

# The Second Phase of RINDAS Program

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# Research History of Ryukoku University

- 1) A strong tradition of Buddhist studies
    - textual and philosophical studies
  - 2) The INDAS Program was launched in 2009
    - under the leadership of Professor Nobuko Nagasaki, who is a specialist in modern Indian political history.
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# **0. The second phase of the RINDAS program (2015–2020)**

**Main Theme:**

**Fundamental Changes in the Thought and Values of South Asia**

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The major purpose of second phase of the programme is to conduct multilayered research into diverse aspects of the changing thought and values of contemporary India, both through genealogical studies of traditional Indian philosophies, and by analysing fundamental changes in the norms and values of contemporary Indian people and society, based on fieldwork.

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# **1-0. The first phase of the RINDAS programme (2010–2015)**

Main Theme:

The Living Tradition of Indian Philosophy in  
Contemporary India

Unit 1: the Politics, Economy, and  
Philosophy of Contemporary India

Unit 2: Social Movements Crossing  
Borders in Modern India

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## **1-2. Activities of Unit 2**

- Field survey of the social movements of the Dalits (e.g., Buddhists inspired by the thought of Bhimrao R. Ambedkar)
  - Analysis of changes in Indian society from the perspective of local politics, the economy, and rural society since the 1990s
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## **2-0. The focus of the second phase of the RINDAS programme**

- Conducting genealogical studies of the development of Indian philosophy throughout its long history
  - Analysing fundamental changes in morals and values in contemporary society based on fieldwork
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## 2-1. Genealogical studies of Indian philosophy

- Fundamental changes in the thought and values of contemporary India and South Asia, shedding light on the relationship between such changes and the traditional knowledge fostered by many religions, including Hinduism, Buddhism, and Islam e.g.) the concept of *dharma*
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## **2-2. An analysis of the fundamental changes occurring in contemporary society**

**Analysing Indian society from the following three viewpoints:**

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- The history of politics and political philosophy (e.g., the study of B. R. Ambedkar's philosophy)
  - Economy and the history of economic philosophy (e.g., an analysis of Nehru's economic policies)
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- The labour and employment perspective  
e.g.) Investigate elements related to such changes, including government policies, financial systems, public health, and social norms
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## **2-3. Fieldwork**

- Two perspectives on fieldwork, covering genealogical studies, and analyses of past and present conditions
  - Investigating local community leaders (e.g., studying the emergence of local leaders of the lower classes in historical context)
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### **3. Activities in 2015**

- Genealogical review of the development of religious thought
- Fieldwork regarding the rise of the lower classes and emergence of local leaders
- Studies of the history of philosophy in a macroscopic context, involving political and economic history
- Comparative analyses of the labour and employment environment in individual states

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1) In the first phase of research, RINDAS focused on the concept of *dharmā* as a point of reference to understand the characteristics of social change observed among the lower classes in India in the past and present. Are there any other traditional concepts or values that can be explored? And why is it worth clarifying them?

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2) How do you instruct young scholars,  
including post-doctoral researchers, and  
postgraduate and undergraduate students?

e.g.) Instruction on theories and  
methodologies

Instruction on research themes and  
fields

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