

**Centre for Mahayana Buddhist Studies
ACHARYA NAGARJUNA UNIVERSITY**
**Two Day National Seminar on
SOCIO-POLITICAL PERSPECTIVES OF
NEO-BUDDHISM**
3rd - 4th, March, 2022

REGISTRATION FORM

Name :

Age : Sex : Male / Female

Designation :

Organization/Institution :

Address for Communication :

Mobile No./ Phone No. :

e-mail ID :

Fee Amount :

Demand Draft No. :

Name of the Branch :

Whether you are presenting a paper : Yes/No

Mention Title :

Accommodation Required : Yes/No

Date and time of Arrival :

Date : *Signature*

Place :

Note: Please send the filled in Registration form on or before 25-02-2022 by post and e-mail to confirm your participation.

Please Contact for Details

Treasurer *Director*
Prof. L. Uday Kumar **Dr. Ch. Swarupa Rani**
Mobile : 9949614426 Mobile : 9440362433
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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 Centre 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 Centre to fulfil the desire of the people of this belt. Accordingly, Nagarjuna University came into being in August 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 400 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.

Organizing Committee

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Dr. B. Ravichandra Reddy, Guest Faculty



ज्ञान-विज्ञान विमुक्तये



**CENTRE FOR MAHAYANA BUDDHIST STUDIES
ACHARYA NAGARJUNA UNIVERSITY**

**Two Day National Seminar
on
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3rd - 4th, March, 2022**



Seminar Director
Prof. Ch. Swaroopa Rani
Centre for Mahayana Buddhist Studies
Acharya Nagarjuna University
Nagarjuna Nagar - 522 510
Guntur, Andhra Pradesh

Neo-Buddhist movement or *Navayana* Buddhism in India has been subjected to research from various points in different disciplines such as sociological, anthropological, cultural, economic and political.

Dr. Ambedkar, the chief architect of Indian constitution was in favor of Buddhism right from his childhood. He was highly influenced by the philosophies of Buddha, Kabir and Mahatma Phule. He proudly announced that he regards the above three personalities as his own teachers. He was also influenced by the writings of Prof. Laxmi Narasu on Buddhism. He wrote several articles on Buddhism and published in the journal of Mahabodhi Society. During the time when Ambedkar was most active on the national scene, his personal interest in Buddhism increased. His college established in 1946 was named Siddharth, the personal name of Buddha and a second college founded in 1951 was given the name of Milind, after a Greek king who converted to Buddhism. He published Laxmi Narasu's book with his own introduction. He theorized that untouchables had been Buddhists who had been pushed aside from society when they fiercely along to their religion, while there was a resurgence of Brahmanical Hinduism. He published the book entitled *Buddha and his Dhamma* in 1957. This volume contains his interpretation of Buddhism- rational, moral, ethical and egalitarian with little attention to complete eradication of any mystical and magical elements.

Dr. Ambedkar's extensive readings in Indian history and Buddhist texts also played a role in his choice. Essays such as 'Who were the Sudras? and Untouchables?' and 'Revolution and Counter Revolution in Ancient India' showed his developing evolution of Buddhism as the true alternative to the Brahmanical social order. Ambedkar's journey towards Buddhism was completed in October 1956 with his conversion into Buddhism at Nagpur. With this unique ceremony Ambedkar not only adopted Buddhism but also gave a new shape to it.

The followers of Ambedkar are named themselves as Navayana Buddhists. They celebrate four great

observances –Buddha Jayanthi (birth anniversary of Buddha), Dhamma diksha(conversion), Ambedkar's Jayanthi (birth anniversary of Ambedkar) and memorial day. Ambedkar's conversion is an important land mark in the history of Indian Buddhism.

Dr. Ambedkar named his vision of Buddhism as '*Navayana Buddhism*' (a new vehicle). He introduced a number of innovations in traditional Buddhism and modernized it Ambedkar's conception of Buddhism in many ways is a departure traditional Buddhism which can be understood in the light of his book *Buddha and his Dhamma* published posthumously in 1957.

Ambedkar's conversion made a very significant impact on the minds of Dalit masses all over the country. When he took ordination in 1956 at Nagpur, number of his followers also embraced Buddhism on the same day. Ambedkar performed another mass religious conversion ceremony on 16th October 1956 at Chanda. He prescribed 22 vows to his followers and these were clearly designed both to explicate the teachings of the *Dhamma* in simple form.

Objectives of the Seminar

Present National Seminar on Neo-Buddhism is aimed at initiating serious debate on the growth of Dalit Buddhist movement which was termed as '*Navayana Buddhism*'.

The seminar would focus on the impact of conversion into Buddhism on the social status of Dalits.

And the seminar will also concentrate on the political dimensions of Neo-Buddhism.

It discusses the issues and challenges for the spread of Buddhism among the Dalit masses.

Sub Themes

1. Social philosophy of Buddha
2. Ambedkar's interpretations on Buddhism
3. Nagpur Diksha and its consequences
4. Impact of Neo- Buddhism on social profile of the Dalits and women
5. Political dimensions of Neo-Buddhism
6. Cultural literary expressions of Neo-Buddhism
7. Issues and Challenges of Neo-Buddhism

Submission of Papers

Abstract of the Paper should reach the Seminar organizers on or before 31st of 2022. Full length Papers should reach the organizers before 31st January, 2022.

Guidelines for Contributors

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

Fonts	: Arial, Times New Roman
Font Size	: 12 pt
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 Director of the Seminar.

Registration Fee

Rs. 1000/- for employees

Rs. 500/- for students/ research scholars

We will provide accommodation and hospitality for out station delegates on first come and first serve basis. Only selected papers will be allowed to present during the sessions of the seminar and in view of the pandemic situation there be a provision of online mode of presentation for those who can not travel to the venue. T.A/ D.A will be paid to the delegates as per the University rules.

Important Dates

- * Submission of Abstracts - **15-02-2022**
- * Submission of full paper - **28-02-2022**

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 centre learning, attracting a large number of teachers and students from distant parts of the world.