

**Department of Social Welfare, A.P and Centre for Mahayana Buddhist
Studies, Acharya Nagarjuna University**

**On the Eve of 125th Birth Anniversary of Dr.B.R.Ambedkar
International Conference on
Dr. B.R.Ambedkar and Buddhism
24-25 February 2017**

Sir/ Madam

Buddhism founded by Siddhartha Gowthama in best summed up as a means of individual enlightenment through compassion, brotherhood and equanimity. Its antecedents go back to the sixth century B.C. It was the period of great religious awakening. Buddhism took root in India as a protest against the backdrop of Vedic sacrificial rites and the philosophical speculations current before and to Buddhist time; soon it became the most popular religion in entire world and Asia in particular.

Dr. B.R. Ambedkar, the chief architect of Indian constitution and an unusual intellectual of modern India was converted into Buddhism in 1956 as a symbol of self-assertion and respect. His conversion into Buddhism can be considered as a mile stone in the history of Indian Buddhism. When Buddhist monuments are buried under the soil and the philosophy of Buddha was forgotten and considered as part of Hinduism, Ambedkar's conversion into Buddhism gave a new life to Buddhist thought. As Ambedkar declared that he considers Buddhism as an alternative to Brahmanical Hinduism, Buddha's thought received great attention from the society and the renaissance of Buddhism is initiated with the efforts of Dr. Ambedkar. The impact of Buddhism on Dr. Ambedkar is reflected in his draft of the constitution which is based on the foundations of liberty, equality and fraternity.

While other leaders and intellectuals of his time view Buddha as part of Hindu religious philosophy, Ambedkar considers Buddha as a great revolutionary, who questioned the authority of Vedic Brahmanism. He highlighted the anti- Brahmanical dimensions of Buddha's preaching and interpreted Buddhism in non- Brahmanical perspective. Ambedkar says that Buddha made a stress on humanism and propagated equanimity, love and compassion among the people of different classes. As Buddha gave top priority for the emancipation of mankind Ambedkar was attracted towards Buddhism right from his childhood. Ambedkar says that religion must be a matter of principles and he found that Buddhism is such an unique and human centric religion.

Ambedkar differs with the traditional notions on Buddha's life and preaching. He gave different version to Buddha's renunciation, an important event in his life. Ambedkar gives the reasons for the renunciation of worldly life by Buddha in connection with the dispute of river water between his father's clan, Sakya and mother's clan, Koliya. He argues that the concepts of Dukka and Karma are introduced by others. These pessimistic

and superstitious ideas are not propagated by Buddha as he is known for rationalistic approach.

Ambedkar's conversion made an impact on Dalits and Dalits are identifying themselves as Buddhists. Modern Buddhist organizations are being formed by the followers of Ambedkar. As Ambedkar dreamt that India must become a fore bearer for the thought and propagation of Buddha Dhamma, Ambedkarites are converting into Buddhism and organizing programmes on Neo-Buddhism, as viewed by Ambedkar.

Objectives of the Conference

On the occasion of 125th Birth Anniversary Bharat Ratna Dr. Babasaheb Bheem Rao Ambedkar, it is proposed to celebrate the occasion by understanding and analyzing his contribution to different fields of his interest including religion and philosophy. The main objective of the conference is to allow debate on Ambedkar's perspective of Buddhism and its impact on contemporary society and marginalized sections.

Sub themes

- Influence of Buddhism on Ambedkar's life and career
- Ambedkar's Views on Different Religions
- Religion and Educational Philosophy
- Ambedkar's Perspectives of Buddhism
- Ambedkar's Analysis of Buddhism and Hinduism
- Buddha and his Dhamma
- Revolution and Counter Revolution
- Impact of Buddhism on Drafting of Indian Constitution
- Buddhism and Hindu Code Bill
- Buddha or Karl Marx
- Historical Event of Dhamma Deeksha
- Conversion for Emancipation
- Impact of Ambedkar's Conversion on Dalits
- Concept of Navayana

Submission of Papers

Abstract of the Paper should reach the Seminar organizers on or before 31st Jan 2017. Full length Papers should reach the Seminar organizers on or before 10th Feb 2017.

Guidelines for Contributors

The contributors are requested to follow the guidelines given while sending their manuscript.

Fonts	: Arial, Times New Roman
Font Size	: 12pt
Margins	: 2.6 cm

Pages : Abstract – 300 words
Full Length Paper : 5-10 pages of A4 size

Soft copy of the paper along with one hard copy of the paper mentioning the name, surname, organization represented, address, telephone number, e-mail address of contributor (s) at the end of the text should be sent to the Coordinator of the Conference.

Registration Fee

Rs. 1500/ for employees
Rs. 750/ for students/ research scholars

The registration fee is to be sent to the Coordinator, International Conference on 'Ambedkar and Buddhism' payable at State Bank of India, Code no. 4973, A.N.U, Nagarjuna Nagar. We will provide accommodation and hospitality for out station delegates on first come and first serve basis. Due paucity of funds, the conference organizers can not pay T.A/ D.A.

About the University

The Name, Acharya Nagarjuna University, is quite significant in that the greatest Buddhist preceptor and philosopher Acharya Nagarjuna founded a University on the banks of river Krishna some centuries ago, and made it great of center learning, attracting a large number of teachers and students from distant parts of the world. The present Acharya Nagarjuna University is not very far from the hallowed spot, as it derives its moral and intellectual sustenance from Acharya Nagarjuna.

In 1967, Andhra University started a Post-graduate centre in Nallapadu, Guntur District, Andhra Pradesh, as an Extension Center to cater to the needs of higher education of the people of this region. It is in the fitness of things that a university should grow from this Center to fulfill the desire of the people of this belt. Accordingly, Nagarjuna University came into being in September 1976.

Acharya Nagarjuna University since then has grown into a large University with 37 Academic Departments. Its jurisdictions was extended to two districts now having over 360 affiliated colleges offering Under-Graduate, Post – Graduate, engineering, Education, Law, Pharmacy and oriental Languages courses. Now it has 55 Post- graduate teaching – cum – research courses on the campus, while around 70 affiliated colleges offer P.G. Courses.

Presently on the campus apart from Colleges of Arts, Commerce & Law and College of Sciences, there are Colleges of Engineering & Technology, College of Pharmaceutical Sciences, College of Architecture & Planning and College of Physical Education. A number of foreign students from SAAC and South East Asian Countries are pursuing their higher education on the campus.

The University is located on National Highway no. 5, about 15 Kms from Guntur and 18 Kms from Vijayawada. It is well connected by road transport from both Guntur and Vijayawada railway stations.

