



**International School for Jain Studies**

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**Jain Academy of Scholars**

[www.jainscholars.com](http://www.jainscholars.com)

## **INVITATION/CALL FOR scholarly articles and research papers on the Applications of Anekāntavāda (Non-Absolutism)**

**Deadline Extended**

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### **WHAT IS ANEKĀNTAVĀDA (NON-ABSOLUTISM)?**

Reality is with permanence and impermanence. Substance is the differentia of reality. Substance is endowed with modes (instant states) of its attributes; some of which may be opposing to each other (TS 5.29,30,32). This description of reality supports the Stochastic nature of most of the processes occurring in our life and environment; as against being discrete or as a collection of some parts. Thus, reality or truth is vast, and cannot be known by an individual completely. One knows the truth based on his/her intentions and level of knowledge. The story of six blindmen and elephant supports this statement to some extent. However, the problems arise when one insists that s/he knows the full truth and negates others viewpoint, i.e. rigidity replaces dialogue.

Anekāntavāda, doctrine of non-absolutism of many folded perspectives is based on the above definition of reality. It entails the intellectual humility that empowers the user. It is an essential part of

being nonviolent in our thoughts and words. Anekāntavāda is the thought process, but the results are expressed to others, keeping the limitations of our sense organs and knowledge itself, using Svādavāda (conditional Dialectic), i.e. qualifying one's perspective with a statement expressing its incompleteness.



Just because you are right, does not mean, I am wrong. You just haven't seen life from my side.



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## **CALL FOR PAPERS on the Applications of Anekāntavāda (Non-Absolutism)**

Doctrine of Anekānta (Non-one sidedness, multicuity of views or Democracy of Views and belief) is a path to respect, have tolerance and peace with all involved in search for truth by trying to reconcile the differences, rather than be rigid about being all knowing, with respect to different faiths, beliefs, opinions, ways of life and worship of the Supreme and so on.

Anekāntavāda is a powerful and unique concept and much work done has been done on the theory of Anekāntavāda. Almost all Jain scholars have worked on its interpretation.

The philosophies of Non-absolutism and Conditional Dialectic have a special significance in today's world. They stress peaceful means of solving problems and if used correctly, can help world leaders to understand each other by considering and integrating the multiple viewpoints which surround a particular subject or topic.

This principle shows us how to remove our shortsighted, selfish and partial outlook. It shows us how to remove discord and disharmony and establish concord and harmony in life, by realizing our own limitations of knowledge and experiences thereby asking us to be tolerant in our outlook and attitude towards others and see the issue from their perspective as well. The principle of Anekāntavāda can be applied to every field of life. It shows us how to respect candid opinions of all free thinkers of the world, and, therefore, the roots of modern democracy could be traced in this Jain principle. It establishes unity in diversity. It promises reconciliation of divergent or conflicting statements, thoughts, ideologies, systems, religions etc. The principle of Anekāntavāda, therefore, can be a great instrument to peaceful coexistence and unity in the world.

For centuries, Jain thinkers and recently many Western Scholars have been writing papers, books, commentaries, teaching, researching, giving talks and seminars on the theoretical and philosophical aspect of Anekant but not enough on its application



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and relevance in solving many situations and issues we all face in our daily lives as individuals, in the society and nations.

This call for papers and articles is just to fill that gap.

### **CALL FOR PAPERS**

The University of Muenster Germany, International School for Jain Studies (ISJS) [www.isjs.in](http://www.isjs.in) and the Jain Academy of Scholars (JAS) [www.jainscholars.com](http://www.jainscholars.com) invite papers on the its application in different affairs of our life and professions. areas. Some such research areas are indicated below. Needless to mention that this will go a long way in bringing out the practical importance of Anekant which so far has not been paid much attention. Any topic, case histories and situation where Anekant can be applied or has been applied in the past, today and in the future will be welcome.

### **Some suggested topics on Applications of Anekāntavāda are:**

1. Mathematical Logic (if, then)
2. Machine logic;
3. Personal, family, business, commerce and society problems;
4. National and international affairs and politics;
5. Judiciary;
6. Business ethics;
7. Quantum and classical mechanics and other topics of physics and chemistry;
8. Biological processes: whether Nature follows Anekānta in evolution;
9. Negotiations and conflict resolutions;
10. Restorative justice.

**Please note:** we will consider and accept papers that focus and primarily deal with applications only and not on theory of Anekāntavāda.

### **TIME LINE**

|                                   |  |
|-----------------------------------|--|
| Intent to contribute a paper:     | 15 <sup>th</sup> November, 2023 ( <b>revised</b> ) |
| Abstract and scope of your paper: | 01 <sup>st</sup> December 2023 ( <b>revised</b> )  |
| Full Paper submission:            | 15 <sup>th</sup> January 2024 ( <b>revised</b> )   |



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## CALL FOR PAPERS on the Applications of Anekāntavāda (Non-Absolutism)

### DELIVERABLE

Our goal is to edit all the relevant articles and then publish them in a world class book form (one or two volumes).

### WHY SUBMIT TO OUR BOOK?

- **Contributing to a Significant Work:** This book on Anekāntavāda aims to provide a comprehensive and diverse perspective on this fascinating philosophy, and your contribution will be a valuable addition.
- **Credible Platform:** Our book will be published by a renowned publishing house, offering you a credible platform to showcase your research.
- **Collaboration Opportunities:** Be a part of a community of like-minded scholars and experts in Anekāntavāda, fostering collaboration and knowledge exchange.

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