

## **Winners of Small Project Grants**

### **African Perspectives on God and the Problem of Evil**

Principal Investigators: Ada Agada (University of Fort Hare, South Africa) and Aribiah David Attoe (University of Fort Hare, South Africa)

Awarded Amount: £30,293

This project is aimed at addressing some key issues in African philosophy of religion, viz. the notion of God, the notion of death and the problem of evil in African Religious Philosophy. In this project, we aim to convene a workshop on the above-mentioned themes and produce an edited book volume as proceedings from the workshop, featuring experts in African philosophy of religion. This edited book volume would also feature two chapter contributions by the principal investigator and his co-investigator. Such a highpowered book will be the first of its kind in African philosophy, and the quality of input in this novel book will shape future discourse in African philosophy of religion, in particular, and African philosophy, in general. Beyond being important within the context of African philosophy, this project will provide a unique African perspective to issues in philosophy of religion, in the context of global knowledge architecture. Specifically, the edited book volume that will embody proceedings of our proposed workshop will supply critical and exciting perspectives on God, evil and omnipotence in ways that will facilitate a robust debate on the question of God's existence between African philosophers of religion and their counterparts in the West, Asia and Latin America.

This project would deal with questions such as:

- 1) Are descriptions of the nature of God in African philosophy of religion tenable, and what understanding of the idea of God is most plausible?
- 2) Does the problem of omnipotence and evil arise in African philosophy of religion in view of the claim by non-theistic African philosophers that traditional African religion regards the amount of evil in the world as compatible with God's existence?
- 3) Can a reconceptualization of God and the substitution of the categories of omnipotence and omniscience with the novel categories of power and glory resolve the conflict between the theistic and sceptical camps in African philosophy of religion on the question of the relation between God and a world that exhibits evidence of evil and suffering?
- 4) What is the African notion of death and the afterlife?

What is the place of tribal memory in discussions about immortality, as found in the ideas of Mbiti and Menkiti?

### **Philosophy in the Islamic World**

Principal Investigators: Fatema Amijee (University of British Columbia, Canada) and Sylvia Berryman (University of British Columbia, Canada)

Awarded Amount: £16,800

Our project has two central aims, the first research-related and the second teaching-related. On the research front, we seek to address some underexplored philosophical questions that arise in the Islamic context. These questions concern the nature of God, the nature of our relationship to God, the place of Scripture in Muslim religious life, as well as questions concerning the rights of women, as prescribed by the Qur'an. We also seek to put the history of Islamic philosophy in conversation with contemporary philosophy of religion, as it pertains to Islam. This first prong of the project is driven by the fact that the philosophical literature on the aforementioned questions as they arise in the Islamic context is almost non-existent, and we believe that traditional Islamic texts can both shed light on, as well as provide a useful foundation (especially in the absence of a substantive philosophical literature) for investigating these contemporary questions. The invaluable resources offered by the Islamic tradition have too often been ignored in contemporary discussions in philosophy of religion, which has hampered the effectiveness with which these questions can sometimes be answered.

On the teaching front, we aim to consolidate material for a course on Islamic philosophy that merges the historical and the contemporary, which we plan to teach at UBC in Spring 2023. Such a course is not currently available, yet there is a dire need for it. We strongly believe that teaching this material is crucial for integrating contemporary Islamic philosophy into the mainstream philosophical curriculum. Islamic philosophy is currently much underrepresented in Anglo-American philosophy, both in the teaching of the history of philosophy and in philosophy of religion; the current absence of experts in

this field means that Islamic philosophy has not been taught at our university, and this situation is unlikely to change otherwise.

The central and specific research questions that the project will help to answer are as follows. To what extent can morally controversial passages in Islamic scripture be reconciled with God's nature, and relatedly, what do they reveal about God's nature? To what extent does Islamic metaphysics inform and shape how Muslims relate to God and scripture? And finally, to what extent can historical work in the Islamic tradition help inform and shape contemporary discussion of questions in philosophy of religion?

The project activities will include: a workshop on Islamic philosophy with the goal of consolidating a research program; networking and publishing papers on the topic; and curriculum development with a view to team-teaching an upper-level undergraduate course on Philosophy in the Islamic World. The outputs to be produced through the project activities include publications, a course offering in Islamic Philosophy, and a strengthened research network.

### **Life, Death and the Afterlife in the Abrahamic Traditions**

Principal Investigators: Kelly James Clark (Ibn Haldun University, Turkey), Enis Doko (Ibn Haldun University, Turkey) and Samuel Lebens (University of Haifa, Israel)

Awarded Amount: £31,820

The aim is to bring together (primarily) two traditions—Islam and Judaism—that are underrepresented in contemporary philosophy of religion to work together on the nature of death and the afterlife, a topic that is underexplored and undervalued in the academy. While there were deep discussions of death and the afterlife within each of these traditions roughly a thousand years ago, there has been relatively little deeply reflective work that takes advantage of contemporary textual studies, metaphysics and analytic tools of reflection. Moreover, although Judaism, Christianity and Islam share common beliefs, their scholars have neither worked together nor availed themselves of the insight and expertise of the other traditions. We aim to bring together established scholars in the Abrahamic traditions to deeply explore both shared and divergent understandings of death and the afterlife. While the project will involve a select group of top scholars from each tradition, we will also inform and guide younger scholars—graduate students—to cultivate a newly committed cohort of Abrahamic scholars. We will aim at (a) producing a series of scholarly essays on the topic and (b) cultivating a new generation of Abrahamic scholars with interests in analytically exploring issues in the philosophy of religion.

The project's elements:

1. Selection of established scholars.
2. Fall 2021 preparation of ideas on topic, including shared readings and zoom discussions.
3. Course for graduate students on the afterlife, team-taught by Sam Lebens, Kelly Clark, and Enis Doko.
4. February 2022, first conference, in Istanbul. Scholars will present their first thoughts; Clark will lead writing workshop for graduate students.
5. Spring 2022, develop first drafts in response to comments on ideas.
6. Small groups—of two kinds, for professors and students—hold zoom colloquia to discuss drafts.
7. November 2022, second conference, in Haifa. Professors will present their revised drafts; students will present their ideas or drafts.
8. Submissions of papers to scholarly journals.

The project aims at (i) producing scholarly manuscripts, suitable for publication in scholarly journals, (ii) equipping a cohort of young, Abrahamic scholars who are eager, capable and interested in working together on topics of mutual interest, and (iii) creating a committed community of Abrahamic scholars.

The project should positively influence future work in analytical philosophy of religion in the traditions, inform deeper discussion of death and the afterlife, inspire younger scholars to carefully pursue this and related topics with a more sophisticated skill set, and create an ongoing cross-cultural Abrahamic community of scholars.

**From the Divine to the Human: New Perspectives on Evil, Suffering and the Global Pandemic**

Principal Investigators: Muhammad U. Faruque (University of Cincinnati, USA) and Mohammed Ruston (Carleton University, USA)  
Awarded Amount: £19,500

*From the Divine to the Human* seeks to reinvigorate the study of the global philosophy of religion by utilizing the rich and unique resources of the Islamic intellectual tradition as well contemporary Muslim philosophers' creative engagements with these materials. The importance of this project, *evil and suffering in the world*, is all-the-more meaningful in today's world, plagued as it is by the worst pandemic ever witnessed by humanity. Rather than taking up the question of evil and suffering by walking down well-trodden paths in philosophy of religion which often address the problematic by focusing on divine attributes and the God-world relationship, this project offers another path of inquiry, namely by focusing on human vulnerability and resilience. Numerous Islamic philosophical texts, and therefore the work of contemporary Muslim philosophers who draw inspiration from and develop them in their own philosophical projects, view the question of evil and suffering with reference to what they mean for the becoming of human personhood, the actualization of latent spiritual possibilities, and the realization of human felicity and fulfilment.

By shifting focus from the divine to the human vis-à-vis the question of suffering, new insights and questions which are amenable to philosophical attention come to the fore: how do human presence and remoteness contribute to a wider, truly global understanding of the problem of evil?; can human suffering be a meaningful event, both on individual and collective scales?; can qualities be cultivated and character traits refined through a more robust understanding of human becoming in the face of suffering?; can resources such as Islamic philosophical poetry and creative fiction—both of which place the human being and therefore the lived human experience at the centre of their inquiries—help sharpen our analysis of evil and suffering in ways heretofore unimagined by ordinary prose expositions which veer more towards the abstract?

To accomplish our goals, we will seek to convene a three-day, virtual conference with contributions from a diverse range of contemporary Muslim philosophers, including female voices and other historically under-represented minorities. In tandem with the conference, an engaging website will be created for the conference and the project, and which will also make use of other online platforms to further the international reach of the project. Lastly, an edited volume, likely to be published by Cambridge University Press, will bring together the conference findings, thereby widening the project's already very significant sphere of influence.

### **The Philosophies of Appropriated Religions of Southeast Asia**

Principal Investigators: Jeremiah Joven B. Joaquin (De La Salle University, Philippines) and Soraj Hongladarom (Chulalongkorn University, Thailand)  
Awarded Amount: £52,000

The aim of the proposed project is to investigate the philosophical impact of what we call the 'appropriated' religions of Southeast Asia. Southeast Asia is home to most of the world religions. Buddhism is predominantly practised in Thailand, Vietnam, Myanmar, Singapore, Laos, and Cambodia; Islam in Malaysia, Indonesia, and Brunei; and Christianity in the Philippines and Timor-Leste. Historical data show, however, that these world religions are imported cultural products, and have been reimagined, assimilated, and appropriated by the culture that embraced them.

#### *The specific research questions*

In this proposed project, we hypothesise that each of the 'appropriated' religions of Southeast Asia implies a culturally nuanced worldview, which, in turn, impacts how the traditional problems in the philosophy of religion are framed and answered. Through a series of philosophical case studies, we aim to answer the following questions: (i) How are these world religions appropriated by the culture that embraced them? (ii) How do these appropriated religions frame the traditional questions of philosophy of religion (e.g. the existence and nature of the divine, the problem of evil, the nature of life after death)? (iii) How do they answer these questions?

#### *Why is the project needed?*

Our proposed project is in line with the main goal of the *Global Philosophy of Religion Project* of advancing the philosophy of religion by engaging the best scholars from all regions and traditions. Furthermore, our idea of *appropriated religions* might serve as a conceptual lens in understanding the cultural variance of the traditional problems of the philosophy of religion.

#### *Project activities and outputs*

We envision a 360 project that engages Southeast Asian philosophers of religion in various ways. It includes a series of multiplatform workshops and writeshops, face-to-face seminars, webinars, interviews, info videos, wiki-blogs, a launching conference, a midterm conference, and a culminating conference. The main output of the project is a book anthology of the best papers presented in these activities. Information about the project will be made available through its official website and social media outlets (e.g. FaceBook, Instagram, Twitter, and YouTube Channel).

#### *The project's impact*

We anticipate that the project will raise the interest of the global philosophy community in the underrepresented area of Southeast Asian Philosophy of Religion. With the leads of the project representing the Philosophical Association of the Philippines and the Philosophy and Religion Society of Thailand, we also hope to build a community of philosophers that will inspire the next generation of philosophers in the region to further engage in Southeast Asian Philosophy.

#### **The Nature of God and the Problem of Evil and Suffering in African Philosophy of Religion: The Case of Chewa, Tumbuka, and Sena Ethnic Groups in Malawi**

Principal Investigators: Grivas Kayange (University of Malawi, Malawi) and Yamikani Ndasauka (University of Malawi, Malawi)

Awarded Amount: £28,450.98

The project aims to understand the relationship between the nature of God and the existence of evil and suffering among the Chewa, Tumbuka, and Sena ethnic groups living in Malawi. The specific focus will be: (i) investigating the ethnic groups' philosophical conception of the nature of God, evil, and suffering, (ii) comparing relevant aspects in the relation between God and evil, (iii) writing an edited book on philosophy of religion on God, and evil/suffering, and (iv) promoting the Chewa-Tumbuka-Sena views in the general African philosophy of religion.

The project responds to the Global Philosophy of Religion Project's main interest in promoting Philosophy of Religion worldwide and specifically the main themes: existence and nature of God and evil and suffering. This project goes beyond studying these themes but raises a fundamental problem of evil/suffering in the Philosophy of Religion. It is an essential project for Malawi because currently, according to our knowledge, there is no deliberate, substantial and rigorous philosophical work that attempts to understand the nature/essence of God and its relation to evil/suffering among different ethnic groups in Malawi. Most of the existing studies limit their focus to reporting on the names of God and religious rituals/liturgy.

The study is essential in the African philosophy of religion because of its epistemic value. We also consider it as a good background for a comparative analysis with other African ethnic groups, western religions, etc. The project activities will include the following: (i) research, (ii) seminars, (iii) graduate workshops, (iv) book production, and (v) dissemination activities. Following these activities, the outputs will be (i) research report, (ii) seminar and workshop report, and (iii) peer-reviewed African philosophy of religion book.

The project is appropriate and exciting for Malawi which ranks as one of the poorest nations in the world and is characterised by various forms of suffering such as poverty, while at the same time it is regarded as one of the most religious nations. The information gathered through different project activities will help in explaining evil and suffering in Malawi and possibly in neighbouring countries such as Zambia, Tanzania, Zimbabwe and Mozambique.

#### **Cross-Cultural Conceptions of the Self: South Asia, Africa, and East Asia**

Principal Investigators: Nathan Loewen (University of Alabama, USA) and Agnieszka Rostalska (Ghent University, Belgium)

Awarded Amount: £60,481

How might philosophical studies of religion enter the globalized, 21st century? How might investigating conceptualizations of “self” relative to other religious traditions in Africa, South and East Asia enable cross-cultural philosophical analysis? One way is to make scholarship in this area more visible and accessible. “Cross-Cultural Conceptions of the Self” would use 2022 to plan and host an asynchronous online symposium whose outcomes would be made public on the already-existing “Global-Critical Philosophy of Religion” website hosted by the University of Alabama. Nine scholars - three for each region - will participate in the production of: a) a public directory of research colleagues, b) an open-source, annotated keyword collection, c) an online series of short, illustrated keyword videos, and d) a ‘public debate’ by way of annotating an online text written specifically to engage conceptions of the self and immortality.

Theoretically and methodologically, the project supports the Global Philosophy of Religion Project’s aim to develop cross-cultural philosophical investigations of “self” and varying conceptions for the persistence of selves. The proposal breaks with the orientalist, epistemic problematics of the “East-West” dichotomy by focusing on “persistence,” and, by orienting the ‘public debate’ around an exposition of the relatively unknown philosophical views of the 10th-century, South Asian philosopher Udayana (rather than, say, a Western European figure or school). The project will produce an innovative text on Udayana as an example how cosmopolitan, comparativist philosophers of religion may critically engage others without defending any religious sect *per se*. The debate on this text will invite the participants into dialogue, which makes theoretical pursuits in philosophy of religions a truly global, comparative and inclusive endeavour.

The practical goal for “Cross-Cultural Conceptions of the Self” is to show how online platforms can be used to promote research by early career scholars from underrepresented regions in African traditional religions, Jainism, Shinto and Confucianism. The project’s anticipated impact is to a) increase the profile of younger scholars working in these areas, b) establish conceptual entry-points to their work, c) make their research more publicly-accessible, and d) demonstrate how cross-cultural philosophy of religion may be practiced. Contacts with these scholars were established during the “Global-Critical Philosophy of Religion” seminars hosted by the American Academy of Religion (2016-2019). It is now clear we must demonstrate how online tools must support futures for the philosophy of religion.

### **Islam and Science: Monograph, Video Series, and Book Launch**

Principal Investigators: Shoaib Ahmed Malik (Cambridge Muslim College, UK and Zayed University, UAE)

Awarded Amount: £25,000

This project aims to make the contents of an edited volume, which is contracted by Routledge’s Science and Religion series, called *Eight Classical Perspectives on Islam and Science* accessible to academic and wider audiences. This book takes eight, well-known, historical figures (see the first table in the next section), all of whom come from different theological and philosophical strands, and entertain their thoughts in light of contemporary questions in the interface of science and religion. The book’s content primarily deals with topics related to God’s nature/existence, his attributes, and his interaction with the natural world (see the second table in the next section). While these topics are of great interest in the domain of science and religion, they are also of relevance to wider territories like theology and philosophy of religion. Thus, the nature of this book is not localised to a particular domain, and has a wide-reaching scope.

The Global Philosophy of Religion Project (GPoRP) aims to advance the philosophy of religion by engaging the best scholars from underrepresented regions and traditions. We believe our project strongly aligns with the intention of the GPoRP and also meets its demands. Our work focuses on ideas relevant to Islamic thought which is currently underrepresented in the philosophy of religion. Adding to this point, we are producing a reference work that will make the ideas of eight different thinkers in Islamic intellectual historically relevant for the modern context in many contemporary disciplines, philosophy of religion included. In other words, we are trying to represent diverse voices within Islamic thought for contemporary engagement.

We will:

1. Make this book open access to help distribute these ideas without any paywalls;
2. Develop video podcasts for each chapter in the book aimed for a wider audience, and to complement the book as an extra resource; and
3. Host a one-day book launch conference to promote the book.

These three components will help with making certain ideas available within the Islamic intellectual heritage relevant to current issues in science and philosophy for a modern audience. In other words, our project objectives and activities work towards GPoRP's goal to reshape the philosophy of religion for the academic and non-academic community in the 21st century.

### **African Relationality and the Problem of Evil**

Principal Investigators: Luís Rodrigues (Hunan University, China) and Jonathan O Chimakonam (University of Pretoria, South Africa)

Awarded Amount: £35,590

The aim of this project is to explore the problems of theodicy often addressed in Anglo-American philosophy regarding the problem of evil and the existence of God using an African philosophical groundwork. More precisely, we will try to answer the question 'How can God exist when there is evil in the world?'. We will investigate a perspective that is underexplored but relevant for those who wish to solve theodicy questions normally posed in the Anglo-American philosophy of religion tradition. Particularly, we will explore the idea that because the nature of all beings (including God's nature) is relational, then the existence of evil is related to how God and other creatures relate to each other. The nature of God is, according to the solution we will explore, the result of how humans relate to Him/Her, under the African maxim 'I am because you are'. Consequently, the properties of God depend on the properties of humans, which, in turn, will explain how sometimes God may inevitably allow evil to happen. To explore this topic, we will write one article for a reputable journal, *Religious Studies*.

Also, and connected to the problem of evil and God's existence, we will write a second article on "death and immortality". Here, we will probe the issues of afterlife, ancestorhood, and re-incarnation central to the African belief system to argue that perhaps God allows both good and evil so as to reward or punish them. For reward, one can argue that in the African lifeworld, God uses the revered stool of ancestorhood or a re-incarnation into a life of bliss; and for punishment, one can argue that God uses re-incarnation into a life of suffering or banishment into the world of the evil spirits. We will test the 'punish-reward hypothesis' in our investigation.

Added to the two proposed articles, the research project will also organize two online colloquia with scholars from the African and the Asian traditions to (1) discuss the African philosophical perspectives to the problems of evil, death and immortality, (2) to do a comparative discussion from the African, Western and Asian perspectives. We believe that our project will make a great impact by bringing African philosophy and philosophers into a conversation with their counterparts from the Asian tradition.

### **Bringing Contemporary Philosophy of Religion to Latin American Scholars**

Principal Investigators: Carlo Rossi (Universidad Adolfo Ibáñez, Chile) and Robert Garcia (Baylor University, USA)

Awarded Amount: £63,620

The last half-century has witnessed a renaissance of anglophone analytic philosophy of religion. Incredibly, this explosion of philosophical work has had almost no impact in Latin America: analytic philosophy of religion is almost non-existent in Spanish speaking countries and almost none of its literature has been translated into Spanish.

We aim to address this urgent need through four outputs: First, the publication of the first Companion to Contemporary Philosophy of Religion in the Spanish speaking world – a volume containing Spanish translations of essays by prominent scholars on major topics, along with topics of special interest to Latin Americans. Second, the publication of the first Anthology of Readings on Contemporary Philosophy of Religion in the Spanish speaking world – a volume containing Spanish translations of seminal 20<sup>th</sup> century essays in analytic philosophy of religion. Each volume will be the first of its kind and together they will provide Spanish readers with both seminal and survey essays on major topics.

Third, two workshops to develop work that will appear in the Companion. And fourth, the publication of a special issue in an international journal with contributions written in Spanish by participants in the workshop(s).

The project addresses at least two of the central themes of the Global Philosophy of Religion Project. The Companion will include sections on the nature and existence of God, as well as on the existence of evil and suffering in the world. Likewise, papers presented in the two workshops—and later published in a special issue—will likely deal with questions pertaining to these areas of interest. Lastly, the Anthology will not only contain translated version of papers on themes (i) and (iii), but also translations of the most significant recent analytic work on questions concerning death and immortality.

The primary activities of the project are these: organizing workshops, commissioning and workshopping essays in English, commissioning translation of those essays into Spanish, editing and introducing the essays for both volumes, and editing a special issue with contributions written in Spanish for a philosophy journal.

The project promises to have a momentous and long-ranging impact on Latin American philosophy. The research outputs have the potential not only to introduce the central debates of the discipline to new and large audiences, but to produce works that most likely will become the standard references for those teaching courses on the subject in Spanish and beginning to do research in the area.

#### **Affectivity as a Way of Immortality: the Confucian Response to Buddhism**

Principal Investigators: Yuanping Shi (Leiden University, Netherlands) and Douglas Berger (Leiden University, Netherlands)

Awarded Amount: £5,000

We want to submit an application to fund research for two papers intended for publication, one online workshop and two online presentations on related topics. The online workshop will take evil and suffering as themes in the Buddhist and Confucian traditions, four to five scholars are expected to participate in this activity. As for presentations, two scholars will speak on the impact of the Buddhist concept of life and death in Confucianism, and the Confucian response to the Buddhist concept of life and death, respectively.

The planned publication will examine the impact of the Buddhist concept of immortality on Confucianism and how the Cheng Brothers develop the idea of affectivity as a core idea in response to the Buddhist immortality. The published paper will also elaborate on two different paths by which Cheng Hao and Cheng Yi responded to the Buddhist challenge and their different attitudes towards human suffering and evil, and it will also discuss the two brothers' respective metaphysical and moral problems which arose in their philosophical thought.

Through this project, we hope to answer the following research questions: how did Buddhism contribute to theories of immortality in Chinese thought and what was their contribution's influence on Confucianism? What was the Confucian response to Buddhist immortality and the question of life and death? What were the views of the different schools of Confucianism on evil and what were their respective theoretical dilemmas.

As for the necessity of this project, while scholars have noted the significant ways in which Confucian intellectuals have implicitly assimilated Buddhist ideas into their philosophical framework, too little attention has been paid to the question which is posed by this grant, namely how the Song Dynasty Confucian philosophers' departures from Buddhism were relevant to their respective conceptions of immortality and evil. Few scholars have addressed the issue of how the notion of affectivity in the Cheng Brothers' philosophy is transformed from Buddhist conceptions of affectivity and how this problem is intertwined with the idea of immortality. Moreover, within Confucianism, the distinction between Cheng Yi and Cheng Hao on the issue of affectivity and immortality is far from well-studied.

#### **A Philosophical Approach to the Vaiṣṇava Concept of God**

Principal Investigators: Ricardo Sousa Silvestre (Brazilian Association for the Philosophy of Religion, Brazil) and Alan C. Herbert (Oxford Centre for Hindu Studies, UK)

Awarded Amount: £30,000

The general goal of our project is to approach the Vaiṣṇava concept of God from a contemporary philosophical perspective. Through this, we hope to be able to shed some light on the following questions: Is the Vaiṣṇava concept of God a monotheistic one? If so, what kind of monotheistic concept is it? Does it have some advantage over traditional philosophical accounts of God? What are the difficulties peculiar to it? Is there a positive-conceptual basis for rationally accepting the Vaiṣṇava account of God, i.e., is the Vaiṣṇava concept of God plausible? (A concept is plausible if it is coherent, precise, simple and fruitful. It is fruitful if it possesses a high explanatory power. A concept has a high explanatory power if it is an indispensable part of a very compelling explanation of a phenomenon for which there is no consensually accepted explanation.)

More specifically, in this project we want to philosophically reconstruct through a divine attribute approach the concepts of God found in two Vaiṣṇava texts: Jīva's *Sat Sandharba* (16<sup>th</sup> century) and *Bhavad Gītā*. The latter text is central for all Vaiṣṇava traditions; the former belongs to one tradition, Caitanya Vaiṣṇavism, and is both unique and yet interdependent with the other Vaiṣṇava traditions due to its dialogical composition.

For the fruitfulness of the Vaiṣṇava concept of God, we will focus on the philosophical problem of consciousness. We will basically try to answer the following question: Can the basic tenets of the theistic *bhedābheda* (sameness-and-difference) philosophy of the Caitanya Vaiṣṇava Tradition be useful for developing a compelling account of the relation between matter and consciousness? (Philosophically, Caitanya Vaiṣṇavism presents itself within the framework of Vedānta, a pan-Indian philosophical and commentarial tradition.)

Regarding the project outputs, we will organise: (1) an online workshop entitled "God and Vaiṣṇavism: The Tradition Speaks for Itself"; (2) an online conference with a call for abstracts entitled "Vaiṣṇavism, Hinduism and the Concept of God"; (3) several post-conference publications; (4) a published anthology on Vaiṣṇavism and the concept of God; and (5) three papers—one on the concept of God in *Bhavad Gītā*, a second on the concept of God in Jīva's *Sat Sandharba*, and a third on consciousness and the *bhedābheda* Vedānta concept of God.

This proposal is relevant to the Global Philosophy of Religion Project's theme of "The Existence and Nature of Deities" since it potentially provides us with a positive-conceptual basis for rationally accepting (the Vaiṣṇava account of) God. It also speaks directly to the Project's aim of promoting underrepresented traditions. Caitanya Vaiṣṇavism is an underrepresented tradition within an underrepresented tradition (Vaiṣṇavism). Finally, to the extent that the project addresses the Vaiṣṇava concept of God from a philosophical perspective, it is expected to have an impact on both Hindu studies and philosophy of religion.