



ANNOUNCEMENT

Swadeshi Indology Conference on Mind Sciences “Indian Culture and Psychology: A Consciousness Perspective” March 22-27, 2018

The Department of Psychology, University of Delhi, and Infinity Foundation India are glad to announce a six-day international conference and workshops on *Indian Culture and Psychology: A Consciousness Perspective*.

Some of the themes will include:

- Critical Issues in Indian Psychology
- Theoretical Models & Applications in Education
- Theoretical Models & Applications in Clinical and Counseling Psychology
- Theoretical Models & Applications in Organizational Psychology
- Research in Indian Psychology: First person, second person, and third person
- Toward a *shastra* for Indian Psychology

We propose to invite fifty-four resource persons who are experts in the above- mentioned themes. The goal is to have an intensive dialogue and sustained sharing, and limit attendance to no more than 300 participants. The purpose is to have the participation of students and faculty in Delhi and other Indian cities, to increase their awareness about the efficacy and potential of Indian Psychology. to address both local and global concerns, theoretical and applied. The proceedings will be selectively published.

Scholars who are not included in the attached list of invitees, but who have a serious interest to attend, may contact: greaterpsychology@gmail.com

Further details are attached. Registration details are given on last page of attachment.

Best regards,

Dr. Suneet Varma, Co-Convener
University of Delhi

Shri Rajiv Malhotra, Co-Convener
Infinity Foundation India

The present state of psychology as an academic discipline in India

Classical Indian Philosophy is rich in psychological content. Our culture has given rise to a variety of practices that have relevance today in areas ranging from stress-reduction to self-realization. Rich in content, sophisticated in methodology and valuable in applications, Indian knowledge systems are pregnant with possibilities for the birth of new models that would have relevance not only to India but also to the field of psychology in general.

Unfortunately, however, the discipline of psychology in India is not playing an adequate role in national development, largely because psychology in India is essentially a Western transplant, unable to connect with the Indian ethos. Psychological studies in India tend to be imitative of Western studies, lacking in originality and unable to break significant new ground. What we lack is the academic field of Indian psychology, by which we mean a distinct body of psychological ideas and practices rooted in Indian ethos, formal thought and practices.

Prof. K. Ramakrishna Rao (Former Chairperson, ICPR) noted in his address at the 30th International Congress of Psychology (Cape Town, South Africa, July 22-27, 2012):

“Psychology as currently practiced and taught in Indian universities is unfortunately a western transplant. Much of the research that comes out of India is imitative and replicative of what goes on in the west. This situation is not unique to psychology. Social sciences teaching and research in general suffer from the same colonial syndrome. Lord Macaulay’s goal of establishing “the imperishable empire of our (European) arts and morals, our literature and our laws” was reached well before the British left India. The first three universities were established in India in 1857 with the express purpose of teaching “the Arts, Science, Philosophy and Literature of Europe.”

As Rajiv Malhotra and David Gray state in their essay, “*India’s Place in Global Consciousness*” (https://www.infinityfoundation.com/mandala/h_es/h_es_malho_global_frameset.htm):

“Even though nowadays the expansion of the West is framed in a post-colonialist setting in which theoretically all humans are equal, the notion of civilization still remains Western. In other words, everyone is being offered the equal opportunity to become Western. The challenge to this paradigm is... on multiple fronts: the moral issues; the lack of practical feasibility; the illegitimacy of the underlying assumptions about the superior West; the deconstruction of the very idea of "West" and the "Western model" as distinct and coherent entities, and the role of the inner sciences that would remain subverted under the Western model.”

Even after nearly seventy years of independence, the cultural imperialism for which Macaulay and others laid the foundations continues to flourish in Indian universities.

The case for Indian Psychology as an academic discipline

We envision Indian Psychology as a meta-theory and as an extensive body of related theories and practices has something distinct to contribute to global civilization. We do not use the word “Indian” to localize or limit the scope of this approach to psychology: We do not mean, for example, “the psychology of the Indian people”, or “Psychology as taught at Indian universities”.

We believe that the introduction of Indian Psychology as a course of study and as a basis for research could awaken psychology in India into an active pursuit for understanding human nature and for promoting wellness. The Indian models of psychology would have enormous implications for Cognitive Science, Clinical and Counseling Psychology, Organizational management and human and social development. Judicious introduction of Indian psychology at various levels in our universities and colleges would help (a) to promote indigenous psychology in India and (b) to develop new psychological models.

In a world faced with increasing unrest and conflict, the only way out is by way of a change in consciousness - from a narrow fragmented and hostile self-awareness to a wide, all-encompassing, benign and loving way of being. It is in this regard that formulations on the psyche emanating from Indian culture have a great deal to offer. Indian treatises on human existence and psychological functioning, while acknowledging the lower levels, focus much more on higher levels of consciousness and the means to raise consciousness from lower to higher levels. It is held, in the Indian view, that human functioning on the higher levels is more effective, reveals a more complete knowledge accompanied with greater feelings of oneness, harmony, joy and love, establishing in the process extraordinary levels of individual and collective harmony.

Our proposal is that the various cultures and cultural traditions are all intrinsically valuable, as they are all components of a larger humanity. Enmity between cultures, as well the eradication, conversion or subversion of any one by another, are the products of collective stupidity. The way out of this morass is to see beyond the narrow confines of personal or collective ethnic self-interest, and to see instead the collective self-interest of all humanity, via an awareness of our intrinsic and unavoidable interdependency. Mutual understanding will not be achieved through cultural imposition of ideological and cultural uniformity. Rather, the world needs a respectful interaction of the world's cultures, one that respects difference, and seeks to appreciate rather than eradicate it. Cultural exchange can and should occur, but with a spirit of generosity and mutual respect.

There is a unity of consciousness, which links all that exists. It manifests variously in the constantly evolving sentient beings and material entities. In this context the previous historical attempts at globalization may be seen as certain parts of this unity consciousness trying to

subvert others. When such subversion happens within one individual's mind, it results in the shadow side, and the repression of the subverted shadow eventually plays out in harmful ways. On the collective consciousness scale, an appropriation into Western civilization and its expansion to subvert all others will result in similar repression and the development of many shadow sides. Therefore, there has to be an explicit and conscious recognition and celebration of the non-Western civilizations as equally valuable aspects of the same consciousness in this collective evolution.

Overview of India's Inner Sciences

(Adapted from Infinity Foundation Mandala web site)

The inner sciences are empirical sciences involving the mind and all mental, sensory and cognitive powers as well as consciousness in all its states. They are scientific in the sense that they are based on empirical observation and experimentation with these inner phenomena. From a certain perspective, they are actually more rigorous scientifically for the simple reason that the "outer" sciences, which explore external "objective" realities, are based upon the naïve assumption that the perceptual data, as captured by the sense organs and organized in the brain, accurately correspond to the "reality" they allegedly represent.

Indian empiricists, since a very early date, addressed this assumption by developing increasingly sophisticated models of the cognitive, consciousness and sensory powers. The physicist Piet Hut has written that he anticipates that "first-person felt experience and third-person description will both become part of an extended form of scientific method, in a framework that will transcend the current dichotomy".

The Indian inner sciences did not, generally, proceed via blind speculation, but rather proceeded by experimentation. These experiments included, among other things, sophisticated analyses of the mind and mental states, thought experiments designed to remove negative emotions and negative thought and/or behavioral patterns, as well as yogic techniques that employ the interconnectivity of body and mind to achieve mental and physical transformations, as well as states of deep relaxation, deep concentration, and heightened cognitive powers. Many insights resulted from these explorations, as well as practical techniques such as the use of breath control, visualization and other yogic techniques to accelerate healing and overcome infections, including infectious agents that are not susceptible to modern medical treatments. The Inner Sciences have often been dismissed as "magic" or "mysticism", allowing their startling efficacy to be safely ignored. Such dismissals, however, are the product of close-minded ignorance.

Inner science traditions performed their analysis to an extremely subtle level. The analyses of consciousness, for example, undertaken in the Samkhya-Yoga, Advaita Vedanta and Buddhist traditions, found what we simply call consciousness to be a complex and multifaceted phenomenon, actually consisting of multiple levels of consciousness. These, ranging from coarse

to subtle and very subtle levels, serve as the basis both of our sensory experience, our cognition, our sense of self-consciousness, and, ultimately, the sub-conscious substratum that serves as a unifying force in our own sense of continuous experience, and that is also the basis for the common or collective consciousness that appears to link all living beings. The Inner Sciences also envisioned a subtle body that unifies mind and body, avoiding the bifurcation between the two that continues to plague modern Western thought.

India has been at the cutting edge of these fields for the past three millennia at least, and there is still a great deal India can potentially share with the West. It is important that we act quickly however, before more of the riches of this intellectual legacy are lost due to neglect and a loss of self-esteem on the part of their caretakers, some of whom are inexorably drawn to the outer material success of Western culture.

What is needed is not a rejection of either the inner or outer perspective, but rather their integration. Such an integration has the potential to effect a transformation, a transformation which sees a shift from the perspective of an alienated individuality to a spiritual sense of individuality in which we have a sense of being unique and precious beings inextricably connected to all other beings, who are equally unique and precious.

Indian influences on Western Psychology

India's influence on Western literature became explicit during the nineteenth and twentieth century as Europeans and Americans became increasingly aware of Indian thought and literature. Emerson and Thoreau, for example, were quite open in their admiration for the Hindu classics, namely the *Upanishads* and the *Bhagvad Gita*. The "oversoul" of the Transcendentalists is a rephrasing of the Upanishad doctrine of the impersonal absolute, *Brahman*. These ideas also provided an intellectual foundation for the poets Walt Whitman and W. B. Yeats. The latter was as familiar with Indian thought as he was with neo-Platonic thought, although his philosophy is usually identified with the latter.

The influence became stronger still during the early twentieth century, as modernist authors looked to non-Western cultures for inspiration in the development of new literary models to free themselves from the constraints of tired Western genres. T. S. Eliot turned to Indian sources, particularly the *Upanishads*, Buddhist Sutras, and Patañjali's *Yogasutras*, the influence of which is most pronounced in his seminal poem, *The Waste Land*.

Carl Jung, one of the fathers of modern psychology, was also deeply influenced by Indian traditions of thought and meditative technology. Jung found Indian traditions, particularly the traditions of *yoga*, most helpful in the exploration of the self. He made a careful study of Patañjali's *Yogasutra* and employed many of the concepts therein in the composition of his seminal work *Psychological Types*. His concept of the "collective unconscious" also bears great

similarity to ideas found in Hinduism and Buddhism, such as the *buddhitattva* or "Universal Mind" of Sankhya philosophy or the *alayavijnana* or "store-house consciousness" of the Yogacara school of Buddhist philosophy. Jung was aware of quite sophisticated psychological theories of these schools of thought, and made explicit mention of them in his text.

Jung was open about his utilization of Indian sources, although he went to pains to distinguish himself from the traditional practitioner of *yoga*, in part because he was being criticized for doing exactly that. Jung did argue that Eastern contemplative traditions such as yoga were inappropriate for Westerners. Clearly, his facile bifurcation of "East" and "West" as culturally incompatible regions is absurd, as is evident from the widespread appropriation of Indian traditions by the West. Indeed, it is remarkable that he took Asian speculative and contemplative traditions as seriously as he did.

The Indian Psychology Movement

In recent years there has been a deliberate movement for decolonizing higher education. The Department of Psychology, University of Delhi, has gradually established itself as a leader in this activity. Starting in the year 2001, Infinity Foundation was involved as a pioneer in encouraging the study of mind and psychology using Indian models. Jointly and separately, both these institutions have organized numerous conferences, workshops and other research and educational activities.

An important milestone was on October 1, 2002, when a group of 160 psychologists met at a conference in Puducherry to issue what has become known as the Puducherry Manifesto, a document that pleaded for judicious introduction of Indian Psychology at various levels in Indian universities and colleges. It proposed a path to achieve this. Since then, there has been a significant spurt of activity resulting in some serious research efforts and publication of several scholarly books. The ground has been prepared to vigorously pursue Indian psychology as a formal subject of study.

During the past fifteen years, University of Delhi has been offering Indian Psychology as a subject of study to M.A. students. It has been very successful and exceeded all expectations.

This conference is being organized against this backdrop. It aligns with goals of the recent announcement made by Shri P.K. Thakur, Secretary of UGC (5th October 2017):

“It had been noticed that Psychology, as taught in institutions of higher learning was neither keeping pace with the recent developments in the discipline nor fulfilling the societal needs. The prevalent course contents commonly taught in the classroom were not rooted in the national ethos. UGC, therefore, constituted a Committee of Experts to look into different aspects of teaching and research in Psychology besides drawing upon the considerable work that is underway for the purposes of

developing vibrant model syllabi for different levels. The model syllabi for Psychology at B.A/B.Sc, M.A/M.Sc and Ph.D. have been prepared by the Expert Committee taking into consideration the developments in the field of Psychology, with special relevance to the Indian context.”

Professor Suneet Varma, Co-Convener of this conference, served as ‘Coordinator’ for the expert committee which drafted the above-mentioned model syllabi.

TENTATIVE LIST OF PAPER PRESENTERS

INTERNATIONAL

1. SHRI RAJIV MALHOTRA, DIRECTOR, INFINITY FOUNDATION, PRINCETON, USA
2. PROF. ANAND PARANJPE – EMERITUS PROFESSOR, SIMON FRASER UNIVERSITY, VANCOUVER, CANADA
3. DR. STEPHEN PARKER - SAINT MAR'S UNIVERSITY OF MINNISOTA, USA
4. DR. MATTHIJS CORNELISSEN – M.D., NETHERLANDS, PSYCHOLOGIST & EDUCATIONIST
5. PROF. JOHN CHRISTOPHER - MONTANA STATE UNIVERSITY, BOZEMAN, USA
6. DR. NEELTJE HUPPES - EDUCATIONIST, NETHERLANDS
7. DR. VLADIMIR YATSENKO - SANSKRIT SCHOLAR, NORWAY
8. DR. KUNDAN SINGH - SOFIA UNIVERSITY, PALO ALTO, USA

NATIONAL

9. PROF. RAMAKRISHNA RAO, CHANCELLOR AND CHAIRMAN OF THE SCHOOL OF GANDHIAN STUDIES AT GITAM UNIVERSITY, VISHAKAPATNAM
10. DR. ASTER PATEL – BHARAT NIWAS, INTERNATIONAL ZONE , AUROVILLE
11. PROF. GIRISHWAR MISRA – VICE CHANCELLOR, MAHATAMA GANDHI INTERNATIONAL HINDI UNIVERSITY
12. PROF. B.N. GANGADHAR – DIRECTOR, NIMHANS, BANGALORE
13. PROF. S.R. BHATT – CHAIRMAN, ICPR, NEW DELHI
14. PROF. GOPA BARDWAJ – (RETD.) UNIVERSITY OF DELHI
15. PROF. P.L. DHAR (RETD.) – IIT DELHI
16. PROF. KAPIL KAPOOR (RETD.) – JNU, NEW DELHI
17. PROF. BHARAT GUPT (RETD.) – UNIVERSITY OF DELHI
18. DR. PRABHJOT KULKARNI (RETD.) – PRINCIPAL, MAHARISHI VALMIKI COLLEGE OF EDUCATION, UNIVERSITY OF DELHI
19. PROF. ANAND PRAKASH - UNIVERSITY OF DELHI
20. PROF. ARBIND JHA, BABASAHEB BHIMRAO AMBEDKAR UNIVERSITY, LUCKNOW
21. DR. ALOK PANDEY – SRI AUROBINDO ASHRAM, PONDICHERRY
22. DR. RAM MANOHAR – DIRECTOR (RESEARCH), AYUR LABS, COIMBATORE
23. DR. RAJSHEKAR KRISHNAN – IBM, BANGALORE

24. PROF. KIRAN KUMAR (RETD.) – UNIVERSITY OF MYSORE
25. DR. ASHISH PANDEY – IIT, MUMBAI
26. SHRI PULKIT SHARMA - SRI AUROBINDO ASHRAM, PONDICHERRY
27. DR. SAMPADANANDA MISHRA - SRI AUROBINDO ASHRAM, PONDICHERRY
28. DR. JYOTSNA AGRAWAL, NIMHANS, BANGALORE
29. DR. ANURADHA CHOUDHRY – IIT, KHARAGPUR
30. DR. SHILPA PANDIT – INDEPENDENT RESEARCHER, CHENNAI
31. DR. KUMAR RAVI PRIYA – IIT, KANPUR
32. DR. MONICA GUPTA – GARGI COLLEGE, UNIVERSITY OF DELHI
33. DR. SHANTI AULUCK (RETD.) – LADY SRI RAM COLLEGE, UNIVERSITY OF DELHI
34. FATHER JOSEPH MANNATH (RETD.) – UNIVERSITY OF MADRAS, CHENNAI
35. PROFESSOR GEORGE MLAKUZHIL SJ – ST. XAVIER'S, DELHI
36. SHRI ANKIT CHADHA – DASTONGO, NEW DELHI
37. SHRI VIPUL RIKHI – FREELANCE WRITER AND MUSICIAN, BANGALORE
38. MS. TARA KINI – DIRECTOR, SUNAAD, BANGALORE
39. MS. PRATEEKSHA SHARMA – MUSIC THERAPIST, HINDUSTANI CLASSICAL VOCALIST
40. MS. AMEETA MEHRA – DIRECTOR, GNOSTIC CENTRE, NEW DELHI
41. PROF. SUNITA SINGH SENGUPTA – FMS, UNIVERSITY OF DELHI
42. PROF. RAJEN GUPTA (RETD.) – MANAGEMENT DEVELOPMENT INSTITUTE, GURUGRAM
43. PROF. NAVED IQBAL – JAMIA MILIA ISLAMIA, NEW DELHI
44. PROF. M. GAZI SHAHNAWAZ - JAMIA MILIA ISLAMIA, NEW DELHI
45. PROF. AKBAR HUSAIN – ALIGARH MUSLIM UNIVERSITY, ALIGARH
46. MR. MOONIS IQBAL – RESEARCH SCHOLAR, UNIVERSITY OF DELHI
47. SHRI PAWAN GUPTA, DIRECTOR, SIDH, MUSSORIE
48. DR. SAUMITRA BASU, PSYCHIATRIST, KOLKATA
49. SHRI PARASH MONI DATTA, MAHARISHI VALMIKI COLLEGE OF EDUCATION, DELHI
50. DR. JASS HARPREET KAUR, JAMIA MILIA ISLAMIA, NEW DELHI
51. DR. VIKAS BENIWAL, AMBEDKAR UNIVERSITY OF DELHI

52. MR. PUNEET BINDLISH, MANAGEMENT DEVELOPMENT INSTITUTE, GURUGRAM
53. DR. USHA S. NAYAR, TATA CHAIR PROFESSOR AND FMR. DEPUTY DIRECTOR (PRO VICE CHANCELLOR) TATA INSTITUTE OF SOCIAL SCIENCES, MUMBAI.
54. DR. SHRUTI NADA PODDAR, CHAIRPERSON, PHD CHAMBER OF COMMERCE AND INDUSTRY, RAJASTHAN STATE. MANAGING TRUSTEE, SHRUTI FOUNDATION

TENTATIVE SCHEDULE

DAY 1 – 22ND MARCH (THURSDAY)

2:30 WELCOME ADDRESS - HEAD OF THE DEPARTMENT (S.P.K. JENA) /SUNEET VARMA

2:45 INVOCATION: VIA KATHAK - JASS HARPREET KAUR

3:00 INAUGURAL ADDRESS: DR. KARAN SINGH

3:30 THEMATIC DEPICTION VIA SATTRIYA DANCE: DASAVATAR - PAREKH MONI DATTA

4:00 – 5:00 GUEST LECTURE: RAJIV MALHOTRA - INDIAN INFLUENCES ON WESTERN MIND SCIENCES

5:00- 5:30 TEA

DAY 2 - 23RD MARCH (FRIDAY)

09:00 **KEYNOTE:** PROF RAMAKRISHNA RAO – AUTOBIOGRAPHICAL – SIG. EVENTS LEADING TO CONVICTION ABOUT IP - MAJOR RESISTANCES

09:45 **PLENARY:** ASTER PATEL – SRI AUROBINDO'S SHASTRA FOR INDIAN PSYCHOLOGY

10:30 TEA

11:00 **PLENARY:** GIRISHWAR MISRA – AUTOBIOGRAPHICAL – SIG. EVENTS LEADING TO CONVICTION ABOUT IP - THE ROAD AHEAD

11:45 **PLENARY:** SHRUTI NADA PODDAR – EDUCATION: INDIAN PERSECTIVES

12:15 **PANEL DISCUSSION** – CONTEMPORARY EDUCATIONAL CHALLENGES

CHAIR AND DISCUSSANT: PRABHJOT KULKARNI

PAWAN GUPTA
ARBIND JHA
MONICA GUPTA
VIKAS BENIWAL

1:15 – 2:00 LUNCH

2:00 **PANEL DISCUSSION** – CRITICAL ISSUES IN INDIAN PSYCHOLOGY

CHAIR AND DISCUSSANT: GIRISHWAR MISRA

ANAND PRAKASH
ANAND PARANJPE
MOHAMMAD GAZI SHAHNAWAZ
SURENDRA SIA
MINATI PANDA
KUNDAN
SHILPA PANDIT

3:45 TEA

4:15 – 5:00 ANKIT CHADDHA – DASTAN DHAI AKHAR KI

DAY 3 – 24TH MARCH (SATURDAY)

09:00 **PLENARY:** ANAND PARANJPE - PERSISTENT ISSUES FACING INDIAN PSYCHOLOGY

09:45 **PLENARY:** BHARAT GUPT – SHASTRA FOR INDIAN PSYCHOLOGY

10:30 TEA

11:00 **PLENARY:** KUNDAN SINGH DECONSTRUCTING PSYCHOLOGY THROUGH THE PLAY OF BINARIES

11:45 **PLENARY:** SHILPA PANDIT - SRIVIDYA TANTRA: A RE-READING OF DR. S K RAMCHANDRA RAO'S WORK

12:15 **PANEL DISCUSSION** - ORGANIZATIONAL BEHAVIOUR: INDIAN PERSPECTIVES – **INPUTS FOR TEACHING AND PRACTICE**

CHAIR AND DISCUSSANT: GOPA BHARDWAJ

RAJSHEKAR KRISHNAN
SUNITA SINGH SENGUPTA
ANAND PRAKASH
ASHISH PANDEY

1:15 – 2:00 LUNCH

2:00 **PLENARY**: MATTHIJS CORNELISSEN – **INTEGRAL AND OTHER PERSPECTIVES ON INDIAN PSYCHOLOGY: A FEW THOUGHTS ON THEIR RESPECTIVE ROLES**

3:00 TEA

3:30 PRESENTATION BY GNOSTIC CENTRE – A NEW EDUCATION FOR A NEW INDIA

4:00 – 5:00 VIPUL RIKHI – SONGS OF KABIR & OTHER MYSTICS – *MANN KE MATE MAT CHAALIYE*

DAY 4 – 25TH MARCH (SUNDAY)

09:00 **PLENARY**: SR BHATT – **PSYCHOLOGY: A JAIN PERSPECTIVE**

09:45 **PLENARY**: RAM MANOHAR – **AYURVEDA AS AN ESSENTIAL ASPECT OF IP**

10:30 **PLENARY**: STEPHEN PARKER – **EMOTIONAL PURIFICATION IN THE YOGA TRADITION**

11:15 TEA

11:30 **PANEL DISCUSSION** – PSYCHOTHERAPY AND INDIAN THOUGHT – **INPUTS FOR TEACHING AND PRACTICE**

CHAIR AND DISCUSSANT: USHA NAYAR

JOHN CHRISTOPHER
STEPHEN PARKER
SAUMITRA BASU
JYOTSNA AGRAWAL

1:00 – 2:00 LUNCH

2:00 **PLENARY:** KUMAR RAVI PRIYA – IP: INPUTS FROM THE FIELD – EVERYDAY INDIAN SETTINGS

2:30 **PLENARY:** MONICA GUPTA: HUMAN DEVELOPMENT: AN INTEGRAL PERSPECTIVE

3:00 TEA

3:30 – 5:00 ISHA RUMI BEYOND FORM (SUNAAD, BANGLORE)

DAY 5 – 26TH MARCH (MONDAY)

09:00 **PLENARY:** P.L. DHAR – BUDDHIST PSYCHOLOGY: AN ABHIDHAMMIC PERSPECTIVE

09:45 **PLENARY:** NEELTJE HUPPES – PSYCHOLOGY OF INTEGRALITY

10:15 **PLENARY:** ADITI KAUL - SELF AND IDENTITY: AN INTEGRAL PERSPECTIVE

10:45 **ANNOUNCEMENT:** INDIAN PSYCHOLOGY FORUM – IPI, PONDICHERRY

11:00 TEA

11:30 **PLENARY:** PROF. NAVED IQBAL – PSYCHOLOGY: AN ISLAMIC PERSPECTIVE

12:15 **PANEL DISCUSSION** - PSYCHOLOGY AND SPIRITUALITY: ISLAMIC PERSPECTIVE

CHAIR AND DISCUSSANT: PROF. AKBAR HUSAIN

PROF. NAVED IQBAL
PROF. MOHAMMAD GAZI SHAHNAWAZ
MR. MOONIS IQBAL

1:00 – 2:00 LUNCH

2:00 **PLENARY:** SHANTI AULUCK – VEDANTA: AN EXPERIENTIAL ACCOUNT ABOUT THE EFFICACY OF IP

2:45 **PANEL DISCUSSION:** FIRST, SECOND, AND THIRD PERSON APPROACHES IN DEVELOPING IP

CHAIR AND DISCUSSANT: SUNEET VARMA

KIRAN KUMAR
RAJEN GUPTA
PUNEET BINDLISH

3:30 TEA

4:00 – 5:00 PRATEEKSHA SHARMA – HINDUSTANI VOCAL

DAY 6 – 27TH MARCH (TUESDAY)

09:00 **PLENARY:** FATHER GEORGE MLAKUZHYIL – CHRISTIAN CONTEMPLATIVE YOGA

09:45 **PLENARY:**FATHER JOSEPH MANNATH – PSYCHOLOGY AND SPIRITUALITY: A CHRISTIAN PERSPECTIVE

10:15 **PLENARY:** B.N. GANGADHAR: – NIMHANS – CENTRE FOR YOGA AND MENTAL HEALTH & POSITIVE EMOTIONS

11:00 TEA

11:30 **PLENARY:** DIVYA GUPTA – KARMA IN BHAGWAD GITA

12:00 **PLENARY** - SAMPADANANDA MISHRA - SANSKRIT NON-TRANSLATABLES - A FRESH INSIGHT INTO THE PSYCHOLOGY OF WORD-FORMATION IN SANSKRIT

12:30 **PANEL DISCUSSION** – SANSKRIT AND INDIAN PSYCHOLOGY

CHAIR AND DISCUSSANT: BHARAT GUPT

SAMPADANANDA MISHRA
VLADIMIR YATSENKO
ANURADHA CHOUDHRY

01:15 LUNCH

02:00 OPEN HOUSE – Q&A SESSION: FACILITATED BY GIRISHWAR MISRA, MATTHIJS CORNELISSEN, RAJIV MALHOTRA, SUNEET VARMA

03:30 **CLOSING:** SUNEET VARMA & RAJIV MALHOTRA

04:00 – 05:00 HIGH TEA

WORKSHOPS

23RD MARCH: ORGANIZATIONAL BEHAVIOUR: AN INDIAN PERSPECTIVE
FULL DAY 10am-1pm; 2-3 pm RAJSHEKAR KRISHNAN

24TH MARCH: MINDFULNESS AND HEALTH PSYCHOLOGY: JOHN CHRISTOPHER
FULL DAY 10am-1pm; 2-3 pm

24TH MARCH: QUALITATIVE RESEARCH IN IP – KUMAR RAVI PRIYA –
FULL DAY 10am-1pm; 2-3 pm

25TH MARCH: APPLICATION OF IP CONCEPTS AND MODELS IN COUNSELLING
AND CLINICAL CONTEXTS– KIRAN KUMAR
FULL DAY 10am-1pm; 2-3 pm

26TH MARCH: COUNSELLING/CLINICAL - ALOK PANDEY, STEPHEN PARKER
FULL DAY 10am-1pm; 2-3 pm

26TH MARCH: BUDDHIST PSYCHOLOGY AND MINDFULNESS MEDITATION –
FULL DAY PL DHAR 10am-1pm; 2-5 pm

JASS HARPREET KAUR

Harpreet draws her inspiration for all her endeavours from Sri Aurobindo and The Mother. She holds a Ph.D. in Education focusing on Integral Education, and is presently Associate Professor of Education at Jamia Milia Islamia, New Delhi. Harpreet received her training in kathak from the gurus of Lucknow *gharana* and is interested in innovative practices in this classical style. A keen learner of various art forms, Harpreet explores the possibilities of using dance in pedagogic and learning styles with children of different socio-cultural backgrounds. Harpreet has given solo and group performances in Pondicherry and Delhi.

PARASH MONI DATTA

Parash Moni is a young and budding Bharatnatyam and Sattriya dancer, hailing from Assam who aspires to do innovations through Dance in Education and wishes to bring Classical dance forms in mainstream system of school education. He has been groomed by different Gurus in both Bharatnatyam and Sattriya in Assam. Presently he is in the making of a Teacher in Maharishi Valmiki College of Education, New Delhi.

Dashavatar, depicted in Sattriya, talks about the ten incarnations of Vishnu through different ages, depicting the nuances of human evolution.

ANKIT CHADHA



Dastangoi: The Art of Storytelling

Dastangoi, the art of storytelling, developed in the 7th century CE. The most popular dastan that has ever been orally told is Dastan-e-Amir Hamza. It revolves around the stories of an Arab hero - Amir Hamza, who was the uncle of Prophet Muhammad. Then, Dastangoi spread to other parts of the world - from Bosnia, Morocco, Algeria to Indonesia and China. During the

16th century, the Hamza dastan reached India when Emperor Akbar was ruling over the subcontinent. Gradually, dastangoi found its way from royalty in courts to the masses in markets. The form reached its zenith in the 19th century North India.

Dastangoi was particularly popular in Delhi, with dastangos coming to the steps of the Jama Masjid to recite dastans. Mirza Ghalib was exceedingly fond of Dastangoi and used to organize mehfiles in his house. For centuries, Dastangoi prevailed as a form in and from the oral tradition. From 1881 till 1910, Munshi Naval Kishore of Lucknow published the most popular version, of Dastan-e-Amir Hamza in 46 volumes (of around a thousand pages each).

With the demise of Mir Baqar Ali, the last known Dastango, in 1928, the form also died with him. The modern revival of Dastangoi is an effort of two gentlemen, SR Faruqi, the noted Urdu litterateur, and Mahmood Farooqui.

Ankit Chadha, a Dastango, weaves research-based narratives performed in the Dastangoi form of Urdu storytelling. His writing varies from biographical accounts of personalities like Kabir and Rahim to Dara Shikoh and Majaaz. Ankit has worked with regional and global non-profits including UN, Aga Khan Trust and Ford Foundation to weave modern folk tales on sustainable lifestyles, hunger and the Internet. He has spoken on Dastangoi globally, including at Harvard, Yale and University of Toronto. Additionally, Ankit has innovated the form of 'Musical Narrative' that uniquely brings together stories and music. Ankit has also worked on Dastangoi performances for children, adapting classics including Alice, The Phantom Tollbooth, and The Little Prince. He is the author of the award-winning books "Amir Khusrau - The Man in Riddles" and "My Gandhi Story".

Dastan Dhaai Aakhar Ki

A dastangoi presentation on Kabir - the poet and the lover, this narrative is based on historical research and folk lore around the 14th century Bhakti poet. Interspersed with his 'khadi boli' poetry, the dastan takes you on a journey in search of finding the Kabir who is within you.

Duration: 45 minutes

Language: Hindi/Urdu

Woven and performed by: Ankit Chadha

VIPUL RIKHI



Vipul Rikhi writes, translates, sings, plays and performs. A poet, fiction writer, translator and singer, his current work with Kabir Project includes extensive writings on and

translations of a wide range of mystic poetry, as well as the creation of a vast digital archive of Bhakti, Sufi and Baul music called 'Ajab Shahar'. In the course of these journeys he developed a deep love for singing mystic poetry in the folk music traditions. In his performances, he likes to bring equal emphasis to the poetry and its insights as to the sheer beauty of the folk tunes. He was a Fellow for Literature at the Akademie Schloss Solitude in Germany in 2010-11, and is the author of a novel, *2012 Nights*, and collections of poetry and short stories.

Kabir and other Bhakti and Sufi poets often speak about the mind, or "mann", and its dual nature: a fickle tyrant or a doorway to the divine. They also express a healthy distrust of the ordinary "mind" and locate the site of knowledge in the body. Through songs and couplets, Vipul will tease out some of these tensions and resolutions, as found in the poetry of some of India's great saint poets.

ISHA RUMI BEYOND FORM



“Let go and rejoice! Whose wealth is it anyway?” Isha Rumi Beyond Form is a theatrical juxtaposition of the Ishavasya Upanishad and the Masnavi of Jalaluddin Rumi, sung in the Dhrupad style of music.

How do we evolve, living in our present everyday lives immersed in sensory experiences, to that other dimension of being which is beyond the material and holds the promise of everlasting joy?

“So’ham asmi”...“He am I”...“Anal haq”...“I am Truth” marks the end of an individual’s journey to the egolessness of surrender.

About Sunaad

Sunaad is an eclectic group of singers from Bangalore city composed of the school-going and retired, professional performers and hobbyists, home makers and working professionals, all of whom share a common passion – a love for Hindustani classical music.



Indian classical music in India tends to stay confined to the rigorously purist domains of the formally trained. As a result, the divide between the brilliance of the performers and the lay listener is wide. Sunaad tries to bridge this divide. By weaving in elements of theatre and story- telling into our performances, we have tried to demystify the complexity of classical music and make it more accessible to our listeners. We also seek to communicate to our audiences, the spiritualism and stillness inherent in our classical music traditions. Sunaad has been guided by classical vocalists, Tara Kini and Aditi Upadhya between 2002 and 2005. Since then, Tara has led the group.

PRATEEKSHA SHARMA



Prateeksha Sharma is a musician- musicologist, researcher in Mental Health and Collaborating Therapist. She is a senior disciple of Smt. Madhuri Dandage in Pune, of the Kirana Gharana

Tradition. In musicology her principal focus lies in applied musicology, in particular music pedagogy and music therapy. Informed by experiential perspectives in psychosis, she is currently working on a doctoral research, towards understanding Recovery from psychosis, in an Indian Medico-Legal environment. This work is located at the National Academy of Legal Sciences and Research (Nalsar) in Hyderabad. Her collaborative therapeutic practice is also informed by these strands.

INTERNATIONAL CONFERENCE
"Indian Culture and Psychology: A Consciousness Perspective"
Organized jointly by Department of Psychology, University of Delhi
& Infinity Foundation India (IFI)
March 22-27, 2018

Delegate Registration Form

Please submit by e-mail: greaterpsychology@gmail.com , latest by March 10, 2018

Name.....

Student/Researcher Academician Professional

Gender: Male Female

Designation.....

Institution /Organisation/Company.....

Correspondence Address.....

.....

.....

Email id..... Mobile No.

In what way would you like to contribute to the field of Indian Psychology (IP)?

Attend/Conduct study circle on IP

Attend workshops / programmes on IP

Introduce courses on IP in your institution

Undertake research in IP

Assist in organising seminars / conferences / workshops / programmes etc.

REGISTRATION FEE (Cheques, D.D. in favour of ‘Registrar, University of Delhi’), to be sent to:
Dr. Suneet Varma, c/o Office, Department of Psychology, Arts Faculty Extension Building, University of Delhi, Delhi 110 007

NON DELHI UNIVERSITY STUDENTS: Rs. 1,050/- (all six days); Rs. 175/- (per day)

ACADEMICIAN / PROFESSIONAL / OTHERS: Rs. 2,100/- (all six days); Rs. 350/- (per day)

Date:

Delegate’s Signature

FOR OFFICE USE ONLY

Amount paid.....

Mode of payment: Cash Chq / D.D. Chq / D. D No..... Date:.....

Received by: Name..... Signature:.....