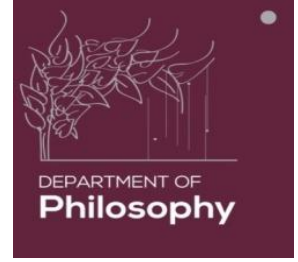




University of Mumbai



The Department of Philosophy, University of Mumbai

The Centre for Buddhist Studies

Organizes

International Conference

On

Global Impact of Buddhism and Neo Buddhism

Date: November 27-28, 2019 (10.00a.m.-5.00 p.m.)

*Venue: Pherozashah Mehta Bhavan, Auditorium, Dept of Civics and Politics,
University of Mumbai, Vidyanagari Campus, Sanataacruz (E), Mumbai-98*

All are cordially invited by

Dr. Geeta Ramana

Head
Dept of Philosophy
University of Mumbai

Dr. Archana Malik-Goure

Convener, the Centre for Buddhist Studies
Dept of Philosophy
University of Mumbai

About the Department of Philosophy:

The post-graduate Department of Philosophy is one of the youngest departments on campus and was started in March 1986 by the University of Mumbai. Dr. S.S Antarkar was the founder Head of the department, who laid great stress on the importance of learning all traditions of philosophy with equal openness. The syllabus thus reflected not only Indian philosophy of both, the Vedic and Śramana traditions, but also the Continental and Analytic traditions of the world. Since then, it has expanded its activities to provide foundation and diploma courses in disciplines like Yoga, Jainology, Vallabha Vedanta, Buddhist Studies, Indian Aesthetics and Communal Harmony, thus disseminating interest in the cultural and philosophical foundations of the epistemic, linguistic, metaphysical and creative heritage of humanity. The discipline of Philosophy, which is both ancient and contemporary, is indispensable in current academia. Nevertheless, its practical import is apparent in all walks of life, such as national policy decisions, corporate management, media, law, ecology, gender, science, technology; in cultures and traditions that we inherit and also in those that influence us. None of these can function without sound and critical philosophical foundations. The Department offers a variety of Certificate/Diploma Courses in Indian Philosophy. Donations from private funders such as the Jaina Academy U.K. and the Bhagirathi Trust in India have helped the Department to set up Chairs under the Jaina Academy Educational and Research Center (JAERC) and the Vallabha Vedanta Academy (VVA) dedicated to the Philosophy of Jainism and Vaishnavism, respectively. Since 2014, the Center for Buddhist Studies in the Department of Philosophy, conducts International Conferences, Courses and Workshops in Buddhism. The certificate and diploma courses run by the department thus are partly sustained by donations and partly function as self-supporting courses. Many of our post-graduate students avail of these courses and many of the students from these courses also avail of our post-graduate programme as continuation of their interest in Philosophy, thus creating an interactive and inter disciplinary framework within the discipline of Philosophy itself.

About the Centre for Buddhist Studies:

Centre for Buddhist Studies is a new interdisciplinary initiative of the University of Mumbai at the Department of Philosophy that commenced during the academic year 2014-15. It attempts to generate interest (through courses) and pursue rigorous research (through Workshops, Seminars and Publications) in Buddhism. The participants in this initiative include both academicians with expertise in Buddhism and research students (who are interested in pursuing Buddhism either from the point of view of its practicality or its theoretical foundations). This initiative is committed to the inextricable link between theory and practice in the pursuit of academic research programmes. The Buddhist Studies programme has so far pursued its aims through National and

International workshops, seminars and short courses in Classical and Contemporary Buddhism, Buddhist Ethics and *Vipassana* meditation. Mrs. Baljit Lamba, (Vipassana Meditation Centre Mumbai), among several others have conducted Workshops that have been well-received by the academic community. This initiative aims at taking forward the Department's Diploma and Advance Diploma Course in Buddhist Studies and *Vipassana* course (being conducted for almost two decades), towards specialization in Buddhism in the post graduate programmes like M.A, M.Phil and PhD. The Center for Buddhist Studies also welcomes and encourages interdisciplinary research in the classical texts and practices of Buddhism.

Theme of the Conference:

Buddhist philosophy has persisted since 2500 years as a radical response to the traditional ritualistic phenomena surrounding religion, spreading over the centuries to a large part of the eastern world covering countries like China, Japan, Indonesia, Burma, Vietnam apart from varieties of Tibetan Buddhism.

With reference to early Buddhism, S. Radhakrishnan writes: There is no question that the system of early Buddhism is one of the most original which the history of philosophy presents. In its fundamental ideas and essential spirit it approximates remarkably to the philosophical thought of the nineteenth century. For example the modern pessimistic philosophy of Germany seen in Schopenhauer and Hartmann, is only a revised version of ancient Buddhism. It is sometimes said to be 'little more than Buddhism vulgarized.' As far as the dynamic conception of reality is concerned, Buddhism is a splendid prophecy of the creative evolution of Bergson. Early Buddhism suggests the outline of a philosophy suited to the practical wants to the present day and helpful in reconciling the conflict between faith and science (2008: 287)

Early Buddhism acknowledges the primacy of *dukkha*, suffering and the analysis of the causes of suffering to its resolution in the understanding of the four noble truths attracted many people to its fold. Not only did it turn away from the transcendent but also taught people the virtues of the ordinary life. The practical nature of this philosophy flowered into many social and political citizens movements.

In the 20th century Dr. B.R Ambedkar's reinterpretation of Buddhism gives us an account of action that is based on democratic politics of challenge and struggle. The understanding of religion and its role in the creation of a moral social order makes it clear that Dr. Ambedkar's 1956 conversion to Buddhism aimed to develop a community of neo-Buddhist righteousness coexistent with other religious communities in post Independence India.. We further observe that recent developments in Indian social movements have been influenced by Dr Ambedkar's philosophy impacting mainstream politics in a significant way. The Buddha and His *Dhamma* as well as Dr. Ambedkar's numerous articles and books have fascinated an entire generation of academia, researcher, social activists and policymakers.

We encourage research papers that would document this phenomena and its importance in the global context.

The conference wishes to engage with the idea of the ***Global Impact of Buddhism and Neo Buddhism*** drawing from the wisdom of diverse but interconnected platforms such as philosophy, art, religious practice, social, political, economy, law, engaged Buddhism, wellness, literary analysis, psychology, management and others.

We invite papers on the following themes and are confident that scholars working from their respective areas of expertise will significantly contribute to the continuing debate and discussions on Buddhism and Philosophy.

- Social and Economic transformation through Buddhism.
- What do the varieties of Buddhism, spread all over the world, have to offer in terms of models for social change and individual transformation?
- How significant and useful are Buddhist concepts of insight (*panna*), suffering (*dukkha*) and temporality (*anityatā*) in daily life?
- The impact of phenomenological and existential awareness of our surroundings on our moral world views.
- Engaged Buddhism and the impact of Buddhism and New-Buddhism in transforming our social world in terms of egalitarianism, Law and social justice.
- The impact of Buddhist culture on other religious and cultural traditions around the world.
- The significance of the various kinds of literature available on the stories depicting Buddhist philosophy and Neo-Buddhism for example in the dialogues of *Milinda Praśna*, *Annihilation of Caste etc.*
- Impact of Neo-Buddhism on Indian and world politics.
- Recent development in Neo-Buddhism after Dr. Ambedkar.
- The importance and varieties of meditative practices in Buddhism.
- The enrichment of Art, Architecture and Aesthetics from a Buddhist Perspective.

How to Reach to Mumbai University, Kalina Campus:

One of the advantages of being a major metropolis is that Mumbai is well connected to the rest of the state and country.

By Air-University of Mumbai is closest to Chhatrapati Shivaji International Airport at Andheri (East), or at Chhatrapati Shivaji Domestic Airport, Vileparle (East), Mumbai. From airport, one can take auto or taxi to university of Mumbai Vidyanagari campus, Kalina, Santacruz (East) Mumbai.

By Train-For those choosing to travel by train, Mumbai's two railway terminals-Mumbai Central & Chhatrapati Shivaji Terminus (CST) connect it to rest of the country. Alight at Dadar station and one can take a local train to Kurla (central railway) or Santacruz

(western railway). After arriving at this station, one can take an Auto or Bus no 313, 318 to Vidyanagari Campus, University of Mumbai.

By Road- Mumbai is well connected city by road. Private and state transport long distance buses depart from Mumbai Central state transport bus depot to several towns and cities. Alight at Kurla /Sion/Dadar or Santacruz. From here, one can take auto or taxi to Vidyanagari Campus, University of Mumbai.

Important Note:

Teachers & Research scholars and students working in the field of Buddhism are welcome to send their abstracts on the above theme and related areas, in a soft copy on or before due date. Abstracts (maximum word length 500) can be sent in MS word format to buddhiststudiesudp@gmail.com. Decisions on abstracts that are accepted for paper presentation after a due process of referring will be communicated by 5th November 2019. Full papers (maximum word length of 3000, Times New Roman, 12 Font) of abstracts that are accepted will have to be sent to the above mentioned email ID by October. 20th, 2019. All those who wish to attend conference are required to register for the Conference.

Teachers, scholars and students who wish to attend the Seminar without presentation are also welcome. However, they too will have to register.

Dates of submission:

- Last Date of Full Paper submission: 15th November 2019
- Last Date of Registration: 20th November 2019

Registration Fees:

- Indian Delegates from Academic Institution/ : Rs. 1500.00
Employed Students /Research Students
- Outstation Participants Registration Amount : Rs. 1500.00
(Without accommodation)
- Outstation Participants Registration Amount : Rs. 3500.00
(With accommodation facility)
- Unemployed Students (B.A, M.A.) : Rs. 750.00

Registration fees can be paid through Cash / D.D. of any Nationalized Bank in ***Favor of The Bombay Philosophical Society, Mumbai, Payable at Mumbai. The DD can be sent to the following address along with registration form dully filled to*** The Centre for Buddhist Studies, Department of Philosophy, 1st Flr. Jnaneshwar Bhavan, Kalina Campus, Vidyanagari, Santacruz (E), Mumbai University, Mumbai – 400098.

Cash amount can be paid (between 11.00 a.m. to 3.00 p.m.) along with registration form dully filled.

For Further Information Contact:

Dr. Archana Malik-Goure, (Convener, the centre for Buddhist Studies) or

Ms. Angela (Research Assistant) : 9768484007

Ms. Steffie (Research Assistant) : 8879524462

Email: buddhiststudiesudp@gmail.com

Contact No. Dept of Philosophy: Phone No: 022-2652733