

CALL FOR PAPERS

The Faculty of Arts and Humanities, University of Peshawar, invites submission of research papers for International Conference '*The Impact of Great October Russian Revolution on Central & South Asia*', to be held on 7th, 8th and 9th November 2017, at Area Study Centre (Russia, China and Central Asia), University of Peshawar, Peshawar, Khyber Pakhtunkhwa, Pakistan.

CONCEPT

Historically, the Great October Russian Revolution gave Russia a new mix of values, beliefs, signs and symbols that transformed the *Russian Being* across the political, economic, cultural, artistic, linguistic, psychological and strategic landscape. The inheritance of Revolution not only included the ideas of Karl Marx, Vladimir Lenin and many more who constructed the Marxist-Leninist ideology; but also, the intellectual, political and artistic experiences of literati and artists; that created an ambiance from which Lenin's Bolsheviks were born. The environment preceding the Bolshevik Revolution was orthodox, autocratic, centralized, secretive, socially and economically monopolized by the Tsarist state. Resultantly, the gulf widened between the state and the intelligentsia. The upshot was the communist idealism, as opposed to political and economic pragmatism. The dynamics pulsated towards revolution, and not reform. The yearnings of Dostoevsky for the universal church fell on the deaf ears. The division between Westernizers and Slavophiles emerged, though, the genius of Lenin synthesized the two. Still, the phoenix of violent revolution emerged and the Tsarist autocracy and orthodoxy was overthrown by the Great October Russian Revolution. The Tsarist Empire vanished, as if it never existed. The popular uprising in Russia to modernize was taken-over by a revolutionary and universal communist ideology that stood for world revolution through the class struggle. The proletariat took a universal position against bourgeoisie, reinforced by Frankfurt School via Critical Theory.

A new consciousness emerged. The perception too was fresh. Mind reflected differently, for the focus of attention was different. The being was transformed. The transformation was complete. The becoming was far-reaching. A new soul emerged giving birth to a different form of modernity that included the emancipation and liberation of women. The idea of social security for women and children was nurtured. Besides, the English School rooted in empiricism and

positivism now had a challenge. Other than the *Dialectical* and *Historical Materialism*, an academic space was created in the *Developmental Psychology*. A new *Theory of Consciousness* was advanced by Lev Vygotsky. *Consciousness* emerged as a function of presence. The legitimacy of *Consciousness* by way of an inductive concept was established, and with an original methodology. Moreover, a new insight and understanding of history was claimed. An alternative narrative arose. A novel doctrine of history and historical forces was developed. A revolutionary environment emerged encouraging political action for human emancipation and social justice.

The west was faced with a philosophic and strategic challenge. All western capitalist institutions were threatened by the complex challenge posed by the Great Revolution. The communist perception was that capitalism produces wars, whereas, *others* thought of communism as an aberration. It was revolution vs. counter-revolution. The two power-centers were thesis and anti-thesis. Both stood for different worldviews. The philosophic outlooks were competitive and became a contest of ideologies i.e., command economy vs. free market economy. The world was divided into two camps. The Communist International forged an alliance with the National Liberation Movements in Asia and Africa, in opposition to the Capitalist West. The struggle was local, regional and global. It was within and without. Education and productive labor converged in communist perception. The idea of peace had different perceptions. Artistically too, it was Social Realism vs. Surrealism. The artistic influence had both depth and span. The spiritual roots of Russia are beyond cultural organic life-cycles. The Russian inner eternal being remains.

The contemporary revanchist Russia is again faced with a challenge, as it were on the eve of Russian Revolution, for the dismantling of Yalta Agreement continues. The then it was Germany, today, it is the United States of America. The heart and soul of it was and is *Spenglerism*. The ideological, political, social, economic, cultural, literary, artistic and strategic impact of the October Revolution was worldwide, more so in Central and South Asia. And whereas Central Asia was completely Sovietized, modernity enforced upon it; there emerged communist parties, trade unions and progressive political and literary movements in South Asia too, let alone the giants like Faiz in Pakistan. The rest is history that needs to be explored; to make inductive contributions to the world knowledge. Both Central and South Asia have moved on from the heydays of communism to the current rightwing driven nationalist world, especially

in Europe and North America. These are interesting times favorable for research to establish academic linkages and connections. The idea is to help policy makers in the context of making correct policy choices and informed decisions. For any inductive decision making is in the context of continuity of history, especially true in case of Russia. So shall be in Pakistan?

OBJECTIVES

The main objective of the Conference is to deliberate upon the Great October Russian Revolution and its impact on Central and South Asia in a historical context that is inductive and multi-disciplinary. The Conference aims at gathering the relevant scholars and practitioners to evaluate the forces shaped and left behind by the Russian Revolution. Academic and research themes of the Conference include, but are not confined to:

THEMES

1. Politics, Political Thought, Ideologies and Political Processes in Central and South Asia
2. Secular and Religious Thought and Institutions in Central and South Asia
3. Systems of Production, Distribution of Goods and Services, Trade, Commerce, Agriculture, Industry, Economy and Ecology
4. Trade Unions, Workers' Movements, Health, Social Security, Gender Relations and Employment
5. Revolutionary Consciousness, Epistemology and Psychology
6. Revolutionary Class Struggle and National Liberation Movements in Central and South Asia
7. Revolutionary Theory, Practice, Frankfurt School, Critical Theory, Emancipation and Social Justice
8. Revolution in Languages, Literature, Translation Works, Education, Scientific Research, Recreation and Sports
9. The Study of Impact on Historiography and Archeology
10. Creative Expression, Folk art and craft and Indigenous Culture

Kindly submit abstracts of 150-300 words clearly indicating objectives, methodology, results, and conclusions by **June 30, 2017**, which will be vet by the conference Organizing

Committee that will intimate its decision regarding the acceptance or rejection of your paper for the presentation.

REVISED DATES:

- Deadline for the submission of abstracts: June 30, 2017
- Intimation of acceptance of abstracts: July 10, 2017
- Deadline for the submission of final papers: August 15, 2017

P.S. Boarding, lodging will be provided by the organizers. Limited number of Travel Grants will be available.

Kindly send your **Abstract and Brief CV** on Conference email: ocascuop@gmail.com

Contact Us:

Prof. Dr. Sarfraz Khan

Focal Person/ Director

Area Study Centre (Russia, China and Central Asia),

University of Peshawar, Peshawar, Pakistan

Tel: +92 91 9216764 Ext: 102, Fax: +92 91 9216661. Email: ascpesh@gmail.com,

skhanr87@yahoo.com