

(Second Revision)
International Conference On
The African and Jain Philosophies for Global Peace Building and Sustainable Development
(ICAJP2017)
Organized Jointly by
Psychological Society of Kenya (Technical University of Kenya) and
All India Digamber Jain Heritage and Preservation Organization, India
December 13th – 15th, 2017; Kisumu, Kenya

CONFERENCE ANNOUNCEMENT AND CALL FOR PAPERS

Available literature suggests that contrary to the popular belief that conflict, violence, and war are biologically and intrinsically part of the human nature; Psychology, Philosophy, Archaeology, and Religion teaches us that at different times and places, human beings, irrespective of their faith, ethnicity, race, ideology, social class, age and gender, have always created innovative ways of living together in peace and harmony both as individuals and as groups. And, while some of the approaches for peaceful coexistence are developed by individuals, a greater part is inspired by and collectively learnt from the rich teachings inherent in the different domains of our social systems - family, culture, religion, education, and socio-political system.

However, on the contrary, increasing population on the earth and their greed has caused several imbalances in the socio-political system, which has created acute and critical problems in the world widely known as global challenges. The first and foremost problem on today over the whole globe is of terrorism and almost each country/ continent is facing this problem. Terrorism has created violence at various scales ranging from minor to major and large scale killing human in hundreds to thousands every year. The problem of terrorism has grown up due to several fundamental problems viz. poverty, socio-economy disparity, unemployment, food and water security issue, climate shift, ego and pride, revenge, and most importantly religious fundamentalism. All these problems are now at the climax and currently formed as global challenges and thereby are hurdles in the sustainable development of the world. The global religions have to be revived and play the key role to generate the harmony among human society and develop confidence among each other.

In above context, philosophies of various religions, societies and continents need to be interrogated as a precursor to global peace building, harmony and sustainable

development. This is achievable by non-violence (*Ahimsa*) that is known to generate prosperity; which, in turn, will help the world to achieving sustainable development. Consequently, in order to create the environment and atmosphere of non-violence, the grassroots global problems must be solved through practical applicability of theories mentioned in various popular philosophies such as Christian, Jain, Islam and Buddhism etc. Similarly, and against the proposition that societies divided along ethnic, racial, religious or sectarian lines are inevitably prone to chaos and violent conflict, or that relationships involving people of different ethnicities, races, and faiths are susceptible to eternal conflict and failure; a careful study of these societies and relationships reveals, confirms and supports the scientific assertion about the magnetic force of attraction which states that magnets are attracted by their opposite poles - the north (N) and south (S) poles - just as the positive (+) and negative (-) electrical charges attract each other to produce light. This is proof that in scientific terms, human beings have been regrettably presented with a false assumption that opposite poles repel each other and only like poles attract each other!

To this end, the *International Conference on the African and Jain Philosophies for Global Peace Building and Sustainable Development (ICAJP2017)* seeks to inspire and coordinate a global effort to humanize humanity by providing a platform and an opportunity for a multi-disciplinary, scholarly, and meaningful discussion on how to live together in peace and harmony, especially in ethnically, racially, or religiously divided societies and countries. Through this pluridisciplinary scholarly encounter, the conference hopes to stimulate inquiries and research studies that draw on knowledge, expertise, methods, and findings from multiple disciplines to address a broad range of problems that inhibit the ability of humans to live together in peace and harmony in different societies and countries, and at different times and in different or similar situations. Therefore Psychological Society of Kenya (PSK), Technical University of Kenya (TU-K) jointly with All India Digamber Jain Heritage and Preservation Organization (AIDJHPO) is organizing an International Conference during 13-15 December 2017 at Kisumu, Kenya to discuss the above global challenges and to explore the possible solution for global peace building and sustainable development.

The conference organization is inviting interested researchers, theorists, and practitioners from any fields of study, including the natural sciences, social sciences, behavioral sciences, applied sciences, health sciences, humanities and arts, and so on, to submit abstracts and/or full papers for presentation at this would be very important gathering of some of the world's greatest minds in the philosophy of peace building and sustainable development.

CONFERENCE OBJETIVES

The conference aims to bring together leading academics, scientists, researchers and research scholars to exchange and share their experiences and thoughts as well as their recent research results on all aspects of Philosophy, Psychology, History, Archaeology, Religion, and Performing and Creative Arts, etc. It provides a premier interdisciplinary platform for researchers, practitioners and educators to present and discuss the most recent innovations, trends, and concerns as well as practical challenges encountered and solutions adopted in the global quest for peaceful coexistence, harmony and sustainable development. Specifically, the objectives of the conference are to:

1. Provide a platform to address pertinent and emerging issues in global Peace and Sustainable Development;
2. Disseminate knowledge in philosophy to the general public;
3. Establish and maintain liaisons with other specialties, universities, groups and organizations in order to realistically address the challenges embedded in the to the realization of global peace and sustainable development.

CONFERENCE TOPICS

The Conference programme features plenary keynote addresses with focus on the Conference theme; poster, and scientific sessions each designed to address each of the Conference topics as follows:

- a) Non-violence (Ahimsa) and Ubuntu for Peace Building
- b) Role of Archaeology, Culture, Performing and Creative Arts in Peace Building
- c) Psychology of Peace Building
- d) Religion and Peace Building
- e) Social Harmony (Aparigraha)
- f) Karma Theory (Karma sidhanta)
- g) Concept of Space and Time
- h) Environment: Ecology of Unification
- i) Climate Change
- j) Meditation in African and Jain Traditions
- k) Cohesion, Integration, Social Harmony and Sustainable Development.
- l) Ethiopian fasting and vegetarianism in relation with Jain Religion.
- m) Comparative study of Jain and African Religion and Philosophy.

Expected Outcome

1. Critical scientific data on the philosophy of peace building and sustainable development.
2. Strategic partnerships and lasting networks among scholars, policy makers and other stakeholders in the global quest for peace, social harmony and sustainable development.
3. Journal publications and publication of conference proceedings.

CONFERENCE CONVERNER

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At a Glance:

The Psychological Society of Kenya (PSK):

The Psychological Society of Kenya (PSK) is dedicated to promoting research and development and offers an inter-disciplinary intellectual platform for leading scientists, researchers, academics and industry professionals in Africa and the rest of the world to actively consult, network and collaborate with their counterparts across the globe.

(Please write few more sentences about PSK related to its definition, objectives, past works and conferences organized, outcome of the same and specific achievements etc.)

All India Digamber Jain Heritage Preservation Organization:

The All India Digamber Jain Heritage Preservation Organization (AIDJHPO), New Delhi (India) was established in 1997 as Non-Government Organization to rendering valuable services all over India pertaining to: Restoration and conservation of ancient and historic monuments, temples, Idols and sites; Preservation of ancient manuscripts and their digitalization and reprinting; Providing scholarships to economically backwards students; Publication of Jain books and many other philanthropic works. AIDJHPO also publishes a monthly magazine "*Pracheen Teerth Jeernodhar*" regularly since 1998. This magazine provides description of conservation & preservation of Jain Temples, Art & Architecture in India and Abroad.

AIDJHPO has established '*Jain Gallery*' in the state museums of Lucknow, Jhansi and Gorakhpur of Uttar Pradesh, India. During last two years our delegations comprising of experts from various discipline of history, archaeology, philosophy and linguistic visited many countries in Asia and Africa viz. Indonesia, Thailand, Malaysia, Laos, Cambodia, Vietnam, Sri Lanka, Ethiopia and Kenya etc. to locate the lost Jaina Heritage in South East Asia and Africa as referred in the ancient Jain literature, and to corroborate with ethnological and archeological evidence. AIDJHPO also involved actively to establish, maintain, renovate and restoration of monuments/ places of historical/ archeological/religious or public importance, and to provide financial assistance/ grant and/ or aids for this noble purpose.

AIDJHPO also aims to publish, circulate, distribute Jain literature materials such as books, periodicals, journals, pamphlets, circulars, letters, newsletters etc. to promote the ideas of the *Mahasabha* to fulfilling its objectives, and also collect and preserve works, books, literatures, etc. related to above ideas. To carry out all public charitable and utility services, and contributed/ subscribe/grant aid for any public charitable purpose or for public benefit.

Founders of Jainism:

The antiquity of the Jainism goes back to the evolution of human with talent, perhaps, millions of years before present. Jainism has well established time cycle called Kal Chakra, which is divided into two equal halves, known as Utsarpani and Awasarpani kal. The Awasarpani as well as Utsarpani Kal is further divided into six eons. During the 4th eon of each Awasarpani kal the supreme monks take birth and achieve the salvation, known as

Tirthankr. In the beginning of the 4th eon of the current Awasarpani kal first **Tirthankr** or founder of Jainism namely Rishabhdev took birth. A total 24 tirthankaras take birth in the 4th eon of each Awasarpani kal. Thus the next 23 tirthnkaras in the time line took birth among which Mahavira was the last who was born 2650 years before present. Below is the list of 24 tirthankaras along with their symbol in the bracket. It may be noted from the symbols that each tirthankara had been associated with environment, nature, living organisms. Thus it has been emphasized since the beginning of the Jainism that it is the religion of Nature/ Universe. The epic “**Kalpasutra**” presents the life history of only four Tirthankaras, viz, Risabha, Aristanemi, Parsva and Mahavira. It is estimated that currently more than 10 Million Jains are living in India and Abroad.

- 1) Rishabhanatha (Bull), 2) Ajitanatha (Elephant), 3) Sambhavanatha (Horse), 4) Abhinandana (Monkey),, 5) Sumatinatha (Krauncha bird), 6) Padmaprabha (red lotus), 7) Suparshvanatha (Swastika), 8) Chandraprabha (Crescent), 9) Pushpadanta (Crocodile), 10) Sitalanatha(Kalpvrashka), 11) Sreyamsanatha (rhinoceros), 12) Vasupujya (Buffalo), 13) Vimalanatha (Boar), 14) Anantanatha (falcon), 15) Dharmamatha (Vajra), 16) Santinatha (antelope),17) Kunthunatha (goat), 18) Arahamtha (nandyavarta), 19) Mallinatha (Water-jar), 20) Munisuvratanath (tortoise), 21) Naminatha (blue lotus), 22) Neminatha (conch), 23) Parsvanatha (Serpent), 24 Mahavira (Lion).

DISTANCE FROM NAIROBI TO KISUMU

Nairobi is located in Kenya with (-1.2833,36.8167) coordinates and **Kisumu** is located in Kenya with (-0.1022,34.7617) coordinates. The calculated flying distance from Nairobi to Kisumu is equal to **164 miles**which is equal to 264 km.

If you want to go by car, the driving distance between Nairobi and Kisumu is 350.87 km. If you ride your car with an average speed of 112 kilometers/hour (70 miles/h), travel time will be 03 hours 07 minutes. Please check the avg. speed travel time table on the right for various options.

