

The term 'Asmita' has generally been linked to the concept of identity. However, the same tends to be a poor synonym and the term 'Asmita' has been interpreted and understood variously in distinct contexts providing it nationalist, ultra-nationalist, fundamentalist, patriotic, cultural and civic hues.

## Call for Papers

The seminar is based on a concerted attempt to explore and discuss the same under the following sub-themes:

- **Cultural Identity:** The sub-theme of cultural identity can explore the various cultural elements that shaped the identity of different 'Jana' and 'Rashtra' in ancient India
- **Political Identity:** The sub-theme of political identity can explore the various political elements that shaped the identity of different 'Jana' and 'Rashtra' in ancient India.
- **Religious Identity:** The sub-theme of religious identity can explore the various religious elements that shaped the identity of different 'Jana' and 'Rashtra' in ancient India.
- **Geographical Identity:** The sub-theme of geographical identity can explore the various geographical elements that shaped the identity of different 'Jana' and 'Rashtra' in ancient India.
- **Linguistic Identity:** The sub-theme of linguistic identity can explore the various linguistic elements that shaped the identity of different 'Jana' and 'Rashtra' in ancient India.
- **Historical Identity:** The sub-theme of historical identity can explore the various historical elements that shaped the identity of different 'Jana' and 'Rashtra' in ancient India.
- Any related aspect about the main theme of the seminar.

*Note: The above-mentioned sub themes are suggestive. Scholars/Researchers/Contributors are at liberty to select related topics for expressing their ideas in the seminar.*

### GUIDELINES FOR SUBMISSION OF PAPERS:

The length of the paper may be limited to 3000-3500 words with an abstract of Maximum 300

words. The research paper should be typed in Times Roman with font size 12 in English and Krutidev 10 font size 14 in Hindi.

Papers will be scrutinized by an expert committee and will be published in a book with ISBN number within six months after the seminar.

### PAPER SUBMISSION

Last Date for submission of Abstract 25 Feb., 2024

Last Date for submission of full-length paper

29 Feb., 2024

Paper is to be submitted through Email on:

**Email id: [anc.academics.au@gmail.com](mailto:anc.academics.au@gmail.com)**

### FINANCIAL SUPPORT

No TA/DA is admissible for the participants.

Registration: All the participants are requested to get themselves registered by filling the registration-form through a link latest by 29 Feb., 2024

### LINK FOR REGISTRATION

<https://forms.gle/q7TnGPTHDCrKVBu6>

The participants having access to Registration Form (hard copy) in prescribed format are welcome to apply through OFFLINE mode.

### REGISTRATION FEE

Research Scholars -Rs. 800.00

Faculty members: Rs. 1000.00

### CONTACT DETAILS

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## NATIONAL SEMINAR

On

## 'RASHTRA', 'JANA' AND 'ASMITA' IN HISTORY: MULTI DIMENSIONAL CONTEXTS



Organized by

**Department of Ancient History,  
Culture & Archaeology**

University of Allahabad, Prayagraj

**2-3 March, 2024**

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## About the University

The University of Allahabad is a Central University and was known as the 'Oxford of the East' for its enormous importance as a centre of academics and research. It has produced a large number of bureaucrats. Established on 23rd September 1887, it is the fourth oldest University of India after Calcutta, Bombay and Madras University. The University has had a history of academic and cultural achievements to its credit. Illustrious scholars, scientists, writers and artists like Meghnad Saha, A. N. Jha, Firaq Gorakhpuri, Kshitindranath Majumdar and G.R. Sharma contributed to making the University a centre of thriving academic and cultural activities. The University has shaped the cultural and intellectual debates in this part of the country over several decades.

## About the Department

Department of Ancient History, Culture and Archaeology is one of the major departments of Faculty of Arts of the University of Allahabad. It was carved out of the Department of History in May 1955. From then onwards the Department has grown steadily focusing on archaeology, socio-economic history, religion and philosophy, art and architecture and ancient Indian polity. The Department was the first university department in India to receive a license to undertake archaeological excavations from Sir Mortimer Wheeler, Director General of the Archaeological Survey of India. It started with Kausambi, a centrally protected site, in 1948 under the direction of a young faculty, Sri G.R. Sharma. The extensive excavations carried out at the site threw significant light on the archaeology of the Ganga valley with special reference to the urban revolution posterior to that of the Harappan civilization. The academic excellence of the Department has been enriched by the dedicated works of Prof. G.R. Sharma (the founder Head of the



Department), Prof G.C. Pande, Prof. J.S. Negi, Prof. B.N.S. Yadava, Prof. U.N. Roy, Prof. S.N. Roy, Prof. S.C. Bhattacharya, Prof. D. Mandal, Prof V.D. Mishra, Prof Om Prakash and others who have made significant contribution in the fields of archaeology, philosophy of history, religion, socio-economic history, political ideas and institutions and art history.

## Concept Note

The concept of 'Rashtra', 'Jana' and 'Asmita' have remained fundamental to the shaping of the culture and character of a particular region or area. In the present world, usually typified by robust or ultra-nationalistic tendencies, the simplified yet clear understanding of the above cited terms is of utmost relevance. Literally the meaning of the two terms 'Rashtra' and 'Jana' is distinct. Nonetheless, on the emotional and sentimental plain both are interlinked and complementary with occasional interchangeable employment. According to the traditional Indian view, 'Jana' without the conception of 'Rashtra' is a flat and deserted land mass while 'Rashtra' without 'Jana' will be a bunch of detached and isolated people having no sense of commonality or collective consciousness. Thus, the 'Rashtra' acts as the civilizational light tower basking in the rays of which the 'Jana' find secure space, expression and wings to its hopes and aspirations.

The conceptualization of the 'Rashtra' across distinct time frames, cultures, geographical space has, however, differed. The modern term 'Nation', usually seen as an equal of the Indian 'Rashtra', actually stands in contrast and cannot be considered as a synonym. The modern European perception of 'Nation' is primarily reliant on historical and cultural homogeneity. It thrives on racial, territorial, many a time religious, lingual and communal affinity. Under such circumstances, understanding of India, with such variety and diversity, as a 'Nation', becomes unintelligible and irrational to the western mind.

Formation of separate identities in such a scenario is unavoidable. Generally perceived to be based on the principle of nationality or nationalism in modern era, the combined understanding of the 'Nation', 'Nationality', 'Nationalism' and 'Identity', has brought to the fore many controversies and debates especially in the wake of their multiple dimensions.