

**Theme 6: Dr Babashaeb Ambedkar's views on the relevance of Buddhism in social transformation, non-violence and Democracy.**

This theme will on Dr Ambedkar's perspective on Buddhism, and its relevance for social transformation, in building peace and harmony. The focus will be on the impact of conversion undertaken by Dr Ambedkar in 1956 on the social life of those who accepted Buddhist ways of living. However, the session will also discuss other experiences of the forms that Buddhism has acquired in Maharashtra and different part of India.

**Theme 7: Buddhist ideas, methods, ethics and its application in sciences, social sciences, humanities and other disciplines:**

The session will discuss the application of Buddhist ideas, methods and ethics in different walks of life including scientific understanding of the world, ethical application of technology creation and use, evolution of scientific methods influenced by Buddhist philosophy both in natural and social sciences.

**Theme 8: Collaborative ideas, networking communities, and initiating policies for peace and development.**

The theme will initiate discussion which will through light upon collaborative efforts and projects that can be undertaken between the centers of Buddhist leanings throughout the world and India. It will also formulate resolutions towards the establishment of peace and promotion of development and the ways in which the Buddhist communities and nations can influence through initiating appropriate national and international policies.

**GUIDELINES FOR PARTICIPATION :**

The conference is 'Interdisciplinary' in nature and is open to Faculties of various disciplines, Academicians, Scholars, Students, Activists and NGOs and interested citizenry.

**PUBLICATION:**

1. Abstracts of the paper will be published in the souvenir published on that occasion.
2. Only peer reviewed, original research papers, essays and opinions will be published in the form of an e-book or journal or a book having the publication in the name of Rashtrasant Tukadoji Maharaj Nagpur University.

**SUBMISSION OF ABSTRACT AND FULL PAPER:**

The last date of the submission of abstract is 30<sup>th</sup> January 2017 and the last date for the full length paper is on or before 15<sup>th</sup> February 2018. No request of the publication of the paper will be entertained after the due dates of submission.

**Format for the submission of Paper : The Paper has to be submitted in the following format:**

1. Only an Electronic copy in a given format Email has to be submitted to [ibcon2018@gmail.com](mailto:ibcon2018@gmail.com) or contact on 9579111833, 9923431515, 9421713686
2. Electronic copy: In MS-WORD word-processing software.
3. Paper Length: Full paper length should not exceed 2500 words.
4. Fonts: Font Type: Times New Roman; Font Size (text) : 12 (Tables and Figures) : 10.
5. For Hindi : soft copy in Kruti dev 10. (papers sent in PDF & other format will not be accepted.)
6. For referencing please follow a standard method. See eg.  
Book: surname, name, title, publisher, place of publication, year of publication, page number(s).  
Journal : name of author, article title, Journal, volume number, volume, month, year, page number(s).

**REGISTRATION:**

The participants to the conference are required to fill the prescribed registration form provided along with the brochure provided online on the university's conference website on [www.nagpuruniversity.org](http://www.nagpuruniversity.org). The last date of registration is 15<sup>th</sup> February 2018.

**Note:** The complete information along with the registration form can be downloaded from the website- [www.nagpuruniversity.org](http://www.nagpuruniversity.org)

**Registration Fee:**

Indian delegates : Rs. 2000/-  
Foreign Delegates : USD 100  
(excluding accommodation fee)

**Note:**

1. There will be no Spot Registration.
2. If there is more than one author to the paper which is accepted, both the authors are required to register for the Conference before the deadline otherwise, the paper will not be included in the Conference.

**Accommodation:** For out station participants accommodation arrangements will be made on request. The accommodation cost will be paid by the participants and will not be included in the registration fee. Your accommodation requirements should be confirmed on or before the last date of registration for the conference i.e., 10<sup>th</sup> February 2018. The accommodation fee will have to be paid along with the registration fee. Accommodation fee: Rs. 500/-per person per night on sharing basis.

**PAYMENT OPTIONS:** Payments are to be made online on the account of Bank of India, A/c No. 870910210000008, IFSC code BKID0008709, MICR code 440013009. Payments can also be made through Cash/Demand Draft/Account Payee Cheque in favour of International Buddhist Conference F

**Address on which the DD/Cheque to be sent:**

Department of Pali-Prakrit, Rashtrasant Tukadoji Maharaj Nagpur University, Dr. V. B. Kolte University Library Campus Ramdaspath, Nagpur-440 010.

**Note:**

1. It is kindly to be noted that only limited participants will be admitted to the conference on first come first serve basis. No registration will be entertained once the numbers of participants are full.
2. Kindly note that payments are to be sent only on the address given below in person or by post, no responsibility will be on the university of payments made to any other person or their names not included due to non-payment or misplaced due to any reason.



**INTERNATIONAL  
CENTRE FOR BUDDHIST STUDIES**  
Rashtrasant Tukadoji Maharaj Nagpur University, Nagpur



**International Conference**  
on  
**BUDDHISM IN CONTEMPORARY TIMES**  
**RELEVANCE FOR PEACE, NON-VIOLENCE**  
**AND SOCIAL HARMONY**

**17-18 FEBRUARY 2018**

**Vasant Rao Deshpande Hall,  
Civil Lines, Nagpur**

## Rashtrasant Tukadoji Maharaj Nagpur University's



### INTERNATIONAL CENTER FOR BUDDHIST STUDIES

Dr. V. B. Kolte University Library Campus  
Ramdaspath, Nagpur-440 010



#### Two Days International Conference on "BUDDHISM IN CONTEMPORARY TIMES : RELEVANCE FOR PEACE, NON-VIOLENCE AND SOCIAL HARMONY"

#### Concept Note

People all over are near unanimous in their basic desire for peace, harmony and happiness. Today, in the early 21<sup>st</sup> century in the strife-torn world, many societies are in dire need of peace and harmony, universal brotherhood, love and compassion. In the present, no less than in the past, the message of Buddhism and the principles on which its rests have assumed a renewed significance. Even peace of which UNO speaks is but an indication that the whole world is gradually veering around the belief of humanism, non-violence and societal peace. This is needed most today, than any time in the past.

Buddha has been a great force for peace in the world. In the present time, there is relevance of Buddha's teaching that contributes peace building and peacekeeping in the world. A Buddhist world view is durable because, it locates the causes of unhappiness, inequality, conflict and violence, and also suggests rational solutions to overcome them. The principle of Dependent origination in Buddhism implies that everything exist only in relation to other being. If people live in society, people must lay down the principles of how they should behave with each other, such that it brings well being and happiness for all, and peace and social harmony in society. The factors that affect the individual are ignorance and greed for things in life. The external cause of disharmony, violence and conflict are caused by injustice in political, economic, social and cultural superstructure. It is both at the individual as well as at the societal levels that Buddhism have the capacity to intervene and transform the individual as well as the social life. What therefore are the teachings of Buddha to achieve Peace and harmony through nonviolent ways ?

To give solution and to overcome the internal and external causes, Buddhism provides the alternatives which are far more enduring. To remove the misery and bring peace and harmony each one must learn to be righteous in his/her conduct in relation to others. First step is the removal of ignorance. This is possible through right learning or right knowledge. But only right learning or knowledge helps in right thinking.

But the right thinking or learning must be accompanied by right action, which is 'Seela'. Its only right thinking accompanied by right action will results in good outcome. Buddha advocated Five (Panach Seela ) right action. These five actions include not to kill, not to steal, not to tell lie, nor to indulge in sex immorality and not to indulge in intoxicating things. The reason why Buddha gave greater importance to Seela than knowledge is obvious; the use of knowledge depends on man's Seela. Apart from Seela, knowledge has no value. Beside Pradnya (right knowledge) and Sila (right action or behavior), Buddha give also importance to Karuna i.e, compassion. The middle path principle propounded by the Buddha remains the cornerstone of a peacefully organized society for which the eight fold path remains the cardinal method to achieve peace and just order in a society.

Thus, the core of the Buddha message is Right knowledge, Right action, Karuna or love for humanity most particularly for poor and deprived, and finally, equality for all human being. The principle of 'Seela' of not killing essentially advocated and emphasized non-violence and peace. The principle of 'Karuna' essentially preaches love for everybody, more so for poor, which advocate peace, an above all belief in equality and removal of poverty takes us towards the goal of harmony. Thus, in term of goal and solution Buddhism centers on removal of poverty and establishment of equality, which induce peace and harmony. Again, peace, harmony and equality to be achieve through non-violent ways. Buddha's principle of non-violence positively implies that love all so that you may not wish to kill any or indulge in violence. Thus, Peace, harmony and non-violence is the core of Buddhism. It is in this sense Buddhism is a universal philosophy applicable to all humanity. The conflict, disharmony and violence are the living issue of the present time in many parts of the worlds. Buddha's preaching is therefore most contemporary and relevant.

#### The purpose of the Conference:

In this background, Rashtrasant Tukadoji Maharaj Nagpur University is organizing an International Conference on the theme of "**Buddhism In Contemporary World: Relevance for Peace, Non-Violence and Social Harmony with an aim**" to bring together the scholarship which is contributing on the Relevance of Buddhism in promoting Peace, Harmony and Non Violence.

The **first purpose** is to develop understanding on situation with respect to Peace, harmony and non-violence in selected countries of the world and India. The scholars will discuss the Buddhist philosophy and practices that have emerged throughout the world, will discuss the social situation that causes and perpuates Conflict, dis-harmony and violence in societies and the way to resolve it.

The **Second purpose** is to improve our understanding on the role of Buddhism in promoting peace, harmony and non-violence. It will discuss the experience of few Buddhist countries and India in bringing social transformation, equal status and equality in well being.

The **Third purpose** is to draw lessons from the National and international experience for relevance of Buddhism in promoting social change, harmony and democratic society.

The Conference is conjoined by the annual **Dr. Nitin Raut International Lecture Series** on Buddhism which will be delivered by **PHRA Anil Sakya**, a renowned Thai Scholar on Buddhism & Origin by Sakya Clan of Siddhartha Gautama the Buddha.

#### SUBTHEMES:

In this back ground the Conference will take following themes for deliberation and discussion.

#### **Theme 1: Emergence of Buddhist Philosophy and Practices throughout the world and India.**

The theme will focus upon the various ways in which Buddhist philosophy and practices have emerged both in India and outside and the form it has taken to address the specific societies.

#### **Theme 2: Buddhist perspectives on Peace, conflict and Non-Violence-Country papers**

The theme will discuss country specific Buddhist perspectives engaged in theorizing peace, conflict and non-violence. The focus will be more upon the context of the specific societies engaged in the practice of Buddhism and how they construct the relevance of Buddhism in the establishment of peace, and evolving a nonviolent way in the resolution of conflict.

#### **Theme 3: Buddhism and socio-political and cultural transformation-Experiences of select countries in Asia and India.**

The session will bring scholars from select countries from Asia and India which have experienced a positive and transformative impact of Buddhist teachings and practices, in their societies. The theme will focus upon the historical, social, political and cultural specific contexts in which Buddhist ideas and movements have played an important role in social stability and peace.

#### **Theme 4: Addressing the global problems of inequality, vulnerability and violence through Buddhist perspectives.**

The theme will take up various issues emerging globally which are leading towards social inequality and are creating conditions and perpetuating untold violence within/between communities and nations rendering the very social fabric vulnerable and fragile. It will focus upon social reconstruction of societies, policy and the formulation for the resolve for peace and development initiatives within nations and internationally.

#### **Theme 5: Buddhism in India - The socio-political History, evolution, decline, reemergence and transformation.**

The theme will try to understand the evolution, decline and reemergence of Buddhism in India within the socio-political and cultural context. It will examine structural and systemic causes of conflict, violence and inequalities in India and the relevance of Buddhism for Indian society.