



INSTITUTE OF OBJECTIVE STUDIES, NEW DELHI

TWO-DAY ONLINE NATIONAL CONFERENCE

ON

“INDIAN MUSLIMS AND PLURAL SOCIETY”

On February 15-16, 2023

CONCEPT NOTE

The Plural Society, is a society in which several groups attempt to influence laws and co-operate in the legislative process. These groups can be identified based on culture or ideas and members of each group uphold their own identities while being recognized by other groups. People would ideally provide more tolerance and adjustment for one another and appreciation within the community in a pluralistic society. Groups of all shapes and sizes may co-exist in a diversified society. These groups and organizations serve various interests while working together to achieve shared objectives for the benefit of their members. In the modern government, the main objective of interest groups is to influence legislation and policies in favor of their interests and convictions.

Economic and non-economic interest groups are the two kinds of interest groups used by Political Scientists. The objective of economic interest groups is to raise the standard of living for their participants. The economic interest organizations include businesses, labor unions, professional associations and agricultural associations. Non-economic interest organizations support a cause without providing financial advantages.

India is one of the world's major composite civilizations. Like each civilisation, it developed a few distinctive traits of its own that taken as a whole and in relation to one another, set it apart from other civilizations. In terms of continuity and variety, accommodative history, and composite nature, Indian culture stands out from other civilizations. India has had several migratory waves from Central Asia, Western Asia, Western Eurasia, Tibeto-Burman, and other regions. The migration of the Aryans, Mongoloid tribes, Kushans, Sakas, Greeks, Huns, Arabs, Persians, and Turks to India occurred at various stages in history. People that immigrated contributed their cultures, faiths, philosophical perspectives, wedding customs, festivals, food, attire, music, artwork, sculptures, and behavioural patterns, among other things. The ethnic groups who immigrated to India were able to preserve their own cultural identities within a broader community and the greater culture embraced their beliefs and customs. These migratory groups underwent a protracted process of indigenization in India. As a result of this process, Indian culture became a mosaic of many racial and cultural influences, woven from threads and shades of diverse textures and colours. In India, a Cultural Pluralism resulted from this fusion.

Muslims make up 14.2% of India's population, or approximately 180 million people, making them the second-largest group in the nation. They are present in significant numbers practically in all states of India. Islam originally arrived in India in the 7th century CE and according to some historians the first mosque was built during the lifetime of Prophet

Mohammad (SAW), in Peninsular India, the birth place of Islam, and later close to the Gujarat coast. Arab traders who came to India through sea-routes, were the first Muslims to arrive. Following them, Persians, Mughals, Turks, and many others from different areas and directions made their advent. Since then, they have co-existed amicably with various communities, notably the majority Hindus.

A critical analysis of India's unity reveals that the tapestry of Indian society was created around specific symbolisms that emerged from the centuries-long blending of numerous civilizations. The Sufi and Bhakti Movements, that surfaced in, the First War of Independence in 1857 which eventually resulted in the freedom movement and the country's independence in 1947, as well as secular-liberal-democracy as stipulated in the Constitution of India and also the pro-Hindu movements, are examples of the composite cultural tradition born out of the long interaction and exchange between Hindus and Muslims throughout the length and breadth of the country

Article 29 was added to the Constitution to safeguard the rights of minorities. It states that any citizen or group of citizens who has a distinctive language or culture has the right to preserve it. This is in addition to the Preamble, which declares India to be a Secular State with equal respect for all religions and no official state religion. Additionally, no one would be discriminated against, based on their religion, ethnicity, caste, language, or geographic area. Article 30 grants minorities the freedom to form and run the educational institutions of their choice, securing certain rights for them. In addition, the state was prohibited from discriminating against minority educational institutions while providing financial help to institutes of higher learning, regardless of their affiliation with a particular religion, language or culture.

India has become a more diverse society. It is a collection of many different civilizations and a synthesis of many social and cultural components. On this territory, a vast synthesis of the ethnicities, cultures, faiths, and languages converged together. Despite the stark economic and social disparities in the nation, unity, integrity and dignity have been preserved. India is a distinctive cultural patchwork as a result of this synthesis.

Threats to India's plurality now posed from specific quarters, who are keen to advocate India as "one nation, one people, one language and one culture". The idea that all Indians, regardless of their historical, geographic, and cultural roots, must adopt a single culture, endangering the commitment to harmony and variety. A shared value system, rather than sharing the same language, sharing the same culture, or even practicing the same religion, is necessary for a country to become a state. There are differences on many grounds in every civilization and these differences, at times are occasionally at odds with one another, leading to various kinds and shapes of violence. Many people in diverse societies have strong convictions that their desire to persuade others to adopt their ideas might drive them to engage in violent behaviour, such as vandalism, lynching and even terrorism. India's cultural plurality is seriously endangered by this fanaticism and extremism. Such sectarian impulses pose a possible threat to India's independence, democracy, and moral character—in short, to its composite culture and its survival as a civilization along with showing its range of trajectory covering a long period of history. India can joyfully celebrate its plurality that has sustained its heterogeneity against many odds. Pluralism is an essential life-line of Indian culture and philosophy. It is evident and suits to Indian masses and their psychology of living together with a dictum of 'unity in diversity'.

In order to highlight the above mentioned important issues and to identify different possible ways to resolve them, the **Institute of Objective Studies** is organizing Two-Days Online

Conference on the topic “**Indian Muslims and Plural Society**”, on 15-16 February 2023, on the following themes:

Themes for deliberation:

1. Genesis of pluralism in India.
2. Role of Islam to strengthen pluralism in India.
3. Contribution of Muslims in nation building
4. Socio-economic patterns reflecting pluralism in India.
5. Challenges and remedies to foster pluralism in India.
6. International Scenario, Institutional responsibilities and trends to establish synergy for peaceful co-existence among nations.

Participation:

Academicians, scholars, administrators, social workers, policy makers, promoters of international cooperation, etc., from anywhere in the world are invited to participate.

Language:

The language of presentation will be English.

Important Dates

Last date for submission of abstracts (in pdf & doc. file)
Notification of acceptance/rejection of abstracts
Last date for submission of full paper (in pdf & doc. file)

February 1, 2023
February 6, 2023
March 15, 2023

Registration and Abstract Submission:

<https://forms.gle/WRmbndLVVJSx9xPE6>

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