



**UBEROI FOUNDATION**  
for RELIGIOUS STUDIES

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**Annual Report 2011**



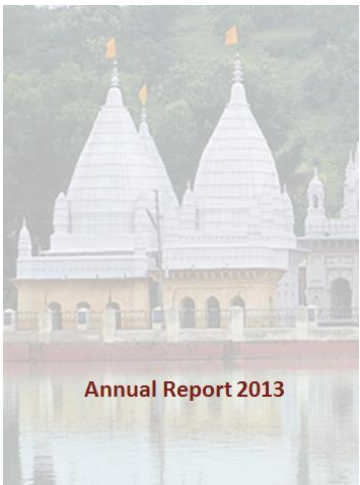
**Annual Report 2010**



**Annual Report 2011**



**Annual Report 2012**



**Annual Report 2013**



**UBEROI FOUNDATION**  
for RELIGIOUS STUDIES

**Professor Ved P. Nanda**  
Chair of the Board  
Uberoi Foundation for Religious Studies  
Denver, Colorado

December 2011

*It is a privilege to report that 2011 saw the further growth of the Uberoi Foundation as it reached a new level of excellence in scholarship in the Experts Meeting -- "In Our Own Voices: Dharma Education in North America" -- which sought to "facilitate the emergence of innovative / creative theories, approaches, methods to education / scholarship in Hindu, Jain, Buddhist and Sikh Dharma traditions."*

*This year the Board of Trustees chose Los Angeles as the venue for the Experts Meeting. Dozens of highly skilled, dedicated, hard-working and indefatigable volunteers, led by the chair of the Foundation's advisory council, Dr. Manohar Shinde, arranged the meeting with professionalism and grace. Loyola Marymount University hosted the Experts, with Professor Christopher Key Chapple, an expert in Jainism, providing the traditional southern California hospitality.*

*The two-and-a-half-day event was filled with lively panel discussions and innovative approaches to creating awareness of these precious Dharmic traditions in the west, especially North America. The presenters included a who's who among scholars -- deans, heads of departments, revered teachers, and distinguished scholars. Activists were also well represented, including the Kauai Hindu Monastery and the Hindu American Foundation. As in 2010, all of the Foundation's Trustees actively participated in the proceedings.*

*Featured speakers included Professor T.S. Rukmani (former Chair, Hindu Studies, Concordia University, Canada), Professor Kapil Kapoor (Former Professor of English Literature and Dean, Department of Linguistics, JNU, New Delhi), and Shri Rajiv Malhotra (President, Infinity Foundation). The gathering also featured like-minded organizations whose work complements that of the Foundation, such as Infinity Foundation and Nalanda International, and provided an opportunity for exceptionally broad and fertile networking between individuals and groups.*

*I urge you to review the proceedings of the Meeting, which are featured in this Report!*

*This year's grants were given to support a range of projects, including a Universal Declaration of Human Rights by the World's Religions; a conference on sustainability and Conflict Resolution; a series of papers on communications studies and Dharmic traditions; a massive database on the Dharmic traditions; and publication of a major book on the Dharmic, vis-à-vis Western, religious traditions. And once again the University of Massachusetts/Dartmouth hosted a teacher training program for area teachers to grasp more completely the significance of these traditions in their curricula. As in 2010, several Uberoi Foundation representatives were pleased to participate in a few days of this training program and were delighted to see the enthusiasm expressed by the teacher-participants as they experienced the scope of Indian religious life and culture.*

*It indeed is such a joy to see what the Foundation with its limited resources can accomplish in bringing all these engaged people together. We feel so fortunate to have the opportunity to contribute toward building a strong and cohesive network, which generates synergy and spurs more and more scholars and activists to vigorously pursue this critical area of inquiry.*

Sincerely yours,

*Ved P. Nanda*





# UBEROI FOUNDATION for RELIGIOUS STUDIES

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## Vision and Mission

Mahinder Uberoi saw a world of many facets. He cherished the Dharmic tradition that was his birthright and felt its power as a vehicle for spiritual awakening and fulfillment. Professor Uberoi grasped the breadth of this tradition across the land of its origin and its range of experiences known as Hinduism, Buddhism, Jainism, and Sikhism.

The Uberoi Foundation for Religious Studies is Mahinder Uberoi's legacy. After his death in November 2006, a will was read in which he wrote, "I leave all my assets for the scholarly study of Buddhism, Hinduism, Jainism, Sikhism, and other related religions and their music and arts." In order to honor his wishes, the Foundation was established on November 14, 2007, to encourage and support the work of scholars in these Dharmic traditions and to extend the reach of this knowledge in the United States in particular. The Uberoi Foundation for Religious Studies provides a unique opportunity for the scholars of these traditions to explore their common ties in the Dharmic source.

The mission of the Foundation is summarized in these few words: *The Uberoi Foundation for Religious Studies serves to raise awareness of the four major Dharmic religions of Buddhism, Hinduism, Jainism, and Sikhism in an effort to promote understanding, communication, tolerance, and peace among the diverse peoples of the world.*



## **Mahinder Uberoi: The Invisible Benefactor**



Mahinder Singh Uberoi was born in Delhi, India shortly after World War I, on March 13, 1924. He ultimately earned a doctorate degree in engineering and lived for most of his adult life in the United States, primarily in Boulder, Colorado. Professor Uberoi passed away in 2006 as a retired academic having chosen to live with very little pretense and ostentation. His wealth, however, was considerable, and his assets today help to raise awareness of Dharmic religions in an effort to promote understanding, communication, tolerance and peace in the world.

### **Education**

Professor Uberoi grew up in Sialkot, India, and received a bachelors of science degree from Punjab University in 1944. Subsequently, he studied in the United States, earning a masters degree from the California Institute of Technology in 1946 and a doctorate degree in engineering from the Johns Hopkins University in 1952.

### **Academic Leadership**

Professor Uberoi began his academic career on the faculty of the Department of Aeronautical Engineering at the University of Michigan from 1953 until 1963. During that period, in 1958, he earned early professional distinction as a John Simon Guggenheim Memorial Fellow at the Royal Institute of Technology in Stockholm.

In 1963, Professor Uberoi moved to Boulder, Colorado, where he lived for more than forty years until his death in 2006. From 1963 to 1975, he served as the chairman of the Department of Aerospace Engineering Sciences at the University of Colorado. Four U.S. astronauts graduated from the Department during those years, including Ellison Onizuka who died with other members of his distinguished crew aboard the space shuttle Challenger in 1986.

As chairman, Professor Uberoi added faculty and advanced basic research in the fields of fluid mechanics, modern control systems, and the biological sciences. Adolf Busemann, the father of supersonic aerodynamics, joined the department in 1963. Much of Professor Uberoi's academic career involved research and teaching far from his adopted city of Boulder, Colorado. In 1966, he was an



exchange scientist with the Soviet Academy of Sciences. Between 1972 and 1974, he was an invited professor at the University of Quebec, followed thereafter in 1974 as a visiting scientist at the Max Plank Institute of Astrophysics in Munich. From 1975 to 1976, Professor Uberoi was an honorary research fellow at Harvard University, and he returned to the University of Colorado between 1981 and 1982 as a Croft professor.

### **Scientific Achievement**

Professor Uberoi made innumerable contributions to scholarly literature during his career, on topics such as turbulent flow, magneto-hydrodynamics, and combustion. He was the editor of *Cosmic Gas Dynamics* by Evry Schatzman and Ludwig Bierman. He served on the steering committees associated with the Laboratory for Atmospheric and Space Physics from 1966 to 1969 and with the Cooperative Institute for Research in Environmental Sciences from 1967 to 1969 at the University of Colorado. He organized the all-university Seminar on Environment and Public Policy from 1970 until 1975. He directed and organized a science of flight program of High School Honors Institute from 1968 to 1974, directed the Summer Institute for Disadvantaged High School Students in 1969, and directed and lectured in the Pre-Engineering Program for many years.

### **Posthumous Orientation**

Mahinder Uberoi passed away on November 25, 2006. He never married and had no children. In 1986, twenty years before his death, he signed his last will and testament. In that document, Professor Uberoi ordered that his assets be used to establish a foundation “for the scholarly study of Buddhism, Hinduism, Jainism, and Sikhism, and other related religions and their music and arts.” In implementing his mission, he made it clear that his intent was not to proselytize. “Scholars need not have any particular faith or beliefs,” he wrote. To carry out his mission, Professor Uberoi intentionally left much judgment to the men and women who would be named as trustees of the foundation. Nevertheless, by way of example, he wrote, “Obvious candidates for support are persons who are regularly engaged in scholarly work, such as universities, institutes, and religious centers.”

Deploying the assets of Professor Uberoi upon his death, the Uberoi Foundation for Religious Studies requested and subsequently received authorization as a tax-exempt private foundation by the U.S. Internal Revenue Service on December 13, 2007. The five founding trustees of the Foundation wish to express particular gratitude to a former student of Professor Uberoi, Mr. Randy Nishiyama, for his tireless and selfless work in helping to lay the groundwork for the Foundation. Along with founding trustee, Parveen Setia, Mr. Nishiyama provided a most thoughtful and invaluable service in memory of the man who was once his educator.



## Board of Trustees



**Professor Ved P. Nanda**  
**Chair, Board of Trustees**

Professor Ved P. Nanda is John Evans University Professor and Thompson G. Marsh Professor of Law at the Sturm College of Law, University of Denver and serves as Director of the International Legal Studies Program there. In 2006 Professor Nanda was honored with the founding of the Nanda Center for International Law. He was also Vice Provost at the University of Denver from 1994-2008, and since 2007 he has served as a member of the Board of Trustees of the Iliff School of Theology, Denver. He holds or has held numerous official posts in international, regional, and national professional and civil society organizations.

Among numerous national and international awards, he has received the World Jurist Association's Highest Order of Justice and its World Legal Scholar Award, the Gandhi-King-Ikeda Award for Peace-Building from Soka Gakkai International and Morehouse College, the Human Rights Award from the United Nations Association, and Civil Rights Award from B'nai B'rith. He has received honorary doctorates from Soka University in Tokyo, Japan and from Bundelkhand University, Jhansi, India. He is widely published, having authored or co-authored 23 books in various fields of international law and over 180 chapters and major law review articles. He is a frequent guest on television and radio and writes regularly on international issues for the *Denver Post*.



**Mr. Parveen Setia**  
**Vice-Chair, Board of Trustees**

Parveen Setia, Vice-Chair, has been a US citizen since 1987. He is married to Minaxi Setia, sister-in-law of Anu Bhatia, and has three children, all in college. Mr. Setia graduated from Massachusetts College of Pharmacy and earned his MBA from Webster University, 2008. He is employed as Pharmacist Team Leader at the Lakeland Medical Center in Lakeland, Florida. He is actively involved in the Ekal Vidalya project to support education of children in Indian villages.



**Mrs. Anu Bhatia**  
**Trustee**

Anu Bhatia, eldest of the three nieces of Mahinder Singh Uberoi, lives with her husband and two daughters in Delhi. She graduated from the St. Ann's Convent in Hyderabad in 1979 and obtained a diploma in Textile Designing with Distinction in 1983 and went to work for four years in a textile printing house. After she married her husband in 1984 she has managed the family textile business. Mrs. Bhatia also takes a keen interest in social activities such as raising funds for under-privileged children and has taken part in discussions regarding social issues

on the national television.

Regarding her uncle's legacy, Mrs. Bhatia says, "Living thousands of miles away, the most difficult task was finding people in U.S.A. who would take interest in fulfilling our Uncle's wishes. God has been kind and we are very fortunate to have such good friends to work with. As work progresses on the Uberoi Foundation we sincerely hope as trustees that by carefully choosing the plan of action we wish to act upon, we are able to achieve the vision of our late Uncle."



**Mrs. Jyothi Bhatia**  
**Trustee**

Jyothi Bhatia lives with her husband and two daughters in Noida, on the outskirts of New Delhi. She graduated from St. Ann's High School in 1980 and completed her diploma of two years in Fashion Designing in 1982. She then worked with Paris-based garment house "Jack and Jack" for five years. She travelled extensively all over the country and to Nepal between 1982 and 1987. She has her own fashion design studio and the couple has been successfully running their own business for the last 10 years.

Mrs. Bhatia and her husband were married in 1988. He is a real estate consultant in Delhi. They have two daughters -- Sahiba (20 years) who is doing her Bachelor's in Business Administration (BBA) and Vrinda (17 years) who is studying in the 10th standard.

Mrs. Bhatia is actively involved in religious activities at the "Bhakti Dham Mandir," a hillside temple and ashram in Nakuchiatal, Nainital, in the Himalayas. The ashram also serves as a school to educate poor children. She says, "I thank God for this wonderful opportunity that we have, to fulfill our uncle's wishes."



**Mrs. Sneha Harjai**  
**Trustee**

Sneha Harjai is the youngest of the three sisters. She graduated from Kamla Nehru College of the University of Delhi with a BA degree in Honors English. She studied travel and tourism and worked as the Travel Assistant with the Grand Hyatt Hotel for two years. She was married in 1989 to Sunil Harjai, who recently

was awarded for his success as an entrepreneur in an Indian small industry. She brought her love and experience in travel to her work with her husband in their shoe exporting business, "Siddharth Exports," for which she handles the interactions and correspondence with foreign buyers, especially in the UK, Germany, and Italy. The couple has two children.

About the Uberoi Foundation, Sneha says, "Our uncle has left us a purpose to fulfill which we hope to achieve with the help of our dear friends who head our foundation. We would like to put in our best efforts and move towards the goal of our foundation."



## Executive Staff



**Mr. James T. Polsfut**  
**Executive Director and Treasurer**

James Polsfut has served as the executive director of the Uberoi Foundation for Religious Studies since 2008, as well as its Treasurer since 2011. In addition, he serves as the president of the Cordillera Foundation and as CEO of the U.S.-Mexico Foundation, two charitable organizations aimed at raising funds to benefit not-for-profit organizations in Mexico.

Previously, Mr. Polsfut helped to create a private bank and trust company called First Western Trust Bank, based in Denver. In that capacity, he served as president of First Western Development Corporation, a division of the bank responsible for corporate acquisitions. During his tenure there, First Western Trust Bank grew its assets to \$3 billion under management. Earlier in his career, Mr. Polsfut served as general manager for GE Capital in Mexico City and in the United States, as Denver Mayor Federico Peña's assistant for finance for the City and County of Denver, and as an associate in the public finance office of Smith Barney.

In addition to his professional responsibilities, Mr. Polsfut is active in the Denver community. Currently he chairs the Colorado Commission on Higher Education, the governing body of the 28 public universities and colleges in the State of Colorado, and he also serves on the board of the University of Denver Social Science Foundation. Previously, he served as one of two founding co-chairs of Denver's Road Home, a \$50 million plan organized in metro-Denver to combat homelessness over a ten-year period, as chairman of the board of the Urban Peak shelter for homeless and runaway youth, as treasurer of the Mi Casa Resource Center for Women, and as a board member of Open World Learning, the New America High School, the Latin American Educational Foundation, and the Arvada Council for the Arts and Humanities, among other organizations. Mr. Polsfut earned an undergraduate degree in Government from Harvard University and an MBA from Stanford University.



**Mrs. Katharine Nanda**  
**Secretary**

Katharine Nanda, MA, JD, University of Denver, has practiced law for many years and is currently working in the criminal area through the Office of the Colorado Alternate Defense Counsel. She has been actively involved with many organizations serving the Indian community in Colorado, having served as the Chair of the Hindu Society of Colorado and a founding board member and Secretary of the Hindu Temple and Cultural Center of the Rockies (Denver).



## Programmatic Summary

Since Program Inception in 2008

The Uberoi Foundation for Religious Studies seeks to propel the vision of its benefactor, Professor Mahinder Uberoi, in the programmatic efforts which it undertakes. The Foundation focuses principally on annual Grant Awards and an annual Experts Meeting.

The Foundation does not accept unsolicited requests for funding, but rather, extends invitations to proposed applicants based on their areas of expertise and engagement within the Dharmic traditions. A review of the Grant Awards made in 2011 appears in Section II of this Annual Report. A summary of the Experts Meeting 2011 appears in Section III.

<u>Year</u>	<u>Program</u>	<u>Project</u>	<u>Total</u>
2008	Uberoi Foundation, Internal Program	<i>Experts Meeting 2008: Denver, Colorado</i>	<b>\$ 14,150</b>
2009	Univ of Massachusetts Dartmouth Foundation Uberoi Foundation, Internal Program	<i>Teacher Training in Dharmic Traditions</i> <i>Experts Meeting 2009: Orlando, Florida</i>	<b>\$ 94,206</b>
2010	San Diego State University Foundation Univ of Massachusetts Dartmouth Foundation Uberoi Foundation, Internal Program	<i>Research on Tantric Culture</i> <i>Teacher Training in Dharmic Traditions</i> <i>Experts Meeting 2010: Denver, Colorado</i>	<b>\$ 241,902</b>
2011	McGill University, Faculty of Religious Studies USF Foundation Inc Univ of Massachusetts Dartmouth Foundation Longwood University San Diego State University Research Foundation Univ of Massachusetts Dartmouth Foundation The Regents of the University of Michigan Univ of Massachusetts Dartmouth Foundation Uberoi Foundation, Internal Program	<i>Universal Declaration of Human Rights and Conference</i> <i>Eastern and Indigenous Perspectives on Global Sustainability and Conflict Resolution</i> <i>Teacher Training in Dharmic Traditions</i> <i>Communications Studies &amp; Dharmic Traditions</i> <i>Database and Writing</i> <i>Finalization of book on Dharma</i> <i>Sikhism Workshop</i> <i>Science and Vedanta Symposium</i> <i>Experts Meeting 2011: Los Angeles, California</i>	<b>\$ 231,565</b>
<b>Total Programmatic Outlay Since Inception in 2008:</b>			<b>\$ 581,823</b>



## Grant Awards in 2011

The Uberoi Foundation for Religious Studies serves to raise awareness of the four major Dharmic religions of Buddhism, Hinduism, Jainism, and Sikhism, in an effort to promote understanding, communication, tolerance, and peace among the diverse peoples of the world. The Foundation's primary source of grant-making revenue is investment proceeds from the perpetual endowment created by the estate of the late Professor Mahinder Singh Uberoi.

In 2011, the Foundation awarded eight grant allocations as summarized below.

1. **McGill University:** *Universal Declaration of Human Rights*
2. **USF Foundation:** *Eastern and Indigenous Perspectives on Global Sustainability*
3. **University of Massachusetts Dartmouth Foundation:** *Teacher Training*
4. **Longwood University:** *Communications Studies and Dharmic Traditions*
5. **San Diego State University Research Foundation:** *Dharmic Database*
6. **University of Massachusetts Dartmouth Foundation:** *Dharmic Writings*
7. **University of Michigan:** *Sikhism Workshop*
8. **University of Massachusetts Dartmouth Fnd:** *Science and Vedanta Symposium*

### 1. **McGill University**

Project: *Universal Declaration of Human Rights*  
Lead: Arvind Sharma

The *Universal Declaration of Human Rights* was adopted by the United Nations Assembly on December 10, 1948 and since then human rights has increasingly become the moral idiom of our times. The document, however, is widely felt to reflect the Western liberal, and to a more limited extent, socialist discourse (Sharma 2006). This takes care of only one major source of value formation around the globe, namely, the Western liberal and socialist discourse. The other major source of value formation around the globe is religion. It therefore stands to reason that an attempt should be made to harness religion as a positive resource for human rights.

The goal of this research initiative is to harness religion as a resource for human rights. The world however consists not of one but many diverse religions. For religion to be harnessed as a positive resource, these various religions must speak with a common voice for strengthening human rights discourse. The research problem of this project may thus be conceptualized as how to articulate human rights through a consensus of all, or at least the major world's religions.

Such a consensus could be embodied in a document accepted by the religions of the world as reflecting their shared stance. With this in mind, it was proposed, in 1998, that *A Universal Declaration of Human Rights by the World's Religions* (or UDHRWR for short) be formulated to supplement the U.N. Declaration. Such a draft has been evolving through discussion at numerous conferences and is accessible on the web at [www.worldsreligionsafter911.com](http://www.worldsreligionsafter911.com) (see Runzo et al 2003) in its present state. The object of the present research initiative is to upgrade this declaration to the point when it can be presented for being released for further discussion at a global congress on *World's Religions After September 11*, when it meets in Montreal in 2011. In order to secure the widest possible appeal of such a document: (1) one needs to collate the various objections and responses this text has generated so far; (2) to invite further responses from academics and members of the faith communities; (3) to consolidate both the earlier responses and the new ones; (4) prepare a document which will locate the objections and suggestions in terms of the thirty articles and summarize them for discussion; (5) use this document as an agenda for a workshop of scholars and/or representatives of the various religions and (6) to produce a revised version of the existing UDHRWR, which could then be presented at a global congress planned for 2011 for deliberation and possible release.

The object of this research development initiative is to produce such a text.

## 2. USF Foundation

Project: *Eastern and Indigenous Perspectives on Global Sustainability*  
Lead: Professor Yashwant Pathak and Professor Gurleen Grewal

The Conference on "Eastern and Indigenous Perspectives on Sustainability and Conflict Resolution" was held at the University of South Florida, Tampa, November 13-15, 2011. It was enabled by grants from the Uberoi Foundation and a matching USF Conference Support Grant. Bringing related and diverse perspectives together from the standpoint of sustainability and peace, the conference aimed to begin meaningful dialogue and suggest new collaborations toward global solutions. It was interested in exploring themes such as the following:

- eastern religions and the encoding of ecological knowledge-in Indian Dharma traditions (Hindu, Buddhist, Jain and Sikh) , Indigenous (Native American, Australian aboriginal, African) and Asian traditions (Shinto, Confucian, Taoist, Zen)
- practices for individual/societal transformation and healthy sustainable communities
- conflict resolution from eastern and indigenous perspectives



- exploring cases where traditional ecological knowledge has altered the dominant paradigm of unsustainable development
- contemplative pedagogy: integrating eastern perspectives in the classroom

### 3. **University of Massachusetts Dartmouth Foundation**

Project: *High School Teacher Training in Dharmic Traditions*  
 Lead: Professor Bal Ram Singh

As a follow up to the pilot program implemented in August 2010, two weeklong workshops were organized at the University of Massachusetts Dartmouth during the last part of July 2011. Several modifications, including extensive lesson plan descriptions, were included in this year's workshop. A total of 22 teachers were trained during the workshop, and instructors coming from academia and community provided the training. Teachers attending the workshop came from six states ranging from Virginia to Maine. Overall, the program was very well received. Further efforts need to be made in recruitment of teachers, preparing teaching materials, and streamlining presentations at the level of middle and high school.

By way of background, the Uberoi Foundation sponsored a pilot program held at the University of Massachusetts, Dartmouth campus, during the summer of 2010. The intended audience for the program was high school teachers, and the objective was to broaden the teachers' views of India as a country and, in particular, of the Dharmic traditions of Hinduism, Buddhism, Sikhism, and Jainism. Eight high school teachers from the northeast of the United States took part in the pilot program held over five business days in mid-August. The program's primary organizer was Bal Ram Singh, the director of the Center for Indic Studies at the University of Massachusetts Dartmouth, where he is also a professor of biophysical chemistry.

Over the five days, individualized workshops covered a general introduction of India followed by in-depth background on Hinduism, Buddhism, Sikhism, and Jainism, and on the final day, a comprehensive conclusion. Local and regional experts lead the workshops. The participating teachers also enjoyed cultural activities, such as a classical Hindustani music concert by Ms. Koyel Ghosal, a trained sitarist, a tour of a nearby Hindu temple, and a trial of Indian clothing such as saris, lehngas, dhotis, and kurtas. On the final day of the training, participating teachers showcased the two lesson plans they had been designing throughout the week as well as their plans to continue working on eight lessons plans designed for use in their high schools back home.

### 4. **Longwood University**

Project: *Communications Studies and Dharmic Traditions*  
 Lead: Ramesh Rao

Communication Studies is a relatively new discipline with its origin in the traditional fields of rhetoric and speech. Up until the 1920s, speech and rhetoric were part of the programs in English/literature. As American universities began to grow and expand, as the social sciences began to impact upon ways of studying human behavior and

attitudes as well as human made institutions, as new homes for fields like journalism were sought to be found, and as the impact of World War II began to reshape American academe, new academic departments were created and/or carved out of old ones. One of the new departments was communication studies.

According to Craig and Carlone (1998) since the late 1960's "speech, journalism, and other traditional disciplines have converged towards 'communication' and been massively transformed (into) the field of communication...." (p. 68)

In this expanded and amorphous field of communication or communication studies, after what seemed a promising beginning with Oliver's (1971) work on communication in ancient China and India, only a few scholars picked up the gauntlet of discovering and furthering analyses of Indian contributions to the understanding of human communication. China has fared well, but from the vast body of texts that constitute the Indian contribution to philosophy, grammar, religion, rhetoric, politics, drama, and poetics, very little has been studied by communication scholars. One of the rare exceptions, whose programmatic work of discovering communication tenets, rules, and consequences in Indian texts is Kirkwood (1987, 1989, 1990, 1997).

Many of the young Indian scholars who arrive in the United States to pursue their graduate and Ph.D. degrees in communication studies end up either doing some work in the mass communication area, or they pursue traditional American/Western interests and proclivities in the communication research area. Only recently have there been some interest that one has observed in the study of Indian religious and philosophical texts to throw light on Indian standards and expectations for speech, debate, and communication. See, for example, the work by Rao (2009, 2010).

With this context, Professor Rao's *Communications Studies and Dharmic Traditions* project aims to tap into and encourage the potential talent available in the communication studies field to probe into the Dharmic traditions, and the new interest in Hindu ways, philosophies, and spiritual quest, as represented in an essay by Miller (2009) in Newsweek, titled, "We are all Hindus Now."

#### 5. **San Diego State University Research Foundation**

Project: *Dharmic Database*

Lead: Sthaneshwar Timalina and Sunil Kumar

The database project brings together online information on the scholars working in the four Dharma traditions of Sikhism, Jainism, Buddhism, and Hinduism. The objective is to provide comprehensive information on current scholarship in these disciplines for the layman and scholar alike. This research, when searched with keywords, can identify tendencies of current research, help to understand emerging and future trends, and assist policy makers in focusing on specific areas that need greater attention. This project also gives detailed information about current publications whereby laymen and scholars can evaluate objective studies in these areas.

In order to demonstrate the visible imbalance in textual information on the Dharma traditions, this project also organized a small symposium that involved ten scholars from

eight different universities. The focus of the symposium was to explore alternate methods of teaching Dharma traditions by engaging contemplative approach and encouraging writers to engage in writing introductory textbooks.

This project also gathered insights from other scholars not yet directly involved in the project in order to explore the relevant and urgent issues that deserve the attention of the Uberoi Foundation.

#### 6. **University of Massachusetts Dartmouth Foundation**

Project: *Dharmic Writings*  
Lead: Rajiv Maholtra

As promised, Infinity Foundation utilized the grant it received from the Uberoi Foundation toward final editing and publishing of one of Rajiv Maholtra's most important books on Dharma Studies. This was released by the prestigious publishing house, HarperCollins, in 2011. The title of the book is Being Different: An Indian Challenge to Western Universalism. The acknowledgment section in the book includes the following words:

*The funding for the finalizing of this book during the year 2011 included a grant provided by Uberoi Foundation. For this, I thank Prof. Ved Nanda, Katherine Nanda, Anu Bhatia and Dr. Manohar Shinde, and as well Bal Ram Singh, Director of Center for Indic Studies, University of Massachusetts, Dartmouth.*

#### 7. **University of Michigan**

Project: *Sikhism Workshop*  
Lead: Arvind Pal-Mandair

Grant support from the Uberoi Foundation was used to support a two-day workshop at the University of Michigan on Sikhism within the Public Sphere and to set up a website dedicated to coordinating activities between the Sikh Community and the University of Michigan.

**Workshop:** In 2011 the University of Michigan will be celebrating 25 years of the setting up of a Sikh studies program designed to serve the student population and to further the knowledge of this minority *dharmic* tradition to the broader public. In the Fall of 2011, in conjunction with an inaugural lecture by Professor Arvind Pal-Mandair, the two-day workshop took a closer look at ways in which Sikhs in the North American can negotiate the public sphere. This has become especially urgent after 9/11 with the rising number of hate crimes and backlash from the majority community targeting Sikhs in particular.

**Website:** The new website is designed to coordinate activities between the Sikh community (especially in Michigan) and the University of Michigan. The purpose of the website is to act as a portal for bridging the divide between academic and community

activity. The site Entitled "Sikh Studies" is run by a dedicated group of university scholars, community intellectuals and practitioners of the various fields of: Health, The Arts, Literature, Philosophy, Social Justice and Education. Each of these fields is run in turn by groups of 'experts' in their fields who will either post authoritative columns (to spark discussion etc.) or "plug-in" their own system etc. In other words, the site aims to provide a portal that has affiliations with participating universities and experts (with interest in place from UBC Canada, Hofstra University, UC Santa Cruz etc.) giving it credibility, while also being open to the public. One of the eventual goals of the website will be to provide suitable distance learning courses on Sikhism, thereby introducing beliefs and practices of Sikhism to a younger generation in the Sikh community, to community activists and the wider American public.

#### 8. **University of Massachusetts Dartmouth Foundation**

Project: *Science and Vedanta Symposium*  
Lead: Professor Bal Ram Singh

Bal Ram Singh, Jerry Solfvin, and N.S. Rajaram of the Center for Indic Studies at the University of Massachusetts Dartmouth organized a conference on campus between July 6 and 7, 2011, entitled "Symposium on Science, Vedanta, and Foundations of Physics." A total of 16 delegates took part from throughout the United States and India. By way of illustration, the agenda included a session on *Consciousness in Vedanta: Foundationalist* provided by Dr. R. P. Singh of the Jawaharlal Nehru University in New Delhi as well as one entitled *Combining Modern Biomedical and Ancient Vedic Approaches in the Understanding and Treatment of Neurodegenerative Diseases* by Dr. Diana I. Laurie of the University of Montana.



## ANNUAL EXPERTS MEETING

Beginning in its first year of operation in 2008, the Uberoi Foundation for Religious Studies has placed a high priority on gathering together experts from the four Dharmic traditions – in one city and in one room, in order to share, collaborate, brainstorm, and engage. A brief recap of the Experts Meetings held to-date follows below.

**2008:** During its first year of operation, in October of 2008, the Uberoi Foundation hosted in Denver, Colorado, more than a dozen renowned scholars of Dharmic traditions. The scholars used their time together to sketch out the contours of the Foundation’s work. Representatives of Hinduism, Buddhism, and Jainism were on hand in person, and a representative of Sikhism was present by conference call. Remarkably, the scholars noted how unusual it was for them to be together to reflect on the common threads that bind these Dharmic traditions and that, as scholars, they rarely, if ever, have that opportunity. It was a wonderful and meaningful beginning to the work that the Foundation had launched.

**2009:** Over two days in late October of 2009, the Foundation organized a second opportunity to meet with scholars. To participate in its “Uberoi Foundation Experts Meeting,” on location in Orlando, Florida, the Foundation invited twenty academicians to collaborate with its five-member board of trustees in three joint sessions. In the months leading up to the sessions, the Foundation announced its intention at the Experts Meeting to delve deeply into the commonalities of the four Indic Dharmic traditions as well as into the ways in which those traditions contribute to society. For the Experts Meeting, Shiva Bajpai prepared a paper on *Theism: The Ultimate Reality* and Arvind-Pal Mandair and Bal Ram Singh prepared a paper on *Karma*.

**2010:** The Foundation’s Experts gathered in Denver in October of 2010 at the Iliff School of Theology. Over two full days of fast-paced discourse, the Experts revealed their considerable talents and scope. In so doing, they demonstrated an exceptionally high level of academic rigor in their



At the Iliff School of Theology in Denver, Colorado:  
Participants in the 2010 Experts Meeting

presentations and conversations. Deliberations at the Experts' Meeting and the lively exchanges among the scholars very successfully met the lofty charge set by the organizer, Dr. Arvind Sharma, who selected the topic of "Decolonizing Indic Studies."

**2011:** In the beginning of October in 2011, the Foundation's Experts had the pleasure of meeting over two days in Los Angeles, California, with the significant assistance of co-sponsors Loyola Marymount University and Nalanda International. The 2011 Uberoi Foundation Experts Meeting, entitled "In Our Own Voices: Dharma Education in North America," sought to facilitate the emergence of innovative and creative theories, approaches, and methods to education and scholarship in Hindu, Jain, Buddhist and Sikh Dharma traditions. "In Our Own Voices" drew attention to the fact that Dharma traditions are not at the center of the dominant global discourse on contemporary issues and challenges. The voices (wisdom and discernment) of the Dharma traditions are currently on the margins. Yet they are of great significance and relevance to the crises that face humanity. The on-going goal is to position the insights of Dharma as integral to addressing these challenges. The term "In Our Own Voices" does not refer to who is talking or writing but rather refers to which lens is being used to define and understand the Dharma traditions.



**UBEROI FOUNDATION EXPERTS MEETING 2011**  
LOS ANGELES, CALIFORNIA: September 30 – October 2, 2011

*In Our Own Voices - Dharma Education in North America*

**AGENDA**

**Friday, September 30<sup>th</sup>**

3:00 PM to 5:00 PM

**Registration / Informal – Social**

5:00 PM to 7:00 PM

**Inaugural Session**

*Chair:*

**Professor Ved Prakash Nanda:** Chair, Uberoi Foundation; Professor of International Law and Former Vice Provost, University of Denver

**Lighting of the Lamp**

Initiation through chanting of sacred mantras from the four Dharma traditions

**Welcome**

**Professor Jeffrey Siker**  
**Professor Christopher Key Chapple**  
**Dr. Manohar Shinde**

**Keynote Speakers:**

**Professor T.S. Rukmani**  
**Professor Kapil Kapoor**

7:30 PM to 9:30 PM

**Dinner**

*Co-Chairs*

**Jim Polsfut:** Executive Director, Uberoi Foundation

**Katharine Nanda, Esq.:** Attorney; Secretary, Uberoi Foundation

**A Summary Report of Projects Funded by Uberoi Foundation**

- Professor Arvind Sharma
- Professor Yashwant Pathak and Professor Gurleen Grewal
- Professor Bal Ram Singh
- Professor Sthaneshwar Timalisina, Professor Sunil Kumar and Sushri Mary (Bimala) Hicks
- Shri Rajiv Malhotra
- Professor Arvind-Pal Mandair

**Partnership Strategies Among Institutions with Related Goals (Part One):**

**Nalanda International / Doshi Chairs at UCLA and LMU / Sardar Patel Scholarship at UCLA:**

Shri Navin Doshi (businessman and philanthropist)

**Infinity Foundation:**

Shri Rajiv Malhotra

**Center for Indic Studies, University of Massachusetts-Dartmouth:**

Professor Bal Ram Singh

**SOKA University of America (SUA):**

Mr. Masao Yokota: Advisor to and former President of the Ikeda Center for Peace, Learning, and Dialogue; Deputy Vice President of Soka Gakkai International, Research Fellow of the Institute of Oriental Philosophy, Tokyo.

**Experience of JAINA with developing syllabus, books, e-library, e-articles as a comprehensive resources:**

Shri Pravin Shah (Coordinator for Jain Sunday schools for North America)

**Yadunandan Center for India Studies, California State University, Long Beach:**

U.Ka. Solanki (businessman and philanthropist)

**Dharma Education through Temples**

Dr. Shashikant M. Sane (Former chairman of the Board of Trustees, Minnesota Hindu Temple)



## **Saturday, October 1, 2011**

<b>7:00 AM to 8:15 AM</b>	<b>Breakfast</b>
<b>8:20 AM to 10:00 AM</b>	<b>Panel One - "The Dharma Paradigm and Ethos"</b> <i>Chair:</i> <b>Professor Rita Sherma</b>
<b>10:00 AM to 10:30 AM</b>	<b>Coffee Break</b>
<b>10:30 AM to 12:00 PM</b>	<b>Panel Two - "Theories of Knowledge (The Epistemology and Hermeneutics of Dharma Education)"</b> <i>Chair:</i> <b>Professor Gurleen Grewal</b>
<b>12:15 PM to 1:45 PM</b>	<b>Lunch</b> <i>Keynote Address:</i> <b>"Distinguishing Features of the Dharma Paradigm"</b> <b>Shri Rajiv Malhotra:</b> Founder and President, Infinity Foundation, Princeton, New Jersey
<b>2:00 PM to 3:30 PM</b>	<b>Panel Three - "Philosophy and Methodology of Dharma Education (Pedagogy)"</b> <i>Chair:</i> <b>Professor Christopher Key Chapple</b>
<b>3:30 PM to 4:00 PM</b>	<b>Coffee break</b>
<b>4:00 PM to 5:30 PM</b>	<b>Panel Four - "Overview of the Field of Dharma Education"</b> <i>Chair:</i> <b>Professor Arvind Sharma</b>
<b>5:30 PM to 6:00 PM</b>	<b>Photo session</b>
<b>6:00 PM to 7:30 PM</b>	<b>Panel Five - "Strategic Planning and Coordination in Promoting Dharma Education and Studies"</b> <i>Chair:</i> <b>Professor Subhash Kak</b>
<b>7:30 PM to 9:30 PM</b>	<b>Dinner</b>

**Partnership Strategies Among Institutions with Related Goals (Part Two):**

*Co-Chairs:*

**Professor Bal Ram Singh:** Professor of Biophysical Chemistry and Director, Center for Indic Studies, University of Massachusetts-Dartmouth; President, WAVES

**Professor Yashwant Malaiya:** Professor, Department of Computer Science, Colorado State University, Fort Collins

**Uberoi Foundation:**

Professor Ved Nanda

**Dharma Academy of North America (DANAM):**

Professor Ramdas Lamb (Associate Professor of Religion, University of Hawai'i)

**Confluence Integrative Studies Institute:**

Professor Rita Sherma

**Hindu American Foundation (HAF):**

Dr. Aseem Shukla (Co-founder and Board Member)

**International Center for Cultural Studies (ICCS):**

Professor Yashwant Pathak (Assistant Dean, Academic Affairs, Professor of Pharmaceutical Sciences, University of South Florida, Tampa)

**"Hinduism Today"**

Sannyasin Sivakatirswami (Production Manager, Hinduism Today magazine)

**Educational institutions and efforts by the Dharma community in UK and Europe**

Lord Dilgit Rana (Baron Rana, of Malone in the County of Antrim, UK; Member of the House of Lords)

**Hindu University of America (HUA):**

Shri Abhinav Dwivedi (Vice President)

**Hindu Education Foundation:**

Dr. Sudhesh Agarwal (Scientist, the Cleveland Clinic)

**Foundation for Indic Philosophy and Culture, Claremont University**

Professor Deepak Shimkhada (Co-founder and President (FIPC); Adjunct Professor of Religion, Claremont Graduate University, Los Angeles, CA)

**Hindupedia.com**

Shri Harshavardhan Vellanki (Core team member of Hindupedia.com)

**Education through Hindu American Seva charities**

Anju Bhargava

**Educational activities through Sewa International and Hindu Yuva**

Shri Santhosh Kumar Kolluru (Undergraduate student, Case Western University; President, Hindu Yuva Local Chapter; Volunteer with Sewa International)

**Contribution to Dharma Education by Sanatana Dharma Foundation**  
Shri Kalyan Vishwanathan

**Sunday, October 2, 2011**

7:00 AM to 8:00 AM	<b>Breakfast</b>
8:15 AM to 10:15 AM	<b>Panel Six - "Dharma Education from Primary to High School"</b> <i>Chair :</i> <b>Professor Shiva Bajpai</b>
10:15 AM to 10:30 AM	<b>Coffee Break</b>
10:30 AM to 12:00 Noon	<b>Concluding Session</b> <i>Co-Chairs:</i> <b>Professor David Trickett:</b> President, Iliff School of Theology, Denver, CO <b>Professor Ved Prakash Nanda</b>  <ul style="list-style-type: none"><li>• <b>Honoring Senior Academicians</b> for their Outstanding Service: Professor Veena Howard</li><li>• <b>Release of New Books</b> by Scholars: Professor Christopher Key Chapple / Professor Jay Kumar</li><li>• <b>Feedback</b> about the conference and <b>Suggestions</b> for 2012 Uberoi Foundation Experts' Meeting</li><li>• <b>Comments</b> by Uberoi Foundation Trustees</li><li>• <b>Closing comments</b> by Professor Ved Prakash Nanda</li></ul>
12:00 Noon to 1:00 PM	<b>Lunch</b>

# Uberoi Foundation Experts Meeting 2011

Los Angeles, California  
September 30 to October 2, 2011

## *In Our Own Voices - Dharma Education in North America*

Co-sponsored by  
**Loyola Marymount University** and **Nalanda International**

### Vision

The 2011 Uberoi Foundation Experts Meeting, "**In Our Own Voices: Dharma Education in North America**," sought to facilitate the emergence of innovative and creative theories, approaches, and methods to education and scholarship in Hindu, Jain, Buddhist and Sikh Dharma traditions.

### Objectives

- Identify the principal elements of "Dharma," both in terms of an overall paradigm and in regard to the distinct ideas and ideals that characterize these Dharma traditions
- Provide a supportive, nurturing, and facilitative forum to uncover ways and means to promote innovative and inter-subjective scholarship in Dharma traditions
- Distinguish those elements of Dharma thought and practice that are relevant for and may be applied to the pressing concerns of our time
- Determine how the intellectual traditions of the Dharma systems of thought and practice such as theories of knowledge, methods of interpretation and understanding, and philosophies of teaching innate to Dharma frameworks of thought, can be integrated and brought to bear in Dharma education
- Survey the current contexts—in terms of both problems and solutions—of education in these traditions, from the elementary to the university levels, in order to determine helpful strategies for the future expansion and deepening of Dharma education
- Explore methods of communication between the academy and the Dharma heritage communities that address the needs and sensibilities of both, and create bridges of understanding between the two

- Ascertain specific approaches to support endowments, publications, curricula, syllabi, programs, and other forms of assistance for scholarship in, and teaching of Dharma traditions
- Examine ways in which the voice of Dharma can be accorded a legitimate and respected place in global intellectual discourse
- Support collaborations among the different institutions that are working towards the promotion of Dharma education

***"In Our Own Voices"** drew attention to the fact that Dharma traditions are not at the center of the dominant global discourse on contemporary issues and challenges. The voices (wisdom and discernment) of the Dharma traditions are currently on the margins. Yet they are of great significance and relevance to the crises that face humanity. The on-going goal is to position the insights of Dharma as integral to addressing these challenges. The term "In Our Own Voices" does not refer to who is talking or writing but rather refers to which lens is being used to define and understand the Dharma traditions.*

# Uberoi Foundation Experts Meeting 2011

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September 30 to October 2, 2011

## *In Our Own Voices - Dharma Education in North America*

### Panels

#### Inaugural Session

**Keynote speakers:** **Professor T.S. Rukmani** (Former Chair, Hindu Studies, Concordia University, Canada)  
**Professor Kapil Kapoor** (Former Pro-Vice Chancellor, Former Professor of English Literature and Dean, Department of Linguistics, Jawaharlal Nehru University, New Delhi)

#### **Panel One: The Dharma Paradigm and Ethos**

##### **Chair: Professor Rita Sherma**

Professor and Executive Director, Confluence School of Faith Studies, Taksha University;  
Vice President and Co-Founder, The Dharma Academy of North America

**Presenters:** **Professor Balbinder Bhogal** (Associate Professor of Religion, Hofstra University)  
**Professor Jeffery D. Long** (Associate Professor and Chair of Religious Studies and Co-Director of Asian Studies, Elizabethtown College)  
**Professor Rita Sherma** (Professor and Executive Director, Confluence School of Faith Studies, Taksha University; Vice President and Co-Founder of The Dharma Academy of North America [DANAM])

**Commentator:** **Professor Jeffrey Ruff** (Associate Professor, Religious Studies, Marshall University)

#### **Panel Focus:**

- Highlight the unique gifts and resources of the four Dharma traditions—Hindu, Jain, Buddhist, and Sikh—for the world community
- Express visions for the Dharma Paradigm(s) in ways that include and transcend the boundaries of the particular Dharma traditions
- Delineate the relevance of Dharma traditions as important living intellectual and spiritual resource-systems for an interconnected and harmonious planet

- Identify pragmatic ways through which we can create a new field of "Dharma Studies" that allows for research, publication, and teaching of Dharma traditions and acknowledges their divergences, commonalities and interrelatedness

**Panel Two:  
Theories of Knowledge  
(The Epistemology and Hermeneutics of Dharma Education)**

**Chair: Professor Gurleen Grewal**

Professor and Founding Director, Center for India Studies,  
University of South Florida

**Presenters:**

**Professor Anantanand Rambachan** (Chair and Professor of Religion, Philosophy and Asian Studies, St. Olaf College) - *Hindu Perspective*

**Professor Prabhsharandeep Singh Sandhu** (Independent Scholar; Lecturer, Center for Sikh Studies, University of California, Berkeley) - *Sikh Perspective*

**Professor Rita Gross** (Former Professor, Comparative Studies in Religion, University of Wisconsin, Eau Claire; Ordained Buddhist Dharma Teacher [Lopon]) - *Buddhist Perspective*

**Professor Anne Vallely** (Associate Professor, Department of Classics and Religious Studies, University of Ottawa, Canada) - *Jain Perspective*

**Commentator:** **Dr. Debashish Banerji** (Director, Nalanda International, Dean of Academic Affairs, University of Philosophical Research)

**Panel Focus:**

- Valid means of knowing in Dharma traditions and Western Culture (Epistemology)
- Understanding the lenses through which we see and interpret all things (Hermeneutics)
- Problematic methodologies in Western approaches to the Dharma Studies
- Defining foundational elements from these traditions, theories of knowledge and understanding (Dharma Epistemologies & Hermeneutics), and examining ways to apply them to the concerns of our times

**Lunch**

**Keynote address:** **Shri Rajiv Malhotra** (Founder and President, Infinity Foundation, Princeton, New Jersey)

**Topic:** "Distinguishing Features of the Dharma Paradigm"

**Panel Three:  
Philosophy and Methodology of Dharma Education (Pedagogy)**

**Chair: Professor Christopher Key Chapple**

Doshi Professor of Indic and Comparative Theology,  
Loyola Marymount University

**Presenters:**

**Professor Sthaneshwar Timalisina** (Associate Professor, Department of Religious Studies, San Diego State University) - *Hindu Perspective*

**Professor Arvind-Pal Mandair** (S.B.S.C Chair in Sikh Studies, University of Michigan) - *Sikh Perspective*

**Professor Duncan Ryukon Williams** (Chair, School of Religion, University of Southern California) - *Buddhist Perspective*

**Professor Christopher Key Chapple** (Doshi Professor of Indic and Comparative Theology, Loyola Marymount University, Los Angeles) - *Jain Perspective*

**Commentator:** **Professor Ramdas Lamb** (Associate Professor, Department of Religion, University of Hawaii at Manoa)

**Panel Focus:**

- The philosophy of education
- Methodology for teaching Dharma traditions
- Suggested frameworks for introductory courses for Dharma Education 101 (under the broader category of World Religion 101 or World History 101 or World Civilization 101)
- A conceptual framework for teaching Dharma traditions in interrelated ways that take into account their shared perspectives while affirming their distinctions
- Creation of new vocabulary for the Dharma traditions (i.e. developing new terminology in heritage languages - in reference to contemporary concepts, theories and concerns)

**Panel Four:  
Overview of the Field of Dharma Education**

**Chair: Professor Arvind Sharma**

Birks Professor of Comparative Religion,  
McGill University, Canada

**Presenters:**

**Professor Purushottama Bilimoria** (Professor, Indian and Western Philosophy, Melbourne University, Australia; Visiting Professor, University of California, Berkeley; Associate Professor, Taksha University)

**Dr. Shrinivas Tilak** (Ph.D. from McGill University, Montreal, in History of Religions and Independent Scholar)

**Professor Kundan Singh** (Adjunct Faculty, California Institute for Integral Studies and at the Institute of Transpersonal Psychology)



**Dr. Sulekh C. Jain** (Founder, "International School for Jain Studies"; Former President, JAINA)

**Professor N.V. Raghuram** (International Yoga Professor, Vivekananda Yoga University, Bangalore)

**Panel Focus:**

- An outline of existing and emerging professional journals, book series and publication houses related to the four Dharma traditions in particular and Indian Philosophy and Indic Civilizational Studies in general, as well as, future possibilities and strategic directions
- A framework for visiting foreign scholars and academicians with appropriate infrastructure for further research and teaching and mutual learning in Dharma Studies
- Experiences of the Jain community in promoting Jain higher education

**Panel Five:**

**Strategic Planning and Coordination in Promoting Dharma Education and Studies**

**Chair: Professor Subhash Kak**

Professor and Head of the Department of Computer Science,  
Oklahoma State University, Stillwater

**Presenters:**

**Professor Damodar Sardesai** (Professor Emeritus and former Head of Department of History, University of California, Los Angeles)

**Dr. Mihir Meghani** (Co-Founder, Hindu American Foundation; Emergency Medicine Physician in Northern California)

**Professor Madhu Madhavan** (Professor Emeritus, Political Science, San Diego State University)

**Dr. Manohar Shinde** (Former Clinical Faculty in Child and Adult Psychiatry and Pschyoanalysis, UCLA, USC and Institute of Contemporary Psychoanalysis)

**Panel Focus:**

- Conceptualizing the pros and cons of community-supported funding of endowed chairs in Dharma Religious Studies and also in other fields of Indic Civilizational Studies, with special reference to such chairs in state universities
- The merits of funding scholars to conduct important research in critically chosen strategic areas aimed at shifting the nature of discourse in the field; identifying scholars and topics relevant to the broader civilizational field, and to the needs of the Diasporic Dharma communities
- Models for "Visit India" study programs for American university students in Dharma and Indic Studies; experiences from the past and future directions
- A framework for creation of a network of foundations and endowments to fund institution-building to promote Dharma and India-related studies and education

- An overview of internet resources for Dharma education and strategic recommendations for the future

**Panel Six:**  
**Dharma Education from Primary to High School Level**  
**(Past experiences, Current Scenario and Future Directions)**

**Chair: Professor Shiva Bajpai**

Professor Emeritus of History and Former Director of Asian Studies,  
 California State University, Northridge

**Presenters:**

1. **Acharya Arumuganathaswami** (A monk of the Saiva Siddhanta Yoga Order, Kauai, Hawaii; Managing Editor, "Hinduism Today")
2. **Shri Khanderao Kand** (Entrepreneur in San Francisco area, Founder of Global Indian Technology Professionals Association; played active role during California textbook issue)
3. **Shri Vishal Agarwal** (Independent Scholar in Hindu Dharma and Ancient Indian History; Working in the field of Bio Medical devices)
4. **Shri Karthik Venkat Ramani** (Heritage community activist)
5. **Shri Swaminathan Venkataraman** (Board Member, Hindu American Foundation)

**Panel Focus:**

- Challenges and opportunities for the community to make its voice heard and its perspective known to the authorities and its publishers on the content of the Dharma traditions and Indian culture, as taught in the American education system
- A strategic overview of the current state of affairs regarding school textbook issue, nature of the issue, problems and challenges, with special reference to the lessons for the future from the California textbook experience
- An overview of the experiences in Virginia, Texas and Florida and other states, in addressing textbook issues, and strategies for the future
- Lessons to be learned from the systematic and sustained efforts by Islamic and other religious communities to shape the content of textbooks about their traditions
- Currently available supplemental educational material, its strengths and weaknesses and future needs
- Proposals for integrated syllabus to cover the entire spectrum of Dharma traditions
- A framework for internet resources for Dharma education material that is readily accessible to teachers, students and parents
- A strategic understanding of the mechanism of production, distribution, retailing, marketing, etc. of the information / knowledge on Dharma

traditions; short-term and long-term strategies to impact the production and distribution of knowledge

- Methods of large-scale community education, raising awareness, resource mobilization and effective response capability in the future handling of the textbook issue

# Uberoi Foundation Experts Meeting 2011

Los Angeles, California  
September 30 to October 2, 2011

## *In Our Own Voices - Dharma Education in North America*

### Presenters

The presenters participated in one of the following categories:

- Keynote speakers
- Chairs of panels
- Presenters of papers
- Commentators
- Chairs of administrative panels
- Presenters of a report on projects funded by the Uberoi Foundation
- Presenters of an overview of like-minded institutions
- Coordinators of "New Book Release"
- Coordinators of "Honoring of Senior Academicians"
- Authors of the new books released
- Senior academicians to be honored

### **Friday, September 30: Inauguration and Dinner**



**Professor Ved P. Nanda** is John Evans University Professor and Thompson G. Marsh Professor of Law at the Sturm College of Law, University of Denver and serves as Director of the International Legal Studies Program there. In 2006 Professor Nanda was honored with the founding of the Nanda Center for International Law. He was also Vice Provost at the University of Denver from 1994-2008. He holds or has held numerous official posts in international, regional, and national professional and civil society organizations. In addition to serving as the Uberoi Foundation chair, he was the founding president of and is currently a Trustee of the Hindu Temple and Cultural Center of the Rockies (Denver), and is also a member of the Board of Trustees of the Iliff School of Theology, Denver. He has received numerous national and international awards, including honorary doctorates from Soka University in Tokyo, Japan and from Bundelkhand University, Jhansi, India. He is widely published, having authored or co-authored 24 books in various fields of international law and

over 200 chapters and major law review articles. Professor Nanda is a frequent guest on television and radio and writes regularly on international issues for the Denver Post



**Professor Jeffrey Siker** teaches and publishes in the area of New Testament studies and has been chair of the Department of Theological Studies since 2002. He is the author of *Disinheriting the Jew: Abraham in Early Christian Controversy* and of *Scripture and Ethics: Twentieth Century Portraits*. He is the editor of *Homosexuality in the Church: Both Sides of the Debate* and *Homosexuality and Religion: An Encyclopedia*. Dr. Siker is an ordained Presbyterian minister in the Presbyterian Church, U.S.A. and is a Parish Associate at Covenant Presbyterian Church in Los Angeles.



**Professor T. S. Rukmani** has had a distinguished academic record and has been teaching and researching mainly in the areas of Hinduism, Advaita Vedanta and Sankhya-Yoga for the past 46 years. She joined the Department of Religion, Concordia University, Montreal, Canada, as Professor and Chair for Hindu Studies in 1996. She was the first Chair for Hindu Studies and Indian Philosophy at University of Durban Westville, Durban, South Africa before taking over her post in Canada. Since the establishment of Delhi University 86 years ago, she is the only academic in its Department of Sanskrit to have been honored with the highest degree of D.Litt. Rukmani also has the distinction of being the first woman, and the second person, to receive a Ph.D. in Sanskrit from the same University. In addition, she obtained the double distinction of gaining first position in the University, both in her MA and BA degree examinations and was awarded a gold medal for her MA achievement. In 1972, she was awarded the Ida Smedley International Fellowship to work as a post-doctoral fellow on comparative philosophy, under the guidance of the world-renowned philosopher, the late Prof. B. K. Matilal, at Toronto University. Amongst the many awards that Rukmani has won are: . DANAM/Taksha Institute Abhinavagupta Award for Sustained Achievement in Indic Philosophy, 2009. . Shivadasani Fellowship, Oxford Centre for Hindu Studies, Oxford University, UK for the Trinity term, 2006. . Certificate in recognition of contributions to Concordia University Libraries, 2003. . Sanskrit promotion in Foreign Lands by First Gita Global Conference, Bangalore, Nov 2003. . Fellowship, Indian Institute of Advanced Study, Shimla, 2003 and 1989. . National Association of Canadians of Indian Origin (NACOI), Montreal, for distinguished service to the Community, 1998. . Mandakini, Sanskrit Research organization, for excellence in Sanskrit Research (Vidyavacas-pati) at the Tenth World Sanskrit Conference, Bangalore, 1997. . The Delhi Sanskrit Academy award for Sanskrit scholarship, 1993. Her four volume work on Vijnanabhiksu's *Yogavarttika* and her two volume work on Sankara's *Yogasutrabhasyavivarana* have been widely acclaimed in scholarly circles as significant contributions to the furtherance of Yoga Philosophy. Both are published by the well known Indological publishers Munshiram Manoharlal in Delhi, India. She has also written and edited six other books dealing with different aspects of religion and philosophy and has published many research papers in academic journals, both in India and in other parts of the world. Her latest book on "Hindu Samnyasin: Changing Perspectives" is with the publishers. After her tenure at Indraprastha College at Delhi University, India from 1964 to 1981, she took over as Principal of Miranda House, the only University college for women in Delhi University. She held this post for over ten years before she went to South Africa to take up her

assignment as the first Professor of Hindu Studies and Indian Philosophy in 1993. Besides her deep commitment to academics, Rukmani has been active in "Women's Studies" and programs connected with women. She was President of the University Women's Association of Delhi for two years and was a member of the International Federation of University Women's Fellowship Committee in Geneva (Switzerland) for three years. She is a member on the Advisory Committee of the Oxford Journal of Hindu Studies and is a member of the Consultative Committee of the International Association for Sanskrit Studies. She is also the Champlain for Hinduism at Concordia University.



**Professor Kapil Kapoor**, former Professor of English, Centre for Linguistics and English, and Concurrent Professor, Centre for Sanskrit Studies, Jawaharlal Nehru University, New Delhi. He was Dean of the School of Language, Literature and Culture Studies, JNU, from 1996-1999 and Rector (Pro-Vice-Chancellor) of the University from 1999-2002.

Dr. Kapil Kapoor has been a nominated member of the Governing Body of Indian Institute of Advanced Study (IIAS), Shimla and of the Governing Body of Indian Council of Philosophical Research (ICPR), and of Central Institute of English and Foreign Languages, Hyderabad and of the Executive and Academic Councils of Central University of Hyderabad and of Gurukula Kangri, Haridwar and a Member of the Planning Committee of Central University of Higher Tibetan Studies, Sarnath.

He is currently Chief Editor, the Sahitya Akademi sponsored Encyclopaedia of Indian Poetics, a UNESCO project and Editor-in-Chief of Parmarth Niketan/Indian Heritage Research Foundation (USA) sponsored Encyclopaedia of Hinduism.

He is a nominated Visiting Professor at the Irish Academy of Cultural Heritages, University of Ulster, U.K. and Nominated Member, Advisory Board for India Studies, Trinity College Dublin. He was nominated Birla Foundation Fellow in 2007 and UGC Emeritus Fellow at JNU, his parent university, 2007-2009. He is Adviser to CBSE, New Delhi for English since 2000. He is also a Visiting Professor at BPS Women's University Khanpur Kalan, Haryana.

His teaching and research interests include literary and linguistic theories, both Indian and Western, philosophy of language, nineteenth century British life, literature and thought and Indian intellectual traditions. He has been lecturing on these themes and has written extensively on them. He has been teaching for more than fifty years and a large number of students have researched with him.

He has delivered lectures by invitation in several universities in India and in UK and published articles in the areas of Indian and Western philosophy, grammar, literature and aesthetics and 19th Century British literature. His two books, Dimensions of Panini Grammar: Indian Grammatical System and Text and Interpretation: The Indian Tradition, were published in 2005. Indian Knowledge Systems (2 Vols.), edited by him, has also been published (2005). Literary Theory, Indian Conceptual Framework (1998); Canonical Texts of Literary Criticism (1995); Language, Literature and Linguistics. The Indian Perspective (1994); and South Asian Love Poetry (1994) are among his earlier publications. He wrote a monograph on Rati-Bhakti in India's Narrative Traditions as a Birla Foundation Fellow in 2007 - 2008. He has also written, as UGC Emeritus Fellow, a monograph on Comparative Literary Theory. His book in Hindi, Bharat Ki Katha Parampara Me Rati-Bhakti (Love and Devotion in India's Narrative Traditions) and his book on Abhinavagupta are under publication.



**Shri Jim Polsfut** currently serves as the executive director of the Uberoi Foundation for Religious Studies. In addition, he serves as the president and CEO of the U.S.-Mexico Foundation, a charitable organization aimed at increasing awareness in both countries about the importance of the bilateral relationship and at raising funds for grant-making to benefit not-for-profit organizations in Mexico. Previously, Mr. Polsfut helped to create a private bank and trust company called First Western Trust Bank, based in Denver. In that capacity, he served as president of First Western Development Corporation, a division of the bank responsible for corporate acquisitions.

During his tenure there, First Western Trust Bank grew its assets to \$3 billion under management. Earlier in his career, Mr. Polsfut served as general manager for GE Capital in Mexico City and in the United States, as Denver Mayor Federico Peña's assistant for finance for the City and County of Denver, and as an associate in the public finance office of Smith Barney.

In addition to his professional responsibilities, Mr. Polsfut is quite active in the Denver community. Currently he serves on the Colorado Commission on Higher Education, the governing body of the 28 public universities and colleges in the State of Colorado, and he also serves on the board of the University of Denver Social Science Foundation. Previously, he served on the Board of the Child and Family Development Committee of the Rose Community Foundation and as a continuing elder of the Montview Boulevard Presbyterian Church. He has also served as one of two founding co-chairs of Denver's Road Home, a \$50 million plan organized in metro-Denver to combat homelessness over a ten-year period, as chairman of the board of the Urban Peak shelter for homeless and runaway youth, as treasurer of the Mi Casa Resource Center for Women, and as a board member of Open World Learning, the New America High School, the Latin American Educational Foundation, and the Arvada Council for the Arts and Humanities, among other organizations.



**Shrimathi Katharine Nanda**, MA, JD, University of Denver, has practiced law for many years and is currently working in the criminal area through the Office of the Colorado Alternate Defense Counsel. She has been actively involved with many organizations serving the Indian community in Colorado, having served as the Chair of the Hindu Society of Colorado and a founding board member and Secretary of the Hindu Temple and Cultural Center of the Rockies (Denver).

## A Summary Report of Projects Funded by Uberoi Foundation



**Professor Yashwant Pathak** completed his education (M.S., Ph.D. in Pharmaceutical Technology) from Nagpur University, India. He is Assistant Dean for Academic Affairs, Chairman and Professor of Pharmaceutical Sciences at the College of Pharmacy, Sullivan University, Louisville, Kentucky. With extensive experience in academia as well as industry, he has to his credit more than 100 publications, including a book in his professional field and several book chapters.

Dr. Pathak has travelled extensively and is actively involved with many cultural organizations, including as the founder and International Coordinator for the International Center for Cultural Studies. He has organized several international cultural conferences, including the World Hindu Conference at Durban in 1995, attended by more than 45,000 people and addressed by President Nelson Mandela. Actively involved in academic research on ancient traditions of the world, he has recently organized a conference on Hindu-Buddhist Dialogue to be attended by Buddhist monks from six different countries, on the theme “Martial Arts, Non Violence and Spirituality,” which will discuss all the Dharmic traditions of the world including the Hindu, Jain, and Buddhist traditions. Dr. Pathak also serves on a number of boards and advisory committees for several cultural organizations in India and the USA.



**Professor Bal Ram Singh** is the Director of Center for Indic Studies at the University of Massachusetts Dartmouth, where he teaches a course on Science of Kriyayoga. As a Professor of Biophysical Chemistry and Henry Dreyfus Teacher-Scholar at University of Massachusetts Dartmouth, and the Director of Botulinum Research Center, he has been conducting research for 19 years at UMass Dartmouth on the molecular mode of action of botulinum and tetanus neurotoxins, and lately also on yoga, mind, and consciousness. He has been teaching a graduate course on Chemistry of Mind for the past nine years. His research on biodefense and biotechnology is internationally recognized,

and he has served on many national and international scientific panels. Dr. Singh has published about 175 research articles, has edited three books, and has obtained three patents. He is the Editor of The Botulinum Journal.

Dr. Singh received his B. Sc. from Avadh University in India in 1977 in Biology and Chemistry. He received his M.Sc. and M. Phil. Degrees from Jawaharlal Nehru University, India in Life Sciences during 1979-1982, and his Ph.D. in Chemistry from Texas Tech University in 1987. He completed his post-doctoral training at the University of Wisconsin at Madison in 1990 and joined the faculty at UMass Dartmouth the same year. He received the First Scholar of the Year Award at UMass Dartmouth in 1996 and the 2004 University Service Award given by the UMass Dartmouth Alumni Association. He is President of BBTech, Inc., Dartmouth, and Managing Director of BBTech Herbal in India. He is also manager of a girls school, Kuruom Vidyalaya, which he has established in his native village in India.

Over the years, Dr. Singh has served on expert panels of National Institutes of Health, Department of Defense and Department of Homeland Security. He has been actively involved in several socio-cultural organizations. He has published over three dozen scholarly articles on issues related to Indian tradition, culture, and philosophy, and contributes to a regional newspaper for Indian Americans. He also



currently serves as an Associate Editor of the International Journal of Indian Culture and Business Management.



**Professor Sunil Kumar** received the M.E. and Ph.D. in Electrical and Electronics Engineering from the Birla Institute of Technology and Science (BITS), Pilani (India) in 1993 and 1997, respectively. From 1997 to 2002, Dr. Kumar was a Postdoctoral Researcher in the Integrated Media Systems Center and Adjunct Faculty in the Electrical Engineering Department at the University of Southern California, Los Angeles. From 2000 to 2002, he was a Consultant in industry on JPEG2000 and MPEG-4 related projects. He was also a member of US delegation in JPEG2000 standardization activities.

From 2002 to 2006, Dr. Kumar was an Assistant Professor in the Electrical and Computer Engineering department at Clarkson University, Potsdam, NY. Since August 2006, Dr. Kumar has been an Associate Professor and Thomas G. Pine Faculty Fellow in the Electrical and Computer Engineering department at San Diego State University, San Diego, CA. He was an ASEE Summer Faculty Fellow at the Air Force Research Lab in Rome, NY during summer of 2007 and 2008, where he conducted research in Airborne Wireless Networks. Dr. Kumar is a senior member of IEEE and has published more than 95 research articles in international journals and conferences, including two books/book chapters. He serves on the technical program committee of several conferences and has organized special sessions and workshops in various conferences. His research has been supported by grants/awards from the National Science Foundation, Air Force, Department of Energy, NY State Energy Research & Development Agency (NYSERDA), Information Institute, Cisco and Sprint Advanced Technology Labs.

Dr. Kumar is currently advising more than 12 Ph.D. and M.S. thesis students, and postdoctoral/visiting scholars. His research interests include: (i) QoS-aware and cross-layer protocols for multimedia traffic in wireless ad hoc, sensor, cognitive radio, WiMAX and cellular networks. (ii) Error resilient multimedia compression techniques, including MPEG-4, H.264/AVC and JPEG2000. (iii) Digital image processing and machine learning techniques.



**Sushri Mary (Bimala) Hicks** completed the Master of Fine Arts degree at Claremont Graduate University in Studio Arts. Her undergraduate degree was obtained from California State University, Los Angeles, with two majors, English with Honors, and Art Studio. She has cultivated interests in multiple spheres: as a professional artist, as an editor for scholars in Religious Studies, and as an arts writer, administrator, and curator. Mary received diksa nearly twenty years ago, and considers herself Hindu. She lives adjacent to the Cleveland National Forest in San Diego county.

## Partnership Strategies Among Institutions with Related Goals



**Shri Navin Doshi** grew up in Mumbai, India and came to the United States in 1958 after completing his undergraduate studies at the prestigious Puna Engineering College and the L.D. Engineering College of Gujarat University where he received his B.E. (Bachelors of Engineering).

In the U.S., Navin completed a second Bachelor's degree and a Master's degree in Electrical Engineering at the University of Michigan, Ann Arbor. In 1960, he moved to Los Angeles to begin a PhD program in Engineering at UCLA.

In 1999, Navin and his wife Pratima endowed the Doshi Chair of Indian History at UCLA. The Doshis are also the founding members and substantial contributors for the establishment of the prestigious Sardar Patel Award at UCLA for exceptional doctoral dissertations on subjects related to India.

Navin has a close relationship of patronage with the Loyola Marymount University (LMU) in Los Angeles. Navin has been a member of the LMU Advisory Board for almost a decade. With his support and initiative, LMU teaches Eastern Religion and Yoga and interacts with the Gujarat University in India; and he has been a sponsor of visiting professors teaching Indic Traditions at LMU for many years. In 2006, Navin and Pratima Doshi endowed a second chair for Indic Traditions at LMU which also administers a \$10,000 annual Bridge Builder Award program, meant to honor eminent persons who have worked towards world peace and harmony.



**Shri Masao Yokota** served as president of the Ikeda Center for Peace, Learning and Dialogue [formerly the Boston Research Center for the 21st Century] from its founding in 1993 to 2009 and currently serves as advisor to the Center. Yokota is a research fellow with the Institute of Oriental Studies (IOP) in Japan and on the editorial board for Seikyo News, the second largest daily newspaper in Japan and Soka Gakkai's organ publication, where his regular articles reach a wide international audience. Yokota frequently conducts interviews with prominent scholars and activists in areas such as peace, education, philosophy and intercultural understanding. Yokota is also

on the Council Advisory Board for SGI-USA. Soka Gakkai International (SGI) is a Buddhist network linking more than 12 million people in 192 countries and territories worldwide. The promotion of peace, culture and education is central to SGI's activities. The Buddhist tradition embraced by SGI members is based on Mahayana Buddhism and the Lotus Sutra in particular.



**Shri Pravin Shah** is a founding member of Jain Study Center of North Carolina (Raleigh). He is a chairperson of JAINA Education Committee and advisor to JAINA YJA and YJP youth organizations. He is also a member of the Harvard University Pluralism Project Advisory Council and director of Triangle

Interfaith Association since 2002. He is an Electrical Engineer, retired from IBM and lives in Raleigh North Carolina, USA.

He is a Jain scholar, vegan and activist against animal cruelty. He has published several articles and books on Jain philosophy, cruelty to animals, and Comparative religions. His primary objective is to provide Jain religion education to Jain youths borne in the Western world. He offers two-day workshop on Jainism to educate Jain community and prepare teachers for Jain Pāthashālā (Sunday school).

As a chairperson of Jaina Education Committee, he has published a complete set of Jaina Pāthashālā Educational Material covering elementary level to college level education. Today more than 3500 Pāthashālā students across North America use this material. He is also the author of the books: Jainism - a Religion of Ecology and Non-violence, the Book of Compassion and Essence of World Religions.

He established the Jain eLibrary website [www.jaineLibrary.org](http://www.jaineLibrary.org) which provides Jain religious information worldwide electronically. At present more than 3500 books (more than 1,000,000 pages) of Jain literature in English, Hindi, and Gujarati languages are available on this site. The literature covers many aspects of Jain philosophy and religion such as Jain scriptures, commentaries, philosophy, rituals, conduct, art and architecture, His e-mail address [education@jaina.org](mailto:education@jaina.org).



**Shri Dilip Shah** is a retired businessman living in Philadelphia for the past 40 years, Dilip V Shah has been an active volunteer in local, national and international Jain studies.

In the greater Philadelphia region, Dilip Shah has been instrumental in forming of three Jain organizations and was a pioneer in building a Hindu/Jain Temple and a Jain Temple (in Cherry Hill, NJ)

Dilip Shah has been an active member of the Federation of Jain Associations in North America (JAINA) serving as Secretary, Vice President and President (2007-2009). Currently he is serving as Chairman of the Ombudsman Council of JAINA, Chair of Pilgrimage Committee and member of the Education committee and Academic Liaison Committee. As a JAINA Executive, he has traveled to more than 30 Jain centers in the USA and CANADA. Dilip Shah is a member of the Governing Council of International School for Jain Studies (ISJS)

Dilip Shah has been International Vice President of the Jain Social Group of India and Overseas Director of the Jain International Trade Organization. As a volunteer for Veerayatan International, he helped found a primary school in a rural Bihar for 400 students. Dilip Shah has also been actively working with number of Jain organizations in the U.K.



**Shri U.Ka. Solanki** provided an endowment at California State University Long Beach for a visiting lecturer on India studies to promote the culture and heritage of India within education. He graduated from Pacific State University with a Bachelor of Science in Electronic Engineering and Chemistry. He is

Founder and Chairman of Big Savers Foods, a chain of 16 grocery stores /supermarkets primarily located in Southern California.



**Dr. Shashikant M. Sane, M.D.**, was one of the handfuls of physicians invited to be the Founding physicians of the Minneapolis Children's Hospital in 1972. He served as the Chairman & Medical Director of Radiology Department for 25 years. He has been a Fellow of the Academy of Pediatrics for 38 years and was the Radiology Section Chair from 1996 to 2000. He has been a founding member of the Society of Chairs of Radiology at the Children's Hospitals in North America and served as its President from 1996 to 1998.

He & his wife Kumud have been two of the 6 founders of the first Hindu Temple in Minnesota in 1978. He stepped down in January 2008 as the Chairman of the Board of Trustees but has continued his weekly discourses on Hindu Scriptures at the Temple every Sunday which he started in May 1979. He is a formally trained Hindu Priest. He and his wife have been conducting Annual Hindu Youth Camps for the past 30 years. Under his leadership Hindu American Temple School was started with 240 students presently enrolled in the school. He has been actively involved in the interfaith dialogs over the past twenty years.

### **Panel One: The Dharma Paradigm and Ethos**



**Professor Balbinder Singh Bhogal** joined Hofstra University in the Fall of 2007, and currently holds the S.K.K. Bindra Chair in Sikh Studies. Previously, holding positions at University of Derby, England (1997-2002), James Madison University, Virginia (2002-3) and York University, Toronto (2003-7). His PhD was titled: Nonduality and Skilful Means in the Hymns of Guru Nanak: Hermeneutics of the Word, 2001 from London University, School of Oriental and African Studies. His primary research interests are South Asian Religions and Cultures specializing in the Sikh tradition, particularly the Guru Granth Sahib, its philosophy and exegesis. Secondary research interests include: hermeneutic theory and its radicalization through deconstruction; Indian Philosophy and its relation to Continental Philosophy, Mysticism, Diaspora, Translation and Postcolonial Studies, the construction of Religion, Orientalism, the Animal-Human divide and Theory and Method in the Study of Religions. He has taught courses on: Warrior Saints: An Introduction to the Sikh Religion, Sikh Mysticism, Religions of India, Thinking Mysticism in the Academy: Gender and Power, Yoga, Psychology and South Asian Religions, and Buddhist Thought. Recent Publications: 'Cleaving Gestures that Refuse the Alien Call for Identity Politics' [under review]; 'Radicalizing Hermes: Philosophical Messengers and Poetic Reticence in Sikh Textuality' [under review]; 'The Animal Sublime: Rethinking the Sikh Mystical Body' [under review]; 'Monopolizing Violence before and after 1984: Governmental Law and the People's Passion', Sikh Formations: Religion, Culture, Theory, Vol.7, No.1, 2011, April, pp.57-82



**Professor Jeffery D. Long** is Associate Professor and Chair of Religious Studies and Co-Director of Asian Studies at Elizabethtown College in Elizabethtown, Pennsylvania. He is the author of *A Vision for Hinduism: Beyond Hindu Nationalism* (2007), *Jainism: An Introduction* (2009), and the *Historical Dictionary of Hinduism* (2011). He has also published many articles in a variety of academic journals and scholarly volumes, including the *Oxford Handbook of World Philosophy*, the *Blackwell Companion to Religion and Violence*, and *Prabuddha Bharata*, the journal of the Ramakrishna Order in India-and has presented in both national and international venues. He is currently a co-chair of the North American Hinduism unit of the American Academy of Religion and is the former chair of the Steering Committee of DANAM (the Dharma Academy of North America). He received his PhD from the University of Chicago in the year 2000, with a doctoral dissertation titled *Plurality and Relativity: Whitehead, Jainism, and the Reconstruction of Religious Pluralism*. Dr. Long and his wife, Dr. Mahua Bhattacharya (who teaches Japanese at Elizabethtown College), are members of their local Hindu temple, the Hindu American Religious Institute, which is located near Harrisburg, Pennsylvania, and are also active members of the Ramakrishna Vedanta Society.



**Professor Rita Sherma** holds an M.A. in Religion, and Ph.D. in Religious Studies (Theology and Ethics). She is the co-founder and Vice-President of DANAM (Dharma Academy of North America) and is the co-founder and former President of Foundation for Indic Philosophy and Culture (FIPC) at the School of Religion at Claremont Graduate University. Dr. Sherma is Professor and Executive Director at the Confluence School of Faith Studies, at Taksha University, VA. She is co-editor of the forthcoming *Journal of Dharma Studies*, and has authored numerous essays, articles and book chapters on religion and philosophy, as well as several encyclopedia articles in volumes such as the *Encyclopedia of Love in World Religions* and the *Encyclopedia of Women and Religion in North America*. Previous publications include co-authorship of five edited books, including *Dying, Death, and Afterlife in Dharma Traditions and Western Religions* (2007); *Hermeneutics and Hindu Thought* (2008), and *Woman and Goddess in Hinduism: Reinterpretations and Re-envisionings* (2011).



**Professor Jeffrey Ruff** is associate professor of Asian Religions and Philosophies, Department of Religious Studies, Humanities Program, Marshall University. My primary professional interests in Dharma traditions are in teaching American College students about all facets of the history, philosophy, art, and other cultural elements of Dharmic traditions. My research interests are in pedagogy: methods & theories using philosophy and religions as guides to the study of culture and cultures. My Dharma research that focuses primarily on Sanskrit subjects is devoted to the study of Classical Upanishads and Atharvanic Upanishads, especially the Yoga Upanishads; and, upon Yoga traditions in general. I additionally work with the texts of early Indian Buddhism: Jataka tales and Pali Canon. My broader

teaching and research interests focus on meditation, contemplation, and yoga across multiple religious traditions.

### **Panel Two: Theories of Knowledge The Epistemology and Hermeneutics of Dharma Education)**



**Professor Gurleen Grewal**, Ph.D., received her M.A. and Ph.D. in English from the University of Delhi, and Ph.D. from the University of California, Davis. She is the founding director of the Center for India Studies at the University of South Florida, Tampa. An Associate Professor of English and an affiliate faculty in Humanities and Cultural Studies, she has taught and published in the areas of global postcolonial literature, Indian diasporic writers and multicultural literature of the U.S. Her book on Toni Morrison was awarded the Toni Morrison Society Book Award in 2000. Dr. Grewal is the recipient of two university-wide teaching awards and the ACLS Contemplative Practice Fellowship in 2007 and an NEH fellow for the Summer Institute in Sustainability and the Humanities in 2011. With a long-standing interest in the contemplative and healing traditions of India, she has a teacher's certificate in Yoga from the Sivananda Yoga Vedanta Dhanwantari Ashram in Kerala (1998), and led Study Abroad courses in Hinduism and Buddhism (2004, 2006), Yoga and the Healing Traditions of India (2011). With Dr. Yashwant Pathak, she is organizing the Conference on Eastern and Indigenous Perspectives on Sustainability and Conflict Resolution, Nov 13-15, 2011 at USF Tampa.



**Professor Anantanand Rambachan** is Professor and Chair of Religion at Saint Olaf College, Minnesota. Prof. Rambachan is the author of several books, book-chapters and numerous journal articles. His books include *Accomplishing the Accomplished: The Vedas as a Source of Valid Knowledge in Shankara*, *The Limits of Scripture: Vivekananda's Reinterpretation of the Authority of the Vedas*, *The Advaita Worldview: God, World and Humanity*, and *Not-Two: The Liberating Teachings of Advaita* (SUNY: Forthcoming).

Prof. Rambachan is a member of the Theological Education Committee of the American Academy of Religion. He serves on the Board of Trustees of the Parliament of World Religions and as an advisor to the Pluralism Project (Harvard University), The Tony Blair Faith Foundation, and the World Day of Prayer and Action for Children. He teaches regular adult religion classes at the Hindu Mandir in Minneapolis, Minnesota.



**Professor Rita Gross** is internationally known for her innovative work on gender and religion. She is also a Buddhist dharma teacher having been appointed to that position by Her Eminence Jetsun Khandro Rinpoche.

Rita Gross gives original engaging talks on a wide variety of topics and can lead meditation retreats of varying lengths. She specializes in bringing together the values and perspective of academic research and Buddhist dharma teachings.

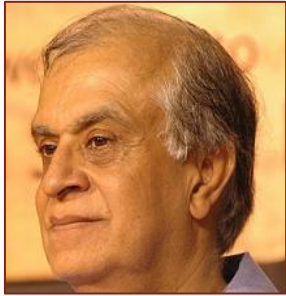


**Professor Anne Valley** is Associate Professor in the Department of Classics and Religious Studies, University of Ottawa. Her work falls within the broad field of the Anthropology of Religion, with a focus on South Asian religion, especially that of Jainism. Her research interests include ecology, animals, human/non-human boundaries, death rituals and mourning, asceticism and the body, spirit possession and women's religious lives. Methodologically, she approaches these fields with a particular interest in the aesthetics of religious experience and phenomenology. Her book *Guardians of the Transcendent: An Ethnography of a Jain Ascetic Community*. University of Toronto Press, 2002 is a detailed exploration of the lives of Jain female mendicants of the Terapanthi order. Professor Valley's recent essay, "Ancestors, Demons & the Goddess: Negotiating the Animate Cosmos of Jainism," in F. Ferrari (ed.), *Disease, Possession and Healing*, Routledge Press explores popular religious practice in Jainism. And her forthcoming book (Dec 2011), *Animal Others: Explorations of the Nonhuman for Human Self-Understanding*, (co-edited with Aaron Gross), Columbia University Press, explores the central role of the non-human in human meaning-making.



**Dr. Debashish Banerji** did his undergraduate degree in English Literature from Elphinstone College, Bombay, and served as a cultural correspondent for some of the leading English language newspapers of India. Later, he completed his Master's degree in Computer Science from the University of Louisville, Kentucky, and his Ph.D. in Indian Art History from the University of California, Los Angeles (UCLA). From 1991-2005, Banerji served as the president of the East-West Cultural Center in Los Angeles, one of the earliest institutions responsible for introducing a scholarly and cultural perspective on India and the teachings of Sri Aurobindo in Southern California. At present, he teaches courses on topics in Indian Philosophy and Psychology and serves in the role of Dean of Academic Affairs at the distance-learning graduate level University of Philosophical Research in Los Angeles. He is also an adjunct faculty in Art History, teaching courses on South Asian, East Asian and Islamic Art History at the Pasadena City College; and a Research Fellow in the Asian and Comparative Studies department of the California Institute of Integral Studies (CIIS), San Francisco. In these capacities, he has been instrumental in teaching, giving talks, and organizing activities relating to the dissemination of Indian philosophy and culture in the U.S. Banerji has curated a number of exhibitions of Indian and Japanese art and is the author of the book *The Alternate Nation of Abanindranath Tagore* (Sage, 2010). A new work, *Seven Quartets of Becoming: A Transformational Yoga Psychology Based on the Diaries of Sri Aurobindo* is now in press.

### Saturday, October 1: Lunch Keynote Speaker



**Shri Rajiv Malhotra** is an independent scholar and public intellectual who has written three large books and hundreds of articles in print and online, focusing on the distinctiveness of the dharmic traditions and on their authentic representation. His first book, *Invading the Sacred* (2007) was a critique of Hinduphobia, a term he has coined to describe the fashionable denigration of Hinduism in the American academy. His second book, *Breaking India: Western Interventions in Dravidian and Dalit Faultlines* (2011), presents a vast amount of historical and contemporary data concerning various projects that undermine the unity of India. His most recent book, *Being Different: An Indian Challenge to Western Universalism* (forthcoming in 2011), explains the deep-rooted distinctiveness of Indian civilization vis. a vis. the West, and critiques the common tendencies to blur these differences.

### Panel Three: Philosophy and Methodology of Dharma Education (Pedagogy)



**Professor Christopher Key Chapple** is Doshi Professor of Indic and Comparative Theology at Loyola Marymount University where he has taught since 1985. He has published more than a dozen books, including *Karma and Creativity* (1986), *Nonviolence to Animals, Earth, and Self in Asian Traditions* (1993), *Reconciling Yogas: The Yogadrstisamuccaya of Haribhadra* (2003), *Yoga and the Luminous: Patanjali's Spiritual Path to Freedom* (2008, winner of the Gandhi Book Award for Best Dharma Studies), and several edited volumes on religion and ecology, including *Hinduism and Ecology* (2000), *Jainism and Ecology* (2002), and *Yoga and Ecology* (2009). In 2002 he established the first of several Yoga Studies Certificate programs at LMU. He served on the advisory boards for the Forum on Religion and Ecology (Yale), the Ahimsa Center (Pomona), the International Summer School for Jaina Studies, and the Green Yoga Association. Chris and his wife Maureen trained in the theory and practice of Classical Yoga for more than a dozen years at Yoga Anand Ashram, Amityville, New York.



**Professor Sthaneshwar Timalsina** is an Associate Professor of Indian Religions and Philosophies at San Diego State University, his areas of interest include Indian philosophical traditions, particularly with a focus on consciousness, and Tantric studies. He has published two books, *Seeing and Appearance* (Shaker Verlag, Germany), and *Consciousness in Indian Philosophy* (Routledge, New York). His third book, *Language of Images*, is being reviewed for publication. He has additionally published multiple articles in scholarly journals, and his essays have been included in volumes as book chapters.

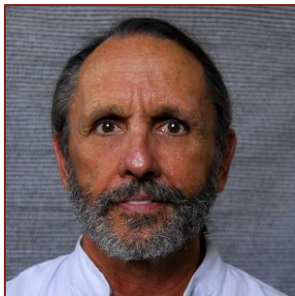




**Professor Arvind-Pal Mandair** is S.B.S.C. Associate Professor of Sikh Studies at the University of Michigan. His recent publications include: *Religion and the Specter of the West: Sikhism, India, Postcoloniality and the Politics of Translation* (Columbia University Press, 2009); *Secularism and Religion-Making* (co-edited Oxford University Press, 2011). *Teachings of the Sikh Gurus* (Routledge, 2005) co-authored and co-translated with Christopher Shackle; He is a founding editor of the journal *Sikh Formations: Religion, Culture and Theory* and is Assistant Editor of the journal *Culture and Religion*, both published by Routledge. His research interests lie at the intersections of Sikh and South Asian studies with disciplines such as comparative and continental philosophy, postcoloniality, theories of religion and the secular, and translation studies.



**Professor Duncan Ryūken Williams** received his Ph.D. in Religion at Harvard University. He is currently the Chair of the University of Southern California's School of Religion and the Director of the USC Center for Japanese Religions and Culture. Previously, he held the Shinjo Ito Distinguished Chair of Japanese Buddhism at University of California at Berkeley and served as the Director of Berkeley's Center for Japanese Studies for five years. He has also been ordained since 1993 as a Buddhist priest in the Sōtō Zen tradition and served as Buddhist chaplain at Harvard University from 1994-96. He is the author of a monograph entitled *The Other Side of Zen: A Social History of Sōtō Zen Buddhism in Tokugawa Japan* (Princeton University Press, 2005) and co-editor of five volumes including *Issei Buddhism in the Americas* (U-Illinois Press, 2010), *American Buddhism* (Routledge/Curzon Press, 1998), and *Buddhism and Ecology* (Harvard University Press, 1997). He is currently completing a monograph titled, *Camp Dharma: Buddhism and the Japanese American Incarceration During World War II* (forthcoming, University of California Press). He is also the founder of the world's first online bibliographical database on Buddhism, the Mugen Project ([www.mugenproject.com](http://www.mugenproject.com)).



**Professor Ramdas Lamb** is an Associate Professor of Religion at the University of Hawai'i. His areas of teaching and research include comparative religions as well as renunciant, low caste, and devotional traditions of India. He is also founder and president of the Sahayog Foundation, which helps facilitate education among the rural poor of Chhattisgarh.

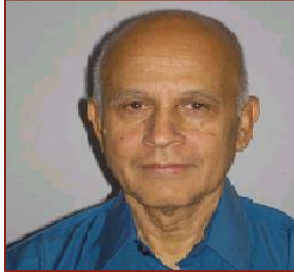
## Panel Four: Overview of the Field of Dharma Education



**Professor Arvind Sharma** holds the Birks Chair of Comparative Religion at McGill University in Montreal, succeeding Wilfred Cantwell Smith. He earned a Masters in Theological Studies from the Harvard Divinity School and subsequently a Ph.D. in Sanskrit and Indian Studies from Harvard University in 1978. He has also taught at the University of Queensland and the University of Sydney in Australia, and at Northeastern University, Boston University, Temple University and Harvard University in the United States. He has published over fifty books and five hundred articles in the fields of Hinduism, Indian religions, world religions, and methods in the study of religion. Among his noteworthy publications are *Our Religions* (Harper, 1993); *To the Things Themselves: Essays on the Discourse and Practice of the Phenomenology of Religions* (Walter de Gruyter, 2001); and *Religious Studies and Comparative Methodology: The Case for Reciprocal Illumination* (SUNY, 2005).



**Professor Purushottama Bilimoria** Ph.D. is Professor of Philosophy and Comparative Studies at Deakin University in Australia and Senior Research Fellow, University of Melbourne. Visiting Professor and Lecturer at University of California, Berkeley and Dominican University, San Anselmo, and Shivadasani Fellow in Oxford University. His areas of specialist research and publications cover classical Indian philosophy and comparative ethics; Continental thought; cross-cultural philosophy of religion, diaspora studies; bioethics, and personal law in India. Garu Purushottama teaches and publishes on Hindu religious philosophies. Also works on political philosophy, pertaining to ethics, justice, personal laws, capabilities, education and gender issues in India. He is an Editor-in-Chief of *Sophia*, International Journal of Philosophy of Religion, Metaphysical Theology & Ethics (Springer). He also edits a book series with Springer on *Sophia: cross-cultural studies in Culture and Traditions*, and co-edits another with D K Prin World, Recent publication is *Indian Ethics I*, Ashgate 2007; OUP 2008, and *Sabdaprama?a: Word and Knowledge (Testimony) in Indian Philosophy* (revised reprint), Delhi: DK PrintWorld 2008; 'Grief and Mourning: Thinking a Feeling', *Sophia*, vol 50/1 2011; *Postcolonial Philosophy of Religion* (with Andrew Irvine, Ken Surin et al) Springer 2009; 'Dharma' in *Key Words in Modern Asian Studies* 2011), 'Nyaya and Navya-Nyaya' in *Brill Encyclopedia of Hinduism* (2011). A two-volume study guide with readings on *Philosophies of Religion - East & West* (Deakin University Press, 2011), 'Theodicy in Indian Theistic Traditions' for *Blackwell Companion to The Problem of Evil* (2012) , 'The Idea of Hindu Law (= Dharma? )' in *Journal of the Oriental Society of Australia* (2011), and chapters on post-secularism, Hegel and Indian Philosophy (Review of Mandair's book for *Religion of South Asia*, journal) on Sikhism and Postcolonial, Virtue ethics in Hindu Philosophy, an edited anthology of essays on Gayatri Chakravorthy Spivak. (OUP Delhi) and *Colonial Psychiatry in India*,



**Dr. Shrinivas Tilak** (PhD in History of Religions, McGill University, Montreal) is an independent scholar based in Montreal. His publications include *Religion and Aging in the Indian Tradition* (Albany, NY: State University of New York Press, 1989) and *Understanding Karma in Light of Paul Ricoeur's Philosophical Anthropology and Hermeneutics* (Charleston, SC: BookSurge Publications, 2007).



**Professor Kundan Singh**, Ph.D. is an Associate Core Faculty at the Institute of Transpersonal Psychology, Palo Alto and an adjunct faculty at the California Institute of Integral Studies, San Francisco. The author of a book titled *The Evolution of Integral Yoga: Sri Aurobindo, Sri Ramakrishna, and Swami Vivekananda*, and a few book chapters and journal articles like "Beyond Postmodernism: Towards a Future Psychology," "Relativism, Self-Referentiality, and Beyond Mind," "Relativism and Its Relevance for Psychology," "Beyond Mind: Towards a Future Psychology," and "Laying the Foundations of Indian Psychology," his areas of research include Integral Yoga

of the Mother and Sri Aurobindo, Contemporary and Traditional Vedanta, Theravada and Mahayana Buddhism, Sufism of the Indian subcontinent, Comparative Mysticism, Spirituality and Social Action, Globalization, Indian history, culture and psychology, Transpersonal Psychology, Social Psychology, Depth Psychology, Cultural and Cross-cultural Psychology, Wilber's Integral Psychology, Postmodern Philosophy, Philosophy of Science and Epistemology, Critical Thought and Deconstruction, and East-West Studies among a few others.



**Dr. Sulekh C. Jain** has been active in many religious and social activities within the Jain and non-Jain communities in the U.S.A. and Canada. Dr. Jain is Founder /Co-Founder of more than one dozen organizations and institutions in North America namely; Jain Center of Greater Boston (1973), Jain Society of Houston (1981), JAIN DIGEST Magazine (1985), JAINA Library (1988), Young Jains of America (1989), Jain Center of Central Ohio at Columbus (1991), Jain Academic Foundation of North America(1994), Mahaveer Vision Inc.(1994), JAIN SPIRIT International Magazine (1999),World Council of Jain Academies (1999) , JVB Preksha Meditation Center in Houston (1999). and International

School for Jain Studies (ISJS) in 2004.



**Shri. N.V. Raghuram** completed his engineering from NIT Bhopal and has worked for some years in various capacities.

Raghuram underwent training in yoga and philosophy teachings under several saints for early childhood. Swami Prabhuddhananda and Prof Satyanarayana had profound role to play in his spiritual development.

Raghuram and his wife Dr Nagarathna, a yoga therapy specialist, have been associated with Swami Vivekananda Yoga research foundation the Yoga University and helped thousands of patients with psychosomatic problems.

Raghuram is actively associated with several medical research projects all over the world which includes a cancer research project in Houston Texas Funded by NIH. He initiated yoga therapy activity in a neurological hospital in Germany, Heart hospital in Turkey etc. he also conducted thousands of spiritual retreats and workshops on stress reduction and trained thousands of yoga teachers all round the globe. For the cause of yoga he travelled more than forty countries.

He is the spiritual guide and founder president of Yogabharati which has centres in USA Canada and Turkey. He is also the spiritual guide for the students of Global Vedika California USA. Youth for seva, Disha are some of the spiritually oriented organizations for which Raghuram is the advisor and main resource person. All his activities are fully charitable in nature. His only one son and his daughter in law are also fully into the field of yoga therapy research and applications. His is uniquely gifted with love and nearness for wild life.

### **Panel Five: Strategic Planning and Coordination in Promoting Dharma Education and Studies**



**Professor Subhash Kak** is Regents Professor and Head of Computer Science Department at Oklahoma State University in Stillwater. Apart from technical work in the fields of information theory, neural networks, and quantum information, he has written on hi Indian science, yoga and art. This work as well as a resolution of the twin paradox of relativity theory has received considerable attention in the popular press. His work has been showcased in the popular media including Discovery and History channels, PBS, Dutch Public TV OHM, and most recently in a documentary on music ([www.ragaunveiled.com](http://www.ragaunveiled.com)). He has written on philosophy of mind and showed how recursion plays a fundamental role in art, music and aesthetics. He is the author of 20 books of which the most recent is "The Prajna Sutra." He has also authored 6 books of verse. These books have been translated into French, German, Italian, Spanish, Korean, and Serbian. The distinguished Indian scholar Govind Chandra Pande has compared his poetry to that of William Wordsworth. Amongst his awards include British Council Fellow (1976), Science Academy Medal of the Indian National Science Academy (1977), Kothari Prize (1977), UNESCO Tokten Award (1986), Goyal Prize (1998), National Fellow of the Indian Institute of Advanced Study (2001), and Distinguished Alumnus of IIT Delhi (2002).



**Professor Damodar R. Sardesai** has been at UCLA since 1961, first as a doctoral student (Ph.D. 1965) and since 1966 as a member of the History faculty. Before coming to UCLA in 1961, he received from the Bombay University his Bachelor's (1952) and Master's (1955) degrees, ranking first in Social Sciences for which he was awarded the Sir William Wedderburn Prize. In 1979, he was elected Fellow of the Royal Historical Society of Great Britain. At UCLA, Professor SarDesai taught in the History Department as Assistant Professor (1966-69), Associate Professor (1969-77) and Professor of History (1977-94); Navin and Pratima Doshi Professor of Pre-Modern Indian History, 1998-2001 and as Emeritus Professor of History. His administrative service includes: Vice-Chair and Chair of the History Department; Chair, South and Southeast Asian Studies (ISOP) for 14 years; and as the first Director of the University of California's Education Abroad Program in NewDelhi, India 1993-95. At UCLA, he served as member and/or chair of dozens of committees at the department, college and senate levels and on committees of UC statewide senate. Currently, he is a member of UCLA Senate's Council on Research, 2002-2005. In 1971-73, he was invited to reorganize historical studies at the University of Bombay as Chair of its History Department. In 1998, Professor SarDesai was recalled by UCLA to be the first holder of the newly-endowed Navin and Pratima Doshi Chair in Indian History, a position he held until 2001.



**Dr. Mihir Meghani**, M.D., an Emergency Physician, is a co-founder and Board Member of the Hindu American Foundation ([www.HAFsite.org](http://www.HAFsite.org)), where he focuses on capacity building, strategic relationship development, and fundraising. He has been involved in several Hindu, Dharmic, and Indian-American organizations for the past 30 years, focusing on building youth leadership, interfaith relations, and the portrayal of dharma traditions to non-dharmic audiences. A relative of Mahatma Gandhi, he continued Gandhi's tradition of service by providing medical care in India after the 2001 earthquake, in NY after 9/11, and in Sri Lanka after the 2004 tsunami with The Permanente Medical Group. A member of the US Department of Homeland Security's Disaster Medical Assistance Team and former member of the East Bay Regional Parks Advisory Committee, Dr. Meghani has received numerous awards for his community service.



**Professor Madhu Madhavan**, known as "Madhu", has had a very distinguished academic career for over half - a century. In February 2010, he was conferred Gandhi, King, Ikeda Award for Community Builder and Peace Medal by Morehouse College and Martin Luther King Jr. International Chapel, Atlanta in its 10th Anniversary year. On January 6, 2011, he was honored in New Delhi with Distinguished Community Service Award and GOPIO Medal by Global Organization of Persons of India Origin. He has been honored with many other awards and citations for his academic and civic contributions.

He is the recipient of record five Fulbright professorships to teach in Philippines, Vietnam, Malaysia and Cambodia; was visiting professor at I.I.T. Madras, Madras School of Economics, Chennai, National Institute of Bank Management, Poona, Universiti Putra Malaysia and University of the Philippines;

chaired UNDP Mission to India, member of World Bank Missions to Iraq and Greece and was Resident Scholar at IMF Institute. He has lectured extensively in many countries around the world.

He founded, with the support of his friends, San Diego Indian American Society in 1984 to establish Mahatma Gandhi scholarships up to \$4,000 each for high school graduates (450 awards so far) in San Diego county irrespective national origin and funded by people of India origin and Mahatma Gandhi memorial lecture. The silver jubilee address was delivered by Raj Mohan Gandhi with Arun Gandhi in the chair. The society has funded projects both in India and the US.

His other civic activities include chairmanship of World Affairs Council of San Diego

He is a professor of Economics and Asian studies Emeritus, San Diego State University and Director, SDSU - PSG India Study Abroad Program. He served the World Bank from 1963 to 1968 and Annamalai University from 1955 to 1960.



**Dr. Manohar Shinde**

**PRESENT:**

- Chairman Advisory Committee, Uberoi Foundation
- Founder Trustee, "Global Foundation for civilizational Harmony"
- Member Board of directors, SEVA International,
- Member, Advisory Committee, Hindu Swayamsevak Sangha, USA
- Working towards creating civilizational endowment, to provide seed money for innovative Social Initiatives and entrepreneurship.

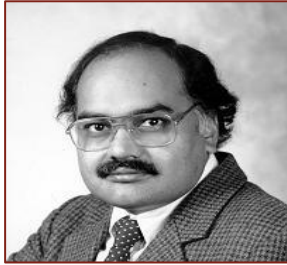
**PAST:**

- Took full retirement from clinical practice of psychiatry in Los Angeles in August 2010, in the spirit of a "Vanaprastha" to devote more time on learning and networking with intellectuals and institutions, to facilitate nurturing Dharma-civilizational Studies and scholarship.
- Former director, Eating Disorder Institute of California, Los Angeles.
- Was on clinical faculty of UCLA, USC, and The Institute of Contemporary Psychoanalysis (ICP)
- PhD in Psychoanalysis, Southern California Psychoanalytic Institute, Beverly Hills (1989)
- Fellowship in child psychiatry, UCLA (1981)
- Graduated from The Menninger School of Psychiatry, Topeka, Kansas, in General Psychiatry (1979)
- M.B.B.S from Osmania Medical College, Hyderabad, India. (1968)

**PERSONAL:**

- Married with three children
- In United States since 1969 and Los Angeles since 1979.

## Saturday, October 1: Dinner



**Professor Yashwant K. Malaiya** has been a Professor in Computer Science Department at Colorado State University since 1982. He has published widely in the areas of security vulnerabilities, fault modeling, software and hardware reliability, testing and testable design.

He has also published many articles on Jain history and demography, both in Hindi and English. His first publication in 1971 was on Jain history.

He has served as a general chair for several international conferences in USA, India and China. He has served as an ABET commissioner and as a volunteer for IEEECS in several capacities. He has received the IEEE Third Millennium Medal, 2000 and IEEE CS Golden Core Award, June 1996.

He has been an invited speaker and panelist at the biennial JAINA (Jain Associations of North America) Conventions for many of the conventions. He is the coordinator for office of Alumni Affairs for ISSJS (International Summer School for Jain Studies). He has also been an invited speaker at other Jain forums.

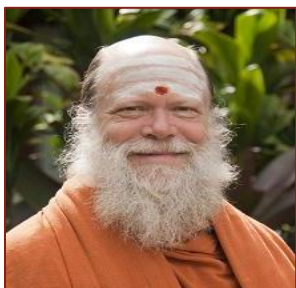
He was the founder of the India Association of Northern Colorado and has served as its elected President for two terms.

He was the creator of the very first website on Hindi language, and the first major web-site on Jainism. He is the moderator of an internet forum on Indian Archaeology.

He was educated in India and USA and received a PhD in Electrical Engineering in 1978.



**Dr. Aseem Shukla, M.D.** is the director of pediatric urology at the University of Minnesota Amplatz Children's Hospital and an Associate Professor in the medical school. He also serves as the director of the Department of Urology residency training program. Dr. Shukla is a co-founder and board member of the Hindu American Foundation. His efforts for the Foundation focus on developing a professional, articulate and credible voice for Hinduism through interactions with mass media. His writings have been featured in numerous media outlets globally, including the New York Times and Washington Post, and is a contributing columnist for the On Faith section of the Washington Post. Dr. Shukla annually teaches pediatric urological surgery workshops throughout India and is a frequent visiting professor.



**Sannyasin Sivakatirswami** is a member of Kauai's Hindu Monastery, also known as Kauai Aadheenam. As part of the monastery's publication division, he is the Production Manager of Hinduism Today magazine, he works with our printer in Missouri handling the digital production from our servers here

to the finished magazine. He oversees management of our web server, various website projects and a global team involved various digital projects work on the Internet. Sivakatirswami is responsible for writing the daily web page at TAKA, telling the story of current events at the monastery and sharing the teachings with digital pilgrims.



**Shri Diljit Singh Rana**, (Lord Rana, Baron Rana, MRE), is a British politician and member of the House of Lords. In June 2004, he was created a life peer as Baron Rana, of Malone in the County of Antrim.

He was awarded an MBE in 1996, for his contribution to the economic regeneration of the city of Belfast through the development of hotels, restaurants, fashion shops and modern office accommodation. He has also set up a charitable trust of Rs.50 million for a school and a college named Sanghol Education Complex, in his native village Sanghol, near Chandigarh, India. The Ulster and Queens university, Belfast conferred upon him honorary doctorates. He was instrumental in leading a delegation of academics from the universities to India to explore educational partnerships and help develop university links between India and Northern Ireland.



**Abhinav Dwivedi** is the Vice President of Hindu University of America. He is also a Board Member and one of the founders of the University. Hindu University is based in Orlando, Florida, and is established to promote learning, research and understanding of Hindu culture, philosophies and religions, traditions, arts and sciences at graduate level.

He has taken early retirement from his professional work to devote full time to his passion-Education. He is actively engaged in growth and management of the Hindu University of America. He routinely goes out to speak to colleges, schools, church and temples and corporations on topics ranging from various aspects of Hinduism, culture and India in general.

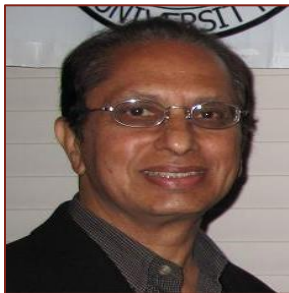
Abhinav is also actively involved in a number of organizations in various capacities. He is on the board of Spiritual Life Council at Eckerd College (FL), on the board of Sanatan Mandir (FL), Community Council of Spirituality and Aging (Central FL), Vivek Welfare and Education Foundation, GFCH (USA), HSS, VHPA, etc.

He is originally from State of Gujarat, India. Professionally, he has spent over 30 years in Computer Industry, in USA. In his last position he was the head of a Motorola subsidiary in India. He holds two Masters Degrees in Engineering and Computer Science, one from IIT (Bombay, India) and another from University of California at Berkeley.





**Dr. Sudhesh Agarwal** is a Scientist in the department of Molecular Cardiology in the Lerner Research Institute of the Cleveland Clinic, at Cleveland Ohio. He is a Scientist by profession and a Social worker and activist by nature. He has expertise in Ecological conservation through cultural traditions and in alternative medicine system in India. As a National coordinator of Hindu Education Foundation (HEF) he became involved in organizing conferences and lecture series on "India the Bharat" at academic level in Universities. He has published multiple peer-reviewed papers and book chapters on Ecological conservation through traditions and folklores.



**Professor Deepak Shimkhada** earned his Ph.D. from Claremont Graduate University and taught courses in Asian art history and Asian religions at various colleges and universities in California. Now retired from Claremont McKenna College, he teaches courses on Hinduism at Claremont Graduate University as an adjunct professor. Dr. Shimkhada is the published author of several edited volumes and numerous book chapters and journal papers. His most recent edited book is *The Constant and Changing Faces of the Goddess: Goddess Traditions of Asia*. His next book *Nepal: Nostalgia and Modernity* is due in September. He is the founding president of the Foundation for Indic Philosophy and Culture (Indic Foundation), and Himalayan Arts Council. He has served on several organizations and boards including Asian Studies on the Pacific Coast, and America-Nepal Society of California as president. Currently he serves on the Board of Visitors of the School of Religion at Claremont Graduate University as Chair of the Hindu Council, and on the Board of Advisors of the Shree Pashupatinath Foundation. He is a founding member of South Asian Studies Association (SASA) and is currently its treasurer.



**Shri Harshavardhan Vellanki** was the General Secretary of Hindu Students Council from 2006-08. He was part FACT-USA's team that did an exhibition on Kashmir issues at Raburn Congressional Building in 2005. For his day job, he works an Operations Engineer at Riotgames. He has a Masters in Computer Engineering from Boston University.



**Anju Bhargava** is a Strategic Business Transformation and Risk Management senior professional and management consultant with over two decades of experience consulting/working for major companies globally. She has provided thought leadership in the public and private sectors, published papers and received many awards. Her distinctive research based approach

leverages best practices from many spheres - education, government, civic, faith based, and corporate. Her pioneering initiatives include an internationally cited study on loan loss published by RMA Journal and recognized by OCC; a target marketing effort "Capitalizing Diversity in the Changing Financial Markets"; Chakravayuhu (labyrinth) education program to mentor corporate women. A change catalyst pioneer and social entrepreneur, she now volunteers with the Livingston Township, Interfaith Clergy Association and diverse residents to build healthy communities with cross-cultural inclusion. A Vedantic teacher/ordained pujarin, she strives to combine philosophy and practice from a contemporary view. She is the only Hindu woman to lead the opening invocation prayer at Livingston's Memorial Day Service and the NJ State Assembly on May 20,2010, observing Asian American month. She started the first professional networking forum in New York, South Asian in Corporate America. She was the only Indian-American to serve in the Community Builder Fellowship, President Clinton's White House initiative. She is a member of President Obama's Inaugural Council on Faith Based and Neighborhood Partnerships, founder of Hindu American Seva Charities, President of Asian Indian Women in America, and Trustee of Council for a Parliament of the World's Religions



**Shri Santhosh Kumar Kolluru** is a senior at Case Western Reserve University majoring in Mechanical and Aerospace Engineering. He co-founded Hindu YUVA on campus that focuses on preserving and practicing Hindu, Sanatana Dharmic values and principles with a final goal of Seva, selfless service. On campus, Sai and his team of second-generation Hindu Americans lead regular meditation workshops, have their annual speaker on campus event which brings in experts on Ayurveda, Vedanta, Pantajali Yoga and other aspects of Vedic traditions. In addition, the Hindu organization has started the first-ever

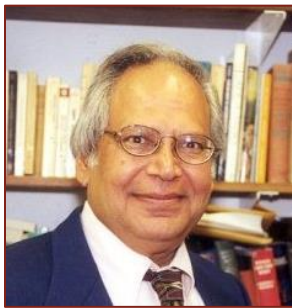
Guru Vandhana on campus which means "Reverence to Teacher" through which they honor a professor chosen by the students of the University as their Guru. At events such as these, faith-based student organizations and communities of all faiths and traditions are present. Furthermore, Sai and Hindu YUVA visit Bhutanese Refugees in Cleveland every Sunday and many celebrations for the Bhutanese community on campus from festivals to meditation and yoga sessions. During their weekly visits, Sai leads a team of interfaith students in projects focused on education, women empowerment, job employment, driving lessons, computer literacy, ESL classes and many others to help the Bhutanese Refugees assimilate towards the American society. Recognized by the Office of Inclusion and Diversity of Case Western Reserve University as well as the White House, the Bhutanese Refugees project has been taken up by many faith communities and student organizations across the country. During the spring break of 2010, Sai went on a 2,000 mile trip as a Vistarak around the Midwest visiting 10 universities, several cities, and 5 states connecting local communities with Bhutanese refugees and providing tools to implement various Bhutanese settlement projects. Recently, Sai complete his internship at the White House and hopes to pursue a career in Law and Government in the near future. He also hopes to bring the voices of Hindu-Americans to a national and an international stage and represent the world's largest ancient tradition through the eyes of Swami Vivekananda in the 21st century.



**Shri Kalyan Viswanathan** holds a Masters Degree in Computer and Information Sciences from Ohio State University (1992). He is currently a Global Practice Director with Tata Consultancy Services, and is based in Dallas, Texas. In addition he is the founder and President of Sanatana

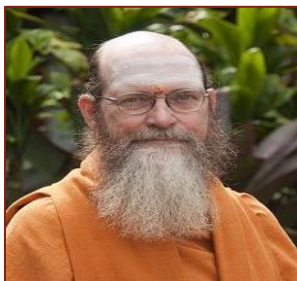
Dharma Foundation, Dallas, Texas, which organizes and conducts numerous educational programs and seminars. Kalyan developed his interest in Sanatana Dharma under the guidance of Pujya Swami Dayananda Saraswati of Arsha Vidya Gurukulam, where he attended numerous classes and programs. He has taught the Bhagavad Gita Home Study Course in Columbus, Ohio for a period of six years. Through this process he came to explore ways of educating people especially the youth through seminars and classes, on the fundamentals of Sanatana Dharma. Subsequently, he began to explore writing on specific topics of Sanatana Dharma, and has published two papers at WAVES conferences in 2008 and 2010 on the topics - "Mahatma Gandhi and the Bhagavad Gita" and "Varna and Jati - A re-examination of India's Caste system". He was one of the organizers of the recently concluded WAVES conference on Varna, Jati and Kula in July 2011.

### **Panel Six: Dharma Education from Primary to High School Level (Current Scenario and Future Directions)**



**Dr. Shiva G. Bajpai**, Ph.D. served as Professor of History and Director of Asian Studies at California State University, Northridge, Los Angeles, from 1970 to 2003; as Professor Emeritus continued to teach (2003-2009). He has BA and MA from the Banaras Hindu University and Ph.D. from SOAS, University of London, UK. He also taught at the Banaras Hindu University, India, (1958-68) and worked at the University of Minnesota (1967-70). He has received many awards including an AHS-NSF Senior Fellowship and AHA & AAS best book awards for his coauthored work; a regular Examiner of Ph.D. theses of many Indian Universities. He has published, many articles on various aspects of

Indian history and culture including contributions to Hindi Vishvakosha (Encyclopedia) and Encyclopedia of Asian History. He co-authored a major reference work: A Historical Atlas of South Asia (1978: University of Chicago Press & Updated 2nd edition. 1992: Oxford University Press; 2005: The Digital Library of South Asia, Chicago University Press.) His forthcoming books and works in progress include The Empire-State (Raja-Mandala): Dynamics of Geopolitics in Classical India; Trade and Patterns of Commerce in early Medieval North India (c.700-1200 C.E); India through the Chinese Buddhist Pilgrims' Eyes; and Early India in World History Following the California Textbooks Controversy, he has collaborated with the Hinduism Today in their publications) of Hindu History Lesson Supplements in 5 parts, (2007 & 2010) to the World History School textbooks.



**Acharya Arumuganathaswami** is a member of Kauai's Hindu Monastery, also known as Kauai Aadheenam. As part of the monastery's publication division, he is the Managing Editor of Hinduism Today magazine, our internationally renowned religious journal. He coordinates dozens of journalists, photographers and writers around the globe, assigning their monthly projects, assembling their writings and reports. He and his team issue a daily summary of Hindu news, called Hindu Press International. Working in collaboration with Dr. Shiva Bajpai, he has recently completed a course in

Indian and Hindu history for US 6th grade social studies classes. He also works on children's teaching material and stories. July, 2011, saw the completion of a six-year project organized and overseen by him to digitize the entire palm-leaf manuscript collections (10,000 bundles) of the French Institute of Pondicherry and the French School of the Far East.



**Shri Khanderao Kand** is an entrepreneur and community volunteer from the Silicon valley, California. Khanderao was a founding member of Hindu Education Foundation(HEF), a project of Hindu Swayamsevak Sangh (HSS) USA Inc. He initiated HEF's efforts in organizing Hinduism Seminars for School Teachers in California in 2002 and, later in 2005-6, with a team of volunteers, he played a leading role in coordinating community movement for correcting misrepresentation of Hinduism in CA Textbooks. HSS USA organized an Exhibition of "Hindu Culture and Dharmic Traditions from India" in 2006. As an editor, and coordinator, he provided concept, content and design of the exhibition which was displayed in six capitol halls, over fifty Universities, temples, libraries as well as festivals in USA and was visited by over 100,000 viewers. He was instrumental in publications of booklets on Yoga, Ayurveda, Hindu Dharma, and Hindu Women. He considers fortunate for playing a leading role, on behalf of HSS, in coordinating Hindu Sangam in 2001 which was attended by over 8000 Hindus in the Bay area. He volunteers for service projects, Indian diaspora / community issues, local social issues and India related issues. With help of fellow Indian technology professionals, in 2009, he launched Global Indian Technology Professionals Association (GITPRO). He is also a founding director of Foundation for India and Indian Diaspora Studies (FIIDS), a think tank launched in 2011 in Washington DC.



**Shri Vishal Agarwal** lived the first 23 years of his life in India before relocating to the USA in 1993. He has graduate degrees in Business Administration and Materials Engineering and has been a student of Hinduism since his teenage years. He is actively engaged in writing the biographies of Hindu saints and digitizing Hindu scriptural cannon.

He helped the Hindu Temple of Minnesota start a Sunday school for children, and a Youth Club for teenagers. He sits on the board of the school and is responsible for developing the religion curriculum. Vishal has also spoken to High School students about Hinduism as a guest lecturer and has about a dozen articles in peer reviewed publications. In 2010, he was given the 'Dharm Seva' (Service to Dharma) award by The Hindu American Foundation at the Capitol Hill. He is also on the BOD of the World Association for Vedic Studies. Last year, he gave a keynote address at the Hindu Mandir Executive Conference, the apex body of major Hindu temples in North America.



**Shri Karthik Venkataramani** has academic training in physics and management. He lives in the Silicon Valley with his wife and twin daughters. He works in Information Technology consulting. He has published on subjects

that impact Hinduism and Hindus. His print publications include contribution to the two anthologies "Expressions of Christianity" published by the Vivekananda Kendra and "Invading the Sacred" published by Rupa as well as authorship of an American Atheist publication "The Christian "right" to proselytize".



**Shri Swaminathan Venkataraman** is a Director with Standard & Poor's in the Utilities, Energy and Infrastructure Ratings group, is a Board Member of the Hindu American Foundation ([www.HAFsite.org](http://www.HAFsite.org)). He edited the Foundation's recently released landmark report "Hinduism Not Cast in Caste: Seeking an End to Caste Based Discrimination" (<http://www.hafsite.org/media/pr/not-cast-caste-big-picture-and-executive-summary>). Mr. Venkataraman earned a Bachelors in Technology from the Indian Institute of Technology (IIT), Madras and an MBA from the Indian Institute of Management (IIM), Calcutta.

### Concluding Session



**Professor David G. Trickett** began his higher education at Emory University. As a student volunteer with the Southern Christian Leadership Conference, he participated in the civil rights movement in the US, a most heart-searing experience, by helping facilitate functions marking the funeral of Martin Luther King, Jr.

Trickett's doctoral work mirrored the difficulty in respecting the boundary between constructive theology and ethics that his subject, H. Richard Niebuhr, embodied...and this has led him to various educational ventures including guest teaching in business and medical schools as well as in theology. Today, Trickett is an elder in full connection within the United Methodist Church. His work includes congregations, campus ministry and university chaplaincy, and theological education. In the late 1980s, as head of the Washington (D.C.) Theological Consortium, Trickett addressed leadership needs among those being educated in theology-and those people that graduates would serve. This ultimately led him to form The Jefferson Circle in 1993, a global teaching practice that focused on providing accessible theology for daily life in corporations, governments, and NGOs on several continents. Niebuhr's notion of "responsible self" and Wesley's sense of "social holiness" have been central to that work.

This globe-trotting led Trickett, in 2004, to chair the Center for World Religions, Diplomacy, and Conflict Resolution within the Institute for Conflict Analysis and Resolution at George Mason University. In 2006, he was selected to serve as the 13th President (and as the Henry White Warren Professor of Ethics and Leadership) of the Iliff School of Theology in Denver, Colorado.



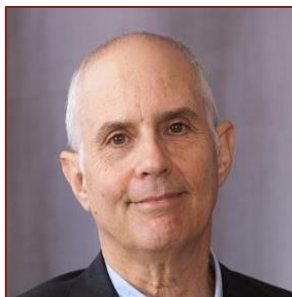
**Dr. Veena Rani Howard** teaches in the Religious Studies, Asian Studies, and Social Science departments at the University of Oregon and Lane Community

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**Professor Jay Kumar** holds a Ph.D. in Asian philosophy and religion and an M.A. from Columbia University's School of International and Public Affairs. His research interests include Vedic language, mythology, and cosmology; Sanskrit and Indo-European linguistics; consciousness studies; and the neuroscience of mystical experiences. Jay is also the co-founder of the Holospheria Project, a global multi-media and educational initiative, and host of the nationally syndicated radio show "AWAKE with Dr. Jay Kumar!" He currently teaches courses in Hinduism, Indian and Yoga philosophy, and Sanskrit language at Loyola Marymount University and Chapman University.

Integrating 20 years as an educator, entrepreneur, media figure, Yoga and meditation instructor, Jay intimately understands our fundamental human need to feel honored and recognized for the value and dharma we each uniquely bring to the world.



**Shri Philip Goldberg** is a spiritual counselor, meditation teacher and ordained interfaith minister. Goldberg grew up in Brooklyn and moved to Los Angeles like the Dodgers before him. A professional writer for 35 years, he is the author or coauthor of 19 books, he lectures and leads workshops throughout the country. A novelist and screenwriter as well, he lives in Los Angeles, where he founded *Spiritual Wellness and Healing Associates (SWAHA)*. He is Director of Outreach for *SpiritualCitizens.net*. and blogs regularly on the *Huffington Post* and *Intent.com*.

Los Angeles, California  
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*In Our Own Voices - Dharma Education in North America*

**ABSTRACTS**

Professor T.S. Rukmini  
Professor Kapil Kapoor  
Professor Balbinder Singh Bhogal  
Professor Jeffery D. Long  
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Professor Christopher Key Chapple  
Professor Purushottama Bilimoria  
Dr. Shrinivas Tilak  
Professor Kundan Singh  
Dr. Sulekh C. Jain and Dilip V. Shah  
Shri N.V. Raghuram  
Dr. Mihir Meghani M.D.  
Professor M.C. Madhavan  
Dr. Manohar Shinde  
Shri Vishal Agarwal  
Acharya Arumuganathaswami  
Shri Khanderao Kand  
Shri Swaminathan Venkataraman  
Shri Karthik Venkataramani

## Inaugural Session and Dinner

### Professor T.S. Rukmini

#### Abstract

In this talk I will mainly touch upon my experience as an educator of the 'Hindu tradition of Dharma' in a western milieu. It will try to point out the multi dimensional character of the Dharma concept and also highlight the difficulties that one faces to convey the richness of this concept to a student audience that very often tries to equate 'Dharma' with the western notion of religion. I shall also briefly touch upon the different ways in which dharma is understood in knowledge systems such as religion, ethics, performing arts, social life etc. The talk will also point out how there are regional differences in the understanding of 'Dharma' so much so that what is sanctioned as 'Dharma-acara' in one region can be 'Adharma' in another region' emphasizing the importance given to 'customary practice' in the understanding of 'dharma'. In passing I will also make some remarks on the 'insider-outsider' approach to the understanding of a culture.

### Professor Kapil Kapoor

#### Abstract

The dharmi-c paradigm of education, excluded from the current mainstream system more in India than elsewhere, was/is rooted in Vedic knowledge culture, one of the only two knowledge cultures, the other being Abrahamic (?). We are talking of perhaps the world's most ancient system of education contingent on dharma that among others means kartavyas, values and Vedic belief system, a pluralistic, non-God-centered, non-theological, non-dogmatic, ethical system with its typical ontology and highly free, flexible epistemology. The dharmi-c paradigm seeks to produce 'virtuous' men (rather than 'successful') by building its institutions around the oral yet textual, continuous, cumulative intellectual traditions that have produced perhaps the world's largest body of intellectual texts. This paradigm, through its institutions formal and informal, through its dialogic methods and practices, evolved, apart from remarkable knowledge creation, unique mechanisms of storage, transfer and dissemination of the available knowledge in the context of the oral Indian culture. It created a large teacher and text centered system open to all irrespective of caste, colour, race and gender. Most remarkably this paradigm democratized and vernacularised Vedic knowledge by functioning through mother tongues/dialects and by translating classical texts, in its public exposition dimension, into emerging Indian languages so that, contrary to the popular misconception, knowledge in India was neither a privileged discourse nor for the privileged alone. Its attainments in so many domains of knowledge, till it was disrupted, are unequalled.



**Panel One:  
The Dharma Paradigm and Ethos**

**Professor Balbinder Singh Bhogal**

**Abstract**

In order to explore the possibility of a 'Dharma Paradigm' and how a **Sikh perspective** plays into this, I'd like to look at issues of translation, language, subjectivity, place, history, and tradition, under three motifs: '**plurality**', '**comparativity**' and the '**multitude**'. A further contextualization will be the transition from 'pre-modern' 'tradition' to modern nation-states, and an examination of what it means to be 'post/colonial', 'trans/national', and 'global' - for example: should the Dharma Paradigm' assume a 'world religions' discourse at it's base, or be radically critical of such a move? Is dharma to be constructed as a 'religion', 'culture', 'tradition', or 'Way'? What is at stake in each of these? To which question, and to whom is the answer and reply 'Dharma paradigm' proffered?

**Professor Jeffery D. Long**

**Abstract**

***Cultivating the Dharma Paradigm: Towards a Transformation of Our Collective Discourse***

What is "the Dharma Paradigm"? And how might this paradigm be cultivated in such a way as to transform not only academic discourse, but the broader discourse of our global society? Transforming a discourse at a paradigmatic level is clearly not a simple matter of substituting Sanskritic terminology for the Eurocentric terminology that has tended to dominate global discourse-of, for example, calling religions "Dharma Traditions," but continuing to think of them, basically, as "religions," of calling our words "shabdās" and our scholarly texts "bhashyas." The Dharma Paradigm is a re-thinking of all our shared categories in light of the wisdom of the Dharma Traditions, seen not simply as a kind of "folk wisdom," of merely local or historical interest, but as constitutive of a universal and transformative knowledge, capable of responding in kind to the dominant categories of global discourse and presenting itself as a viable alternative. This paper will be dedicated to outlining what the Dharma Paradigm might look like were it to be enacted, as well as to delineating some preliminary steps that we, as scholars and public intellectuals, might take toward manifesting this paradigm in the world.

**Professor Rita D. Sherma**

**Abstract**

***Acknowledging Affinities, Recognizing Distinctions amongst the Dharma Traditions***

Dharma is a complex word with many definitions and variegations within and among Dharma Traditions. When "dharma" is deployed as the alternate paradigm to the dominant civilizational framework under which we currently function, we must ask what we mean when we refer to the word dharma. A reductionist approach to dharma that simplifies the complexity of this concept to the point of distortion,

or an essentialist approach that glides over differences and ignores lesser known, but important understandings of the term, runs the risk of leaving dharmic thought and action behind even as the dharma banner is unfurled. Is dharma an alternative paradigm to the one engendered by the concept of "religion" or an alternate way of viewing reality altogether that includes and transcends religion? Can it be posited that there is a Dharma Paradigm when there is no singular dharma, nor agreement amongst Dharma Traditions on what dharma is? Is it possible that there needs to be a re-envisioning of the message and meaning of dharma before it is employed as a bulwark against the raging disorder of consumption and destruction that is the hallmark of our contemporary global civilization?

## **Panel Two:**

### **Theories of Knowledge, The Epistemology, and Hermeneutics of Dharma Education**

#### **Professor Anantanand Rambachan**

##### **Abstract**

##### ***Sabdapramana: Hindu Contributions to Understanding the Meaning and Function of Scripture***

The traditions of Hinduism, especially the Vedanta sampradayas, have developed elaborate and sophisticated arguments for the words of the Vedas as a source of valid knowledge. This study seeks to explicate this rationale, with particular attention to the tradition of Advaita Vedanta. The understanding of scripture as a valid source of knowledge (pramana) is neglected in the contemporary study of Hinduism, although this approach may lend a fresh perspective to the meaning and significance of sacred texts and a unique way of understanding their authority. Scripture cannot claim exemption from being subject to the same criteria that are utilized to validate other ways of knowing. Scripture as pramana is a Hindu argument that enriches our understanding of sacred texts and ought to be a prominent point of view in the contemporary discussion of the nature and authority of scripture.

#### **Professor Prabhsharandeep Singh Sandhu**

##### **Abstract**

##### ***Gyan and Jugat: Learning the Techniques of Double Edged Sword***

In this paper, I am planning to deconstruct the modernist constructions of meaning, in the context of *gyan* and *jugat*, as Sikh terms somewhat close to epistemology and hermeneutics, albeit, with wider implications that mark their distinct specificity. In a way, this paper would be a part of my attempt to master my hands over the double edged sword that defends both sides, for it has the ability to cut both ways. The strategy here is to take a detour into continental philosophy and exploit some convenient tools to reread the colonial past as a nightmare, which, presumably, was not really there. However, this particular reading has the weakness to become just another interpretation through the European lens, and therefore betray its own desire.

I would rather begin by redefining epistemology and hermeneutics from my Sikh subjective experience of *gyan* and *jugat* as categories that are different not only because of their points of departure, and scope of meaning but rather due to the indefinability of their final objectives. My focus is not just to find the parallels or to establish the difference, but to explore a mode of reading that would mark a paradigmatic departure from different sources that represent one or another metaphysical center. Instead of defining *gyan* and *jugat* in contrast with epistemology and hermeneutics, their presumed western philosophical counterparts, or, attempting to trace their genealogy in the eastern or the Islamic sources, I will focus on presenting a fresh reading of Sri Guru Granth Sahib, where the language that shapes categories such as *gyan* and *jugat* holds a primary place rather than the categories themselves. *Gyan* and *jugat* not only compliment and contradict each other, they lose their identities, and even become absent. This very absence, marks their distinct (non)existence affirmed over and over again in the language of Sri Guru Granth Sahib. This paper will be an attempt to discuss the non-conceptual nature of knowledge and method, locate a sense of meaning in the praxis of Naam, in other words, see the double edged sword in action.

## **Professor Rita Gross**

### **Abstract**

#### ***Teaching Buddhist History to Buddhists***

In this paper, I intend to explore some of the issues that come up when I tried to teach academically grounded, accurate, non-sectarian history of Buddhism at Buddhist dharma centers. First among these issues is that Western Buddhists can be quite fundamentalist in their approach to Buddhism and take many narratives literally. Chief among these, especially for Mahayana Buddhists, is the Heart Sutra, which they believe was actually given by the historical Buddha during his lifetime because of setting in which this narrative is placed. To explain why Mahayana teachings did not take hold for about four hundred years, they add the belief that the historical Buddha realized that people were not ready for those teachings, so he had them concealed among the nagas, from where Nagarjuna retrieved them. Historians obviously do not take this story seriously as history and seek for historical causes and conditions that led to the development of Mahayana ideas some four hundred years after the death of the Buddha. I will argue, first, that key Buddhist teachings, especially teachings on all-pervasive impermanence and on interdependent origination, can be used to verify historical accounts of the origins of Mahayana Buddhism. In other words, to accept the more sensible and reasonable account given by modern historians is not to abandon traditional Buddhist beliefs and teachings. It is rather to appeal to traditional Buddhist teachings that provide more adequate explanations of the origins of Mahayana Buddhism than the traditional mythic narrative. Second, I will discuss how the mythic account can be interpreted symbolically and will argue that symbols should not be considered as less important or real than facts. Only those who buy completely into the model of scientific materialism provided by the European enlightenment would not understand that in religions, symbols are as meaningful as facts.

## **Professor Anne Vallely**

### **Abstract**

#### ***Theories of Knowledge & the Experience of Being: Jainism's Ontology of Kinship***

My paper will explore Jain epistemology and hermeneutics as derivative of an ontology of kinship or of being with. The distinctively Jain 'way of being' stems from an experiential reality of inhabiting a world

that is concretely and patently inhabited by others. As such, this paper will argue that the primary impetus for Jainism's celebrated focus on nonviolence, as well as its extraordinary attention to the non-human, is not epistemological, but experiential. Drawing on Umaswati's Tattvartha Sutra, as well as on ethnographic work on Jainism, I will seek to demonstrate that embodied perceptions of an animate cosmos are far more fundamental than any of its individual metaphysical claims for understanding the Jain relation to the world. Indeed, these embodied perceptions constitute the generative ground from which Jain philosophical and ethical reflections emerge. Jainism's insistence on the concrete experience of being sentiently with others informs its ethical frameworks and epistemological insights, and serves as the foundational source for understanding life's existential purpose.

## **Dr. Debashish Banerji**

### **Abstract**

#### ***Towards an Integral Hermeneutics of Dharma Studies***

Shastra, guru and experience form three sources of evidence in Indic dharma traditions, which have existed relationally with changing historically and regionally inflected priorities. Each tends towards a claim of irreducible independence checked or balanced by the others. The hermeneutics of dharma traditions has frequently been a negotiation between these three and a loose co-existence allowing for the boundaries and innovational variations of a long-standing discourse. In our translation of this discourse into the modern knowledge academy, certain transformations of these terms are inevitable, in keeping with the teleological trajectory of a post-Enlightenment modernity and its more contemporary postmodernist challenges. Keeping in mind the preservationist tendencies of living traditions and the modernist tendency towards the integral, how can we arrive at a hermeneutics of contemporary dharma studies?

### **Panel Three:**

#### **Philosophy and Methodology of Dharma Education (Pedagogy)**

## **Professor Sthaneshwar Timalisina**

### **Abstract**

#### ***Dharma Philosophy of Education: A Concept Paper for Future Study***

My paper examines the current limitations to, and possibilities for opening up a new framework for a broader discourse on education in the Dharma context. The modern Western separation between the sacred and the secular, and the appropriation of non-Western sciences and educational approaches within the rubric of the 'religious,' has on one hand reduced education to mere information gathering. On the other hand, it has pushed outside of institutional framework any opportunity to teach the individual empathy, compassion, self-sacrifice, and many other much valued human aspects. Drawing upon the Upanisadic and Trika frameworks for learning, my essay explores the domain of memory, the application of svatantrya that describes both the phenomenal and absolute liberation from corporeal

and emotional snares, and the implementation of self-recognition (pratyabhijña) where learning beings and ends with discovering the self.

While education has been reduced in the modern institutions to the acquisition of information about natural laws and their application in the individual and corporate contexts for survival, this is not categorically different from mamma apes training her babies to search for berries or climb trees to save them from saber-tooth cats. The radical shift in human education comes in the process of cultivating and transforming emotions, and in radical self-reflection that is at the center of examining one's patterns and habits in relation to the modes of immediate awareness. This self-reflexive nature of learning is distinct from ritualized learning, whether in forms of scientific acquisition of information, or in constructing beliefs and habit patterns. While modern education has succeeded in altering our surrounding, it has disdained itself from the fundamental quest of human existence of what it means to be human.

Engaging a Dharma philosophy of education, in my understanding, has the potential of shifting this focus. I am cautious, though, that reducing this framework of learning to religion or theology only discredits the fundamental cause of finding alternative scientific model of learning where learning is not reduced to religious education. In short, Trika and Upanisadic philosophy of education provides a universal platform for an alternate platform of learning. My paper is a survey of crucial terms that will be elaborated in future research in the quest of identifying a dharma philosophy of education.

## **Professor Arvind Pal-Mandair**

### **Abstract**

#### ***Revisioning "Critique": Pedagogy and Sikh Studies***

"Wars of scholarship" in Sikh studies predate the recent debates in Hindu studies by more than decade. Much of the early controversies in Sikh studies, which the media projected as a battle between Sikh traditionalists and secular scholarship, centered around pedagogical issues and the implications of such pedagogy for heritage and non-heritage students. At the center of the debate was the function of discourse in Sikh studies as "critical" and the adoption of "secular critique" as a primary methodology by scholars and students alike. In this paper I want to examine the way in which conventional "critical" Sikh Studies discourse, far from existing in an ideologically neutral environment, and fostering an ideologically distanced pedagogy, as promised by the secular university, has been inseparable from wider socio-political processes that reproduced certain formations of power which either constrained or disabled other formations, in particular the formation of Sikh subjectivity. My paper will closely scrutinize some foundational statements from several of the major disciplines within Sikh Studies (Literature, History, Politics and Music) and will demonstrate how each of these disciplines constructs the idea of a secular and critical Sikh studies through a process of constantly redefining Sikhs and Sikhi as "religion." Deploying the religious-secular divide as the normative assumption, scholars working in such disciplines effectively perpetuated an epistemological distinction between history and tradition, objectivity and subjectivity, scholarship and opinion etc. Arguing from a postsecular perspective, I argue for a return to the question of ontology as central to any pedagogical practice. I thus argue for a pedagogy which can bring together the objective and the subjective together and apply them to the teaching of different disciplines within the ambit of Sikh Studies. The arguments outlined have clear implications for the study of other dharmic traditions.

## **Professor Duncan Ryûken Williams**

### **Abstract**

The study of Dharma is both timely and timeless, both relevant to the contemporary realities of an increasingly globalized and pluralistic world and to enduring questions of values, identity, and meaning for humankind. While approaches to teaching the Buddhist tradition in an American university classroom will vary depending on class size, whether the institution is private or public, and if the majority of the interested students are practitioners or not, we can present balanced and meaningful courses that account for major teachings, schools, history, geographic regions, and themes of the tradition. This presentation will address questions of insider/outsider, history/contemporary, Asia/global in pedagogical stances that can both invite considered reflection and urge comparative perspectives.

## **Professor Christopher Key Chapple**

### **Abstract**

#### ***Experiential Teaching and Learning: Dharma on the Ground***

Techniques for experiential learning include field trips, guest lectures, study abroad, and service learning. Rather than allowing students to be passive recipients of information, a curriculum may be constructed that provides active participation in the learning process. In this presentation, highlights will be shared from the following experiences: visiting the Venkatesananda Hindu Temple in Malibu, the International Center for Krishna Consciousness, the Jaina Center of Southern California, the Hsi Lai Buddhist Temple; guest appearances by notable meditation and Yoga teachers including Ven. Thich Nhat Hanh, Swami Bodhananda, Kaustub Desikachar; study programs in India (Hinduism in Gujarat, Buddhism in Sikkim, Jainism in Varanasi); and service placements with SAHARA, Manav Sadhana, and the Green Yoga Association. Students who engage in these experiences are then required to interpret them in light of their studies of such texts as the Bhagavad Gita and reflect on their implications in daily life, both personally in the broader society.

### **Panel Four:**

#### **Overview of the Field of Dharma Education**

## **Professor Purushottama Bilimoria**

### **Abstract**

In this presentation I will begin by describing my involvement hitherto in academic and commercial (professional) publishing projects - monograph/book series, journals, print and on-line study material, multi-media productions, and other such research-based or pedagogical and creative outreach engagements. I have worked on these with a number of major publishing houses and university presses

as well. I will then attempt to address the gaps that remain wanting in the several areas of Dharma traditions, particularly in relation to Indian philosophy, Indic religions, and cultural narratives . The exemplary exceptions might be Buddhist scholarly studies which has been much better organized and promoted through, for example, Snow Lion, Shambhala Publications, and various such active Buddhist presses. How we could bring more resources to this field in the other Dharma traditions, and extend the disciplinary range, translations as well as better distribution and outreach of the publications, including textbook and semi-academic material for wider use (such in schools and seminaries, learning centers, online programs, refresher courses, moral training - e.g. in nonviolence, compassion, animal rights, spiritual life-choices, and so on), will be the focus, shared with colleagues on this panel. The Journal of Dharma Studies is one such initiative; but there are a number of other possibilities and worthy initiatives that could - and I will urge should - be undertaken at this juncture of the post-secular history of Dharma-related and comparative moral-philosophical studies across the globe, providing there can be infrastructure and seeding support for such a strategic framework.

## **Dr. Shrinivas Tilak**

### **Abstract**

#### ***A Framework for Studying the Dharma Traditions from the Inside Out***

A survey of the repository of knowledge concerning the dharmic traditions generated by non-Indic scholars suggests that it has been built up using conceptual frameworks and categories specific to their own intellectual tradition, i.e. ethically. Whatever is deemed to be useful is appropriated after detaching it from its Indic context while still retaining exegetical control over the accumulated knowledge base. Since there is increasing discontent among the dharmic communities over this state of affairs, a framework for visiting scholars is proposed in the hope that it will provide a dual (etic/emic) vision or window on the field of dharmic studies. The usefulness and applicability of the proposed framework is tested using as illustration the current spiraling controversy among scholars over (1) the genesis, development, and the precise role of yoga in a given dharmic tradition and (2) subsequent modernization and spread of yoga across the world.

## **Professor Kundan Singh**

### **Abstract**

One of the objectives of the Uberoi foundation for dharma education in North America is to "provide a supportive, nurturing, and facilitative forum to uncover ways and means to promote innovative and intersubjective scholarship." Given that all the dharma traditions have their roots in India, it is considered mandatory in our opinion for scholars from North America to visit India and engage themselves in textual and experiential study of its various traditions. Since dharma means to support or hold or bind, dharma in Ancient India was all inclusive and incorporated every facet of life including daily conduct, culture, arts, sciences, architecture, and of course spirituality. Therefore when scholars study the dharma traditions, in order for them to have an all-inclusive understanding of dharma traditions, it is important for them to study India's culture, arts, history, architecture, dance, etc also. It is mandatory, in our opinion, for scholars to have an experiential study of the disciplines along with textual study.

In consonance with the above-stated objective of Uberoi foundation, I will be conducting a survey of few places in Pondicherry, Chennai, Bangalore, and Delhi where scholars from North America can come and

station themselves for various lengths of time to conduct dharma-based scholarship. My visit will explore the infrastructural support that the said places can afford. This is just the beginning of our long term goal of establishing various study abroad programs in India which will encompass the study of spirituality, culture, and history of India. At the meeting, I will present a visual presentation of my findings resulting from my visit of the aforementioned places

## **Dr. Sulekh C. Jain and Dilip V. Shah**

### **Abstract**

#### ***International School for Jain Studies (ISJS): a unique approach to Jain Academic Education***

Since the 18th century the teaching and research in Indian studies has been conducted in the most prestigious universities of the USA, Canada, and UK. However, Jain studies have not prospered as much as its Hindu and Buddhist counterparts. The Academic study of Jainism is still an undeveloped area of research in universities in North America.

In consonance with the above-stated objective of Uberoi foundation, I will be conducting a survey of few places in Pondicherry, Chennai, Bangalore, and Delhi where scholars from North America can come and station themselves for various lengths of time to conduct dharma-based scholarship. My visit will explore the infrastructural support that the said places can afford. This is just the beginning of our long term goal of establishing various study abroad programs in India which will encompass the study of spirituality, culture, and history of India. At the meeting, I will present a visual presentation of my findings resulting from my visit of the aforementioned places.

ISJS is the invention of necessity. The current situation necessitated a new balance, which Professor Cromwell Crawford of University of Hawaii, and some concerned Jains in USA and India felt the need to rectify, through the creation of an organization "International School for Jain Studies (ISJS)". The heart of the project is the Summer School for Jain Studies (ISSJS) conducted annually in India. The spirit of ISSJS is to rectify this omission in scholarly inquiry by fostering an interest in universities around the world.

## **Shri N.V. Raghuram**

### **Abstract**

#### ***The Most Ancient Concept of Education Discussed In Isha Upanishad Applicable for All Times***

Dharma is a complex word with many definitions and variegations within and among Dharma Traditions. When "dharma" is deployed as the alternate paradigm to the dominant civilizational framework under which we currently function, we must ask what we mean when we refer to the word dharma. A reductionist approach to dharma that simplifies the complexity of this concept to the point of distortion, or an essentialist approach that glides over differences and ignores lesser known, but important understandings of the term, runs the risk of leaving dharmic thought and action behind even as the dharma banner is unfurled. Is dharma an alternative paradigm to the one engendered by the concept of "religion" or an alternate way of viewing reality altogether that includes and transcends religion? Can it be posited that there is a Dharma Paradigm when there is no singular dharma, nor agreement amongst Dharma Traditions on what dharma is? Is it possible that there needs to be a re-envisioning of the



message and meaning of dharma before it is employed as a bulwark against the raging disorder of consumption and destruction that is the hallmark of our contemporary global civilization?

**Panel Five:**  
**Strategic Planning and Coordination in Promoting Dharma Education and Studies**

**Dr. Mihir Meghani M.D.**

**Abstract**

Dharma communities have been present in America for 200 years, but their influence as a spiritual community in academia has lagged behind their visible population growth in the U.S. during the last few decades. The focus of Dharma studies in education has often been determined by those inimical to the interests of Dharma communities, and quite often prejudiced against them. With the maturation of Dharma communities in North America, and with resources available to impact education in a positive way, the time is right for Dharma communities to help shape the future of research and education related to their own spiritual traditions. It is important for Dharma communities to define their strategic needs and objectives, and encourage teaching, scholarship and research that fulfills those needs and meets their goals.

**Professor M.C. Madhavan**

**Abstract**

***India: Yesterday, Today and Tomorrow***  
***A Study Abroad Program***

To meet the needs of students in San Diego State University, SDSU-PSG India Study Abroad program was designed for three weeks in India. This focuses on India's contribution to the world. Included in the lectures are: Indus-Saraswati civilization, Sanatana Dharma, teachings of Buddha, Mahavir and Guru Nanak, temple architecture, ayurvedic medicine, contribution to science and technology, Indian history through the ages, industrial development, social dynamics, political process and others. Visits to ancient temples, palaces, industrial establishments, space and scientific research institutes, self-help groups and rural areas are also arranged. Each time the program emphasizes one region of India. In January 2002, it will be west coast of India from Kanyakumari to Mumbai, Ajanta and Ellora. Visits to Padmnabhaswamy temple and Meenakshi temple, church built by Disciple Thomas, Oldest Synagogue in Asia and the first Mosque built in temple style are included.

**Dr. Manohar Shinde**

**Abstract**

***A framework for Creation of a Network of Foundations and Endowments***  
***to Fund Institution-Building to Promote Dharma and India-Related Studies and Education***

- Overview of current status of Dharma Community in North America

- Glimpse of current existing institutions, and their additional needs
- Some examples of successful Institution - building by other communities
- Importance of additional endowments, foundations and think tanks to promote Dharma Scholarship and studies.
- The spirit of Yagnya and the tradition of giving, sharing and philanthropy for the larger collective good.
- Need for thoughtful and strategic investment of resources to build context - appropriate institutions to deal with contemporary and future challenges and needs.
- Outlining the long-term vision, scope, functional guidelines, pragmatic does and don'ts and implications of such an initiative.

**Panel Six:**  
**Dharma Education from Primary to High School Level**  
**(Current Scenario and Future Directions)**

**Shri Vishal Agarwal**

**Abstract**

The Hindu Diaspora in the United States is predominantly first generation as of now and is rapidly secularizing, in keeping with the trends in their respective homelands. But with the ongoing decline in immigration from Hindu societies, we can expect the proportion of Hindus who are born and raised here to increase steadily with time. The way they will see and live Dharma will be drastically different from the way their parents did. This paper examines how Hindu Americans living in a predominantly western secular and Judeo-Christian environment can remain rooted in their Dharmic traditions through education.

The Hindu Temple of Minnesota has been engaged in developing a Dharma curriculum for Sunday schools that caters to the specific needs of second generation Hindu Americans. Following the suggestions of Khyati Joshi ("New Roots in America's Sacred Ground"), it tries to overcome the flaws in current Sunday school curricula so as to make Dharma more meaningful and relevant to Hindu children here. The focus is on the 'why' of our beliefs, and how they can be applied in the American context. Dharma is taught not as an India-centric tradition, but as a global tradition that has eternal relevance. Certain aspects of religious instruction have to be shed, so that the baby does not get thrown along with the bathwater. It is intended to place this entire curriculum on the internet so that Hindu communities in North America, and possibly in India can benefit from the same.

**Acharya Arumuganathaswami**

**Abstract**

The history of India and Hinduism is taught in 6th and 7th grade social studies classes to nearly 4 million American children each year, along with the history of Judaism, Christianity, Islam, Buddhism and sometimes Jainism. The course material on Hinduism is negative in tone and scholastically deficient. This

presentation will explain how the course material is created and adopted, and how Hindus can be part of the process. Hinduism Today in collaboration with Dr. Shiva Bajpai has created its own teaching material for these classes, now published as a small book. The Uberoi foundation could impact the teaching of not only Hinduism, but also Jainism, Buddhism and Sikhism in American public schools. It can do so by finding and funding academic experts to advise book publishers, schools and state boards. It can also be in the forefront of the coming great change in K12 education, the use of free, state-certified, open-source textbooks which replace the current printed books.

## **Shri Khanderao Kand**

### **Abstract**

The efforts of correcting misrepresentations about Hinduism and Dharmic traditions in CA textbooks was an important issue that created an extraordinary visibility about this issue and its impact within community, academicians, curriculum authorities, textbook publishers and media. Indian communists/leftists, Evangelicals Christians disguised as Dalits, and academicians with colonized mindset opposed the CA textbook efforts. Khanderao would present the issue, its impact, Hindu community viewpoint and its support, the opposition viewpoints and background both from the point of view of lesson learned as well as direction towards future work.

## **Shri Swaminathan Venkataraman**

### **Abstract**

Ensuring balanced and accurate representation of Hinduism in primary and secondary school curricula and textbooks is one aspect of the Hindu American Foundation's (HAF) advocacy in the realm of academia. HAF has been directly involved in and effected education reform in key states in various capacities. This paper will briefly explain the history and legal and constitutional considerations of comparative religion education in public schools. It will summarize HAF's efforts and outcomes in the realm of education reform in different states, including California, Virginia, and Texas. This paper will also substantiate the Foundation's conclusion that a multi-pronged approach is essential in order to make a lasting and meaningful impact on the representation of Hinduism in primary and secondary level education. Such an approach would include, but is not limited to, active and sustained involvement in all phases of state curriculum and textbook adoption processes; development of relationships with and/or supporting involvement on state boards of education; working strategically with other non-governmental organizations involved in the education reform; creating and/or supporting programs that systematically reach out to school districts, teachers, and educators with training and supplementary educational materials; and direct engagement with textbook publishers. No single institution can successfully perform all of these tasks and the challenge before the Hindu American community will be to develop appropriate partnerships among individual and organizational efforts in various parts of the country to effectively engage in all aspects of education reform.

# Shri Karthik Venkataramani

## Abstract

In this presentation, he discusses the portrayal of caste in the USA and the impact of such a portrayal on Hindus. The presentation follows this outline:

Portrayal of caste in California textbooks: Discusses how the content is framed to portray Hinduism and Hindu social institutions vis-à-vis other Abrahamic religions. What is the general tone and factual accuracy of the portrayal? Are textbooks as sensitive to Hindus as they are to followers of other religions in portrayal?

The Hindu reaction to this portrayal and its consequences: Discusses the participation of various Hindu organizations and academics in providing feedback and improving the factual accuracy of the content. What role did the media, California Department of Education, publishers, and a section of opinionated academics play as a consequence of the participation of Hindu organizations in the process? What was the final outcome?

Know your enemy: Lawsuits and our opponents: Should we negotiate or fight in the courtroom? Why is the western academic and media support for the Hindus lacking? Who are our opponents - liberals or conservatives? What motivates them?

American Hindus and the internalization of the western bias towards caste: A discussion on how the Hindus as well as their opponents perceive Hinduism. Are facts, reason, and traditional accounts central to an understanding of Hinduism? The secularized worldview and its consequences for Hinduism.

Consequences of the attack on Hinduism and caste: How do Hindu children react to the negative portrayals of our traditions? If not defending Hinduism from such portrayals an option?

The path ahead: How should Hindu engage Americans in a discussion on Hinduism and caste? Should we contrast Hinduism and Abrahamic religions, in particular Christianity? The options for the Hindus: melt into the pot vs. influence the West. Negating the negative impact of western portrayal of Hinduism on Hindu children. Empowering Hindu children by going back to the traditional Hindu framework of nyaya, purva paksha etc. Using the power of the Internet to create a better awareness for the Hindus and those westerners that are disenchanted with Abrahamic religions and the lack of ethical scruples in western society. Going beyond ideology to create a value proposition: the case study of B K S Iyengar and yoga.

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