in their respective fields. These sessions provided critical insights and fostered engaging discussions on the integration of Integral Humanism into modern frameworks and practices.

This report aims to encapsulate the essence of the discussions, offering an in-depth look at each session, the emerging themes, key takeaways, and the future directions proposed during the conference. Through this detailed account, we hope to extend the reach of the valuable insights shared, inspiring ongoing exploration and practical applications of Integral Humanism across various domains.

Inaugural Session

The inaugural session of the International Conference on "Advancing Integral Humanism in the 21st Century," held at the Sri Aurobindo Ashram-Delhi branch, commenced with a traditional Manglacharan by



Smt. Minnati, followed by the ceremonial lighting of the lamp by distinguished

guests including Prof. Balram, Prof. Kuthiyala, Prof. Sampadananda Mishra, and the Chief Guest, Shri Agus Indra Udayana.



Prof. Mishra welcomed the attendees and provided an overview of the conference, emphasizing its role as part of the Integral Humanism Initiative at Rishihood University's Center for Human Science. He highlighted ongoing

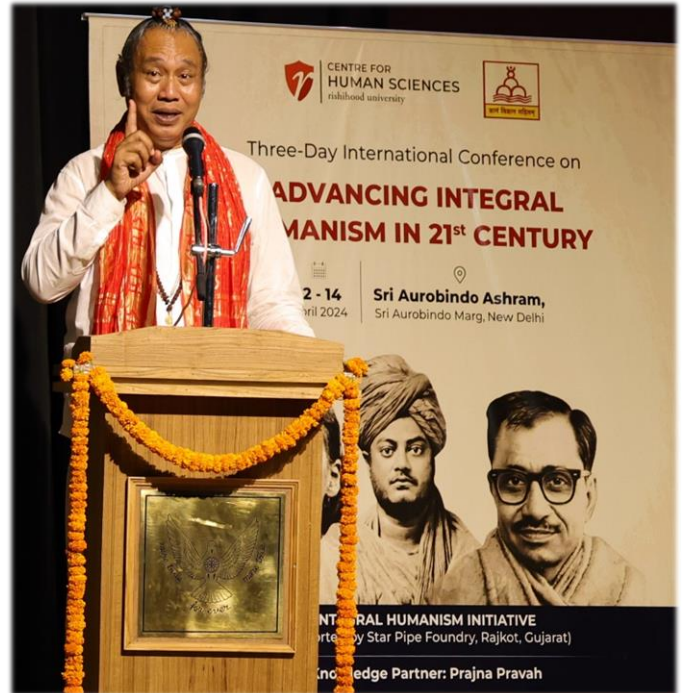
projects and the exhibition set up to celebrate the Indian knowledge system, as well as the launch of new books and reports.

Prof. Balram Singh then delivered the inaugural address, discussing Integral Humanism's origins and its foundational differences from similar philosophies in the West. He underscored the inclusiveness and integrative nature of this philosophy as articulated by Pandit Deen Dayal Upadhyaya, contrasting it with Western notions of humanism. Prof. Singh delved into various philosophical



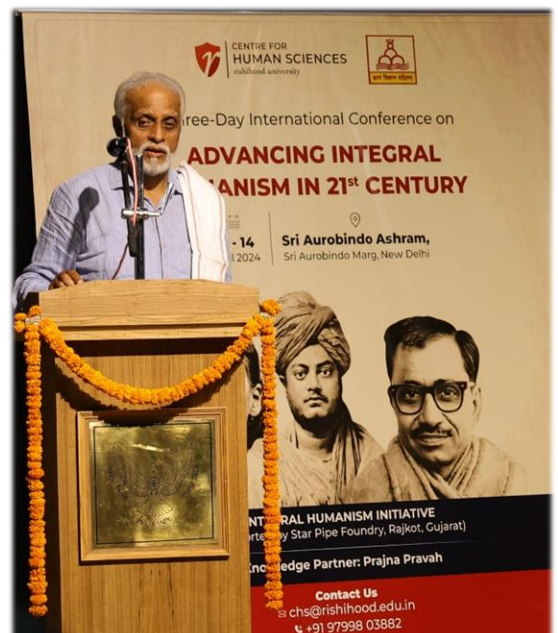
concepts, from the deductive and inductive logic of *Agamas* and *Nigams* to the principles of *Dravya* and *Gunas*, illustrating how these ideas encapsulate the holistic integration of life's elements. He concluded with a call to embrace a "Hindu Dharma World Order," advocating for a global perspective that

transcends nationalist ideologies to embody the principle of "*Vasudhaiva Kutumbakam*" — the world as one family.



The Chief Guest, Shri Agus Indra Udayana, shared insights from his experiences in India and Indonesia, reflecting on the cultural connections and the implementation of Gandhian principles in Indonesian society. His remarks, "the root is in India, but the fruit is in Indonesia," poignantly highlighted the shared heritage and mutual influences that enrich both cultures.

Prof. B K Kuthiyala's address further emphasized the cultural unity of India, discussing the concept of "*Ekatm Manav Darshan*" and the integration of Indian traditional knowledge into contemporary



societal structures. He called for a holistic view that appreciates the continuity from individual (vyashti) to the universe (pameshti), urging attendees to engage in meaningful dialogues and to develop actionable plans by the conference's conclusion.

The session culminated with the inauguration of an exhibition and a series of



books, followed by a vote of thanks, setting a tone of intellectual engagement and cultural reverence for the days to follow.



Keynote Addresses

Ethical leadership in politics and governance: implementing integral humanism principles

Prof. Ashish Pandey

Prof. Ashish Pandey's keynote address began by establishing the foundational concepts of Integral Humanism (IH), specifically the interrelationship between vyashti (individual), samashti (society), shristi (creation), and parameshti (ultimate). His discussion emphasized the profound purpose of human life: the realization of the four purusarthas (objectives of human life), which frame the ethical underpinnings necessary for leadership in politics and governance.



Prof. Pandey argued that organizations should be viewed not merely as economic entities but as embodiments of 'Yoga Kshema,' where the welfare of each individual is integral to the success of the whole. This approach requires redefining the roles within organizations, where employees are seen not just as workers but as integral parts of the organization, each with duties that contribute to the larger purpose. He critiqued traditional business models, proposing instead a framework where business operations align with the purusarthas, thus integrating personal and professional growth.

Highlighting the concept of Messiah leadership, he discussed how leaders could foster a strong vision and culture that promote ethical behavior and social harmony—countering the flaws of social contract theory, which he argued falls short in upholding societal virtues. Prof. Pandey connected these ideas back to the principles of atyodaya (rise of the last person), Bahujan hitaye (benefit to all), and Bahujan sukhaye (happiness to all), underscoring the role of ethical leadership in achieving these ideals.

Further delving into management theories, he suggested that humanistic management should focus on drives such as defense, bonding, and comprehension, mirroring the four purusharthas. His vision for leadership and management proposes a departure from conventional binaries and moves towards a more integrative approach where every aspect of business operation aligns with dharma (righteousness). This, he argued, transforms organizations into platforms of karmyoga (path of righteous action), where actions are performed with dedication to a higher purpose without attachment to personal gain.

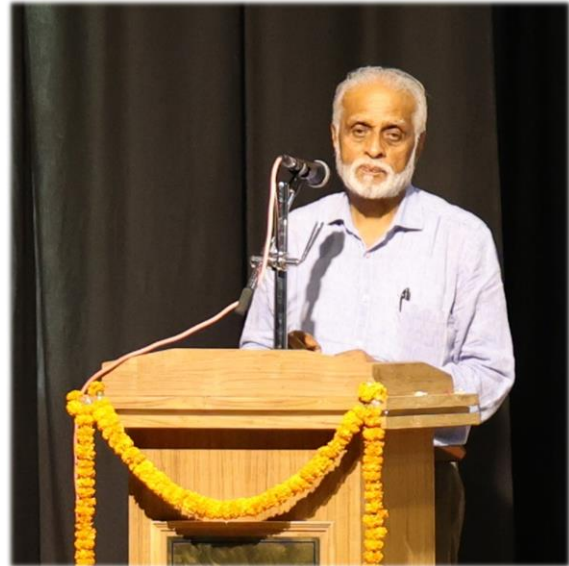
Prof. Pandey concluded by proposing the development of new, empirically tested theories in management and leadership based on these principles. He called for an Indian model of leadership that not only supports sustainable business practices but also fosters a holistic development of society through dharma, setting the stage for an era where ethical governance and humanistic management become the cornerstones of all organizational strategies. This approach, he suggested, would ultimately fulfill the concept of lok sangaraha (welfare of the world), achieved through anayas karma (effortless action), thus redefining the essence of leadership in the modern context.



Integrating Ekatam Manav Darshan Values into the Present Education System: Challenges and Opportunities

Prof. B K Kuthiyala

In his compelling keynote, Prof. B K Kuthiyala explored the integration of Ekatam Manav Darshan values, rooted in Integral Humanism, into the modern education system. He began by asserting that if Integral Humanism or humanity is a universal phenomenon, then it stands to reason that scholars and intellectuals across different cultures and epochs would have stumbled upon its principles independently.



Prof. Kuthiyala elucidated this with historical anecdotes, including an intriguing example from the 19th century where a pope circulated a paper on universal humanity, which, though initially discarded, resurfaced repeatedly in later discussions by various leaders within the church.

This historical pattern, according to Prof. Kuthiyala, illustrates that the values underlying Integral Humanism have been echoed globally, even if not explicitly recognized or labeled as such. He pointed out that many Western intellectuals have arrived at similar conclusions about human values and ethics, paralleling the concepts of Integral Humanism without directly referencing it. This underlines the universality of these values, which suggest an inherent unity beneath apparent diversity.

Delving into contemporary scholarly work, Prof. Kuthiyala referenced Yuval Noah Harari's "Homo Deus," which forecasts the evolution of humans into god-like entities, as an example of modern thought aligning with ancient wisdom on the potential and destiny of humanity. This confluence, he argued, calls for a deeper, more structured dialogue within academia to explore and integrate these universal truths more comprehensively into our educational systems.

Further, Prof. Kuthiyala introduced the audience to ongoing research initiatives in Prajna Pravah, which focus on weaving Indian knowledge systems into higher education curricula. He specifically mentioned a working paper titled 'Samaj Vidya,' which aims to build academic frameworks around societal knowledge intrinsic to Indian culture.

Prof. Kuthiyala emphasized the need for actionable plans to bring these discussions from the theoretical realm into practical application within educational institutions. He urged educators, scholars, and policymakers to deliberate further on these ideas and create structured programs that embody Integral Humanism values, ensuring that the next generations are nurtured on a foundation of universal human values that transcend cultural and temporal boundaries. This, he proposed, would prepare students not just for careers but for a life of purposeful contribution to the global community.



Exploring Integral Humanism through the Lens of the Ancient Arsh System

Dr. Ashutosh Pareek

Exploring Integral Humanism through the Lens of the Ancient Arsh System
एकात्ममानव दर्शन और प्राचीन आर्ष परम्परा

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Dr. Ashutosh Pareek's keynote delved into the profound connections between the philosophy of Deen Dayal Upadhyaya's Integral Humanism and the ancient Arsh system, illustrating how these historical and philosophical threads weave together to form a coherent vision for modern society. Dr. Pareek began by highlighting that just as the Arsh system encapsulates a holistic view of life and governance, Integral Humanism offers a framework that transcends the limitations often found in more fragmented modern ideologies, or 'isms', which he argued tend to offer only narrow slices of understanding and application.

Central to Dr. Pareek's discourse was the notion that a nation is more than just a state—it is a consciousness that evolves from the individual level (vyashti) to the universal (parameshti). This concept redefines national identity not as a collection of geographical or political boundaries but as a collective consciousness that encompasses both individual and cosmic dimensions. Dr. Pareek posited that this transformation is a dynamic interplay between 'self' and 'universe', where each individual's growth contributes to and is reflective of the universe's evolution.

Emphasizing the application of these ideas, Dr. Pareek discussed the potential for a balanced development approach that goes beyond sustainable development to embrace a more integrated view of progress. This approach considers not only environmental and economic factors but also the spiritual and cultural dimensions that are essential for the holistic development of society. He outlined several driving factors that could guide India's balanced development, such as respect for Mother Earth and the principle of 'rta'—a concept from ancient Indian thought which represents the cosmic balance and duties that each individual owes to society and nature.

Dr. Pareek's exploration into the Arsh system and Integral Humanism provided a rich tapestry of insights that call for a broader, more inclusive approach to understanding human progress and development. His call to transcend narrow-minded approaches and embrace a more expansive view of humanism resonates with the need for deeper, more meaningful interactions between individuals, society, and the cosmos. This, he argued, is crucial for crafting policies and philosophies that truly reflect the complex interdependencies of our modern world.



A New Rishi Vision for the 21st Century: From Vedas to Sri Aurobindo and Kavyakantha Ganapati Muni

Prof. David Frawley

In his enlightening keynote, Prof. David Frawley presented "A New Rishi Vision for the 21st Century," exploring the profound connections between ancient Vedic wisdom and contemporary issues. He began by elucidating the concept of yoga as the realization of the Purusha,



or the universal self, which starkly contrasts with the Western emphasis on the individual ego, epitomized by Descartes' assertion, "I think, therefore I am." This difference underscores a fundamental divergence between Western and Indian philosophical traditions—the former prioritizes the mind, while the latter places the soul at the core of human existence.

Prof. Frawley emphasized the importance of recognizing the universal consciousness and the divine manifestation present in all existence, a perspective deeply embedded in Indian thought. He argued that modern technological advancements, including artificial intelligence, while impressive, fall short of capturing the divine essence that is intrinsic to human beings. This limitation points to a crucial insight: technology should be employed to enhance human well-being rather than to replace the human essence.

The connection between yogic culture and contemporary technologies was another focal point of his address. Prof. Frawley advocated for integrating the spiritual wisdom of yoga with modern technological developments to create a

balanced approach to progress, one that honors our spiritual heritage while navigating modern challenges.

Furthermore, he stressed the need to revisit and draw inspiration from the works of eminent Indian spiritual leaders like Sri Aurobindo, Swami Vivekananda, and Kavyakantha Ganapati Muni. These figures, according to Prof. Frawley, provide essential insights into how we can transcend the materialistic limitations of the present age and foster a deeper, more meaningful engagement with the world around us.

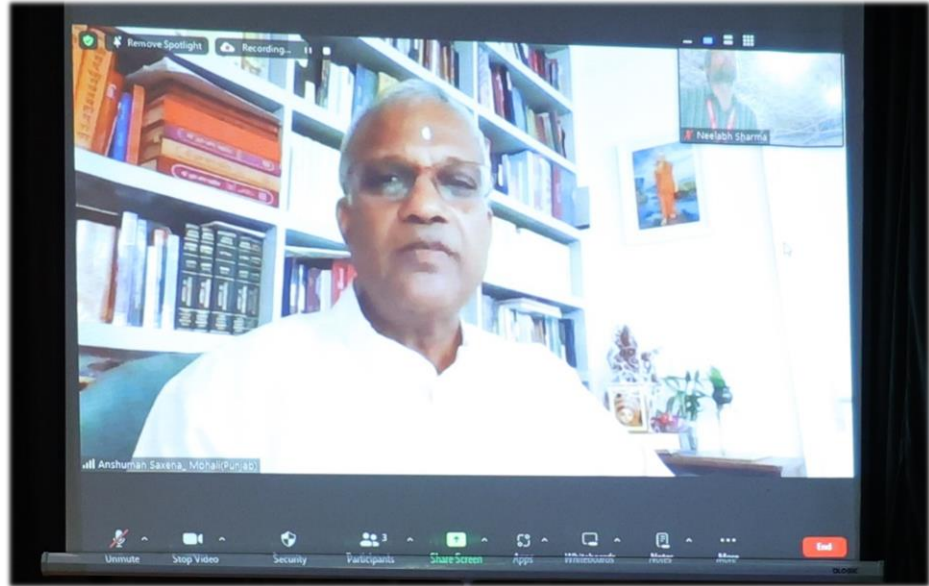
Prof. Frawley concluded by calling for greater aspirations beyond material achievements—urging the audience to recognize the interconnectedness of all beings and the shared divinity that binds us. This vision, he proposed, is imperative for addressing the contemporary world's challenges, offering a pathway that combines ancient wisdom with modern innovation to guide humanity towards a more enlightened, sustainable future.



Critical Reflections on the Relevance of Deen Dayal Upadhyaya's Ekatma Jeevan Darshan in Contemporary Times

Shri Sudhir Kumar

Shri Sudhir Kumar provided a deep exploration into the relevance of Deen Dayal Upadhyaya's Ekatma Jeevan Darshan (the philosophy of Integral Humanism) through a contemporary lens, during his keynote



address. He started by defining "Chiti" as the pranashakti or the life force of cosmic consciousness, which is central to understanding Ekatmata or oneness of existence. Shri Sudhir pointed out that true meaning in life is found in "purnata" or completeness, which transcends the simplistic interpretations often associated with the word 'integral' in English.

Throughout his talk, Shri Sudhir addressed the apprehension surrounding the ideas of visionary thinkers like Sri Aurobindo and Deen Dayal Upadhyaya, suggesting that their philosophies push us towards a higher level of consciousness, where the manifestation of truth becomes apparent in every aspect of the ecosystem. He emphasized that to recognize oneself as part of the entire cosmos is to realize Ekatma in its truest sense.

A significant portion of his address was dedicated to the necessity of transcending binary thinking. According to Shri Sudhir, the duality that often dominates our understanding and structuring of the world prevents us from experiencing the true essence of Ekatmata. He illustrated this point by discussing the inseparable nature of Shakti and Shiva in Indian philosophy, where true power (Shakti) cannot

exist without the passive substratum (Shiva), emphasizing that truth does not reside within binary oppositions.

"Whole ecosystem is me," Shri Sudhir remarked, encapsulating the concept that individual identity is deeply interconnected with the universal existence. He advocated for a radical shift in perception that requires moving beyond traditional binaries to a holistic understanding of oneness—where the realization of our shared "Chiti" or cosmic force is key to understanding the interconnectedness of all beings.

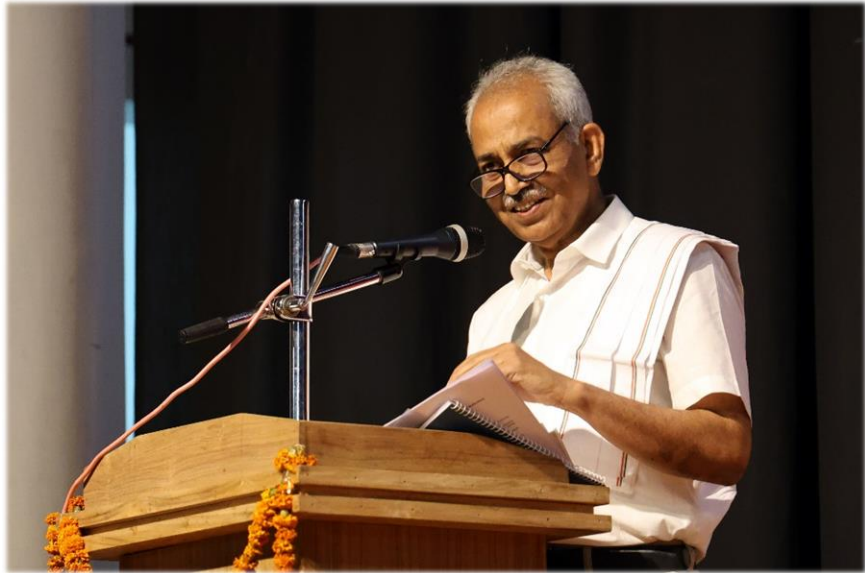
Shri Sudhir Kumar concluded by urging the audience to embrace these profound insights into their personal and professional lives, suggesting that such a shift could lead to more compassionate, understanding, and unified approaches in various fields. By embracing the philosophy of Ekatma Jeevan Darshan, contemporary society can make significant strides towards realizing a more integrated and truthful existence, bridging the gap between ancient wisdom and modern challenges.



Innovative Pedagogical Approaches for Teaching Integral Humanism Principles

Prof. Himanshu Roy

Prof. Himanshu Roy's insightful keynote delved into the rich history of India's education system, highlighting how colonial influences transformed perceptions and practices. Citing Hegel's changing views on India—from seeing it as a land of "wisdom, wealth,



and desire" to derogatorily labeling Indians and Brahmins as "thieves and murderers" post-colonization—Prof. Roy demonstrated the profound impact of colonialism on India's self-perception and educational frameworks.

He emphasized the holistic nature of traditional Indian education, which seamlessly integrated ethics with basic academics such as alphabets, language, and elementary mathematics. These elements were taught universally to children starting at the age of five, reflecting a societal commitment to comprehensive education that was inclusive of both boys and girls and sensitive to regional variations. Prof. Roy pointed out that historical Indian society constantly upgraded its skills across various domains like surgery and textiles, creating a vibrant ecosystem where multiple skill sets, from farming silk worms to weaving, were interconnected and valued.

Highlighting the structure of ancient universities such as Takshashila and Nalanda, Prof. Roy noted these institutions' interdisciplinary syllabi, where medicinal knowledge was mandatory, reflecting the importance of health and hygiene. Admissions were merit-based, emphasizing India's long-standing

tradition of academic excellence. This system, he argued, was grounded in India's democratic republican traditions, which encouraged questioning and critical thinking from primary education through university levels.

Prof. Roy advocated for the re-incorporation of these traditional pedagogical tools into modern educational practices to foster a holistic development of students. This approach not only nurtures academic proficiency but also emphasizes the development of empathy, self-awareness, and a harmonious relationship with nature—qualities that are essential for the cultivation of integral humanism principles. Furthermore, he stressed the importance of multiculturalism in education, drawing on India's rich diversity to teach students about inclusivity and cooperation across different cultures and communities.

Prof. Roy called for a revitalization of India's educational system by reintegrating its ancient pedagogical approaches that align with the principles of integral humanism. This, he proposed, would prepare students not just for career success but for meaningful, ethical engagement in the modern world, perpetuating a legacy of wisdom that transcends generations.



Developing Actionable Insights for a Humanistic Education: Recommendations for the Future

Dr. Om Prakash Dwivedi

In his keynote address, Dr. Om Prakash Dwivedi tackled the complex challenges and opportunities in the field of humanistic education, emphasizing the necessity for a broad, inclusive definition of humanity that encompasses both human and non-human species. Dr. Dwivedi critiqued what he described as a



'disintegrated version of humanism,' a byproduct of divisive and extractive ideologies that have become particularly pervasive in the 21st century. He highlighted two major contemporary issues: the overreliance on technology, which, while enhancing connectivity, ironically leads to deeper disconnections in human relationships, and severe environmental degradation resulting from treating nearly everything as exploitable resources.

Dr. Dwivedi pointed out that these issues are not isolated to the global stage but are evident at micro levels across societies. He argued that humanity historically arrived late on Earth, and the conditions for a harmonious existence had been established by other organisms long before humans. This perspective urges a

reconsideration of how we define and integrate humanity, advocating for a holistic approach that includes the non-human elements of our world.

Central to his talk was the idea of a cosmic balance, which he likened to the process of inhaling and exhaling—essential for maintaining life's equilibrium. He drew upon the ancient Indian text, the Taittiriya Upanishad, and its concept of 'Mahas,' to underline the profound connectedness of all life forms. Dr. Dwivedi stressed the importance of integrating diverse forms of knowledge to foster a comprehensive understanding that evolves from the individual 'I' to the collective 'We,' and ultimately to the all-encompassing 'All.'

By using metaphors and examples from the human body, he vividly illustrated the integrality of human life, demonstrating how every part, no matter how seemingly insignificant, contributes to the whole. This integrality, he noted, has been undermined in modern times by fragmented approaches to knowledge and existence.

Furthermore, Dr. Dwivedi highlighted the Tattvamasi model, famously expounded by Swami Vivekananda, which encapsulates the philosophical essence of self-realization and unity with the universal spirit. He emphasized that distinguishing between information, knowledge, and wisdom is crucial in education, as each plays a distinct role in cultivating a truly enlightened individual.

Concluding his address, Dr. Dwivedi called for actionable insights that could reorient humanistic education to not only address the challenges of today but also anticipate the needs of the future. By embracing a more integrated approach to humanism, educators and policymakers can develop strategies that genuinely prepare individuals to thrive in and contribute to a rapidly evolving world, all while maintaining a respectful and sustainable relationship with the planet and its diverse inhabitants.

Integral Approach to the Studies of the Humanities in the Light of Vedanta and Integral Yoga

Dr. Vladimir Yatsenko

Dr. Vladimir Yatsenko presented a compelling discourse on integrating the profound insights of Vedanta and Integral Yoga into the study of the humanities, a field traditionally dominated by distinct and often disparate disciplines. In his keynote, Dr. Yatsenko elaborated on the concept of



of consciousness, central to both Vedanta and modern cognitive studies, by identifying six major faculties of consciousness that play crucial roles in human perception and interaction.

Emphasizing the significance of "prana" or life force, Dr. Yatsenko challenged the conventional dissociation of spirit and matter prevalent in Western thought. He introduced the idea of "embodied prana," which suggests that prana is not merely a spiritual essence but is integrally connected with the material existence of human beings. This perspective bridges the gap between the spiritual and the physical, proposing a more holistic approach to understanding human nature.

Dr. Yatsenko then delved into the complexities of self-knowledge, which he categorized into three types: subjective self-knowledge, objective self-knowledge, and perceptive self-knowledge. Each type offers a different lens through which

individuals understand themselves and their interactions with the world. Subjective self-knowledge encompasses personal insights and inner experiences; objective self-knowledge refers to the factual, external aspects of oneself that are recognized universally; and perceptive self-knowledge involves an understanding that comes from sensory experiences and perceptions.

Further exploring the ramifications of these insights for the humanities, Dr. Yatsenko proposed six major approaches to humanity studies that integrate these facets of consciousness and self-knowledge. These approaches encourage scholars to transcend traditional academic boundaries, fostering an interactive cognition that allows for a more comprehensive, interdisciplinary study of human cultures, behaviors, and interactions.

By advocating for an integral approach that combines the spiritual and philosophical richness of Indian traditions with the analytical rigor of Western humanities, Dr. Yatsenko's presentation called for a transformative shift in the academic study of the humanities. This shift, he argued, would not only enrich scholarly pursuits but also enhance the application of humanities education in addressing contemporary global challenges, ultimately leading to a more enlightened, cohesive understanding of human existence.

Integral Humanism: The Paradigm for the World in the 21st Century

Prof. M Mohan Das

In his visionary keynote, Prof. M Mohan Das articulated the profound relevance of Integral Humanism as a guiding paradigm for addressing the multifaceted challenges of the 21st century. He emphasized that the core values underpinning Integral Humanism—justice, equity, and harmony—are



indispensable in fostering a balanced societal framework where social, economic, political, and spiritual aspects of life are inextricably linked.

Prof. Das underscored the principles of "Sarwamangalam" (universal welfare), "Swadeshi" (self-sufficiency), and harmonious sustainable development as foundational to Integral Humanism. He highlighted "Dharma" as not merely a religious or ethical code but as the organic law that governs life, ensuring that societal functions align with natural and moral orders. Through mechanisms like "Antyodaya" (upliftment of the weakest) and "trusteeship," social justice becomes not only a policy but a lived reality, reflecting a commitment to the welfare of all.

He critiqued the Western development model, which he argued is overly reliant on narrow economic growth metrics, profit-centric strategies, and hard technologies. This approach, rooted in Cartesian reductionism, often leads to a dichotomy between values and price, resulting in undifferentiated growth and numerous social disparities. Prof. Das pointed out that the impact of globalization,

including the export of hard technology and consumerism, has spurred competitive practices that often undermine communal and individual well-being.

Prof. Das further explained how since 2014, India has been actively applying Integral Humanism through initiatives such as "Swalambi Bharat" (Self-reliant India), "Sahakar Se Samriddhi" (Prosperity through Cooperation), and extensive employment generation programs. These initiatives exemplify how Integral Humanism can be manifested in practical policies that not only aim for economic growth but also enhance the quality of life and sustainable development.

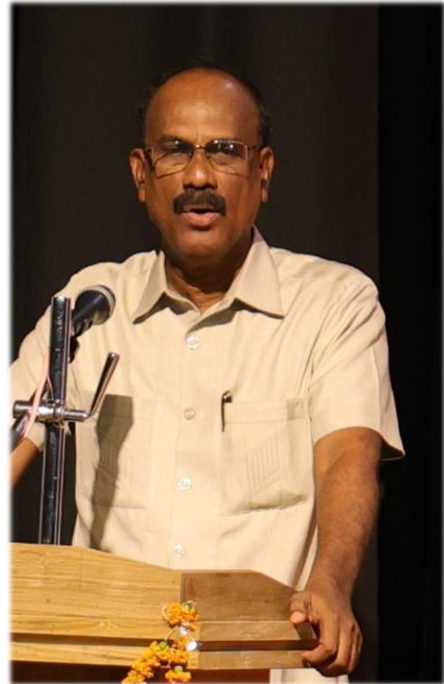
Concluding his address, Prof. Das advocated for integrating these holistic and integral principles into a comprehensive philosophical and methodological framework. This framework, he argued, would enable a deeper appreciation and more effective application of Integral Humanism to mitigate the complex challenges of our times, ensuring that development is both inclusive and sustainable. Through such a paradigm, Integral Humanism offers a robust alternative to prevailing development models, promising a more equitable and harmonious future for the global community.



Developing Actionable Insights for a Humanistic Education: Recommendations for the Future

Prof. K C Sudhir Babu

Prof. K C Sudhir Babu's keynote delved into the critical need for revising educational paradigms within India through the lens of humanistic education. He began by discussing the pervasive "battle of narratives," where the Western model is often glorified while traditional Indian knowledge systems are portrayed as outdated. Prof. Babu asserted that the true purpose of education extends beyond individual development to include nation-building, a process significantly hindered by the lingering effects of colonial influence, which he described as a "colonial hangover."



Highlighting the destruction brought about by colonial powers, particularly the British, on the rich tapestry of Indian academic disciplines such as medicine, Ayurveda, and philosophy, Prof. Babu emphasized the urgent need to reclaim and reintegrate these into the mainstream education system. He critiqued "cultural Marxism" and the import of Western ideologies like socialist humanism, which often conflict with the principles of integral humanism that are more suited to India's socio-cultural milieu.

Prof. Babu outlined a three-phased approach to humanistic education essential for cultivating a holistic and integrative educational environment:

- **Parent Education:** He advocated for a system where prospective parents are educated about the profound responsibilities of child-rearing even before their child is born, emphasizing pre-natal education focused on the holistic development of the child.
- **Teacher Education:** He stressed the importance of retraining educators to deliver curricula that are not only academically rigorous but also steeped in

ethical and humanistic values, aligning with traditional Indian educational philosophies.

- **Child Education:** Here, Prof. Babu argued for pedagogical strategies that incorporate the mother tongue in early education, enhancing comprehension and connection to cultural roots.

Prof. Babu emphasized that teaching in the mother tongue during the formative years of education is crucial for deepening children's connection to their culture and heritage. He concluded by calling for a national dialogue on revising educational standards and practices to foster a system where education transcends textbook knowledge to include moral and ethical learning, ultimately preparing individuals not just for exams but for life itself. This holistic approach, he argued, is essential for creating a resilient, enlightened, and culturally rich society.



Tracing the Historical Evolution of Integral Humanism: From Ancient Roots to Modern Application

Shri Deepak Sharma

Shri Deepak Sharma's keynote explored the profound historical evolution of Integral Humanism, mapping its journey from the ancient philosophical foundations to its pertinent applications in today's global context. He succinctly defined Integral Humanism as a philosophy that encompasses the collective well-being of "Me, We, and All," emphasizing that individual happiness is intrinsically linked to the happiness of the entire community.



Shri Sharma stressed the critical role of economic development in the philosophical inquiry, noting that such discussions are a privilege of those whose basic needs are met. He reminded the audience of India's significant share of the global economy in historical times, which supported a rich tradition of intellectual and philosophical growth. He highlighted the era when India contributed 30% to the global economy, fostering an environment rich in theorists and philosophers.

However, the colonial era brought severe disruptions, particularly to India's family structures and entrepreneurial systems, with the British not only extracting wealth but also systematically dismantling India's educational and economic foundations. This led to a drastic reduction in India's contribution to the world economy by 1950. Shri Sharma pointed out that traditional centers of learning like Nalanda and Takshashila were far ahead of their Western contemporaries like Harvard and Cambridge, offering a wide range of disciplines and attracting scholars from across the globe.

Addressing the contemporary challenges, Shri Sharma criticized the Western monopoly on intellectual property and called for a revitalization of India's indigenous knowledge and entrepreneurial spirit. He outlined a forward-looking strategy that leverages India's youthful demographics and rapid market growth. By promoting an entrepreneurship narrative that reaches down to the village level and formalizing informal businesses, Sharma argued that India could reclaim its position as a global knowledge and economic powerhouse. Additionally, he advocated for modernizing agriculture and integrating new technologies to invigorate India's economic landscape.

Shri Sharma concluded that for India to regain its stature as a center of knowledge and philosophy, it must first ensure robust economic development that can provide the stability needed for philosophical and intellectual pursuits. This, he posited, would not only restore India's historical legacy of intellectual richness but also align with the principles of Integral Humanism by ensuring the well-being of all citizens.



Building Resilient Bharat: Bridging the Gap through Integral Humanism

Prof. Venkat Pulla

In his thought-provoking keynote, Prof. Venkat Pulla addressed the concept of building a resilient India through the principles of Integral Humanism, focusing on the contemporary challenges that the nation faces. Prof. Pulla acknowledged the value of Integral Humanism but pointed out the necessity of identifying and addressing the gaps that have emerged due to recent socio-political and economic changes.



He emphasized the importance of expanding the idea of sovereignty beyond the political sphere to include economic sovereignty. According to Prof. Pulla, for India to truly be resilient and self-reliant, it must gain control over its economic policies and practices, ensuring that these are tailored to benefit its population and are not overly influenced by external entities or global market fluctuations.

Prof. Pulla also highlighted the importance of considering the regional dynamics that affect India, particularly the issues arising from neighboring countries that

could impact national stability. He suggested that a nuanced understanding of these regional interactions is crucial for formulating effective domestic and foreign policies.

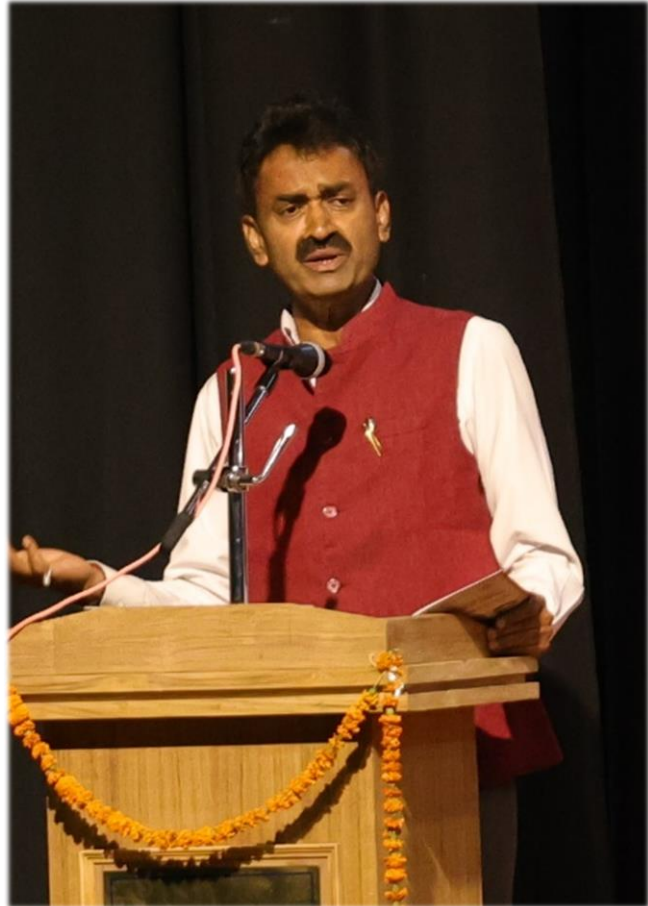
One of the more profound points in his talk was the assertion that the essence of Hinduism and its inclusive philosophy could serve as a foundational principle for secularism within India. This perspective challenges the conventional understanding of secularism as distancing the state from religious affiliations. Instead, Prof. Pulla proposed that the inclusive and universal aspects of Hinduism could foster a broader, more inclusive form of secularism that genuinely respects and integrates diverse religious and cultural traditions.

Prof. Pulla concluded by urging policymakers and thought leaders to clearly define the long-term goals for India's development. He stressed that these goals should not only address immediate economic and political challenges but also align with the deeper values of Integral Humanism, ensuring that progress is balanced, sustainable, and inclusive. This approach, he argued, is essential for India to navigate its complex present and secure a prosperous future.

Impact of Deen Dayal Upadhyaya's Thoughts on Contemporary Indian Politics

Prof. Tej Pratap Singh

In his insightful keynote, Prof. Tej Pratap Singh explored the significant impact of Deen Dayal Upadhyaya's philosophy on contemporary Indian politics, particularly emphasizing the need to transcend conventional binaries that often polarize society. Prof. Singh argued that the real essence of society is harmony among its various elements, not conflict or rivalry. He stressed that the artificial divisions created by political and social narratives do not reflect the true nature of human relationships, which are inherently cooperative and interconnected.



A central theme of Prof. Singh's address was the critique of secularism as it is understood in the contemporary Indian context. He pointed out that the traditional Indian concept of 'Dharma' is more aligned with the nation's ethos than the Western notion of secularism. Dharma, in this context, refers to a duty-bound ethical and moral order that governs all aspects of life, including politics. According to Prof. Singh, Dharma should be considered sovereign over other forms of governance, as it provides a more holistic and culturally resonant framework for societal organization.

Furthermore, Prof. Singh highlighted the potential of Integral Humanism, as proposed by Deen Dayal Upadhyaya, to address and resolve the challenges posed by various modern ideologies such as capitalism, consumerism, communism, and

regionalism. These systems, he argued, have often led to fragmentation and dissatisfaction within societies because they fail to consider the complete human and spiritual dimensions of individuals and communities.

Prof. Singh concluded by calling for a broader adoption of Integral Humanism principles in political discourse and policy-making. He advocated for a shift in focus from divisive and materialistic policies towards those that promote unity, spiritual fulfilment, and the common good. By doing so, he argued, India can pave the way for a political culture that truly reflects its ancient wisdom and promotes a more balanced and harmonious development.



Ethical Dimensions of Integral Humanism: Principles for a Sustainable Future

Prof. Pankaj Gupta

Prof. (Dr.) Pankaj Gupta delivered a profound exploration of the ethical dimensions of Integral Humanism, focusing on the sustainable practices that need to be ingrained in our daily lives and economic systems. He emphasized the critical role of duty and ethics in the economy, urging a reevaluation of how our behaviors and practices contribute to broader societal outcomes.



Prof. Gupta encouraged the audience to reconsider their "aahar" (food habits), "vihaar" (lifestyle), and "vichaar" (thoughts), pointing out the significant impact these elements have on the environment and our connection with nature. He argued that modern reliance on technology for education and communication, while beneficial, also requires a critical assessment to ensure that it does not detach us from real-world interactions and deeper learning processes.

Highlighting the transient nature of technological and consumer trends, he reminded the audience that "what is hot today will become cold tomorrow," suggesting that the pursuit of fleeting trends leads to unsustainable living patterns. Instead, he proposed that we focus on what remains constant—our core human values and responsibilities.

Prof. Gupta called for a revival of the traditional Indian education models of "Gyaan" (knowledge), "Gaan" (music/art), and "Dhyan" (meditation), which foster comprehensive development—intellectual, emotional, and spiritual. He

emphasized that a culture of giving and selflessness leads to greater personal satisfaction and societal harmony.

To reinforce these principles, he stressed the importance of transforming our educators into gurus—teachers who do not merely instruct but inspire and guide their students toward ethical and conscious living. By nurturing such teachers, we can ensure that the values of Integral Humanism are passed down through generations, creating a society that values wisdom, harmony, and sustainability.

Prof. Gupta's address was a call to action for internalizing and practicing the principles we advocate, thereby ensuring that Integral Humanism shapes not only personal choices but also the societal structures of the future, leading to a more ethical and sustainable world.



IH in International Relations: Fostering Global Cooperation through Shared Values

Dr. Santesh Singh

Dr. Santesh Singh's keynote provided a compelling analysis of how Integral Humanism (IH) can influence and enhance international relations by fostering global cooperation based on shared values. Dr. Singh contrasted the Western focus on individualism, encapsulated in the concept of 'I', with the Indian perspective which emphasizes 'We', highlighting a more collective and integrative approach to international engagements.



He argued that to effectively address global challenges, it is crucial to examine and understand the ideologies or 'isms' that currently dominate international policy-making. According to Dr. Singh, these ideologies often exacerbate conflicts rather than resolve them because they fail to consider the interconnectedness of global communities and the shared human values that can bridge cultural and political divides.

Dr. Singh emphasized the need for balance in addressing the various elements of society and human life. He suggested that Indian philosophical insights, which have historically emphasized harmony and holistic well-being, could offer new perspectives to global issues. An example he cited was India's approach to vaccine distribution during the COVID-19 pandemic, which reflected a commitment to integrative and cooperative health solutions, transcending borders and geopolitical interests.

Moreover, Dr. Singh critiqued the reliance on military solutions to resolve international conflicts, advocating instead for the use of soft power as a more effective and humane strategy. Soft power, which includes cultural diplomacy, international aid, and global collaboration, aligns closely with the principles of

Integral Humanism by promoting peace through understanding and mutual respect rather than through dominance and coercion.

Therefore, Dr. Singh called for a re-evaluation of current international relations strategies, urging global leaders to adopt a more Integral Humanistic approach. This approach, he argued, not only aligns with India's traditional values but also offers a sustainable and peaceful pathway for resolving global conflicts and building a more cooperative international community.



Integral Humanism in Modi Era

Prof. Abha Singh

Prof. Abha Singh's keynote addressed the practical application and realization of Integral Humanism principles within the framework of current governance under Prime Minister Narendra Modi. She emphasized the necessity for holistic development that integrates all aspects of human existence—intellect, mind, body, and soul—guided by the underlining principles of the four purusarthas (Dharma, Artha, Kama, Moksha), which articulate the goals of a balanced life.



Prof. Singh highlighted that many ideals of Integral Humanism have been effectively realized through various policies introduced during the Modi era. These policies reflect a shift from a rights-based governance model to one that emphasizes duties and responsibilities, aiming to create a more balanced and morally grounded society. She pointed out that this duty-led approach aligns closely with the philosophical tenets of Integral Humanism, which advocate for the fulfillment of individual and collective duties to achieve societal harmony.

A significant focus of her presentation was on the government's push towards digitization. Prof. Singh explained that digitization efforts are not just about technological advancement but are also critical in addressing issues of disconnection within society and improving transparency in governance. This, she argued, helps in building a more connected and open government that is responsive to the needs of its citizens.

Furthermore, Prof. Singh touched upon the relationship between Artha (wealth) and Dharma (righteousness), underscoring that in the context of Integral

Humanism, economic development (Artha) must be pursued within the ethical and moral framework provided by Dharma. This perspective is crucial in ensuring that economic policies do not merely pursue growth at any cost but are aligned with broader ethical standards that promote overall well-being.

She also mentioned the need for robust legal frameworks to manage economic development effectively, suggesting that laws should support the ethical generation and distribution of wealth, ensuring that it contributes positively to society.

Prof. Singh's keynote painted a comprehensive picture of how Integral Humanism has influenced and shaped policy-making and governance in India under the Modi government, offering a model of development that seeks to balance material progress with spiritual and ethical growth. This approach, she argued, is essential for achieving a sustainable and just society that honors and nurtures the human spirit.



Comparative Analysis: Integral Humanism and the Philosophy of Sri Aurobindo

Prof. MS Chaitra

In his enlightening keynote, Prof. MS Chaitra presented a nuanced comparative analysis of Integral Humanism with the philosophical teachings of Sri Aurobindo, along with insights from Mahatma Gandhi and Swami Vivekananda. He emphasized the need to understand these philosophies not just in their textual form but in their spirit, urging the audience to contemplate the practical application of these teachings in contemporary society.



Prof. Chaitra discussed the concept of "prayojana" (purpose) and "upyoga" (utility) in the creation of knowledge, highlighting the importance of ensuring that philosophical teachings are not only understood but are also applied to address real-world challenges effectively. He proposed the development of a model based on these philosophical teachings that could serve as a blueprint for societal change, addressing pressing issues faced today.

A significant part of his talk focused on how both Deendayal Upadhyaya and Sri Aurobindo prioritized experiential and sensory-perceptual experiences in understanding human beings and society. This approach underscores the importance of "Ananda" (bliss) in Indian philosophy, which is not merely a state of happiness but a profound realization of self-awareness and unity with the cosmos.

Prof. Chaitra articulated that in traditional Indian thought, the individual is not an isolated entity but is central to all discussions about society and the state, reflecting a holistic view where personal enlightenment and societal welfare are interdependent. He touched upon the historical context where Indian science and

technology flourished under the patronage of Rajas (kings) who supported intellectual pursuits without interfering with intellectual autonomy.

He concluded by reflecting on the current political and economic discussions, which often focus narrowly on meeting immediate needs without considering the broader implications for spiritual and societal well-being. Prof. Chaitra called for a return to these foundational philosophies as guiding principles to ensure that policies and governance not only meet material needs but also nurture the spiritual and moral growth of the community, thereby creating a balanced and flourishing society.



Paper Presentations

Integral Humanism as Cosmic Communion – Some Neurological Perspectives

Dr. Augustine Pamplany

In an innovative paper presentation, Dr. Augustine Pamplany offered a unique intersection between Integral Humanism and the field of neuroscience, focusing particularly on how these philosophical principles resonate with modern scientific understandings of the brain and consciousness. Dr. Pamplany explored the alignment between Sri Aurobindo's thoughts on the unity of consciousness and recent findings in



neuro-psychology and neuroscience, especially concerning the prefrontal cortex's role in forming the sense of self and unity among individuals.

Dr. Pamplany highlighted that the prefrontal region of the brain, crucial for decision-making and social behavior, also plays a significant role in generating our sense of self and interconnectedness with others, mirroring Aurobindo's philosophical assertions about the oneness of human consciousness. This similarity suggests that there could be a neuroscientific underpinning to spiritual experiences, potentially bridging the gap between science and spirituality.

One of the critical challenges Dr. Pamplany noted is the current lack of a robust conceptual model in neuroscience that can adequately incorporate and explain the empirical findings related to spiritual experiences or the neurobiological basis of religious feelings. He proposed that insights from Aurobindo's Integral Humanism could help in developing such a model by providing a more holistic understanding of the human mind that includes spiritual dimensions.

Furthermore, Dr. Pamplany discussed the genetic basis of neuro-religious experiences, suggesting that our spiritual experiences might have a neurogenetic foundation that could explain variations in religious feelings and spiritual experiences among individuals and cultures. This line of inquiry opens up fascinating possibilities for a deeper scientific exploration of spirituality, which has traditionally been considered outside the purview of empirical science.

Dr. Pamplany's presentation not only highlighted the potential for a fruitful dialogue between the realms of neuroscience and Integral Humanism but also underscored the importance of developing interdisciplinary approaches that respect and integrate both scientific and spiritual perspectives on human consciousness. This integration, he argued, is crucial for a fuller understanding of the human condition and can lead to more holistic models of health and well-being that acknowledge the spiritual alongside the physical and psychological.



Global Humanism of Swami Vivekananda: A Contemporary Perspective (स्वामी विवेकानन्द का वैश्विक मानववाद: समकालीन परिप्रेक्ष्य)

Dr. Satyendra Srivastava

Dr. Satyendra Srivastava's paper provided an in-depth analysis of Swami Vivekananda's philosophy of global humanism, emphasizing its relevance and application in today's interconnected world. Dr. Srivastava articulated how Swami Vivekananda strived to synthesize and harmonize the strengths of both Eastern and Western societies, advocating a model of integration rather than binary opposition. This approach, he argued, is crucial in a globalized world where cultural exchanges are inevitable and can enrich human societies if approached with an open and integrative mindset.



Highlighting Swami Vivekananda's revolutionary approach to inclusivity, Dr. Srivastava pointed out that Vivekananda was one of the first spiritual leaders to transcend religious and sectarian boundaries, promoting a universal dialogue that focused on the collective 'We' rather than the individualistic 'I'. This perspective was not only ahead of its time but continues to offer valuable insights into how societies across the world can foster a more inclusive and holistic form of humanism.

Moreover, Dr. Srivastava emphasized the need for flexibility in our cultural, religious, and philosophical discourses. He argued that rigid adherence to any single tradition or viewpoint can hinder the development of a truly global humanism that embraces diverse perspectives and practices. Swami

Vivekananda's teachings suggest that embracing multiple viewpoints can lead to a richer, more comprehensive understanding of human values and aspirations.

Dr. Srivastava concluded by affirming that Swami Vivekananda's vision of global humanism is increasingly vital in today's world, where global challenges such as environmental crises, social inequality, and cultural conflicts require cooperative solutions that transcend national and cultural boundaries. By adopting Vivekananda's integrative approach, societies can work towards a more harmonious and sustainable global community, united by shared values of humanity and mutual respect.



Philosophical Analysis of Human Relationships with Respect to Human Existence and Integral Humanism (मानव अस्तित्व और एकात्म मानववाद के अर्थ में अन्यों के साथ मानवीय संबंधों का दार्शनिक विश्लेषण)

Shri Prafulla Chand

In his paper, Shri Prafulla Chand delved into the philosophical underpinnings of human relationships from the perspective of Integral Humanism, proposing a holistic view of human existence that challenges conventional notions of individuality and separateness. His thesis centered on the idea that humans are not fundamentally separate from the rest of existence but are intrinsically connected to the universal whole.



Shri Chand argued that human relationships should be viewed through the lens of totality, where every interaction and connection is seen as part of a larger cosmic pattern. This approach, he suggested, aligns with the principles of Integral Humanism, which advocate for a recognition of unity and interdependence among all forms of life. According to Shri Chand, acknowledging these deep connections can lead to more empathetic and meaningful relationships, which are essential for fostering a harmonious and integrated society.

Throughout his presentation, Shri Chand emphasized the importance of discussing human relationships not just in the context of personal or social dimensions but as a fundamental aspect of our entire existential framework. By understanding and embracing our interconnectedness, we can better appreciate

the impact of our actions on others and the environment, leading to more ethical and responsible behaviors.

Shri Chand called for a philosophical reevaluation of how we conceive of human relationships in light of Integral Humanism. He suggested that such a reevaluation would not only enrich our understanding of human existence but also empower us to build a more cohesive and holistic world where the boundaries between 'self' and 'other' are less rigid, paving the way for a society that truly reflects the interconnected nature of all existence.



Rethinking Para-Tantra: Experiential Reflections from Indian Intellectuals

Shri Ramakrishna Bhat

Shri Ramakrishna Bhat's presentation delved into the concept of "Para-Tantra," exploring its implications through the philosophical insights of prominent Indian thinkers such as Gandhi, Tagore, Aurobindo, and Deen Dayal Upadhyaya. Bhat emphasized the need to rethink this traditional concept, which typically refers to dependence or being controlled by an external force, in the context of modern societal and political dynamics.



Highlighting the contemporary relevance of Para-Tantra, Bhat drew upon Gandhian principles to illustrate how external influences can dominate and shape individual and collective consciousness. He argued that for a true understanding of Para-Tantra, it is essential to engage with the thoughts of these Indian intellectuals, who have each contributed uniquely to the discourse on autonomy, self-reliance, and moral governance.

A significant aspect of Bhat's presentation was his critique of the prevailing Western mindset that often permeates global thinking and policy-making. He urged the audience to free their minds from such influences, advocating for an intellectual liberation that would allow Indian society to reclaim and revitalize its indigenous knowledge systems and cultural ethos.

Bhat proposed that reevaluating Para-Tantra through an Indian philosophical lens could lead to a more profound understanding of how external powers influence personal and national autonomy. By reconnecting with the rich intellectual heritage of Indian thinkers, he suggested that individuals could foster a more

grounded and self-sufficient approach to handling contemporary challenges, reducing the impact of foreign domination in various aspects of life.

Shri Ramakrishna Bhat called for a renewed exploration of Indian philosophical thought to better navigate the complexities of modern dependency and influence. This, he posited, would not only enrich the current intellectual discourse but also empower future generations to forge a path that is both globally informed and deeply rooted in Indian cultural and philosophical traditions.



Rethinking Educational Practices in India

Shri Praveen Srinivas

Shri Praveen Srinivas presented a critical examination of India's current educational framework, asserting that it remains heavily influenced by colonial legacies. His paper argued that to truly advance, India must re-evaluate its educational practices, drawing lessons from the period of British colonial rule which strategically utilized education as a tool for domination.



Srinivas highlighted that the imposition of English as the primary medium of instruction was not just a cultural shift but a strategic move to align Indian thinking with British interests, effectively "enslaving" Indians mentally by distancing them from their linguistic and cultural roots. He pointed out that this shift has had long-lasting effects, influencing how Indians perceive their own languages and educational practices.

Further delving into the philosophical impacts of the colonial educational system, Srinivas urged a return to the insights of Gandhi and Aurobindo, who both critiqued the colonial approach to education and advocated for a system that was more aligned with Indian values and needs. These thinkers emphasized holistic education that promotes moral and ethical development alongside intellectual growth, contrasting sharply with the rote memorization and examination-centric system established during the colonial era.

Interestingly, Srinivas also tackled the negative perception of memorization in modern Indian education. He noted that while contemporary educational practices dismiss rote learning as regressive, ancient Indian educational systems effectively used memorization not just for rote learning but as a tool to cultivate discipline, memory capacity, and oral tradition. He argued that this aspect of

traditional learning has been misunderstood and undervalued in the context of modern educational theories.

Srinivas called for a significant rethinking of educational practices in India. He advocated for a system that appreciates and integrates traditional methods and philosophies with modern pedagogical practices, creating an educational environment that respects India's rich heritage while equipping students to face contemporary challenges. This, he suggested, would lead to the decolonization of the Indian mind and a reclamation of educational sovereignty.



The Concept of Chiti in the Philosophy of Pandit Deen Dayal Upadhyaya (पंडित दीन दयाल उपाध्याय के दर्शन में चिति की

अवधारणा)

Ms. Kirti Ray

Kirti Ray's paper provided a deep dive into the concept of "Chiti" as articulated in the philosophy of Pandit Deen Dayal Upadhyaya, exploring its implications for understanding the nation beyond mere geographical terms. Ray's insightful analysis highlighted that according to Upadhyaya, the essence and identity of a state or "Rashtra" cannot be confined to its physical boundaries but is deeply intertwined with its cultural, spiritual, and intellectual ethos.



Ray emphasized that "Chiti" refers to the inherent character or the soul of the nation, which plays a critical role in defining its unique civilizational stance and collective consciousness. This concept challenges the conventional view of a nation-state defined only by its territorial limits and governance structures. Instead, it proposes a broader, more inclusive view where the cultural and spiritual dimensions are seen as fundamental to national identity.

Moreover, Ray argued that the focus of nation-building should be on nurturing this collective consciousness or "Chiti." By doing so, a nation can cultivate a sense of unity and purpose that transcends physical and political distinctions, fostering a stronger, more cohesive societal fabric. This approach suggests a paradigm shift from traditional nationalism to a form of cultural and spiritual nationalism that respects and promotes the intrinsic values and principles of the country.

The paper also delved into the various connotations of "Rashtra" in Indian philosophy, which include not only the political and geographical dimensions but

also cultural, psychological, and spiritual aspects. Ray pointed out that these layers are interdependent and must be nurtured together to build a resilient and vibrant nation.

Ray's presentation called for a re-evaluation of how nations perceive themselves and their development strategies. By embracing the concept of "Chiti," policymakers and leaders can foster a more holistic approach to nation-building that aligns with India's ancient philosophical traditions while effectively addressing modern challenges. This, Ray suggested, would lead to a more profound and sustainable impact on national and global well-being.



Nurturing Sahridayatā (Empathy) in Primary Education: A Take on Integral Humanism

Dr. Sagar Sanjay Vidwans and Ms. Ayushi Patel

In their insightful paper, Dr. Sagar Sanjay Vidwans and Ms. Ayushi Patel explore the critical role of empathy, or "Sahridayatā," in the context of primary education, through the lens of Integral Humanism. They argue that the current trends in economic liberalization have significantly influenced the Indian



education sector, introducing global products and ideologies that shift the focus predominantly towards materialistic goals ("Kaam" and "Artha"), often at the expense of spiritual and ethical education ("Dharma" and "Moksha").

The authors point out that while most educational institutions have embraced a model that prioritizes economic utility and professional preparedness, there has been a relative neglect of moral and spiritual dimensions, which are crucial for the holistic development of children. They critique the prevalent Western perspective of empathy as a primarily cognitive activity, which they argue, reduces empathy to a psychological process rather than recognizing it as a broader, more integral human capacity.

Contrasting this, Dr. Vidwans and Ms. Patel draw upon the Indian philosophical tradition where empathy is viewed as a conscious response that connects individuals at a deeper spiritual and emotional level. This view aligns with Sri

Aurobindo's educational philosophy, which emphasizes the development of the whole individual, including one's intellectual, physical, emotional, and spiritual facets.

The paper suggests that Aurobindo's views on education offer valuable insights that could inform the development of a new educational model, one that integrates the nurturing of empathy as a core component. Such a model would not only teach children how to excel academically but also how to live as



compassionate and ethically grounded individuals.

Therefore, Dr. Vidwans and Ms. Patel call for a significant re-evaluation of how empathy is taught and valued in schools. They advocate for educational policies and curricula that encompass Integral Humanism's principles, fostering an environment where empathy is practiced not just as a skill but as a way of life. This approach, they argue, will prepare children not only for success in their careers but also for meaningful and ethical engagement in their communities and the wider world.

Indigenous Visions of Statehood: A Comparative Analysis of Mahatma Gandhi & Pt. Deendayal Upadhyaya

Mr. Yashowardhan Tiwari

Mr. Yashowardhan Tiwari's paper presents a thoughtful analysis on the conceptualization of statehood and sovereignty in India, contrasting the visions of Mahatma Gandhi and Pandit Deendayal Upadhyaya. Tiwari argues that post-independence India has largely adopted Western models of state and governance without fully developing or integrating indigenous concepts that resonate more deeply with Indian socio-cultural norms.



Tiwari highlights that Pandit Deendayal Upadhyaya's notion of a state is fundamentally rooted in the concept of "Dharma," which he argues is indigenous to Indian society and should form the basis of sovereignty. In this view, the state is not supreme; rather, Dharma, or moral and ethical duty, holds supreme importance. This concept redefines the relationship between the state and its citizens, suggesting a model where governance is guided by ethical and moral principles rather than mere legal authority.

Furthermore, Tiwari discusses Mahatma Gandhi's efforts to draft a constitution for a princely state in Maharashtra, pointing out Gandhi's emphasis on local governance and self-sufficiency. This, according to Tiwari, represents another facet of indigenous statehood where decentralization and moral governance play critical roles.

The paper delves into the practical implications of redefining statehood through the lens of Dharma. Tiwari poses important questions about how modern Indian institutions and constitutional frameworks can be realigned to reflect these traditional values without compromising the needs of a modern state. He suggests that understanding and integrating the concepts of Dharma into governance could lead to a unique model of statehood that is both modern and deeply rooted in Indian tradition.

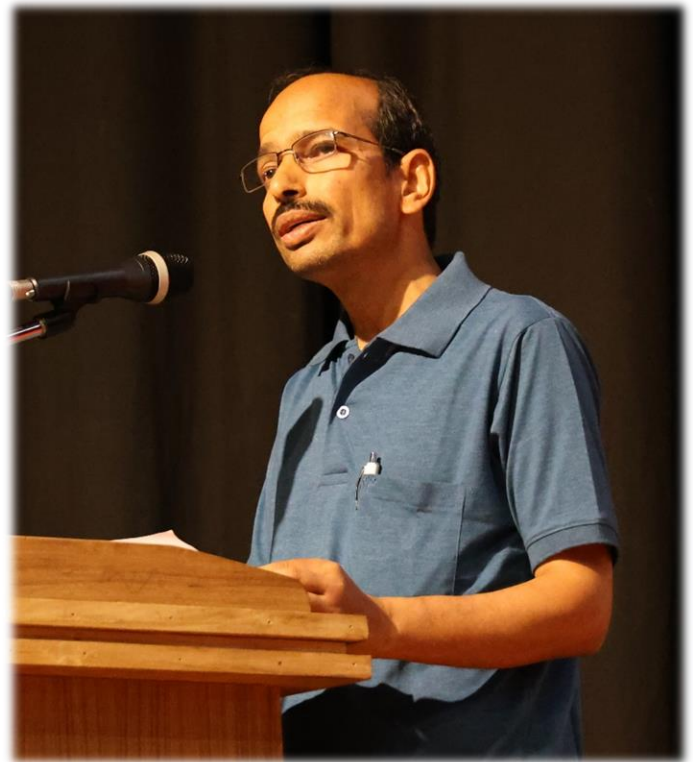
Mr. Tiwari calls for a re-evaluation of Indian statehood that goes beyond mere political sovereignty to include moral and ethical sovereignty as envisioned by both Gandhi and Upadhyaya. This approach, Tiwari argues, could lead to a more holistic and culturally congruent form of governance in India, where the principles of Dharma guide political, social, and economic policies.



Integral Humanism: A Practical Philosophy of Sustainable Development in the 21st Century

Dr. Sheojee Singh

Dr. Sheojee Singh's paper explores how Integral Humanism (IH) provides a practical philosophical framework for addressing the challenges of sustainable development in the modern world. Singh elaborates on how IH not only guides individuals in realizing their true 'swa'—such as swadharma (one's own duty) and swatantra (self-rule)—but also emphasizes the importance of understanding and fulfilling our roles within society and the broader environment.



A central theme of Singh's argument is that modern issues stem from a collective forgetfulness of our intrinsic nature and purpose. He insists that Integral Humanism helps remind us of the essence of our existence, which is deeply interconnected with the collective consciousness of our society and nation, referred to as "chiti." This concept, as articulated by Pandit Deendayal Upadhyaya, represents the true social and national identity that transcends individual identities.

Dr. Singh further argues that recognizing and fostering diversity is crucial within this framework. He likens the unity of society to a bouquet of flowers, where each flower contributes its unique beauty and fragrance to the enhancement of the whole. This metaphor underscores the necessity of both celebrating diversity and nurturing unity for sustainable development.

Moreover, Dr. Singh highlights the balance between individual and collective freedom, suggesting that true freedom is not just about personal liberty but also about contributing positively to the community and environment. This balance is crucial in achieving sustainable development goals, as it ensures that individual actions do not undermine collective well-being.

Dr. Singh's paper posits Integral Humanism as a viable and effective philosophy for guiding societal progress towards sustainable development. By aligning personal duties and freedoms with the needs of the larger community and environment, Integral Humanism offers a path to sustainable development that is both ethically grounded and practically applicable in the 21st century.



Colonialism and Swaraj – Some Reflections on Indian Political Experience through Integral Humanism

Mr. Soham Deshmukh

Mr. Soham Deshmukh's paper offers a profound reflection on the concept of Swaraj, or self-rule, especially in the context of decolonizing mindsets shaped by long periods of colonial rule. He explores how Integral Humanism provides a framework for rethinking and redefining Swaraj in modern India, extending beyond traditional understandings to include a broader, more inclusive notion of self-governance and autonomy.



Mr. Deshmukh argues that true Swaraj is not merely political independence but involves the liberation of thought from colonial influences that have historically dominated Indian academic, cultural, and intellectual landscapes. He emphasizes the need for an intellectual Swaraj that challenges and redefines the colonial narratives and paradigms that continue to shape policies and societal views in India. This process, according to Deshmukh, is crucial for theorizing and contextualizing Indian experiences within frameworks that are genuinely indigenous and reflective of Indian philosophical traditions.

Furthermore, Mr. Deshmukh critiques the "thin notion of Swaraj" often celebrated post-independence, which primarily focused on political autonomy without sufficiently addressing the deeper layers of mental and intellectual colonization. He calls for a more robust version of Swaraj that embraces economic, cultural, and psychological dimensions, enabling a comprehensive societal transformation that aligns with the principles of Integral Humanism.

Integral Humanism, as proposed by Pandit Deendayal Upadhyaya, advocates for a holistic approach to development that harmonizes material progress with

spiritual well-being. Deshmukh suggests that applying these principles can lead to a form of Swaraj that is not only about governing oneself but also about rejuvenating and embracing India's cultural ethos and traditional knowledge systems.

Mr. Deshmukh's paper challenges the audience to rethink the legacy of colonialism and the path towards true independence through the lens of Integral Humanism. He calls for a deeper, more substantive engagement with the concept of Swaraj that transcends political independence to include complete intellectual and cultural emancipation, paving the way for a fully realized Indian identity and sovereignty.



Antyodaya Yojana: Promoting Integral Humanism for Good Governance

Ms. Jil J Shah

Jil J Shah's paper delves into the application of Integral Humanism in the governance model of India, particularly through the implementation of the Antyodaya Yojana. Shah begins by contextualizing the philosophical underpinnings of Integral Humanism, referencing the thoughts of notable figures like Hegdewar and Savarkar, alongside Pandit Deendayal Upadhyaya (DDU), whose philosophies have significantly shaped the ideological framework of the program.



Shah emphasizes that DDU articulated a vision where the growth of an individual is intrinsically linked to the growth of the nation, a principle that lies at the heart of the Antyodaya Yojana. This program aims to uplift the poorest segments of society by ensuring that the benefits of governance and development reach the "last person in the line," demonstrating a practical application of Integral Humanism's core principle that the welfare of every individual is crucial for the overall progress of society.

The paper outlines how Integral Humanism has guided the development of Antyodaya Yojana, serving as a blueprint for designing institutions and policies that not only seek to foster economic growth but also ensure equity, social justice, and the holistic well-being of all citizens. Shah argues that the principles of Integral Humanism advocate for policies that are inclusive and take into account the cultural, spiritual, and material needs of the population.

Furthermore, Shah suggests that Integral Humanism offers a robust framework for good governance, one that can be replicated in various contexts to promote human-centric development and governance. By aligning policy-making with the principles of Integral Humanism, governments can create more resilient and adaptive systems that truly reflect the needs and aspirations of their people.

Shah's paper asserts that the Antyodaya Yojana is not just a policy initiative but a manifestation of a deeper philosophical commitment to Integral Humanism within Indian governance. This approach, according to Shah, is essential for realizing a governance model that is both effective and morally grounded, ensuring the well-being of all citizens, especially the most vulnerable.



Daridra Nārāyaṇa Sevā as a Manifestation of the Ideal of Practical Humanism

Dr. Aastha Mishra

Dr. Aastha Mishra's paper explores the profound concept of "Daridra Narayana Seva" (service to the poor is service to God), a principle deeply rooted in the teachings of Swami Vivekananda and a vital expression of practical humanism. Mishra elucidates how this principle embodies the spiritual philosophy that serving the underprivileged is not just a moral duty but a form of worship and a pathway to realizing divinity.



Dr. Mishra explains that Swami Vivekananda emphasized the spiritual upliftment of individuals by engaging in selfless service, seeing it as a means to dissolve the ego and connect with the divine essence present in every human being. This approach challenges the conventional religious practices focusing solely on rituals and personal salvation, advocating instead for a practical humanism that integrates spiritual growth with active social service.

The core of Dr. Mishra's argument is that service to the underprivileged is a direct manifestation of serving God, reflecting the belief that God resides in every individual, especially in those who are suffering. By helping those in need, one not only alleviates their suffering but also furthers their own spiritual development by recognizing and serving the divine in others.

Furthermore, Dr. Mishra discusses the interconnectedness of individual (vyashti), community (samshti), creation (srishti), and the ultimate reality (parameshti), suggesting that service to the needy strengthens these connections, fostering a sense of unity and purpose that transcends individual interests. This interconnectedness is fundamental to understanding the role of human beings in

the larger cosmic order and highlights the impact of individual actions on the collective well-being.

Dr. Mishra's paper asserts that Daridra Narayana Seva is a powerful expression of practical humanism that can lead to societal transformation and personal enlightenment. This approach not only fulfills the immediate needs of the underprivileged but also catalyzes a broader spiritual awakening, promoting a society where service to humanity is synonymous with service to the divine. Through this lens, practical humanism is presented not only as a philosophical concept but as a viable and necessary approach to addressing contemporary social issues.



Integral Humanism in Ramayana

Dr. Sangeeta Sharma

Dr. Sangeeta Sharma's paper delves into the deep-rooted concepts of Integral Humanism as presented in one of India's great epic texts, the Ramayana. Sharma explores how the Ramayana not only serves as a narrative of divine deeds and moral lessons but also exemplifies the principles of Integral Humanism, particularly through the character and actions of Lord Rama.



Dr. Sharma argues that the Ramayana is replete with references to "Ekatmata" or the unity of existence, which is a core aspect of Integral Humanism. This unity is depicted through the cohesive bonds among characters, the social order, and the natural world, all of which interact within the framework of Dharma (righteousness or moral law). The narrative illustrates how individual actions are deeply interconnected with the welfare of the community and the cosmic order.

Central to Dr. Sharma's analysis is the character of Purushottam Rama, who is portrayed as the ideal embodiment of Dharma. Rama's life and decisions are presented as the pinnacle of integrality, adhering strictly to Dharma despite personal trials and tribulations. His actions and leadership reflect a harmonious balance between individual duties and societal responsibilities, making him an exemplar of moral and ethical conduct.

Dr. Sharma emphasizes that Rama's adherence to Dharma under all circumstances illustrates the practical application of Integral Humanism. By living a life that consistently aligns with cosmic and social laws, Rama demonstrates how individuals can contribute to the harmony and stability of society.

Dr. Sharma's paper highlights that the Ramayana is not just a story of divine actions but a guide to living a life of righteousness and integrity. The epic serves as a philosophical template for understanding how ancient texts can inform contemporary issues, offering insights into living according to the principles of Integral Humanism, where the development of the individual and the welfare of society are inextricably linked. Through the narrative of the Ramayana, Sharma calls for a revival of these enduring values in modern society to address contemporary challenges effectively.



Rethinking the Panchayat: Differentiating 'Sva-Tantra' From 'Para-Tantra'

Mr. Rohith Krishnan

Mr. Rohith Krishnan's insightful paper addresses the critical need to reassess and redefine the traditional Indian Panchayat system within the modern state framework. Krishnan explores the complex dynamics between 'Sva-Tantra' (self-rule) and 'Para-Tantra' (other-rule), focusing on how these concepts have evolved and their implications for local governance in India.



Mr. Krishnan begins by highlighting the ambiguity and confusion prevalent in distinguishing between what is truly autonomous (Swatantra) and what is

externally influenced or controlled (Paratantra) in the context of Indian local governance. He stresses the importance of clearly understanding these terms to preserve the integrity and effectiveness of local self-governance systems like the Panchayat, which he asserts are deeply indigenous to Indian society.

The paper delves into the historical and cultural significance of the Panchayat system, emphasizing its role in fostering community-based decision-making and local autonomy. However, Krishnan points out that there is a growing trend of these non-political institutions being co-opted into the broader state apparatus, which risks diluting their indigenous nature and self-governing capacities.

Furthermore, Krishnan argues that it is essential to critically examine how these traditional practices are integrated into the national governance framework to ensure they do not merely become extensions of the central or state government.

This examination should include an assessment of how these practices maintain their unique identity and functionality within a modern democratic structure.

The paper also critically assesses the politicization of indigenous institutions, which Krishnan claims has often led to a misrepresentation of their true nature and purpose. He suggests that this trend towards politicization undermines the very essence of 'Sva-Tantra', as these bodies are increasingly viewed and utilized as tools for broader political agendas rather than as mechanisms for genuine local self-governance.

Mr. Rohith Krishnan calls for a thoughtful reevaluation of the Panchayat system and other indigenous governance practices. He advocates for a clearer distinction between 'Sva-Tantra' and 'Para-Tantra' to preserve the autonomy and cultural relevance of these institutions. By doing so, Krishnan believes that India can better uphold the principles of local self-governance and ensure that these traditional structures contribute effectively and authentically to the nation's democratic fabric.



Climate Crisis and Its Impact on Right to Life in India: Mitigation Through Advancing Integral Humanism

Mr. Biswajit Roy

Biswajit Roy's paper presents a compelling argument that links the climate crisis directly to the fundamental right to life, asserting that environmental policies must prioritize human life and well-being. Roy explores how the principles of Integral Humanism can provide a philosophical and practical framework for addressing environmental issues in a way that upholds and respects this right.



Mr. Roy begins by emphasizing the severe impacts of environmental degradation on the basic human rights of individuals, particularly in India, where large segments of the population are dependent on natural resources for their livelihoods. He argues that the right to life is not only about the absence of violence but also about ensuring conditions that allow for a healthy and sustainable existence. Therefore, environmental policies should be seen as integral to safeguarding human rights.

The paper then discusses the concept of Integral Humanism, which offers a holistic approach to development and governance that integrates ethical, spiritual, and material dimensions. Roy suggests that this philosophy can guide the creation of more comprehensive environmental policies that consider not only the ecological outcomes but also the socio-economic impacts on communities.

Furthermore, Mr. Roy stresses the importance of shifting from a rights-based approach to one that also emphasizes fundamental duties. He argues that while it is crucial to advocate for rights such as the right to a clean and healthy environment, there should also be a corresponding emphasis on individual and

collective duties towards environmental stewardship. This shift would encourage more responsible and sustainable practices at both personal and societal levels.

Mr. Roy concludes by calling for the integration of Integral Humanism into India's environmental policy framework. He proposes that this would not only help mitigate the effects of the climate crisis but also ensure that the country's policies



promote a balance between development and environmental conservation, ultimately securing the right to life for current and future generations. By advancing Integral Humanism, Roy believes that India can lead by example in creating environmental policies that are both effective and ethically grounded.

Philosophical and Conceptual Foundations of Integral Humanism

Ms. Puja Dawar Rao

Puja Dawar Rao's paper delves into the rich philosophical and conceptual underpinnings of Integral Humanism, focusing particularly on the traditional practice of Vedic chanting and the chanting of "OM," which she argues are not only inherent to Indian culture but also hold significant potential for enhancing contemporary educational systems.

Ms. Rao begins by contextualizing the importance of Vedic chants and the syllable "OM" within the broader framework of Indian spirituality and philosophy. She explains that these chants are more than just religious practices; they are designed to promote mental focus, spiritual clarity, and holistic well-being, aligning perfectly with the principles of Integral Humanism which advocate for a harmonious development of the individual in all dimensions—physical, mental, and spiritual.

Highlighting the relevance of these practices today, Rao proposes incorporating Vedic chanting into the education system. She argues that the rhythmic repetition and meditative quality of these chants can significantly enhance cognitive abilities, reduce stress among students, and foster a calm and conducive learning environment. Furthermore, Rao suggests that such integration could also serve as a way to preserve and propagate this ancient cultural heritage, making education not only a tool for academic learning but also a means of spiritual and moral development.

The paper elaborates on the role of mantras in fostering concentration and self-discipline, qualities that are increasingly relevant in today's fast-paced and often distracting educational environments. Rao supports her arguments with research and studies that demonstrate the positive impacts of mantra chanting on memory, emotional stability, and overall mental health.

Puja Dawar Rao's presentation calls for a deeper integration of India's spiritual traditions, particularly Vedic chanting, into modern educational practices. By doing so, she advocates for an educational model that truly reflects the principles of Integral Humanism, promoting not only intellectual growth but also nurturing the spiritual and emotional well-being of students, thereby preparing them to lead more balanced and fulfilling lives.

From Principles to Practice: Realizing Vision of Vishwaguru Bharat Through Integral Humanism

Dr. Arpit Patadiya and Ms. Lopa Raval

Dr. Arpit Patadiya and Ms. Lopa Raval's paper explores the transformative potential of Integral Humanism in shaping India into a Vishwaguru Bharat—a leader or guru to the world. The authors argue that achieving this vision requires a deep decolonization of Indian



mindsets, thoughts, and institutional structures, which they propose can be accomplished through a dual approach that revises both inward and outward policies and perceptions.

The paper emphasizes the necessity of establishing indigenous policymaking bodies that reflect and promote India's unique cultural and philosophical heritage, rather than mimicking Western models. Patadiya and Raval argue that many of India's current legal and judicial systems are based on foreign frameworks that do not necessarily align with Indian societal norms and values. They advocate for a significant "Indianization" of the judiciary to ensure that laws and legal interpretations are grounded in local realities and philosophies.

Further, the authors discuss the need for a Bharat-specific economic model that leverages India's strengths and cultural practices rather than adopting Western economic systems that may not suit the Indian context. They propose developing a development model that integrates traditional Indian knowledge systems and

ethical values into modern economic practices, thus ensuring sustainable growth that benefits all sections of society.

Dr. Patadiya and Ms. Raval also call for a contextualization of political processes in India, suggesting that political reforms should focus on enhancing transparency, accountability, and public participation in governance. This, they argue, would lead to a more democratic and responsive political arena that truly serves the needs of the Indian populace.

Moreover, the paper critiques the current focus of Indian policies that often prioritize material and physical development at the expense of spiritual and moral growth. The authors recommend a holistic approach to policy-making that considers the spiritual and ethical dimensions of development, ensuring that progress in India is balanced and aligned with the deeper values of its citizens.

Dr. Patadiya and Ms. Raval's presentation outlines a comprehensive strategy for transforming India into a global leader through the principles of Integral Humanism. By focusing on decolonizing existing structures and developing indigenous models of governance, economy, and law, they propose a path for India to not only advance its own development but also to offer a unique and valuable model of growth and governance to the world.



Teaching, Training and Organisational Development for School Teachers

Dr. Babita Solanky

Dr. Babita Solanky's paper presents a compelling vision for transforming teacher training in India by drawing on the traditional Gurukul system, where personalized and holistic education was the norm. Solanky argues that integrating elements of this ancient educational paradigm can profoundly enhance modern educational practices and teacher effectiveness.

The paper emphasizes the importance of reviving the Gurukul tradition of mentorship and personal development, exemplified by historical figures such as Chanakya, who not only imparted knowledge but also played a crucial role in shaping the character and societal views of their students. Solanky suggests that modern education often lacks this depth, treating knowledge as a hand-me-down from one generation to another, similar to old clothes passed from older to younger siblings, which may not necessarily fit well or suit current needs.

To address these shortcomings, Dr. Solanky proposes a four-fold approach to education reform focused on students, teachers, infrastructure, and the educational environment. Each element is considered crucial for creating a nurturing and effective learning atmosphere. Specifically, she points out that while much attention is given to developing curriculum and educational infrastructure, equal importance should be given to the training and development of teachers who are central to the educational process.

Moreover, Dr. Solanky argues that teacher training programs need to shift their focus more towards the needs of the students. This approach involves training teachers not just in subject matter, but in pedagogy, psychology, and child development, ensuring they can cater to the diverse needs of their students and foster an environment that supports all aspects of student growth—intellectual, emotional, and social.

Dr. Solanky calls for a holistic revamp of teacher training, inspired by the Gurukul system, to better prepare teachers to meet the challenges of contemporary education and contribute to the broader goal of societal development. This new model, she suggests, would help restore the respect and effectiveness of the teaching profession, ensuring that educators are not only well-versed in their subjects but are also capable of truly transforming lives, much like the revered gurus of India's past.



Valedictory Session

Opening and Conference Summary

The valedictory session commenced with a traditional *Manglacharan*, setting a reverential tone for the proceedings. This was followed by a summary of the conference presented by Dr. Akhil Singh, who encapsulated the key discussions and insights from the various sessions, highlighting how they collectively advanced the understanding and application of Integral Humanism.



Participants Feedback



Participants provided valuable feedback, emphasizing the need for a seamless integration between philosophical 'being' and practical 'doing'. They expressed a strong desire for more demonstrations of real-world applications and models that embody Integral Humanism principles, underscoring the need to translate philosophical understanding into actionable outcomes.



Convener Address by Prof. Sampadananda Mishra

Prof. Mishra reflected on the conference's success in exploring the multifaceted aspects of Integral Humanism (IH). He noted efforts to develop models for IH implementation and discussed various initiatives at the Centre for Human Sciences, including a new internship program aimed at providing practical experience in applying IH principles.



Guest of Honour Address by Prof. Himanshu Pota

Prof. Pota discussed the essential distinction between studying and realizing philosophy, underscoring that philosophy must be practically useful for life. He emphasized the need for philosophy to go beyond academic discussions to real-life applications, ensuring that it serves as a guide for daily living and decision-making.



Chief Guest Address by Prof. Shri Prakash Singh

Prof. Singh focused on applying IH to address societal issues, advocating for a shift from 'I' to 'WE' to foster community and collective well-being. He referenced the scholarly works of Kautilya and Sushrut to illustrate historical precedents and pointed out differences between Western and Indian versions of humanism, particularly highlighting Jacques Martian's work on integral humanism in 1939 and its contrast with the Indian approach. Prof. Singh also emphasized the



importance of understanding 'nayay' (justice) in its traditional Indian context compared to the Western notion of justice.

Chairperson Address by Shri Shobhit Mathur

Shri Mathur spoke about the crisis in higher education, drawing parallels with the challenges faced during Deendayal Upadhyaya's time when IH was first proposed. He highlighted the disconnection of young students from traditional Indian knowledge due to current educational systems that neglect India's rich cultural heritage. Mathur



stressed the importance of mental health and discussed the challenges posed by political and social polarization, which hinder productive and purposeful dialogues. He called for a renewed focus on 'dharma' in education, advocating for a system that encourages students to pursue their true purpose and align their learning with cultural and ethical values.

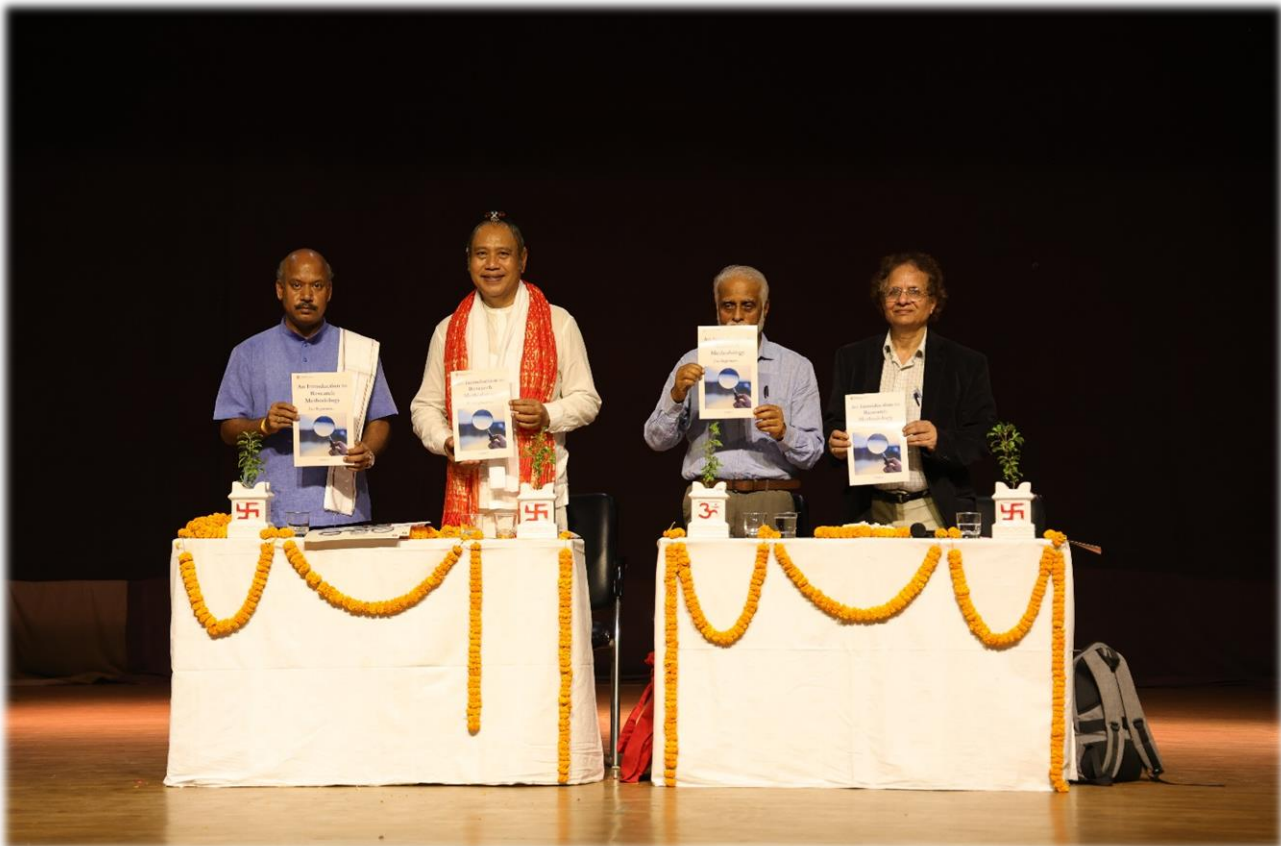
Thanking Notes by Mr. Neelabh Kumar Sharma

Mr. Sharma expressed gratitude towards all participants, speakers, and organizers for their contributions to a successful conference. He outlined the resolutions and action plans formulated during the event, reflecting a collective commitment to further explore and implement IH in various fields.

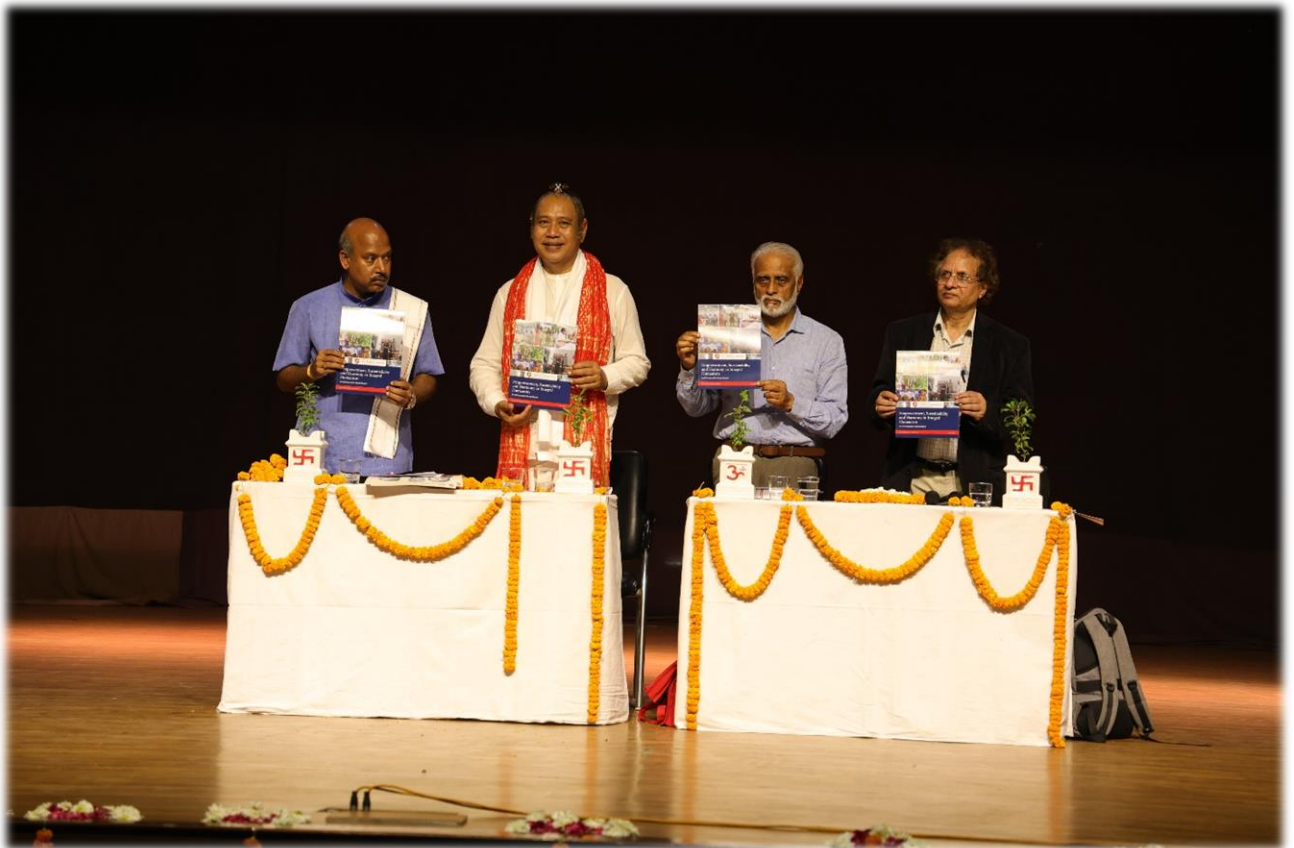


Book launch

During the enlightening conference on "Advancing Integral Humanism in the 21st Century," we had the privilege of launching two seminal works that promise to significantly contribute to the academic and practical discourse on Integral Humanism. The first book, "**An Introduction to Research Methodology, Part-1**," serves as a comprehensive guide for scholars embarking on the path of research in various disciplines. This book lays a solid foundation in understanding the nuanced processes and techniques essential for conducting robust research, tailored specifically to align with the principles of Integral Humanism which emphasize a holistic approach.



The second book, "**Empowerment, Sustainability and Harmony in Integral Humanism**," delves deep into how Integral Humanism can address some of the most pressing issues of our times including environmental sustainability, social equity, and the cultivation of harmonious communities. This book is a vital resource for policymakers, educators, and activists seeking to implement sustainable and empowering practices that resonate with the core values of Integral Humanism, fostering a society that thrives on balance and ethical integrity.



Both books were received with great enthusiasm by the conference attendees, reflecting a collective commitment to advancing understanding and application of Integral Humanism in both scholarly research and practical arenas.

Exhibition

A highlight of the "Advancing Integral Humanism in the 21st Century" conference was the inauguration of a meticulously curated exhibition. This exhibition showcased a series of enlightening posters that vividly illustrated the principles of Integral Humanism as envisioned by revered thinkers such as Pandit Deen Dayal Upadhyaya and Sri Aurobindo. Each poster provided deep insights into their philosophies, offering attendees a visual journey through the foundational concepts that underpin this transformative approach to human development.



Additionally, the exhibition featured a detailed model of an ideal village development based on a field study conducted in Doddamadurai village near Bangalore. This model demonstrated practical applications of Integral Humanism in rural development, highlighting sustainable practices and community empowerment strategies that have been successfully implemented in the village. This segment of the exhibition not only illustrated the potential for rural revitalization under the framework of Integral Humanism but also served as a

source of inspiration and a practical guide for engaging the youth in these transformative efforts.



The exhibition successfully captured the essence of Integral Humanism, bridging theoretical concepts with real-world applications, and provided a stimulating educational experience for all attendees, particularly motivating the younger generation to delve deeper into these ideas and envision their practical implications.

Profile of Attendees

Chief Guest

- **Shri Agus Indra Udayana ji**, Padma Shri Awardee, Social Worker from Indonesia

Keynote Speakers

- **Prof. Bal Ram Singh**, Professor and President at Institute of Advanced Sciences, Dartmouth, USA
- **Prof. B K Kuthiala**, Former Chairman of Haryana State Higher Education Council
- **Prof Ashish Pandey**, Professor, Shailesh J. Mehta School of Management, Indian Institute of Technology Bombay (IITB), Mumbai
- **Dr. Ashutosh Pareek**, Associate Professor, Department of Sanskrit, SPC Govt. College, Ajmer, Rajasthan
- **Dr David Frawley**, Vedacharya and Author, USA
- **Prof. Sudhir Kumar**, Professor of English, Panjab University
- **Dr M Mohan Das**, Former President, Bharatheeya Vichara Kendram and Retired Dean, Kerala Agricultural University
- **Dr. Om Prakash Dwivedi**, Dean in Charge, School of Liberal Arts, Bennett University
- **Prof. K C Sudhir Babu**, General Secretary, Bharatheeya Vichara Kendram
- **Dr Vladimir Yatsenko**, Director of Research at La Grace Sri Aurobindo Integral Life Center, USA
- **Shri MS Chaitra**, Director, Centre for Study of Cultures and Associate Professor of Practice, Chanakya University
- **Prof. Himanshu Roy**, Professor, School of Social Sciences, Jawaharlal Nehru University
- **Shri Deepak Sharma**, CWC Member and All India Associate Head of Treasury, Swadeshi Jagran Manch
- **Dr. Venkat Pulla**, Adjunct Associate Professor of Social Work, James Cook University, Australia, Foundation Professor, Brisbane Institute of Strengths

- **Prof. Tej Pratap Singh**, Professor, Banaras Hindu University
- **Dr. Santesh Singh**, Professor, School of International Studies, Jawaharlal Nehru University
- **Prof. Abha Singh**, Former Pro Vice Chancellor, B.N.Mandal University, Madhepura (Bihar)
- **Prof. Himanshu Pota**, Associate Professor, University of New South Wales, Australia
- **Prof. Shri Prakash Singh**, Director, University of Delhi South campus

Paper Presenters

- **Dr Augustine Pamplany**, Loyola College of Social Sciences, Trivandrum, Kerala
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- **Prof. Pankaj Gupta**, Professor, Executive Director (CESM) and Senior Fellow of Jindal India Institute, O.P. Jindal Global University, Sonipat, Haryana
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- **Dr Arpit Patadiya**, Faculty, Sardar Patel University, and Lopa Raval, Research Scholar, Sardar Patel University
- **Dr. Sagar Sanjay Vidwans**, Faculty, DES Pune University
- **Mr. Biswajit Roy**, Research Scholar, Shri Venkateshwara University, Gajraula, Amorah, U.P

Appendix-I

About Rishihood University

Rishihood University is India's first and only impact-focused university. The university's mission is to cultivate enthusiastic learners who can address the significant challenges that lie ahead in the future. Throughout history, the achievements and accomplishments that stand out have been accomplished by individuals who were willing to pursue a higher and more meaningful path. Rishihood University extends an invitation to potential students, encouraging them to embark on an educational journey that goes beyond conventional boundaries. At Rishihood, learning is not confined by limits, and students are encouraged to explore, grow, and evolve. The university believes in unlocking the inherent potential within each student and embracing the concept of change.

Appendix-II

About Centre for Human Sciences

The mission of the Centre for Human Sciences, Rishihood University, is to carry forward the vision of the seers and sages of Bharat through various academic programs and activities. The Centre for Human Sciences is dedicated towards contextualizing Sri Aurobindo's philosophy, Indian Knowledge Systems and Sanskrit to a large number of socio-cultural settings and strengthening India's soft power with an objective to solve contemporary problems and attain spiritual unity of mankind.

Ongoing Research Projects:

1. Robotics in Ancient India: project has been sponsored by the IKS Division of AICTE, Ministry of Education, GoI, under IKS Internships Program 2023-24(भारतीयज्ञानसंवाहनकार्यक्रम: -3).
2. Sanskrit Literature for Children:In association with Central Sanskrit University, New Delhi, under the Ashtaadashi Scheme.
3. Integral Humanism Initiative: This initiative is supported by Star Pipe Foundry, Rajkot, India.
4. Avadhanakala and Consciousness Studies: project is sponsored by the IKS division of AICTE.
5. Translation of Kavyakantha Vashishtha Ganapati Muni's Works: Centre for Human Sciences, Rishihood University, Sonipat & A Joint Initiative by Vande Mataram Library Trust.

Appendix-III

About Integral Humanism Initiative

Foundation of humanity, embedded in the pursuit of balance integration of humans and its surroundings. Human societies in various cultures and geographies have offered paths to this very integration, for the co-existence and mutual dependence of forms of lives on each other. The material (Bhautik) basis of integration demonstrates a fundamental part in achieving the goal of mutual dependence; however, the spiritual integration helps us achieve the understanding of the co-existence of the smallest to the grandest, all forms, and of all nature, char achar (animate and inanimate). Both, the material and spiritual integration combined, results into a balance functioning of world. Hence, it contributes to the wholistic wellbeing of the individual, and the communities.

To achieve the balance integration thinkers have propounded various social models to achieve this integration. Amid many social-political, and economic models like aristocracy, authoritarianism, monarchy, socialism, communism, and capitalism. Indian thinkers like Pt Deen Dayal Upadhyaya, Swami-Vivekananda, Sri Aurobindo, M.K Gandhi, Ambedkar, Ram Manohar Lohia and others have offered indigenous methods of socio-political, and economic model of development based on Indian traditions.

Deen Dayal ji and Sri Aurobindo offers their perspective on integration, namely as Ekatma Manav Darsan, and Integral Education. Pt Deen Dayal Upadhyay's thoughts and works that talk about the concept of "Integral Humanism", which refers to looking at the world from a human-centric point of view. It envisions an organic unity and integrity between materiality and spirituality and vies them as a collective entity.

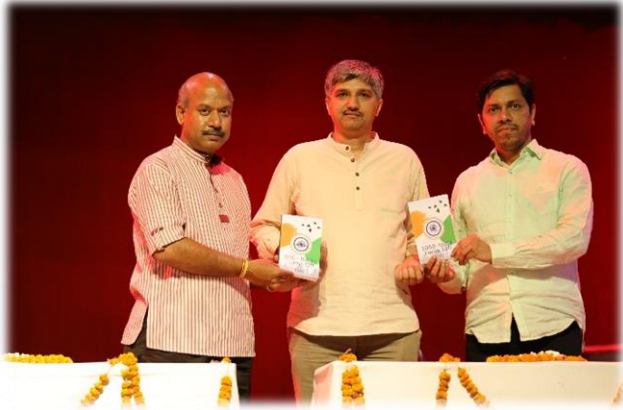
Integral Humanism Initiative at Centre for Human Sciences, Rishihood University has the following objectives:

- To compare this idea with other social theories such as capitalism, communism, and socialism.
- To explore the similarities between Deen Dayal Ji's Integral Humanism and Sri Aurobindo's Integral Education.
- To suggest a Value Education intervention based on the SDGs in the context of Ekatma Manava Darsan and Integral Education.
- To evaluate the efficacy of government policies under Antyodaya.
- To examine Ekatma Manava Darsan from multi-disciplinary research activities.

Appendix-IV

Photo Gallery







Thank You





This report encapsulates the discussions and insights from the International Conference on ‘Advancing Integral Humanism in 21st Century’ held at Sri Aurobindo Ashram, New Delhi, where scholars, practitioners, and thinkers converged to explore the vast knowledge of Integral Humanism. Through a series of enlightening talks, innovative presentations, and an inspiring exhibition, the conference illuminated the contemporary relevance and transformative potential of Integral Humanism in addressing modern global challenges.

From the philosophical underpinnings laid down by Pandit Deen Dayal Upadhyaya and Sri Aurobindo to practical applications in education, governance, and community development, this report offers a comprehensive overview of the ways in which Integral Humanism can foster a more just, sustainable, and harmonious society.

Ideal for educators, policymakers, and anyone interested in the intersection of philosophy, culture, and societal development, this report is not just a record of proceedings but a beacon of inspiration for all those committed to the vision of a balanced and enlightened society. Join us in exploring how the timeless principles of Integral Humanism can guide us towards a future where education empowers, policies sustain, and communities flourish.

INTEGRAL HUMANISM INITIATIVE

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