

## Hospitality:

During the Seminar days, the delegates and the participants would be served working lunch and refreshment.

## About the College:

Cachar College is a premier institute of higher learning in south Assam. Established in 1960 and affiliated under 2(f) and 12(b) of the UGC Act, 1956, this college offers both HS and UG Programmes in Arts, Science and Commerce. With over three thousand intake capacity and excellent backing of the on campus support services this provincialised college under the Government of Assam is the natural destination for the students from all the three districts of Barak Valley of Assam and the neighbouring states of Manipur, Mizoram and Tripura.

Located at the heart of the city of Silchar on around 6 acres of land area Cachar College has seventeen departments, seventy faculty members drawn from the best pool of the country and over thirty non-teaching support staff always ready to facilitate the academics.

Cachar College is affiliated to Assam University, Silchar.

## OUR VISION:

*Tomoso Ma Jyotirgamaya*

Let there be light of wisdom, removing the darkness of ignorance.

## OUR MISSION:

DARING TO DREAM, RARING TO REALISE.

How to reach:

Silchar, being the Headquarters of Cachar district is located at a distance of 343 kilometers away in south-east of Guwahati in the state of Assam in India. Popularly known to be the second gateway of North East, Silchar is also the second largest town of Assam.

Silchar meets four states of North East India, viz, Mizoram, Tripura, Meghalaya, Manipur and International Border (Bangladesh) within 60 Kms radius.

The town is well connected by all modes of transportation i.e. by Road, Railway and Airways. Nearest airport is in Kumbhirgram which is 22 kms away from Silchar.

### Chairperson:

**Dr. A. B. Deb**  
Principal-in-Charge  
Cachar College

### Organising Secretaries:

**Dr. Shamita Nag Dhar,**  
Associate Professor &  
Head, Dept. of Sanskrit  
Cachar College

**Dr. Merina Islam**  
Associate Professor &  
Head, Dept. of Philosophy  
Cachar College



**ICPR SPONSORED**

**A TWO - DAY NATIONAL SEMINAR**

**ON**

**THE RELEVANCE OF INDIAN EPISTEMOLOGY**

**23 - 24 DECEMBER 2018**

*Organised by*

**THE DEPARTMENTS OF  
PHILOSOPHY AND SANSKRIT  
CACHAR COLLEGE**



**VENUE: CACHAR COLLEGE,  
SILCHAR**

## Concept Note

Concept Note for two Day National Seminar to be Sponsored by ICPR:

Discussions on cognition or *jñāna* (roughly translated as knowledge), its nature and divergent kinds, conditions of its validity and its extent have constituted a major concern for Indian Philosophy or *Darśhana Śāstra*, more particularly called, Indian Epistemology or *Pramāṇa Śāstra*. Right from the classical era to the contemporary arena the task of defending a particular standpoint in explicating the status of cognition while critiquing the others is systematically being taken up by the various schools of thought or independent philosophical positions. The matter has undoubtedly resulted in the formation of a strong rational and argumentative tradition in India. Quite interestingly, apart from getting engaged into the hard core philosophical debates and discussions on the process of the acquisition of knowledge (of objects) and the product knowledge, Indian minds have traversed farthest to study the very core of the being of the knower – the knowing subject or the self (*Ātman*) and its relation to the outer cosmos or the universe too. What have worked behind the working out of such a huge epistemic project(s) are the community belief systems, the multiple life-worlds, the cultural ethos and the spiritual values of the upholders or the protagonists. The bedrock of Indian Philosophy is constituted of the heterogeneous cultural and religious components of the common lives. Unless we subscribe to a presumption like this we will fail to see the justifications behind the construal of the realistic, pluralistic, dualistic or monistic epistemologies of the *Naiyāyikas*, *Jainas*, *Sāṅkhyas* or the *Vedāntins* and the like. Hence, in order to understand the distinct representations of knowledge, its object and the ultimate nature of the knowing being we have to take note of the perspectival differences of the heterogeneity of Indian traditions. Epistemology thus both draws from and justifies its supporting ontology.

The cultural and the philosophical history of India is cotemporaneous with the history of its linguistic evolution. The documentation of classical Indian thoughts and ideas was done through three major dialects, viz., *Sanskrit*, *Prākṛt* and *Pāli*. Admittedly, language both permits and sets limits to the horizon of thoughts and ideas. Hence, access to thoughts is indispensably held through the learning of the grammatical texture of language. Decipherment of the meaning and significance of the literary and philosophical pieces of writings becomes possible if only one has the right access to the languages used there.

The syntax and semantics of the languages like *Sanskrit* etc. thus have opened up the gate way for higher order epistemic exercises of the Indian philosophers.

The purpose for organizing a national seminar on Indian Epistemology is three-fold. It will enable present day readers to understand and appreciate the wealth of knowledge in our heritage and allow comparative analysis of the different knowledge systems, both ancient and contemporary vis-a-vis the Western. Second, Indian epistemology attempts to provide a rational basis for an intelligible discourse on matters of common, everyday experience, on the one hand, and in concentrating on the subject of cognition, it attempts to offer insights into the real, that is, essential, nature of the subject, the being who cognizes. Discussions on both rational and spiritual dimensions of human cognitions are expected to broaden our understanding of each-other. Third, access to the textual sources is mandatory for the proper construction of the philosophical history of India. A relooking at those will be facilitated by the seminar. To be precise, this seminar will provide an occasion to revisit the essence of Indian philosophy, culture and tradition and will reassess its relevance for peaceful acknowledgement of alternative world-views.

Papers may be presented in the following broad areas/ sub-themes (in English/Sanskrit/Hindi/Bengali):

1. Debate between the Cognitivists and the Sceptics
2. Truth and Validity, The Debate between the *Nyāya* and the *Mīmāṃsā* systems in the context of the validity of cognition
3. Theories of Error as a special feature of Indian Philosophy
4. Knowledge of Knowledge, Knowledge of the Self (*Ātman*) and the Not-self, Brahman and the World, Knowledge of the human ends or the *Puruṣārthas*.
5. Inter- Cultural Relevance of Epistemology in Indian Philosophy, Forms of life and Epistemology
6. Indian approaches to Epistemology with reference to Contemporary Indian philosophers
7. Importance of Knowing from Words as a special contribution of Indian Philosophers to the world's intellectual culture
8. Reason and Experience in Buddhist Epistemology.

9. Cognitive Scepticism of *Nāgārjuna*, *Jayarasi*, *Shriharsa*
10. Manifolddness of Reality and Relativity of knowledge Vs Absolutism in Knowledge
11. Tribal Culture and Community Knowledge
12. Environmental Ethics in Indian Perspective
13. Epistemology in Classical Indian Philosophy
14. Epistemology of Indian Literature  
or any other topic related to Indian Epistemology

### Important Dates:

Last date for abstract submission: 5 December, 2018  
(250-300 words, preferably using The Times New Roman font, size - 12)  
Last date for request for accommodation: 10 December, 2018  
Last date for submission of full paper: 15 December, 2018  
Mail id for submission of Abstract: [philosophysanskrit01@gmail.com](mailto:philosophysanskrit01@gmail.com)

For any further query, you may contact the following persons:

Contact Nos:

1. Dr. Merina Islam 9678112366
2. Dr. Shamita Nag Dhar 9101792435
3. Sujata Bhattacharjee 8638723104
4. Office 03842-246953, 03842-247077

### Accommodation:

Invited Guests/Resource persons would be accommodated at hotels in Silchar city. We would extend our helping hand in finding accommodation for other participants.

For Accommodation and other Details, please contact:

Name: Contact No.

1. Dr. Sudip Kumar Das 8473819772/9735468997
2. Dr. Shankar Sharma 9401287200/7002719576
3. Dr. Hemanta Kumar Bora 9864543901