

INTERNATIONAL CONFERENCE ON
**“NARRATIVES ON HINDUTVA :
DISCOURSES, CHALLENGES AND FUTURE”**



Organised by
Shri Lal Bahadur Shastri National Sanskrit University, New Delhi
&
Centre for Hindu Studies, University of Delhi
in collaboration with
Vishwa Samvad Kendra

Dates : 7th November - 8th November, 2025
Venue : Shri Lal Bahadur Shastri National Sanskrit University, New Delhi

Narratives on Hindutva

Over the past several decades, the study of Hindu Dharma has been approached through a variety of frameworks, including colonial, Marxist and postcolonial theories. These perspectives have generated significant scholarship, yet they represent only a part of the larger conversation. The international conference aims to expand this discussion by examining dharmic traditions in relation to themes such as the idea of civilisational unity beyond the Aryan-Dravidian divide, the place of women and the family in social thought, the interplay of vijñana and spirituality, and the continuity of indigenous practices across history. By engaging with these and related topics, the conference seeks to provide a platform for fresh scholarly dialogue on the many dimensions of Hindu Dharma.

The upcoming international conference is an effort to revisit and rethink these narratives. It seeks to examine how ideological biases have shaped present-day discourses and to create space for fresh explorations. Scholars, thinkers and practitioners will come together to reflect on questions such as: How can the relationship between Vijñana and Dharma be understood in the light of a broader Dharmic traditions? What alternative frameworks can we use to study these traditions without reducing them to political or ideological labels?

The conference also aims to challenge the limited ways in which Hindutva is often portrayed. Too frequently, it is dismissed either as a political orthodoxy or as a rigid ideology rather than being recognised as a darsana which is a civilisational vision of a rule-bound and ethical society rooted in Bhārat's indigenous traditions. By hosting this dialogue, the conference not only hopes to counter false and one-sided narratives but also highlight the richness of Hindutva thought and show how indigenous knowledge systems can guide the reimagining of Bharat's future.

Sub-Themes:

1. The Concept of Aryan Invasion

This theme revisits the Aryan-Dravidian divide as a colonial construct, later used in post-independence politics. Such theories fragmented Bhāratīya civilisational unity through racialised history. Recent genetic and linguistic studies challenge this binary, showing how regional antagonisms were shaped more by political movements than by historical reality.

2. Conspiracies of Hindu Fragmentation

Hindu society has long faced attempts at division along sectarian and regional lines. Colonial “divide-and-rule” strategies, missionary activities and political mobilisations deepened these rifts. This theme explores such historical patterns and discusses ways to reaffirm unity while respecting diversity.

3. Hindu Dhārma and Stree

Hindu Dhārma celebrates the feminine as Śakti, the vital force without which even Śiva is incomplete. Women are seen as active ādhyātmika agents; not just passive followers as is the case in Abrahamic faiths. This theme highlights how śāstras and traditions recognised women's empowerment and centrality in dhārmic thought.

4. Varna and Jāti System

Varṇa originally referred to the division of social duties and later evolved into a complex jāti system. While fluid in practice, colonial interpretations froze it into rigid hierarchies of caste. Under this theme, dhārmic perspectives that emphasise cooperation and social harmony over inherited status will be revisited.

5. Inclusive Traditions of Hindu Dhārma

Hindu Dhārma has always embraced diversity from tribal practices to advanced studies of space and time. Oral traditions and plural pedagogies enriched its knowledge systems. This thematic perspective explores how inclusivity has been the strength and resilience of the dhārmic worldview.

6. Dhārma and Vijñāna

Bhāratīya texts anticipated insights in cosmology, mathematics, medicine, consciousness and more. Unlike the Western binary, Dhārma and Vijñāna were seen as complementary. This theme explores concepts like prāṇa, ātmā, and ṛta as alternative frameworks for understanding reality.

7. Bhārat Udbhūt Dhārmās and Traditions

Bhārat has endured invasions, colonisation and modern upheavals while preserving its civilisational essence. Its resilience lies in the continuity of traditions that adapt without losing identity. A study under this theme will be done on how Bhārat's uniqueness has been expressed in darśanas, literature and history and what role a re-emerging Bhārat plays in global politics today.

8. Fundamental Coordination in Adhyatmic Traditions

Hindu Dhārma embraces multiple streams like Vedānta, Śaiva, Śākta, Vaiṣṇava, Bauddha and Jaina. Despite differences, they engaged in dialogue and coexistence. This theme highlights samanvaya (coordination) as a strength, exploring how sectarian variations were reconciled within the broader dhārmic framework.

9. Hindu Dhārma and Global Traditions

Dhārma is to live by the eternal laws of nature. Dhārma is a natural, eternal quality of matter and beings, called Gundhārma. “धारणाद् धर्ममित्याहुः” “अथातो धर्मजिज्ञासा” “यतोभ्युदयनिः श्रेयससिद्धिः स धर्मः” “एष धर्मः सनातनः” (Dhārma is that which upholds; therefore, now begins the inquiry into Dhārma. That Dhārma is from which arises both prosperity and the highest good, and this is the eternal Dhārma.) Real Dhārma is different from the common meaning people use today. Over time, Dhārma got confused with sampradāyas and even wrong practices. When eternal laws are explained narrowly, society faces distortions. Ādi Śaṅkarācārya united all sampradāyas and made Bhārat strong. Today, foreign traditions push Bhāratīya sampradāyas toward new paths. The debate now centres on adhyātmika (Ātmavāda) vs. materialism (Anātmavāda), but Bhāratīya darśanas gave importance to the adhyātmika while explaining both.

10. Doctrine of Karma-Phala

The Karma theory is a core principle of Hindu thought, both in darśana and Dhārma. Every action has a result, and this law of cause and effect is eternal. A person is fully responsible for their deeds, good or bad. The results may come in this life or in future births. One is free in action but not in its fruits. Even Īśvara or higher powers cannot change karma-phala. What people call fate is only past karma – “पूर्वजन्मकृतं कर्म तदैवमिति कथ्यते” (The actions done in a previous birth are said to be one's destiny).

11. Concept of Hindu Rashtra

The idea of Hindu Rashtra has been understood both as a cultural-philosophical vision and as a political concept. Under this theme will be explored its historical articulations, its meaning in a dhārmic context and its place within contemporary democracy. It also considers the challenges and possibilities of this idea in the future of Bhārat.

12. Hindutva and Environment

Hindu Dhārma sees all living beings as sacred and nature as Īśvara's gift. It stresses protecting the environment and keeping its balance. Nature has been worshipped since ancient times. In Hindu thought, Īśvara resides in every particle – कण कण में राम हैं न कि कण राम है. The Śukla Yajurveda says, “ईशावास्यमिदं सर्वम्” (All this is pervaded by the Īśvara), showing that earth, water, fire, air, sky, plants, mountains, rivers, and more are divine. The Atharvaveda states, “माता भूमिः पुत्रोऽहं पृथिव्याः” – the earth is my mother, and I am her son. Neglecting her care can be destructive, as she provides food and shelter.

13. Challenges Before Hindutva

Hindutva today faces both internal and external challenges like 'caste' and gender critiques, globalisation pressures, secular frameworks, global market forces and biased media portrayals. Under this will be analysed these tensions and how they shape current understandings of Hindutva. The discussion aims to reflect on ways to address these issues while staying rooted in dhārmic thought.

14. Kutumba System

The family is a strong unit of society. Each kuṭumba has its own order and discipline. In Hindu thought, families have cultural and social importance, promoting higher ideals and the nation's welfare. The Vedas teach “वसुधैव कुटुम्बकम्”, meaning the whole world should be seen as one family. Joint families help children become socially aware, value-driven and practical. Today, however, nuclear families are increasing rapidly.

Conclusion

This conference encourages us to see Hindutva not as a fixed idea, but as a living and evolving tradition. It has been shaped by the experiences of many wise people throughout history. Our aim is not only to argue or refute, but to carefully understand and interpret Hindutva, its symbols, and its meanings in today's world.

These traditions need to be placed in a wider dialogue that can face modern challenges. The gathering will hold a deep discussion on academic and civilisational questions. It reminds us that dhārmic thought still holds many answers to the problems of our times.

Conference Format

- ❖ Keynote Lectures
- ❖ Thematic Panel Discussions
- ❖ Research Paper Presentations
- ❖ Cultural and Dhārmic Exhibitions

Target Participants

- ✓ Academicians and researchers working in Hindu Studies, Bhāratīya Gyan Parampara (Indian Knowledge Systems – IKS), Sanskrit, Darśanas, History, Political Science, Sociology and related areas.
- ✓ Students, educationists and public intellectuals interested in dhārmic and civilizational studies.
- ✓ Policy experts, cultural activists and those engaged in contemporary social discourses.

Inaugural and Valedictory Sessions – Invited Dignitaries

Shri Dharmendra Pradhan
Hon'ble Minister of Education, Government of India

Dr. Krishna Gopal
Joint General Secretary, Rashtriya Swayamsevak Sangh

Prof. Murli Manohar Pathak
Vice-Chancellor, Shri Lal Bahadur Shastri National Sanskrit University, New Delhi

Prof. Yogesh Singh
Vice-Chancellor, University of Delhi

Guidelines for Participation:

1. The abstract (maximum 250 words, font size 14) should be submitted via email to: hindutvavimarsh2025@slbsrsv.ac.in
2. The abstract must correspond to the relevant themes of the conference.
3. Please include your details, including phone number and email, in the abstract.
4. Once the abstract is accepted, the original full-length paper (UNICODE, font size 14, 2500–3000 words) needs to be submitted.
5. Submission of the full-length paper is mandatory for presenting at the conference. Detailed guidelines regarding format and other aspects of the full-length paper will be shared after the abstract is accepted.
6. All submissions must be the author's original and unpublished work. Plagiarism reports of more than 10% will result in disqualification. Use of generative AI can lead to rejection of the paper.
7. Selected papers would be published in the special edition of the UGC CARE List Journal, "Shodh Prabha."
8. For any queries, kindly write to: hindutvavimarsh2025@slbsrsv.ac.in.

IMPORTANT DATES:

Last date for submission of abstract:
05 October 2025

Notification of acceptance of abstract:
10 October 2025

Last date for registration:
30 October 2025

Last date for submission of full-length paper:
30 October 2025

REGISTRATION FEE FOR PAPER PRESENTATION AND PARTICIPATION:

₹1000 – for faculty members and others
₹300 – for research scholars

The registration fee may be paid through the QR code given below



Bank: State Bank of India
Account No: 32833613139
IFSC Code: SBIN0001690
UPI: 7840818198@ptsbi

Registration Link -



<https://shorturl.at/3zJuW>

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