

Report on the  
**ONE-DAY INTERNATIONAL WEBINAR**  
*on*  
**HIROSHIMA DAY FOR PEACE IN GANDHIAN PERSPECTIVE**  
**AUGUST 06, 2020**

*Organized by*

DEPARTMENT OF English, RAJIV GANDHI UNIVERSITY

(A Central University Established in 2007 by an Act of Parliament of India) ARUNACHAL  
PRADESH

*In Collaboration With*

GANDHI-KING GLOBAL INITIATIVE, STANFORD UNIVERSITY CENTRE, USA

&

GANDHI-KING FOUNDATION, HYDERABAD, INDIA

**Chief Patron**

**Prof. Saket Kushwaha**

Hon'ble Vice-Chancellor,

Rajiv Gandhi University

**Convenor:**

Prof. Bhagabat Nayak

Dr. K. C. Mishra

**HoD & Coordinator**

**Co-convenor:**

Dr. Miazhi Hazam

**Editorial Team:** Dr. Doyir Ete, Dr. Prachand Narayan Piraji, Dr. Chandan Kr. Panda & Ms.  
Moyir Riba

**Acknowledgements:**

Organizing an International Webinar on the topic ‘Hiroshima Day for Peace in Gandhian Perspectives’ on 6<sup>th</sup> August, 2020 enables me with the privilege to acknowledge the Chief Patron, Patrons, distinguished speakers from across the world, the University authority for funding and organizational support and becoming co-organisers, members for technical support and the participants.

At the outset, on behalf of the members of the Department of English, I am overwhelmed with humbleness and gratitude to acknowledge the Chief Guest of the Webinar, Brig. (Dr.) B.D. Mishra (Retd.), the Hon’ble Governor of Arunachal Pradesh for being in the inaugural session of the Webinar for addressing a very essential, informative, rational and scholarly address to the participants in spite of his busy schedule. I extend my gratitude to Prof. Saket Kushwaha, Hon’ble Vice-Chancellor of Rajiv Gandhi University and the Chief Patron of the Webinar for his encouragement, moral and intellectual support with timely suggestion and minute to minute guidance for the occasion. I express my hearty thanks and appreciation to Professor Amitava Mitra, Pro VC and patron, Prof. Tomo Riba, the Registrar and Patron; and Prof. Clayborne Carson, the Director of Martin Luther King Jr. Education and Research Institute, Stanford University, USA, and keynote Speaker as a co-organiser with Sri GVVSDS Prasad Gonapalli, Gandhi King Foundation, Hyderabad, to this programme.

I am immensely happy to extend my appreciation to the wonderful speakers who in their respective field of studies, research and involvement in peace-preaching and peacemaking engagements enlightened the participants. The Department feels really obliged to the intellectual depth and advocacy for peace of Jonathan Granoff, one of the international advocates of peace and security. The Department also expresses its gratitude to other speakers like Prof. Kazuya Ishii, Prof. Christian Bartolf, Prof. Akhiko Kimijama, Willian Arias, Dr. W. G. Prasanna Kumar, E.P. Menon, Dr. Sriram Sonty and Tore Naerland whose learned deliberations not only overjoyed the participants with satisfaction but also made the Webinar outstandingly successful.

I feel it as my responsibility to appreciate Dr. K. C. Mishra, HoD, other colleagues of the Department, Ms. Moyir Ribaof IDE, RGU, Mr. Gyan Rai of VSAT and Saurav Mitra for their time to time support and necessary help failing which the Webinar would not be possible.

Date: 6<sup>th</sup> August, 2020

Prof. Bhagabat Nayak,

Convenor

International Webinar.

**Organizing Committee**

## CHIEF PATRON

Prof. Saket Kushwaha,

Hon'ble Vice-Chancellor, Rajiv Gandhi University

## PATRONS

Prof. Amitava Mitra, Pro VC, Rajiv Gandhi University

Prof. Tomo Riba, Registrar, Rajiv Gandhi University

Sri Prasad Gollannapalli, Gandhi King Foundation, Hyderabad

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1. Ms. Moyir Riba

IDE, Rajiv Gandhi University

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**Preface:**

A One day International Webinar on the topic **Hiroshima Day for Peace in Gandhian Perspective** on 6<sup>th</sup> August, 2020 was organized by the Department of English, RAJIV GANDHI UNIVERSITY, Rono Hills, Doimukh (Arunachal Pradesh), in collaboration with GANDHI-KING GLOBAL INITIATIVE, STANFORD UNIVERSITY CENTRE, USA & GANDHI-KING FOUNDATION, HYDERABAD, INDIA.

The Webinar was organized with the following objectives:

- Hiroshima Shrine: A Learning Centre for the Warmongers and Peace Entrepreneurs
- Peace and Conflict: A Conundrum in Global Politics
- Necessity of Experimenting and Essentialising Gandhi
- Importance of making Gandhi a therapeutic healer
- Gandhian Peace as an observable, achievable and tested essence
- To initiate peace in diplomatic missions to counter and contain the ideas of individualism, hegemonism and anarchism
  
- To solve the conundrums of peace and conflict in international relations
  
- To solve the conundrums of peace and conflict in international relations
  
- To experiment and mediate Gandhi's philosophy of non-violence as a therapeutic healer in peace and conflict studies

The Webinar had speakers from different countries and was split into two sessions – one in the morning and the other in the evening. In terms of participation, the Webinar received overwhelming response with the number of registered participants at one thousand three hundred and sixty.

The Webinar opened up many lesser known avenues of Gandhi's policies and ideas regarding peace and harmony while at the same time made the participants aware of the need for the implementation of Gandhian ideas to avoid another holocaust like Hiroshima.

## **Part I**

## 1.1 BACKGROUND OF THE WEBINAR

The historicity of Hiroshima Day redraws the memories of atomic holocaust and its horror that mankind ever fails to recuperate. While commemorating the dead at Hiroshima on 6<sup>th</sup> August, the webinar organizers intend to extend their obeisance to the victims of Hiroshima holocaust with a thought and holistic approach to Gandhian model of peace, based on truth and non-violence. The motive of organizing the webinar is to communicate Gandhi's notion of peace to the world for making it a safe planet. The irreconcilable conflicts in geo-political, cultural, racial and economic fields lead the passion for war. Peace is assured on the fundamentals of tolerance, patience, co-ordination and negotiation through the path of non-violence.

The Department of English, Rajiv Gandhi University, has been organizing online Faculty Development Courses, Short Term Courses and Webinars on a regular basis and the One-day 'International Webinar on Hiroshima Day for Peace in Gandhian Perspective' organized on 6<sup>th</sup> August, 2020, is one such programme. The University has also organized events and programmes in accordance with the UGC flagship programmes such as 'Fit India Movement' and 'Run for Unity'. The Webinar was organized in collaboration with Gandhi-King Global Initiative, Stanford University Centre, USA, and Gandhi-King Foundation, Hyderabad. The decision to organize the Webinar was supported by various reasons. This being the 150<sup>th</sup> birth anniversary celebration of the Mahatma and the 75<sup>th</sup> year of the Hiroshima holocaust because of atomic bombing, it was a logical decision that a discussion on the ideals of Mahatma Gandhi was necessary in view of the prevailing situation of jealousy, violence and the rise of anarchy in the world. It was felt that the strands of conflict in the geo-political scenario at the global level could be countered only with the message of peace and the ideals as enunciated by Gandhiji. Organizing the International Webinar on Gandhi also added to the University Grant Commission's suggestion for observing the 150<sup>th</sup> year of Mahatma Gandhi. The Webinar provided a platform for the congregation of scholarly minds on the subject of peace and the relevance of Gandhian ideals for the preservation of world peace and brotherhood.

The concept of peace arises when conflict destabilizes life and makes it the casualty of anger, jealousy, envy and revenge. The background of the topic has its foundational aspects on Hiroshima, peace and Gandhi's philosophy. It is aimed at exploring the new dimensions of Gandhian peace and its relevance in the contemporary time when aggressive nationalism and ideals

of expansionism threat the world. The distinguished speakers from different continents are invited to express their views on global conflicts, peace and non-violence from their own observations and experiences. The existing problems are too much with us. Mankind is no more ready to see another spiritual tragedy like Hiroshima. The Webinar intends to evolve, enunciate and initiate peace, the 'soul force' of Gandhi to testify truth in the socio-psychological dimensions where horror, violence, stress and conflict are common incidents. With a determination to explore possibilities for peace the intellectual discourses of the speakers contribute for the therapeutic healing of mankind's ills and evils. The aim of inviting distinguished speakers and seeking collaboration and co-operation with peace-making institutions and organizations like the Martin Luther King Jr. Education and Research Institute, Stanford University, spread the ideals of peace in the 150<sup>th</sup> birth anniversary of Mahatma Gandhi with a strong reminding of the horror of Hiroshima on its 75<sup>th</sup> commemoration day. The hypothesis of the historicity of Hiroshima horror gives importance on disarmament, human rights and mankind's meditation for peace for a safer world. The Chief Patron of the Webinar and the organizers of the Department of English draw the impression:

“World peace is an ideal of freedom, peace and happiness among and within all nations and/or people. World peace is an idea of planetary non-violence by which nations willingly cooperate, wither voluntarily or by virtue of a system of governance that prevents warfare.”

## **1.2 Objectives:**

The prime objective of the Webinar was to meditate upon the need for peace and resistance to war. It also aims at foregrounding the necessity and urgency of Gandhian ethics as the most inevitable

therapy to the conflicts in the contemporary global scenario. The following were the objectives that the Webinar intended to achieve:

- Hiroshima Shrine: A Learning Centre for the Warmongers and Peace Entrepreneurs
- Peace and Conflict: A Conundrum in Global Politics
- Necessity of Experimenting and Essentialising Gandhi
- Importance of making Gandhi a therapeutic healer
- Gandhian Peace as an observable, achievable and tested essence
- To initiate peace in diplomatic missions to counter and contain the ideas of individualism, hegemonism and anarchism
- To solve the conundrums of peace and conflict in international relations
- To solve the conundrums of peace and conflict in international relations
- To experiment and mediate Gandhi's philosophy of non-violence as a therapeutic healer in peace and conflict studies

### **1.3 Themes:**

The following are the focused themes of the Webinar:

- Hiroshima: A Lesson for Humanity and Peace Entrepreneurs

- Peace and Conflict: Conflicting Dynamics in Global Politics
- Significance of Gandhi's Philosophy and Policies towards Economics and Society
- Importance of Gandhian thought as a therapy
- Gandhian Peace as an observable, achievable and tested path towards the establishment of peace

#### **1.4 Resource Persons:**

#### **List of Speakers**

**Keynote Address (Morning Session):** Prof. Clayborne Carson

Director, Martin Luther King Jr. Education and Research Institute, Stanford Institute, Palo Alto, CA, USA.

**Keynote Speaker (Evening Session):** Prof. Jonathan Granoff

President, Global Security Institute, USA

**Other Speakers:**

1. Prof. Akhiko Kimijima

Prof. of Constitutional Law and Peace Studies, College of International Relations, Ritsumeikan University, Japan.

2. Dr. W. G. Prasanna Kumar

Director, MGNCRE, MHRD, GoI.

3. Prof. Kazuya Ishii

Professor, Kagawa University, Japan

4. E. P. Menon

Bangalore Peace Activist.

5. Ela Gandhi

Gandhi Development Trust. Durban, South Africa.

6. Tore Naerland

Bike for Peace, Norway

7. Christian Bartolf

Gandhi Information Centre, Berlin, Germany

8. Dr. Sriram Sonty

Chicago, USA

9. Willian Arias

Peace Activist, Colombia

## **1.5 COLLABORATING PARTNERS**

**Department of English, Rajiv Gandhi University,  
Rono Hills, Doimukh  
Arunachal Pradesh (India)**

in collaboration with

**Gandhi- King Global Initiative, Stanford University Centre, USA**

and

**Gandhi King Foundation, Hyderabad, India**

### **The Gandhi-King Global Initiative, Stanford University, USA**

The Gandhi-King Global Initiative, Stanford University, USA, was founded in 2005. The organization is an effort to build an international network of organizations and grassroots groups committed to the non-violent struggle for human rights. This network seeks to enhance the rich history of intellectual and political collaboration between activists inspired by Mahatma Gandhi and Martin Luther King, Jr. The organization has its office at Cypress Hall, Stanford University.

### **Gandhi King Foundation, Hyderabad**

Gandhi King Foundation, Hyderabad, is a non-profit organization working tirelessly towards spreading the messages of Mahatma Gandhi through seminars, talks and conclaves. The institute aims at the dissemination of Gandhian ideals and philosophies with a view to make people aware of the need for peace and harmony. It organizes talks with eminent speakers from across the globe for this purpose.

## **1.6 Budget:**

DEPARTMENT OF ENGLISH  
RAJIV GANDHI UNIVERSITY

RONO HILLS, DOIMUKH

Tentative Budget for

**One-Day international Webinar on Hiroshima Day for World Peace in Gandhian  
Perspective**

1.	i) Brochure –	
2.	i) Invitation –	Rs. 4000.00
	ii) Certificate Designing --	
3.	i) Technical device –	Rs. 600.00
	Data Storage	
	ii) 64 GB USB pendrive	
	for data recording --	Rs. 1200.00
4.	i) 1 bundle Xerox paper –	Rs. 400.00
	ii) 1 printer cartridge --	Rs. 1200.00
5.	i) Preparatory expenses --	Rs. 1000.00
	ii) Refershment --	Rs. 1000.00

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Total: Rs. 9400.00 (Rupees Nine Thousand Four hundred only)

(Prof. B. Nayak)  
(Convenor of the Webinar)  
Dept. of English

**Part II**

**Session-wise details:**

The sessions of the International Webinar were divided into two – the first session being held in the morning from 8:00 a.m. to 11:00 a.m. (IST) and the evening session from 6:00 p.m. to 8:00 p.m. (IST). The Inaugural ceremony was a part of the morning session graced by the presence of the Hon’ble Governor of Arunachal Pradesh, Brig. (Dr.) B.D. Mishra (Retd.). Prof. Clayborne Carson was the Keynote Speaker for the Morning Session while Prof. Granoff delivered the Keynote Address in the Evening Session. The details of the sessions are provided below:

## **2.1 Inaugural Session:**

As the world observes Hiroshima Day, a day dedicated as Anti-War or Anti-Nuclear Day around the globe, to pay our obeisance to the victims of atomic explosion at Hiroshima, Rajiv Gandhi University paid its homage through a one-day ‘International Webinar on Hiroshima Day for Peace in Gandhian Perspective’. The Webinar was organized by the Department of English, RGU, in collaboration with Gandhi-King Global Initiative, Stanford University Centre, USA & Gandhi-King Foundation, Hyderabad, on 6<sup>th</sup> August 2020.

The inaugural session was graced by the presence of **the Hon’ble Governor of Arunachal Pradesh, Brig. (Dr.) B. D. Mishra (Retd.)** as **the Chief Guest** of the programme. Governor Brig. (Dr.) B. D. Mishra (Retd.) is also the Chief Rector of Rajiv Gandhi University. The Chief Patron of this International Webinar was Prof. Saket Kushwaha, the Hon’ble Vice-Chancellor of Rajiv Gandhi University. The Keynote Speech was delivered by Prof. Clayborne Carson. Around fifteen hundred participants have registered for the Webinar with more than three hundred participants joining on the main platform and the rest connecting on other live-streaming platforms.

Brig. (Dr.) B. D. Mishra (Retd.), Governor, Arunachal Pradesh, in his words of wisdom shared his immense knowledge of the history of World War II that led to the human calamities, Hiroshima and Nagasaki. He lamented the negligence that went in the strategy behind bombing of Hiroshima and Nagasaki and expressed, “the purpose of the meeting today is to ensure that such calamity do not occur. The purpose of the meeting is to make an appeal, a plea to the present generation and to leave a message to the next that such mass weapons should never be used. The occasion couldn’t be better as we celebrate the 150<sup>th</sup> birthday of the Apostle of peace. Mahatma Gandhi, a man who followed peace, satya and ahimsa.” He highlighted the great role that India has played in spreading the message of peace across the globe through the message propagated by such great people as the

Buddha and Mahavira. He shed light on how India has always been a land of peace since ancient times quoting the examples of Mahavir, Buddha and King Ashoka. He reminisced on his experiences as a soldier to provide a soldier's perspective on protecting peace of the nation against all odds. He also shared his experiences as a war veteran in the country's effort towards maintaining peace with her neighbours and emphasized upon the fact that peace is a fundamental rights of human beings and how it is the need of the hour to inculcate the love for peace in every individual. Talking of his experiences during the wars of 1962, 1965 and 1971, he strongly stated, "Expansionism is the sole cause of danger for peace." Adding to Prof. Carson's message to the youth, the Hon'ble Governor said that there should be peace environment created for the children right from when they are conceived in the womb so that the first lesson they learn is peace. He ended his speech with a message of peace for everyone, "When every country makes an effort then there is hope that this country will not see the holocaust that was seen in Hiroshima on this day. May peace prevail!"

**Dr. K.C Mishra**, Head, Department of English, welcomed all the esteemed guests and participants on the platform and expressed his gratitude to all for being a part of this peace-drive initiative taken by RGU and Gandhi-King Foundation.

**Prof. B. Nayak**, convener of the Webinar enumerated the importance and the objectives of the program. He said that the observance of this day makes humanity aware of the significance of non-violence to resolve global conflict and the importance of initiating global peace. The Webinar, therefore, intends to meditate upon the need for peace and resistance to war. It also aims at foregrounding the necessity and urgency of Gandhian ethics as the most inevitable therapy to the conflicts in the contemporary global scenario. Prof. Nayak termed it as a glory for the Department of English and the University to organize this One-Day International Webinar. It provided a unique opportunity for gathering eminent personalities across the world on a single platform for disseminating the wisdom of Gandhi and his philosophy of peace. He laid down the main objectives of the Webinar as the rethinking, evaluation, rationalization and experimentations on peace in the hours of conflict and war. He said that the atomic holocaust and its radioactivity effects human life, hence it was now needed to be rational and give priority to peace in individual as well

as international relations.

**Prof. Saket Kushwaha, the Hon'ble Vice-Chancellor of Rajiv Gandhi University and Chief Patron of this International Webinar**, also highlighted upon the significance of the programme and the need for following the path of peace in contemporary times of turbulence. The Hon'ble Vice Chancellor in his address cited the names of the two atomic bombs dropped on Hiroshima and Nagasaki – 'Little Boy' and 'Fat Man' and expressed how words could be so deceptive. The seemingly innocent bombs had created two holocausts never before witnessed in human history. He expressed his firm belief that with the teachings of Gandhi, it is possible to erase the fear associated with other 'Little Boys' and 'Fat Men'. The way of peace ahead for the world lies in following the ideas and principles of Mahatma Gandhi. Gandhian ideals are also the ultimate means to remove the evils of jealousy, expansionism and exploitation.

The Hon'ble Vice-Chancellor expressed his pleasure that the Department of English had come forward to host this webinar with its collaborating partners and expressed the hope that the Webinar would prove to be a platform that would provide in-depth and insightful discussions to introspect upon the need for peace in the world. Gandhi's urge to the mankind to be contented, that is, we ought to understand the importance of contentment and the need to do away with greed or the rush for more. In his view that the path shown by Gandhiji can serve as a panacea to the violence that surrounds the world.

**Prof. Clayborne Carson, Director, Martin Luther King Jr. Education & Research Institute, Stanford University, USA delivered the Keynote Address.** In his address, Prof. Carson highlighted the importance of understanding the dangers of self-centered nationalism. He pointed out the irony of today's world when he said, "While we denounce the use of nuclear weapons, we rely on them for national defense strategies." For him, the world today faces a paradoxical situation which largely hinders the peace-making processes. He expressed the need to find an alternative source for the protection of Civil Rights, an alternative power to confront nation states. On that note, he said that technology could provide the possibility that there can be a network of civil rights protectors around the world.

He said, "Technology is just knowledge. Our job is to make it usable for good purposes." He urged the youths to make use of the technology as a non violent tool to coordinate activities around the

globe that are aimed at making mankind aware of the need for peace and mutual understanding. These, in his view, are precisely the activities that Martin Luther king Jr. and Gandhi had used for positive purposes over the past centuries. He ended his speech with the hope that the younger generation would carry the torch of the freedom struggle by connecting with each other and building an international human force against human rights violators.

The Inaugural Session was compeered by Dr. Doyir Ete. Dr. Miazzi Hazam, proffered the closing remark by expressing his gratitude to the Hon'ble Governor for his invaluable time. He also thanked the Hon'ble VC for his patronage. He offered his thanks to the conveners, keynote speaker, all the dignitaries, eminent speakers and participants. The program ended with the National Anthem.

Besides the Keynote speakers, the following speakers also delivered their valuable talks during the Morning and the Evening Sessions:

1. Prof. Akhiko Kimijima

Prof. of Constitutional Law and Peace Studies, College of International Relations, Ritsumeikan University, Japan.

2. Dr. W. G. Prasanna Kumar

Director, MGNCRE, MHRD, GoI.

3. Prof. Kazuya Ishii

Professor, Kagawa University, Japan

4. E. P. Menon

Bangalore Peace Activist.

5. Ela Gandhi

Gandhi Development Trust. Durban, South Africa.

6. Tore Naerland

Bike for Peace, Norway

7. Christian Bartolf

Gandhi Information Centre, Berlin, Germany

8. Dr. Sriram Sonty

Chicago, USA

9. Willian Arias

Peace Activist, Colombia

**Keynote Speaker, Morning Session:**



**Prof. Clayborne Carson,**  
**Director, Martin Luther King Jr. Education & Research Institute, Stanford University.**  
**Email: [ccrson@stanford.edu](mailto:ccrson@stanford.edu)**

The Keynote Address in the Morning Session was delivered by Prof. Clayborne Carson. In his address, Prof. Carson highlighted the importance of understanding the dangers of self-centered nationalism. He pointed out the irony of today's world when he said, "While we denounce the use of nuclear weapons, we rely on them for national defense strategies." For him, the world today faces a paradoxical situation which largely hinders the peace-making processes. He expressed the need to find an alternative source for the protection of Civil Rights, an alternative power to confront nation states. On that note, he said that technology could provide the possibility that there can be a network of civil rights protectors around the world.

He said, "Technology is just knowledge. Our job is to make it usable for good purposes." He urged the youths to make use of the technology as a non violent tool to coordinate activities around the globe that are aimed at making mankind aware of the need for peace and mutual understanding. These, in his view, are precisely the activities that Martin Luther king Jr. and Gandhi had used for positive purposes over the past centuries. He ended his speech with the hope that the younger generation would carry the torch of the freedom struggle by connecting with each other and building an international human force against human rights violators.

## 2.2 Technical Session (Morning):

**Prof. Akhiko Kimijama**



**Professor**

**Constitutional Law and Peace Studies, College of International Relations,  
Ritsumeikan University, Japan**

**e-mail: kimijama@ir.ritsumaei.ac.jp**

Professor Kimijama began by saying that 6<sup>th</sup> and 9<sup>th</sup> August are special days for the Japanese. He expressed his gladness that India is observing this for the Japanese. He also said that the observation of Hiroshima Day is towards the greater cause of world peace. In his talk, he pointed out how the Japanese have been the victims of imperialism. The Japanese search for peace. He expressed the opinion that national budgets must have provisions for peace-keeping activities. Defense is important but peace is more important.

His main concern of the day was Peace Study and Constitutional Law in relation to Gandhian vision. He stated that the Article 9 of the Constitution of Japan (1946) deals with the renouncement of war forever which was a means of international dispute. Precisely, this is a radical statement and comprehensive denial of the military forces and war. In this way, Professor Kimijama said that the Article 9 stands in the position of pacifism. Further, he said that Article 9 is also a part of the occupationally reform by the Allied powers especially by the U.S.A. The basic structure is that by the bomb, United States incorporated Japan into Pax Americana. However, Prof. Kimijama termed it as a and said that Japan has formed a big Self Defence Force which contradicts the Article 9 though the article does not consider this Defence Force as a military. He explained the complexity of this contradiction by looking at the Article 9, from various point of

views. Firstly from the Allied perspective; many think that in order to safeguard the land, Article 9 remains inactive. Secondly, the empery did not indict Tokyo that is why Article 9 was necessary. Now for the Japanese people, how they see it. For them, this Article provided liberation from the rigid military regime and totalitarianism. He then also spoke on the issue of Okinawa islands which is an important U.S military base. Further, he discussed Article 9 from the perspective of East Asia. According to him, the idea of Article 9 is universal. He said that the issue is; how do we reduce the reliance of military forces; how to make peace by peaceful means. He said that although Article 9 is constitutional but the idea is global. Infact, the article 9 is a development of Gandhian vision. The speaker said that humanitarian intervention is necessary which has become a global debate after 1990s. This, he said should be done on Gandhian paths.

In his view, the task of people and nations should be to secure peace and our search should be for the methods to secure peace, and this peace should be universal since it is a universal need. Pointing out that genocide is a crime, Prof. Kimijama referred to how the 'Shanti Sena' under Gandhiji visited conflict-ridden areas to resolve conflicts. In his opinion, India can play vital role in maintaining peace internally and at the global order with the help of NGOs that operate on the principles adopted by 'Shanti Sena'. He added that Gandhian vision and the mission of Martin Luther King can solve human crisis on the globe. On this Shri Prasad added that peace Army is initiated in India as well particularly by the contribution of people like Narayan Desai. The speaker added that in every effort we take for the establishment for peace, we will have to be careful not to contradict peace but strengthen the efforts for peace. He concluded with the remark that war is not for peace, but peace can be for peace.

He then spoke on the criticism on the Japanese Constitution which he considered as a deviation from his research. He was of the opinion that the issue or the argument needed to be addressed is to whether or not to strengthen the military force in conjunction to the goal of economic growth. Gandhi's principle of nonviolence as also mentioned in the Article 9 of the Japanese Constitution confronts three aspects concerning the Article in relation to the nation's economic growth. First, the Revisionists want to change Article 9 as the hold the view that it is needed for the sake of economic growth. However, the Constitutional Protectionists are afraid that SDF (Self Defence Force) might become fully able to go to war and might invade other's land for the sake of self defence. Second, the Constitutional Protectionists want to have the Article 9

unchanged with the view that SDF is for a pacifist nation. Prof. Ishii is of the opinion that Japan might find it inevitable to intervene in other's land, therefore, there is a need to draw a clear line between them and revisionist. Due to the rising tension in the neighbouring countries, Japan might lose the defence capacity to certain extent. So, it might be possible that SDF would shift its position as a military force. Third, in the current situation, the country is willingly striving towards the peace, to maintain the co-existence. Professor then questioned that to what extent the former Japanese government strived to change the world situation along the line of peaceful constitution before they assert that the Constitution has become unfit to the parallel situation of the world? As a conclusion, he said that our Society should turn toward human scale economy as similar to Gandhi's vision. Thereby it will lower the tensions between neighbouring countries and so to explore the peaceful co-existence. He ended his talk with the view that today the world needs to adopt Gandhian views of development through constitutional measures and the exploitation of the resources of the world must stop.

**Dr. Shriram Sonty**



### **Eminent Ophthalmologist**

#### **Co-founder of L.V. Prasad Eye Institute and one of the co-founders of Gandhi-King Institute at Stanford, USA**

Dr. Shriram Sonty began his deliverance by quoting from the *Brihadaranyaka Upanishad* and William Shakespeare. Dr. Sonty set the tone for his lecture at the very onset. He minced no word in his diatribe against nuclear warfare and the proliferation of a political mindset that supports such debilitating worldview as a method of domination. He contended that nuclear weapons can't be seen as a weapon to ascertain peace, and only peaceful negotiations and dialogue can achieve universal peace.

He mentioned Mahatma Gandhi's contention that the horrors unleashed by the spectacle of devastation that nuclear bombing of Hiroshima and Nagasaki left in its wake, has created a sense of banality and futility which eventually had the tendency threatened to normalize violence. Dr. Shriram reaffirmed Gandhi's views that moral and spiritual force should triumph over the tendency to use physical violence. In fact, violence in all its manifestations must be shunned to create a healthy environment in which peace can thrive. According to Gandhi, this shunning of violence and the desire to dominate can be affirmed through sustained, systematic and judicious training, which will inculcate and cultivate the spirit of 'truth'. Dr. Shriram quoted liberally from several Gandhian writings and developed his argument on Gandhian lines, stating that nuclear proliferation would deaden the finer human feelings and sensitivities, ultimately resulting in the destruction of the quintessential 'soul' of the nations involved in the process. Dr. Sonty explained that Gandhi believed that the event of bombing clearly demonstrated him that the twins i.e. truth and nonviolence are the highest forces in the world. These two forces are different in kind

according to Dr. Sonty; the one is moral and spiritual and the other physical and material. He was of the opinion that its (twins) full expression makes it unconquerable in the world. He also mentioned the *Satyagraha* movement, where the march for truth was initiated; he said that the realization of these forces is to be attended because without the recognition of this truth, there is no escape from self destruction. The remedy lies in every individual. He further stated that Gandhi believed that the atomic bomb had deadened the finest feeling that sustained mankind for ages; the bomb had done nothing but destroyed the soul of Japan. The lesson everyone learn from this event should not be that of counter bombing. Even as violence cannot be destroyed by counter violence, hatred can be overcome by love and this is the central truth that can stand alone. By referring the book *Thermonuclear Monarchy: Choosing between Democracy and Doom* by Elain Scarry, Dr. Sonty said the truth is to be repeated. Then, he also talked about the supremacy of whites over other races.

The threat of destruction and ultimate annihilation through the use of nuclear armaments can only be curtailed by cultivating the culture of peace. It is in this context that Dr. Shriram spoke at length about the unequivocal manner in which Gandhi criticized the Hiroshima bombings. The speaker also drew a contemporary reference by bringing into light the racial underpinnings of the act of bombing the Japanese cities and the recently raging 'Black lives matter' movement, whereby the act of state violence was argued to be an act imbued with racial hatred and eventually a heinous act of violence committed against defenseless citizens. It is in this context that Dr. Shriram Sontey hailed that the Mahatma Gandhi's concern for the disadvantaged is of immense relevance in the present scenario. For Gandhi, all lives matter, birth was not a means to discriminate against a particular nation or a race. Every person is important.

**Prof. Kazuya Ishii**



**Professor**

**Kagawa University, Japan**

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Prof. Kazuya Ishii, began by his talk by referring to Gandhi's monumental efforts aimed at freeing the Indians from the cycle of violence. He lamented over the fact that despite several peace initiatives across the world, the spectacle of racism, exclusionism, xenophobia and communalism is fast gaining widespread acceptance and threatens to unravel the world order. He saw these threatening potentials as emanating from the culture of greed. He then explained what Gandhi meant by his *Hind Swaraj* (1909). Gandhi, the speaker said, found materialism as the main characteristic feature of modern civilization. But according to Gandhi, modern civilization of Europe lacked morality and religion. Gandhi severely condemned materialistic development and believed that the real essence of development does not lie in the multiplication of machinery. Gandhi even addressed the weakness of the Indians for not realising this.

It is in this context that he invoked the Gandhian philosophy which looked at 'modern civilization' as suspect. Prof. Kazuya Ishii mentioned at length how Gandhi rightly understood that modern civilization is premised on greed and avarice. Therefore, there is a tendency to normalize violence as rightful action to fulfill those sinful cravings. The obsession about material accomplishments created a lopsided worldview, and it was against this possibility that Gandhi harped about the need for Indian modernity to be premised upon alternative virtues to oppose capitalistic, colonial, industrialist and ultimately exploitative civilization. Prof. Kazuya Ishii contended that Gandhian philosophy was more holistic in its approach unlike capitalist and communist perspectives of the world, and was more 'modern' in its content and intent. He held that Gandhi rightly prioritized social, moral and economic independence over mere political independence and was a staunch proponent for decentralization of power.

Prof. Kazuya Ishii drew a parallel with the Japanese culture in this context by arguing that Japanese constitution has a similar core philosophy and expressed its anti-expansionist stand point by introducing Article-9 which discourages excessive militarization thereby restricting potentials for violence. Prof. Ishii, also spoke about the contemporary debate in Japan between Protectionist and Revisionist forces about the future of Article -9 vis-à-vis current international developments, and expressed his fervent hope that ultimately good sense would prevail that would further humanitarian demands and bolster the possibility of peaceful co-existence. He ended his talk by reaffirming Gandhian ideals of peace and non-violence for the safety and sanity of the world and expressed hope that good sense would prevail in contemporary world and these ideals would be given the due they rightfully deserve.

He then spoke at length on the differences between Gandhian vision of ideal civilization and European industrialization. According to him, Gandhi's main focus was mainly on economy and to some extent on politics. Gandhi was opposed to the European idea of exploitation of natural resources and invasion of other countries. Gandhi, on the contrary, focused on revitalizing handicraft industries including hand spinning and hand weaving. This way of thinking provided working opportunities for many and in different manners which was different from any capitalist or socialist economic and political structure in the conventional sense. Prof. Kuzuya Ishii also referred to Gandhi's idea of *Lok Sevak Sangh*.

He said that Gandhi's ideal Indian society was based not on the cities but in the villages. His vision of independent India was based on the adoption of a simple but noble life for everyone by developing thousands of cottage industries. Gandhi's design was to change the concept of modernization. After the Independence and the partition of India and Pakistan, Gandhi strongly believed that India still needed to attend social, moral and economic development. He wanted the decentralization of power.

**Dr. W.G. Prasanna Kumar**



**Chairman**

**Mahatma Gandhi National Council for Rural Education, MHRD, Govt. of India**

Dr. Kumar began his talk with the unequivocal contention that peace is essential and needs to be practiced religiously by all and sundry. Referring to his personal visits to Japan, he lauded the anti-war spirit of the Japanese citizens and drew a parallel of the sentiment with Indians. He pointed out at the outset that India as a nation adopted and internalized the mandate of ‘Sarvadharmā’ and expressed it through her Constitutional tenets. At the same time he warned against the contemporary expansionist forces and argued that peace initiatives should be directed towards pragmatic concerns, otherwise it would be an exercise in futility. This, he argued should be the guiding philosophy for both Indian and Japanese authorities when they design their administrative, political, economic and military policies.

Dr. Kumar then spoke at length on the Gandhian conceptualization of village-centered economic model, as envisaged in his seminal text ‘*Hind Swaraj*’ and argued that it can prove as a workable alternative to the expansionist, globalized, exploitative economic model at work in the contemporary world. He also hinted at the otherwise neglected aspect: of the limitations of a democratic country in implementing large scale economic infrastructure that aims at economic prosperity alone without taking into account the human and environmental havoc that it may result in. It is in this context, he argued, that Gandhian philosophy can be a beacon for the policy makers. He further added that nation building is a co-operative project, where the universities also have their role to play.

He also referred to the New Education Policy-2020, unveiled recently in India, and expressed hope that it would affirm the process of nation building along Gandhian principles. He also pointed out the umbilical relationship between addressing the economic and material concerns

of the citizens and the ecology of peace. At this point, he referred to Japanese national history, and lauded the exemplary strength that the nation exhibited at the moment of extreme crisis when their cities were demolished using nuclear bombs. He argued that it became possible for Japan to bear the loss heroically only because they looked inward as a nation and derived inner strength. Dr. Kumar ended his talk by emphasizing upon the need to strive for peace and at the same time to remain conscious about the demands of contemporary politics.

## **Mr. E.P Menon**



### **National Sarvodaya Leader and Peace Activist (lives in Bangalore, India)**

Mr. E. P. Menon's talk started with the solemn condemnation of the horrific event that unfolded in Hiroshima and Nagasaki. He argued that the cataclysmic event was in actuality a sad obituary of human civilization. He pointed out that right from the onset of human civilization, problems and disputes have erupted regularly across time and space, but they were mostly addressed through negotiations and dialogues. But the 20<sup>th</sup> century witnessed the failure of human intelligence and the rise of greed and hatred, and therefore such catastrophic incidents could unfold in the Japanese cities.

He reminded the audience that it was the task of every right-thinking individual to come forward actively and counter the narrative of violence. He then spoke at length about the history of the 2<sup>nd</sup> World War and the immediate events that ultimately led to the first nuclear detonation in the world. He also expressed his doubts about the ability of the human world to learn its lesson from the devastating occurrence. He argued that in contrary, the system of exploitation has been systematized and the economic divide has been widened. As a result, inequality has assumed an unmanageable proportion. This, he maintained, can be the detonator for future acts of extreme violence and undermine any and every effort at establishing peace. He also spoke about the hollowness of the rhetoric of democracy and how it is routinely forwarded to achieve its opposite, by and for power brokers across the world.

He pointed out that violence has become the ultimate objective for most but they pay lip service to peace to divert attention. He termed it as a hypocritical stance adopted by state powers

across the world and saw it a stumbling-block towards the realization of any real efforts at establishing the culture of peace. He argued that continuing efforts at military acquisitions will ultimately hinder the cause of peace. He called for a sea-change in our collective and individual attitude as the only hope against the debilitating possibility of ever perpetuating violence. This is the only hope for mankind for establishing the spirit of peace and harmonious co-existence.

### **2.3 Technical Session (Evening):**

**Prof. Amitava Mitra:**



**Pro Vice-chancellor**

**Rajiv Gandhi University, Itanagar, Arunachal Pradesh (India)**

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**The Welcome Address for the Evening Session was delivered by Prof. Amitava Mitra, the Hon'ble Pro-Vice Chancellor of Rajiv Gandhi University.** Prof. Mitra welcomed the Hon'ble Vice-Chancellor of Rajiv Gandhi University, Prof. Saket Kushwaha, Gandhi King Foundation, the collaborating partner for the Webinar, the speakers for the evening session and all the delegates from across continents.

Prof. Amitava Mitra spoke on Japan's unfortunate experience of the holocaust caused by the atomic bombs. Contextualizing Gandhi, he said that Gandhi's ideas of truth and non-violence should serve as the beacon lights in humanity's search for peace and non-violence. Quoting lines from Gandhi, he pointed out how relevant the teachings of Gandhi have become in the contemporary situation. He ended his address by expressing the hope that this webinar would provide the participants with enough understanding of the peace-processes and Gandhian thought.

**Ela Gandhi, Gandhi Development Trust, Durban, South Africa:-**



**Gandhi Development Trust**

**Durban, South Africa**

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The illustrious grand-daughter of Mahatma Gandhi and daughter of Manilal Gandhi, Ela Gandhi, sent her recorded address for the Webinar. She is a resident of Durban, South Africa, and a notable social worker and activist engaged in her fight against apartheid. In her video-message, she shared the ideals of Mahatma Gandhi. Her speech began by referring to the sad reality of the corona pandemic and how it has caused suffering to millions across the globe.

In her message, she accounted the sufferings of the people of Hiroshima and Nagasaki consequent upon the bombings. Innumerable people became victims. They cried for water but it was contaminated. The harmful radiation affected their skin, eyesight and brought health hazards for the unborn people too. The beautiful nature and the bounty of seasons were destroyed. She focused on three important factors:- i) welfare of the poor, ii) avoiding destruction of nature, and iii) to have faith in the ability of human beings to bring about good changes. She highlighted on great possibilities of Einstein's findings on the power of the atom and its beneficial uses. She urged upon people to prepare for better possibilities and not for destruction of mankind.

She said that there is no substitute for peace and non-violence and the world should remember the words of peace spread by Gandhi. People should be working for the poorest of the poor instead of wasting resources on building nuclear weapons. Hiroshima was the dawn of atomic warfare and the world is left in horror at the destruction it has brought in its wake. Mankind must remember the lesson that the bombing of Hiroshima has taught us. She said that the possibility of peace and security lies in the hands of mankind itself and it can be achieved through systematic way of

adopting the Gandhian principles of peace and non-violence. Godliness of human nature is in all of us and we must choose to be good.

**Prof. Jonathan Granoff, Keynote Speaker, Evening Session)**



**President, Global Security institute, USA.**

**Email: [jonathangranoff@gmail.com](mailto:jonathangranoff@gmail.com)**

The Keynote for the Evening Session was delivered by Prof. Jonathan Granoff who is the President of Global Security Institute, USA. He is the Senior Advisor and United Nations Representative of the Permanent Secretariat of the World Summits of Nobel Peace Laureates, Ambassador for Peace, Security and Nuclear Disarmament of the Parliament of the Worlds Religions, former Adjunct Professor of International Law at Widener University School of Law, and Chair of the Task Force on Nuclear Non-proliferation and Advisor to the Committee on National Security of the International Law Section of the American Bar Association.

Prof. Jonathan began his speech by referring to the rich history of the Indian civilization. According to Prof. Granoff, India is the centre of South Asian civilization. He referred to the preaching of Buddhism to the teachings of Saint Nizamuddin Aulia imbibed in Sufism as footmarks to follow in the practice of non-violence and peace. He spoke about the variety of gestures prevalent in Indian culture in welcoming guests, such as Namaste, Namaskara, or Assalamalaikum, which spoke highly of the way in which India views the world as a domain for peace.

He expressed the view that the Covid-19 pandemic is no less than a nuclear weapon disaster. He also spoke about family and the moral upliftment which is necessary. The atom culture, the highly negative impactful 'little boy' turned the two cities of Hiroshima and Nagasaki to dust in a matter of minutes, and today, as he pointed out, there are 13000 nuclear bombs in the world at the disposal of nine countries.

The impact of the bomb covered a radius of 200km, and even its dreary radiation devastated many. He spoke about global good and insisted on not losing morality for selfish motives. He held that weapons are suicidal against the state, and not useful against terrorist. He cited how the former American President, Ronald Reagan had said that using nuclear warhead would be madness. Thus in his speech, he gave no recognition to nuclear weapons as providing any good to mankind. He advocated the idea of eliminating weapons and held that mankind should rather fight for the biological causes which affect life such as small pox and polio. In order to strengthen his views on peace, he spoke about the idealism of Mahatma Gandhi and Martin Luther. Martin Luther had opined that nuclear weapons are very powerful but unsafe. Gandhi remained firm on the practice of non-violence for the mass good. Prof. Granoff drew light on the plight of the forsaken war victims of Nagasaki and Hiroshima. They begged for water and died with molten skin. He forwarded the importance of racial equality in minimizing war. He believed that the practice of non-violence as the most powerful tool to counter global hatred and selfishness. He termed nuclear war as a suicidal trend prone to injustice and inequality. Nuclear war will have catastrophic effects across the globe and may even lead to the extinction of mankind. He said that the US knows that it has enough nuclear warheads to destroy the entire ecosystem but the devastation at Hiroshima and Nagasaki has taught the bitter truth.

The way ahead for peace lies in dialogue and not in monologue. He said that it is unfortunate that the best brains are at times engaged in pursuing military technology. There is the need to change our vision because without deep insight everything will end. In this context, Gandhi's ideas of peace, love, reason and truth will serve as the way out of hatred and jealousy. We must awake ourselves internally to counter external problems.

**Christian Bartolf, Gandhi Information Centre, Berlin, Germany**



**Educational and Political Scientist,  
President of Gandhi Information Centre, Berlin, Germany.  
e-mail: bartolf@snafu.de**

Prof. Christian Bartolf began his speech by speaking about independence as a tool for the upliftment of any country. He expressed his thanks to the organizer and invited them and all the participants to visit his Research Institute. He stated that he intended to speak on individual ideas and began by referring to how Gandhi's insistence on non-violence as an important tool to fight the colonizers served a good purpose successfully. His call was for democratic resistance and tolerance to resolve conflicts. He cited N. Karuzomi, the peace activist of Hiroshima who died this year, who had said that civil society runs the risk of developing self-centred nationalism which may often lead to violence at different levels. Referring to the atom bomb, Prof. Bartolf said that it was invented to destroy Nazi supremacy but it was used to destroy the two Japanese cities instead.

He then talked briefly on the plight of the Hiroshima and Nagasaki bomb blasts and stated the inability of the people to meet against all the odds and deadly outcome of war. He laid down the appeal to not repeat the same follies again and remain united against all that threatens peaceful co-existence among nations. Prof. Bartolf informed that the amended articles of the Charter, respectively article 6 and article 7 have provisions for strict punishments against those who harm the innocent. The articles also give status to the refugees and the homeless. He called upon the people to protect nature. He said that human dignity should prevail over and above everything else. Speaking on Gandhi, he emphasized on the need for empathy and wellbeing. He said that the use

of bombs and other weapons is against the welfare of humanity and the principle of universal peace. He said how Mahatma Gandhi's address to Aldous Huxley's brother, Julian Huxley, reflected the Mahatma's desire to have all rights preserved for duties of men and women and citizenship for all. He also focused on war crimes and said how human beings are inhumanly treated as guinea pigs for scientific experiments.

## **Tore Naerland**



**President, 'Bike for Peace', Norway.**

**e-mail: [tore@bikeforpeace.no](mailto:tore@bikeforpeace.no)**

Tore Naerland from Norway is a peace activist who travels around the world on bike spreading the message of peace. He began his talk by referring to his meeting with the Hiroshima victims and witnessing their plight. He told how his search for peace had driven him from the Soviet Union to the USA. He referred to Gandhian ideology of peace and advocated a strong appeal against nuclear weapons. He also referred to his visits to various places where such nuclear tests had been conducted and highlighted the plight of the victims there. He also pointed out how the destruction of nature takes place during such nuclear tests.

Naerland also said that his organization 'Bike for Peace' now plans to visit India and Pakistan and speak for a peace settlement there. He also referred to his various campaigns with the Govt. of Norway to promote peace and work for the people. During his talk, he highlighted the Gandhian idea of loving even one's won enemy so that hatred can be reduced in the world and a path for peace can be carved. He held the view that Gandhi's message for peace is the necessity of the hour. During this session, the participants were also introduced to Jyothica from Thailand, who was also travelling with Naerland to spread the message of peace.

## **Willian Arias**



**Youth Leader and Peace Activist, Colombia, South America.**

**e-mail; [arias@comunidasthumannista.org](mailto:arias@comunidasthumannista.org)**

Willian Arias is a peace activist from Colombia. He started his talk by referring to his home state Colombia where violence was ever prevalent. He referred to the time of his birth when FARC guerilla and Paramilitary forces were active in the region and reminisced how it caused multiple conflicts with the Government and resulted in frequent loss of life and property. While focussing on the violence he experienced had, Willian tried to break the concept of absolute truth saying that truth is selective for all and therefore there is nothing like absolute truth.

He advocated for focusing on one's own consciousness rather than on conflicts. According to him, conflict is inevitable and therefore there is a need to understand its roots. Conflicts arise due to the differences that occur in understanding truth. The way to face a conflict is only through peace and non violence. Willian also stressed that there is a difference between conflicts and violence. Conflicts are natural but violence is not as the latter is created by man. Here he referred to Gandhi's concept of 'Sarvodaya', which deals with conflict without using violence. Gandhi substituted violence with other methods, like non cooperation. He also referred to the events of Hiroshima, Nagasaki, Syria and Lebanon. He said that instead of feeling sad for the conflicts, one should act according to one's consciousness. He quoted Mahatma Gandhi's saying "Be the change you want to see in the world", while ending his talk.

## **SRI GVV SDS PRASAD**



**Managing Trustee, Gandhi King Foundation, Hyderabad (India)**

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Sri GVVSDS Prasad is the Managing Trustee of Gandhi King Foundation, Hyderabad (India) and one of the collaborating partners of this Webinar. Sri Prasad chaired the morning session and he was also entrusted with the responsibility of monitoring the speakers in the evening session. In his address during the evening session, he expressed his happiness over the manner in which the Webinar was conducted. He spoke about the importance of following the principles of Gandhi in the present world in order to root out the negative feelings about others. In his view, by bringing together learned speakers, experts and peace-activists from around the globe, the webinar had opened up a whole new way of looking at life. He wished that everyone should be a participant in the universal search for peace and harmonious co-existence.

## Major Takeaways

### 3.1. Academic Context:

Hiroshima, the most uttered city of Japan is the frequently rehearsed name in the history of mankind after the Second World War. The name simply does not connote the horror and destruction but cognates the result of manmade disaster due to war and conflict. In academic and literary context if Waterloo justifies Napoleon's defeat or individual's defeat in greater sense, Hiroshima signifies the death of human conscience and a spiritual tragedy for the humans in history. The history, topography, city planning, civilization, causes and results of atomic bombing on it and the lessons and message it conveys to the mankind become the central context of the webinar which are analyzed, evaluated, hypothesized and enumerated by the speakers in different paradigms of their analysis. War, horror, atomic holocaust and peace become the methods and means of peace education in academic curricula.

The comprehension of historical facts, causes of disagreements among the nations, division of power centres – Axis and Allies, haughtiness of nationalistic policies of few nations, economic interests, exploitation and misuse of scientific knowledge, racial hatred, motive for revenge, secret negotiation between and among nations for empowering the nations with nuclear arms, violation of human rights due to state sponsored humiliation and discrimination, aggressive and irresponsible diplomacy destroyed the very essence of justice, peace, respect, goodwill, and individual's zest for peace. The observance of the Hiroshima Day on 6<sup>th</sup> August, 2020 by the Department of English, Rajiv Gandhi University, simply does not mean to engage the distinguished guests and participants to pay their obeisance to the dead but to understand and realize certain key facts in history which still emerge in and among us even after 75 years of this great tragedy.

The meaningful and resourceful discourses by the internationally reputed speakers opened the treasure stores of knowledge on the causes of war and conflict and the necessity of peace and its timely intervention to settle the conflict. The wisdom of the speakers across the countries became the source of enlightenment for the participants in the narration of their visible observations of the Hiroshima site and the after effects of atomic holocaust there. The distinguished guests with their wisdom and willful analysis of long years of experiences in initiating peace for harmony and justice in the world intellectualized the participants to learn and

release their learning to others for the establishment of justice, respect, goodwill and peace in the world.

The academic context of the Webinar and its focus theme on peace in Gandhian perspective became the central aspect of all discourses. While Hiroshima stands for horror as literary and philosophical metaphor to explain the central cause of manmade tragedy, in its metonymical expression the place justifies the spiritual death of humane in human. The participants as well as learners of all streams of knowledge learn war as a necessity of the failures when their understanding, negotiation, reconciliation and agreement fail but peace becomes an indispensability to sustain life and sustain the society. History is full of wars but historians are either silent or surrogate peace in regrets and asides with options when and where to focus. No war brings peace. Every war ends not with a win or defeat but with an armistice. The war ending nations again remain engaged in preparation for another war. History teaches us about the success and failures in war by the countries silently learning the lesson that humans must go for peace for its continuity.

The academic focus of the webinar is both historical and conscience-building in the present context. It concentrates on Hiroshima but the fervor of the intellectual deliberation was an Gandhi and his concept of peace, a panacea for all human evils in politics, diplomacy and civic life. In an atmosphere of fear for war and conflict peace needs its development and progress in the algorithm of political and diplomatic goodwill. In the academic study of peace and security both as special branches of learning and primary source of knowledge from elementary level to the exponential research in higher studies can be a success to imbibe, initiate and inject its values in human good will, attitude, understanding and manner. Peace initiatives in academic studies need to be advocated for the intellectualization of human understanding from an early age. In this regards the suggestions of Brig. (Dr.) B.D. Mishra, the Hon'ble Governor of Arunachal Pradesh are the precious gems for peace. His suggestions for peace studies in academic curricula from the primary level with the use of peace photos, messages and mottos on walls of rooms can help for the initiation and promotion of peace in human mind. His idea of imparting peace lessons to the expecting mothers can have a very pragmatic and methodical way of imbibing peace in life. Through academic lessons a child will be able to learn 'Shanti Patha' through Gandhi's maxims of truth and nonviolence.

Peace is fundamental to human life. It is also the fundamental right of human beings to learn peace lessons from history, myth and religious stories and employ attitudes like laughter, smile, suggestion, negotiation, coordination and reconciliation with the opposite, miniatures, proverbs, book lessons will immensely help to essentialize and experiment peace in life. Peace lessons from the life and experiences of great mythical and historical characters like Krishna, Buddha, Jain, Jesus and Mohammed, Nanak, Kabir, Shankarcharya, Chaitanya in texts or in peace museums can immensely help for the establishment of peace in the world. Peace becomes an academic lesson in the teachings of Mahavira, Buddha and Ashoka which was transpired by the disciples and followers across the borders.

Mahatma Gandhi, Martin Luther King Jr., Nelson Mandela and Dalai Lama have propounded peace in the form of philosophy in their concepts and ideologies. The great personalities in recent history have made peace into academic lessons. Their life, experiences and participation in peace-movements in the political life teach the mankind the energy of peace that has been revealed in the political history of India, the US, South Africa and Tibet. The conflicts in the multiple contexts like politics, economy, racism, ethnicity, nationalism and rise of hegemonistic power are seen with the overt and covert preparation for atom bombs peace fails in its action. In this kind of socio-political and strategic environment of the world, there is the need of peace education in curricula systems. Peace is the right of every human to live with an love life. It must be treated as human right in academic lessons. Peace methods, means, types, values and merits of peace can be included in the philosophy of life. With the submission that war is the business of barbarians, nuclear weapon is antihuman and regressive, and peace concepts need to be the essential fundamental criteria in framing the academic curricula across the nations.

Peace is not the exact synonym of 'Shanti', a value and spirit in Hindu religious practice. Peace on outcome of Shanti. Great prophets in history reveal how they were in search of it. Gandhi's return from South Africa and joining in India's freedom movement in non-violent way was a means to achieve freedom by a peaceful means. It was against violence, harming others and causing injury to others with the initiation of patience, tolerance and respect for others. As a result they humans can find 'Shanti Path' to solve their problems. The paradigms of peace are difficult to follow and the result of this needs a lot of patience, tolerance and coordination. The academic context of peace can be the successful method to counter hatred, animosity, jealousy and envy

among the human beings and nations. Then and there peace in education establishes Shanti in sky, Shanti in space, and Shanti in Earth in its Upanishadic Mantra:

Om Dyauha Shanti Antariksham Shantihi

Prthvii shaantir – Aapah Shaantir-Ossadharyah Shaantih

Vanaspatayah Shaantir-Vishvedevaah Shaantir

Brahma Shaantiah

Sarvam Shaantih Shaantir-Eva Shaantih Saa Maa

Shaantir-Edhi

Om Shaanah Shaantih Shaantih.

Peace as divine has its evolution in the *The Upanishads*, *The Vedas* and scriptures and epics of Indic origin but in the western context it was just in personal greetings till 1300 AD.

The Webinar opened the floodgate of scopes to study conflict and peace which we feel relevant in our time. Although peace study is a Cold War era of study it has become more relevant in the context of preventing the human conflicts of nuclear powers. In its academic context, peace is studied in interdisciplinary areas where conflicts arise due to social oppression, discrimination, exploitation, marginalization and structural violence. Hiroshima Day and peace in Gandhian perspective can be studied in academic polemics with Gandhian non-violence in the context of organized and structured violence and in the time of social, political and economic conflicts. Starting from school education to the levels of college and university education Gandhi's truth, peace and nonviolence opens a wide scope for study in the polemics of war and violence due to global conflicts. Gandhi's peace lessons can be introduced in academic curricula with its scientific approaches to nuclear threat perceptions, arms race and conflict, environmental destruction, domestic violence, ethnic and regional conflicts and terrorism. While focusing peace in Gandhian perspective and its relevance in the hour of nuclear threat the purpose of the webinar definitely serves the conventional values of the goal of peace in education, its transmission, development, pedagogy and thinking behavior in interpersonal, social and political disputes with transformational approach. Peace and conflict co-exist and they provide a complex kind of wisdom. The *takeaways* of the webinar provide the knowledge that peace is a cult and a caliber that the humanity needs to develop it as culture for the solution of the ills and evils.

Peace needs activism in the algorithm of diplomacy, political leadership, understanding, and human rights activism with the suppression of hostility and violence. As a result peace will preside with human behavior and attitude, economic prosperity, friendliness, goodwill, security, tolerance, harmony, and justice.

### **3.2. Research Context:**

Research is an intense and in-depth involvement in study or action for a creative and systematic work undertaken to increase the stock of knowledge about humans, facts, culture, society, and the use of this stock of knowledge to devise new applications. Every research is a process of learning, searching, understanding and improving the skill or mental ability to solve or waive out the existing problems. Since the context of the webinar on Hiroshima Day for peace in Gandhian perspective it can be reworked in the research contexts both from the discourses of the learned speakers and debated in the perceptual understanding of the participants. While involving collection of sources of the causes of war and conflict, necessity of peace, peace as a conceptual apparatus to negotiate the warring members or countries with information, suggestion, documentation, development and effect of methods in peace methodologies like nonviolence – it will open enough research scopes. Gandhi was executing peace in his political activism through Ahimsa, the path of non-violence. His process of executing peace is almost an empirical research which he was (un)consciously doing in India's national, socio-political economic, and cultural contexts. The webinar theme and its relevance in the national and global parlance can be invested in research engagements in different ways of its understanding, applications and comparisons. Through enquiries about the global contexts one can investigate, experiment and interpret Gandhian peace, its relevance and applicability in the accepted theories of law. Johan Galtung, the Norwegian Professor and author is regarded as the 'Father of Academic peace Research' believes that peace originates in reconciliation, silence and agreement.

Peace is divine, peace is golden, peace is the eternal search for satisfaction. In the post-war context and specially after the Hiroshima holocaust global think tanks invest their time for peace study and research in different dimensions of global conflicts. The learned deliberations in the webinar open new scope and approaches to peace in Gandhian and other thinkers' perspectives both in different socio-political, historical, and cultural locations. The discourses in the webinar helped to explore many unknown facts through arguments, views, historical and political

dimensions of peace in the hours of war and conflict. The examples of the research aspects favour to cultivate the circumstances that lead to the analysis of certain essential and contextual issues in our critical perspectives of the research. Between the war and peace Gandhi, his life and career, and activism in the non-violent movement generalize the context of peace, its use, benefits and solution of problems.

- (i) **Research Concepts of Peace:** In the conceptual frame-work of the deliberations it has been discovered that peace is a generalized subject area across the disciplines which can be studied with its outline from history, for the constitution of human thinking, and for institutional or departmental requirement. Peace as a capital study in research can be invested with human reasons, concepts categories, role, rationale and significance, assumption and dissemination, scope with methodology. Research context of the webinar is important because it helps to study the historicity of Hiroshima holocaust on the one hand and the circumstances that are needed at present to weave peace and its formation for the safety of the mankind. However, the optimal research although will expose the failure of negotiation and co-ordination due to the secret and complex domains of human nature Gandhi's concept of peace and method of operation will favour for the settlement of conflicts. Human conscience, understanding and rationale need to be awakened. So that peace can come in use in the hour of violence, disharmony and conflict. In global thinking, diplomacy and understanding peace is used as a tool for negotiation and co-ordination for which we need to study the lessons of peace from the great ancients to the great moderns. The research contexts may cover the wider areas across the disciplines where scope to study violence or conflict is there. Research can be concentrated in the following areas:

- Gandhian peace in conflict management.
- Gandhian peace in religious fundamentalism.
- Gandhian peace in Social and Educational Reforms.
- Experimenting Sarvodaya and Satyagraha for peace.
- Necessity of peace for International conflict.
- Nonviolence, a violence and political activism.
- Peace for social and political change.
- Halo of peace and Horror of atomic radiation.

- Investing peace for no more Hiroshima.
- Gandhian Tolerance: A Self Violence.
- Peace for Global Citizen.
- Gandhi's doctrine of peace for Global Security.
- Incumbation of Gandhian peace in Nuclear Reactors.
- Diplomatic Dialogues.
- Peace and spirituality.
- Essentialising peace in the Divergence of Conflict.
- Peace for harmony in the world.
- Relevance of Gandhi for the solution of Global conflicts.
- Nonviolence and conflict Resolution in Diplomacy.
- *Ahimsa* in Gandhian Theory and Practice.
- Pilgrimage to Hiroshima for peace.
- Vision of Gandhi and M.L.King Jr. for world peace.
- Waiting for the Rebirth of Gandhi/Mahatma.
- Gandhian Philosophy of Peace in Global conflicts.
- Conceptualizing Gandhi in Post-Hiroshima holocaust.
- Investment of peace as capital.
- Spiritual and Moral significance of Gandhi for World Peace.
- Peace for human right.
- Religiosity of Gandhian peace.
- Study of Postwar Japanese Art and Painting for peace.
- Gandhian peace for International cooperation.
- Gandhian philosophy for peace education.

The historical, geographical, cultural or topical aspects discussed in the webinar explore the relevance and essentiality of Gandhian Philosophy in peacemaking efforts. The research context shall have its wider approaches across the disciplines. For this the following methods can be taken into consideration:

- (ii) **Methodological Approach:** It will be a systematic theoretical analysis and understanding of the causes of war and conflicts that destabilise peace in the world. The

methodological process and techniques would be applied or experimented to negotiate or coordinate the peace process between and among the countries. Various philosophical, moral, ethical economic, cultural, political, geographical, racial or ethnic issues both in history and in contemporary time can be taken for the settlement of conflicts. The set of methods both from philosophical, moral and legal with cultural and religious values of a larger community shall be used for understanding conflicts. An attempt to make peace applicable for step by step solution of problems or conflict shall be useful. The selection of conflict issues, their causes validity and reliability need to be chosen, discussed and justifiably shall be taken for analysis. At times phenomenological understanding of conflict becomes necessary and this aspect cannot be neglected in peace studies. Through the knowledge of religious philosophy, opinions of great prophets and messiahs, and imbibing of their views in peace negotiations become useful to solve the conflicts. The methodological approach to conflict study for peace is a kind of problem study which the researcher will do through interrogation, explanation, suggestion, description of problems in a kind of remedial approach.

- (iii) **Research Arguments:** While undertaking the research on Gandhian peace in war and conflict studies arguments shall be raised to claims and disclaim the main ideas of the topic for evidence and support to the truth, eternity and values in it. Understanding Gandhi or his philosophy of peace can be understood with the supporting evidence or arguments. Relevance of Gandhi's philosophy of peace, truth, and their applicability, essentiality shall be hypothesized and proved with evidence in research arguments. Further, in research argument mere discussion shall not be sufficient but assertion of truth and its announcement shall be needed with good reasons. In conflict management the researcher in the self of a peace-maker or peace negotiator engages himself/herself to manage the anger, envy, and jealousy to convince the opponents. The arguments for negotiation shall be logical, reasonable, meaningful, sophisticated and constructive to make the peace process viable in the hour of conflict. The greater intensity of conflict both in individual level and international matters shall be defused with the application of Gandhian method of nonviolence with the understanding of its primary and secondary causes.

(iv) **Findings:** Undertaking a research on Hiroshima holocaust as a warning, threat, destruction or spiritual tragedy one may go for a series of initiations in Gandhi's perspectives on peace. The sessions of the webinar not only explored many areas for research on manmade holocausts and essentiality of Gandhi's peace perspectives but also speakers in their hints benefited the participants to have some findings. The learned discourses in the sessions evolved an interest for the areas of conflict studies at the national and international level. Although empirical research of Gandhi's peace perspectives will contribute enough to the conflict and peace studies, the wisdom of the speakers provide new ideas for choosing the research area. One cannot say that the findings of the webinar are a premature submission before undertaking the research but every speaker's deliberation was research based and their views, opinions and suggestions contribute something to the findings for the problems at respective levels of study. Their opinions and suggestions, recommendations of Gandhian peace perspectives for the evils of conflict in the world are not just marked with wisdom but for the good of the mankind through tolerance, understanding and coordination. The conclusion or outcome of the webinar are presented with the highlighting of features like loving the enemy with a smile, essentialising peace in education, imbibing its spirit and cut in the ennui of a child before birth or in mother's womb, making peace a human right, introducing peace in peace education, essentialising satyagraha and non-violence for achieving the goal of life avoiding materialism, introducing peace in national and international policy makings, activating peace in human behavior, justice and security, physical and spiritual disciples.

The findings will contribute a lot not only to the Gandhi readers or researchers but also the peace negotiations of the world in different dimension of conflict.

(v) **Recommendations:** The recommendations of the research on Hiroshima holocaust and peace in Gandhian perspective chiefly depend on the result of analysis and findings. Judging the implications and relevance of research, and its significant aspect the research will gain some potential aspects for recommendations by the states, nations and conflicting groups. Judging the merit of the research, its aspects, features, actions, and contributions will be recommended for further study and research. Peace may irritate or challenge for violence and conflict but peace is the matchless essential which

can only be recommended when it will be for the good and benefit of the mankind. Measurable, attainable, realistic and timely use of peace in the research or manmade horror can be facilitated for solving the global conflicts. The motive of peace research is to recommend the ways and principles of peace making for a better world.

**3.3 Policy making and Practice Context:** Policy is defined as the principle, rule, law which we make for regulating our behavior, manner, activities, attitudes and decisions. It is made for the interest and benefit of the individuals, societies, nations and the global. Policy making is always target oriented in its aims and objectives. To drive, discipline and regulate a work or manage some institution, organization, country and continent or a system policy becomes a requirement. Without policy a work, practice, system and activity become erratic and absurd. The need of a policy is always practice oriented. In this context, it is said if proverbially ‘honesty is the best policy’ peace is the thrust policy for individual and mankind’s success. Policy is always followed by practice failing which no policy can be successful in a complex environment and people working for development will fail their target.

Much is talked about peace and its impact on life and society. The webinar sessions provided enough peace source materials, stock of knowledge and wisdom. Peace policy and its practice is the right way of gaining wisdom. For the benefit of humanity many policies are made, treaties are signed or practiced in the history of the world. When practice fails, policy becomes violent. For the practice of policy commitment, ethics, morality and sincerity become necessary. We make policy for our progress, development and benefit. When peace is taken in policy making it needs the commitment of practice from the members of the society or signatories. While the theme of the webinar covered different areas and aspects of peace in the interactions between various stakeholders the outcome formulates the agenda, adoption, implementation, evaluation and function of the peace contents for the procedural applications or in knowledge requirements. Whatever the policies are made in the world to avoid the difficulties of peace building are made with the objectives to invest and sustain peace in the world. Peace building is an architecture and the advisory group of experts who are working for it they try to benefit and beautify the world with the beauty of peace.

**(a) Meaning and purpose of peace policy making bodies:** In modern day policy decisions and practice distortions due to vested interests policy culture or policy resolutions fail to de-escalate the conflicts. In our behavioral and attitude based relation we feel suffocated. In this kind of environment peace policy serves as a ventilator to supply the oxygen in the conflict zones where the humanity feels suffocated. Peace policy and its practice context aim at establishing peace with humanitarian air, inner tranquility, calmness, serenity and harmonious environment. Peace can be a personal and national concern but it is an international responsibility. The main organs of the UN like the General Assembly, the Security Council, the Economic and Social Council, the International court of Justice, and the UN Secretariat are continuously working towards this. If philosophers, educationists, activists and humanitarian offices are working for peace to diminish human suffering in conflicts the United Nations plays an important role for conflict prevention through diplomacy, its good office and mediation both in social and political spaces through gender equality, sharing wealth fairly, controlling arms sale, fixing intergenerational relations among races, ethnic groups and communities. Apart from these non-profit making institutes, think-tank groups like International Peace Institute are working both for peace policy making and its practice in the postwar world. Apart from this various continental and national level peace Institutes and bodies are working for peace in their behavior and practice of avoiding war, ending conflict, and managing the conflicting nature/ behavior of the nations. Whatever may be the motive and intention of these peace bodies but they work with Gandhi's words:

If we are to teach peace in the world.

We must carry on a real war against war,

We shall have to begin with the children.

**(b) Peace for practice:** Peace in the perspective of Gandhi has its subsequent practice and applicability in the national politics of Martin Luther King Jr., Nelson Mandela and Dalai Lama provide the scope for further research on policy making and its practice in the conflicting socio-political zones of the world. Definite policies provide advantage of gaining the result of success of peace. Maintenance of peace and security provide advantages for the progress of humanity. In international level mostly the world and its peace is disturbed due to major wars, wars, minor conflicts, skirmishes or clashes between

and among nations. Since the Hiroshima holocaust, although no major war has taken place of that intensity, many small, short time and peripheral wars have ravaged many regions in the recent past. We cannot definitely say how the peace initiatives by the peace institutes and peace bodies have their contribution for this, but we can definitely say that the relevance and value of Gandhi's notion of peace and nonviolence have directly or indirectly, overtly or covertly have their contribution to the world peace in the last 75 years. Since the end of the Second World War we see the East and West conflict is diminished. When the world was extensively progressing for peace the spread of pandemic COVID-19 virus across the nationality, ethnicity and faction or faith relentlessly cause the loss of the life and it has raised the conflict of war. For world peace bodies it becomes difficult to settle the matter and work for peace.

In differential politics of nations many nations have become the victims of terrorism which is overtly or covertly supported or opposed by the powerful nation. Consumption of natural resources, terrorism and counter-terrorism, autocratic and dictatorial policies of nations increase the fear of nuclear proliferation. In fact, this diminishes the simplified definition of peace both in policy and practice passes a difficult time in Afghanistan, Yemen, Ethiopia, Libya, the US-Iran-Israel and the Persian Gulf, North and South Korea and India and Pakistan. Regional powers often under-deliver the peace policy in diplomacy in their seeking solutions. It happens often that the powerful nations in their ambition undermine the peace policy unilaterally sacrificing opportunities for others. This kind of act becomes a sin and guilt because their suppression of peace policy threatens the potentiality of the strength of justice. Impatience, intolerance, disrespect to other's right, selfish motive and quest for opportunistic advantage threaten global peace.

**(c) India for Peace: Acknowledgements and Acclaims:** India's history, culture, policy and practice of peace in civic, religious and political life are as old as its civilization. In the Global Peace Index (GPI) the most peaceful countries are selected on the consideration of peace as the national policy for long-term reduction of the production and use of arms and ammunitions, demilitarization, and no extremist and terrorist activities. India since its ancient days believes and practices peace both in policy decisions and actions. But when security threat arises for its integrity and unity it establishes its power of defence in no-

peace or low-peace environment. Peace building is the activity and practice of India's national policy even in the time of foreign aggression, internal conflict, refugee problems or for safety and security reasons. India offers and honours International peace and security guidelines and measures of the UN Security Council for conflict prevention through mediation.

**(d) India's Contribution to Peace:** The great epic like *The Mahabharat* preaches the lines of peace in the mouth of Lord Krishna when he goes to negotiate for five villages for Pandavas with the Kaurvas to avoid war. Lord Rama goes for enjoying the forest life for fourteen years honouring his father's boon to his stepmother to avoid the conflict in the royal family and for the peace of his mind, and the peace of the kingdom in the *Ramayana*. Buddha, Mahavira, Shankara, Ramanuja, Nanak, Kabir, Chaitanya have promulgated the policies of peace and non-violence in different social and cultural contexts of Indian society. Buddha's lessons of peace and Vivekananda's preaching the lessons of Sangton Dharma echo in the world. Their lessons of peace, as the greatest virtue in later times is evaluated, experimented and evolved with the coming of Mohammedanism and Christianity. With Gandhi's coming back from the South Africa and joining in the non-cooperation movement has made Gandhi's a political saint of nonviolence and peace. His policy of nonviolence is the part and process of peace making policy the world bodies incorporate for its success. The practice and success of Gandhi's non-violence policy convinced the world that war is fought not for peace but it prepares for another war. War is not the solution for conflicts, rather the end of every war gives a silent preparation for another war.

In the hour of global conflicts the world is reminded of the horror of war while observing the Hiroshima Day. In global geopolitics conflict will be there in policies and politics of the nations but the time has come for us to utilize and essentialise Gandhi's philosophy of peace as a therapeutic healer. It is observed during India's freedom movement Gandhi propounded peace as a philosophy and modern day religion. He achieved this through his struggle in nonviolent way. India follows Gandhi's peace models in policy and diplomatic practice with respect to its security and unity. Peace is the energy of India's policy and diplomatic consciousness, security and international relations. The aesthetics of Gandhian peace, truth, love, and nonviolence are not only for mutual respect but also necessary for contemporary global peace.

The Indian view of acknowledging peace is an incredible essence to enjoy in family matters real life situations, forward looking actions and arrangements. The highest outcome of peace movements come through the practice of human rights, conflict assessments, and managements, public administration, consultation, legislation, planning, legislative implementations, righting and regulating of law or policy. India has a commendable service and contribution to the UN peace building Fund, as the largest troop contributor to the UN missions with a number of nearly two lakh troops. India performs very sensibly and consciously to maintain peace even with its neighbours. With commitment and allegiance it abides the international rules and guidelines to honour the peace accords. India's past record of contribution to peace in Korea, Middle-East, Congo, Cambodia, Mozambique, Somalia, Rwanda, Angola, Sierra Leone, Ethiopia-Eritrea, Lebanon, Sudan, Golan Heights, Ivory Coast, Haiti, Liberia or even in different UN mission is praiseworthy.

(e) **Peace Education in India:** Peace is not simply a virtue but an essence to be learnt in education, mission and nation building. It is defined as a process of acquiring values, knowledge, developing manners attitudes, skills, and behavior in the national and international environments. India's Education system and policies starting from the very ancient time till today is based on the fundamentals of peace. Starting from the days of Ashram Shikshyas to modern Education policies at different times Indian education system emphasizes to acquire values, behavior, attitudes, love and harmony. Although it has given less emphasis for skill based knowledge over a period of time, in present situation numerous attempts are being taken to make the learners self-engaged and employed. In an age of cyber network, internet and information education needs a new thrust in teaching, training, using tools and strategies for conflict resolution in personal lives, in democratic system, emphasizing peace in human right missions and building passion for freedom and confidence.

Education serves as a batter of life to build it better, transform and support the human in economic and social development and transformation. It provides knowledge in security situation and supports the political institutions in contributing knowledge, understanding and strategies to contribute policies or decision to deescalate the conflicting situations. Starting from school curricula to university education India inducts peace education programmes for successful social relations. Knowledge of peace in learning

system annihilates jealousy, envy and promotes the options for peace. Peace education serves the fundamentals of freedom and success in social relations. It promotes to struggle in the circumstances of catastrophe. Time to time peace learning in Indian Education in relations and reactions to Western education is developing the objectives of peaceful co-existence in the words of Swami Vivekananda, “to know” or “to be” with a prudent concern for developing world-mindedness.

**(f) Envisioning Peace Through NEP, 2020:** The New Education Policy 2020 emphasis on mother tongue till class 5 in three-language formula where classical language like Sanskrit will be offered at all levels of school and as an option in higher education. Students in their fun project or activity on “The Languages of India” will learn and develop the skill of learning from other languages across the states with tolerance to the values and cultural essence in others. The initiative “Ek Bharat Shrestha Bharat” will serve material for self development with a tolerant view towards other cultures and build a standard and balanced understanding of others across the languages and cultures. The NEP resonates Mahatma Gandhi’s idea of education through the encouragement of multilingualism, flexibility of choice, participation of local community to eliminate distinction between academic and vocational streams. Gandhi had derived the idea to know that Indian education at the time of British Raj was a kind of monkeying the essence of others not relevant for the Indians. He wanted to nullify it in 1937. He had understood that caste based education or vocation creates the feeling of dominance and subservience which was the cause of ‘untouchability’ in Indian society.

The NEP has the emphasis on a social revolution with the envisioning of our outlook imbedded in our culture and tradition which is often observed with dominant mindset. It emphasizes a changing mindset through education and training that manual work is not inferior to mental work. Spinning, basket-making, leather-work, pottery can be a prerogative of upper castes and upper class people. Skill-based education shall have its fruition with Gandhian approach to it. Dignity of labour shall have an equitable balance in Indian society to eliminate the divide between rich and poor and rural and urban. Economic independence and changes in option shall bring transformation in mind with the highlighting of knowledge, skill information and value creation.

Gandhian approach to learning by doing will not only develop India's Macro or Micro economy but also foster our social, economic, political and cultural factors. 'Learning how to learn' and 'skill what one feels' shall emphasise and suggest a co-ordination and compactness in works like gardening and electric work at foundational stage. The NEP aims at operational skills to creativity through scientific temper and to make the society equitable, inclusive, supportive for ecosystem and with compassion for human right and interest for foreign languages because without foreign language foreign relation cannot be successful and it will also work towards peace, harmony and idea of inclusiveness and compactness.

It is although the fact that NEP 2020 does not mention the name of Mahatma but Mahatma's ideas and concepts resonates, resemble and ripples in it with his ideas and thoughts. Dr. Kasturirangan's leadership has devoted all efforts for all potential transformations in Indian education for India's human capital development through interdisciplinary knowledge and innovation for the requirement of the future. The school going children in the age group of 3-8, 8-11, 11-14 and 14-18 shall be the founders, stakeholders and negotiators of peace for which Nobel peace Prize Winner Kailash Satyarthi congratulates agenda, and essentials for reformation and aspiration for 21<sup>st</sup> Century.

Implementation of Peace Policy in political or diplomatic resolution is every nation's need. It instilling in education system is the accountability of a nation. Implementation of peace covers wider areas like language, culture, tradition, technology, national pride, self-confidence, self-knowledge, cooperation and integration through which rational thought and action, scientific temper and creative imagination will be created. NEP's parameters to recognize, identify and foster unique capability with flexibility to literacy, multi-disciplinarity, holistic approach, propagation of ethical and human values will not only serve our constitutional values but also through curriculum develop the learning process for development and progress.

A reasonable consciousness, self prestige, awareness, responsible commitment and sustainable development will definitely work towards peace, progress and development of the nation. The motive of the webinar is expressed through the discourses of the speakers which will certainly serve holistic feedback for the peaceful progress of the nation mind, and the world. The NEP will definitely enable and reinvigorate the students, teachers and

institutions to work towards peace and progress with competency and capability for success. The educational values and their empirical approach to life, community, society and nation will bring a compact and equitable development in social, psychological and spiritual level. As a result a right kind of education policy will contribute the progress of the nation and progress of the humanity.

### **3.4. Others:**

The purpose and outcome of the Webinar is manifold in perspectives and practices. The speakers both from their experiences, observations, long years of involvements in peace studies; and understanding of causes and effects of conflict across the world placed their judicious views on peace. Their views and opinions explored many possibilities to apply in the peace processes due to the difficult political, economic, racial, religious and ethnically conflicting situations. However, their views and suggestions will be immensely helpful to the peace engagements and its implementation in the world. Definite regulation and formulation of peace process shall be useful to solve major problems in the world through the making of definite policies, assessments, consultations, human rights and non-interventional cooperation and coordination. Peace-making practice is always forward looking. It involves the price of the public good and happiness of the mankind. Peace-making practice is an organ of democratic politics, public and private life. Any peace process is a developmental project where analysis, experiment and evaluation of societal problems need to be assessed with impartiality, awareness and integrity in democratic ethos.

### **Mitigating Ills and Evils of conflict through Messages: / Wisdom of the Messages.**

The outcome of the Webinar reveal how the guests and speakers have contributed important messages for the presiding of peace in the World:

- (i) “Nuclear Weapon is antihuman”  
“Peace can have its eternity when our children will be taught of preferring ‘Shanti patha’ through education”. (From Inaugural remark of)
  - Brig. (Dr.) B.D. Mishra, the Hon’ble Governor of Arunachal Pradesh.
- (ii) “Antagonism agonises through suffering,  
Let’s distill human heart for peace”

- Inaugural remark of Prof. Saket Kushwaha, the Hon'ble Vice-Chancellor, RGU, Arunachal Pradesh.

“We stand firmly admitted to the idea of world peace following the ideals of Mahatma Gandhi and Martin Luther King Jr.”

- Concluding remark of the Hon'ble Vice-Chancellor in his 'Peace Declaration'.
- (iii) “Peace is the antidote of war. Non-violence is the safe way for peace”.
- Prof. Clayborne Carson.
- (iv) “Nuclear weapon cannot keep the world safe. Gandhi's non-violence can only ascertain peace in the world”.
- Ela Gandhi.
- (v) “In order to end war, let mankind first end structural violence”.
- GVVSDS Prasad.
- (vi) “War is the reflection of monstrous behavior. Peace is an internal awakening to counter this”.
- Prof. Jonathan Granoff.
- (vii) “War is not for peace, but the path of peace can be for peace”.
- Prof. Akihiko Kimijima.
- (viii) “For peace, let's think all lives matter, birth of matters, all humans are equal”.
- Sriram Sonty.
- (ix) “For the happiness of mankind we must try for peace without being tempted by money, matter and wealth”.
- Kazuya Ishii.
- (x) “Peace is the destination of a nation”.
- W.G. Prasanna kumar.
- (xi) “Hiroshima is the graveyard of the ethics of mankind”.
- E.P. Menon.
- (xii), “Crime against mankind is crime against peace”.
- Christian Bartolf.
- (xiii), “Peace professes Godliness in man”
- Prof. Amitava Mitra.
- (xiv), “Peace method and initiatives can cause disarmament”.

- Tore Narleard.

(xv) “War is a mass scale violence. But aversion and sub-version of violence can cause peace”.

- Willian Arias.

### **VALEDICTORY SESSION**

*Arunachal Pradesh is widely known as the ‘land of Rising Sun’. Its natural extravaganza, flora and fauna, rich tribal cultures, tradition and heritage express the urge to everyone to visit this beautiful land. In essence, it is an abode of vintage nature and pristine culture.*

This was the message of the filler that ushered in the stakeholders and beneficiaries of the one day International Webinar to its Valedictory Session. Ms. Moyir Riba expressed her hearty gratitude to everyone for the grand success the Webinar had attained. Sri GVVSDS Prasad from the Gandhi King Foundation, Managing Trstee and a patron of the Webinar offered thanks to the University for the initiative it had taken to further the programme to the heights. He expressed gratitude to the renowned scholars whose enlightening speeches on Hiroshima, World Peace and the relevance of Gandhian principles had made the programme a grand success. He expressed pleasure over the fact that the Webinar had successfully thrown light on the lesser known facts on

Mahatma Gandhi, his principles, his views and contribution to world peace, facts and discourses around Hiroshima Day and the tragedy as well.

He expressed hope that this programme would unleash newer roadways and dimensions towards World peace and brotherhood. Representing the organising Department, Professor Krushna Chandra Mishra, HoD, English, RGU, offered his thanks-cum-closing remarks and thanked everyone for their overwhelming response to the humble initiative of the Department. Professor Saket Kushwaha, Hon'ble Vice Chancellor, Rajiv Gandhi University, initiated the Peace Declaration and requested everyone to take oath for the establishment of world peace and the materialization of Gandhi's mission and vision for world peace and harmony.

The Valedictory Session came to an end with a filler to offer thanks and gratitude to the COVID-19 Warriors who are working on the frontlines to save humanity in the time of the pandemic.

#### **Part IV**

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	 <b>ONE-DAY INTERNATIONAL WEBINAR ON HIROSHIMA DAY FOR PEACE IN GANDHIAN PERSPECTIVE</b>  <b>AUGUST 06, 2020</b> <i>Organized by</i> <b>DEPARTMENT OF ENGLISH RAJIV GANDHI UNIVERSITY</b> (A Central University Established in 2007 by an Act of Parliament of India) <b>ARUNACHAL PRADESH</b> <i>In Collaboration With</i> <b>GANDHI-KING GLOBAL INITIATIVE, STANFORD UNIVERSITY CENTRE, USA &amp; GANDHI-KING FOUNDATION, HYDERABAD, INDIA</b>	
<p><b>ABOUT THE STATE OF ARUNACHAL PRADESH:</b></p> <p>Arunachal Pradesh, known as the 'The Land of the Rising Sun', is also called the Orchid state of India. It is a state of mountainous terrains, valleys and highland plateaus reaching about the height of 23,280 feet from the sea level. It is in the extreme north-eastern part of the Country and shares borders with certain Indian states and the Kingdom of Bhutan in the West, Tibet Autonomous Region of China to the North, Myanmar (Burma) to the east. The state has been mentioned in ancient Hindu literary works such as the Kalika-Purana and the epics- the Mahabharata and the Ramayana. During the British colonial era it was known as the North East Frontier Agency (NEFA).The state enjoys a subtropical and humid climate</p>	<p>receiving one of the highest rainfall and is filled with evergreen rainforests. Distinct ethnic groups officially designated as Scheduled Tribes have different social structures and speak about 50 plus different languages along with the Indo-Aryan languages like Assamese and Hindi and English. People generally practice indigenous faiths and also Hinduism, Buddhism and Christianity with different cultural practices.</p> <p><b>ABOUT THE UNIVERSITY:</b></p> <p>Rajiv Gandhi University (formerly Arunachal University) is the premier institution for higher education in the state of Arunachal Pradesh, India. Since its establishment on 4<sup>th</sup> February, 1984 in the posh campus on the top of Rono Hills at Doimukh, it has been striving to achieve excellence in the field of education.</p>	<p>Its Centre for Bio-diversity has got the distinction of having the potential for excellence. The University offers under graduate, post graduate, M.Phil. and Ph.D programmes with different professional courses for training and certificate programmes. Many faculty members, researchers and eminent speakers of the country and abroad visit this University for research, delivering lectures and other academic works. The University is 25 Km away from the state capital city Itanagar and located atop the Rono Hills on a picturesque tableland of 302 acres.</p> <p><b>ABOUT THE DEPARTMENT:</b></p> <p>The Department of English was established in July, 1990 and since then it has been imparting teaching</p>

and research at M.A., M.Phil. and Ph.D programme levels in British Literature, World literatures in Translation, ELT and Literary Criticism. Many eminent speakers visit the Department to deliver their lectures at different times of the year during seminars, conferences and special or series lectures. Many students after the completion of their study have been able to secure employment in Government and Private sectors

#### **ABOUT THE COLLABORATION**

The present one-day International Webinar is the result of a very meaningful collaboration of Rajiv Gandhi University, Arunachal Pradesh; Gandhi-King Global Initiative, Stanford University Centre, USA & Gandhi-King Foundation, Hyderabad.

#### **NOTE ON HIROSHIMA DAY:**

Hiroshima Day is observed on 6<sup>th</sup> August in memory of the dropping of atomic bomb on the Japanese city of Hiroshima. This day is observed across countries every year to promote 'Peace' throughout the world paying our obeisance to the dead and extending sympathy for the people who suffered horrible burns and radiation. The Second World War ended with the bombings on Hiroshima and Nagasaki and it has left an indelible impression on humanity.

#### **INTRODUCTION:**

Nations across the world observe Hiroshima Day as anti-war or anti-nuclear day on 6<sup>th</sup> August. This eventful day of 1945 is commemorated to

pay our obeisance to the victims of atomic explosion at Hiroshima. Hiroshima Day reminds

us of the causes and effects of global conflicts, and essentializes peace as a fundamental prerequisite to settle the differences and divisions in international relations. This age of materialism and individualism seems to have encouraged self-centeredness and human propensities for profit. This poses a threat to the global peace and harmony and reminds us of the relevance of Gandhi. At this crucial juncture of history, Gandhi becomes both metaphor and metonymy for peace and non-violence to check the possible repetition of history. His concept of '*ahimsa*' (non-violence) is based on the teachings of different religious and wisdom traditions. He has inspired Martin Luther King Jr., Nelson Mandela and His Holiness Dalai Lama and many more with his peaceful methods of conflict resolution and overcoming pessimism in history with grace. The observation of this day makes the humanity aware of the significance of non-violence to resolve global conflict and to initiate global peace. The recurrence of Gandhian ethics and aesthetics of love and mutual respect holds the key to global pacifism against the contemporary unrest. The Webinar therefore intends to meditate upon the need for peace and resistance to war. It also aims at foregrounding the necessity and urgency of Gandhian ethics as the most inevitable therapeutic to the contemporary global conflict.

#### **PROGRAMME OBJECTIVES:**

- ✦ Hiroshima Shrine: A Learning Centre for the Warmongers and Peace Entrepreneurs
- ✦ Peace and Conflict: A Conundrum in Global Politics
- ✦ Necessity of Experimenting and Essentialising Gandhi
- ✦ Importance of making Gandhi a therapeutic healer.
- ✦ Gandhian Peace as an observable, achievable and tested essence

#### **OUTCOME:**

- ✦ Remembering Hiroshima as a historical fact as well as a lesson for mankind
- ✦ Realisation of making nuclear energy for progress and not for destruction of mankind
- ✦ Endeavour for Peace in international politics and international diplomatic consciousness
- ✦ Non-violence can weave and induct peace for the safety of the world
- ✦ Arms control think-tanks can serve as conscience keepers and peace missionaries

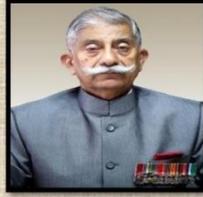
#### **MODE OF DELIVERY:**

Live web session through **ZOOM**,  
**YOUTUBE & FACEBOOK**

#### **REGISTRATION LINK:**

[https://docs.google.com/forms/d/e/1FAIpQLSdPf24AhmiRvU-V1EwNWP62TkZ0c5GLWkkDwumQ-X8f0eq2Cg/viewform?usp=pp\\_url](https://docs.google.com/forms/d/e/1FAIpQLSdPf24AhmiRvU-V1EwNWP62TkZ0c5GLWkkDwumQ-X8f0eq2Cg/viewform?usp=pp_url)

**CHIEF GUEST**



**Brig. (Dr.) B. D. Mishra (Retd.)**  
**Hon'ble Governor of Arunachal Pradesh and**  
**Chief Rector, Rajiv Gandhi University**

**CHIEF PATRON**



**Prof. Saket Kushwaha**  
**Hon'ble Vice-Chancellor,**  
**Rajiv Gandhi University**

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Rajiv Gandhi University



**Prof. Tomo Riba**  
Registrar  
Rajiv Gandhi University



**Sri Prasad Gollannapalli**  
Managing Trustee,  
G KF, Hyderabad

**RESOURCE PERSONS**

**KEYNOTE ADDRESS:**

**PROF. CLAYBORNE CARSON**

Director, Martin Luther King Jr. Education and Research Institute, Stanford Institute, Palo Alto, CA, USA.



**1. PROF. KAZUYA ISHIL**

Kagawa University, Japan



**2. PROF. AKHIKO KIMIJIMA**

Constitutional Law and Peace Studies,  
College of International Relations,  
Ritsumeikan University, Japan



**3. PROF. ANAMIK SAHA**

Hon'ble Vice-Chancellor, Gujarat University



**4. PROF. JAYRAM KOMATI**

Convener, Gandhi King Foundation,  
Stanford University, Former President of  
TANA, Milpitas, CA USA



**5. DR. W. G. PRASANNA  
KUMAR**

Director, MGNCRE, MHRD, GoI.



**KEYNOTE ADDRESS**

**PROF. JONATHAN GRANOFF**  
President, Global Security Institute, USA



**6. E. P. MENON**  
Bangalore Peace Activist.



**7. ELA GANDHI**  
Gandhi Development Trust. Durban,  
South Africa



**8. YUKO SHIBATA**  
International Peace Research Institute,  
Meijigakuin University, Tokyo, Japan.



**9. CHRISTIAN BARTOLF**  
Gandhi Information Centre, Berlin, Germany



**10. TORE NAERLAND**  
Bike for Peace, Norway



**11. DR. SRIRAM SONTY**  
Chicago, USA



**12. WILLIAN ARIAS**  
Peace Ambassador, Colombia



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Dept. of English  
Rajiv Gandhi University,  
Arunachal Pradesh

**Dr. MIAZI HAZAM**  
Co-Convener  
Dept. of English  
Rajiv Gandhi University  
Arunachal Pradesh



**GOVERNOR'S SECRETARIAT  
ARUNACHAL PRADESH  
ITANAGAR  
PRESS RELEASE**

**Governor inaugurates one-day international webinar**

**It is the responsibility of the present generation to ensure that the next generation grows to love peace: Governor**

**Peace is the fundamental right of all human beings: Governor**

**Peace is the inescapable prerequisite for development and progress: Governor**

The Governor of Arunachal Pradesh Brig. (Dr.) B.D. Mishra (Retd.) inaugurated the one-day International Webinar on Hiroshima Day for peace in Gandhian perspective on 6<sup>th</sup> August 2020. Participants from four continents took part in the Webinar, organized by Rajiv Gandhi University (RGU), Rono Hills, Doimukh as the part of two year celebration of the 150<sup>th</sup> birth anniversary of Father of the Nation and icon of non-violence and peace Mohan Das Karam Chand Gandhi, popularly addressed as 'Mahatma' (Great soul).

In his inaugural address, the Governor said that peace is the fundamental right of all human beings. He said that youth of the world must be brought up, groomed and instilled with the mantra of peace. Their first lesson, like those in ancient India Gurukulas, must be peace and goodwill in a peaceful environment, peaceful music and peaceful atmosphere promotes delight and happiness, he said.

While recalling the devastation of nuclear bombs in the Second World War, he said that nuclear weapons are anti-human. Now it is the duty of every individual on this earth to ensure that such calamities are not repeated. He appealed to the participants of the webinar, including USA, Japan, Germany and South Africa to make a genuine effort towards peace in the world.

Cautioning the people against countries with expansionist mind-set, he said that peace is the inescapable prerequisite for development and progress.

Reminding all the contributions of India since the Vedic period to 21<sup>st</sup> century, the Governor said that India has always demonstrated and promoted peace, prosperity and goodwill against the people of the world. Quoting shloka of Rigveda, which says "May powers auspicious come to us from every side, never deceived, unhindered, and victorious. That the Gods ever may be with us for our gain, our guardians day by day unceasing in their care", the Governor underscored that despite of many attacks to its culture, traditions and richness, India always has been the epicentre of peace and amity.

The Governor emphasised that it is the responsibility of the present generation to ensure that the next generation grows to love peace.

The Chief Patron and Vice Chancellor, RGU Prof. Saket Kushwaha highlighted the importance of peace and tranquility in the present world scenario.

Prof. Clayborne Carson, Director, The Martin Luther King Jr. Education & Research Institute, Stanford University, USA delivered the keynote address.

Prof. B. Nayak, Dr. Miazi Hazam and Dr. Doyir Ete of RGU also spoke in the inaugural session.

PRO to Governor  
Arunachal Pradesh  
ITANAGAR, August 6, 2020

RAJIV GANDHI UNIVERSITY  
RONO HILLS, DOIMUKH-791112  
ARUACHAL PRADESH, INDIA  
DEPARTMENT OF ENGLISH



### INVITATION

The Department of English, Rajiv Gandhi University in collaboration with Gandhi- King Global Initiative, Stanford University Centre, USA and Gandhi King Foundation, Hyderabad, India, cordially invites you to attend One-Day International Webinar on the 6<sup>th</sup> of Aug, 2020 on the topic "**Hiroshima Day for Peace in Gandhian Perspective**" to commemorate the 75<sup>th</sup> anniversary of Hiroshima bombing and spread the message of peace at the global level.

#### **Brig. (Dr.) B. D. Mishra (Retd.)**

Hon'ble Governor of Arunachal Pradesh and  
Chief Rector, Rajiv Gandhi University  
has kindly consented to grace the occasion as the Chief Guest

#### **Prof. Saket Kushwaha**

Hon'ble Vice-Chancellor, Rajiv Gandhi University  
has kindly consented to deliver the Webinar Address

#### **Prof. Clayborne Carson**

Director, The Martin Luther King Jr. Education and Research Institute  
Stanford University, Palo Alto CA., USA  
has kindly consented to deliver the Keynote Lecture

&

#### **Prof. Jonathan Granoff**

President, Global Security Institute, USA  
has kindly consented to deliver Keynote Lecture (Evening Session)

#### **Online Platform. Zoom**

Time. 08.00 am to 11.00 am (IST) (Morning Session)  
06.00 pm to 08.00 pm (IST) (Evening Session)

## SCHEDULE OF SPEAKERS

### Morning Session (8 a.m. to 11 a.m.)

#### Keynote Address

**Prof. Clayborne Carson**

Director, Martin Luther King Jr. Education and Research Institute,  
Stanford Institute, Palo Alto, CA, USA.

#### Other Speakers:

1. **Yuko Shibata**, International Peace Research Institute, Meiji Gakuin University, Tokyo, Japan
2. **Prof. Akhiko Kimijima**, Constitutional Law and Peace Studies, College of International Relations, Ritsumeikan University, Japan
3. **Prof. Anamika Saha**, Hon'ble Vice-Chancellor, Gujarat University
4. **Prof. Jayram Komati**, Convener, Gandhi King Foundation, Stanford University, Former President of TANA, Milpitas, CA USA.
5. **Dr. W. G. Prasanna Kumar**, Director, MGNCRE, MHRD, GoI
6. **Prof. Kazuya Ishii**, Professor, Kagawa University, Japan
7. **E. P. Menon**, Bangalore Peace Activist.

### Evening Session (6 p.m. to 8 p.m.)

#### Keynote Address

**Prof. Jonathan Granoff**

President, Global Security Institute, USA

#### Other Speakers:

1. **Ela Gandhi**, Gandhi Development Trust, Durban, South Africa
2. **Tore Naerland**, Bike for Peace, Norway
3. **Christian Bartolf**, Gandhi Information Centre, Berlin, Germany
4. **Dr. Sriram Sonty**, Chicago, USA
5. **Willian Arias**, Peace Activist, Columbia, USA

**REGISTRATION LINK:** [https://docs.google.com/forms/d/e/1FAIpQLSdPf24AhmjRyU-V1EwNWP62TkZ0c5GLWkkDwumQ-X8f0eq2Cg/viewform?usp=pp\\_url](https://docs.google.com/forms/d/e/1FAIpQLSdPf24AhmjRyU-V1EwNWP62TkZ0c5GLWkkDwumQ-X8f0eq2Cg/viewform?usp=pp_url)

Annexure 4- Certificate



One Day International Webinar on  
**HIROSHIMA DAY FOR PEACE IN GANDHIAN PERSPECTIVE**  
**6<sup>th</sup> AUGUST, 2020**

*Organized by*  
**Department of English**  
Rajiv Gandhi University, Arunachal Pradesh

**In Collaboration with**  
Gandhi-king Global Initiative , Stanford University Centre, USA &  
Gandhi King Foundation, Hyderabad, India



**Certificate**

This is to certify that Prof./ Dr. /Mr. / Ms. \_\_\_\_\_ of  
\_\_\_\_\_ attended the International Webinar on  
6<sup>th</sup> August, 2020 as a participant.



**Prof. B. Nayak**      **Dr. Miazi Hazam**      **Dr. K C Mishra**      **GVV SDS Prasad**      **Prof. Saket Kushwaha**  
**Convener**      **Co convener**      **Coordinator**      **Webinar Patron, GKF**      **Vice-Chancellor**

Coverage on Social Media (retrieved as on 10 August, 2020)

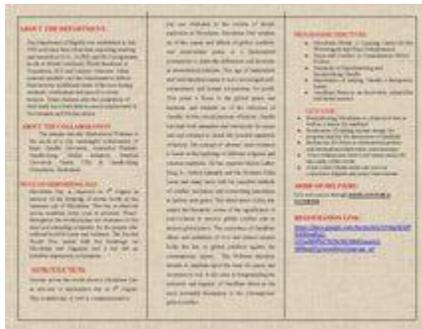
1. Uploaded on the web-page of Anti-Kriegs Museum

Anti-Kriegs-Museum

3d ·

ONE-DAY INTERNATIONAL WEBINAR ON HIROSHIMA DAY FOR PEACE IN GANDHIAN PERSPECTIVE AUGUST 06, 2020

Organized by the DEPARTMENT OF ENGLISH, RAJIV GANDHI UNIVERSITY (A Central University Established in 2007 by an Act of Parliament of India), ARUNACHAL PRADESH in collaboration with the GANDHI-KING GLOBAL INITIATIVE, STANFORD UNIVERSITY CENTRE, USA & GANDHI-KING FOUNDATION, HYDERABAD, INDIA





Author

**Anti-Kriegs-Museum** Article about the International Webinar:

<https://arunachal24.in/arunachal-online-international.../>

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ARUNACHAL24.IN

Arunachal: Online International Seminar ‘Hiroshima Day for Peace in Gandhian...

[Arunachal: Online International Seminar ‘Hiroshima Day for Peace in Gandhian Perspective’ at RGU](#)

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Author

**Anti-Kriegs-Museum** The first of two parts of the webinar:  
<https://www.facebook.com/509651929834434/videos/297542281587628/>

2. <https://www.researchgate.net/project/Seminars-Conferences-and-Workshops-in-English-Language-and-Literature>

Shared on Research Gate retrieved as on 10 August, 2020

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[Shabina Fatima](#)

added an **update**

**HIROSHIMA DAY FOR PEACE IN GANDHIAN PERSPECTIVE**

Rajiv Gandhi University is going to organize ONE DAY INTERNATIONAL WEBINAR ON

"HIROSHIMA DAY FOR PEACE IN GANDHIAN PERSPECTIVE"

To commemorate 75th anniversary of Hiroshima bombing and spread a message of peace at the global level. The program is being conducted by Department of English, RGU in collaboration with Gandhi-King Initiative Centre, Stanford University, USA & Gandhi-King Foundation, Hyderabad India. The Honourable Governor of Arunachal Pradesh, Brig. (Retd.) Dr. B.D. Miahra, will grace the inaugural session as the Chief Guest. There will be eminent speakers from across the globe .

The link for registration is given below.

[https://docs.google.com/forms/d/e/1FAIpQLSdPf24AhmjRyU-V1EwNWP62TkZ0c5GLWkkDwumQ-X8f0eq2Cg/viewform?usp=pp\\_url](https://docs.google.com/forms/d/e/1FAIpQLSdPf24AhmjRyU-V1EwNWP62TkZ0c5GLWkkDwumQ-X8f0eq2Cg/viewform?usp=pp_url)

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## Peace a fundamental right: Arunachal Guv

Correspondent

ITANAGAR, Aug 6 - Inaugurating a one-day international webinar on 'Hiroshima Day for Peace in Gandhian Perspective' today, Arunachal Pradesh Governor Brig Dr BD Mishra (retd) said that peace is the fundamental right of all human beings.

He said that the youths must be brought up, groomed and instilled with the mantra of peace, and added that their first lesson, like those in ancient India gurukulas, must be peace and goodwill.

Cautioning the people against countries with expansionist mindset, he said that peace is the inescapable prerequisite for development and progress.

The webinar was organised by the Rajiv Gandhi University as part of two-year celebration of the 150th birth anniversary of the Father of the Nation, Mahatma Gandhi.

Recalling the devastation caused by the nuclear bombs in the Second World War, the Governor said it is the duty of every individual on this earth to ensure that such calamities are not repeated. He appealed to the participants of the webinar, including those from the USA, Japan, Germany and South Africa, to make genuine efforts to promote peace in the world.

Rajiv Gandhi University Vice Chancellor Prof Saket Kushwaha highlighted the importance of peace and tranquillity in the present world scenario. Prof Clayborne Carson, Director, Martin Luther King Jr Education and Research Institute, Stanford University, USA, delivered the keynote address. Prof B Nayak, Dr Miazi Hazam and Dr Doyir Ete of the Rajiv Gandhi University also spoke in the inaugural session.

Monday, August 10, 2020



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# Teach youth peace mantra: Arunachal Governor



by [DAMIEN LEPCHA](#)

[August 7, 2020 7:37 am](#)



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Arunachal Pradesh Governor Brig (Retd) B D Mishra on Thursday inaugurated the one-day international webinar on Hiroshima Day for peace from the Gandhian perspective.

Participants from four continents took part in the webinar organised by Rajiv Gandhi University (RGU) at Doimukh as part of the two-year celebration of the 150th birth anniversary of Mohandas Karamchand Gandhi, popularly addressed as Mahatma.

In his inaugural address, the Governor said peace is the fundamental right of all human beings.

He said the youth of the world must be brought up, groomed and instilled with the mantra of peace.

[“Their first lesson, like those in ancient India Gurukuls, must be peace and goodwill in a peaceful environment, peaceful music and peaceful atmosphere promotes delight and happiness,” he said.](#)

[Recalling the devastation of nuclear bombs in the Second World War, he said atomic weapons are anti-human.](#)

[“Now, it is the duty of every individual on this earth to ensure that such calamities are not repeated,” he said, appealing to the participants of the webinar from the USA, Japan, Germany and South Africa to make a genuine effort towards global peace.](#)

[Cautioning the people against countries with expansionist mindset, he said that peace is the inescapable prerequisite for development and progress.](#)

[Reminding all the contributions of India since the Vedic period to the 21st century, the governor said that India has always demonstrated and promoted peace, prosperity and goodwill against the people of the world.](#)

“May powers auspicious come to us from every side, never deceived, unhindered, and victorious. That the Gods ever may be with us for our gain, our guardians day by day unceasing in their care,” he said quoting a shloka from Rigveda.

The Governor emphasized that it is the responsibility of the present generation to ensure that the next generation grows to love peace.

RGU vice-chancellor Saket Kushwaha highlighted the importance of peace and tranquillity in the present world scenario.

Clayborne Carson, Director of the Martin Luther King Jr. Education and Research Institute at Stanford University, USA delivered the keynote address.

B Nayak, Miazi Hazam and Doyir Ete of RGU also spoke during the inaugural session.

Monday , 10 August 2020

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## BREAKING NEWS

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You Are Here: [Home](#) » [Local](#) » [Peace Is Every Person's Fundamental Right: Guv](#)



## Peace is every person's fundamental right: Guv

**ITANAGAR, Aug 6:** Governor BD Mishra has said that "peace" is every person's fundamental right and that it must be inculcated in people's upbringing.

He was speaking at an international webinar on Hiroshima Day for peace in Gandhian perspective organized by the Rajiv Gandhi University (RGU).

During the webinar, the governor said that peace is the fundamental rights of all human beings.

He said that youth of the world must be brought up, groomed and instilled with the mantra of peace.

"Their first lesson, like those in ancient India Gurukulas, must be peace and goodwill in a peaceful environment, peaceful music and peaceful atmosphere promotes delight and happiness," he said.

While recalling the devastation of nuclear bombs in the Second World War, he said that nuclear weapons are anti-human.

" Now it is the duty of every individual on this earth to ensure that such calamities are not repeated. He appealed to the participants of the webinar, including USA, Japan, Germany and South Africa to make a genuine effort towards peace in the world," he said.

Cautioning the people against countries with expansionist mindset, but not mentioning China, he said that peace is the inescapable prerequisites for development and progress.

The governor said that India has always demonstrated and promoted peace, prosperity and goodwill against the people of the world.

He said that it is the responsibility of the present generation to ensure that the next generation grows to love peace.

RGU vice-chancellor Prof Saket Kushwaha highlighted the significance of the Day and the need for following the path of peace in contemporary times of turbulence.

The path shown by Mahatma Gandhi can serve as a panacea to the violence that surrounds the world, he said.

In the evening session, RGU pro-vice-chancellor Prof Amitava Mitra stressed on following the ideals of Gandhi to prevent war and arrive at a consensus for peace.

United States-based Global Security Institute president Prof Jonathan Granoff and Martin Luther King Jr. Education & Research Institute, Stanford University, USA, director Prof Clayborne Carson delivered keynote addresses.

Prof Carson highlighted the importance of understanding the dangers of self-centered nationalism.

He pointed out the irony of today's world, "While we denounce the use of nuclear weapons, we rely on them for national defense strategies."

He expressed the need to find an alternative source for the protection of civil rights, an alternative power to confront nation states.

The webinar was organized by the department of English, RGU, in collaboration with Gandhi-King Global Initiative, Stanford University Centre, USA & Gandhi-King Foundation, Hyderabad.

Around 1500 participants registered for the webinar with more than 300 participants joining on the main platform and the rest connecting through the Facebook Live.

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Monday, August 10, 2020

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## Peace must be instilled in the world's youth: Gov

[August 7, 2020](#)

### Webinar on Hiroshima Day

**ITANAGAR, Aug 6:** Governor BD Mishra said that the youth of the world "must be brought up, groomed and instilled with the mantra of peace."



The governor said this after inaugurating an international webinar on 'Hiroshima Day for peace in Gandhian perspective', organized by Rajiv Gandhi University (RGU) on Thursday.

Participants from four continents took part in the webinar, which was held as part of a two-year celebration of the 150th birth anniversary of Mahatma Gandhi.

In his address, the governor said that, "like in the ancient Indian gurukulas," the first lessons for the youths must be peace and goodwill.

"Peaceful environment, peaceful music and peaceful atmosphere promote delight and happiness," he said.

Describing the devastations caused by nuclear bombs in the Second World War as "anti-human," Mishra said it is the duty of every human being on earth to ensure that such calamities are not repeated.

He appealed to the participants in the webinar, including from the USA, Japan, Germany and South Africa, "to make a genuine effort towards peace in the world."

Cautioning against "countries with expansionist mindset," Mishra said that "peace is the inescapable prerequisite for development and progress."

Reminding the participants of India's contributions since the Vedic period to the 21st century, the governor said India has always demonstrated and promoted peace, prosperity and goodwill, and underscored that "despite many attacks to its culture, traditions and richness, India always has been the epicentre of peace and amity."

He said it is now the responsibility of the present generation to ensure that "the next generation grows to love peace."

[RGU Vice Chancellor, Prof Saket Kushwaha highlighted the importance of peace and tranquillity in the present world scenario.](#)

[Prof Clayborne Carson, Director, The Martin Luther King Jr Education & Research Institute, Stanford University, USA, delivered the keynote address.](#)

[Prof B Nayak, Dr Miazi Hazam and Dr Doyir Ete of RGU also spoke. \(Raj Bhavan\)](#)

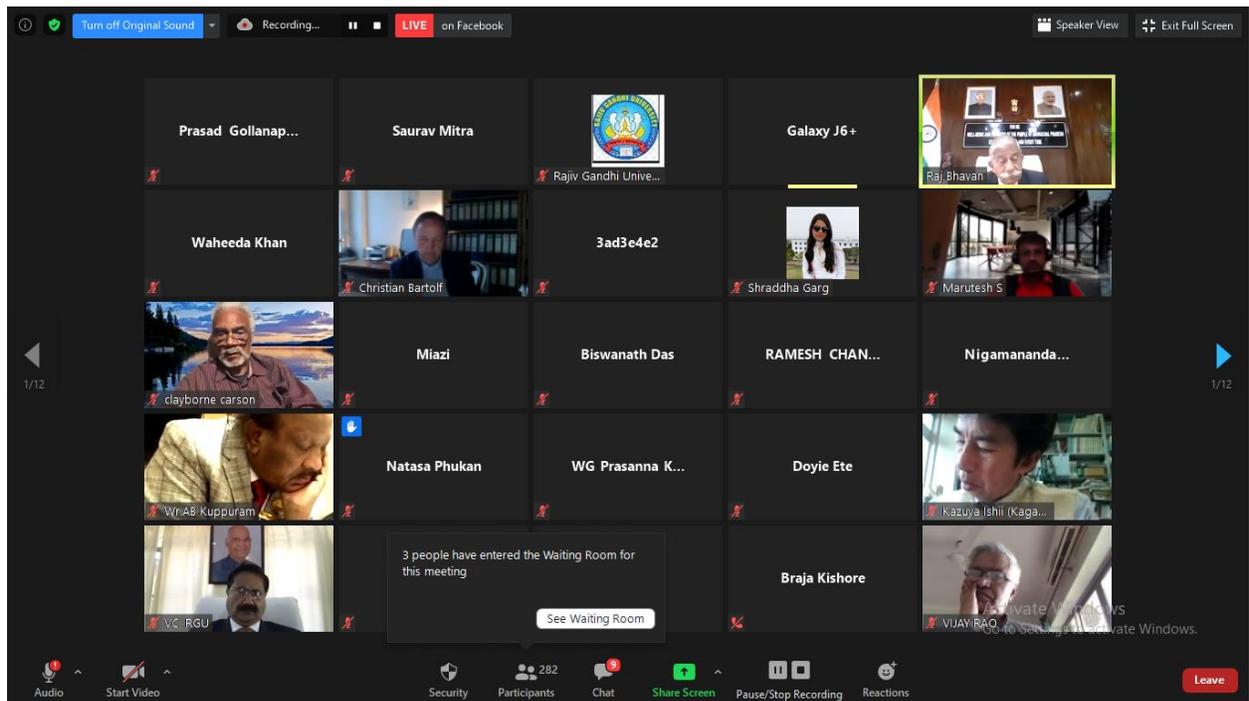
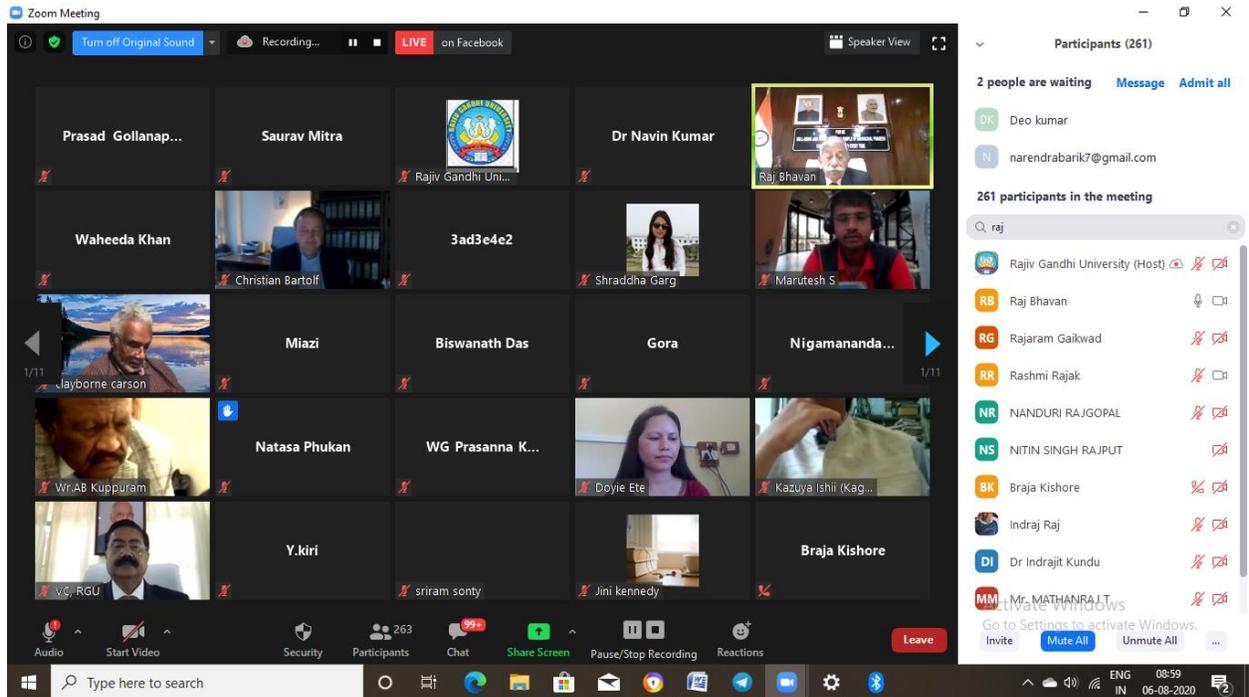
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[Next articleNEDFi to provide permanent market linkage for NE products](#)

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Annexure 6

Photographs



Zoom Meeting

Saurav Mitra   Miaz   VC, RGU   Doyle Ete

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Prasad Gollanapalli

Participants (301)

Find a participant

- SM S., (Co-host, me) Unmute More >
- Rajiv Gandhi University (Host)
- R Rakshanda
- NP Natasa Phukan
- Prince singh
- 5 55a5ef47
- V Angad kumar sec A roll no.4
- DS Dr. Sandeep Kumar Gujre
- PG Prasad Gollanapalli (Co-host)
- MR Moyir Riba (Co-host)
- Akihiko Kimijima
- 3 3ad3e4e2
- 4 45257477

Zoom Group Chat

09:34 06-08-2020

Zoom Meeting

Saurav Mitra   Rahul Kumar   Natasa Phukan   EMON DUTTA

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Sriram Sonty

Participants (297)

1 person is waiting Message

sriram sonty

297 participants in the meeting

Find a participant

- SM S., (Co-host, me) Unmute More >
- Rajiv Gandhi University (Host)
- R Rakshanda
- NP Natasa Phukan
- 5 55a5ef47
- V Angad kumar sec A roll no.4
- DS Dr. Sandeep Kumar Gujre
- KM Khaliq Malik
- P phulmani khataniar
- praveen pathak
- PG Prasad Gollanapalli (Co-host)

10:16 06-08-2020

Zoom Meeting

Participants (285)

Find a participant

SM S. (Co-host, me) Unmute More >

Rajiv Gandhi University (Host) [Mute] [Video Off] [Share Screen]

5 55a5ef47 [Mute] [Video Off] [Share Screen]

DS Dr. Sandeep Kumar Gujre [Mute] [Video Off] [Share Screen]

p phulmani khataniar [Mute] [Video Off] [Share Screen]

Invite Mute All Unmute All ...

Zoom Group Chat

sarogrewal8@gmail.com

From Ruplekha Phukan Barthakur to Everyone:  
Thank you Sir

From Mr. MATHANRAJ T to Everyone:  
please Send me feedback link pls My  
Email Id- mtr.economics3@gmail.com

From Dr. shazia Siddiqui to Everyone:  
please share feedback link on email  
zyiasiddiqui0306@gmail.com

Top: Anjali (Private) [Mute] [Video Off] [Share Screen]

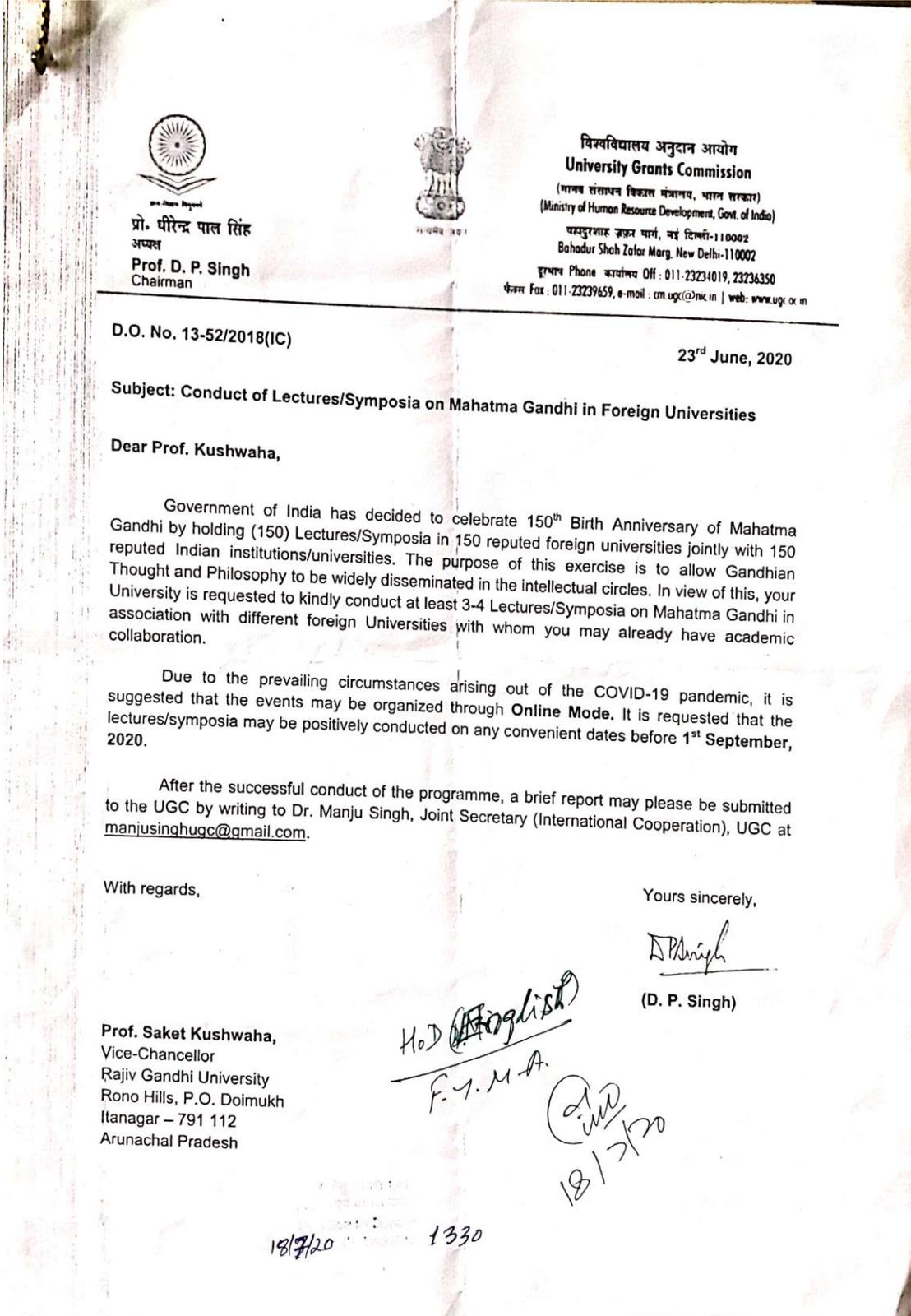
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Christian Barboif

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ENG 11:14  
IN 06-08-2020



प्रो. धीरेंद्र पाल सिंह  
अध्यक्ष  
Prof. D. P. Singh  
Chairman



विश्वविद्यालय अनुदान आयोग  
University Grants Commission  
(मानव संसाधन विकास मंत्रालय, भारत सरकार)  
(Ministry of Human Resource Development, Govt. of India)  
बहादुरशाह ज़फ़र मार्ग, नई दिल्ली-110002  
Bahadur Shah Zafar Marg, New Delhi-110002  
दूरभाष Phone कार्यालय Off : 011-23234019, 23236350  
फैक्स Fax : 011-23239659, e-mail : cm.ugc@nic.in | web : www.ugc.or.in

D.O. No. 13-52/2018(IC)

23<sup>rd</sup> June, 2020

Subject: Conduct of Lectures/Symposia on Mahatma Gandhi in Foreign Universities

Dear Prof. Kushwaha,

Government of India has decided to celebrate 150<sup>th</sup> Birth Anniversary of Mahatma Gandhi by holding (150) Lectures/Symposia in 150 reputed foreign universities jointly with 150 reputed Indian institutions/universities. The purpose of this exercise is to allow Gandhian Thought and Philosophy to be widely disseminated in the intellectual circles. In view of this, your University is requested to kindly conduct at least 3-4 Lectures/Symposia on Mahatma Gandhi in association with different foreign Universities with whom you may already have academic collaboration.

Due to the prevailing circumstances arising out of the COVID-19 pandemic, it is suggested that the events may be organized through **Online Mode**. It is requested that the lectures/symposia may be positively conducted on any convenient dates before **1<sup>st</sup> September, 2020**.

After the successful conduct of the programme, a brief report may please be submitted to the UGC by writing to Dr. Manju Singh, Joint Secretary (International Cooperation), UGC at [manjusinghugc@gmail.com](mailto:manjusinghugc@gmail.com).

With regards,

Yours sincerely,

(D. P. Singh)

Prof. Saket Kushwaha,  
Vice-Chancellor  
Rajiv Gandhi University  
Rono Hills, P.O. Doimukh  
Itanagar – 791 112  
Arunachal Pradesh

HoD (English)  
F.Y.M.A.

18/7/20

1330

साकेत कुशवाहा  
कुलपति  
Prof. Saket Kushwaha  
Vice Chancellor



राजीव गाँधी विश्वविद्यालय  
केन्द्रीय विश्वविद्यालय  
रोनो हिल्स, दोईमुख - ७९१ ११  
अरुणाचल प्रदेश, भा  
Rajiv Gandhi University  
Central University  
Rono Hills, Doimukh - 791 1  
Arunachal Pradesh, India

No.RGU/VCS/UGC/56/2020  
July 18, 2020

To

Prof. D.P. Singh,  
Chairman,  
University Grants Commission  
New Delhi.

**Sub: Conduct of Lectures/Symposia on Mahatma Gandhi with Foreign Universities**

*Dear Sir,*

This has reference to your D.O. No.13-52/2018(IC), dated 23<sup>rd</sup> June, 2020.

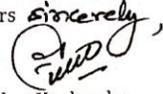
Rajiv Gandhi University is proposing to organise the following Webinar/Symposia in collaboration with foreign universities to disseminate the Gandhian Thought and Philosophy.

1. Two day online International webinar on Intrinsic and Instrumental Significance of Mahatma Gandhi for a Self Reliant India by Department of Social Work,
2. One day International Symposium on Revisiting Mahatma Gandhi by Department of Social Work in Collaboration with International Centre for Gandhian and Peace Studies, Dept. of History, RGU
3. Online Lecture Series on Gandhian Thought on Educational Policy and Practice: A Dialogue by Department of Education

Further it is also to inform you that, the Department of English, Sociology and the Institute of Distance Education, Rajiv Gandhi University have expressed their readiness to organise webinar/symposia on the above topic.

After the successful conduct of the programmes, a brief report will be submitted to the University Grants Commission on time.

*With best regards,*

Yours sincerely,  
  
Saket Kushwaha