



Deshkal Presents

BODH GAYA GLOBAL DIALOGUES

9-12 March 2018

World Heritage Site, Bodh Gaya

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Bodhagya Global Dialogues
9-12 March, 2018
World Heritage Site, Bodhgaya

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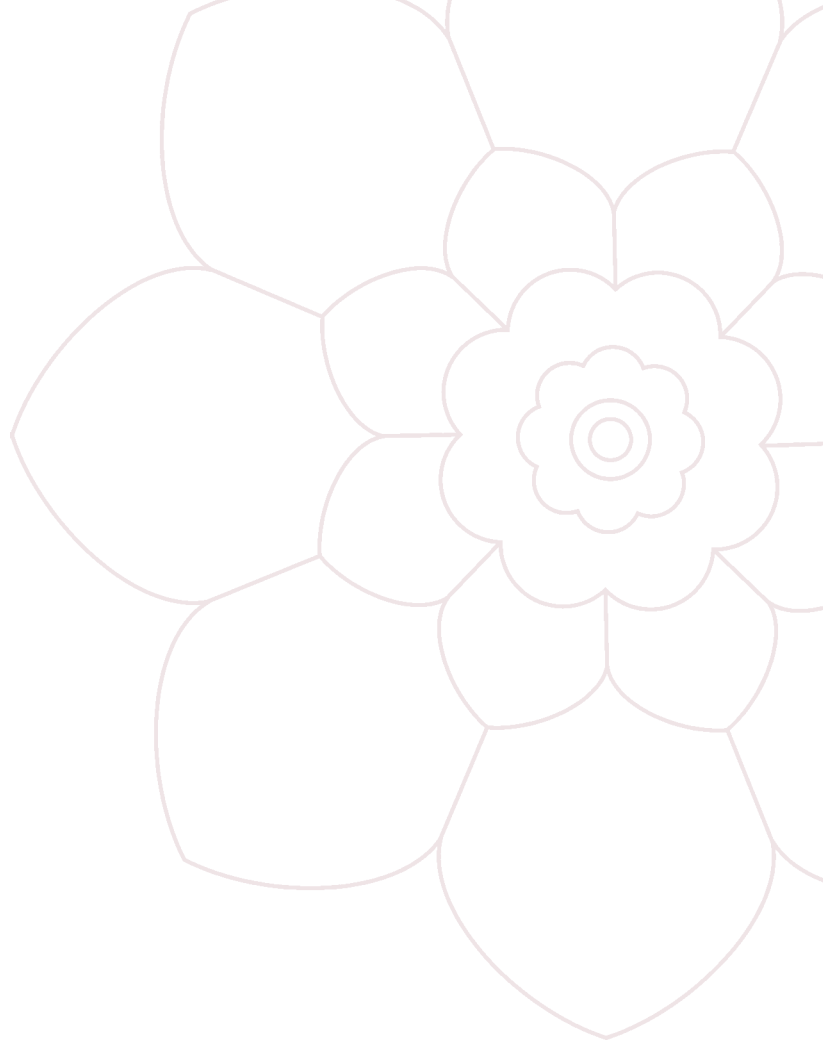
Bodhgaya
Temple Management
Committee



**Rain Drop
Publication Pvt. Ltd.**



**International Buddhist
Council of Bodhgaya**



Bodhagya Global Dialogues

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First published: March 2018

Published by:

DESHKAL SOCIETY

205, IInd Floor, Indira Vihar

Delhi - 110009

Ph: 011-27654895

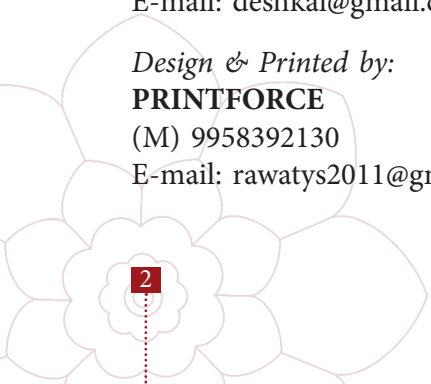
E-mail: deshkal@gmail.com

Design & Printed by:

PRINTFORCE

(M) 9958392130

E-mail: rawatys2011@gmail.com

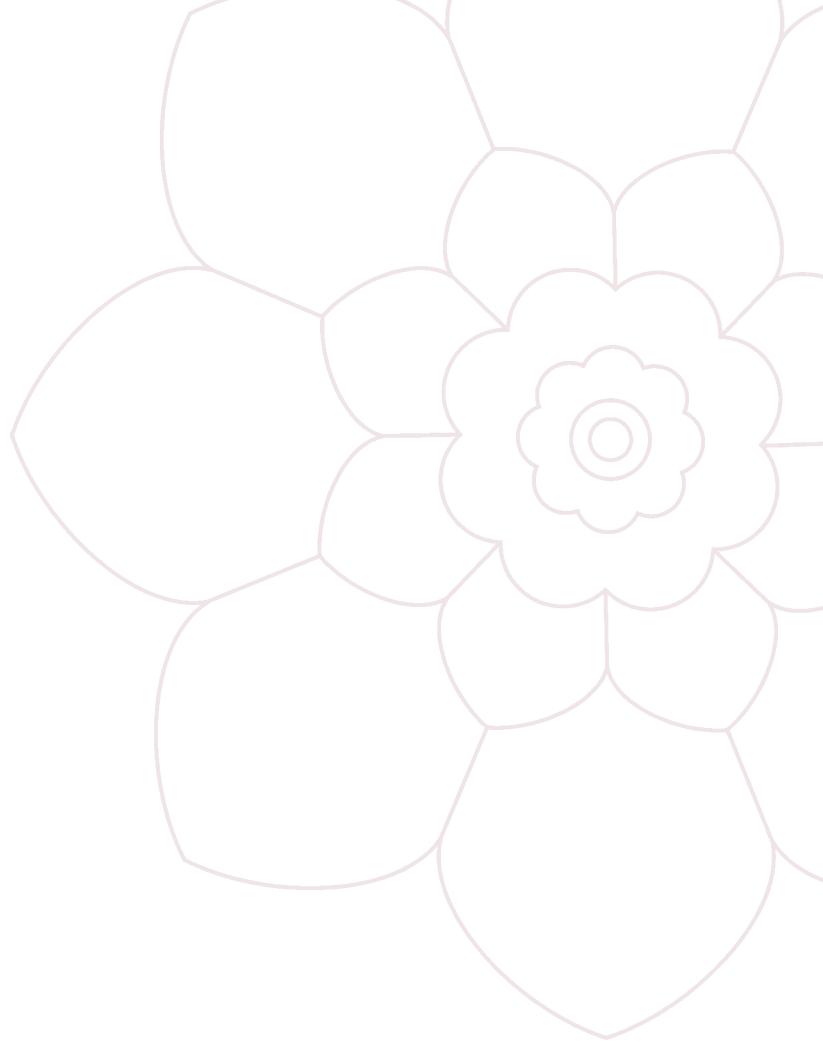


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MOSAIC OF
PARALLEL EVENTS

PLENARY SESSIONS
PANEL DISCUSSION
CHILDREN'S
PROGRAMME
FILM SHOW
AWARD FUNCTION
CULTURAL EVENINGS
EXHIBITION
HERITAGE TOUR



Bohgaya Global Dialogues: Sustainable Development, Heritage and Enlightenment

Bodhgaya, the guiding light of interconnectedness, the ancient pilgrimage complex has a unique aura and a mystique with universal appeal. Multiple traditions of Bodhgaya constitute the shared heritage of Buddhists, Hindus, and other people and communities, locally and globally.

The rich traditions of cultural practices, knowledge and wisdom embedded in the region are of immense value in giving insights and germinating pathways for sustainable living. In a world increasingly torn by intolerant conflict, widening economic disparities, unbridled consumerism, amplified social stress and waning away of compassionate engagement with fellow human beings, the kernel of Buddhist traditions reinstates with equanimity the intrinsic interconnectedness of quest for enlightenment and realization of inclusive sustainable development.

The global appeal of Bodhgaya as a world heritage site has bestowed it with potential to trigger and sustain economic growth in a region. Some of the key challenges that are impediments to unlocking this potential relate to gaps in coordination and collective initiative among state institutions and private agencies, inadequate governance and participation by local civil society for heritage development in the region.

Invoking the age old Buddhist tradition of dialogues as a way of comprehending and engaging with reality these discussions represent a quest for perspectives and processes of sustainable development that are inclusive and ecologically sustainable. It is a humble attempt by Deshkal Society¹ to engage with a diverse set of people and institutions to explore pathways to mitigating challenges of modern development in the region.

¹Deshkal Society has been striving for compassionate understanding of marginal communities particularly in South Bihar located in the ecological region of middle Gangetic plain. In a society that ostracizes these communities as impure lower order bonded by drudgeries of grueling labour, Deshkal Society has been engaging to lessen suffering and facilitate well-being in their lives. Interventions of Deshkal since 1995 with these marginal communities aim to enable dignity, equity, and justice through improving access to quality elementary education, entitlements for habitats, secure livelihoods and dignified existence.

By focusing on interconnections of diverse cultures of Buddhism, Hinduism and popular culture of Musahar community, the Bodhgaya festival is a congregation of children, school teachers, scholars, monks, artists, development practitioners, policy makers, Buddhist pilgrims, tourists, political representatives and local civil society at “destination enlightenment”.

Exploring Multiple Tangible and Intangible Heritage of Maha Bodhi Temple and Folk Cultural Traditions of Bodhgaya region; Situating Experiences of National and Transnational Networks of Buddhist Pilgrimage and understanding the linkages between Tourism, Local Enterprises and Community Livelihoods, Civil Society Participation and Heritage City plan of Bodhgaya are some of the themes that would be enriched by these diverse participants.

These dialogues are not envisaged as a one-time event. This pursuit for exploring interconnections would continue seeking steps into future especially with reference to the following:

- Facilitate knowledge and action framework for safeguarding heritage and securing sustainable development of the Bodhgaya region
- Work for inclusion of rich multiple heritage of the region into pedagogical content and learning processes by engaging with schools and universities
- Promote ethical heritage tourism and create community based livelihoods and enterprises through engaging with govt. institutions, initiatives, tourists and pilgrims in the Bodhgaya region.
- Strengthen relationship and build sustainable network between Bodhgaya and South East Asian nations with the glorious recall of the historical and contemporary relationship for safeguarding the heritage and securing sustainable development in the region.

Deshkal Presents

Bodh Gaya Global Dialogues

9-12 March, World Heritage Site, Bodh Gaya

Day-I: Friday, 9 March 2018

Registration: 3:00 pm to 4:00 pm

Inaugural Session: 4:30 pm 7:00 pm

Venue: Amrapali, The Royal Residency, Bodhgaya

Buddhist Chanting: Ven. Bhikku Chalinda, Chief Monk, Mahabodhi Mahavihara, Bodhgaya

Chair: Shri Rambahadur Rai, President, Indira Gandhi National Centre for Arts, New Delhi

Moderator: Dr. Sushmita Dutt, Educationist and Research Consultant, New Delhi

Welcome and Opening Remark: Mr. Sanjay Kumar, Secretary, Deshkal Society, Delhi

Key Note Speaker : Dr. Frederick M Asher, Professor, University of Minnesota, USA

The Mahabodhi Temple in Historical Context

Remarks by the Chair

Vote of Thanks: Mr. Rajeshwar Singh, National Coordinator, Bodhgaya Global Dialogues

Day-II : Saturday, 10 March 2018

Plenary Session : 9:30 am -11:30 am

Venue: Front Lawns, The Royal Residency, Bodhgaya

Chair: Dr. Shekhar Dutt, Former Governor, Chhattisgarh

Distinguished Speakers

1. **Dr. DM Mulay**, Secretary, Consular, Passport, Visa & Overseas Indian Affairs, MEA, GoI, New Delhi - **Buddha's Enlightenment and Sustainable Development**
2. **Dr. Shaibal Gupta**, Member Secretary, Asian Development Research Institute, Patna – **The Exclusionary Development: Analysis of Relationship between Heritage and Development**
3. **Dr. Bijoy Kumar Choudhary**, Executive Director, Bihar Heritage Development Society, Patna- **Bodhgaya: Glory of the Past and Challenges of the Present**
4. **Dr. Ashwini Kumar**, Professor, School of Development Studies, Tata Institute of Social Sciences, Mumbai, India - **Buddha's Fire Sermon; Monuments, Metaphors and Memories**
5. **Dr. Monica Gupta**, Associate Professor, Department of Elementary Education, Gargi College, Delhi University, Delhi- **Academics and the Spiritual Ethos**
6. **Dr. Janice Leoshko**, Associate Professor, University of Texas, USA- **The Important Place of Bodhgaya and Buddhist Ideals in the Construction of the Modern World**

Tea Break 11. 30 am – 12:00 pm

Session-1 (A) : 12:00 pm - 1:30 pm

Venue: Front Lawns, The Royal Residency, Bodhgaya

Theme: Understanding Multiple Buddhism: Experience and Practices-I

Moderator: Dr. Fredrick Asher, Professor, University of Minnesota, USA

Panellist:

1. **Dr. Max Deeg**, Professor, School of History, Archaeology and Religion, Cardiff University, United Kindom - **Mediating the Spiritual Empire: Revisiting the Chinese Incriptions from Bodhgaya**
2. **Mr. Neeraj Kumar**, Author and Deputy Secretary, Government of India - **Kalacakra Tantra & Coming Post-Work Age of Man- Machine Integration**
3. **Ms. Sunita Dwevedi**, Silk Road Traveller and Author, New Delhi- **Connectivity of Buddhist Sites on Uttarapath**

Session-1(B) : 12:00 pm - 1:30 pm

Talk by: **Mr. Neeraj Akhoury**, MD & CEO, ACC Cement Ltd.

“On Sustainability”

Moderation by: Mr. Pravin Sinha, Member, World Economic Forum, New Delhi

Lunch Break 1:30 pm – 2:30 pm

Session-2 (A) : 2:30 pm – 4:00 pm

Venue: Vaishali, The Royal Residency, Bodhgaya

Theme: Understanding Multiple Buddhism: Experience and Practices-II

Moderator: Dr. Abhishek Amar, Assistant Professor, Department of Religious Studies, Hamilton College, New York, USA

Panellist:

1. **Ms. Sudha Mahalingam**, Journalist and Author, Bengaluru- **Pan-Asian Buddhist Manifestations - Glimpsing the Woods Through**

2. **Ms. Sonia Gomes**, Marketing and Communication Graduate, CEO & Owner of Spaso Zen, Porto, Portugal- **Female in Tantric Buddhism**
3. **Dr. Anil Kumar**, Associate Professor and Head, Department of Ancient Indian History, Culture and Archaeology, Visva Bharati University Santiniketan, West Bengal - **Exploring Forgotten Buddhist Art Objects of Early Magadh**
4. **Dr. Priyanka Jha**, Assistant Professor, School of Undergraduate Studies, Ambedkar University, Delhi- **Buddhism and the Idea of India**

Session-2 (B): 2:30 pm – 4:30 pm

Venue: Front Lawns, The Royal Residency, Bodhgaya

Theme: Water, Culture and Sustainability

Moderator: Dr. Sudhirendar Sharma, Leading Consultant, World Bank, New Delhi

Panellist:

1. **Dr. Gopal Krishna**, Author, Environmentalist, Activist, Patna - **Buddhist Meditation Practice, the Water Cycle and the Anthropocene: An Inquiry into their Relationship**
2. **Dr. Avinash Kumar**, Director, Program and Policy, WaterAid, New Delhi - **Universal Access to Safe Drinking Water: Deliberations on the Best Practices**
3. **Dr. Aviram Sharma**, Assistant Professor, School of Ecology and Environment, Nalanda University, Nalanda - Governance of Traditional Irrigation Systems in South Bihar: **Changing Contours and Emerging Challenges**
4. **Dr. Venkatesh Dutta**, Associate Professor, Environmental Sciences, Baba Bhimrao Ambedkar Central University, Lucknow - Smaller Rivers of Ganga Plain – **Integrating River-Culture-Ecosystems through Ecological Flow Restoration**
5. **Dr. Arun Kumar**, Environmental Toxicologist and Biologist, Mahavir Cancer Institute & Research Centre, Patna – **Arsenic Problem in Bihar: Preventive strategy through Traditional Cultural Medicines**

Tea Break 4:30 pm – 5:00 pm

Cultural Evening : 6:00 pm - 8:00 pm

Venue: Front Lawns, The Royal Residency, Bodhgaya

Compered by: Harsh Singh, Young Scholar, Ambedkar University, Delhi



Chaar Yaar

The group Chaar Yaar came into existence in 2004. As the name suggests, it comprises four musicians – composer, vocalist and poet Madan Gopal Singh; guitarist and banjo player Deepak Castelino; sarod player Pritam Ghosal and multiple percussionist Gurmeet Singh.

Initially, Chaar Yaar traversed the path of Sufi texts dating back to the 12-13th century, beginning with Baba Farid and Rumi and ending with Khwaja Ghulam Farid of the late 19th century. The group then started looking at the cultural bridges across continents. This involved experimenting with songs and poetry spread across various cultures globally and different timelines. This led to the incorporation of music and poetry as diverse as that of Brecht, Lorca, Tagore, Puran Singh, Hikmet, Hamzatov, Faiz, Nagarjun as well as the creation of musical bridges; to give one example, between Rumi, John Lennon, Kabir and Bulle Shah in the same song.

(Information Credits <http://www.sounds-of-the-world.com>)

Day-III : Sunday, 11 March 2018

Session-1 (A) : 9:30 am- 11:30 pm

Venue: Amrapali, The Royal Residency, Bodhgaya

Theme: Dialogues on Archaeology History of Bodhgaya and Buddhism

Moderator: Dr. Bijoy Kumar Choudhary, Executive Director, Bihar Heritage Development Society, Patna

Panellist:

1. **Dr. Sraman Mukherjee**, Visiting Assistant Professor, Department of Visual Arts, Ashoka University, Sonapat, Haryana- **Between Religion and History: Rebuilding the Maha Bodhi Temple in the late nineteenth century**
2. **Dr. Abhishek Amar**, Assistant Professor, Department of Religious Studies, Hamilton College, New York, USA- **Contextualizing Bodhgaya: Sangha, Settlements, and Others**
3. **Dr. Shita Bakker**, University of Leiden, Den Haag En Omgeving, Netherland- **Visual elements of temples at Bodhgaya as a reflection of transnational Buddhist culture**
4. **Dr. Vandana Sinha**, Director, Centre for Art & Archaeology, American Institute of Indian Studies, Gurugram, Haryana- **Bodhgaya Archives**

Session-1(B) : 9:30 am- 11:30 pm

Venue: Vaishali, The Royal Residency, Bodhgaya

Theme: History, 'Heritage', and School Education

Moderator: Dr. Peggy Mohan, Linguist, Educationist and Teacher at Vasant Valley School, New Delhi, India

Panellist:

1. **Dr. Savyasaachi**, Professor, Department of Sociology, Jamia Millia Islamia, New Delhi- **"Conservation Habits?" What we can do for the coming generations!**
2. **Dr. Binodanand Jha**, Director, Department of Education, Bihar- **School, Children and Heritage in Bihar: Policies and Practices**
3. **Mr. Seshagiri K M Rao**, Education Specialist, UNICEF, Chhattisgarh- **Child Friendly Home Spaces: A case study of Phulwari Programme in Chhattisgarh**
4. **Dr. Anil Sethi**, Professor, School of Education, Azim Premji University, Bengaluru- **Why are Schools Blind to the Invention of Heritage!**

Tea Break 11:30 pm -12:00 pm

Session- 2 (A) : 12:00 pm -1:30 pm

Venue: Amrapali, The Royal Residency, Bodhgaya

Theme: State, Civil Society and the Heritage City Plan of Bodhgaya-I

Moderator: Dr. Janice Leoshko, Associate Professor, University of Texas, USA

Panellist:

1. **Mr. Udaya Sahay**, Former IPS officer, Chairman & Director, SAUV Communications, Delhi- **A Blueprint of Bodhgaya's Integrated Sustainable Development; A Comparative Study of Buddhist Heritage Site In Lumbini, Nepal.**
2. **Dr. Anurag Verma**, Professor, School of Architecture and Planning, Apeeje Institute of Technology, Greater Noida, UP and Practicing Architect - **Sustainable Development and Safeguarding Heritage through Urban Planning, Case-Study: Vrindavan, Braj**
3. **Mr. Manish Sinha**, DG, National Institute of Communications Finance, Department of Telecom, New Delhi – **Growing Up in Bodhgaya: Narratives of a Native**
4. **Dr. David Geary**, Assistant Professor, Anthropology, Community Culture and Global Studies, University of British Columbia, Okanagan, Canada & **Mr. Manish Kumar**, Independent Researcher, Bodhgaya- **Making Dialogue Work: Revisiting the Bodh Gaya Temple Act**

Session- 2 (B) : 12:00 pm -1:30 pm

Venue: Vaishali, The Royal Residency, Bodhgaya

Theme: Shared Histories and Common Destiny Connecting Bodh Gaya to South Asia, South-East Asia and East Asia

Chair: Mr. Ajaneesh Kumar, Deputy Director General, Indian Council of World Affairs, New Delhi

Panellist:

1. **Dr. O P Jaiswal**, Former Professor, Patna University, Bihar- **Case Study of Thai Buddhism-A Religion of Social Harmony and Peace**
2. **Dr. Temjenmeren Ao**, Research Fellow, Indian Council of World Affairs, New Delhi- **Cultural Linkages in Building India-Southeast Asia Relations**

Session-2 (C): Movie Screening 12:00 pm - 1:30 pm

Venue: Takshila School, Bodhgaya

Movie: The Legend of Buddha

About the Movie: The Legend of Buddha is an Indian animated film directed by Shamboo Falke, produced by Stalin Saravanan and written by Caarthick Raju and Ramesh Karthikeyan. It traces the journey of Siddhartha from being a prince to becoming Buddha. In a very fascinating way it shows how after discovering the sufferings of man, Prince Siddhartha Gautama renounces his family and worldly possessions to be an ascetic and attains enlightenment through years of penance.

Lunch Break 1:30 pm -2:30 pm

Session- 3 (A) : 2:30 pm -4:00 pm

Venue: Amrapali, The Royal Residency, Bodhgaya

Theme: State, Civil Society and the Heritage City Plan of Bodhgaya-II

Moderator: Dr. Pravin Sinha, Member, World Economic Association, New Delhi

Panellist:

1. **Mr. Nangze Dorjee**, Member Secretary, Bodhgaya Temple Management Committee, Bodhgaya, Bihar- **Looking Beyond Mahabodhi Temple: Seeing Bodhgaya as Larger Buddhist Site**
2. **Mr. Neeraj Kumar**, Member of Legislative Council, Bihar- **The Ever Expanding Potentials of Bodh Gaya in the 21st Century**
3. **Mr. Kiran Lama**, Secretary, Daijokyo Buddhist (Japanese) Temple, Buddhagaya - **Pilgrimage and Tourism at Bodhgaya: Possibilities for a Better Future**

Session 3 (B): 2:30 pm - 3:30 pm

Venue: Takshila School, Bodhgaya

Symphony with Dr. Peggy Mohan

Session 3 (C): 3:30 pm - 4:00 pm

Venue: Takshila School, Bodhgaya

Award Distribution for the Winners of Painting Competition

Chief Guest: Mr. Shekhar Dutt, Former Governor, Chhattisgarh

Tea Break 4:00 pm -4:30 pm

Session 4: 4:30 pm -5:30 pm

Venue: Amrapali, The Royal Residency, Bodhgaya

Recommendation and Way Forward: Mr. Rahul Ghai, Associate Professor, Institute of Health Management Research, Jaipur

Moderator: Dr. Sushmita Dutt, Educationist and Research Consultant, New Delhi

Vote of Thanks: Ms. Richa Sharma, Programme Officer, Deshkal Society, Delhi

EXHIBITION:

“Avalokitesvara/Guanyin: Feminine symbolism in Buddhist Art”

a photography show by Indira Gandhi National Centre for Arts, New Delhi

9-12 March, 2018

All Day Long

Venue: Kagyupa Monlam International Trust, Bodhgaya

Avalokitesvara is the most popular Mahayana Bodhisattva and his cult has played an important role in the growth of Mahayana Buddhism and art. The images of Avalokitesvara in India are not feminine, although the body has a sensual form. The well-known painting of Padmapani in Cave No.1 of Ajanta no doubt has a sensuous body, but taken as a whole, looks a male Bodhisattva. The paintings of the famous artist Ravi Varma, do not show Hindu Gods as strongly masculine. Essential features of manliness like muscles, broad shoulders are present but there is a touch of conspicuous feminine quality in the images.

It is not known exactly when the Guan-yin came to be regarded as female deity for the first time. Majority of the scholars are of the opinion that the transformation of Guan-yin into female deity took place about the 11th century A. D. But this seems to have been the product of a long process and this might have been influenced by many factors combined to bring the sexual transformation.

Day-IV: Monday, 12 March 2018

Heritage Tour

Rapporteurs:

Dr. Gopal Krishna, Author, Environmentalist, Activist, Patna, Bihar

Ms. Aradhana Tiwari, Research Scholar, Department of Philosophy, Jawaharlal Nehru University, New Delhi

Mr. Harsh Singh, Young Scholar, Ambedkar University, Delhi

Ms. Gyana Singh, Young Scholar, The Mother's International School, New Delhi

Photographer:

Mr. Vikas Chaudhary, ITI, Delhi

Inaugural Session



Buddhist Chanting: Ven. Bhikku Chalinda, Chief Monk, Mahabodhi Mahavihara, Bodhgaya



Moderator: Dr. Sushmita Dutt, Educationist and Research Consultant, New Delhi

Shushmita Chatterji Dutt has worked for many years in the field of Education, specially Elementary School Education with focus on girls' education. She has worked with the Ministry of Human Resource Development on monitoring, evaluation and forward planning for ECCE, Elementary School Education and Kasturba Gandhi Balika Vidyalayas. She has worked with UNICEF for over 10 years on education and women's concerns where she oversaw programme designing, planning, resource management and execution of programmes along with State Government partners. She has wide experience of working with Non-Government Organizations and international development organizations such as UNESCO, CARE, World Bank among others.

She deals mainly with programme design, implementation as well as management at the field level. She has worked extensively with street children and has studied initiatives by various NGOs

in South Asia for Street Children. She has also developed curricula for adolescent girls from a rural background with special focus on empowerment, social and economic development. She has been *Member Advisory Committee, DESHKAL SOCIETY (NGO) Member Editorial Advisory Board, Centre for Gender Economics and Innovation, University of Sydney, Australia and Member National Evaluation Committee Kasturba Gandhi Balika Vidyalayas (National Girls' Elementary Programme, Govt. of India)* and continues to be associated with these organizations among others.

She contributes regularly to national and international development journals and to publications on Education and Development. Her Ph.D. thesis is on Girls' Education in Madhya Pradesh. Shushmita also paints and exhibits her paintings. She recently held a show at All India Fine Arts and Crafts Society, New Delhi.



Welcome Speech and Context: Mr. Sanjay Kumar, Secretary, Deshkal Society, Delhi

Inaugural Presentation

The Mahabodhi Temple in Historical Context

Dr. Frederick M Asher, *Professor, University of Minnesota, USA*

This talk seeks to set the Mahabodhi temple in historical context by looking at the history of the structure, starting from its conception as a shrine for the Bodhi tree to its construction as a temple enshrining an image of the Buddha, and finally its reconstruction in the late nineteenth century based on miniature models of the temple. From there it moves to the contestation over the site and the issues regarding the buffer zone. In the course of this examination, the talk looks at patronage for the temple, the reasons for pilgrimage to Bodhgaya, and the damage that may have been intentionally or unintentionally wrought to the Mahabodhi temple.



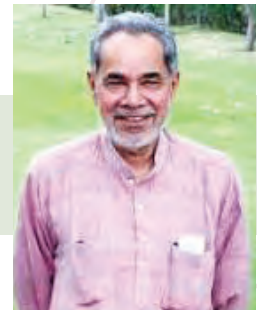
Frederick Asher is Professor Emeritus at the University of Minnesota and currently Benedict Professor at Carleton College. He is author of several books, including one on Bodhgaya, and more recently one on Nalanda as well as many articles covering a range of topics on Indian art. Asher has completed a term as Editor-in-Chief of *caa.reviews*, the electronic journal of the College Art Association, and a term as South Asia editor for *Archives of Asian Art*. He has served as President of the US National Committee for the History of Art and President of the American Institute of Indian Studies. Asher holds a Fulbright Fellowship for research in preparation of a book on the visual materials of Indian Ocean trade prior to 1500.

Guest of Honour: Shri. Manoj Sinha, Hon. Minister of communication (independent charge) and minister of state for railways, Government of India



Inaugural Address: The Chief Guest, Shri. Nitish Kumar, Hon. Chief Minister, Govt of Bihar

Remarks by the Chair: Shri Rambahadur Rai, President, Indira Gandhi National Centre for Arts, New Delhi



Vote of Thanks: Mr. Rajeshwar Singh, National Coordinator, Bodhgaya Global Dialogues

Plenary Session

Chair: Dr. Shekhar Dutt, *Former Governor, Chhattisgarh*



Mr. Dutt belongs to the 1969 batch of IAS from Madhya Pradesh cadre. Dutt became a short service commission officer in the Indian Army and was awarded the Sena Medal for gallantry during the Indo-Pakistani War of 1971. He held various posts in the Madhya Pradesh government, including Principal Secretary in the Department of Tribal and Scheduled Caste Welfare and Principal Secretary, Departments of School Education, Sports & Youth Welfare. Dutt was appointed of Secretary of the Department of Ayurveda, Yoga, Naturopathy, Unani, Siddha & Homeopathy in the Ministry of Health and Family Welfare of India. As Director General of the Sports Authority of India, Dutt played a role in the hosting of the Afro-Asian Games in Hyderabad, India in November 2003. He eventually became the Joint Secretary in the Department of Defence Production and later took over as the Defence Secretary of India in 2005. In July 2007, Dutt retired as Defence Secretary and was appointed Deputy National Security Advisor for a two-year term. In September 2009, Dutt was named to the board of trustees of DeSales University. On 23 January 2010, he assumed the office of the Governor of Chhattisgarh, the post to which he served till his resignation on 18 June 2014.

P.1: Buddha's Enlightenment and Sustainable Development

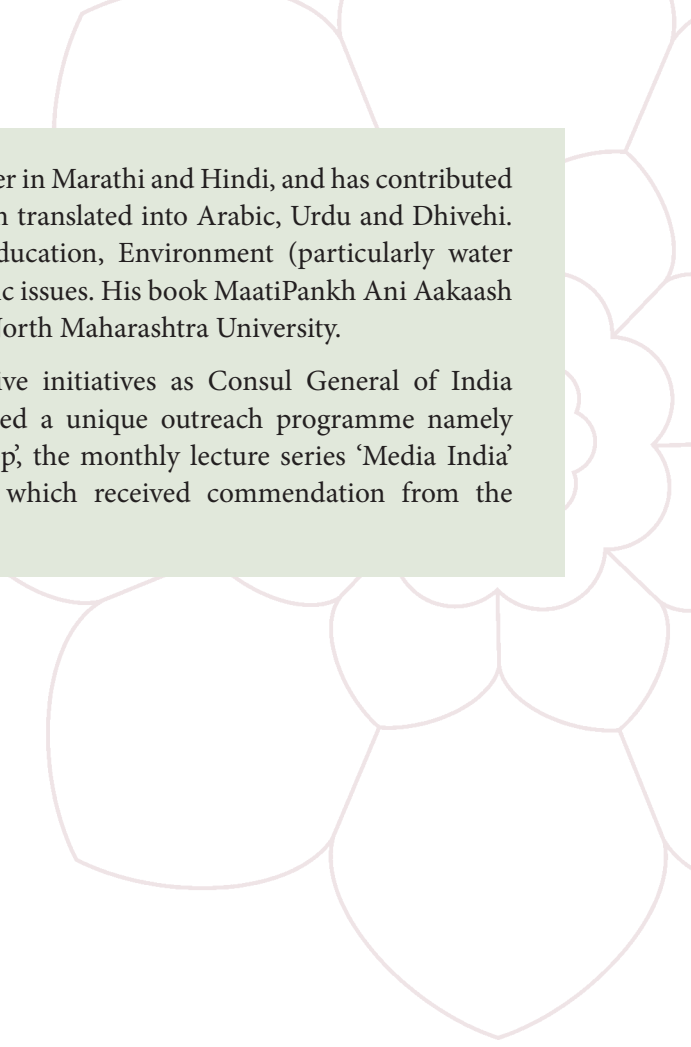
D M Mulay, Secretary, Consular, Passport, Visa & Overseas Indian Affairs, MEA, GoI, New Delhi.

Sustainable development cannot be seen only in the context of GDP or Per Capita Income levels. It cannot also be seen in the variation of standard of living of people. In a complex world where commercialization and profit motive have overwhelmed basic values, there is a need to rethink sustainable development in the context of Buddha's enlightenment. If there is one take away that is hidden in the enlightenment of Buddha. is that life's joys only come from a holistic outlook about meaning of happiness. While technology and entrepreneurship have made difference in terms of increased level of comforts, The out-throat competition is suffocating millions and the world is going through unprecedented stress level. Added to this is the stress that the planet has to face on account of exploitation of Earth's resources and consumerism.

2. The path of true enlightenment will have to go through Buddha's middle path and Gandhi's non-violence. Bringing balance would mean avoiding extremism and taking collective measures to make the Earth itself sustainable. The welfare and care for animate and inanimate will have to be catered for. Humanity has to be seen as one unit of family with respect for diversity. The basic test of enlightenment would come from dignity of every person and every life-be it animals, insects, plants or marine life.

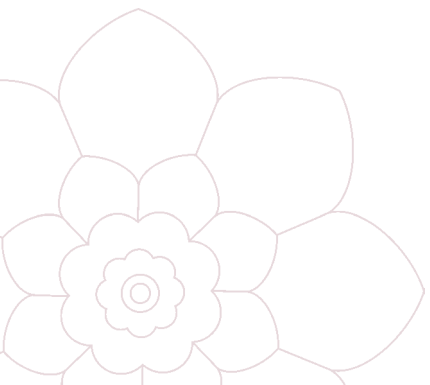


Ambassador Mulay joined the Indian Foreign Service in 1983. Besides serving at the Ministry of External Affairs in New Delhi, he has also contributed to work in Indian Missions in Tokyo, Moscow and Port Louis. He served as Minister in Damascus and was India's longest serving High Commissioner to Male (Maldives). In New Delhi, he did diverse assignments at Ministry of Commerce & Industry and Ministry of Finance and served as Advisor in the Cabinet Secretariat. Ambassador Mulay was Consul General of India in New York. He was promoted to Grade-I of Indian Foreign Service and took charge as Secretary (Consular, Passport, Visa and Overseas Indian Affairs) on 7.11.2016.



He is an award winning writer in Marathi and Hindi, and has contributed several books that have been translated into Arabic, Urdu and Dhivehi. He has keen interest in Education, Environment (particularly water security) and socio-economic issues. His book MaatiPankh Ani Aakaash is a prescribed textbook at North Maharashtra University.

He started several innovative initiatives as Consul General of India in New York. These included a unique outreach programme namely 'Consulate At Your Doorstep', the monthly lecture series 'Media India' and 'Swachhh Consulate' which received commendation from the Ministry of External Affairs.



P.2: The Exclusionary Development: Analysis of Relationship between Heritage and Development

Dr. Shaibal Gupta, *Member Secretary, Asian Development Research Institute, Patna*

Development in India, both, in its pace and content remains largely exclusionary and the dominant paradigm of development has ignored the culture and values attached to heritage. The presentation will look deeper into the causes of such kind of exclusion on one hand and on the other it will emphasis on the need of an inclusive development which takes the history and heritage of the nation into account. It will argue for an organic development which keep in focus the fundamentals of equality and diversity by way of harmonious relation between heritage and development.



Dr Gupta has been doing research in the field of economics/industrial economics for the last two decades, specializing in the political economy of the regional dimensions of capitalist transformation in India and the related questions of growth. Much of his work has been with special reference to the industrial sector in Bihar, the most underdeveloped region of India. He is presently engaged in a comparative study of political economy of Bihar and Madhya Pradesh and its implication for pattern of governance and growth in respective states.

He has edited a book entitled 'Bihar : Stagnation and Growth'. He has also been a prolific contributor to journals and has written several newspaper columns. He has prepared various research reports including Dynamics of Employment and Poverty in Bihar, Role of Institutional Credit in Tribal Development, etc.

Before joining ADRI, Dr Gupta was a faculty member at the A N Sinha Institute of Social Studies at Patna.

P.3: Bodhgaya: Glory of the Past and Challenges of the Present

Dr. Bijoy Kumar Choudhary, *Executive Director, Bihar Heritage Development Society, Patna*

Bodhgaya, as a venue of enlightenment, is considered to be the midmost portion of the earth in the ancient Buddhist literature. No wonder, it has been the focal point of the Buddhist world through the ages. Historical evidence testifies to the presence of foreign missionaries and the establishment of monasteries for them at this place as early as the sixth century CE. Presently, the sacred town, dotted with differently- built monasteries and temples of several Asian countries exudes a cosmopolitan ambiance. It is but apt that the site is included in the UNESCO list of world heritage sites. However, over a period of time an asymmetry has grown between the way it emerged as a site of international importance and the way in which the neighbouring communities have taken to the site or the infrastructural developments have developed around the site. Local communities, especially the marginalized, continue to remain at the disadvantageous position. This presentation will enumerate how and in what ways this contradiction can be bridged and how the archaeology of Bodhgaya and surrounding regions can be harnessed to help this process.



Dr. Choudhary is presently serving as the director of K.P. Jayaswal Institute, Patna and as the Executive Director of Bihar Heritage Development Society. He is directed several archaeological excavation in Bihar under the aegis of Archaeological Survey of India. Some of the major archaeological explorations are credited to him including, the Buddhist Stupas in Bihar during 2005 - 06 and 2006 - 07 and Archaeological Sites in 30 districts of Bihar namely The Antiquarian Remains in Bihar, during 2008 - 09, 2009 - 10 and 2010 - 11 and 2014 - 15 under the permission of the ASI. So far, more than 6500 antiquarian finds - pots have been explored and documented in Bihar under this programme.

P.4: Buddha's Fire Sermon; Monuments, Metaphors and Memories

Dr. Ashwini Kumar, *Professor, School of Development Studies, Tata Institute of Social Sciences, Mumbai*

Revolving around Buddha's famous 'fire sermon' in Bodhgaya, the panel explores material memory (based on objects like monuments), mimetic memory (as imitation), communicative memory (based on oral discussion) and cultural memory based on written and visual carriers of information. In others, the emergence of Bodhgaya as a global heritage city offers us opportunity to re-visit Buddha's "double journey"; mythical/ symbolical/ and the historical/ ethnographic journey to explore contemporary social memory (collective memory) of Buddha in the lived experiences of the people in the region. In addition to interrogating social memory of Buddha, the panel also explores how multiple discourses-local and global- of cultural heritage helps us locate Bodhgaya as a potential global site of spiritual political and democratic renaissance in India and beyond. In short, the panel explores introspective ways of interrogating history, heritage and politics of future.



In his career spanning over two and half decades teaching political science, governance, development and public policy, Prof. Kumar has the privilege of engaging with students, academicians, diplomats, parliamentarians, development professionals, multilateral agencies and governments, across countries. In recognition of his potential to excel further in academics, the Indian Council of Social Science Research (ICSSR) has recently awarded him the prestigious 'Senior Fellowship' (2016-18). Prof. Kumar is the author of 'Community Warriors; State, Peasants & Caste Armies in Bihar' (Anthem Press: London).

P.5: Academics and the Spiritual Ethos

Monica Gupta, Associate Professor, Department of Elementary Education, Gargi College, Delhi University, Delhi

The presentation examines the relevance of religion and spirituality as located with current academic environment and well as the wider socio- political context. It examines the current of modes of knowing and the hidden curriculum of education- where objectivity is confused with desensitized treatment of a subject and quietness of the being with passivity. It explores the need for a learning environment where empathy. Compassion and learning through silence can become means of deepening one's consciousness and critical engagement with the societal issues. It delves into need for creating curricular spaces that can nurture authenticity and facilitate personal journeys towards enlightenment.



Dr. Monica Gupta is an Assistant Professor at Gargi College of Delhi University and is a General Secretary of Comparative Education Society of India. She has authored several articles and a book titled **Sri Aurobindo's Vision of Integral Human Development: Designing a Future Discipline of Study (Springer 2014)**


P.6: The Important Place of Bodhgaya and Buddhist Ideals in the Construction of the Modern World

Dr. Janice Leoshko, *Associate Professor, University of Texas. USA*

Of the many aspects constituting the significance of Bodhgaya, how it signals the concept of compassion may be the most critical yet least understood. This talk seeks to recalibrate the potential of Bodhgaya for engaging the world through a greater understanding of what is symbolized by the site. Today, Bodhgaya's layered past and the richness of the Buddhist concepts it symbolizes are often less focused upon than the narrative sequence of Shakyamuni's enlightenment. A critical part of the site's meaning, however, concerns what constitutes enlightenment. This is often defined as the comprehension of the interconnectedness of all living things, a realization achieved by Shakyamuni while seated beneath the Bodhi tree at Bodhgaya. It is now known as the important Buddhist teaching of co-dependent origination (in Sanskrit, *pratityasamutpada*, in Pali, *paticca-samuttpada*). How this understanding results from his long and careful practice of compassion which aligns with the broader Indian concept of *ahimsa* (non-harm or nonviolence) receives little consideration. This talk explores the significant place of compassion in the realization of the concept of co-dependent origination and the value of connecting these ideals for engaging broadly with contemporary concerns, as, for example, with the increasing interest in the spiritual dimension of environmentalism.



Janice Leoshko teaches courses about various issues concerning the art of South Asia as well as Buddhist Art throughout Asia. While her research primarily concerns the development of Buddhist traditions in India, she has also been involved in projects regarding other religious traditions in South Asia, including those of Islam. Linking most efforts is an abiding interest in how knowledge is constructed or what happens when we ask the simple question “why do we think this way?” Her book, *Sacred Traces: British Explorations of Buddhism in the 19th-century* (2003) exemplifies this interest as do articles such as “What Is in Kim?: Rudyard Kipling and



Tibetan Buddhist Traditions” and “Gauguin’s Buddhism”. Her research has especially focused upon long held assumptions about the historical importance and artistic production at Bodh Gaya, the Indian site where the Buddha achieved enlightenment (see for example, “About Looking at Buddha Images in Eastern India” and “Buddhist Ruins at Bodh Gaya and Bamiyan”). She also writes about the influence of museums and exhibitions, partly a result of time spent as a curator at the Los Angeles County Museum of Art (“Inside Out: Views of Jain Art”). For the university she developed and served as the first director of the graduate portfolio in museum studies and has organized major programs for UT’s South Asia Institute such as an international conference that resulted in the volume *Reimagining Aśoka, Memory and History*. Recent focus on Sri Lankan art led to her current book project on the significance of the early writing of the major scholar, Ananda Kentish Coomaraswamy.

Theme 1: Understanding Multiple Buddhism: Experience and Practices

Concept by: **Dr. Max Deeg**, *Professor, School of History, Archaeology and Religion, Cardiff University, United Kingdom*

The panel “Understanding Multiple Buddhism: Experiences and Practices” is situated, in a way, at the intersection of the other panels on archaeology and multicultural sites, and on art, heritage and pedagogy insofar as it overlaps with their thematic fields, informs them and is informed by them and allows for a wider contextualization and a meaningful understanding of Bodhgayā as a historical place of religious, cultural and spiritual importance at present and in the future. The panel therefore combines and brings together the disciplinary areas of history, philosophy and religious studies, but also clearly reaches out beyond these.

As arguably the holiest sites linked to the life of the Buddha Bodhgayā, the place of Enlightenment (*bodhi*), has, since its “re-discovery” in the 19th century, not only attracted pilgrims from all places of the Buddhists *oikumene* but also has become a centre of spiritual search for people outside of the traditional Asian Buddhist cultures. While the presence of Buddhist monasteries and pilgrims from various denominational backgrounds underlines the continuity of Bodhgayā as a place of worship, practice and spiritual achievement(s), the aspect of tourism – although probably not completely absent in the past – has wrought changes which may be felt as a threat by various stakeholders or seen as chances by others. Investigation into the history of the site may help us to prevent glorifying and essentializing the “pure” Bodhgayā of the past against a not-so-ideal present and an endangered future. This may be the place to remind of an essential part of the Buddha’s teaching which is to point out the necessity of distinguishing between the mundane and impermanent reality (*laukika*) and a higher and transcendent goal (*paramārtha* or *lokottara*): both of them are part of the reality and have to be renegotiated constantly against each other. And it is history with its ups and downs which may remind us of this very fact.

This panel will attempt at linking the more recent activities at Bodhgayā back to their historical precedents. As the papers presented at this panel will demonstrate, the complexity of Buddhist institutions, experiences and practices are already clearly reflected in Bodhgayā’s past. What is will and should be addressed is the multidimensionality of Buddhism as a pan-Asian religion which renders,

in a way, Bodhgayā and its wider environment into a microcosmic mirror of different denominational, cultural, conceptional-philosophical, ritual, “modal” and potential more recent strands of meanings.

Not only does the art historical and archaeological variety of Bodhgayā and its encompassing areas express this complexity of the religious tradition linked with it. Buddhist sources in general and the records of the Chinese pilgrims in particular clearly reflect an entangled system of sacred sites and linked ritual and spiritual activities which had at its centre from an early period onward the Seat of Enlightenment (*vajrāsana*) and the Bodhi Tree (*bodhidruma*). Although, as Dr. Abhishek Kumar rightfully points out in his concept paper, this centre has been overemphasized to the degree of neglecting other important places of other religious traditions, it certainly has to be the starting point of investigations into the broader historical function and meaning of entangled places in the region.

The dialogue following the paper will demonstrate the link between the manifold and multiple pasts of Bodhgayā and its modern multiple meanings and interpretations being situated between a national and denominational approach and the transcendent and transnational character ascribed to it. History in general and the history of Bodhgayā may show that the ongoing struggle between change and continuity, accessibility and preservation, education and search for a deeper meaning of human existence is not only a modern problem but has been around probably from the very beginning of the site. The question which should stand in the foreground of the discussion and which should link this panel with others is if and what we can learn from the past in order to make the world a place that comes close to the vision which is reflected in the Buddha’s enlightenment.

The panel will be structured, as the others, in a section of moderated presentations / papers, a roundtable discussion (with participants from the respective other panels and members of the local *sanghas* [?]), and a Q&A session.

Session 1 Moderator - Prof. Fredrick Asher

Session 2 Moderator - Dr. Abhishek Amar

1.1 Mediating the Spiritual Empire: Revisiting the Chinese Inscriptions from Bodhgaya

Prof. Max Deeg, *Professor, School of History, Archaeology and Religion, Cardiff University, United Kingdom*

When we talk about pilgrimage we often – if not in most cases – talk about individuals and their experiences. Yet, pilgrimage as a wider cultural phenomenon is clearly multi-functional, and if we look

at Bodhgayā and its present situation this assumption is supported by the evidence in situ. There is not only denominational presence and pilgrimage – Theravāda, dGe lugs pa, etc. – but also “national” representation: Śrī Lakan, Thai, Burmese, Tibetan, Chinese, etc. From historical evidence we know that this goes far back into history, and this paper will explore the Chinese side of this phenomenon of multifunctional presence and representation at Bodhgayā according to which Buddhist travellers were not only pilgrims in the individual and religious meaning of the word but at times also represented the denominational, ethno-cultural and even political origin: the Mahāyānin, the “Chinese” (Han), the Chinese emperor.



Prof Deeg is specialising in Buddhist history and the spread of Buddhism from India to Central Asia and East Asia. He has a special interest in Buddhist narratives and their role and function for the construction of historical identities in Buddhist communities. He is also interested in other religions in the wider Asian context (Hinduism, Jainism, Daoism, Manichaeism, and Eastern Christianity) and in the history of research and its impact on academic narratives about Asian religions. His latest monographs to be published will be one on Buddhist foundation myths and a German annotated translation of the Sino-Christian inscription of Xi'an from the 8th century. He is currently working on an new English translation and an extensive commentary of the Xiyu ji, the “Records of the Western Regions”, by the Chinese monk Xuanzang (7th century). Prof. Deeg is member of several academic and editorial boards.

1.2 Kalacakra tantra & Coming Post-Work Age of Man-Machine Integration

Mr. Neeraj Kumar, *Author and Deputy Secretary, Government of India*

Various schools of philosophy developed within fold of Buddhism by the early second century A.D. Major four schools, Vaibhāsika, Sautrāntika, Yogācāra and Mādhyamika, competed and co-existed. Nalanda developed as a centre of excellence in pursuing Jnana (ज्ञान), Ultimate Truth and Vijnana (विज्ञान), conventional Truth. Apart from logic, grammar, metaphysics, astrology, physics, medicine, alchemy, cosmology, psychology ethics; Nalanda began to carve itself as the centre for experimentation in tantric subtle neuroscience philosophy and teachers went abroad to plant the seeds of Nalanda tradition.

The Kalacakra Tantra was the most comprehensive exercise in synthesizing the then extant knowledge. The Text is supposed to have been composed during second half of the tenth century and Naropa is believed to be the first to be taught this Tantra at Nalanda. The text itself is a compendium (*panjika*-पंजिका) of Nalanda Tradition summarizing the uninterrupted flow of wisdom since Buddha's time. The text delves upon conventional truth of outer phenomenal world as well as inner phenomenal world of *prana*, *nadi* and *bindu* and thence the integration method of both worlds after purification. Kalacakra Tantra, the zenith of Nalanda Tradition postulates powerful Theory of Everything based upon Emptiness. The whole text is centred on Rahu-Ketu (desubstantiated astronomical objects) and Binba (Image) of the *pratisena* mirror (magical mirror).

For Digital Age, the new philosophy ought to be based upon reflection over images, codes and desubstantiated reality to mitigate the pernicious influence of technology. With the global race for dominance in Artificial Intelligence (AI), the world is undergoing tectonic shift in technology and its application to Reality. Mankind is taking a quantum leap from Internet to Internet of Things (IoT) which is going to revolutionize the future of our living and work. Building a smart, beautiful and sustainable world based upon the Fourth Industrial Revolution is clearly discernible. Application of Big data, IoT, AI, face recognition, voice recognition, EI, autonomous learning and adaptive machines would make routine work redundant for mankind. A major chunk of population in the digitized countries would enter post-Work living. Augmented Reality, Virtual Reality, Immersive Reality would integrate with Physical reality to produce Mixed Reality in which mankind as well as increasingly emotionally intelligent machines would require new philosophy to anchor for catering to axiological needs.

Kalacakra Tantra, with its deliberation on a universal indicator, Sarvalingi (सर्वलिङ्गी) has the potential to emerge as substratum for such philosophy for man-machine integrated Mixed Reality. Kalacakra elevates Evam (एवं) as the ultimate principle. Evam (एव) also connotes the fusion of conflicting perspective. Thus, Kalacakra Tantra contains Nalandan message of a sublime and secular formulation for '*fusion of horizons*'. In a future Mixed Reality of Man-Machine Integration, the Kalacakran formulation of "universe within human body" would be an experiential state. It would be only through the philosophy of hybrid integration and practise of Evam(एव) that Samarasa (समरस) could pervade and provide meaning to Existence in the coming future when obsolete religious traditions promoting divisions and exclusivity would suddenly disappear in a ubiquitous integrated smart world.



Niraj Kumar (1973-), is a well-known proponent of Pan-Asianism. He is the author of classic work on Asian Integration, *“Arise, Asia! Respond to White Peril”*. The sequel *“Asia in Post-Western Age”* has been published in 2014. His recent work is *“Himalayan Bridge”* (KWP: 2016). His works span from global financial market, future of technology to geopolitics, tantra and philosophy of mathematics. He is also the Founder- Editor of a UGC–approved quarterly research journal, *Journal of Indian Research* (ISSN: 2320-7000). Recently, he launched the initiative of Asia Peace Forum under the aegis of Society for Asian Integration with which he is closely associated. A commentator on Shakta and Buddhist Tantras, he has been active with various facet of Himalayan Buddhism for more than a decade working on Sowa Rigpa, Buddhist philosophy, Buddhist Pilgrimage, Buddhist diplomacy, iconography etc. His forthcoming work is five volume pentalogy on *Kalacakra Tantra* (DK Printworld: 2018). Hailing from Khusropur, Bihar, he is married and lives in Delhi. At present, he is serving as Deputy Secretary in the Government of India.

1.3 Connectivity of Buddhist Sites on Uttarapath

Ms. Sunita Dwevedi, *Silk Road traveller and author, New Delhi*

The author has been travelling to Buddhist heritage sites that came up along the Asian Highroad- the ancient Uttarapath traversing through Northern India along the foothills of the Himalayas. Today the eastern and north-western extremities of this Asian highroad lie in the countries of Bangladesh and Pakistan. The long route covering several hundred kilometres of difficult terrain including plains, river valleys and mountains was the land of the Buddha, the land of Dhamma and the Sangha. Scholars and pilgrims travelled to and fro in search of sacred texts and knowledge that disseminated from the renowned Mahaviharas along the Uttarapath.

The monasteries and antiquities dug out during archaeological excavations at the ancient Buddhist cities and preserved in various museums of South Asia are still the most potent attraction for world tourism. About 30 UNESCO World Heritage Sites are reportedly lying in eight different Asian countries including Pakistan, India, Nepal and Bangladesh and many of them are already icons of Asian tourism

like Bodhgaya, Sarnath, Lumbini, Bogra, Mahasthangarh and Chittagong Hill Tracts monastery of Bandarban.

Many of the beautiful sites are not easily accessible to the common Buddhist tourists of India. With the world's growing interest in Buddhist tourism, we must give a thought to 'ways of tourism collaboration' in order to draw upon the heavy Buddhist tourist traffic in the region.

In this regard an independent study was undertaken by the author along the Grand Trunk Road/ Asian Highway to gain experience of the 'Connectivity of Buddhist Sites' along this great route running from Bangladesh through northern India and the foothills of the Himalayas into Taxila and Peshawar. The study presents a travel map for pilgrims and travellers who wish to see the sites along a single highway from Chittagong to Peshawar.



Sunita Dwivedi is an Indian writer based in Delhi. Her subject of interest is the Asian Silk Road. She is a traveller and author and has been covering the Buddhist circuit from Bangladesh to Pakistan; Afghanistan to Kazakhstan and China.

She has authored the following:

- *Buddhist Heritage of India [Revised and Updated, 2017], Rupa Publishers*
- *Buddha in Central Asia [2014], Rupa Publishers*

In Quest of the Buddha-A Journey on the Silk Road [2009], Rupa Publishers

- *Buddhist Heritage Sites of India [2006], Rupa Publishers*
- *She is currently working on the Buddhist Sites of Ancient Gandhara [Afghanistan and Pakistan]*

1.4 Pan-Asian Buddhist Manifestations – Glimpsing the Woods Through

Ms. Sudha Mahalingam, Journalist and Author, Bangaluru

A journey through hundreds of Buddhist sites all over Asia can be so overwhelming in the diverse manifestations of the faith that one might end up missing the wood for the trees. From Kalmykia to Kyoto, Luang Prabang to Lo Manthang, Bagan to Borobudur, Jokhang to Jongkhar, Buddhism assumes myriad avatars, Buddha's teachings, multiple interpretations, several sects and schools. Yet, what

unites this apparent plurality of forms, these multiple manifestations, is the essence of the Sakhya Muni's teachings. My presentation will be a pictorial journey through the many destinations in which this profound religion has taken root. It will also attempt to glimpse the wood through the trees.

Sudha Mahalingam is an energy economist with over 30 years of professional experience. She has travelled to over 60 countries in the course of her work and has used the opportunity to study their culture and people. She has published over 200 travel-related articles and photo-essays in mainstream newspapers and magazines many of which focus on the rich cultural diversity of our planet, notably on Buddhist traditions across Asia.

1.5 Female in Tantric Buddhism

Ms. Sonia Gomes, Marketing and Communication Graduate, CEO & Owner of Spaso Zen, Porto, Portugal

Tantra arose at a time when Buddhism was expanding the social inclusiveness of its constituency, teachings, and path to liberation. Monastic Buddhism was flourishing, but Tantra opened a new path for lay participation and initiative.

As one of the most spectacular systems that have been transmitted to us from ancient times, Tantra is assemblies of practical methods which guide the aspirant towards a spiritual state, making her overcome their own limitations that have been self-imposed in the process of the development of the personality.

From the point of view of sacred outlook, women are the embodiment of the principle of emptiness. Taking the form at face value in a substantial way causes the observer to miss the essential nature of the form. That is why the “*Dakini*” is a symbol. When we see the symbolic nature of the *Dakini*, there is fresh insight about the nature of all phenomena. For these reasons, my paper speaks of the “feminine,” not of the “female.” When *Dakinis* are spoken of as “female,” mistakes can be made in interpretation.

Beauty, harmony, health, self-confidence, wisdom, personal development, complete happiness, perfection, overwhelming fulfillment, great success in all aspects of life, wonderful couple-relationships etc. all are accomplished naturally on the way of becoming a perfect woman or, in Tantric words, a “*Dakini*” or genuine manifestation of Shakti! Before being a ‘somebody’ (whatever your desires are), a person has feminine within. Getting to realize this amazing gift will awake all the hidden potentialities this extraordinary condition hides! The paper will focus on the “feminine” in Buddhist Tantricism.



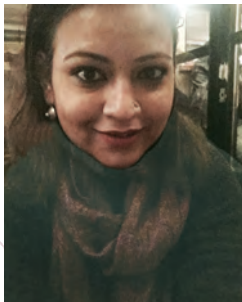
Sonia Gomes, Marketing and Communication PHD, she is also the founder, CEO & Owner of Spaso Zen Wellness Centers in Portugal. She contributes on Buddhism and issue related with women in www.levkunst.com. She is International Advisor on a NGO - Lotus Heart - working on the health issues of Women and Buddhist nuns in the Himalayas.

Her interest lies in female empowerment, health and education, gender discrimination and the role of female in Tantric Buddhism.

1.6 Buddhism and the Idea of India

Dr. Priyanka Jha, Assistant Professor, School of Undergraduate Studies, Ambedkar University, Delhi

The paper is interested in locating the attempts of invoking Buddhism in the normative of the nation building and in the course of Nationalist struggle for Independence. In the larger frames of history of ideas this paper is interested in locating the various native thinkers who in the 19th and 20th century were working towards reading and invoking Buddhism at the same level that the other religions like Hinduism and Islam. As Buddhism was largely treated as part of the mainstream Hindu fold, the attempt of these thinkers to not only create a distinctive and different space for Buddhism but also at the same time create a National invention as the discourse was dominated by western academia largely German. So this paper is interested in locating indigenous thought on Buddhism. This would be attempted by invoking thinkers like Rahul Sankrityayan, Agnarika Dharmapala, Ananda Coomaraswamy and Dharmanand Kosambi.



Dr. Jha teaches in Ambedkar University, Delhi in the School of Undergraduate Studies as a Assistant Professor in Political science. Trained as a historian of ideas, she works on Politics of Culture and Religion largely on Buddhism. Presently she is a fellow at the Max Weber institute of religious and Cultural studies, university of Erfurt, Germany under one of the biggest EU project titled “Religious Individualisation in Historical Perspective” whereby I am working on Buddhism in the shaping of Public in India. Also recently granted the Seed Grant by Ambedkar University to work on “Buddhist thinkers in Modern India”.

Trained in Lady Shri Ram college, University of Delhi and Centre for Political Studies, School of Social science, Jawaharlal Nehru University, she was awarded my doctorate in 2015.

Theme 2: Dialogues on Archaeology History of Bodhgaya and Buddhism

Concept by: **Dr. Abhishek Amar**, *Assistant Professor, Department of Religious Studies, Hamilton College, New York*

The Bodhgaya Dialogues aim to create a platform to develop and promote a historical understanding of the multidimensional Buddhist past of Bodhgaya and the larger Bihar (/ or) India region. In order to accomplish this goal, the Deshkal society has invited scholars from various parts of the world, who will share their scholarly works on the archaeological history of Bodhgaya and the larger Buddhist world (Bihar). Bodhgaya's preeminent position as the paradigmatic center of the Buddhist world and its continued importance as a major religious and tourist attraction offers a possibility to foster new knowledge about its multilayered past and disseminate that for the study of Buddhist sites in Bihar and other parts of India.

Bodhgaya's designation as the world heritage site in 2002 reaffirmed its preeminent position and created a new model that could be replicated for other Buddhist sites in Bihar. Nalanda is an excellent example, which was inscribed as a world heritage site in 2016. Several other Buddhist sites exist in the state of Bihar, and many of them are currently being excavated. All these sites require a careful and critical examination to provide an understanding of the multilayered history of Buddhist practices and institutions in this region. The Bodhgaya Dialogues will foster cross-disciplinary exchange of ideas and different approaches to benefit the study of Bodhgaya and other Buddhist sites of the region.

Even though Bodhgaya has been studied since the early nineteenth century, a holistic and contextual study of this important site is yet to be done. Most studies of the site have focused exclusively on the Mahabodhi temple complex, and ignored the surrounding areas and its broader context. This approach, based on the colonial framework of site-based studies, has led to lacunae in the study of Buddhist sites broadly. What compounds this further is the problematic excavations and restorations that were carried out in the second half of the nineteenth century. More recently, the sites of Taradeeh and Bakraur have been excavated in last three decades but they are yet to be studied in tandem with the Mahabodhi complex. An integrated study of these surrounding sites and the larger social context will unravel the emergence and sustenance of Buddhism and Buddhist institutions at Bodhgaya.

Another area that has received much attention is the dispute over the site between the Saiva monastics and other stakeholders, specifically the Sri Lankan Buddhists, in the colonial India. However, what remains unexamined is the transition of this Buddhist monastic center into a Saiva monastic center, which is distinctly linked to the medieval history of this site and the larger region. This issue is also linked to the decline of Buddhism, which is often blamed on the Islamic incursions as a result of the colonial formulations of Indian history. Perhaps an archaeological study of medieval Bodhgaya will explain the religio-political dynamics and its role in the transition of this site into a Saiva center.

The Mahabodhi temple, and the shrines, images, stupas, and monastic remains within the temple precincts and the surrounding areas indicate a complex and multi-layered past of Buddhism at Bodhgaya. Additionally, several other Buddhist monastic and temple sites were part of the elaborate Buddhist network that flourished in the early medieval Bihar. The invited scholars will present their research on the archaeological history of Bodhgaya, its broader socio-political and religious context, and links with other Buddhist sites. These scholars will enrich our understanding of how Buddhism emerged and sustained itself as a predominant religious tradition at this site and in the broader region.

The Dialogues hope to generate awareness about the distinctive past of Bodhgaya and identify challenges/potential areas (gaps) that require a more sustained investigation for the study of Buddhist history (practices and institutions).

The event will feature a moderated panel presentation and Q&A with presenters, a Question-Answer session with participants, Round Table discussion over future challenges and a photographic exhibition.

Session Moderator - Dr. Bijoy Kumar Choudhary

2.1 Between Religion and History: Rebuilding the Maha Bodhi Temple in the late nineteenth century

Dr. Sraman Mukherjee, *Visiting Assistant Professor, Department of Visual Arts, Ashoka University, Sonapat, Haryana*

This paper explores the complex configurations of the Maha Bodhi Temple at the intersection of religion and history during the closing decades of the nineteenth century. Focussing on the contentious

restoration of the temple during the 1880s under the supervision of Joseph Daviditch Melik Beglar, the study brings out the complex co-configurations of regimes of archaeological and religious jurisdictions over the site. Mapping the debates around the comparative merits of conservation, restoration, and rebuilding, issues that informed the aesthetics and politics of antiquity preservation across Britain, continental Europe, and colonial South Asia, this paper places the architectural restoration of the Maha Bodhi Temple within the larger transnational debates over heritage conservation during the late nineteenth century. The study, more importantly, explores how the situational realities of colonial South Asia, specifically the colonial state's hesitation in intruding on the domain of religious sensibilities and practice of the colonized population, shaped and transmuted the aesthetic parameters of heritage preservation in the colony.



Sraman Mukherjee (PhD, Centre for Studies in Social Sciences, Calcutta and the University of Calcutta) is Visiting Assistant Professor in the Department of Visual Arts at Ashoka University (Sonapat, India). Trained as a historian of colonial and early postcolonial South Asia, his work explores the interface between the past and the present in the constitution of disciplinary and institutional domains of art history, archaeology, and museums, biographies of material traces - sites, objects, and monuments, and histories of inter-Asian circulation of objects, ideas and people. Before joining Ashoka University, Sraman has held postdoctoral research positions

at the International Institute of Asian Studies (IIAS, Leiden), at Royal Netherlands Institute for Southeast Asian and Caribbean Studies (KITLV, Leiden), in the Department of Art History and the Institute for Advanced Study at the University of Minnesota (Minneapolis), and teaching positions in the Department of History at Presidency University (Kolkata) and in the School of Historical Studies at Nalanda University (Rajgir, India). His published essays and articles have appeared in peer reviewed journals, edited volumes, conference proceedings and institutional newsletters. He is currently working on his monograph tentatively titled *Provincial Matters: Archaeology and Museums in the Making of Bengal, Bihar, and Orissa, c. 1860-1936*. Sraman's current research explores the possibilities of translation in art history mapping material reconstitutions of circulating Buddhist corporeal relics across South and Southeast Asia.

2.2 Contextualizing Bodhgaya: Sangha, Settlements, and Others

Dr. Abhishek Amar, *Assistant Professor, Department of Religious Studies, Hamilton College, New York, USA*

Despite the study of Bodhgaya for almost two centuries, there exists several gaps in our understanding this paradigmatic Buddhist site. This paper will attempt to identify and address these gaps. Drawing from the colonial approach of site based studies, most scholars have focused exclusively on the Mahabodhi temple complex, and ignored the surrounding areas and its broader context. Therefore, the first and foremost challenge is to situate Bodhgaya within its large political and religious context at multiple moments. This approach will not only facilitate an understanding of how Buddhist institutions emerged at this site but also the trajectory of their development over centuries. This is crucial to map the interactions and exchanges between Buddhism and other religious traditions in the medieval period, which will facilitate an understanding of the decline of Buddhism at Bodhgaya and in its surrounding region. Methodologically, this paper will engage with archaeological and art historical sources to counter text based explanations for above raised themes.



Dr. Abhishek Singh Amar is currently working as an Assistant Professor in the department of Religious Studies at the Hamilton College, New York. After completing his PhD from School of Oriental and African Studies, University of London in 2009, he was a research fellow at the Kate Hamburger project at the Ruhr University, Germany in 2009-10 and a visiting Associate Professor in the School of Historical Studies at the Nalanda University, India in 2015-16. Amar has published a co-authored book titled *'Archaeological Gazetteer of Gaya District'* (KPJRI, 2017) and a co-edited volume titled *'Cross-Disciplinary Perspectives on a contested Buddhist site: Bodhgaya Jataka'* (Routledge, 2012) and several peer-reviewed articles in journals (*Journal of the Royal Asiatic Society, Material Religion*) and edited volumes. More recently, Amar has been directing a digital Humanities project titled *'Sacred Centers in India'*, to create a database of temples, sculptures, and other remains of Gaya and Bodhgaya.

2.3 Exploring Forgotten Buddhist Art Objects of Early Magadh

Dr. Anil Kumar, Associate Professor and Head, Department of Ancient Indian History, Culture and Archaeology, Visva Bharati University Santiniketan, West Bengal

From the time of Buddha Magadh remained the hub of religio-philosophical activities in the regions of Anga and Magadh has witnessed the efflorescence of various religious cults and practices in the ancient times. Present presentation is an outcome of recent course of explorations between the lower part of Falgu (Ancient Nilanjana) and Kiul (Krimikala) rivers up to river Ganga in the north. A branch of river Falgu submerges into river Haruhar near Nalanda and from there a new river containing fifty two local streams submerges in Ganga near ancient Krimila (Lakhisarai). River Kiul also is an important in this regard, because it is connected with southeast region of Bihar. Early reference to this river is mentioned in Buddhist texts, Anuguttarnikāya and Moghyēvagga in which this river is called Krimikālā and on the bank of this river ChāliyāParvat was situated, where Buddha spent time during rainy season. Buddha spent his 13th, 18th and 19th rainy seasons at this mountain.

Between the two river valley there are several significant Buddhist monuments Which has till now not studied in comprehensive manner. Most of the sites have been studied in isolation particularly they are known for their art objects only. Most of the centres are not yet even protected by the agencies which are responsible for protection and conservation.



Dr. Kumar is an associate professor and Head of the Department of Ancient Indian History Culture and Archaeology, Visva Bharati University Santiniketan, West Bengal. He has Specialised in early medieval archaeology and economic history of eastern India.

So far two books and twenty seven research articles in national and International journals are published in his credit. Since 2009 has been seriously engaged in the explorations of early medieval archaeological remains of eastern India. Presently excavating a

monastic site at Lakhisarai jointly with Dr B. K. Choudhary, Director, Bihar Heritage Development Society.

2.4 Visual elements of temples at Bodhgaya as a reflection of transnational Buddhist culture

Dr. Shita Bakker, *University of Leiden, Den Haag En Omgeving, Netherland*

In my presentation I would like to focus on national and transnational elements of the Burmese, Thai and Sri Lankan temples at Bodhgaya. It is already wellknown that there is a long history of relations between these countries each and Bodhgaya. There is an ongoing process of national temple building at this particular Buddhist place in India, and these three countries each have established themselves amongst other Asian Buddhist temples around the Mahabodhi Temple. I will mention transnational aspects of the interior and exterior of each of these three temples in relation to *lieu de mémoire*, and proceed with focusing on country-specific Buddhist elements. I aim on explaining how national and transnational representations visibly differ from each other.



Dr Bakker, born in New Delhi yet raised in the Netherlands. She has studied at the University of Leiden, and acquired a Bachelor's and Master's Degree in South and Southeast Asian Studies.

2.5 Bodhgaya Archives

Dr. Vandana Sinha, *Director, Centre for Art & Archaeology, American Institute of Indian Studies, Gurugram, Haryana*

One of two scholarly research centres supported by the American Institute for Indian Studies (AIIS), the Center for Art & Archaeology (CA&A) is devoted to documenting India's rich visual traditions. The CA&A, established in 1965, is an international leader in the documentation of Indic art and architecture. The CA&A Archive documents and maintains images and architectural plans for more than 7000 monuments and ancient buildings. In addition, the Archive houses surveys of 350 museum collections in India. The CA&A professional staff have primarily created these resources. In total, the CA&A houses more than 2,00,000 images of Indic art and architecture.

The CA&A's archives were created with the view to make available visual materials to the researchers working on South Asian art and architecture. The documentation of Bodh Gaya site was also conducted for a research project of the CA&A that involved stylistic study of Indian temple architecture from all over the country. We documented the Bodh Gaya site in two phases between 1978 and 1982 and photographed the monuments as well as antiquities from the site and the local museums. The documentation however was not limited to the photographic coverage; it aimed at putting together a variety of materials such as architectural studies, literary references and other publications relating to the site in order to enable a proper study of Bodh Gaya.

My presentation will throw light on the CA&A's resources on the Bodh Gaya site that are housed in the Center's Archives and the unparalleled Library of 75,000 books and Journals.



Dr. Vandana Sinha is the Director of the Center for Art & Archaeology (CA&A) of the American Institute of Indian Studies (AIIS). She has done her professional training in fine arts and art history. She received her doctorate in painting from Banaras Hindu University. She has been In-charge of the CA&A Photo-Archive for last 14 years and has mainly focused on development, digitization and dissemination of the visual collections of South Asian art and built heritage. In addition, she has headed several national and international research and documentation projects of the Center. She is the project In-charge of the CA&A's online museum, the Virtual Museum of Images and Sounds, which is Government of India funded project of the AIIS, CA&A. Her current area of interest is international collaboration in the field of digital cultural heritage and she is working with the University of Oxford towards that end.

Theme 3: Water in the Buddhist Philosophy¹

Concept by: **Dr. Sudhirender Sharma**, *Leading Consultant, World Bank, New Delhi*

According to the Buddhist philosophy there are only four primary elements, 'earth', 'water', 'fire' and 'wind', as these diminish, enhance, harm, benefit, and by nature accommodate both emergence and disintegration. It further propounds that their derivative forms cannot be generated if any other primary elements are absent. Simple it may sound but profound is the explanation nonetheless. If water lacked the earth element, the ice would not form in the presence of extreme cold; if it lacked the fire element it would never warm up; and if it lacked the wind element it would not accommodate movement. **The interconnectedness between primary elements provides the crucial holistic understanding of nature**, often found in fractured form in mainstream water discourse.

The Vaisheshika and Naiyayika philosophical systems view the four elements as these relate to the qualities they possess. These provide differing features on interconnectedness, or the lack of it. For instance, earth possesses the four qualities of material form, smell, taste, and tactility. Water possesses three, since it lacks the quality of smell. Fire possesses two, as it lacks the qualities of smell and taste. Wind possesses one, since it merely has tactility. The features lend additional qualities to water, that helps develop a deeper meaning and understanding of water. That the eyes perceive the color of water, ear the sound of water, nose the smell of water, tongue the taste of water, and body the tactility of water draw consciousness to its bio-physical manifestation, something that is taken for granted, and hence oblivious to the prevailing discussions. **Water represents that 'nectar' of the Buddha's teachings that quenches human (inner) thirst.**

The Buddhist philosophy has detailed treatise on the creation of the Earth and the world systems. **It views the world beyond its physical dimensions by speaking of the three realms that lend contemporary relevance to the manner in which the primary elements have been (mis)treated.** It refers to them as the *desire realm*, the *form realm*, and the *formless realm*. These three are characterized as principally dependent on external objects of sensual desire, which beyond a point leads to self-destruction. The Buddhist philosophical text believes in the process and power of recreation, and indicates that there are more world systems than grains of sand in the River Ganga. And, when the worlds disintegrate

¹Based on, and drawn from Science & Philosophy in the Indian Buddhist Classics, Vol 1, The Physical World (2018), Simon & Schuster

it does so as the three primary elements of fire, water, and wind bring about its downfall. Even in disintegration, there is interconnectedness.

The Buddhist philosophy provides cosmic insights on viewing planetary and human scale functions of water, to attain sustainability of form and formlessness. Each of the panelists will situate their work and understanding around the undercurrents of this broad overview.

Session Moderator - Dr. Sudhirendar Sharam



With masters degree in agriculture, a doctorate in environmental sciences and a hands-on experience at the print media, Dr. Sharma finds himself at an advantage to prism development 'as it not'. Dr. Sudhirendar Sharma is an independent writer, researcher and academic. He is quite well known in South Asia especially in Nepal, Bangladesh and Pakistan for his fresh insights and holistic understanding of the state of affairs. He believes that if there is a way out of the current situation it is possible only in partnership with relevant parties.

3.1 An inquiry into the Buddhist meditation practice, the water cycle and the anthropocene

Dr Gopal Krishna, *Author, Environmentalist, Activist, Coordinator of WaterWatch Alliance.*

Buddhist literature has a tale about a dream of Gautam Buddha wherein he dreamt that his bed was the whole earth, and the Himalaya mountain was his pillow and his left arm reached to the eastern ocean, his right arm reached the western ocean and his feet reached the great south sea. Water bodies make land and soil more fertile and livable. Land supports water on the surface of Earth. Human body is one of the reservoirs of fossil water and living waters. It is deeply linked to planetary water entombed for long periods of geological past. The paper will examine the significance of Buddha's vision for comprehending the global impact of humans on the *water cycle amidst myopic* demand for bottled water. Planetary water cycle faces a threat from scientism. The paper will dwell on how it poses a key challenge to gain global environmental sustainability.

In Buddha Dhama, the rivers, forests, grass, mountains and night are regarded as bestowers of bliss. The teachings of this Dhama emphasizes the equal sanctity of human-beings as there is no discontinuity

by origin among trees, shrubs, insects, reptiles, and birds there should be no superiority or inferiority by birth among all species. The paper will dwell on its relevance for the anthropocene - which has caused mass extinctions of plant and animal species, polluted the oceans and altered the atmosphere with lasting impacts on the planet and its species.

Human minds are rewriting the shape of the planet unmindful of the fact that human-induced environmental changes are out of sync with human lives lived in an age characterized by attention deficit disorder. Buddha Dhama points to the cause in our minds. The paper will show how Buddhist teachings establish an epistemic relationship between mind, nature's cycle and ecocide which is to be factored into the knowledge systems of the State and the modern society.



Dr. Gopal Krishna is a scholar-activist and a regular writer and commentator on public policy issues in English and Hindi. He has been highlighting environmental lawlessness and emergence of a Big Data based automatic identification based empires of commercial czars. He is the editor of www.toxicwatch.org. He has co-authored *Disputes Over Ganga, Kosi Deluge: The Worst is Still to Come and Omnishambles of UID*. He is with Tata Institute of Social Sciences, Patna Centre. He has been a Visiting Faculty to National Law School, Hyderabad, Law Faculty, Delhi University, Faculty of Political Science, Magadh University, Guru Nanak Dev University, Amritsar as part of

UGC Refresher Course, Comptroller Auditor General (CAG) of India's institute in Jaipur and Forest Research Institute, Dehradun.

He has been an invitee before several Supreme Court Committees and the Parliamentary Standing Committee on Science, Technology, Environment and Forests, Parliamentary Standing Committee on Finance, Parliamentary Petitions Committee and Parliamentary Standing Committee on Food, Consumer Affairs and Public Distribution. He has been invited by German Parliamentary Standing Committee on Transport, European Parliamentary Committee on Environment and a European Parliamentarian's Group. He has been an invitee at the meeting of several UN treaties including UN Forum on Business and Human Rights. He has been invited for consultations by Australian High Commission, Canadian High Commission, French Development Agency and other national and international agencies on various environmental health issues. It is an indicative and not an exhaustive introduction.

3.2 Integrating River-Culture-Ecosystems through Ecological Flow Restoration

Dr Venkatesh Dutt, *Associate Professor, the Babasaheb Bhimrao Ambedkar University, Lucknow*

Several rivers in the Ganga Plain drain into the main Ganga River. It is critical that a holistic approach is taken towards their restoration so that flow, ecology and water quality could be improved over time. Flow volumes in several tributaries of Ganga have decreased in recent years, and in the same period pollution loads have increased due to urbanization and wastewater discharges. Many of the smaller tributaries that used to be perennial have become seasonal rivers, getting almost dried up during the non-monsoon seasons. This paper develops evidence-based philosophy of river restoration of smaller tributaries of Ganga with integrating river-culture-ecosystems through Environmental Flows Assessment. Very little research has been carried out on understanding river dynamics through flow-dependent species, hydro-ecology and socio-culture in the Ganga Plain. This work would be a timely contribution to the knowledge of altered river catchments and restoration principles. The principles will link hydrology, ecology and society in a holistic manner.



A senior researcher and authority in environment and development issues, Venkatesh brings distinctive synthesis of environment, social and agricultural innovations from academic debate to action-oriented policy landscape in India. He is an Associate Professor of Environmental Sciences at the Babasaheb Bhimrao Ambedkar (Central) University, Lucknow. He is also program director of DST Centre for Policy Research that works on agriculture, water and public health. Venkatesh's interests lie in water resources management, river systems, science and technology policy, and planning theory, with a particular focus on the interactions between ecology, society and technology. He is a Fulbright Fellow and a British Chevening Scholar. He did his postdoctoral research at the School of Public Policy, University of Maryland, USA and doctoral work at the Faculty of Policy and Planning, TERI School of Advanced Studies, New Delhi. Venkatesh toured several drought-stricken states in India and interacted with farmers on developing precision irrigation systems and effective groundwater management. He is also the Convenor of Gomti Study Group which prepared the detailed restoration report of River Gomti after his

8 days-expedition along the river course. His writing has provoked responses that include the restoration of smaller streams and wetlands and revamping of the groundwater management programs in the state of Uttar Pradesh.

3.3 Changing contours of governing Traditional Irrigation Systems in South Bihar

Dr Aviram Sharma, *Assistant Professor, School of Ecology and Environment Studies, Nalanda University*

Irrigation systems in South Bihar have witnessed rapid changes over the last several decades. The traditional *ahar-pyne* system faced neglect at multiple levels. The state government neglected these irrigation systems and predominantly promoted canal-based irrigation systems. Moreover, during the last two decades, farmers have increasingly started relying on groundwater sources for irrigation especially during the peak agricultural season. The *ahar-pyne* system is still in use in South Bihar and supports agriculture and related livelihood in numerous villages. At the same time, they are under threat from several sides, and the whole system is witnessing multiple forms of transformation. The paper attempts to understand the governance of this crucial irrigation infrastructure in South Bihar. The research work employs an interdisciplinary approach and draws conceptual framework from Science and Technology Studies, Environmental Studies and Development Studies. The study draws from the field work conducted in selected villages in Gaya and Jehanabad district during the last few years and available secondary literature and policy documents. The paper attempts to decipher the material and knowledge base, which are facing severe threat due to changing socio-economic and environmental conditions and engages with the evolving governance mechanism of the *ahar-pyne* system in South Bihar.



Aviram Sharma is an Assistant Professor at the School of Ecology and Environment Studies at Nalanda University. He completed his Ph.D. from the Centre for Studies in Science Policy, Jawaharlal Nehru University (JNU), India. Before joining NU, he worked in different capacities with STEPS Centre (Social, Technological and Environmental Pathways to Sustainability), Institute of Development Studies, University of Sussex, UK and JNU, India during October 2014 to July 2015. He was a visiting

scholar at the Centre for Research in Economic Sociology and Innovation (CRESI), Department of Sociology, University of Essex, UK in 2011 and at the Institute for Advanced Studies in Science, Technology and Society (IAS-STS), Graz, Austria in 2016. He was the recipient of the inaugural Nalanda University fellowship and has worked as a Junior Fellow at the School of Ecology and Environment Studies in 2013; he has received several other fellowships and grants including the Indian Council of Social Sciences Research (ICSSR) Doctoral Fellowship.

3.4 Universal Access to Safe Drinking Water: Deliberations on the Best Practices

Dr. Avinash Kumar, *Director - Programmes and Policy at WaterAid India*

WaterAid India is committed to universal access to safe drinking water by way of democratizing and decentralizing the processes involved. Towards this cause, WaterAid is working on three main modules viz. Gender and Water, Climate Change and its Impact on Water Security and Water and Budgeting. All these modules, which enable us to evaluate the availability, accessibility and quality of water, are evolved and sustained through practices which invoke community participation in more than one way. My presentation will elaborate upon one such model practice called “Jal Chaupal”, which is under implementation in Uttar Pradesh and Bihar, (especially in Gaya on the pilot basis). The presentation will enumerate why and how the key of water security lies with the local communities and that the best practices of water conservation are those that are monitored, managed and owned by the local communities themselves and when we institutionalize these practices.



Avinash is a Ph.D. in modern history from Jawaharlal Nehru University, New Delhi. He has also been a Charles Wallace post-doctoral Fellow at School of Oriental and African Studies, London University and has 14 years of work experience behind him. He has been a member of key national networks on a range of development issues and has also been instrumental in founding some of the new networks around the right to education and governance. Avinash was previously associated with Oxfam and has extensive experience in basic services, governance, policy advocacy, research and campaigns. He is currently Director, Programmes & Policy at WaterAid India.

3.5 Arsenic Problem in Bihar: Preventive strategy through Traditional Cultural Medicines

Dr. Arun Kumar, *Scientist (Environmental Toxicologist & Biologist) in Mahavir Cancer Institute & Research Centre, Patna, Bihar*

In the recent times water pollution has caused a series of health hazards to human beings. Severe health effects have been observed in populations drinking arsenic contaminated water over long periods, and research has established that drinking water contaminated with arsenic causes skin manifestations. In state of Bihar, it is estimated that more than 5 million people are drinking water with arsenic concentrations greater than 10µg/L (WHO permissible limit). Our study areas like Buxar, Bhojpur, Bhagalpur, Patna, Khagaria, Samsastipur etc. are the most arsenic affected districts of Bihar with high arsenic concentration in ground water. The typical arsenicosis symptoms like hyperkeratosis in the palm and sole, melanosis of the skin, leucomelanosis, blackening of tongue and cases of cancer have been reported from these areas

In our work on mitigation strategy we have found various traditional and cultural medicines as very good antidote against arsenic caused toxicity in humans. Turmeric, Fenugreek, Cumin, Coriander, Cinnamon, Black cumin, Amla, Ashwagandha, Bael, Tulsi etc. are our traditional and cultural products which have been found have preventive effect against arsenic toxicity. Therefore, these traditional and cultural medicines are the future drugs against arsenic contaminated water problems.



Dr. Arun Kumar has received his Ph.D. in August 2008 from Patna University, Patna, Bihar, India. Currently, he is working as Scientist (Environmental Toxicologist & Biologist) in Mahavir Cancer Institute & Research Centre, Patna, Bihar, India since August 2007. He is presently working on thrust areas - Linkage between Arsenic and Cancer, Epidemiological study of Gall Bladder Cancer, Breast cancer & Liver Cancer in Bihar, Antidotes search against arsenic induced toxicity in in vivo conditions, assessment of heavy metals in the blood, hair, nails, cancerous tissues of cancer patients of Bihar by Atomic Absorption Spectrophotometer (AAS) and public health assessment in arsenic hit areas of Gangetic plains of Bihar, India. He has discovered more than 23 medicinal plants as potent antidotes against arsenic toxicity.

He has published 94 research articles in International peer viewed journals . He is serving as an editorial member & expert reviewer in 14 International Journals . He has authored and Co - authored in 03 International Books . He has received 08 Scientific Awards and one Prof. G.P. Talwar Gold Medal in 2007. He is a member of Indian Science Congress & Association, India. He has been Principal Investigator of a major project granted (2014) from Department of Science & Technology, New Delhi, Government of India and Co - P.I in International bilateral DST - UKIERI Project (2017) .

Panel Outcome

As the world struggles to make clean water accessible for all (**SDG Goal # 6**), the challenge and task is to liberate water from the clutches of traditional supply-driven narrative. The world may have enough freshwater on the planet, but its access is limited across countries and regions. The UN has predicted that by 2050, at least one in four people is likely to live in a country affected by chronic or recurring shortages of fresh water. Bodh Gaya is one region that is part of this scenario. The output from the panel will be in the form of a 'perspective paper' capturing current predicaments, emerging opportunities, and new insights towards meeting the SDG Goal.

Theme 4: History, 'Heritage', and School Education

Concept by: **Dr. Anil Sethi**, Professor, School of Education, Azim Premji University, Bangalore

Educationalists and teachers have long seen 'Heritage' as an important concept in school education. Schools are ever so keen to introduce students to 'their' heritage, at whatever level this is conceived of: the world at large, the nation, region or locality. 'National heritage' has been an especially enticing category for governments, legislators, and educators alike. A sense of 'national heritage' must be taught, dinned into the students so that some (official) conception of national identity can be forged among the young: a die-hard patriotism that commits the individual to celebrating the nation, if not dying for it! Can the organs of the nation-state such as the National Council of Educational Research and Training (NCERT) *subvert* the idea of 'national heritage' at all? Can they call attention to reflecting upon the category -- analyzing it -- rather than constructing some flat, uninspiring notion of heritage, apparently bequeathed to us by history?

Categories such as heritage are never problematized by those who run schools and teach in them. It is simply assumed that History (with an upper-case H!) has handed down *heritage* to us – and that we must celebrate, conserve, and pass on this heritage to succeeding generations. Heritage is seen as the un-problematized 'Voice of History', as something that is objective and flowing from our past. For History itself --with the upper-case H -- is seen as something fixed, objective, based only on facts, as if we were still in the age of Ranke and Lord Acton! In this conception, therefore, 'heritage' needs to be discovered, grasped, preserved!

It does not dawn upon educators that there could be an element of *invention* in the retailing of heritage. We may value sites, buildings, things, material forms, practices, symbols, and ideas because of our contemporary positions and concerns, and the concomitant politics, not simply because of their importance in history. We may thus *invent* a sense of heritage – at least in part! Using a couple of case-studies, my presentation shall demonstrate the invention of heritage and argue for a more reflective, analytical and robust treatment of this category in school education.

Thanks to Eric Hobsbawm, Terrence Ranger and others, we are long familiar with the idea of the invention of tradition. The invention of heritage is a similar concept that emphasizes selectivity, construction, and analysis in the use of the category, 'heritage' and in the teaching of history and culture. In so doing, it emphasizes *inter alia* the interplay between past inheritances and present concerns. Take, for instance, the case of Jallianwala Bagh, Amritsar as a heritage site. It is well-known that those killed by General Dyer in this Bagh in 1919 included Hindus, Muslims and Sikhs. This massacre was part of the Rowlatt Satyagraha, a movement marked by a strong sense of Hindu-Muslim unity in high politics, unprecedented since the days of 1857. We know that several of the descendants of the Muslims killed in the Bagh became Pakistani after August 1947. While Jallianwala Bagh is seen as a heritage site by Indians, was developed by Nehru and later rulers as such, and the massacre has always found pride of place in school histories of the anti-colonial movement, neither the event nor the site holds any significance for Pakistanis or in Pakistani school history!

So the memorialization of Jallianwala Bagh – as event, site, national memory and metaphor is distinctive of Indian politics, Indian history-writing, and Indian memorialization and without even a trace in the corporate life of Pakistan. The Pakistani descendants of those killed in the Bagh in 1919 as well as their state have chosen to ignore this slice of modern Pakistani history while the Indians have woven a national discourse around it. Beginning with the acquisition of the Bagh by the Congress in 1920, and its memorialization after independence, the history of this heritage site as distinct from the history of the 1919 event has been a long and complex one. It is marked by the role of the state, that of the business world, that of historians, designers, architects, professional experts in memorialization and museumology as also curriculum makers and historiographers of school histories.

The insipid use of the category of heritage in school education is directly linked to the way in which History is taught and learnt at school. It suffers from the disease of facticity with pupils being asked to tediously regurgitate from a single prescribed text. Schools do not communicate a sense of doing History, of handling evidence, querying primary materials, defining categories, distinguishing between cognate concepts, assessing viewpoints and engaging with varied and contradictory voices. Since the student is denied any understanding of how historical knowledge is constructed and of its multi-vocal character, she is also denied an understanding of how the sense of heritage is signaled and constructed.

Session Moderator: **Dr. Peggy Mohan**, *Linguist, Educationist and Teacher at Vasant Valley School, New Delhi, India*



Dr. Mohan was born in Trinidad, West Indies. She has taught linguistics, been an expert witness in terrorism trials, and made television programmes for children, besides creating animated calligraphs, painting, writing songs and doing stone mosaics. She is married and has a daughter, and teaches music at the Vasant Valley School, New Delhi. Peggy has also authored the novels *Jahajin* and *The Youngest Suspect*.

4.1 “Conservation Habits?” What we can do for the coming generations!

Prof. Savyasaachi, *Professor, Department of Sociology, Jamia Millia Islamia, New Delhi*

A question we face today is how to make intelligible the significance of Heritage to our contemporary everyday lives. Our everyday lives are ridden with predicaments, dilemmas, conflicts, violence and fear. The uncertainties and risks that emerge at large from this situation have been corroded our invaluable heritage that is embodied in historical sites. One possible way of negotiating a creative relationship between heritage sites and our everyday lives could be through a discussion on conservation habits. In my talk I will throw light on the contribution that schools can make in this regard.



Dr Savyasaachi is Professor at the department of sociology Jamia Millia Islamia. He has worked in the fields of political ecology, indigenous people, development, social movements, and conservation architecture. He has taught social anthropology to students of ‘conservation architecture, at the School of Planning and Architecture Delhi. At National Institute of Design, Ahmedabad, he has taught weeklong SLA courses on Indian Society and culture and has been sharing with textile students ways of doing field work and Craft Documentation.

He has been in country faculty as well travelling Anthropology faculty for the International Honors Program.

4.2 Why are Schools Blind to the Invention of Heritage !

Dr. Anil Sethi, Professor, School of Education, Azim Premji University, Bangalore

Educationalists and teachers have long seen 'Heritage' as an important concept in school education. Schools are ever so keen to introduce students to 'their' heritage, at whatever level this is conceived of: the world at large, the nation, region or locality. 'National heritage' has been an especially enticing category for governments, legislators, and educators alike. A sense of 'national heritage' must be taught, dinned into the students so that some (official) conception of national identity can be forged among the young: a die-hard patriotism that commits the individual to celebrating the nation, if not dying for it! Can the organs of the nation-state such as the National Council of Educational Research and Training (NCERT) *subvert* the idea of 'national heritage' at all? Can they call attention to reflecting upon the category -- analyzing it -- rather than constructing some flat, uninspiring notion of heritage, apparently bequeathed to us by history?

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It does not dawn upon educators that there could be an element of invention in the retailing of heritage. We may value sites, buildings, things, material forms, practices, symbols, and ideas because of our contemporary positions and concerns, and the concomitant politics, not simply because of their importance in history. We may thus *invent* a sense of heritage – at least in part! Using a couple of case-studies, my presentation shall demonstrate the invention of heritage and argue for a more reflective, analytical and robust treatment of this category in school education.



Before joining AzimPremji University, Anil was a Professor of History at the National Council of Educational Research and Training (NCERT), New Delhi. He has taught at various universities - Delhi University, Osaka University of Foreign Studies, Tokyo University of Foreign Studies, University of North London and, as Visiting Professor at the School of Planning and Architecture, New Delhi. He has researched the history of communalism, especially its linkages with everyday life. He has also helped develop a Tokyo-based oral archive on the Partition of India. His interests include the social and religious

history of modern South Asia, the history of the Indian National Movement, and History and Social Science Education.

Anil was a Commonwealth Scholar at St. Catharine's College, University of Cambridge, Cambridge, UK from where he got his Ph.D. for a dissertation that dealt with religious identities in nineteenth and early twentieth century Punjab. He has also been a Centre of Excellence Fellow at the Tokyo University of Foreign Studies, Tokyo, Japan.

Anil has helped develop various History textbooks published by the NCERT. He has written for the History textbooks of Classes VIII, XI and XII. He has lectured and imparted training on History Education and Social Science Education including Education for Peace.

4.3 School, Children and Heritage in Bihar: Policies and Practices

Dr. Binodanand Jha, *Director, Department of Education, Bihar*

Bihar is widely known for rich multicultural and multi-religious historical sites which represent archeological sites, tangible and intangible heritage, ruins of the universities and monasteries, Baudh Viharas etc. Historically and contemporarily in public domain, Bihar has been on the global map for its heritage and the great tradition of theMauryan empire led by great king Ashoka and the Nalanda University for centuries. Equally significant are the archeological sites associated with Buddhism which give a zenith to the traditions in Bihar.

In this background, since post-independence Bihar, education on the heritage and history has been an integral part of the curriculum and textbooks of schools for class III to class XII as part of

the programme for delivering basic information and building understanding about history and heritage of the students. Not only this, in recent past, SCERT has developed a programme titled Bodhi Vriksha in which teachers and students sit under the tree for sharing information and knowledge having the inspiration from the Gautam Buddha and the way he used to share information and knowledge with the disciples sitting under the Bodhi Tree. In this process, the purpose of this exercise in the teacher training programme was primary to build an understanding of non-violence and truth. It is also significant that approximately 75000 schools have played an important role in contextualizing and building an understanding of histories and heritage among the children in Bihar through an educational programme which is popularly known as excursion trips for the children.

Despite all these efforts initiated by the department of education and civil society organizations, the major challenge remains as to how the content of history and heritage in the textbooks is transacted in the classroom. It is noteworthy that unless there is an effective transaction of the content in the classrooms, the whole exercise for contextualizing the content and building an understanding of history and heritage in the classrooms is futile. Unfortunately, even now, a democratic process of teaching and learning is completely absent in the classroom as well as in the approach of the teachers towards the teaching and learning in the classroom. The key challenges like these are the ones which create classroom like a *black hole*.

The challenges in the classroom transaction have been on for decades. Earlier, in our time, when I was student, we always understood that the best teacher is the one who answered all questions, but this is a conventional approach of the evaluation of the best teacher since, in the contemporary times, the best teacher is the one who facilitates questions in the classrooms as well as encourages the children to raise questions about the content.

It is an urgent need of the time to develop teacher education programme from the perspective of critical pedagogy through which first teachers themselves ask questions about the content of the lesson and create a space in the classroom through which the children raise questions in the classrooms. In very brief, the critical pedagogy gives a foundation for contextualizing and building an understanding of history for the children within and outside the classrooms.



Dr. Jha is the Director, Mass Education, Government of Bihar. For more than three decades he has been working in the area of education and played a significant role in democratizing educational institutions including Bihar School Examination Board, from the approach of participatory governance. He has authored several books and articles and has written consistently on Education, Gandhi and Teacher Education etc. Most importantly he is known as a people friendly administrator and a policy maker.

4.4 Child Friendly Home Spaces: A case study of Phulwari Programme in Chhattisgarh

Mr. Seshagiri K M Rao, *Education Specialist, UNICEF, Chhattisgarh*

Much of the time, organizations that are engaged in making this world a better place for children focus their energies on institutions and structures of the state. They believe (and rightly so) that these structures have the means to impact every family and community. This focus on strengthening of institutions and structures often overlooks the potential that exists within families and family spaces for change. In the field of early childhood development, for example, it has long been known that home visits are important, critical even, for enabling behavior change. This possibility needs to be explored even more if we are to build child friendly homes and communities in ways that are sensitive to context and culture.

The *Phulwari* program of Chhattisgarh offers this possibility. Experiences from this initiative indicate the potential that exists within families to create child sensitive environments. This presentation will elaborate the program and significance of such initiatives.



Sheshagiri K.M Rao (Giri) works as Education Specialist with UNICEF. He is currently based in Chhattisgarh. Though he began his work as a Mechanical Engineer in 1991, his keen interest in education led him to become a schoolteacher a few years later. Since then, Giri's work in education has spanned a variety of contexts, both with national and international organizations as well as with government. His professional interests include Early Childhood Development and School Education. Over the years, he has engaged in these fields by working with children, developing educational interventions in diverse contexts, facilitating processes of organizational reflection, doing educational research and writing on contemporary educational issues. A special area of interest is that of chronicling people's narratives. Other interests include astronomy. Giri's book, *The gentle man who taught infinity*, which is the story of an inspirational math teacher, was published last year.

Theme 5: State, Civil Society and the City

Concept by: **Dr. Sudhirender Sharma**, *Leading Consultant, World Bank, New Delhi*

The Bodh Gaya Dialogues is borne out of the realization that the irrefutable status of the Mohabodhi Temple cannot remain only of interest to the Buddhist pilgrims. There is more to the temple and its geographical location than what has been made out thus far. Clearly, there is space and scope to enhance not only visitors experience but those who live and eke out livelihoods in its surroundings. The temple is a center of enlightenment that ought to spread its light far and wide, but ensuring that the city remains livable for local inhabitants.

For inexplicable reasons, Bodh Gaya has not received as much attention as other Buddhist site in Lumbini in Nepal. How can the proposed City Development Plan (CDP) becomes a discussion point for ensuring that the 'world Buddhist centre' of learning becomes a cultural hub for promoting environmentally sensitive socio-economic development based on the principle of equity? With inflow of overseas tourists increasing every year, there is a need to balance development of tourism and related infrastructure in a manner that offers a win-win scenario for the local residents.

The panel will discuss the contours of the Master Plan for Bodhgaya, drawn in 2003, from the perspective of emerging socio-economic challenges. The environmental conditions of the site are conducive to developing the next generation of city plans that not only ensures an all round livelihood support system for the inhabitants but factors in future resource demands as well. Could it be the city that enlightens the world on how indeed spiritual enlightenment acts as a guiding spirit to develop a city that becomes a front runner in guiding how indeed future cities ought to be developed? The session will peel layers of issues and challenges in engaging the government, civil society, and local people in chartering a new course for city planning and development.

Session –I Moderator: Dr. Janice Leoshko

Session –II Moderator: Dr. Pravin Sinha, Member, World Economic Association, New Delhi



Dr. Sinha is an active member of the World Economic Association. Prior to that he has been a senior advisor to the prestigious Friedrich Ebert Stiftung Foundation. He has over three decades of professional experience in management, research, and training covering cooperation; workers education, human resource development, collective bargaining, membership based organisations such as cooperatives and trade unions. Made presentations at national and global levels on the issues of informal sector; unorganised sector workers; social security; child labour; industrial relations; economics of trade unionism, etc. On resource panel of national and international organisation on the subject of labour rights and its achievements in a dynamic environment.

5.1 A Blueprint of Bodhgaya’s Integrated Sustainable Development; A Comparative Study of Buddhist Heritage Site In Lumbini, Nepal

Mr. Udaya Sahay, *Former IPS officer, Chairman & Director, SAUV Communications, Delhi, India*

Out of the four major sites in the Buddhist circuit spread over India and Nepal, Lumbini stands out as an example of a planned development implemented by the Royal Government of Nepal in association with the participating countries and international domain experts.

At Lumbini, a patch of 500 acres of land was earmarked to build the integrated site, a corner where Buddha was born under a Saal tree was marked and conserved for Buddhist pilgrimage, a massive Stupa was on the other corner of the land piece against the backdrop of Annapurna peak, a water navigable canal was built to connect both the corners, land pieces of approximately an acre each was given to countries practising Mahayana Buddhist traditions on the left side of the canal, and similar land patches were given to countries practising Hinayana Buddhist traditions on the right side of the water canal. Besides, a museum, a marketing arcade, and open auditoriums were set up as parts of unified vision. A team headed by an internationally acclaimed Japanese architect supervised the execution and the Lumbini Development Board oversaw the operations.

Post independence, the first Prime Minister of India, JL Nehru nursed a vision similar to what Nepal developed above later by inviting the Buddhist countries to open spiritual and cultural embassies in Bodhgaya. What Nehru failed to realise that the meat of any idea lies in its detailing. He left the implementation of the vision to the state government and the local authorities and did not bother to take on board the domain experts to work out its micro-detailing as it was done in case of Lumbini. It resulted in stand alone land allocations of land in Bodhgaya to monasteries of different countries, without any integrated blue print. The site was declared as World Heritage Site and they are still struggling to ensure that the internationally accepted parameters of upkeep and development are met. Infrastructure, hotels, tour operations, transportation linkages, security environment, destination branding and merchandising exercises etc do not form an integrated whole. They stand alone, piece-meal, and fragmented.

The presentation above, drawing lessons from the major wonders of the Buddhist world, envisages a way out in terms of preparing a blue-print, the possible funding exercise for its implementation, within a time frame.



Mr. Sahay is a voluntarily retired IPS officer of Union Territory cadre, Sahay's ten year stint as head of different communication organizations in government- Prasar Bharati, Delhi Government, Commonwealth Games - converted a baton wielding police officer of 12 years standing into a pen holding communicator. He has been communication adviser to several organizations in India. Currently, he is the Managing Director of a communication management company - **SAUV Communications** and Chairman of a soft skill training company, **Bodhi Tree**.

In 2016, Sahay was appointed as **Pro-chancellor** of Arunachal Pradesh based *Indira Gandhi Technological and Medical Sciences University*. He has edited a best seller on media titled Making News published by Oxford University Press and edited four coffee table books on Delhi, Arunachal Pradesh, Renewable Energy, and Bodhgaya. He has co-authored a book in Hindi with Vartika Nanda on media and public relations titled *Media Aur Janasavad*.

He has held five photo-exhibitions in India abroad and has been recipient of a vast array of awards in the field of media and communication research. With masters in Sociology from Delhi School of Economics, Sahay is pursuing a doctoral research in media and advertising at Jawaharlal Nehru University in Delhi.

5.2 Sustainable Development and Safeguarding Heritage through Urban Planning, Case-Study: Vrindavan, Braj

Dr. Anurag Verma, *Professor, School of Architecture and Planning, Apeeje Institute of Technology, Greater Noida, UP, India and Practicing Architect*

The presentation raises significance of cognition of spatial planning as a significant tool for sustainable development of sacred pilgrimage towns in India. Therein, it emphasizes on necessity to recognize importance of a holistic perspective for comprehension of cultural heritage at sacred places (comprehensive framework). The presentation focuses on identification of significant attributes reflecting linkages between culture and spatial planning. It elaborates upon evolution of a comprehensive framework to reflect inter-relationship between culture and urban planning. The attributes are synthesized in a theoretical framework, and the presentation explains adaptation and application of the framework through a case example at Vrindavan, Braj.



Dr. Anurag Varma is an academican, researcher, consultant and practicing architect with more than 25 years of rich professional experience. Currently a Professor in School of Architecture and Planning at Apeejay Institute of Technology, G.Noida, he is a consulting expert to various government and private organizations. His professional expertise includes spatial planning, urbanism and architecture design of buildings, and projects' experience include spatial planning of Greenfield hill-settlements at Bhutan and India.

His research interests include sacred cultural heritage in its intersection with urban planning of pilgrimage towns, heritage conservation and contemporary urban developments. As Visiting Professor at Institutions, his studios focus on distinctive contexts to address context-responsive spatial design. A qualified Conservation Architect with post-graduation from School of Planning and Architecture, Delhi, he did his Bachelor of Architecture from Government College of Architecture, Lucknow and Doctoral research at TERI University, Delhi. His doctoral research focuses on synergies between cultures, urbanism and sustainability issues at pilgrimage towns.

5.3 Growing Up in Bodhgaya: Narratives of a Natives

Mr. Manish Sinha, *DG, National Institute of Communications Finance, Department of Telecom, New Delhi*

Growing up in Bodhgaya and its surrounding regions has been an experience that not many are fortunate to have. There are several reasons which make the growing up in Bodhgaya a unique experience and most significant being its presence in the textbooks. Textbooks enjoys an unparalleled legitimacy in knowledge domain and when you find that your own place and its history is part of the textbook, you grow up with a certain sense of nostalgia and pride. This has a definite implication for pedagogy. Second, Bodhgaya provides an international ambiance to its people which goes on to play a role in shaping up the world view of a young mind. Seeing from these perspective, narratives of growing up in Bodhgaya has much to offer to its young population, both in terms how and what to learn from its glorious past and what to give it back.



Mr. Sinha is presently serving as the Director General of National Institute of Communications Finance, Department of Telecom, New Delhi. He has deep interest in history, culture and literature. He has been giving consultations to eminent public, private and civil society organizations on matter related to finance and communication. Earlier, he has graduated in History from St. Stephen's College, Delhi University.

5.4 Making Dialogue Work: Revisiting the Bodh Gaya Temple Act

Dr. David Geary, *Assistant Professor, Anthropology, Community Culture and Global Studies, University of British Columbia, Okanagan, Canada* & **Mr. Manish Kumar**

Throughout the modern life of Bodh Gaya, the management of the Mahabodhi temple has given rise to competing claims and conflicts around religious identity, ownership, corruption and development. This paper revisits the central theme of management and governance in the early twenty-first century arguing for the importance of revisiting the Bodh Gaya Temple Act of 1949 to account for the broader city-wide developments of this expanding temple town. It will also provide a template for formulating a Bodh Gaya Development Association and offer suggestions for heritage-led conservation and social development that brings together the local and global.



David Geary is Assistant Professor of Anthropology in the Department of Community, Culture and Global Studies at the University of British Columbia (Okanagan). His research and theoretical interests include the relationship between migration, pilgrimage and religious diasporic communities; the politics of heritage and transnational memory, especially UNESCO World Heritage and new forms of global governance around spaces of religious and cultural significance; conflicts over international tourism and urban redevelopment in shaping forms of political society; and the modern and contemporary

revival of Buddhism in South Asia. Geary is the author of *The Rebirth of Bodh Gaya: Buddhism and the Making of a World Heritage Site* (University of Washington Press, Global South Asia Series) published in 2017 and co-author of *Cross-Disciplinary Perspectives on a Contested Buddhist Site: Bodh Gaya Jataka* (Routledge, 2012). He has held research and teaching positions at IIAS (Leiden), the Antioch University Buddhist Studies Program in Bodh Gaya, India, and at the University of Oxford.



Manish Kumar was born and raised in Gaya and developed a keen interest in Buddhism from early age. He received his Bachelor degree in Pali language and literature from Nagpur University, India and then went to Thailand where he completed his Masters degree in Buddhist Studies and wrote his Masters thesis on the role and impacts of foreign Buddhist temples in Bodhgaya. His research interest includes Pali language and literature, Meditation practices, Theravada Buddhism, Buddhist Art and Architecture, Religious tourism and Pilgrimage, Buddhist Ethnography and So-

cially engaged Buddhism. He is currently living in Bodhgaya and doing some independent research work under the supervision of Dr. David Geary.

5.5 Looking Beyond Mahabodhi Temple: Seeing Bodhgaya as Larger Buddhist Site

Mr. Nangze Dorjee, *Member Secretary, Bodhgaya Temple Management Committee, Bodhgaya, Bihar, India*

While Mahabodhi Temple enjoys the irrefutable status as the site of interest for the Buddhist pilgrims, there is scope to enhance the visitor experience beyond trips to monuments and temples. This requires specific interventions in planning, skills development, market access, and access to finance. The key lies in by attracting higher-spending tourists and linking them to local goods and service providers. This would mean that both public and private sector interest is required to drive demand and improve quality of experience while respecting, preserving, and enhancing the religious value and significance of the sites. This presentation will focus on how to actualise this balance.



Mr. Nangze Dorjee, Member Secretary, Bodhgaya Temple Management Committee, Bodhgaya. He is committed to multifaceted development of the temple and its surrounding and has been working tirelessly for the same for several years.

He is well versed with Buddhist Philosophy and has put much of it into practice. Earlier he has served with the Government of Sikkim.

5.6 The Ever Expanding Potentials of Bodh Gaya in the 21st Century

Mr. Neeraj Kumar, *Member of Legislative Council, Bihar*

Bodh Gaya is globally known as the center of the imagination of all referring to the path of Gautam Buddha. Its historic and contemporary importance lies in the fact that it is one of the most prominent Buddhist pilgrimage sites and also houses a UNESCO World Heritage site within its boundaries. In addition, the proximity to Gaya and Rajgir, other tourism centers in the region, Bodh Gaya offers further potential for development of the town as a bustling tourist hub. The government of Bihar has been committed to developing Bodhgaya as an international tourist destination by preserving its cultural heritage and by providing all basic infrastructure services to its citizens and tourists in an eco-friendly way.

There is need to develop a set of strategies for Bodh Gaya as a world Buddhist center of learning, cultural center and promoting environmentally sensitive socio-economic development, regulation of development in line with norms of World Heritage Site and ensuring a balance between development of tourist related infrastructure and interventions for local residents.



Mr. Neeraj Kumar is serving member of Legislative Council of Bihar. He is a Spokesperson of JDU and a senate member of Magadh Vishwavidhyalaya, Bodhgaya and Patna University, Patna.

For over more than two decades he has been influencing the policies of education, development and governance for being pro-oppressed and pro-poor. He is better known as a public intellectual in Bihar.

5.7 Pilgrimage and Tourism at Bodhgaya; Possibilities for the Better Future

Mr. Kiran Lama, *Secretary, Daijokyo Buddhist (Japanese) Temple, Buddhagaya*

Bodhgaya is an important centre of Buddhist Pilgrim and tourism. Effort has been made to enhance the experience of the pilgrims and tourists both by Government and civil societies. But, these efforts remain fragmented. The experience of most tourists is low in quality and Bodhgaya remains far from achieving its potential as a centre of Buddhist circuit pilgrimage. The linkages between Buddhist and non-Buddhist pilgrimages are weak and thereby affect the unifying efforts to build a sustainable tourist eco-system. The present paper will share the narratives from ground zero to highlight the challenges which are at the core of this issue and will attempt to put forth solutions that emerges from the bottom.



Mr. Kiran Lama is presently a Secretary, Daijokyo Buddhist (Japanese) Temple, Buddhagaya. Well versed in Buddhist philosophy and practices it to the core. Being a captivating public speaker he has devoted himself to promote the philosophy of Buddhism.

Special Session -1 On Sustainability

Session Moderator – **Dr. Pravin Sinha**, *Member, World Economic Association, New Delhi*

Talk By: **Mr. Neeraj Akhoury**, *MD & CEO, ACC Cement Ltd.*



Mr. Akhoury has over two decades of experience in steel and cement sectors. Before joining ACC he was the CEO of Lafarge Surma Cement Limited and Country representative of LafargeHolcim Bangladesh. Prior to that, he held leadership roles in India and other emerging markets. He began his career with Tata Steel in 1993 and joined the LafargeHolcim Group in India in 1999. He was a member of the Executive Committee of Lafarge India, heading Corporate Affairs followed by Sales.

In 2011, he moved to Nigeria as CEO & Managing Director of Lafarge AshakaCem PLC. Thereafter he was appointed Strategy & Business Development Director for Middle East & Africa at the Lafarge headquarters in Paris, an ACC press statement revealed.

Special Session -2

Shared Histories and Common Destiny Connecting Bodh Gaya to South Asia, South-East Asia and East Asia

Chair: Mr. Ajaneesh Kumar, *DDG, Indian Council of World Affairs, New Delhi*



Mr. Ajaneesh Kumar, a career diplomat, joined the Indian Foreign Service (IFS) in 1996. During his over 20 years career, he has worked on many important assignments both in Delhi and abroad. At Headquarters, he has served in the Technical Cooperation (now Development Partnership Administration), Europe West and United Nations Political Divisions. He has held responsible positions in Mexico City, Buenos Aires, Berne and Accra. In his last representational assignment in Ghana, he functioned in the capacity of Deputy High Commissioner.

Since July 2015, Mr. Kumar is the Deputy Director General in the Indian Council of World Affairs (ICWA), New Delhi.

Mr. Kumar is a graduate in Physics and Law. He is proficient (spoken & written) in Hindi, English and Spanish languages.

SS-2.1 Case Study of Thai Buddhism-A Religion of Social Harmony and Peace

Dr. O P Jaiswal, *Former Professor, Patna University, Patna, Bihar*

Buddhism which started in Bodhgaya has penetrated so deep in South East Asia that even in present day time it governs all aspects of life of the Thai society. Education, marriage, funeral and all other significant ceremonies are performed under the guidance of Buddhist monks in whom the people place their utmost faith and trust, who are supposed to devote their life for the sake of happiness and well-being of the others. This presentation will throw light on some of pertinent aspects of Thai Buddhism and its implications for all.



Prof. Jaiswal is the former professor, Department of Ancient Indian History and Archaeology, Patna University. In a career spanning over more than three decades he has served as Chairman of Bihar Examination Board, Secretary of Bihar Itihas Parishad and Joint Secretary of Indian History Congress. He has also been a visiting professor to Delhi University and Dibrugarh University, Assam, India.

SS-2.2 Cultural Linkages in Building India-Southeast Asia Relations

Dr. Temjenmeren Ao, *Research Fellow, Indian Council of World Affairs, New Delhi*

The region of Southeast Asia stretches from the South Pacific Ocean on the east and the Indian Ocean to its South and West. For India it lies on its east and is considered as its extended neighbourhood, with Civilisational links going back to as early as 200 BC. The cross fertilization of human experience and spiritual interaction has left an indelible mark on the region's religion, art, architecture, language, and culture. Given the ties of religion, culture, and civilization that are shared by India and Southeast Asia, the basic foundations for a close relationship already exist. Hence, it is only natural for India and Southeast Asia to be, as they are currently, engaged in expanding their dialogue and cooperation on a number of other areas of shared political, economic and strategic importance.



Dr Temjenmeren Ao is a Research Fellow on Southeast Asia at the Indian Council of World Affairs (ICWA), New Delhi. Prior to which Dr Ao worked as an Associate Fellow at the Centre for Air Power Studies, where he completed a project titled, “China’s Aerospace Sector: A Study on its Rise through Transfers of Technology”. His area of interests includes the study on US-China relations, the evolving economic and security engagements in Southeast Asia, studies on dual-use technology transfers, and areas relating to maritime safety, security, and cooperation in the Indo-Pacific. He has completed his Masters of Arts in Economics from the Centre for Economics Studies and Planning, School of Social Sciences, Jawaharlal Nehru University (JNU), Delhi, and holds a PhD in International Relations from School of International Studies, JNU, Delhi. At ICWA, Dr Ao is engaged in the research on India’s Foreign Policy role and options towards nations in Southeast Asia.

Way forward and Recommendations

Mr. Rahul Ghai, *Associate Professor, Institute of Health Management Research, Jaipur*



Mr. Rahul Ghai completed his M.Phil in modern history from Jawahar Lal Nehru University, Delhi in 1992. After that he joined URMUL Rural Health and Development Trust, which gave him opportunity to work closely with rural communities in western Rajasthan to address issues of food, fodder and water security for more than a decade. Worked with a team to set up the Arid Zone Environmental Research Centre which conducted and published field researches with desert communities on issues of drought, IGNP Canal, and farm and non-farm rural livelihoods. Rahul has been consultant to Oxfam GB, Plan International, Tearfund, SIDA, India Foundation for the Arts, SURE, Deshkal Society and Bharat Rural Livelihoods Foundation for strategic planning, impact evaluation of rural development, and livelihood programmes in India. He has contributed to designing and teaching courses on rural development and social management with IGNOU and Gujarat Central University. Since 2012 he has been a visiting faculty at IIHMR, Entrepreneurship Development Institute of India, Ahmedabad University teaching courses on development theory and practice, rural-urban livelihoods, culture and development. His publications include two long essays on culture and development in Frederique Marglin (eds) *Interrogating Development: insights from the margins* published by Oxford University Press.

Rapporteur

Dr. Gopal Krishna, *Author, Environmentalist, Activist, Patna, Bihar*

Ms. Aradhana Tiwari, *Research Scholar, Department of Philosophy, Jawaharlal Nehru University, New Delhi*



Ms. Aradhana Tiwari is a research scholar at Jawaharlal Nehru University, New Delhi. She has completed her masters in Philosophy from Delhi University. She has keen interest in Ethics and philosophy of literature. An avid reader Ms Tiwari has written her M.Phil thesis on Ethics of Care. She is deeply involved in the cause of cancer awareness among marginalized section and is a chairperson of one of the Anganwadi Committees run by Delhi Government.

Mr. Harsh Singh, *Young Scholar, Ambedkar University, Delhi*



Mr. Singh is currently enrolled in English (Major /Hons) Second Year, at Ambedkar University of Delhi. Prior to that He has done his schooling from Lordswood Boys School, Birmingham, United Kingdom and Ahlcon Public School, Delhi. He has also done internship at a tech website The Mobile Indian.

Ms. Gyana Singh, *Young Scholar, The Mother's International School, New Delhi*



Gyana is currently a high school student of liberal arts at the Delhi's premier institute, The Mother's International School, a school which believes in alternate learning and practical application of humanistic values. She's been an avid debater and has conducted large Model United Nations for students in Delhi. At these forum, she has chaired historical war committees. Gyana's interest in writing has been recognised on a school level and has recently been published on online media like The Delhi Poetry Slam. She maintains a personal blog as a way to express herself in a language of emotion, something she believes is her driving force. She runs her school magazine Navchetna as part of the editorial board, a dream she had since childhood. Gyana finds herself strongly geared up to learn more of the issues at the interface of Economics, Sociology and History.

Photographer

Mr. Vikas Choudhary



Mr. Choudhary has a keen interest in Photography and Painting. He has done one year N.C.V.T Digital Photography Course from Sir. CV Raman I.T.I, Delhi. He has done photography for several national and international events and currently associated with Deshkal Society.

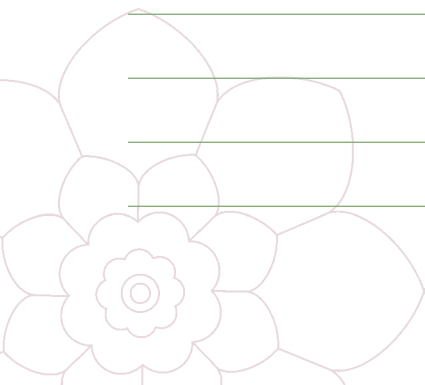
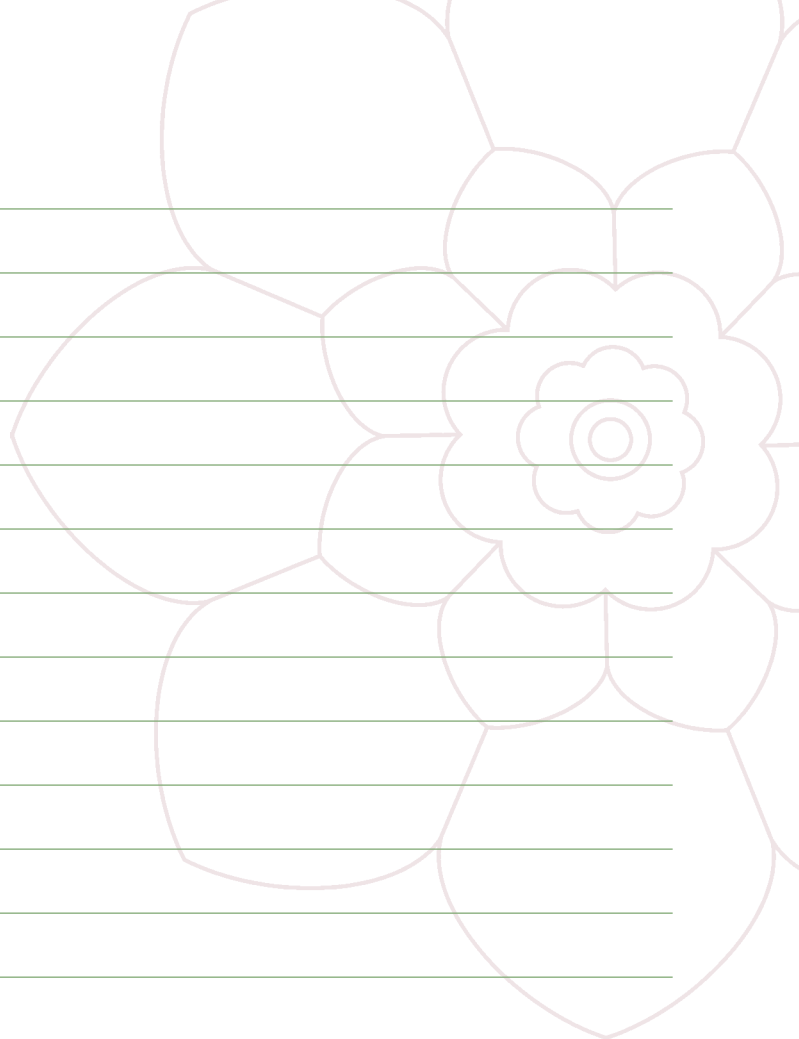
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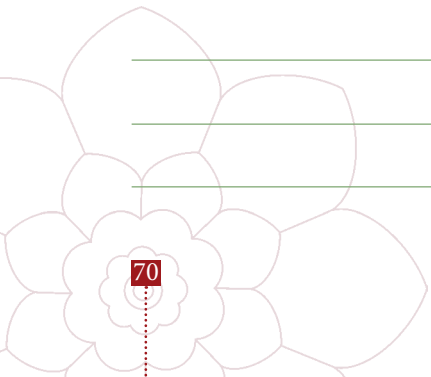
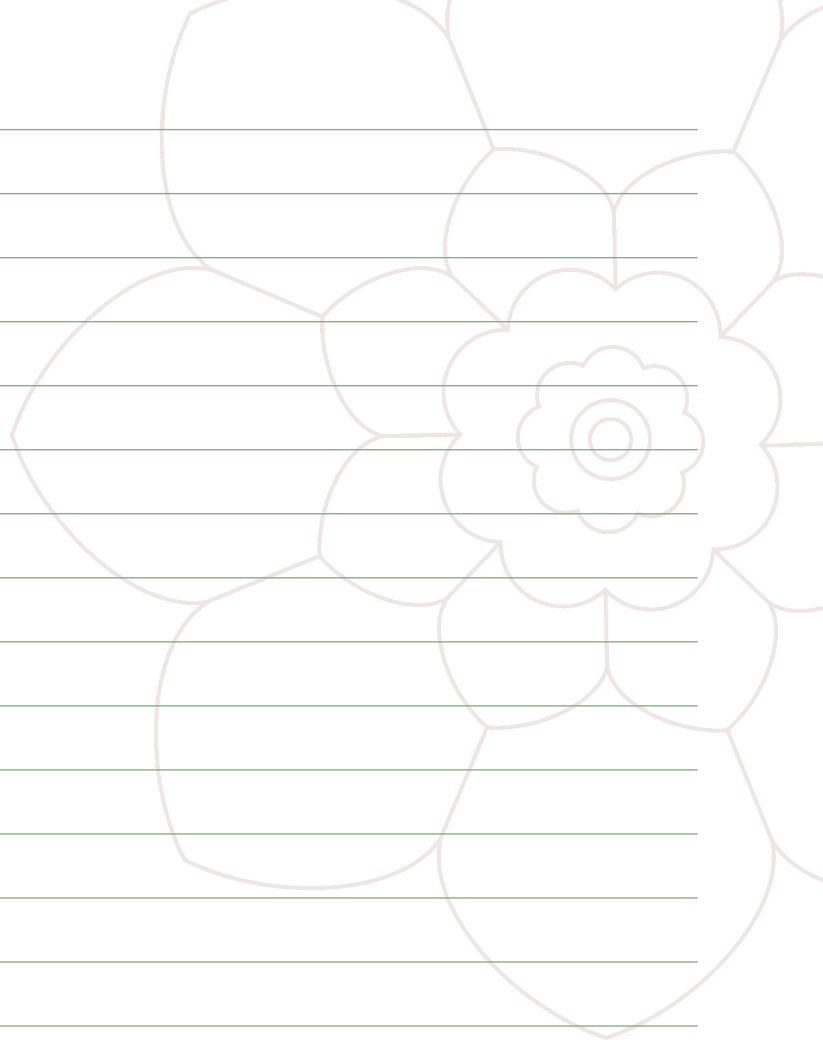
Ms. Richa Sharma, Program Officer, Deshkal Society



An alumna of Miranda House and St. Stephen's College, Ms. Sharma is presently writing her PhD thesis in the area of Philosophy of Education at Jawaharlal Nehru University. Prior to joining Deshkal, she has taught at the Department of Education, Delhi University as an adjunct. She has experience of working on several projects under the aegis of UNFPA and Room to Read. She has written number of papers and recently read her paper at the prestigious Vedanta Congress at the University of Massachusetts, Boston, USA. A number of her poems and stories have also been published on several online portals.

Notes







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