

Buddhism and Philosophy in Europe^{*}

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Abstract: What is the state of Buddhism and philosophy in Europe? This paper provides a descriptive account of the place of Buddhism in the conduct of philosophy in Europe today. As such, I initially provide working definitions of key terms and issues so as to clarify the scope of the ensuing inquiry. On this basis, and having summarized the methods utilized as well as their inherent limitations, I go on to provide an overview of the place of Buddhism in the conduct of philosophy in Europe today. This place turns out to be a very small one indeed. For if we define philosophy in descriptive terms as that which happens in institutions of philosophy—pre-eminently university philosophy departments—then we are confronted with a notable absence. Nevertheless, a substantial amount of scholarship in Europe is in fact devoted to Buddhist philosophy; it is just that the preponderant bulk of such work is not to be found, institutionally speaking, in philosophy. I summarise this situation and, in the final portion of my paper, proffer some general observations regarding the relationship between Buddhism and philosophy in Europe and suggest avenues for further study.

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and all remaining errors and omissions. Following a query I posted on H-Buddhism asking for input from fellow scholars as to the state of Buddhist philosophy in Europe (see <https://networks.h-net.org/group/discussions/20009762/buddhism-and-european-philosophy>), I received responses from Naomi Appleton regarding the situation in the United Kingdom; Steffen Döll regarding the situation in Germany, Switzerland, and also Belgium; Vincent Eltschinger regarding the situation in France, Switzerland, and also Belgium and Italy; and Pamela Winfield regarding the situation in Germany, the Netherlands, and Switzerland. Winfield also directed me to Weiyu Lin, whose documents listing scholars of Buddhism in Austria, Belgium Czechia, Denmark, France, Germany, Hungary, Israel, Italy, Luxembourg, the Netherlands, Norway, Poland, the Russian Federation, Sweden, Switzerland, and the United Kingdom were especially helpful. I further consulted Vlada Belimova (Влада Сергеевна Белимова), Rolf Elberfeld, Jay Garfield, Roy Tzohar, and Jan Westerhoff, who all kindly provided additional information regarding Buddhist philosophy in various locations. I am also indebted to the list of programs in Buddhist studies offered in universities within the United Kingdom prepared by the UK Association for Buddhist Studies (<https://ukabs.org.uk/buddhist-studies-in-uk-universities/>) and the list of ‘PhD programs in Indian philosophy in Europe’ prepared by Elisa Freschi (<https://elisafreschi.com/2018/02/05/phd-programs-in-indian-philosophy-in-europe-2017-edition-2/>). I would also like to thank the contributors to Stepien, ed., ‘Buddhist Philosophy Worldwide’, which is a compendium of studies broader in geographical scope yet more disparate in its individual treatments than the present one, for providing me with some of the background work useful for this endeavour. Finally, I presented a draft version of this work at the ‘When the Himalayas Encounter the Alps: The Past, Present and Future of Asia-Europe Buddhist and Other Religious Exchanges’ conference sponsored by the Glorisun Charitable Foundation 旭日慈善基金, administered by the Glorisun Global Network for Buddhist Studies 旭日全球佛教研究網絡 and FROGBEAR at the University of British Columbia, and hosted by Magdalene College, University of Cambridge, between August 30 and September 2, 2024; my thanks go to the sponsors, organizers, hosts, and fellow participants at this event for their generosity and feedback.

What is the state of Buddhism and philosophy in Europe? The first point to note is that the phrase ‘Buddhism and philosophy in Europe’ may be understood in several ways. As such, I stipulate at the outset that in what follows I will be concerned largely with providing a descriptive account of the place of Buddhism in the present-day conduct of philosophy *in Europe*, and not with the place of Buddhism in the conduct of *European* philosophy, whether undertaken within or outside of Europe, and whether undertaken from a historical or conceptual perspective. This orientation already opens room for debate. As such, in §1 I will provide working definitions of key terms and issues so as to clarify the scope of the ensuing inquiry. On this basis, I will go on to provide, in §2, an overview of the place of Buddhism in the conduct of philosophy in Europe today. As we will see, however, this place is a very small one indeed. For if we define philosophy in descriptive terms as that which happens in institutions of philosophy—pre-eminently university philosophy departments—then we are confronted with a notable absence. Indeed, the overwhelming lack of study devoted to Buddhism within institutions in Europe nominally devoted to philosophy would lead us to conclude that Buddhism has practically no philosophy; that there is effectively no such thing as ‘Buddhist philosophy’. This would be a premature—not to say presumptuous—conclusion, for it turns out that a substantial amount of study in Europe is in fact devoted to

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Buddhist philosophy; it is just that the preponderant bulk of such scholarship is not to be found, institutionally speaking, in philosophy. I summarise this work in §3, and in §4 I proffer some concluding remarks regarding the relationship between Buddhism and philosophy in Europe.

1. Defining Issues

Let us begin by attempting to delineate just what the central terms of our inquiry are to be taken to mean. After all, if my article promises a study of the current state of Buddhism and philosophy in Europe, then it will be well to know what ‘Buddhism’, ‘Philosophy’, and ‘Europe’ are. In this section, I provide working definitions of these individual terms (it has proven easiest to treat them in reverse order), before going on to briefly discuss such compounds as ‘Philosophy in Europe’ and ‘Buddhist Philosophy’.

‘Europe’ is itself a contested designation. Indeed, to adapt the cautionary complaint of Marshall Hodgson, ‘the terminology of the street is especially misleading’ when it comes to such broad world-historical markers as ‘Europe’, ‘for it reflects consistently a strongly ethnocentric Western view, radically distortive of the reality’.¹ As Hodgson goes on to explain,

In the case of ‘Europe’ and ‘Asia’, at least, the artificial elevation of the European peninsula to the status of a continent, equal in dignity to the rest of Eurasia combined, serves to reinforce the natural notion, shared by Europeans and their overseas descendants, that they have formed at least half of the main theatre (Eurasia) of world history, and, of course, the more significant half. Only on the basis of such categorization has it been possible to maintain for so long among Westerners the illusion that the ‘mainstream’ of world history ran through Europe.²

¹ Hodgson, *The Venture of Islam*, 48.

² *Ibid.*, 49.

In reflection of this view, in acknowledgement likewise of the transcultural understanding of relevant units of study such as ‘Europe’ ‘in relational, processual, and dynamic terms’,³ in order, therefore, to include within my remit as broad and varied an agglomeration of recognizable nominal units as possible while retaining coherence of focus, and in recognition of the fact that any alternative geographical demarcations would inevitably be beset by their own problems, for present purposes I will take ‘Europe’ to refer to no less than the fifty-three officially recognized countries covered by the World Health Organization’s Regional Office for Europe.⁴ Notably, this list includes several countries which (depending on how exactly we demarcate the geographical border between Europe and Asia by means of the Caspian Sea, Caucasus mountains, and Ural mountains) are either trans-continentially located partially in Europe and partially in Asia or wholly located in Asia: Armenia, Azerbaijan, Cyprus, Georgia, Israel, Kazakhstan, Kyrgyzstan, Russian Federation, Tajikistan, Turkey, Turkmenistan, Uzbekistan. Moreover, two countries geographically located wholly within the continent of Europe are *not* included in this list; that is, Liechtenstein and Vatican City (Holy See). I have added them to my study.

What about ‘philosophy’? As vividly captured in the following cartoon (Figure 1), there is general agreement—among philosophers, anyway—as to the greatness of philosophy (it is, after all, supposedly the ‘mother of all sciences’), yet very little agreement as to just what philosophy is.

³ Kellner, ‘Introduction’, 4.

⁴ These are: Albania, Andorra, Armenia, Austria, Azerbaijan, Belarus, Belgium, Bosnia and Herzegovina, Bulgaria, Croatia, Cyprus, Czechia, Denmark, Estonia, Finland, France, Georgia, Germany, Greece, Hungary, Iceland, Ireland, Israel, Italy, Kazakhstan, Kyrgyzstan, Latvia, Lithuania, Luxembourg, Malta, Monaco, Montenegro, Netherlands, North Macedonia, Norway, Poland, Portugal, Republic of Moldova, Romania, Russian Federation, San Marino, Serbia, Slovakia, Slovenia, Spain, Sweden, Switzerland, Tajikistan, Turkey, Turkmenistan, Ukraine, United Kingdom, and Uzbekistan (WHO, *European Programme of Work 2020-2025*, COV4).

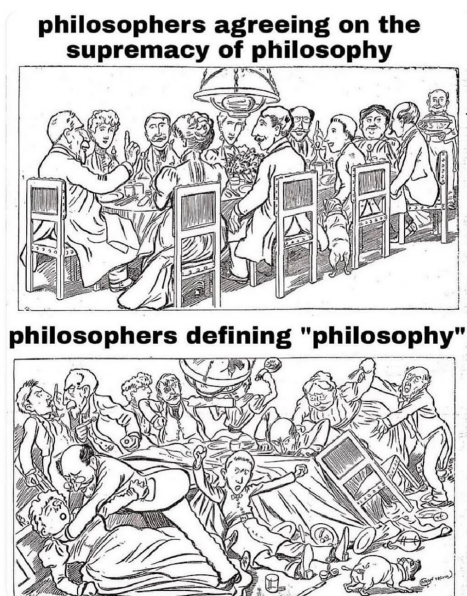


FIG. 1 Still image from “Philosophy and Ideology”, YouTube video, posted by Philosophy for the People, July 8, 2020, <https://www.youtube.com/watch?v=1PK8Q0LRnq0>.

Given the practical impossibility of providing a conceptually satisfactory definition of philosophy on the basis that, for one thing, I can claim no access to any ‘real’ or ‘nominal’ essence of it, and for another dictionary definitions vary greatly while stipulative, explicative, and ostensive definitions cannot avoid introducing precisely the kind of subjective, normative, hence controversial, perspectives I am seeking to avoid, in this article I have resorted to a descriptive definition. According to this, philosophy is simply that which is presently professionally practised by those scholarly employed in university philosophy departments (and other such nominally philosophical academic institutions).⁵ To put it more summarily, philosophy here

⁵ Note that my definition deliberately sidesteps the issue of the philosophical status of those *taught in* and/or *researched by* those scholarly employed in university philosophy departments (and other such nominally philosophical academic institutions). In other words, I am not concerned with adjudicating whether or not, or the extent to which, a given past or present author, text, position, argument, etc., counts as philosophy *independently* of its present presence in or absence from institutional philosophy. For present purposes, then, if a given phi-

is understood to be whatever is done in philosophy departments; whatever is done by those institutionally titled ‘philosophers.’⁶

This definition too has its own inadequacies, and these are worth briefly delineating, for in fact they effectively introduce some of the issues as to the place (or rather the absence) of Buddhism within philosophy in Europe with which this article is concerned. For if a descriptive, avowedly non-normative definition such as this ‘is *extensionally adequate* iff [if and only if] there are no actual counterexamples to it; it is *intensionally adequate* iff there are no possible counterexamples to it; and it is *sense adequate* (or *analytic*) iff it endows

losophy department teaches or researches it (whatever ‘it’ is) then it counts as philosophy; if it doesn’t, it doesn’t. As for my stipulation of ‘other such nominally philosophical academic institutions,’ this is designed to exclude such institutional catch-alls as certain commodious Faculties of Philosophy (see next note) but include non-university institutions dedicated to philosophy specifically, such as for example the Institute of Philosophy of the Russian Academy of Sciences.

⁶ What counts as a ‘Philosophy Department’ also requires further specification, for it is not uncommonly the case in European universities that a Faculty of Philosophy (or some such institutional division) incorporates several departments, institutes, and/or centres. Thus, for example, the Philosophical Faculty at the University of Hradec Králové in Czechia includes a Department of Archaeology, Language Centre, Institute of History, Department of Philosophy and Social Sciences, Department of Political Science, Department of Auxiliary Sciences of History and Archival Studies, Department of Sociology, and Institute of Social Work (see <https://www.uhk.cz/en/philosophical-faculty/about-faculty/departments>). It would obviously be illegitimate to count all of what goes on within this Faculty of Philosophy as philosophy; in this case, only that which goes on in the Department of Philosophy and Social Sciences (which is not further partitioned) counts. This then explains why the Faculty’s course offering in ‘Buddhism and Contemporary Societies’, based as it explicitly is in ‘classic sociology of religion’ rather than philosophy, and indeed and taught within the Department of Sociology (KSOC), (see <https://www.uhk.cz/file/edee/filozoficka-fakulta/ff-international-students/practical-information-and-documents-for-students/old/list-of-courses-20232024.pdf>), is excluded from study here.

the defined term with the right sense',⁷ then it turns out that the definition I have provided fails all three grades of adequacy. Certainly it cannot be sense adequate since there is an absence of an agreed sense of the term in question—'philosophy'—and indeed even an absence of an agreed method by which such an agreed sense could be conceivably attained. Nor is my definition intensionally adequate, since counterexamples are readily conceivable. For example, there may well be philosophy conducted by individuals who do so outside philosophy departments: More on this below. But most tellingly for my purposes here, the definition fails—and fails *spectacularly*—to be extensionally adequate, in that, with vanishingly few exceptions, Buddhist philosophers and their philosophies have *not* been and are *not* taught or researched within philosophy departments in Europe, and those studying them—engaging with them *philosophically*—likewise, with vanishingly few exceptions, have *not* been and are *not* employed in philosophy departments. In this sense, the inadequacy of the definition highlights the very absence, in institutional terms, of any such thing as Buddhism in the conduct of philosophy in Europe.

Moving on, there can be no adequate definition of 'Buddhism'. Indeed,

The term 'Buddhism' refers to a vast and complex religious and philosophical tradition with a history that stretches over some 2,500 years, taking in, at one time or another, the greater part of Asia, from Afghanistan and parts of Persia in the west to Japan in the east, from the great islands of Sumatra and Java in the south to Mongolia and parts of southern Russia in the north... [O]ver half the world's population today lives in areas where Buddhism has at one time or another been the dominant religious influence.⁸

'Buddhism' is a rubric so hopelessly vast and varied that some scholars have preferred to speak of 'Buddhisms',⁹ and even *The Princeton*

⁷ Gupta and Mackereth, 'Definitions', §1.4, emphases original.

⁸ Gethin, *The Foundations of Buddhism*, 1.

⁹ E.g., Strong, *Buddhisms*.

Dictionary of Buddhism refuses to provide a definition of the term.¹⁰ As such, my *modus operandi* on this point as on others has been to take institutions' and individuals' self-representations at their word: If a given department or scholar professes to teach or research 'Buddhism' or 'Buddhist' matters, then that has been taken to be sufficient to justify inclusion here.

What about compound terms? Like its components, the term 'Philosophy in Europe' may be taken to mean various things. As such, I stipulate here that, following on from my more general usage of 'philosophy' as adumbrated above, for present purposes I simply take 'philosophy in Europe' to be whatever is done in philosophy departments/institutions in Europe. 'Philosophy in Europe' is thus to be distinguished in principle from 'European philosophy', for this latter term I take to denote what its practitioners typically refer to as a particular 'tradition' or 'style' of conducting philosophy, independently of who does so or where it is done. To rely on this latter would entail introducing a level of inevitably problematic subjectivity into ensuing assessments that I am seeking to avoid. Nonetheless, the distinction between 'philosophy in Europe' and 'European philosophy' is worth pausing upon, for it may serve not only to elucidate certain relevant conceptual distinctions but to foreground the empirical state of affairs detailed below. Indeed, as we will see, these two rubrics differ significantly not only in the sense just adumbrated but also in that it turns out that the preponderant bulk of scholarship on Buddhist philosophy conducted in Europe is not to be found, institutionally speaking, in philosophy, whereas the converse situation applies to European philosophy. Unlike Buddhist philosophy, European philosophy is overwhelmingly studied within Europe under the institutional heading of philosophy. In fact, the bulk of philosophers in Europe work on European philosophy, or—to put this another way—the bulk of philosophy conducted in Europe is European philosophy. There is, therefore, a great degree of overlap between the denotative range of 'philosophy in Europe' and that of 'European philosophy', though it certainly merits emphasiz-

¹⁰ Buswell and Lopez, *The Princeton Dictionary of Buddhism*, 157.

ing that this is an a posteriori fact, not some a priori identity: It is by no means inconceivable that European philosophy should be studied not in Europe (that is, outside the geographical confines of Europe), or not in philosophy in Europe (that is, outside the institutional confines of philosophy departments in Europe); indeed, both these phenomena are empirically attested.

Be it noted, furthermore, that 'European philosophy' as I here understand it overlaps with but exceeds what is referred to as 'Continental philosophy', since this latter is generally taken as 'meaning (primarily) philosophy after Kant in Germany and France in the nineteenth and twentieth centuries'.¹¹ Whereas 'Continental Europeans like Frege, Carnap, and the early Wittgenstein are routinely excluded'¹² from the rubric 'Continental philosophy', and earlier European philosophers stretching back from before Kant to the pre-Socratics are always excluded therefrom, my use of the term 'European philosophy' is designed to *include* such European, but not in this specific sense Continental, figures. Note also that this entails including under the rubric of 'European philosophy' those European philosophers who would be classified, by themselves and/or their peers, as not Continental but rather Analytic philosophers... so long as their identification as Analytic aligns them with what is putatively referred to as the European tradition or style of philosophy, and not with the Anglo-American tradition if that is understood as distinct from, or even in opposition to, the European.

In any case, the point to be underlined here is that, as stated earlier, in this article I am not concerned with the place of Buddhism in the conduct of *European* philosophy per se, whether this be undertaken within or outside of Europe, and whether it be undertaken from a historical or conceptual/systematic perspective, but with the conduct of philosophy *in Europe*. Now, historically speaking, it is an empirical fact that the Buddhist and European philosophical traditions have interacted and influenced each other, and this has been the case both within and outside Europe. Thus, European

¹¹ Leiter and Rosen, 'Introduction', 1.

¹² Ibid., 2.

philosophers in Europe have historically been influenced by Buddhist philosophers, as exemplified by figures such as Schopenhauer and Nietzsche (and whatever we make of their understanding of Buddhist philosophy today). Conversely, Buddhist philosophers, be it within or outside Europe, have historically conducted work on European philosophy (and indeed been influenced by it), as evinced perhaps most perspicuously by the Japanese Kyoto School and its deep engagement with figures such as Hegel and Heidegger. To the extent that this Buddhism-based philosophical work has become part of the history of the study of European philosophy, I take it that it may be considered part of the conduct of European philosophy. This last is a contestable position, for it deliberately includes under the moniker of 'European philosophy' the professional practice of those philosophers who philosophize with and/or about European philosophers even though they are not European themselves or do not conduct this work in Europe.¹³ In other words, the philosophical work of philosophers who are not European in the sense stipulated or who (independently of whether or not they are European) practice philosophy outside of Europe in the sense stipulated, yet which deals with the philosophical work of European philosophers as here stipulated, counts for my purposes as 'European philosophy'. A Japanese philosopher of Heidegger, then, or for that matter a French philosopher of Descartes working wholly in the United States, both count as conducting European philosophy. And, overlapping with these historical matters, European systematic philosophy—by which I mean the contemporary pursuit of systematic philosophy within the tradition/style of European philosophy, whether Continental, Analytic, or neither, whether conducted within or outside Europe, and whether conducted by European or non-European philosophers—is in influential dialogue with Buddhist philosophy.

I tarry on these points because I wish to *demarcate* them from my

¹³ By these latter qualifications I mean to refer to philosophers whose lives were/are not spent wholly or predominantly in any one or more of the afore-listed European countries or their historical antecedents, or who did not/do not self-identify as nationals or members of such socio-politico-cultural agglomerations.

own concerns in this article. Whether a given philosopher works—in or out of Europe—on European philosophy is beside the point of this study, for I take the ambit of my study to simply be, again, whatever professional philosophy itself professes itself to be *in Europe*. While study of any and all of the intersections between Buddhist and European philosophy I have outlined in the foregoing paragraph is indubitably worthwhile, considerations of space as well as of internal coherence have mitigated against their inclusion here.

Relatedly, I take this opportunity to re-emphasize that this is a descriptive account of the place of Buddhism in the *present-day* conduct of philosophy in Europe. This means that I am not concerned with tracing the place of Buddhism in the conduct of philosophy in Europe *historically*. Much has already been written as to the political, social, institutional, and intellectual contexts as well as the conceptual contours of historical encounters between Europe and European philosophy with Buddhism and Buddhist philosophy.¹⁴ These are valuable studies, providing, among much else, much food for thought as to the reasons undergirding the present state of affairs. While I venture a few explanatory hypotheses in the concluding section, my aim is to describe the situation at the time of writing (Spring 2024), and to do so as comprehensively as possible given my methodological limitations (on which more below); not to explain it. As such, I see the present study as more akin to the descriptive accounts of Buddhist philosophy in diverse countries collected in my edited journal issue on ‘Buddhist Philosophy Worldwide: Perspectives and Programmes’ than the more theoretically (and at times polemically) oriented forays collected in ‘Buddhist Philosophy Today: Theories and Forms’, something of a successor to prior studies detailing the data as to faculty and programs in Asian philosophy¹⁵ rather than

¹⁴ See for example Tuck, *Comparative Philosophy and the Philosophy of Scholarship*; Droit, *The Cult of Nothingness*; App, *The Cult of Emptiness*; Usarski, ‘Early Modern European Encounters with Buddhism’; Calobrisi, ‘Early Modern European Encounters with Buddhism’.

¹⁵ Such as Olberding, ed., ‘PhD. Granting Programs in the United States with Faculty Specializing in Asian Philosophy’; *idem*, ‘Job Postings in Chinese, Asian,

attempts to explain the historical trajectory of the exclusion of Asian philosophy (including of the Buddhist variety) from professional philosophy such as work by Peter K. J. Park.¹⁶

Finally, I have already had occasion to use—and will use again later—the term ‘Buddhist Philosophy’: What is this? As should by now be amply apparent, I am attempting to steer clear of subjective assessments to the extent possible; as such, I am deliberately not proposing normative definitions based on ‘style’, ‘tradition’, or any other such fuzzy monikers. As such, and as I reiterate in more detail below, I take ‘Buddhist philosophy’ and related terms to be simply that which is denoted as such by its professional practitioners. Moreover, since my ambit of concern is the current state of affairs in Europe, I consider myself justified in using the phrases ‘scholar of Buddhist philosophy’ and ‘Buddhist philosopher’ interchangeably. For whereas there are many Buddhist philosophers, ranging from the ancient to the contemporary periods, who would not be considered scholars of Buddhist philosophy in the contemporary sense, and whereas conversely there are many scholars of Buddhist philosophy who would not be considered Buddhist philosophers if by that phrase we seek to indicate philosophers who self-identify as Buddhist, these distinctions are irrelevant to my concerns here. For whether or not a given contemporary scholar of Buddhist philosophy identifies as Buddhist, if she or he professes to conduct scholarship on identifiedly Buddhist philosophers or philosophical topics then that suffices to justify her or his inclusion here.

2. Buddhism and Philosophy in Europe

What, then, is the place of Buddhism in the conduct of philosophy in Europe? As mentioned above, if we adopt a descriptive definition of philosophy as that which is conducted within philosophy departments, then we find that Buddhism has almost no place in the

and Non-Western Philosophy, 2003 – 2008’.

¹⁶ Park, *Africa, Asia, and the History of Philosophy*.

conduct of philosophy in Europe. I will substantiate this statement by providing in this section a list both of countries wherein no specialists of Buddhist philosophy are found in any philosophy department—and this comprises the majority of European countries—and also of individual Buddhist philosophers/scholars of Buddhist philosophy who do undertake their engagement with Buddhist philosophy within European philosophy departments. Before proceeding, however, four brief comments as to my methodology in preparing these lists are needed, plus an apology, and two pleas.

Firstly, as already mentioned and lest I be accused of any exclusion based on unduly subjective assessment of research specialization, I present the following lists based to the utmost extent possible on relevant scholars' own publicly available *self*-descriptions (most notably on their departmental and/or personal websites).¹⁷ In other words,

¹⁷ Naturally if unfortunately, this entails that scholars who do not have an online presence (a category overlapping with those who do not have an academic institutional affiliation) are excluded for the simple reason that I am unable, as a matter of course, to ascertain how they self-identify in terms of Buddhist philosophy. Thankfully, the proportion of relevant scholars who do not have an online presence in 2024 is small. Note too that my focus on scholarship and scholarly specializations means that individuals who may self-identify to some greater or lesser extent with Buddhist philosophy but who do not have any discernible affiliation with or link to an academic institution (paradigmatically a university) are also excluded. Thus, for example, individuals working in one way or another on what they describe as 'Buddhist philosophy' independently or under the penumbra of an overtly spiritual, religious, or cultural institution (such as a centre of meditation or mindfulness) are not listed here. I have adopted this qualification so as to better adequate my study of Buddhist philosophy to the professional practice of philosophy *tout court*, and thereby to provide a fairer sense of the degree to which Buddhist philosophy has been and continues to be excluded from this latter. For the same reason, I have not included anyone based in an overtly Buddhist university, such as, for example, the Buddhist University Dashi Choinkhorlin (Буддийский Университет «Даши Чойнхорлин»), which is Russia's 'first Buddhist University' (<https://hwpi.harvard.edu/pluralismarchive/news/countrys-first-buddhist-university-opens-moscow>), located within Ivolginskii Datsan, 'a Buddhist monas-

given my avowedly descriptive, non-normative attempt at a definition of philosophy, according to which I take professional philosophy's own conduct to be the arbiter of what is and what is not philosophy, here too I take scholars' own formulations to be key: Only those specialists of Buddhist philosophy who self-identify as such (and not, for example, as specialists of Buddhist religion, history, literature, art, culture, etc., or by means of related but methodologically and theoretically distinct pursuits in philology, linguistics, sociology, etc.) are included here. This means that many scholars of Buddhism who work on Buddhist texts and figures typically accounted philosophical, but who identify themselves as doing so as historians, literary scholars, philologists, etc., or whose stated research interests do not include philosophical fields or topics, are not included. Individuals such as Jean-Luc Achard, Bhikkhu Anālayo, Jens Wilhelm Borgland, Volker Caumanns, Alice Collett, Kate Crosby, Lucia Dolce, Jérôme Ducor, Jens-Uwe Hartmann, Ian J. MacCormack, Miyuki Nakasuka, Cristina Pecchia, Ulrike Roesler, Johannes Schneider, Sarah Shaw, Jonathan Silk, Peter Skilling, Peter Verhagen, and Dorji Wangchuk come to mind as scholars whose work on what may be taken, in a broad sense, as philosophical materials could certainly find them accommodated within this study were they to identify as working on these materials philosophically, but again: I have taken their own self-descriptions as the arbiter.¹⁸

tery situated in the territory of the Republic of Buryatia... [and] the centre of the Buddhist Traditional Sangha of Russia' (<https://www.godscollections.org/case-studies/ivolginskii-datsan>).

¹⁸ Occasionally, a given scholar may identify their research foci by means of some subset of philosophy's domains (e.g., 'epistemology', 'logic', 'metaphysics') without explicitly mentioning 'philosophy' as such. Unless they overtly self-identify as conducting work on such philosophical matters/materials from a distinctly *non*-philosophical disciplinary perspective (e.g., as a 'philologist'), I have seen no justification to exclude them on such grounds. The other, perhaps somewhat more blurry, exception to my rule concerns some scholars' reticence to designate their work, or the materials they work upon, by means of the English term 'philosophy' or its direct equivalents in other languages. There is ongoing—and

Secondly, I have not included in my lists specialists of any non-Buddhist philosophy (including any strand of Western, Indian, Chinese, etc. philosophy) who also occasionally work on Buddhist philosophy. Locating the relevant boundaries precisely on this score has admittedly sometimes proven to necessitate a degree of subjective discernment, and all the more so since contemporary Buddhist philosophers often also work across non-Buddhist traditions. I have tried to err on the side of inclusion, and have consistently included those scholars whose work on Buddhist philosophy has been substantial (even if their work on other traditions has been even more so, and even if they mention, say, ‘Indian philosophy’ and/or ‘Chinese philosophy’ as their field of expertise but not overtly ‘Buddhist philosophy’, on the understanding that in these few cases it is Indian or Chinese *Buddhist* philosophy they are in large part referring to). Nevertheless, I have not incorporated the following scholars, as I take their research profiles to mark them unequivocally as working primarily on non-Buddhist sources, and only occasionally or peripherally on Buddhist philosophical materials: Hammet Arslan, Piotr Balcerowicz, Marianna Benetatou, Brian Black, Mafalda Blanc, Paulo Borges, Serge Leonidovich Burmistrov (Сергей Леонидович Бурмистров),¹⁹ Yulia

sometimes heated—debate as to the validity of applying this term to the Buddhist context (regarding which, see for example the contributions to Stepien, ed., ‘Buddhist Philosophy Today: Theories and Forms’), and this is not the forum to delve into relevant issues in depth. Suffice it to say that for present purposes I have occasionally included under the rubric of ‘Buddhist philosophy’ the work of a given scholar who, for whatever reasons, prefers to use a term such as ‘Buddhist thought’, though I have been forced by the materials to effect a necessarily subjective assessment in such cases, few though they are, based on the extent to which I consider their work to effectively count as ‘philosophy’. This does not apply if they profess to work on such ‘Buddhist thought’ from a non-philosophical perspective, in which case, as stipulated already, they have not been included.

¹⁹ In all cases of names using Cyrillic script, I give the Latin-script version with or without the patronymic in accordance with how it appears in a given individual’s Latin-script profile (where there is one), and where necessary for clarity I have inverted the Cyrillic-script order such that the family name/surname appears last.

Leonidivna Butko (Юлія Леонідівна Бутко), Colin R. Caret, Juan Manuel Cincunegui, Carine Defoort, Bogdan Diaconescu, Joachim Gentz, Vladimir Pavlovich Ivanov (Владимир Павлович Иванов), Simon James, Lakshmi Kapani, Elena Louisa Lange, Johanna Lidén, Bruno Lo Turco, Frédéric Nef, Karen O'Brien-Kop, Andrey Paribok (Андрей Всеволодович Парибок), Jana Rošker, Geir Sigurðsson, Anna-Pya Sjödin, J. M. M. H. Thijssen (Hans), Uğur Uzunkaya, Sebastjan Vörös, Jan Vrhovski, and Jarosław Zapart.

Thirdly, in terms of how I have gone about finding scholar's online self-descriptions, my method has been as comprehensive as possible, but naturally open to revision and augmentation. This is especially and necessarily so in the absence of a Europe-wide single-source compendium listing philosophy departments within universities and related institutions. Indeed, in the absence of such compendia even (in almost all cases) in individual countries surveyed, I have relied, firstly, on available guides such as the philosophy component of subject rankings such as those compiled within the QS World University Rankings by Subject,²⁰ the EduRank listing of Best Universities for Philosophy in Europe,²¹ the subject league table for philosophy included in the Complete University Guide,²² the Times Higher Education World University rankings by subject,²³ the rankings given in The Philosophical Gourmet Report,²⁴ and the list of UK universities ranked by subject (in this case philosophy) compiled by *The Guardian*.²⁵ Secondly, I have relied on available listings of philosophy departments and educational programs, such as those provided by the subject-specific University and Program Search

²⁰ See <https://www.topuniversities.com/university-subject-rankings/philosophy>.

²¹ See <https://edurank.org/liberal-arts/philosophy/eu/>.

²² See <https://www.thecompleteuniversityguide.co.uk/league-tables/rankings/philosophy>.

²³ See <https://www.timeshighereducation.com/world-university-rankings/2024/subject-ranking/arts-and-humanities>.

²⁴ See <https://philosophicalgourmet.com/overall-rankings/>.

²⁵ See <https://www.theguardian.com/education/ng-interactive/2023/sep/09/best-uk-universities-for-philosophy-league-table>.

of QS,²⁶ Educations.com,²⁷ or country-specific listings such as that provided, for example, by My German University.²⁸ These sources have enabled me to locate many of the philosophy departments mentioned in this article. However, so as to cover the possibility that these rankings and listings miss certain departments (as indeed they were proven to do), I also used the Google search engine to locate any other existing departments in Europe. This I did country-by-country, inputting relevant search terms (such as ‘philosophy department’ or ‘Buddhist philosophy’, with relevant country markers included) in both English and the local language.²⁹ I then went through the search results methodically, one-by-one, scouring the descriptions available online of the philosophy departments, including of their lists of faculty members, programs offered, and courses taught.³⁰ Additionally, I

²⁶ See [https://www.topuniversities.com/universities/europe/philosophy?region=\[4010\]&subjects=\[501\]](https://www.topuniversities.com/universities/europe/philosophy?region=[4010]&subjects=[501]).

²⁷ See <https://www.educations.com/philosophy/europe>.

²⁸ See <https://www.mygermanuniversity.com/subjects/philosophy>.

²⁹ Facility with several languages used in the countries under survey aided in both the inputting of relevant search terms and the retrieval of information based thereon. Thus, for example, knowledge of Polish granted direct access both to sources in Poland and—to greater or lesser extents—to those in cognate languages such as Russian, Czech, Slovakian, and Slovenian in countries such as the Russian Federation, Czechia, Slovakia, Slovenia, etc. This applied likewise to knowledge of English and German for Ireland and the United Kingdom, Austria and Germany, etc., but also for sources in cognate languages such as Dutch and Flemish in countries such as the Netherlands and Belgium, etc.; to knowledge of Italian and French for Italy and the Vatican City (Holy See), France and Monaco, etc., but also for sources in cognate languages such as Spanish, Portuguese, and Romanian in countries such as Spain, Portugal, Romania, etc.; and to knowledge of Persian (Fārsī) for sources in a cognate language such as Tajik (Tājīkī) in Tajikistan. Obviously, however, my own linguistic capabilities were not remotely adequate to cover all the sources surveyed, and so I used Google Translate and DeepL both to find local-language (and, where needed, local script) versions of relevant search terms and to analyse search results.

³⁰ Again, where necessary I translated the webpages using readily and freely

posted an inquiry requesting relevant information on H-Buddhism, I personally emailed a dozen prominent Buddhist philosophers based in almost as many countries to ask for any further information they may have (and, in some cases, to confirm the correctness of information I had preliminarily gathered), and I presented initial results to scores more experts based in various countries, where I requested (and received) further details and refinements.

Finally, it should go without saying that all my observations as to Buddhist philosophers and their institutional affiliations in this article are correct at the time of writing (Spring 2024). Though they are many and their work on Buddhist philosophy has been voluminous and valuable, those now retired, emeritus, or passed away have not been included.

And so the apology and the pleas: While I have endeavoured to provide as comprehensive a list as I possibly can, and while I have enlisted the assistance of numerous colleagues far more knowledgeable than I on diverse national contexts, I am all too aware of possible exceptions in what is, after all, necessarily a corrigible effort. Indeed, while I hope that my detailed description of the methods undertaken makes clear that I have tried to exhaust the available sources known to me and to others in the field to the extent possible (and done so in as rigorous a manner as humanly possible), I am fully aware that my efforts remain piecemeal insofar as they are, to a great extent, the results obtained by a single individual operating at a particular time and subject to all the usual oversights and other deficiencies flesh is heir to. Owing to this latter fact, in the spirit of furthering knowledge through cumulative and communal effort, I heartily invite scholars aware of any deficiencies in my account to publish their rectifications and/or augmentations for the benefit of all.³¹ Indeed, the kind of

available online translation mechanisms.

³¹ See also Elisa Freschi's similar disclaimer to the effect that 'the European landscape of research related to Indian philosophy is variegated'. Like her, I too have 'surely forgotten many institutions... and have not been exhaustive in the case of others... I rely on readers for emendations and supplements'. Freschi, 'PhD programs in Indian philosophy in Europe'.

multi-national descriptive account I provide here may prove to be more fully (and certainly more efficiently!) compiled in the near future by an AI-generated mechanism; I urge those scholars able and willing to adopt such emerging technologies for this purpose to do so in the interest of augmenting the account I provide here. Alternatively or in addition to this, a study such as the present one could obviously benefit from a multi-authorial approach. Were the findings I present here ultimately found to be irredeemably faulty (and I certainly hope they are not!), I would urge interested scholars from each of the countries I survey to band together so as to provide what would doubtless be a more comprehensive (and naturally far longer!) account.

A second plea relates to the need—or at the very least the usefulness—of further studies to be undertaken on topics overlapping with but in important respects distinct from the specific concerns I have addressed in the present article. I am referring to potentially following up on the lines of inquiry pursued here by, for example, examining the funding sources for a given department (whether it be home to Buddhist philosophers or, conversely, not) and more generally examining whether (or the extent to which) there are funding-related reasons why some universities (or countries, for that matter) do or do not have positions for Buddhist philosophy; surveying scholars' publications, whether (or the extent to which) they include Buddhist philosophical sources or not, and this whether or not the author self-identifies as a Buddhist philosopher or not; detailing whether or not (or the extent to which) a given department is particularly accomplished in training new Buddhist philosophers; investigating whether (or the extent to which) there are any events (conferences, workshops, symposia, invited lecture series, etc.), research projects (be these internally or externally funded), or other phenomena related to or (directly or indirectly) concerned with Buddhist philosophy at any of the philosophy (or other) departments surveyed; and pursuing in-depth concrete case studies so as to provide specific examples of scholars being excluded or marginalized from philosophy departments despite working in a clearly philosophical manner on self-evidently philosophical materials from within the Buddhist tradition.³² Concerns

³² I take this opportunity to thank the blind peer reviewers of this article as

such as these not only go beyond my present remit but would expand still further what is already a lengthy article; as such, I have not seen fit to pursue them here, but this is not at all to say that they would not repay study. Naturally, they would entail their own methodological difficulties. Thus, information regarding funding-related reasons for the absence (or presence) of Buddhist philosophy in a given institution is not easily obtainable, and would in any case require 'freedom of information' requests in order to be at all comprehensive—a task not easily (or perhaps even feasibly) accomplishable even in those countries surveyed which have such legal mechanisms. Comprehensive information regarding scholars' publications and related events is likewise not easily obtainable as scholars' publicly available publication lists are often incomplete and/or out of date (and in any case usually do not include publication projects currently underway), while relevant faculties, departments, and institutes typically do not list all their events, and certainly do not do so in a uniform manner across a given university, let alone across nations. And as for information regarding training new Buddhist philosophers, this too is not easily obtainable, not least since many scholars do not post publicly available CVs listing where they obtained their qualifications, and for their part departments typically do not list all their graduate students or where these graduates subsequently gained employment (if they did so). Finally, while individual case studies would doubtless enrich the admittedly rather dry data I present here and thereby render the critique of the current state of affairs more tangible and impactful, any study relying upon such focused attention could of course be accused of cherry-picking, and of doing so upon inevitably subjective anecdotal evidence. While this summary of some of the difficulties foreseeably to be confronted in such further research programs may dissuade some potential researchers from pursuing them, I emphasize, firstly, that methodological quandaries

well as the journal editors for raising these and other points of inquiry. A few still further potential lines of inquiry are outlined in §4, though there the emphasis is on studies aimed at explaining the overwhelming absence of Buddhist philosophy within philosophy in Europe.

are of course concomitant with all advanced research and, secondly, that such sociological studies (if one may call them that) of the state of Buddhist philosophy in Europe will doubtless add to my own foray here by augmenting the data available and thereby helping not only the scholarly community but the corporate body of academic administrators (departmental heads, committee chairs, deans, provosts, presidents, trustees, etc.) make decisions based on empirically attested quantitative and qualitative data.

Having thus laid the theoretical and methodological groundwork for the present study (and even possible future ones) in some depth, let us turn now to the data itself.

2.1. Buddhist Philosophers in Philosophy in Europe

I have found *no* specialists of Buddhist philosophy present in *any* philosophy departments within the following countries in Europe: Albania, Andorra, Armenia, Azerbaijan, Belarus, Belgium, Bosnia and Herzegovina, Croatia, Cyprus, Czechia, Denmark, Estonia, Finland, France, Georgia, Greece, Hungary, Iceland, Israel,³³ Italy,

³³ The absence of a specialist in Buddhism based at any philosophy department in Israel is perhaps especially notable in that it somewhat belies the opening statement made by Roy Tzohar in his survey of 'Buddhist Philosophy, and Eastern Philosophy in General, in Israel and Palestine' to the effect that 'What makes the case of Israel especially interesting for the discussion of Buddhist philosophy as an academic endeavor... is the fact that from the early- to mid-sixties Eastern philosophy was taken up here not merely in Departments of Religion or Regional Studies, but in *Philosophy Departments* as well' (Tzohar, 'Buddhist Philosophy, and Eastern Philosophy in General': 8, emphases original; this work should nevertheless be referred to for a far fuller account of Buddhist philosophy in Israel than I can possibly provide here). It also weakens the claim made by the Department of Philosophy at Tel Aviv University to the effect that 'Since its foundation the philosophy program has been committed to a spirit of pluralism' (see <https://en-humanities.tau.ac.il/philosophy/about>), though it merits mentioning that this department does include specialists of Chinese and Indian philosophy (Galia Patt-Shamir and Daniel Raveh respectively).

Kazakhstan, Kyrgyzstan, Latvia, Liechtenstein, Lithuania,³⁴ Luxembourg, Malta, Monaco, Montenegro, North Macedonia, Norway, Portugal, Republic of Moldova, Romania, San Marino, Serbia, Slovakia, Slovenia, Sweden, Switzerland, Tajikistan, Turkey (Türkiye), Turkmenistan, Uzbekistan, and Vatican City.

If my tally is correct, this means that, of the fifty-five countries included in my list of European countries, forty-five—over 80%—have not a single specialist of Buddhist philosophy of any period, place, or school present in any single philosophy department. I will have more to say on this in §3. For now, however, I will summarize those specialists of Buddhist philosophy who are present in philosophy departments within European countries.

In Austria, Hisaki Hashi, whose fields of specialization include the

³⁴ In the spirit of the point raised in n. 6, it merits underlining that, in Lithuania, what goes by the name of the Faculty of Philosophy (*Filosofijos fakultetas*) at Vilnius University is effectively what elsewhere would more readily be called something like a Faculty of Humanities and Social Sciences, for it includes Institutes of Asian and Transcultural Studies, Philosophy, Psychology, Sociology and Social Work, and Educational Sciences under its penumbra (see <https://www.vu.lt/en/scientific-report-2022/faculties/faculty-of-philosophy>). While the Faculty does hold one member whose research interests include Buddhist philosophy (Audrius Beinorius—see §3), I feel that my claim as to the complete absence of Buddhist philosophy within professional philosophy in the country remains justified on the basis that the Institute of Philosophy (*Filosofijos institutas*), which is itself divided into four departments, includes no specialists of Buddhist (or for that matter any non-Western) philosophy. Note also that, while Tadas Snuiškis—who specializes in ‘Indian, Chinese, and Buddhist philosophy’—states that he is a ‘Faculty Member’ at the Vilnius University Department of Philosophy (see <https://vu-lt.academia.edu/TSnuiškis>), I could not find him listed under any of the staff categories given for the Institute of Philosophy, or indeed those of any other Institute of the Faculty of Philosophy (see <https://www.fsf.vu.lt/en/research-institute-of-philosophy/institute-staff-fi>). See also in any case Laudere, ‘Introduction to Buddhism in Contemporary Lithuania’ for further details of Buddhism in contemporary Lithuania, with several references to Buddhist philosophy.

‘Philosophy of Zen Buddhism, Philosophy of Kyoto School, Comparative Philosophy’,³⁵ is based in the Department of Philosophy within the Faculty of Philosophy and Education at the University of Vienna (Institut für Philosophie, Fakultät für Philosophie und Bildungswissenschaft, Universität Wien), under the auspices of a research area whose English title is given as ‘Intercultural philosophy, cultural theory, cultural philosophy’ but whose German title—*Philosophie in einer globalen Welt*—translates as ‘Philosophy in a global world’.³⁶

In Bulgaria, Ivan Iliev Kamburov (Иван Илиев Камбуров), whose research interests include ‘History of Philosophy; Eastern Philosophy (Asian philosophy); Philosophy of Buddhism; Philosophical Comparativism’ (История на философията; Източна философия (Философия на Азия); Философия на будизма; Философски компаративизъм) is based in the Department of History of Philosophy within the Faculty of Philosophy at Sofia University ‘St. Kliment Ohridski’ (Софийски университет ‘Св. Климент Охридски’).³⁷

In Germany, Rolf Elberfeld, whose research interests include ‘Chinese and Japanese Buddhist philosophy’ (Chinesische und japanische Philosophie),³⁸ particularly of the Buddhist kind, and Ralf Müller, whose research interests include ‘Buddhist philosophy of Japanese modernity and pre-modernity’ (Buddhistische Philosophie der japanischen Moderne und Vormoderne),³⁹ are both based in the Department of Philosophy at the University of Hildesheim Founda-

³⁵ See <http://hen-panta.com/hashi/pages/arbeitsgebiete.php>.

³⁶ See <https://philosophie.univie.ac.at/en/departement/>; <https://interkultphil.univie.ac.at>.

³⁷ See https://www.uni-sofia.bg/index.php/eng/the_university/faculties/faculty_of_philosophy/academic_staff/departement_of_history_of_philosophy; https://phls.uni-sofia.bg/en/wp-content/uploads/sites/2/2022/12/Kamburov_CV_ENG_2022.pdf; https://phls.uni-sofia.bg/wp-content/uploads/2022/12/Kamburov_CV_BG_2022.pdf.

³⁸ See <https://www.uni-hildesheim.de/fb2/institute/philosophie/team/prof-dr-rolf-elberfeld/>.

³⁹ See <https://www.uni-hildesheim.de/fb2/institute/philosophie/team/dr-ralf-mueller/>.

tion (Stiftung Universität Hildesheim). Elberfeld is also notable as Principal Investigator on the Koselleck-Project 'Histories of Philosophy in Global Perspective' which, among much else, seeks to present 'curricula of departments of philosophy that transcend the canon of philosophy beyond Western philosophy, scholars who do research on philosophical topics that broaden the field of philosophy interculturally, and interculturally oriented philosophical societies'.⁴⁰ Unfortunately, the lists of study programs, scholars, and institutes this project aimed to provide for Europe (as for other regions) appears not to have been pursued to fruition.

Also in Germany, Michael Gerhard, whose research interests include 'Asian Philosophy (esp. Indian), Intercultural Philosophy, Philosophy of Religion' (Asiatische Philosophien [Schwerpunkt Indien], Interkulturelle Philosophie, Religionsphilosophie),⁴¹ and who has published extensively on Buddhism, is a Research Associate (Wissenschaftlicher Mitarbeiter) in the Philosophy Department (Philosophisches Seminar) at Johannes Gutenberg Universität Mainz.

In Ireland, Adam Loughname, whose research interests include 'Japanese Philosophy, "Kyoto School"... East-West Comparative Philosophy, Intercultural Philosophy, Comparative Aesthetics... Nishida, Ueda, Dōgen',⁴² is based in the Department of Philosophy at University College Cork.

In the Netherlands, the study of Buddhist philosophy is centred in the Institute for Philosophy at Leiden University. There, Douglas Berger, whose research interests include 'classical debates in Indian epistemology and metaphysics (Nyāya and Buddhism), early and medieval Chinese philosophical traditions (Confucianism, Mohism, Daoism, Buddhism)',⁴³ is Professor of Global and Comparative Philosophy and Director of the Centre for Intercultural Philosophy; Ste-

⁴⁰ See *<https://www.uni-hildesheim.de/en/histories-of-philosophy/curricula-and-research-worldwide/>; for the project overall, see <https://www.uni-hildesheim.de/en/histories-of-philosophy/>.

⁴¹ See <https://www.philosophie.fb05.uni-mainz.de/kontaktDaten/mgerhard/>.

⁴² See <http://research.ucc.ie/profiles/A023/adamloughnane#section1>.

⁴³ See <https://www.universiteitleiden.nl/en/staffmembers/douglas-berger#tab-1>.

phen Harris, whose ‘research focuses on Indian philosophical texts, in particular Buddhist moral philosophy, and their conceptual relationship to issues investigated in contemporary philosophy’,⁴⁴ is University Lecturer Indian and Comparative Philosophy holding a dual appointment with the Leiden Institute for Area Studies; and Jingjing Li, whose research interests include ‘Chinese Wei Shi (or “consciousness-only”) philosophy, East Asian Buddhist Philosophy’,⁴⁵ is University Lecturer Chinese and Comparative Philosophy. Leiden’s Centre for Intercultural Philosophy is notable, moreover, for promoting ‘education and dialogue between the philosophical traditions of the world, Asian, Africana, Islamic, Native, Pacific, and Western’⁴⁶ and offering a Bachelor programme in Global and Comparative Philosophy, substantiating the university’s claim that ‘Leiden is the only Dutch university, and *one of only a few in the world*, to offer a philosophy programme that combines Western perspectives with those of India, East Asia, Africa, and the Arab world’.⁴⁷

In Poland, Krzysztof Kosior, whose research interests are in the ‘history and philosophy of religions, primarily Buddhism and Far Eastern traditions’ (historia i filozofia religii, w głównej mierze buddyzmu i tradycji dalekowschodnich);⁴⁸ Grzegorz Polak, whose research interests are ‘Philosophical ideas of early Buddhism, Comparative study of early Buddhism and Western philosophy and cognitive science, Early Buddhism, Pāli Buddhism and jhāna meditation in particular, Chinese Chan Buddhism’;⁴⁹ and Marek Szymański, who ‘specializes in the history of Indian philosophy’ (Specjalizuje się w historii filozofii indyjskiej)⁵⁰ (notably including Buddhist), are based within

⁴⁴ See <https://www.universiteitleiden.nl/en/staffmembers/stephen-harris#tab-1>.

⁴⁵ See <https://www.universiteitleiden.nl/en/staffmembers/jingjing-li#tab-1>.

⁴⁶ See <https://www.universiteitleiden.nl/en/humanities/institute-for-philosophy/centre-for-intercultural-philosophy/about>.

⁴⁷ See <https://www.universiteitleiden.nl/en/education/study-programmes/bachelor/philosophy-global-and-comparative-perspectives>, *emphases original*.

⁴⁸ See <https://www.umcs.pl/pl/adres-book-employee,1269,pl.html>.

⁴⁹ See <https://www.umcs.pl/pl/adres-book-employee,2226,en.html>.

⁵⁰ See <https://www.umcs.pl/pl/adres-book-employee,2739,pl.html>.

the Department of History of Philosophy and Comparative Philosophy in the Institute of Philosophy within the Faculty of Philosophy and Sociology at Maria Curie-Skłodowska University in Lublin (Katedra Historii Filozofii i Filozofii Porównawczej, Instytut Filozofii, Wydział Filozofii i Socjologii, Uniwersytet Marii Curie-Skłodowskiej w Lublinie).⁵¹

In the Russian Federation, the Institute of Philosophy of the Russian Academy of Sciences includes a Department of Eastern Philosophies (Сектор восточных философий, Институт Философии, Российской Академии Наук).⁵² There are based Vlada Belimova (Влада Сергеевна Белимова), whose research interests include 'Indian philosophy, Buddhist philosophy, Intercultural philosophy';⁵³ Lyubov Karelova (Любовь Борисовна Карелова), whose research interests are 'History of Japanese Thought'⁵⁴ (notably Buddhist); Anastasia Lozhkina (Анастасия Витальевна Ложкина), whose research interests are 'History of Indian philosophy, the early period of Indian philosophical schools, history of early Buddhist philosophy, the *Pāli* canon, *Abhidhamma Piṭaka*';⁵⁵ Viktoria Lysenko (Виктория Георгиевна Лысенко), whose research interests include 'History of Indian philosophy, Early Buddhism, Epistemology in Buddhist-Brahminical thought, Comparative philosophy, Intercultural philosophy';⁵⁶ and Lev Titlin (Лев Игоревич Титлин), whose research interests are 'History of Indian Philosophy'⁵⁷ (notably including Buddhist).

In the Department of Philosophy at Banzarov Buryat State University (Кафедра философии, Бурятский государственный университет имени Доржи Банзарова) are based Ksenia Ana-

⁵¹ For a far fuller account of Buddhist philosophy in Poland than I can possibly provide here, see Zamorski, 'Buddhist Philosophy in Poland'.

⁵² See https://iphras.ru/orient_phil.htm.

⁵³ See <https://eng.iphras.ru/belimova.htm>.

⁵⁴ See <https://eng.iphras.ru/karelova.htm>.

⁵⁵ See https://eng.iphras.ru/lozhkina_en.htm.

⁵⁶ See <https://eng.iphras.ru/lysenko.htm>.

⁵⁷ See <https://eng.iphras.ru/titlin.htm>.

toleyvna Bagaeva (Ксения Анатольевна Багаева), whose research interests include ‘Buddhist culture and philosophy’ (буддийская культура и философия); Sergey Yurievich Lepekhov (Сергей Юрьевич Лепехов), whose research interests include ‘the history of Buddhist philosophy’ (история буддийской философии); Eshe Lodoi Rinpoche (Еше-Лодой Ринпоче), who is a ‘Doctor of Buddhist Philosophy’ (доктор буддийской философии); and Leonid Evgrafovich Yangutov (Леонид Евграфович Янгутов), whose research interests include Buddhist philosophy.⁵⁸

In the Department of Philosophy and Cultural Studies at Kalmyk State University (Кафедра философии и культурологии, Калмыцкий государственный университет) are based Yulia Yurievna Erendzhenova (Юлия Юрьевна Эрендженова), whose research interests include ‘Buddhist philosophy’ (философия буддизма);⁵⁹ Kermen Anjukaevna Nadneyeva (Кермен Анджукаевна Наднеева), whose research interests are ‘philosophy, religious studies, Buddhism’ (философия, религиоведение, буддизм);⁶⁰ and Mergen Sanjievich Ulanov (Мерген Санджиевич Уланов), who has published widely on Buddhist philosophical topics.⁶¹

Still in the Russian Federation, Mickael Yulievich Orenberg (Михаил Юльевич Оренбург), whose research interests include ‘philosophical comparative studies’ (философская компаративистика)⁶² (notably including Buddhist), is based in the Department of Philosophy of Religion and Religious Studies in the Faculty of Philosophy at Lomonsov Moscow State University (Кафедра философии религии и религиоведения, Философский факультет, Московский государственный университет имени М.В.Ломоносова). The department also offers a Masters course

⁵⁸ See <https://www.bsu.ru/university/departments/institutes/vi/kafedra-filosofii/history/>.

⁵⁹ See [*https://kalmgu.ru/staff/erendzhenova-yuliya-yurevna/](https://kalmgu.ru/staff/erendzhenova-yuliya-yurevna/).

⁶⁰ See [*https://kalmgu.ru/staff/nadneeve-kermen-andzhukaevna/](https://kalmgu.ru/staff/nadneeve-kermen-andzhukaevna/).

⁶¹ See [*https://kalmgu.ru/staff/ulanov-mergen-sandzhievich/](https://kalmgu.ru/staff/ulanov-mergen-sandzhievich/).

⁶² See <https://philos.msu.ru/node/136>.

in 'Buddhist Philosophy' (Буддийская философия).⁶³ Arkady Yuryevich Nedel (Аркадий Юрьевич Недель), whose research interests include 'Intercultural philosophy, Indian philosophy, Buddhism' (Межкультурная философия, индийская философия, буддизм), is based in the Department of Philosophical Sciences in the Institute of Humanities and Applied Sciences at Moscow State Linguistic University (Кафедра философских наук, Институт гуманитарных и прикладных наук, Московский государственный лингвистический университет).⁶⁴

In Spain,⁶⁵ Montserrat Crespín Perales, whose research interests include 'the philosophy of consciousness and subjectivity in the work of Nishida Kitarō' (la filosofía de la consciencia y la subjetividad en la obra de Nishida Kitarō),⁶⁶ is based in the Department of Philosophy within the Faculty of Philosophy at the University of Barcelona (Departament de Filosofia, Facultat de Filosofia, Universitat de Barcelona).

In Ukraine, the 'Eastern Philosophies Researchers Society' was founded in 2006 at the Sector of History of Eastern Philosophy of the Department of History of Foreign Philosophy of the H.S. Skovoroda Institute of Philosophy of the National Academy of Sciences of Ukraine' (Товариство дослідників східних філософій створено у 2006 р. на базі сектору історії східної філософії відділу історії зарубіжної філософії Інституту філософії ім. Г.С. Сковороди НАНУ).⁶⁷ There is based Anastasia Strelkova (Анастасія Юріївна Стрелкова), whose research interests include 'Buddhist philosophy, philosophy of Japanese Zen thinker Dōgen'.⁶⁸

⁶³ See <https://philos.msu.ru/node/2726>.

⁶⁴ See <https://www.linguanet.ru/fakultety-i-instituty/fakultet-gumanitarnykh-nauk/kafedra-filosofskikh-nauk/prepodavateli/>.

⁶⁵ For a far fuller account of Buddhist studies in Spain than I can possibly provide here, including as to Buddhist philosophy, see Navarro, Olivé, Díez De Velasco et al., 'La situación de los estudios budistas en España: los programas docentes. Primera parte'.

⁶⁶ See <https://www.ub.edu/adhuc/es/curriculum/monserrat-crespin-perales>.

⁶⁷ See <https://www.tdsf.kiev.ua/en/about.php>.

⁶⁸ See *ibid*.

The Society has hosted multiple seminars devoted to various aspects of Buddhist philosophy.⁶⁹

In the United Kingdom, Takeshi Morisato 森里武, who specializes in East Asian and Japanese philosophy,⁷⁰ (notably including Buddhist), is based in Philosophy at the University of Edinburgh.

If this tally is correct, this means that there are a total of twenty-nine specialists of Buddhist philosophy at work in a total of fifteen university philosophy departments and other such nominally philosophical academic institutions in all of Europe. The single greatest number are to be found working within the Russian Federation (fourteen, or 48%), while the entire rest of Europe—comprising fifty-four countries—holds only fifteen (52%) Buddhist philosophers scattered across nine countries. If we group the former Soviet-bloc countries of Bulgaria, Poland, and Ukraine alongside the Russian Federation, we find that the six remaining countries in Europe with any Buddhist philosophers working in philosophy at all—Austria, Germany, Ireland, the Netherlands, Spain, and the United Kingdom—contain a total of just ten such specialists (34%). For reference, the twenty-seven countries of the European Union contain a total of thirteen Buddhist philosophers working in philosophy.

2.2. Buddhist Philosophy in Philosophy in Europe

Apart from the presence of those listed in §2.1 who self-identify as specialists of Buddhist philosophy and conduct their work within philosophy departments in Europe, Buddhist philosophy is marginally present within philosophy departments in the following manners.

In Austria, occasional courses in Buddhist philosophy are offered by non-specialists of Buddhist philosophy in the Department of Philosophy at the University of Innsbruck (Institut für Philosophie, Universität Innsbruck) ('Development of Buddhist Philosophy' by

⁶⁹ See <https://www.tdsf.kiev.ua/en/seminar.php>.

⁷⁰ See <https://www.ed.ac.uk/profile/takeshi-morisato>.

Mostafa Vaziri)⁷¹ and in the Department of Philosophy at the University of Vienna (Institut für Philosophie, Universität Wien) ('Introduction to Buddhist Philosophy' [Einführung in die buddhistische Philosophie] by Dirk Kindermann).⁷²

In Bosnia and Herzegovina, Nevad Kahteran, based in the Department of Philosophy within the Faculty of Philosophy at the University of Sarajevo (Одсек за филозофију, Филозофски Факултет, Универзитет У Сарајеву),⁷³ has written extensively on comparative philosophy, though with relatively little attention to Buddhism.⁷⁴

In Estonia, Vivian Puusepp (Bohl), based in the Philosophy Department at the University of Tartu (Filosoofia osakond, Tartu Ülikool) has offered a 'Readings in Buddhist Philosophy' seminar (Budistliku filosoofia seminarid).⁷⁵

In Germany, Sebastian Gäb, Professor of Philosophy of Religion (Professur für Religionsphilosophie) in the Faculty of Philosophy, Philosophy of Science, and Religious Studies (Fakultät für Philosophie, Wissenschaftstheorie und Religionswissenschaft) at Ludwig-Maximilians Universität (LMU) in Munich, regularly teaches on 'classical Chinese philosophy and Buddhist philosophy' (die klassische chinesische Philosophie und die buddhistische Philosophie).⁷⁶ The Department of Philosophy (Institut für Philosophie) at

⁷¹ See https://lfuonline.uibk.ac.at/public/lfuonline_lv.details?sem_id_in=11W&clvnr_id_in=602021.

⁷² See <https://ufind.univie.ac.at/de/course.html?lv=180036&semester=2024S>.

⁷³ See <https://www.ff.unsa.ba/index.php/en/teaching-staff-fil/629-prof-dr-nevad-kahteran>.

⁷⁴ See Kahteran, 'Doing Philosophy Comparatively in Southern Europe', 15–16 for a brief overview of important figures in comparative philosophy in Bosnia and Herzegovina, and *idem*, *The Role of Comparative Philosophy in Bosnia and Herzegovina* for a broader survey of 'Doing Philosophy Comparatively in Southern Europe'.

⁷⁵ See <https://aasiakeskus.ut.ee/et/sisu/budistliku-filosoofia-seminarid>; <https://aasiakeskus.ut.ee/en/content/seminars-buddhist-philosophy>.

⁷⁶ See <https://www.philosophie.lmu.de/de/personen/kontaktseite/sebastian-gaeb-cfc04553.html>.

Philipps Universität Marburg states ‘Mahayana Buddhism’ to be one its sub-foci under ‘East Asian philosophies’.⁷⁷

In Ireland, Tatjana Von Solodkoff, who teaches ‘Introduction to Eastern Philosophy’ and ‘Buddhist Ethics’ courses,⁷⁸ and Katherine O’Donnell, who states ‘Buddhism in the West’ to be a ‘Minor’ research interest,⁷⁹ are both based in the School of Philosophy at University College Dublin and have stated research interests in ‘Eastern Philosophy’, and more specifically ‘Buddhism’ and ‘Buddhist thought’ respectively.⁸⁰ Roger Clarke, whose research interests include ‘Buddhist philosophy (especially Nagarjuna)’⁸¹ but whose ‘primary research interest is in epistemology’,⁸² is based in Philosophy at Queen’s University Belfast.

In Malta, the Department of Philosophy in the Faculty of Arts at the University of Malta (L-Università ta’ Malta) has offered courses in ‘Contemporary Buddhism’ (taught by Colette Sciberras), ‘Philosophical Notions of Buddhist Philosophies’ (taught by an unspecified lecturer), and ‘Far Eastern Religions and Philosophy 1: India and Tibet’ (taught by Michael Zammit), but neither Sciberras nor Zammit is listed as a current staff member.⁸³

In the Netherlands, Andrea Sangiacomo teaches a course on ‘Ancient Buddhist Philosophy’ in the Department of History of Philosophy within the Faculty of Philosophy at the University of Groningen (Vakgroep Geschiedenis van de Filosofie, Faculteit Wijsbegeerte,

⁷⁷ See <https://www.uni-marburg.de/de/fb03/philosophie/institut/institutspor-trait>.

⁷⁸ See https://hub.ucd.ie/usis/!W_HU_MENU.P_PUBLISH?p_tag=MODULE&MODULE=PHIL10110; https://hub.ucd.ie/usis/!W_HU_MENU.P_PUBLISH?p_tag=MODULE&MODULE=PHIL41500.

⁷⁹ See <https://people.ucd.ie/katherine.odonnell/grants>.

⁸⁰ See <https://www.ucd.ie/philosophy/research/areas/>.

⁸¹ See <https://www.qub.ac.uk/courses/postgraduate-taught/philosophy-ma/#course>.

⁸² See <https://www.rogerclarke.org>.

⁸³ See <https://www.um.edu.mt/courses/studyunit/phi2025>; <https://www.um.edu.mt/courses/studyunit/phi2048>; <https://www.um.edu.mt/courses/studyunit/phi3120>; <https://www.um.edu.mt/arts/philosophy/staff/>.

Rijksuniversiteit Groningen).⁸⁴

In the Russian Federation, the Educational and Research Centre 'Philosophy of the East' in the Faculty of Philosophy at the Russian State University for the Humanities (Учебно-научный центр «Философия Востока», Философский факультет, Российский государственный гуманитарный университет) offers courses in various aspects of Buddhist philosophy, including for example 'Major Schools of Chinese Buddhism' (Основные школы китайского буддизма) under the programme in 'History of Chinese Philosophy' (История китайской философии).⁸⁵ The Department of the History of Foreign Philosophy (Кафедра истории зарубежной философии) within the same Faculty offers courses in 'Philosophy of Ancient China' (Философия древнего Китая), 'History of Ancient and Medieval Chinese Philosophy' (История древней и средневековой китайской философии), and 'Ancient and Medieval Philosophy of India' (Древняя и средневековая философия Индии).⁸⁶

In Slovenia, Nina Petek, who is based in the Department of Philosophy in the Faculty of Philosophy at the University of Ljubljana (Oddelek za filozofijo, Filozofska fakulteta, Univerza v Ljubljani), has published on Buddhist topics and teaches courses on 'Asian Philosophies' (Azijske filozofije) and 'Asian Philosophies, Religions and Cultures' (Azijske filozofije, religije in kulture) incorporating Buddhist elements.⁸⁷

In Turkey, the Philosophy Department at Ibn Haldun University (Felsefe Bölümü, İbn Haldun Üniversitesi) offers elective courses in 'Chinese Thought' and 'Indian Philosophy' incorporating Buddhist elements.⁸⁸

In the Vatican City (Holy See), Benedict Kanappally offers a course entitled 'Introduction to Buddhism' (Introduzione al Buddismo)

⁸⁴ See <https://ocasys.rug.nl/current/catalog/course/FI213AS?legacy=true>.

⁸⁵ See <https://www.rsuh.ru/education/ff/structure/center-eastern-philosophy.php>.

⁸⁶ See <https://www.rsuh.ru/education/ff/structure/history-of-foreign-philosophy.php>.

⁸⁷ See <https://www.ff.uni-lj.si/en/staff/nina-petek>.

⁸⁸ See <https://phil.ihu.edu.tr/en/course-contents>.

within the Faculty of Philosophy at the Pontifical Urban University (Facoltà di Filosofia, Pontificia Università Urbaniana). Jae-Suk Lee offers a course on ‘Eastern Thought and Religions’ (Pensiero e Religioni Orientali), which includes study of ‘the philosophy and spirituality of Theravada and Mahayana Buddhism’ (filosofia and spiritualità del buddhismo Theravada e Mahayana)⁸⁹ within the Faculty of Philosophy at the Pontifical Lateran University (Facoltà di Filosofia, Pontificia Università Lateranense). Luis Romera offers a course in ‘Philosophy of Religion’ (Filosofia della religione) which includes a ‘brief presentation and philosophical analysis of the principal religions: Hinduism, Buddhism, Confucianism, Daoism, Judaism, Christianity, Islam’ (Breve presentazione e analisi filosofica delle principali religioni: Induismo, Buddismo, Confucianesimo, Taoismo, Giudaismo, Cristianesimo, Islam)⁹⁰ within the Faculty of Philosophy at the Pontifical University of the Holy Cross (Facoltà di Filosofia, Pontificia Università della Santa Croce). Tiziano Tosolini offers a course on ‘Philosophy and Dialogue: Orient and Occident’ (Filosofia e Dialogo: Oriente e Occidente), which includes study of Japanese Buddhist philosophy, within the Faculty of Philosophy at the Pontifical Gregorian University (Facoltà di Filosofia, Pontificia Università Gregoriana).⁹¹

While I cannot state with certainty that there are no others, even if my tally were shown to under-report somewhat the total number, it remains the case that there are only very few courses incorporating at least some—albeit at times minimal—elements of Buddhist philosophy taught by non-specialists in philosophy departments in all of Europe. Indeed, such courses appear to be wholly absent from forty-five of the fifty-five countries surveyed (82%), and to be offered in less than a handful of universities—typically just one or two—in a given country even when they are available. This would appear quite unambiguously to contradict both claims to breadth—even univer-

⁸⁹ See https://www.pul.va/wp-content/uploads/2024/01/PROGRAMMI-DEI-CORSI-DI-FILOSOFIA-a.a.-2023-2024_23.01.pdf.

⁹⁰ See <https://www.pusc.it/fil/ciclo-istituzionale/anno-secondo>.

⁹¹ See <https://www.unigre.it/it/studenti/risorse/repository/programmi-di-studio/facolta-di-filosofia/programma-degli-studi-2021-2022/>.

sality—on the part of philosophy departments in Europe and claims to open-minded curiosity on the part of philosophers themselves. Indeed, while philosophers—in common with fellow scholars in disparate other departments and disciplines—often teach well beyond their areas of specialization, the data at hand suggest that they have proven resistant in the extreme to incorporating Buddhist philosophical materials into their curricula. While Buddhist philosophy obviously cannot stand in for all non-Western philosophical traditions, its marked absence from the curricula of philosophy departments throughout Europe, compared to the vast number of courses devoted to European philosophy, bespeaks a breath-taking imbalance in institutional resources on the part of professional philosophers. This is a point to which I will return in §4.

3. Buddhist Philosophers and Buddhist Philosophy in Europe *not* in Philosophy

Having charted the presence of Buddhist philosophers and Buddhist philosophy in philosophy in Europe in the foregoing section, I now turn to summarizing the situation within European universities and related institutions *outside* philosophy departments.

The primary site for the study of Buddhist philosophy in Austria is the Institute for the Cultural and Intellectual History of Asia at the Austrian Academy of Sciences (Institut für Kultur-und Geistesgeschichte Asiens [IKGA], Österreichische Akademie der Wissenschaften [ÖAW]). Birgit Kellner, whose research interests include ‘History of Buddhist philosophy and its literature in India and Tibet (special focus: logic and epistemology, Madhyamaka, Yogācāra; theories of negation, theories and conceptions of consciousness, philosophy of mind),’⁹² is Director of the IKGA. The IKGA is also professionally home to: Pascale Hugon, whose ‘primary focus of research is the philosophical literature of Buddhism, in particular epistemology and Madhyamaka’;⁹³

⁹² See <https://www.oeaw.ac.at/en/ikga/team/directorate/kellner-birgit>.

⁹³ See <https://www.oeaw.ac.at/en/ikga/team/research/hugon-pascale>.

Horst Lasic, whose ‘research focuses on the philosophy of Buddhism in India and Tibet, with a particular emphasis on the logico-epistemological tradition’;⁹⁴ Anne MacDonald, whose ‘primary focus is the development of Madhyamaka thought in India and Tibet’;⁹⁵ Patrick McAllister, whose ‘primary research interest is the development of Buddhist epistemological theories during the 9th to 11th centuries (primarily in the works of Prajñākaragupta, Jñānaśrīmitra, and Ratnakīrti)’;⁹⁶ Calahan Morse, whose research interests include ‘the historical development of Buddhist theories of perception (realist, representationalist, and idealist alike)’;⁹⁷ Jonathan Samuels, whose ‘research interests include history, anthropology, philosophy, and linguistics’ in the Tibetan Buddhist context;⁹⁸ and Rafal K. Stepien (that is, the present author), who ‘is primarily a specialist of Indian and Chinese Buddhist philosophy and literature’⁹⁹ and who is currently leading a European Research Council project on Chinese Buddhist philosophy which is foreseen to recruit three additional specialists by 2025.¹⁰⁰

Also in Austria, the University of Vienna offers instruction in some Buddhist philosophical materials within its Department of Intercultural Philosophy of Religion (formerly Christian Philosophy) (Institut für Interkulturelle Religionsphilosophie [vormals Christliche Philosophie]).¹⁰¹ This is housed within the Faculty of Catholic Theology (Katholisch-Theologische Fakultät), and is not to be confused with the Faculty of Philosophy and Education mentioned in §§2.1 and 2.2. Although this department offers no courses specifically devoted to Buddhist (or indeed any non-Western) philosophical traditions, Fabian Völker informs me that his courses there on metaphysics, philosophy of religion, and intercultural philosophy

⁹⁴ See <https://www.oeaw.ac.at/en/ikga/team/research/lasic-horst>.

⁹⁵ See <https://www.oeaw.ac.at/en/ikga/team/affiliated-researchers/macdonald-anne>.

⁹⁶ See <https://www.oeaw.ac.at/en/ikga/team/research/mcallister-patrick>.

⁹⁷ See <https://www.oeaw.ac.at/en/ikga/team/research/morse-calahan>.

⁹⁸ See <https://www.oeaw.ac.at/en/ikga/team/research/samuels-jonathan>.

⁹⁹ See <https://www.oeaw.ac.at/en/ikga/team/research/stepien-rafal>.

¹⁰⁰ See <https://www.oeaw.ac.at/projects/chinbuddhphil>.

¹⁰¹ See <https://ph-ktf.univie.ac.at/en/studies/#c44746>.

(‘Metaphysik’, ‘Klassiker der Religionsphilosophie’, ‘Interkulturelle Philosophie’) incorporate Buddhist elements.¹⁰²

In Belgium, Bart Dessein, whose research interests are ‘Buddhist philosophy and historiography’,¹⁰³ and Christian Uhl, whose research interests include ‘intellectual history and philosophy in Japan and China’,¹⁰⁴ are based in the Department of Languages and Culture (and its Centre of Buddhist Studies)¹⁰⁵ within the Faculty of Arts and Philosophy at Ghent University (Vakgroep Talen en Culturen, Faculteit Letteren en Wijsbegeerte, Universiteit Gent).

In Croatia, Goran Kardaš, whose research interests include ‘Buddhist philosophy (especially canonical, but also Theravāda, Sautrāntika, Sarvāstivāda, Madhyamaka, Buddhist School of Logic)’ (buddhističku filozofiju [posebno kanonsku, zatim škole theravāda, sautrāntika, sarvāstivāda, madhyamaka, škola buddhističkih logičara]),¹⁰⁶ is based in the Department of Indology and Far East Studies (Odsjek za indologiju i dalekoistočne studije), with affiliation in the Department of Philosophy (Odsjek za filozofiju), at the University of Zagreb (Sveučilište u Zagrebu).¹⁰⁷

In Czechia, Jiří Holba, whose research interests include the ‘philosophical, ethical and religious aspects of Mahāyāna Buddhism; comparative philosophy; the Buddhist logical-epistemological tradition; Madhyamaka and Yogācāra philosophy’ (filosofické, etické a náboženské aspekty mahájánového buddhismu; komparativní filosofie; buddhistická logicko-epistemologická tradice; filosofie madhjamaky a jógáčáry),¹⁰⁸

¹⁰² See <https://ph-ktf.univie.ac.at/en/studies/overview-of-all-courses/>; <https://ufind.univie.ac.at/de/course.html?lv=010083&semester=2023W>; <https://ufind.univie.ac.at/de/course.html?lv=010092&semester=2023S>; <https://ufind.univie.ac.at/de/course.html?lv=010094&semester=2023S>.

¹⁰³ See <https://www.cbs.ugent.be/people/>.

¹⁰⁴ See <https://research.flw.ugent.be/nl/christian.uhl>; https://research.flw.ugent.be/nl/system/files/cuhl/CV%20Christian%20Uhl%202015_0.pdf.

¹⁰⁵ See <https://www.cbs.ugent.be/people/>.

¹⁰⁶ See <https://filoz.ffzg.unizg.hr/nastavnici/goran-kardas/>.

¹⁰⁷ See <https://theta.ffzg.hr/ECTS/Osoba/Index/3861>.

¹⁰⁸ See <https://orient.cas.cz/cs/lide/PhDr.-Jiri-Holba-Ph.D./#basic>. Note that

is based in the Oriental Institute of the Czech Academy of Sciences (Orientální ústav, Akademie věd České republiky).

In Denmark, Peter Wolsing, who is based in the Department of Design, Media and Educational Sciences at the University of Southern Denmark (Institut for Design, Medier og Uddannelsesvidenskab, Syddansk Universitets) offers a 'Course on the oldest Indian philosophy, including Vedanta and Buddhism' (Kursus om den ældste indiske filosofi, herunder vedanta og buddhisme).¹⁰⁹

In Estonia, Märt Läänemets, whose research interests include 'Buddhist philosophy' (Budismi filosoofia), is a researcher at the Estonian Academy of Security Sciences (Sisekaitseakadeemia).¹¹⁰ Rein Raud, who has published widely in Buddhist philosophy among other fields, is Distinguished Professor of Asian Studies in the School of Humanities at Tallinn University (Aasia uuringute teenekas professor, Humanitaarteaduste instituut, Tallinna Ülikool).¹¹¹

In France, Stéphane Arguillère, who has published widely on Tibetan Buddhist philosophy, is based in the French Institute for Research on East Asia at the National Institute of Oriental Languages and Civilizations (Institut français de recherche sur l'Asie de l'Est,

Holba is also listed as 'External staff' (Externí vyučující) in the Department of Philosophy and Religious Studies in the Faculty of Philosophy at the University of Pardubice (Katedra filosofie a religionistiky, Fakulta filozofická, Univerzita Pardubice) (see <https://kfr.upce.cz/cs/lide-katedra-filosofie>; <https://kfr.upce.cz/en/phdr-jiri-holba-phd>). See also Holba, 'Buddhism and Buddhist Studies in the Czech Republic between the First World War and the "Velvet Revolution" of 1989', with extensive attention to Buddhist philosophy specifically. See also the extensive Bachelors thesis by Rostek, 'Buddhismus v českých zemích' detailing 'Buddhism in Czech Lands' and that by Kateřina Podařilová providing a 'religiously-geographic analysis of Buddhism in the Czech Republic' (Podařilová, 'Buddhismus v České republice: religiózně-geografická analýza', 7); both include discussions of Buddhist philosophy.

¹⁰⁹ See <https://portal.findresearcher.sdu.dk/da/persons/Wolsing>.

¹¹⁰ See https://www.etis.ee/CV/M%C3%A4rt_L%C3%A4nemets/eng/.

¹¹¹ See <https://www.tlu.ee/en/node/106413>; https://www.etis.ee/CV/Rein_Raud/eng/.

Institut national des langues et civilisations orientales [Inalco]).¹¹² Philippe Cornu is an independent researcher, author, and translator who 'has also devoted a large part of his career to teaching and transmitting Buddhist philosophy in French speaking universities such as the French National Institute of Oriental Languages and Civilizations (Inalco), and at the Catholic University of Louvain (UCLouvain), as well as in different Buddhist centres'.¹¹³ Vincent Eltschinger, whose research interests include 'the intellectual genealogy of late Indian Buddhist philosophy',¹¹⁴ is Professor for Indian Buddhism in the Department of Religious Studies (Section des sciences religieuses) at the École Pratique des Hautes Études (EPHE), PSL Research University, Paris.¹¹⁵ Isabelle Ratié, whose research interests include 'Buddhist philosophical literatures' (Littératures philosophiques bouddhiques),¹¹⁶ is a Professor in the Department of Oriental Studies (Département des Etudes Orientales) at l'Université Sorbonne Nouvelle (Paris 3). Claire Rivas and Frédéric Lacombe have taught a departmentally uncategorized course on 'Buddhist Philosophy' (Philosophie Bouddhiste) at La Petite Université Cham-onix-Mont Blanc.¹¹⁷ ReiMyo-Nadine Tierelinckx teaches a course on 'Philosophy of Buddhism' (Philosophie du Bouddhisme) within the Study of Religion at Domuni University (Science des Religions, Domuni Universitas), which has locations in Belgium, France, and Switzerland.¹¹⁸

In Germany, specialists of Buddhist philosophy are concentrated at the Universität Hamburg and Ludwig-Maximilians Universität (LMU) in Munich. At Hamburg, Steffen Döll, whose research

¹¹² See <https://www.inalco.fr/annuaire-enseignement-recherche/arguillere-stephane>.

¹¹³ See https://buddhanature.tsadra.org/index.php/People/Cornu_P; https://www.rigpawiki.org/index.php?title=Philippe_Cornu.

¹¹⁴ See <https://ephe.academia.edu/VincentEltSchinger>.

¹¹⁵ See <https://www.ephe.psl.eu/vincent-eltschinger>.

¹¹⁶ See <http://www.univ-paris3.fr/ratie-isabelle--302292.kjsp>.

¹¹⁷ See *<https://lapetiteuniversite.net/philosophie-bouddhiste/>.

¹¹⁸ See <https://www.domuni.eu/fr/formations/diplomes/philosophie-du-bouddhisme/>.

interests include ‘Philosophy of Buddhism, especially with regard to hermeneutics, understanding of language and philosophy of mind, as well as their reception in modern Japanese philosophy’ (Philosophie des Buddhismus, insbesondere mit Blick auf Hermeneutik, Sprachverständnis und Philosophie des Geistes, sowie deren Rezeption in der modernen japanischen Philosophie);¹¹⁹ Harunaga Isaacson, whose research interests include ‘Indian Buddhism, especially Vajrayana; Indian religious and philosophical literature’;¹²⁰ and Michael Zimmermann, whose research interests include ‘questions of Buddhist ethics such as the relation of Buddhism to political ideas and violence’,¹²¹ are based in the Numata Center for Buddhist Studies (Numata Zentrum für Buddhismuskunde). At the Center, the ‘International Master Program in Buddhist Studies takes an academic approach to Buddhist traditions, ethics, and philosophical perspectives’.¹²² The Department of Chinese Language and Culture within the Asia Africa Institute (Abteilung für Sprache und Kultur Chinas, Asien-Afrika-Institut), meanwhile, offers a Masters in Sinology: Conceptual and Intellectual History, which includes elements that might otherwise go under the name of philosophy.¹²³

At LMU, Martin Lehnert, whose research interests include the ‘Reception of Sanskrit Buddhist exegesis in Chinese commentary literature; Esoteric Buddhism; Modern revisions of traditional doctrinal literature’, and who is titled Professor of East Asian Religion and Philosophy,¹²⁴ and Paulus Kaufmann, whose research interests include ‘Early Japanese Buddhism; History of Japanese thought; Eastern and Western practical philosophy; Philosophy of language

¹¹⁹ See <https://www.aai.uni-hamburg.de/japan/personen/doell.html>.

¹²⁰ See <https://www.buddhismuskunde.uni-hamburg.de/personen/isaacson.html>.

¹²¹ See <https://www.buddhismuskunde.uni-hamburg.de/en/personen/zimmermann.html>.

¹²² See <https://www.buddhismuskunde.uni-hamburg.de/en/studium/master.html>.

¹²³ See <https://www.aai.uni-hamburg.de/en.html>; <https://www.aai.uni-hamburg.de/china/welcome-ch/master-intellectual-conceptual-history.html>.

¹²⁴ See <https://www.kw.lmu.de/japan/en/persons/contact-page/martin-lehnert-e8587f29.html>.

and rhetoric',¹²⁵ are both based at the Japan Center (Japan-Zentrum), while Marc Nürnberger, whose research interests include 'Chinese intellectual history, with a special focus on hermeneutic and phenomenological questions in art and religion' (Chinesische Geistesgeschichte, mit besonderem Fokus auf hermeneutische und phänomenologische Fragestellungen in Kunst und Religion),¹²⁶ is based at the Institute of Sinology (Institut für Sinologie), all within the Department of Asian Studies of the Faculty for the Study of Culture (Department für Asienstudien, Fakultät für Kulturwissenschaften).

Still in Germany, Jowita Kramer, whose research focuses on 'the psychological concepts of the Yogācāra tradition',¹²⁷ is based in the Institute for South and Central Asian Studies (Institut für Indologie und Zentralasienwissenschaften) at the Universität Leipzig. Leibniz Universität Hannover offers a Masters in Religion in the Public Sphere which includes study of 'Buddhism as a "modern philosophy of life"'.¹²⁸ Philipps Universität Marburg offers a Masters in Indology which includes study of 'Hindu, Buddhist and Jain religions, Indian philosophies'.¹²⁹

In Hungary, Karma Dorje, whose research interests include 'Buddhist philosophy (Prajnaparamita, Madhyamaka, Abhidharma)',¹³⁰ Ferenc Ruzsa, who is 'interested in the development of philosophy/religion in India',¹³¹ and Peter-Daniel Szántó, whose research interests

¹²⁵ See <https://www.kw.lmu.de/japan/en/persons/contact-page/paulus-kaufmann-d53589ef.html>.

¹²⁶ See https://www.sinologie.uni-muenchen.de/personen/wiss_ma/nuernberger/index.html.

¹²⁷ See <https://www.uni-leipzig.de/en/profile/mitarbeiter/prof-dr-jowita-kramer>.

¹²⁸ See <https://www.uni-hannover.de/en/studium/studienangebot/info/studiengang/detail/religion-in-the-public-sphere-double-degree-track-1>.

¹²⁹ See <https://www.uni-marburg.de/en/studying/degree-programs/humanities/m-indologie>.

¹³⁰ See <https://buddh-tib.elte.hu/en/department/staff/internal>.

¹³¹ See <https://buddh-tib.elte.hu/en/department/staff/internal>; <https://elte-hu.academia.edu/FerencRuzsa>.

include 'Buddhist epistemology',¹³² are all based in the Department of Buddhist and Tibetan Studies at Eötvös Loránd University (Budhológia és Tibetisztika Tanszék, Eötvös Loránd Tudományegyetem). Imre Hamar, who 'studies the history and philosophy of the Chinese Buddhist school, Huayan',¹³³ is based at the Institute of East Asian Studies (Távol-keleti Intézet) of the same university.

In Israel, Eviatar Shulman (אביטאר שולמן), who is 'still interested in Buddhist philosophy, but am more concerned today with religious and literary aspects of Buddhism',¹³⁴ is based in the Department of Comparative Religion at the Hebrew University of Jerusalem (החוג לאמונה, החוג למדע הדתות, החוג לאוניברסיטה העברית בירושלים). Roy Tzohar (רועי צהר), who 'specializes in the history of philosophy with a focus on Buddhist and Brahmanical philosophical traditions in India',¹³⁵ and Eitan Bolokan (איתן בולוקן), whose 'research deals with the philosophy and interpretation of Zen Buddhist writings',¹³⁶ are both based in the Department of East Asian Studies at Tel Aviv University (החוג ללימודי מזרח אסיה).

In Italy, Ester Bianchi teaches 'Philosophies and Religions of China and Chinese Society and culture' (Filosofie e Religioni della Cina e Società e Cultura cinese) in the Department of Philosophy, Social Sciences, Humanities, and Education (Dipartimento di Filosofia, Scienze Sociali, Umane e della Formazione) at the Università degli Studi di Perugia.¹³⁷ Matteo Cestari, whose areas of specialization are

¹³² See <https://buddh-tib.elte.hu/en/department/staff/internal>.

¹³³ See <http://imrehamar.elte.hu/index.php?menu=home>; <https://www.btk.elte.hu/en/staff/dr-imre-hamar>.

¹³⁴ See <https://en.religion.huji.ac.il/people/eviatar-shulman>.

¹³⁵ See <https://english.tau.ac.il/profile/roytzo>.

¹³⁶ See <https://en-humanities.tau.ac.il/eastasia/english-Junior-Staff>. While this university website gives the surname as 'Bolkon', I have taken the version used in Bolokan's personal website and CV: see; <https://www.eitanbolokan.com/blog/wp-content/uploads/2019/04/Eitan-Bolokan-academic-CV-2019.pdf>.

¹³⁷ See <https://ginko.unipg.it/ws/sitopersonale/cv.php?humanid=ester.bianchi&tipo=CV>. Note, however, that as per this same document Bianchi's published research concentrates on 'Chinese religions, which she investigates using

‘Nishida Kitarō and the Kyōto School, modern and contemporary Buddhist Japanese philosophy, East-Asian and comparative philosophy’,¹³⁸ is based in the Department of Humanistic Studies at the University of Turin (Dipartimento di Studi Umanistici, Università di Torino). Serena Saccone teaches courses in ‘Religions and Philosophies of India’ (Religioni e filosofie dell’India)¹³⁹ in the Department of Asia, Africa, and the Mediterranean (Dipartimento Asia, Africa e Mediterraneo) at the Università di Napoli L’Orientale, which also offers studies in the ‘religions and philosophies of East Asia’ (religioni e filosofie dell’Asia orientale),¹⁴⁰ and is home to a Centre of Buddhist Studies (Centro di Studi sul Buddhismo).¹⁴¹

In Latvia, Jānis Priede, who is based in the Department of Asian Studies at the University of Latvia (Āzijas studiju nodaļa, Latvijas Universitāte), teaches courses on ‘Buddhism’ (Budisms), in which the ‘aim is to promote understanding of Buddhist philosophy, religious practice and its visual forms’ (mērķis ir veicināt studentu izpratni par budisma filozofiju, reliģisko praksi un tā vizuālajām formām),¹⁴² and ‘Traditional Chinese Philosophy’ (Ķīnas tradicionālā filozofija), which includes ‘Chinese Buddhist philosophy’ (Ķīniešu budisma

the methods of philological research (translations, critical editions, lexical studies) and historical-religious research (history of thought, of practices, rituals, and doctrines)’ (religioni cinesi, che indaga con le modalità della ricerca filologica [traduzioni, edizioni critiche, studi sul lessico] e storico-religiosa [storia del pensiero, di pratiche, riti e dottrine]).

¹³⁸ See https://asiaafrica.campusnet.unito.it/do/docenti.pl/Show?_id=mce-stari#tab-ricerca.

¹³⁹ See <https://unifind.unior.it/get/person/200173> under ‘Insegnamenti’.

¹⁴⁰ See <https://www.unior.it/it/dipartimenti/dipartimento-asia-africa-e-mediterraneo/profili-scientifici>.

¹⁴¹ See <https://archivio.unior.it/ateneo/233/1/centro-di-studi-sul-buddhismo.html>.

¹⁴² See *https://www.lu.lv/en/studies/study-process/courses/courses/?tx_lu-studycatalogue_pi1%5Baction%5D=detail&tx_lustudycatalogue_pi1%5Bcontroller%5D=Course&tx_lustudycatalogue_pi1%5Bcourse%5D=Teol5107&cHash=fc66c26fc826da25c99c4ce06dc6bad2.

filosofija).¹⁴³

In Lithuania, Audrius Beinorius, whose research interests include 'Indian philosophy and religion, Buddhism in India and Asia, Yogacara Buddhist school, Reception of Asian Philosophy in the West' (Indijos filosofija ir religija, budizmas Indijoje ir Azijoje (jogačaros mokykla), Rytų filosofijos recepcija Vakaruose),¹⁴⁴ and Vladimir Korobov, whose research interest include 'Indo-Tibetan Buddhist studies, Tibetan Buddhist Philosophy'¹⁴⁵ are based in the Institute of Asian and Transcultural Studies at Vilnius University (Azijos ir transkultūrinių studijų institutas, Vilniaus universitetas).

In the Netherlands, Andre van der Braak is Professor of Comparative Philosophy of Religion, and formerly Professor of Buddhist Philosophy in Dialogue with Other World Views, in the Faculty of Religion and Theology at the University of Amsterdam (Faculteit Religie en Theologie, Vrije Universiteit Amsterdam).¹⁴⁶

In Poland, Krzysztof Jakubczak, who has published extensively on Indian Buddhist philosophy, is based in the Institute of the Middle and Far East within the Faculty of International and Political Studies (Instytut Bliskiego i Dalekiego Wschodu, Wydział Studiów Międzynarodowych i Politycznych),¹⁴⁷ and Jakub Zamorski, whose research interests include the 'development of Buddhist logic and epistemology (hetu-vidyā, yinming) in East Asia' (rozwój buddyjskiej

¹⁴³ See *https://www.lu.lv/en/studies/study-process/courses/courses/?tx_lustudycatalogue_pi1%5Baction%5D=detail&tx_lustudycatalogue_pi1%5Bcontroller%5D=Course&tx_lustudycatalogue_pi1%5Bcourse%5D=Filz2628&cHash=41c1afed680fab6cae257505368b140e.

¹⁴⁴ See <https://www.fsf.vu.lt/en/institute-of-asian-and-transcultural-studies/institute-staff-atsi/163-en/institute-of-asian-and-transcultural-studies/2670-academic-staff-atsi>.

¹⁴⁵ See <https://web.archive.org/web/20050217202904/>; <http://www.oc.vu.lt/Korobov.doc>; <https://www.fsf.vu.lt/en/institute-of-asian-and-transcultural-studies/institute-staff-atsi/163-en/institute-of-asian-and-transcultural-studies/5085-vladimir-korobov-en#about>.

¹⁴⁶ See <https://vu.nl/en/research/scientists/andre-van-der-braak>.

¹⁴⁷ See <https://orient.uj.edu.pl/instytut/pracownicy-doktoranci/krzysztof-jakubczak>.

tradycji logicznej i epistemologicznej (*hetu-vidyā*, *yinming*) w Azji Wschodniej),¹⁴⁸ is based in the Centre for Comparative Studies of Civilisations within the Faculty of Philosophy (Katedra Porównawczych Studiów Cywilizacji, Wydział Filozoficzny), both at the Jagiellonian University in Kraków (Uniwersytet Jagielloński w Krakowie). Stanisław Jan Kania, whose research focuses on Indian Buddhist philosophy, is based in the Research Centre of Buddhist Studies within the Oriental Institute at the University of Warsaw (Pracownia Studiów nad Buddyzmem, Wydział Orientalistyczny, Uniwersytet Warszawski).¹⁴⁹ This Research Centre includes ‘Buddhism as a religion and philosophy’ and ‘Schools of Buddhist thought’ within its fields of research.¹⁵⁰ Also at the University of Warsaw, Agnieszka Kozyra, whose research interests include ‘Japanese religion and philosophy, Zen Buddhism, Nishida Kitarō’s philosophy’,¹⁵¹ and Ula Mach-Bryson, whose research interests include ‘Japanese philosophy’,¹⁵² are based within the Department of Japanology (Katedra Japonistyki).

In the Russian Federation, Raisa Nikolaevna Krapivina (Раиса Николаевна Крапивина), who has published widely on Tibetan Buddhist philosophical materials; Elena Petrovna Ostrovskaya (Елена Петровна Островская), who is ‘a specialist in the history of philosophy of ancient and early medieval India’ (специалист в области истории философии древней и раннесредневековой Индии) (notably including Buddhist); and Andrey Anatolyevich Terentyev (Андрей Анатольевич Терентьев), who has published widely on Buddhist philosophical (and non-philosophical) materials, are based in the Institute of Oriental Manuscripts of the Russian Academy of Sciences (Институт восточных рукописей, Российской Академии Наук). Nadezhda Nikolaevna Trubnikova

¹⁴⁸ See https://psc.uj.edu.pl/en_GB/about/staff/jakub-zamorski.

¹⁴⁹ See <http://buddologia.orient.uw.edu.pl/kadra.html>; <https://uw.academia.edu/StaniławKania>.

¹⁵⁰ See <https://orient.uw.edu.pl/en/studies/study-programmes/oriental-studies-indian-studies/>.

¹⁵¹ See <https://japonistyka.orient.uw.edu.pl/agnieszka-kozyra-en/>.

¹⁵² See <https://japonistyka.orient.uw.edu.pl/ula-mach-bryson-en/>.

(Надежда Николаевна Трубникова), whose research interests include the ‘history of Buddhist philosophical thought’ (история буддийской философской мысли),¹⁵³ is based in the Department of History and Theory of World Cultures (Кафедра истории и теории мировой культуры) in the Faculty of Philosophy at Lomonosov Moscow State University (also mentioned in §2.1). And the Institute for Oriental and Classical Studies in the Faculty of Humanities at HSE University (Институт классического Востока и античности, Факультет гуманитарных наук, Национальный исследовательский университет «Высшая школа экономики») offers a course on ‘Indian Buddhist Philosophy’.¹⁵⁴

In Spain, Raquel Bouso Garcia, who has published on Japanese Buddhist philosophy, is an ‘untenured adjunct professor of Philosophy’ (profesora agregada interina de filosofía) in the Department of Humanities (Departament d’Humanitats) at the Universitat Pompeu Fabra in Barcelona.¹⁵⁵

In Switzerland, Jens Schlieter, whose research interests include ‘Buddhism in India and Tibet, Buddhist Ethics and Bioethics’, is based in the Institute for the Science of Religion (Institut für Religionswissenschaft) at the Universität Bern.¹⁵⁶ Raji C. Steineck, whose research interests include ‘History of ideas of Japanese Buddhism’ and ‘Modern Japanese philosophy and critical theory: the concept of philosophy in modern Japan; philosophical currents and the image of modern Japanese philosophy’ (Ideengeschichte des japanischen Buddhismus... Moderne japanische Philosophie und kritische Theorie: Begriff der Philosophie im modernen Japan; philosophische Strömungen und das Bild der modernen japanischen Philosophie),¹⁵⁷

¹⁵³ See <https://philos.msu.ru/node/272>.

¹⁵⁴ See <https://www.hse.ru/en/edu/courses/646515052>.

¹⁵⁵ See https://www.upf.edu/en/web/humanitats/docents-i-investigadors/-/asset_publisher/AwHWWXL9uZXHH/content/bouso-garcia-raquel/maximized.

¹⁵⁶ See https://www.relwi.unibe.ch/about_us/personen/prof_dr_schlieter_jens/index_eng.html#pane219981.

¹⁵⁷ See <https://www.aoi.uzh.ch/de/japanologie/personenuebersicht/professoren/steineck-1.html>.

is based in the Institute of Asian and Oriental Studies at the University of Zurich (Asien-Orient-Institut, Universität Zürich). Steineck also directs a Masters program in 'Philosophy in Asia and the Islamic World' at the Institute.¹⁵⁸

In Ukraine, Ihor Kolesnyk (Ігор Миколайович Колесник), whose research interests include 'Eastern philosophical traditions, Buddhism' (східні філософські традиції, буддизм),¹⁵⁹ is based in the Department of Theory and History of Culture at Ivan Franko National University of Lviv (Кафедра теорії та історії культури, Львівський національний університет імені Івана Франка). Alexander Vasilyevich Sarapin (Олександр Васильович Сарапін), whose research interests include 'Buddhology' (Буддологія) and who teaches a course in 'Classical Buddhist philosophy' (Класична буддійська філософія),¹⁶⁰ is based in Department of Religious Studies within the Faculty of Philosophy at Taras Shevchenko National University of Kyiv (кафедри релігієзнавства, Філософський Факультет, Київський національний університет імені Тараса Шевченка).

The primary site for the study of non-Western philosophies in the United Kingdom is SOAS (originally the School of Oriental Studies [1916–1938], then the School of Oriental and African Studies [1938–2013], SOAS since 2013). While it may be objected that SOAS's Department of Religions and Philosophies, which is located within the School of History, Religions and Philosophies, should be accounted a philosophy department (and therefore treated in §§2.1 and 2.2), I would argue that the regional orientation of SOAS overall effectively renders it in its entirety an exceptionally large and disciplinarily multifarious area studies department. Furthermore, its housing of 'Religions and Philosophies' under a single departmental roof, while not unique in Europe, is not only uncommon but also

¹⁵⁸ See <https://www.aoi.uzh.ch/de/studies/masterspecialized/phaiw.html>. Note that this program is now defunct.

¹⁵⁹ See <https://filos.lnu.edu.ua/employee/kolesnyk-i-m>; <https://filos.lnu.edu.ua/en/employee/ihor-kolesnyk>.

¹⁶⁰ See <http://religdep.univ.kiev.ua/employees/6>.

undermines the typical (conceptual and institutional) segregation of philosophy from religious studies (not to mention from area studies), and thus prevents me from treating it as a philosophy department *per se*. In any case, the department offers a Bachelor in World Philosophies which ‘offers rigorous training in the epistemological standpoints, moral philosophical approaches, metaphysical systems, and socio-political thought of a range of Global North and Global South traditions’ and includes courses in ‘Buddhist Philosophy’ and ‘Japanese Buddhist Thought’.¹⁶¹ The department also offers a Masters in Buddhist Studies, which ‘engages with Buddhism as a field of inquiry from a historical, philosophical, anthropological and material culture perspectives’,¹⁶² and is supported by the SOAS Centre of Buddhist Studies.¹⁶³ The school also houses the Centre for Global and Comparative Philosophies, which promotes the ‘research and teaching of the world’s many traditions of theoretical and applied philosophy’.¹⁶⁴ Based at SOAS are Richard King, whose ‘research explores the intersection between what we call philosophy and mysticism/spirituality... with a particular interest in non-dualistic philosophies such as Advaita Vedanta and early Indian Mahayana’,¹⁶⁵ and Ulrich Pagel, whose research interests are ‘Mahāyāna Literature, Indo-Tibetan Buddhism, Ancient India, Buddhist Monasticism, Buddhist Philosophy, Traditions of Buddhist Meditation’.¹⁶⁶

At the University of Oxford, Jan Westerhoff is Professor of Buddhist Philosophy in the Faculty of Theology and Religion.¹⁶⁷ Notably, Westerhoff appears to be the only scholar in Europe who possesses this professional title. Also at Oxford, the Faculty of Asian and Middle Eastern Studies offers a Masters in Buddhist Studies, which

¹⁶¹ See <https://www.soas.ac.uk/study/find-course/ba-world-philosophies>.

¹⁶² See <https://www.soas.ac.uk/study/find-course/ma-buddhist-studies>.

¹⁶³ See <https://www.soas.ac.uk/about/research-centres/centre-buddhist-studies>.

¹⁶⁴ See <https://www.soas.ac.uk/about/research-centres/centre-global-and-comparative-philosophies>.

¹⁶⁵ See <https://www.soas.ac.uk/about/richard-king>.

¹⁶⁶ See <https://www.soas.ac.uk/about/ulrich-pagel>.

¹⁶⁷ See <https://www.theology.ox.ac.uk/people/professor-jan-westerhoff>.

explores 'Buddhist history, philosophy, literature and practice'¹⁶⁸ and includes an optional paper titled 'Introduction to Buddhist Philosophy' as well as papers devoted in part to reading Buddhist philosophical texts in the original languages,¹⁶⁹ as also a Masters in Classical Indian Religion, which includes Buddhist philosophical components.¹⁷⁰

Still in the United Kingdom, Mikel Burley, whose research interests include 'Philosophy of religion; religious ethics; comparative and cross-cultural philosophy and religion; South Asian religious and philosophical traditions (esp. Hindu and Buddhist)',¹⁷¹ is based in the School of Philosophy, Religion and History of Science at the University of Leeds. Paul Fuller, whose 'main research interests are in early Buddhist philosophy, and modern Buddhism, particularly engaged Buddhism',¹⁷² and Upali Sraman, whose research interests include 'Buddhist Ethics',¹⁷³ are based in the School of Divinity at the University of Edinburgh. Nathan Gilbert, whose areas of research supervision include 'Buddhist philosophy and comparative philosophy',¹⁷⁴ is based in the Department of Classics and Ancient History at Durham University. Alexandra S. Ilieva, whose research is 'primarily in intercultural philosophy, with a focus on Madhyamaka Buddhism and Neo-pragmatism',¹⁷⁵ is based in the Faculty of Divinity at the University of Cambridge. Chakravarthi Ram-Prasad, whose research interests include 'Indian (Hindu, Buddhist, Jain) and comparative phenomenology, epistemology, metaphysics, theology,

¹⁶⁸ See <https://www.orinst.ox.ac.uk/buddhist-studies-mphil?filter-946-courses-660966=5686#collapse2223931>.

¹⁶⁹ See https://resources.orinst.ox.ac.uk/sites/default/files/osintranet/documents/media/mphil_buddhist_studies_2023-24_v.1.pdf.

¹⁷⁰ See https://resources.orinst.ox.ac.uk/sites/default/files/osintranet/documents/media/mphil_classical_indian_religion_203-24_v.1.pdf.

¹⁷¹ See <https://ahc.leeds.ac.uk/philosophy/staff/30/dr-mikel-burley>.

¹⁷² See <https://www.ed.ac.uk/profile/dr-paul-fuller>.

¹⁷³ See <https://www.ed.ac.uk/profile/dr-upali-sraman>.

¹⁷⁴ See <https://www.durham.ac.uk/staff/nathan-b-gilbert/>.

¹⁷⁵ See <https://www.divinity.cam.ac.uk/directory/Ilieva-Aleksandra>.

and philosophy of religion',¹⁷⁶ is based in the Department of Politics, Philosophy and Religion at Lancaster University.

While it is occasionally difficult to disentangle research specialists of Buddhist philosophy from those who teach courses on it (in part because these categories greatly overlap and also because lecturers are not listed for some courses), if this tally is correct then there are at least sixty-seven scholars specializing in and/or teaching Buddhist philosophy *outside* philosophy departments in Europe, with the bulk of these (at least fifty-eight) being specialists. If we add this number (fifty-eight) to the twenty-nine specialists at work *in* philosophy departments, we find that there are some eighty-seven Buddhist philosophers at work in Europe, approximately one-third of whom work within and two-thirds of whom work outside of philosophy departments. The greatest proportion of Buddhist philosophers in Europe work in institutions devoted to the study of Asia and its subsets (for example, 'Asian and Oriental Studies', 'Indology and Far East Studies', 'East Asian Studies', 'Sinology', 'Japanology'), with others based (in decreasing proportions) at institutions devoted to the study of religion ('Religious Studies', 'Religion and Theology', 'Divinity'), the study of history and culture ('History and Theory of World Cultures', 'Languages and Culture', 'Comparative Studies of Civilisations'), humanities broadly speaking ('Humanities', 'Humanistic Studies'), Buddhism ('Buddhist Studies', 'Buddhist and Tibetan Studies'), and a smattering in fields such as 'Security Sciences' and 'Design, Media and Educational Sciences'.

4. From Buddhism and Philosophy to Buddhist Philosophy: Concluding Remarks from Europe

Let us recapitulate the data. Of the fifty-five countries surveyed, forty-five—over 80%—have not a single specialist of Buddhist philosophy of any period, place, or school present in any single philosophy department. There are a total of twenty-nine specialists of Buddhist

¹⁷⁶ See <https://www.lancaster.ac.uk/ppr/people/chakravarthi-ram-prasad>.

philosophy at work in a total of fifteen university philosophy departments and other such nominally philosophical academic institutions in all of Europe. The single greatest number are to be found working within the Russian Federation (fourteen, or 48%), while the entire rest of Europe—comprising fifty-four countries—holds only fifteen (52%) Buddhist philosophers scattered across nine countries. As for courses incorporating at least some—albeit at times minimal—elements of Buddhist philosophy taught by non-specialists in philosophy departments in Europe, these are wholly absent from forty-five of the fifty-five countries surveyed (82%), and to be offered in less than a handful of universities—typically just one or two—in a given country even when they are available. There are, however, at least sixty-seven scholars specializing in and/or teaching Buddhist philosophy *outside* philosophy departments in Europe, with the bulk of these (at least fifty-eight) being specialists. As such, approximately one-third of Buddhist philosophers in Europe work within and two-thirds work outside of philosophy departments.

Based on this information, certain conclusions may be drawn. First of all, it is indubitably the case that there is a gross lack of Buddhist philosophers among professional philosophers in Europe. In fact, the disproportion applies not only to Europe but to the Western world more broadly, and not only to Buddhism but to other non-Western philosophical traditions too. For as Justin Tiwald has noted with relation to U.S. and Canadian programs, for every *one* specialist of *any* Chinese tradition employed in a philosophy department, there are *thirty-three* specialists of Kant.¹⁷⁷ Not German philosophy, not early modern philosophy: just Kant. Now, without denying that Kant is an important philosopher, and one certainly repaying study, nevertheless I do wonder how philosophers may justify such irrefutable evidence for the philosophical profession's institu-

¹⁷⁷ Tiwald, 'A Case for Chinese Philosophy', 7. Note that, in her study of "Chinese Philosophy" at European Universities', Carine Defoort mistakenly identifies this information as coming from Schwitzgebel, 'Diversity in Philosophy Departments: Introduction', 7; see Defoort, "Chinese Philosophy" at European Universities', 1073 n. 64.

tional endorsement of the claim that Kant is vastly more significant than the entire history of Chinese philosophy spanning twenty-five centuries, dozens of schools, and countless thinkers, topics, positions, and arguments. And if this is the situation for the entirety of Chinese philosophy, then it appears to be still worse in the case of Buddhist philosophy, for among the 6,735 or so full- and part-time faculty members of philosophy departments in the United States as of 2017,¹⁷⁸ I am aware of only twenty-four specialists of Buddhist philosophy who conduct their work in a philosophy department today.¹⁷⁹ This amounts to a proportion of just 0.35%.¹⁸⁰

¹⁷⁸ Weinberg, 'Facts and Figures About U.S. Philosophy Departments'.

¹⁷⁹ These are: Alison Aitken, Christian Coseru, Bret Davis, Jake Davis, James Duerlinger, William Edelglass, Alan Fox, Jay Garfield, Charles Goodman, Ronald Green, Laura Guerrero, Pierre-Julien Harter, John Holder, Li Kang, Matt MacKenzie, Emily McRae, Steve Odin, Jin Park, Graham Priest, Christopher Rahlwes, Sean Smith, Jonathan Stolz, Davey Tomlinson, Joerg Tuske. As in my list of Buddhist philosophers in Europe, here too there are some limit-cases whose work on Buddhist philosophy is undeniably important but whose specialisation, as evinced by the subject matter of their scholarship overall, nevertheless falls outside the remit of Buddhist philosophy (Arindam Chakrabarti, Christopher Gowans, Bryce Huebner, Rosanna Picascia, and Stephen Laumakis come to mind). Parimal Patil is likewise a limit-case but for a different reason; that is, because he holds a dual affiliation between the Departments of Philosophy and of South Asian Studies. Given that he was Chair of the latter between 2011 and 2017, and given moreover that the Philosophical Gourmet Report lists him under 'Cognate Faculty and Philosophers in Other Units' (see https://leiterreports.typepad.com/files/pgr-us-faculty-list-aug-26-version_.pdf), his primary affiliation would appear to be in South Asian Studies, which is why I have chosen not to include him even though his dual appointment means that his profile does appear on the Philosophy department site. For more on the status of the study of Buddhism in North America, see Prebish, *Luminous Passage*, *idem*, 'North American Buddhist Studies', *idem*, 'The Academic Disciplines of Buddhist Studies'.

¹⁸⁰ As I am unable (in Spring 2024) to ascertain precisely the position status of these as well as any and all other Buddhist philosophers as of 2017, I am having to provide here a percentage based on current (2024) position status but past

Unfortunately, I am not aware of any studies comparable to that of Weinberg regarding philosophy departments in Europe. As such, I am unable to proffer an exact account as to the proportion of Buddhist as opposed to non-Buddhist philosophers in European philosophy departments.¹⁸¹ As a rough approximation, we could speculate that if the number of professional philosophers in Europe is approximately equivalent to that in the United States, then the twenty-nine Buddhist philosophers among them constitute 0.43% of the total, which is ever so slightly above the 0.35% registered for the USA. This is unsatisfactory, however, for the population of Europe far exceeds that of the United States, and so the number of philosophers in Europe is likely to be proportionately higher too. Therefore, in the absence of any direct data as to the number of philosophers in Europe, I have proceeded as follows: First, I have tallied the current total population of the fifty-five countries of Europe surveyed; this comes to 932,352,321.¹⁸² Next, I

(2017) total population of philosophers. Given that the number of Buddhist philosophers in U.S. philosophy departments appears to have increased between 2017 and 2024 (based, if on nothing else, then on the fact that some among the Buddhist philosophers listed here have only held their positions in U.S. philosophy departments since after 2017), then the proportion of Buddhist to total philosophers has likely increased slightly since 2017, though any such hypothetical and in any case minor increase would be at least partially offset if we assume that the total population of philosophers has increased proportionately with overall U.S. population increase.

¹⁸¹ For the record, be it noted that I wrote to the Society of European Philosophy introducing myself as a scholar of Buddhist philosophy and asking about any information the Society may have as to a) the number of specialists of Buddhist philosophy in philosophy departments in Europe, and b) the total number of philosophers employed in philosophy departments in Europe. Unfortunately, I received no response.

¹⁸² See <https://www.worldometers.info/world-population/population-by-country/>; I have used the individual population estimates for each country as of March 22, 2024. For the record, I provide the number for each country as follows: Albania 2,827,774; Andorra 80,272; Armenia 2,777,977; Austria 8,972,163; Azerbaijan 10,449,134; Belarus 9,466,834; Belgium 11,707,661;

have compared this to the population of the USA in 2017 (that is, at the time of the report by the American Academy of Sciences whose data was used by Weinberg in his study). This is 329,791,231. On this basis, I have found that the population of Europe currently (in 2024) is 283% that of the United States in 2017. As such, and assuming that the ratio of population-to-philosophers is equivalent between the USA and Europe, I have computed the total number of faculty members in philosophy in Europe today to be 19,060 ($6,735 \times 2.83$). Using this number, we find that the twenty-nine Buddhist philosophers active in philosophy departments in Europe constitute just 0.15% of the total. This means that, while the percentage for the United States was already low, that of Europe is less than half that number. In other words, if ‘news of the much-touted multiculturalism, supposedly a feature of our globalized world, has not reached the profession of philosophy in the U.S., which remains sublimely provincial and insular’,¹⁸³ then the

Bosnia and Herzegovina 3,198,874; Bulgaria 6,637,445; Croatia 3,992,630; Cyprus 1,266,183; Czechia 10,501,425; Denmark 5,931,808; Estonia 1,320,059; Finland 5,548,679; France 64,847,548; Georgia 3,720,392; Germany 83,264,003; Greece 10,313,252; Hungary 10,038,842; Iceland 377,039; Ireland 5,080,556; Israel 9,273,941; Italy 58,745,019; Kazakhstan 19,767,323; Kyrgyzstan 6,810,929; Latvia 1,815,681; Liechtenstein 39,757; Lithuania 2,699,764; Luxembourg 659,720; Malta 536,281; Monaco 36,195; Montenegro 626,207; Netherlands 17,656,660; North Macedonia 2,083,519; Norway 5,503,475; Poland 40,440,148; Portugal 10,229,978; Republic of Moldova 3,358,547; Romania 19,693,513; Russian Federation 144,090,195; San Marino 33,622; Serbia 7,111,227; Slovakia 5,727,949; Slovenia 2,119,159; Spain 47,486,020; Sweden 10,656,790; Switzerland 8,836,419; Tajikistan 10,279,757; Turkey 86,138,690; Turkmenistan 6,575,549; Ukraine 37,607,673; United Kingdom 67,899,924; Uzbekistan 35,533,622; Vatican City (Holy See) 518. The total figure may surprise some readers, but it tallies with the current estimated total population of Europe as computed according to forty-four countries—741,821,573—as opposed to the fifty-five countries I am including; see <https://www.worldometers.info/world-population/europe-population/>; <https://www.worldometers.info/geography/how-many-countries-in-europe/>.

¹⁸³ Prabhu, ‘Philosophy in an Age of Global Encounter’, 30. I owe the refer-

profession of philosophy in Europe is even more so. Recall, moreover, that if we discount those at work in the Russian Federation, we find merely fifteen Buddhist philosophers at work in all the remaining philosophy departments across Europe. If we subtract the population of Russia from our total population, subtract the number of Buddhist philosophers active there from our total number of philosophers, and compute accordingly, we find that Buddhist philosophers comprise only 0.09% of philosophers active in the rest of Europe (that is, outside Russia).¹⁸⁴ Proceeding analogously, we find that the percentage of Buddhist philosophers among philosophers active in Europe outside the former Soviet-bloc countries with any Buddhist philosophers is 0.07%.¹⁸⁵ And the percentage of Buddhist philosophers among philosophers active in the twenty-seven countries of the European Union is 0.14%.¹⁸⁶

While a few philosophy departments offer an occasional course on some aspect of Buddhist philosophy (as seen in §2.2), not only the bulk of specialists of Buddhist philosophy work in but most courses taught on Buddhist philosophy occur *outside* of philosophy departments. This demonstrates that philosophy departments in Europe (and in the rest of the West) have been uniquely resistant to the inclusion of Buddhist and other non-Western philosophical

ence to Schiltz, “Meditation Is the Embodiment of Wisdom”, 69.

¹⁸⁴ For reference, the computations run as follows: $932,352,321 - 144,090,195 = 788,262,126$. $788,262,126 \div 329,791,231 = 2.39$. $6,735 \times 2.39 = 16,097$. $29 - 14 = 15$. $15 \div 16,097 = 0.00093$.

¹⁸⁵ For reference, the computations run as follows: Bulgaria 6,637,445 + Poland 40,440,148 + Russian Federation 144,090,195 + Ukraine 37,607,673 = 228,775,461. $932,352,321 - 228,775,461 = 703,576,860$. $703,576,860 \div 329,791,231 = 2.13$. $6,735 \times 2.13 = 14,346$. $29 - 19 = 10$. $10 \div 14,346 = 0.0007$.

¹⁸⁶ For reference, the computations run as follows: EU population = 446,129,216. $446,129,216 \div 329,791,231 = 1.35$. $6,735 \times 1.35 = 9,092$. As per §2.1, the twenty-seven countries of the European Union contain a total of thirteen Buddhist philosophers working in philosophy. So: $13 \div 9,092 = 0.0014$. For the EU countries, see <https://www.worldometers.info/population/countries-in-the-eu-by-population/>.

traditions,¹⁸⁷ for other departments—notably those in area and religious studies—have proven to be relatively less so. As such, much as Defoort’s case study into the exclusion of Chinese—and other non-Western—philosophies from KU Leuven’s Philosophy Department dramatically undermines that department’s claim to the effect that its study program ‘crosses the boundaries of all philosophical disciplines, traditions, and approaches’,¹⁸⁸ then, so too I must conclude that a claim such as that of Charles University’s Department of Philosophy and Religious Studies to the effect that ‘Our department offers courses in all areas of philosophy’¹⁸⁹ is simply unfounded. More than that, it betokens an active exclusion of all but the ‘European’, or more broadly ‘Western’, tradition of philosophizing (whatever precisely that is).

Still more, it informs us that a claim I have previously made—to the effect that ‘systematic racism is endemic to institutional philosophy’¹⁹⁰—arguably applies to the case of Europe.¹⁹¹ For be it noted that, while I have not conducted in-depth study of the place of other (that is, non-Buddhist) non-Western philosophical traditions in philosophy departments in Europe, I feel justified, based on an informal survey of the field, in averring that the situation prevailing in these

¹⁸⁷ See Defoort, “‘Chinese Philosophy’ at European Universities”, 1064: ‘Philosophy departments in general remain champions of exclusion within the academy.’

¹⁸⁸ See Defoort, “‘Chinese Philosophy’ at European Universities”, 1058.

¹⁸⁹ See <http://old2021.ufar.ff.cuni.cz/10/about-our-department>. Note that another and apparently later version of the same webpage (<https://ufar.ff.cuni.cz/en/departement-2/>) slightly lessens the universal thrust of the claim, for the department now ‘deals with philosophical thought in its nearly entire systematic and historical range’. Given that the department in fact offers nothing at all on anything other than Western philosophy, this is still fantastic hyperbole.

¹⁹⁰ Stepien, ‘Contest, Game, Disgrace’, 1078.

¹⁹¹ Given the institutionally descriptive nature of my definition of philosophy in the present article, I leave aside the issue of whether, or the extent to which, professional philosophers who are actively involved in ‘perpetuating the racist structures they are heir to’ may legitimately be accused of ‘personally endorsing racism’. *Ibid.*, 1078–79.

cases is much the same—if indeed not even worse—and especially so for those philosophical traditions based outside of the Middle East, India, and China. Indeed, if Buddhist philosophers constitute just 0.15% of the total number of philosophers active in philosophy departments across all of Europe, then we may safely conclude that the proportion of philosophers specializing in literally *any* aspect of *any* period in the history of *any* school of *any* philosophical tradition *anywhere* in the world outside of the West—including both the Buddhist and all the non-Buddhist forms of philosophizing in India, Tibet, China, Japan, Korea, and the entire rest of Asia, as well as all the forms of Islamic, African, Africana, Latin American, and Native American philosophies, among multifarious others, each and every one of which spans many centuries, encompasses multitudinous sub-traditions, and comprises innumerable arguments and counter-arguments on countless problems and propositions—comes to less, and probably *far* less, than 0.5% *in total*. To put this another way, for every one philosopher in Europe thinking with or through any non-Western tradition, there are almost two hundred philosophers who confine their thought to the (almost exclusively white, and for that matter almost exclusively male) Western canon.¹⁹²

Now, it is undeniably a fact that Buddhist (and other non-Western) philosophers of diverse geographical and temporal provenances practice philosophy in a manner that would be acknowledged as such—as indeed counting as philosophy—by the preponderant bulk of today’s professional philosophers were they to engage with the relevant texts and ideas. In other words, if it were possible to arrange for European philosophers to be presented—as it were blind—with a typical Buddhist philosophical text in European-language translation shorn of the features identifying it as Buddhist (reduced to the extent possible, in other words, to the bare bones of its subject matter and argument), I have no doubt that they would as readily identify it as a

¹⁹² For a provocative and polemical assessment of this state of affairs, see Stepien, ‘Contest, Game, Disgrace’, 1078. I should note that the predominance of males to females is an unfortunate feature of the makeup of philosophical canons well beyond the Western.

work of philosophy as they would do so with temporally and thematically analogous—and analogously presented—works of European philosophy. Indeed, this may be an experiment worth conducting!

In any case, the near-complete absence of Buddhism from philosophy in Europe is all the more shocking given the sheer size and sophistication of the Buddhist philosophical canon. Spanning the diverse fields and sub-fields into which professional philosophy is customarily categorized in the contemporary West (such as metaphysics, epistemology, logic, ethics, aesthetics, philosophy of mind, or philosophy of language), containing texts composed over some two and a half millennia and written in a wide range of languages—including Sanskrit, Chinese, Japanese, and Tibetan, among numerous others—boasting literatures of unquestionable richness, and comprised of a textual canon of immense proportions, Buddhist philosophy is one of the world's major philosophical traditions. In terms of whichever parameter of quality or quantity one cares to entertain—analytical sophistication, argumentative subtlety, conceptual scope, temporal or geographical span, or even sheer textual size—the Buddhist philosophical tradition is second to none. It would obviously be impossible to convey the wealth of this entire tradition here, but simply so as to give readers unfamiliar with even the broadest of its textual contours an idea of the size alone of the corpus we are dealing with, the Taishō canon, which is the most authoritative collection of Chinese Buddhist texts,¹⁹³ contains almost three thousand works composed of some eighty million Chinese characters. Not all of these contents are philosophical, of course, at least if we accept as authoritative the parameters of contemporary Western philosophy...which procedure itself is deeply problematic, but that is an issue beyond my remit here. Nevertheless, given the analytical orientation and conceptual complexity of even the founding texts of Buddhism—the Buddha's own sūtras—we are indubitably dealing with an extraordinary trove of philosophical materials. Indeed, even discounting the large number of original Chinese-language compositions in this one collection of

¹⁹³ The Taishō is the most authoritative canon, but there are several others (e.g., Koreana, Yongle, Jiaxing, and Qianlong).

texts, given that many of these Chinese texts are translations from Sanskrit originals, the only case of transmission from one language and culture into a very different language and culture of even remotely commensurate importance in the world history of philosophy was the translation of Greek philosophical texts into Arabic during the Abbasid Caliphate in the second half of the first millennium CE... or the translation of Buddhist texts from Sanskrit into Tibetan.

Given all this, what could possibly explain the overwhelming absence of Buddhist philosophy within philosophy in Europe, and are there good reasons for it? Any explanation of the current state of affairs would necessarily require a study of its past causes and conditions, and as I have mentioned earlier, the prior history of Buddhism and Buddhist philosophy in Europe lies beyond my remit in this article... not least since any attempt to do justice to such a mammoth topic would require far more space than I have available in a single article here. As such, I will allow myself to couch some hypotheses merely in the format of further pleas for further studies needful for the sketch I have given to be fleshed out in full colour. Thus, what are needed, among much else, are studies devoted to questions such as the following:

1. How does philosophy compare to other disciplines? In other words, is philosophy exceptional in the degree to which it excludes Buddhist (and for that matter other non-Western) sources? And if so, then to what degree? As with the other questions listed below, some work has already been done on this topic. Thus, the UK National Union of Students webpage devoted to the ‘Why is My Curriculum White?’ movement founded at University College London mentions several disciplines in the arts and humanities that have ‘work to do’, but it singles out philosophy and religion as being ‘drowned by white, largely male thinkers and a Eurocentric perspective’.¹⁹⁴ Or, as Garfield and Van Norden put it, ‘No other

¹⁹⁴ See <https://web.archive.org/web/20201109063707/https://www.nus.org.uk/en/news/why-is-my-curriculum-white/>.

humanities discipline demonstrates this systematic neglect of most of the civilizations in its domain'.¹⁹⁵ Further studies are needed to nuance or (further) substantiate these claims.¹⁹⁶

2. To what extent is the exclusion of Buddhist philosophy from professional philosophy motivated by faculty as opposed to students? Be it from my own personal experience, the anecdotal evidence of numerous others in the field, or indeed the presence of student-led initiatives such as 'Minorities and Philosophy',¹⁹⁷ it would appear clear that students are overwhelmingly frustrated about the fact that, in philosophy above all (though cf. Question 1), 'the work of white males, dead or alive, dominates the field'.¹⁹⁸ That said, more survey data is needed to substantiate this assessment. Should such data indeed substantiate it, a further question would then relate to the reasons underlying the persistent incalcitrance of philosophy faculty members in the face of student demand.
3. To what extent is the exclusion of Buddhist philosophy from professional philosophy motivated by institutional-financial concerns as opposed to ideological-conceptual ones? While such factors as structural racism,¹⁹⁹ personal racism,²⁰⁰ and

¹⁹⁵ Garfield and Van Norden, 'If Philosophy Won't Diversify, Let's Call It What It Really Is'.

¹⁹⁶ Apart from the curricular issue concerning what and who is taught in philosophy departments, there is also of course the personnel issue concerning who gets to teach and study there; for an initial foray into this matter to the effect that 'with respect to gender and race, philosophy departments in the United States are less diverse than most other departments in the university, both in their faculty and in their student bodies', see Schwitzgebel, 'Diversity in Philosophy Departments'.

¹⁹⁷ See <https://www.mapforthe-gap.com>.

¹⁹⁸ Salami, 'Philosophy has to be about more than white men'.

¹⁹⁹ See Garfield, 'Foreword', xix: 'ignoring non-Western philosophy in our research, curriculum, and hiring decisions is deeply racist.'

²⁰⁰ See Stepien, 'Contest, Game, Disgrace', 1078–79 (emphases original): 'to the extent that professional philosophers have a voice when it comes to (re-)de-

the pursuit of ‘philosophical purity’²⁰¹ have been repeatedly adduced, it would certainly be worth having data as to institutional directives, policies, and initiatives as well as financial matters to do, for example, with departmental budgets, endowments, and external funding avenues so as to gain a clearer understanding of what is a highly complex situation. On this score, one argument I have personally heard used to mitigate against the reconfiguration of a given philosophy department to include Buddhist (or other non-Western) materials or members runs to the effect that possible new additions need to accord with existing assessment and other curricular systems. A ready response to this is of course to point out that there is certainly no lack of ability to change a given department’s curriculum and faculty makeup in the face of emergent concerns: The sudden mushrooming of philosophy positions being advertised in AI-related matters amply testifies to that!

4. What are the specific factors, be they present-day and/or historical, institutional-financial and/or ideological-conceptual, explaining the relative inclusion of Buddhist philosophy in the Russian Federation and other former Soviet-bloc European countries compared to its relative exclusion in other European countries, notably within the EU? In other words, can we point to certain policy directives issued to philosophy departments in relevant countries during the Soviet era which

signing their curriculum or creating a new position or replacing a departed colleague, and they use their voice (or their silence) to conserve the old order or hire yet another expert of some sub-sub-specialization in Western philosophy in preference to someone working on literally *any* aspect of *any* period in the history of *any* philosophical tradition *anywhere* else in the world, they are effectively, if unacknowledgedly, personally endorsing racism.’

²⁰¹ See Gordon, ‘Decolonizing Philosophy’, where the author analyses ‘a form of disciplinary decadence’ (17) he terms ‘philosophical monism’ (29) in terms of the ‘presumption of purity... Philosophical purity offers a model of philosophy supposedly free of contaminants’ (30).

effectively led to a level of inclusion of Buddhist materials lacking in other parts of Europe? Or can we identify ideological reasons for this, for example to do with a (putatively) characteristically Socialist emphasis upon universal equality and comradeship, as opposed to a (putatively) Capitalist emphasis upon individual difference and competition (factors theoretically leading to a relative exclusion of Buddhist and other non-Western sources in capitalist/Western European contexts on account of an ascribed difference—read: inferiority—to such sources compared to Western ones).

We arrive here at what are speculations. What I am urging is for further studies—on these and many other questions branching from them—to provide quantitative and qualitative information on which reasonable conclusions as to the causes for the current situation may be proposed.

Finally, and independently of any possible causal-historical explanation for the exclusion of Buddhist philosophy within philosophy in Europe (and beyond), one may legitimately ask whether there are in fact good reasons for it. That is, are there valid counter-arguments to the call for inclusion, calling instead for the status quo to persist, or even for the removal of those scattered elements of Buddhist philosophy within philosophy charted above? Drawing on prior work by Roy Perrett, Jay Garfield, and Bryan van Norden,²⁰² I have previously schematized such counter-arguments in terms of:

1. The Historicist Argument, according to which ‘Philosophy has historically been practiced in the West; therefore, philosophy is a Western phenomenon (or, more strongly, a Western phenomenon *alone*)’;
2. The Terminological Argument, according to which ‘since there is no (exactly) equivalent term for “philosophy” in Sanskrit, Chinese, Tibetan, or take your pick of any other

²⁰² Perrett, *An Introduction to Indian Philosophy*; Garfield, *Empty Words*; Van Norden, *Taking Back Philosophy*; *idem*, ‘Western philosophy is racist’.

- non-European language, therefore there is no such thing as philosophy practiced in any of these language communities’;
3. The Argument Argument, according to which ‘philosophy is an activity defined by the use of *argument* for or against a given claim... [and] only philosophy (that is, Western philosophy) deploys arguments in support of its conclusions’; and
 4. The Religion Argument, according to which ‘philosophy as “we” (Westerners) understand it, as we practice it, is *not* religion, whereas what some call non-Western philosophies are in fact inveterately religious thought-traditions’.²⁰³

In response, I can only echo that ‘These are all self-evidently terrible arguments as arguments go, and I see no need to engage in further refutation here’,²⁰⁴ not only because that is a task already accomplished²⁰⁵ but because it would take me well beyond the remit of the present study.

What may be stated in conclusion, however, based on all that has been said and shown in the foregoing, is that, if—as it claims to be—philosophy ‘is the most profoundly human activity’;²⁰⁶ if philosophy is for ‘anyone who is curious, likes to discuss ideas, reads great works and enjoys debating’;²⁰⁷ if philosophy provides ‘a substantive, historical overview of the intellectual development of humankind’;²⁰⁸ if ‘the field of philosophical enquiry is multifaceted and offers an inexhaustible wealth’;²⁰⁹ if philosophy is devoted to ‘the study of a variety of fundamental questions about the nature of ourselves and

²⁰³ Stepien, ‘Contest, Game, Disgrace’, 1068, citing *idem*, ‘Buddhist Philosophy? Arguments From Somewhere’, 12–13.

²⁰⁴ Stepien ‘Contest, Game, Disgrace’, 1068.

²⁰⁵ Cf. inter alia the contributions to Stepien, ed., ‘Buddhist Philosophy Today: Theories and Forms’.

²⁰⁶ See <https://www.philosophie.ch/en/why-study-philosophy>, quoting the philosopher Laura Molinaro.

²⁰⁷ See *ibid.*, quoting the philosopher Nathalie Kiepe.

²⁰⁸ See *ibid.*, quoting the philosopher Anja Leser.

²⁰⁹ See *ibid.*, quoting the philosopher Valentina Luporini.

the world we live in’;²¹⁰ if philosophy is ‘aimed at gaining knowledge and understanding about the world and ourselves’;²¹¹ if ‘to study philosophy at university is to study our place in the world’;²¹² if philosophy ‘helps to provide answers to the basic questions of human life’ (hilft sie, Antworten auf die Grundfragen des menschlichen Lebens zu geben);²¹³ if ‘philosophy is an attitude that applies to all areas of human activity’ (la philosophie constitue une attitude qui s’applique à tous les registres de l’activité humaine);²¹⁴ if philosophy teaches you to ‘interrogate the pillars of society, our mental constructs and build intellectual skills that you’ll draw on for the rest of your life and career’ and ‘thinking philosophically requires a distinctive mix of imagination and exact reasoning’;²¹⁵ and if, finally, ‘philosophy allows one to free oneself from preconceptions and prejudices’ (la filosofia consente di liberarsi da preconetti e pregiudizi)²¹⁶ (and note that every one of these characterizations comes from a philosophy department in Europe with not a single Buddhist philosopher), then it seems justified to conclude that the vast majority of philosophers and philosophy departments in Europe are failing the tasks of philosophy.

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²¹⁰ See <https://www.st-andrews.ac.uk/philosophy/prospective/ug/what-is-philosophy/>.

²¹¹ See <https://bpa.ac.uk/why-study-philosophy/>.

²¹² See <https://www.durhamisc.com/blog/why-study-philosophy>.

²¹³ See <https://www.uibk.ac.at/philtheol/warum-philosophie/index.html.de#:~:text=Philosophie%20hat%20in%20erster%20Linie,des%20menschlichen%20Lebens%20zu%20geben.>

²¹⁴ See <https://www.unamur.be/lettres/etudes-philosophie>.

²¹⁵ See <https://www.sheffield.ac.uk/undergraduate/courses/2025/philosophy-ba>.

²¹⁶ See <https://people.unica.it/filosofia/presentazione-del-corso-di-laurea-in-filosofia/>.

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