

**National Seminar**  
on  
**Revisiting *Ramayana***  
**(17-18 January, 2019)**  
organized by  
**University Department of English &**  
**Madan Mohan Malviya Centre for Value Education**  
**Maharaja Ganga Singh University, Bikaner**

**Objectives**

- (i) To understand the Ramayana in a contemporary and more relevant perspective.
- (ii) To show how prototypal narrative structures exhibit remarkable cross- cultural consistency; shouldn't these prototypes vary with time and context?
- (iii) To reinterpret Ramayana in the changing space and time with contemporaneity as it belongs to everyone, to Muslims in Malaysia and Indonesia, to Buddhists in Thailand, to Hindus in India and to Christians in America and thereby demarcate the boundaries of ancient cultural India.

**Seminar Events**

- Panel Discussion
- Keynote Lectures
- Plenary Lectures
- Technical Paper Presentation
- Poster Presentation
- Inaugural Session
- Valedictory Session

**Participation**

Faculty from Universities, Colleges, reputed educational institutions, personnels from industry, representatives from various regulatory bodies like UGC, AICTE, CBSE, NCERT, State Boards and International academic and research bodies shall be invited to participate in the event.

**Registration Fee**

- \*Early Bird Registration - Rs.500/-
  - Registration for Student Participants -Rs.300/-
  - Late/ on spot registration for Indian Nationals- Rs.700/-
- \*Registration fee may be transmitted online to Registrar, Maharaja Ganga Singh University, Bikaner (Account No.4142011800000014 , IFSC Code – PUNB0472000 ). The photocopy of which be mailed (along with abstract if any) to revisitingramayana@mgsbikaner.ac.in and the same be also produced at the registration counter on the Seminar Day.

**Venue** : Seminar Hall, Vashisththa Bhawan,  
Maharaja Ganga Singh University,  
Bikaner (Rajasthan)

**Climate** : The weather in Bikaner in January is variable, the days are comfortable with over 24 degrees, while it might get colder when night falls with less than 8 degrees on average. So it is advisable to carry appropriate woollens.

**Organizing Committee**

Prof. S.K. Agrawal	9460251734
Dr. Seema Sharma	9414283925
Dr. Pragti Sobti	9782436235
Ms. Santosh K. Shekhawat	9413189703
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## Thematic Note

The Ramayana, a global text with more than 300 Variations (as mentioned by Father Bulke) has its place of pride amongst the greatest epics of the World. Its omnipresence in language, art, culture, literature, ethics, festivals, ceremonies and folk tradition becomes known even to a foreigner when he/she comes across “Ram-Ram” as the common folk traditions to greet each other (across gender) when two persons meet. It is present in the personal narratives, blessings, in saying goodbye, etc. Ram is the ultimate male and Indian womanhood is grounded firmly in Sita. Sita-Ram are not just epic couples, but integral to the Indian sub-conscious. So deep rooted is the tale that it is difficult even to conjecture the origin of the Ram-Sita story as it eludes precise dating. Common belief is that it existed in an oral form and evolved as an environmental and socio-cultural process not just as a homogenized work but one with basic unity as well as amazing diversity. Poet Valmiki is credited with documenting the Ramayana officially for the first time in Samskrit giving it an epic status. It inspired the next thousand years of the literary traditions of *Ramkathas* including 16<sup>th</sup> century poet Tulsidas who wrote *Ramcharitmanas* in Awadhi, taking it to the common man. Tulsi’s epic inspired countless versions and soon *Ramkatha* was rewritten in all Indian languages with their own unique folk recessions. Local colours, contemporary history including cultural, regional and political dynamics were added and interwoven making the tradition rich and giving momentum to its perpetuation.

Ramayana traditions are, thus, multiple; there is scope for experimentation. We need to ponder over the questions such as Epics are great, epics are good, but are they read in the present times by the present day generation? Do their characters inspire the readers as they used to in olden times? How does the 21<sup>st</sup> century generation look upto the Ramayana characters? Was Ram great because Sita was greater? Does the leading female icon of Sita stand a risk of fading out from public memories as she is often labeled too good to be true in the changed milieu and modern ethics of today? Does medium contribute to the nature and efficacy of the message? Has Ramayana been turned into a consumer product? In the light of these generalizations, there is a need to understand the Ramayana in a new, contemporary and hence more relevant perspective. The proposed National Seminar intends to discuss and deliberate these issues and thus revisit the Ramayana.

### Sub – Themes

- Ethics and Aesthetics of the Ramayana
- Dharmic Debates on Gender
- Gender Space and Narrative structures
- Why can’t a Shudra perform Asceticism?
- Ramayana Textual Traditions in Eastern India
- Reinventing the Ramayana
- Hanuman’s Adventures underground : The Narrative Logic of Interpolation
- The Ramayana in the Arts of Thailand and Combodia
- The Tribal Ramayana
- Women Characters/Characterization
- Communication Strategies/Techniques in the Ramayana

The Seminar, however, is not confined to the above suggested areas and would include every exploration having a direct/indirect bearing on the theme.

### Important Dates

Last Date for Submission of Abstract – 05 January, 2019

Date of intimation for acceptance of abstract – 10 January, 2019

Abstracts may be mailed to [revisitingramayana@mgsbikaner.ac.in](mailto:revisitingramayana@mgsbikaner.ac.in)

### Accommodation

Those who need accommodation can contact Dr. Atul Goswami Cell Phone No.9413726946