

**Indian Council of Historical Research**  
**35, Ferozeshah Road, New Delhi-110001**

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On the auspicious occasion of 75<sup>th</sup> year celebration of India's Independence (Azadi ka Amrit Mahotsav), the ICHR is going to organize a two days National Seminar on *Culture Dimension of Imperialism: The Bharatiya Response-1498-1757* at Banaras Hindu University, Varanasi on **13<sup>th</sup> & 14<sup>th</sup> September 2021**.

The interested scholars may send their full/complete paper in accordance with the below format of ICHR on or before **August 31, 2021** in **Word** and **PDF** (both) format on [ichr2021.seminar75@gmail.com](mailto:ichr2021.seminar75@gmail.com) and hardcopy should be sent to **Dr. Vinod Kumar**, Assistant Director (Research), Indian Council of Historical Research, 35 Ferozeshah Road, New Delhi-110001.

**The concept note and sub-themes is attached herewith.**

**Guidelines for Authors**

•	Manuscript of article should be submitted in MS-word and PDF (both the) format. Article should be in double-space, font Times New Roman and Size-12 for English and Krutidev/Mangal, size 14 for Hindi.
•	The Cover page should carry the title of the article and the author's name, address (both postal and permanent addresses), email, phone and fax numbers. All articles must include an abstract of approximately 200 to 300 words and 4-7 keywords that reflect the theme of the article.
•	The final decision on the research papers/articles will be with Indian Council of Historical Research. The suggestions/ revision suggested by the Experts of the Council needs to be incorporated with in stipulated time period.
•	The Indian Council of Historical Research is not responsible to return the unselected/ rejected articles to the authors.
•	<b>Footnotes :</b> <b>Format :</b> Author Name, Title of Book ( <i>Italic</i> ), Publisher, Place, Year and Page number.

<p><b>Sample :</b></p> <p><b>Book :</b> Prem Narain, <i>Press and Politics in India : 1885-1905</i>, Munshiram Manoharlal Publisher, Delhi, 1968, p.78 / pp. 202-04</p> <p><b>Journal :</b> K.M. Gupta, 'On Same Caste and Caste Origin in Sylhet', <i>The Indian Historical Quarterly</i>, Vol.III, No.1, 1931, p.54 / pp. 216-34.</p> <p><b>Newspaper :</b> <i>Benares Recoder</i>, 27 June 1846, p.05 / pp. 10-11</p>
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\* *Words limit : Minimum 4,000 and maximum 10,000 words without footnotes*

### लेखकों के लिए दिशा-निर्देश

●	शोध-लेख एम.एस.वर्ड एवं पी.डी.एफ. प्रारूप में होना चाहिए। शोध लेख का फोन्ट कृतिदेव/मंगल/यूनिकोड/वाकमैन चाणक्य-905, साईज-14 तथा डबल स्पेस में होना अनिवार्य है।
●	शोध-लेख के प्रथम पृष्ठ पर विषय (शीर्षक), सारांश 200 से 300 शब्द तथा 4-7 कीवर्ड (विषय से सम्बन्धित महत्वपूर्ण संकेत शब्द) तथा लेखक का संक्षिप्त परिचय होना चाहिए। लेखक परिचय में नाम, पता (स्थायी एवं पत्राचार), सम्पर्क विवरण (मोबाइल नम्बर, फैंक्स एवं ई-मेल) होना आवश्यक है।
●	परिषद् के सुझाव पर शोधार्थी को अपने शोध-लेख में संशोधन करना अनिवार्य है। प्रस्तावित शोध-लेख के विषय में परिषद् का निर्णय अन्तिम माना जाएगा।
●	अस्वीकृत निबन्धों को लौटाने का उत्तरदायित्व भारतीय इतिहास अनुसन्धान परिषद् का नहीं है।
●	पाद-टिप्पणी/उसी समान पृष्ठ पर निम्नांकित शैली में अंकित किया जाना अनिवार्य है : लेखक का नाम, पुस्तक का नाम (इटैलिक), प्रकाशक का नाम, स्थान, वर्ष एवं पृष्ठ संख्या। <b>प्रतिरूप-</b> <b>पुस्तक :</b> नर्मदा प्रसाद गुप्त, <i>बुन्देलखण्ड की लोकसंस्कृति का इतिहास</i> , राधाकृष्ण प्रकाशन, नई दिल्ली, 1995, पृ. 124 / पृ. 170-77 <b>शोध-पत्रिका :</b> नोरमन पी. जिगलर, 'मारवाड़ी हिस्टोरिकल क्रोनिकल : सॉर्सेज फार द सोशियल एण्ड कल्चरल हिस्ट्री ऑफ राजस्थान', <i>द इण्डियन इकोनोमिक एण्ड सोशियल हिस्ट्री रिव्यू</i> , खण्ड-13 भाग-2, अप्रैल-जून 1976, पृ. 219-20 <b>समाचार पत्र :</b> <i>भारत जीवन</i> , 27 जून 1890, पृ. 07 / पृ. 09-11

\* *शोध-लेख का विस्तार : कम से कम 4,000 तथा अधिकतम 10,000 शब्द (पाद-टिप्पणी के अलावा)*

## **Cultural dimension of Imperialism : The Bhartiya Response-1498-1757**

The history of mankind is largely a tale of woe and misery, brought about by the greed, cruelty and selfishness of men, and India has been no exception to the rule. Still that history as being told, should not be merely for the sake of the promoting goodwill which may be of immediate advantage, but certainly does great harm in the long run. Courage to face truth, however unpleasant, paves the way for better understanding in future.

There cannot be a denial of the fact that India was never a theocratic state in its form and essence, ethos and nature. Unfortunately, for shorter advantages, it has been painfully depicted by few that before the arrival of Turks, Arabs and later on Europeans India did not possessed a distinct culture of its own. This led to shift of the narrative that how the Islam influenced India?, and later on how the colonial rule was instrumental in building a modern India? Both arguments clinically set aside the monstrous question of how India- its culture and civilization survived the Imperial interventions,theocratic in nature,without a 'Rhizomal'essence.

It is to be understood that Imperialism's culture was not invisible, nor did it conceal worldly affiliations and interests. There is sufficient clarity in the culture's major lines for us to remark how they have not been paid much attention. Some have argued that appeals to the past are not a wise strategy to avoid the structuring of the present. On the contrary appeals to the past should be an important aspect to secure the future. What animates that such appeal is not only disagreement about what happened in the past and what the past was, but uncertainty of the past such as over and concluded, or whether it continues, albeit in different forms, perhaps this animates all sorts of discussions about blame and judgment, about present actualities and future priorities. One ought to have a clear understanding that Imperialism after all is an act of geographical violence through which virtually every space in the world is explored, charted and finally brought under control. The outsider tries to change the local habitats. A changed ecology also introduces a changed political system. Because of the colonizer or intruder or outsider the land is recoverable at first through imagining the past, if one has. It is an established fact that the nation is something that is formed in and by time, it presupposes the past, as nation without a past are contradictions in terms. This is where a historian plays a major role in constructing or de-constructing the past. Above all, a nation emerges from the roots of its consciousness. If not so, it vanishes into the antiquities of history. India has enjoyed over 4,000 years of civilization and every period of her history has

left something to the present day thus, India did not vanished in spite of geographical intrusions and violence which in totality was not only political but was much deeper than that which can be discussed and debated under the nomenclature of “Culture & Imperialism” in the phase of Indian history from 1498 to 1757.

In the proposed National Seminar on “Culture & Imperialism and Bhartiya Response:1498 to 1757” academic deliberations are designed on the following themes:

1. An overview of Indian Civilization and Cultural Roots
2. Intrusions in pre 1498 period: Challenges and Bhartiya Response
3. The Political & Cultural Scenario and Challenges to Bharat at the time of the Arrival of Europeans
4. The Cultural agenda of Europeans
5. Cultural & Political Resistance of Bharat- 1498-1757
6. The Story of Goa: Portuguese Interventions and Resistance form Bharat, The Horror of Portuguese Inquisitions (one of the bloodiest epoch of religious intolerance in the history of the world), Role of Rani Abakka, Role of Shivappa Nayaka, Role of common people against Portuguese, The Horror of Santa Casa
7. Change and Continuity in India- 1498-1757
8. Any other topic/aspect on the subject

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