

A REPORT

One Day National Workshop *Commemorating* **Mahatma's 154th Birth Anniversary**



on the theme

Gandhi and World Order: Reflecting Messages from His Life

2nd October, 2023 (Monday)



अन्तराष्ट्रीय गाँधी एवं शांति अध्ययन केंद्र
International Centre for Gandhian and Peace Studies
इतिहास विभाग/**Department of History**
राजीव गाँधी विश्वविद्यालय (केंद्रीय विश्वविद्यालय)
Rajiv Gandhi University (A Central University)
रोनो हिल्स, दोइमुख, अरुणाचल प्रदेश, भारत
Rono Hills, Doimukh, Arunachal Pradesh, India

October, 2023

Contents

Sl.	Particulars	Page(s)
	Acknowledgements	02
Part 1: About the Institution		03-08
1.1.	The University	04
1.2.	About the International Centre for Gandhian and Peace Studies	08
Part 2: Introduction of the Workshop		09-12
2.1.	The Concept	10
2.2.	Programme Sub-Themes	11
2.3.	Programme Objectives	11
2.4.	Expected Programme Outcomes	11
2.5.	Keynote Speakers of the Programme	12
Part 3: Programme Proceedings		13-16
Part 4: Annexure		17-72
4.1.	Programme Schedule	18-19
4.2.	Organising Team	20
4.3.	Programme Banner	21
4.4.	Photo Gallery	22
4.5.	Media Coverage	37
4.6.	List of Participants in Different Competitions	45
4.7.	Attendees of the Workshop	51
4.8.	Keynote Address of Dr. Prasad Gollanapalli	56
4.9.	Keynote Address of Prof. (Retd.) Shyam Narayan Singh	69

Acknowledgements

I am extremely thankful to the Hon'ble Chancellor of RGU, Dr. J. Suresh Babu, IAS (Retd.) to be amidst us, grace the occasion as the Chairperson and bless the audience with his insightful thought on Gandhian ideas and principles. I am also thankful to our Hon'ble Vice Chancellor of RGU, Prof. Saket Kushwaha for his fervent support and continuous motivation for the programme. I on behalf of the organizing team deeply acknowledge the unflinching moral and material support received from the highest office of the Vice Chancellor which endeared in the team great values and encouragement for successful organization of this programme.

Sincere acknowledgement is also due to esteemed Registrar, Dr. N. T. Rikam for his continuous support and enormous cooperation in hours of need. The Centre is obliged to Dean, Academic Affairs, Prof. P. K. Panigrahi; Dean, Faculty of Social Sciences, Prof. S. K. Chaudhuri, Finance Officer Prof. Otem Padu for gracing the occasion and addressing the gathering. Thanks are also equally acknowledged to Dr. Tajen Dabi, Deputy Coordinator of the centre for his cooperation in the successful organization of this programme.

Sincere and heartfelt gratitude are also due to our distinguished speakers – Dr. Prasad Gollanapalli from Gandhi King Foundation, Hyderabad and Prof (Retd) Shyam Narayan Singh, Former Coordinator, ICGPS for being so generous to share their scholarship and insightful deliberation during the workshop.

I also acknowledge the Department of Fine Arts and Music, RGU and the Government Secondary School, RGU Campus for accepting our request and successfully conducting various competitions and declaring results on time in their respective premises.

Heartfelt thanks to all the participants for their interest and active participation in the programme. A big 'thanks' to all the students for their interests and putting sincere efforts towards making this programme successful.

(Prasanta Kumar Nayak)
Coordinator, ICGPS & HOD, History



Part 1:
**About the
Institution**

1.1. The University

Rajiv Gandhi University (RGU), formerly Arunachal University nestled atop Rono Hills on a picturesque table land of 302 acres is a premier institution of higher education in Arunachal Pradesh. Late Smt. Indira Gandhi, the then Prime Minister of India, laid the foundation stone of the University on 4th February, 1984 at Rono Hills, Doimukh. The University was converted into a Central University with effect from 9th April, 2007 as per the notification of the erstwhile Ministry of Human Resource Development, Government of India. Since then, Rajiv Gandhi University has carved a niche for itself in the educational scenario of the country. Prof. C.L. Anand appointed in 1987 was the first Vice-Chancellor of the university whereas Shri A P Srivastava was the first Registrar of this University who served from 1985 till 1988. The University received academic recognition under section 2(f) from the University Grants Commission on 28th March, 1985 and started functioning from 1st April, 1985. It received financial recognition under section 12B of the UGC on 25th March, 1994. The University started its academic journey in the year 1988 with 48 students, 18 faculty members, and three departments namely History, Political Science, and Education. B.Ed. programme was started in the current campus whereas post graduate programmes in History and Political Science initiated with Jawaharlal Nehru College (JNC), Pasighat.

The teaching and research programmes of the University are designed to play a leading role in the socio-economic and cultural development of the state as well as the nation. The University has been consistently and effectively catering to the educational needs of the state of Arunachal Pradesh and the neighbouring states in the North East Region (NER) since its inception. The University has been extending educational facilities to the students from all over India.

Currently, the University offers Under Graduate, Post Graduate, Doctor of Philosophy (Ph.D.) and other skill-based Certificate and PG Diploma programmes through its different departments and centres. RGU is also offering graduate, post graduate and many certificate courses through distance education. We are also reaching out to the remotest locations through affiliated

colleges spread across Arunachal Pradesh. There has been exponential growth in the number of students over the years in various departments of the university and in its affiliated colleges..

The University has highly acclaimed faculty members. The faculty members are actively engaged in research activities with financial support from the UGC, DST-SERB, DBT, CSIR, ICSSR, NCW, Govt. of Arunachal Pradesh and other funding agencies. Faculty members of the university have been awarded with prestigious fellowships by national and international agencies of repute. Faculty members of the university have successfully got registered for their patents. Also, the university has more than two hundred administrative and other non-teaching full time staff.

The University for its Academic Expansion has entered MoU with several institutions. Rajiv Gandhi University has also been closely working with state government of Arunachal Pradesh in research, innovations and other constructive ways. The departments of the university regularly organise capacity building programmes, seminars, workshops and conferences as part of their commitment towards academic excellence. Apart from the enthusiastic conduct and observance of Republic Day, Independence Day, International Day of Non-Violence (Commemorating the birth-anniversary of Mahatma Gandhi) the Rajiv Gandhi University had organized many flagship programmes of the central government.

RGU, the easternmost located central university of the country has kept behind many central universities in the race of academic achievement and secured second place in the rankings released by the Ministry of Education, Government of India, in 2020, by registering 83% in the grading of performance. The varsity lapped up the coveted title of 'Best Central University' in 2020 at the third Himalayan Educators Summit, 2020 and ranked third to receive the '*Divya Himagiri* Himalayan State Education Excellence Award 2020'. These awards mirror RGU's hard work and the urge to excel.

Rajiv Gandhi University has earned the unique distinction of being the first university in the country to prepare First Human Development Report (HDR) of Arunachal Pradesh. The department of economics received a grant of Rs. 10 crore as corpus fund in union budget, 2012 for research and establishment of Centre for Development Studies (CDS).

The huge (81.37%) forest cover, zoo-geographic location, altitudinal variation, various vegetation, high rainfall, different climate regimes etc., contribute in making Arunachal Pradesh an extremely rich biodiversity region. Department of Zoology & Botany of this University has been recognized as the “Centre with Potential for Excellence in Biodiversity (CPEB)” in the year, 2002, vide UGC DO Letter No. F14-2/99(IUC/UNIV. Excellence), dated 23rd May, 2002. The Centre has successfully completed two successive phases of 5 years each.

The RGU added a priceless feather to its colourful cap by establishing the “Centre of Excellence on Sports Science Education and Research” under the scheme "National Centre of Sports Science and Research" (NCSSR) of the Ministry of Youth Affairs and Sports (MYAS) to develop for the enhancement of the performance of Indian sportspersons in the international competitions. It is the first of its kind in the North-East India and only the 6th in the entire country. Under this, the University has started four (04) new departments for holistic development of youth. They are; (a) Sports Biomechanics, (b) Sports Physiology, (c) Sports Psychology, and (d) Strength Training & Conditioning. It envisions to infuse vigour and dynamism into the sporting culture of the university and the region as well.

Rajiv Gandhi University has been selected by the NITI Aayog to set up ‘Atal Community Incubation Centre (ACIC)’ for augmenting entrepreneurial acumen and capacity-building among the unemployed youth. As an integral part of the ‘Indian Himalayan Central Universities Consortium’ of NITI Aayog, New Delhi under UGC STRIDE Scheme, the RGU is contributing in collaborative research pertaining on five different themes.

The University received financial support of Rs. 10 Crore from Department of Science and Technology, Ministry of Science and Technology, Govt. of India under PURSE 2021 Programme. The university is assigned by the Govt. of Arunachal Pradesh to document the Unsung Heroes of Arunachal Pradesh who fought against British invasion. This year the University has partnered with the State Government for celebrating the golden jubilee of the State's foundation and the its naming as 'Arunachal Pradesh'. Presently, the University is celebrating the 'Azadi ka Amrit Mahotsav' with a series of well-planned programmes and events, in a befitting manner.

The University adheres to the academic calendar, conducts the examinations, declares the results on time and organizes convocation every year on a fixed date as the part and culture of its best practices. In our pursuit to infuse and consolidate Constitutional Values and also those of Indian Freedom Struggle, during the convocation each year, university distributes Preamble of the Constitution of India and Fundamental Duties to all the passing out students along with their degree. In equity and diversity parameters, the University always has upheld a consistent and constructive role. Gender equality and promotion of indigenous students and learners with special abilities have been remaining a top priority for the university. Rajiv Gandhi University is creditably matching the new trends in the field of higher education and has assiduously maintained its scholastic distinction to enable the aspiring students keep abreast with their fellow students across the Nation and the Globe.

Vision

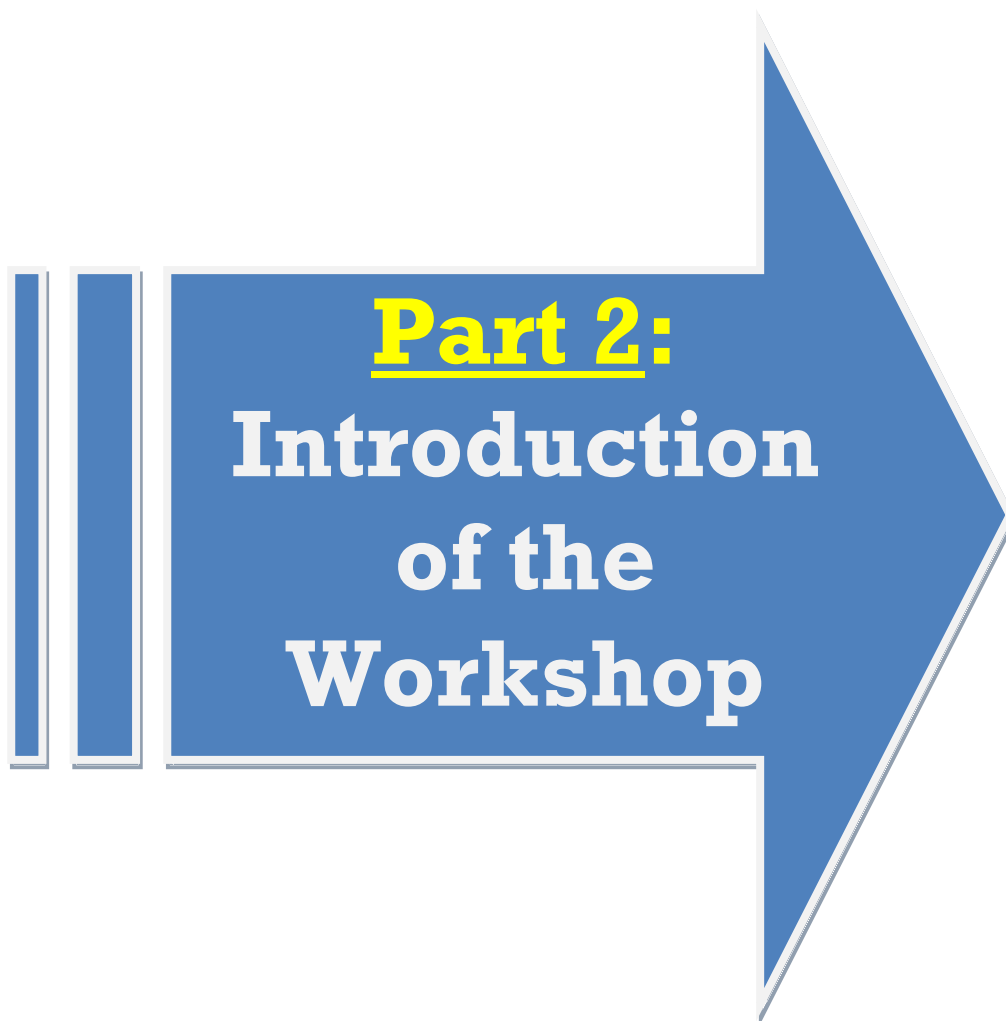
Rajiv Gandhi University aspires to be India's most vibrant, energetic, responsive and acclaimed University, to be recognized for excellence in teaching, research and providing the highest quality educational opportunities for the learners of all communities. The University aims at nurturing their talent by promoting intellectual growth to shape their personality and serve humanity as multi-skilled, socially responsible, creative, adaptable, contributing and morally sound global citizens.

Mission

Our mission is to provide opportunities and support students from diverse background and assist them to become well-informed global citizens by developing their intellectual, moral, civic and creative capacities to the fullest through multi-faceted education and sustained engagement with local, national and global communities. The University also aims to carry out academic process for achieving excellence through active and dynamic student-teacher participation and inculcate high moral, ethical and professional standards among students which will enable them to develop knowledge and skills necessary to achieve their professional goals so as to improve the performance and also provide leadership and service to the community.

1.2. About the International Centre for Gandhian and Peace Studies

The International Centre for Gandhian and Peace Studies (ICGPS) has been established under the Department of History at Rajiv Gnahdi University for the promotion of Gandhian values and ideas. Prof. P K Nayak and Dr. Tajen Dabi are looking after the centre as Coordinator and Deputy Coordinator respectively. The ICGPS has conducted several international and national programme on the ideas and ideals of Mahatma Gandhi.



Part 2:
**Introduction
of the
Workshop**

2.1. The Concept

Mahatma Gandhi continues to be a significant historical figure across the world for his plurality of ideas. Even today when the world experiences threat of war and possibility of an actual war, Gandhi's ideas of peace and non-violence are felt to be an immediate succour. It is now time to realise that peace is not merely an absence of violence but is firmly associated with issues of justice to be dispensed in the context of anyone if victimized by sheer display of jingoism. There has been a culture of violence experienced across international politics which needs to be replaced by a culture of peace and humanism. There is also a need of a wider dialogue on the fundamentals and ethical questions while dealing with issues confronting the present world. The 'Gandhi' is probably the best deal to arouse consciousness and yield the best product for a better society to live in. He was the one who revolutionized the concepts of peace, non-violence and conflict resolution for a cause which still hold relevance in the present times. For him non-violence was a 'faith' and adherence to it was 'ethics' devoid of opportunism.

The Delhi Declaration of the recently held G20 nations is a precursor to herald a new era in the domain of international politics. As leaders of the Group of 20 (G20) nations walked into the Rajghat memorial for Mahatma Gandhi, they were greeted with a khadi scarf, a key symbol of his non-violent resistance campaign that helped win India's independence from the British colonial rule. For Gandhi, a man who has become a global icon of peace and non-violence, khadi scarf was an emblem of self reliance, an item of clothing that could be made locally by Indians, and designed to boycott the imported ones. Quite apropos is the context when the Prime Minister Narendra Modi goes to tweet, "As diverse nations converge, Gandhiji's timeless ideals guide our collective vision for a harmonious, inclusive and prosperous global future."

The motto of 'One Earth', 'One Family' and 'One Future' that the G20 meet had to justify was too the prime concern of Gandhi if his ardent message on peace and non-violence has to be interpreted. Gandhian concept of a 'Rama Rajya' better

explains of one earth, one family and one future across time and space. Gandhiji's mission of serving the underprivileged puts great emphasis on a human-centric way of furthering progress towards one single world with no rubbles on its way. His ideas and ideals are ever-lived and cherished across currents and cross-currents of time. Under this backdrop, a ONE Day National Workshop was organised.

2.2. Programme Sub-Themes

The thrust of the programme was to generate a genuine impact on the generations- present and future- who need to reinvent, re-imagine and relive with the Gandhian ideas, precepts and doctrines in order to make our nation great. The workshop had following three-fold sub-themes:

1. Remembering Mahatma Gandhi through Colours and Drawings by Painting Competitions among the youths;
2. Reimagining Mahatma Gandhi through Lectures; and
3. Celebration of Gandhian Ideas through Spinning of Charkhas.

2.3. Programme Objectives

The objectives of the programme were:

1. Dissemination of Gandhian Thoughts and Ideals;
2. Promotion of Peace and Harmony; and
3. Generating awareness for Peaceful Resolutions of Societal Conflicts.

2.4. Expected Programme Outcomes

Specific expected program outcomes for the workshop were the following:

1. The programme will enthuse the student youth and acquaint them with ideas and values that Gandhi preached across his messages;
2. The programme will create awareness about Gandhian messages on 'One Earth', 'One Family' and 'One Future' and
3. The competitions will help the participants develop competitive spirit and hone their skills.

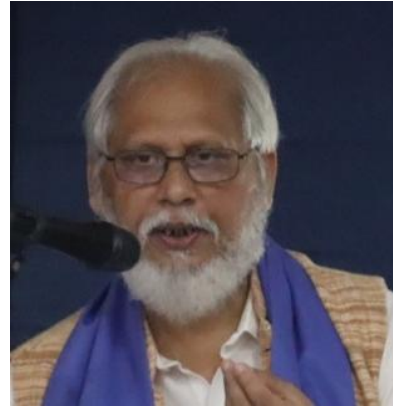
2.5. Keynote Speakers of the Programme

During the workshops, the following distinguished speakers delivered the Keynote Addresses:



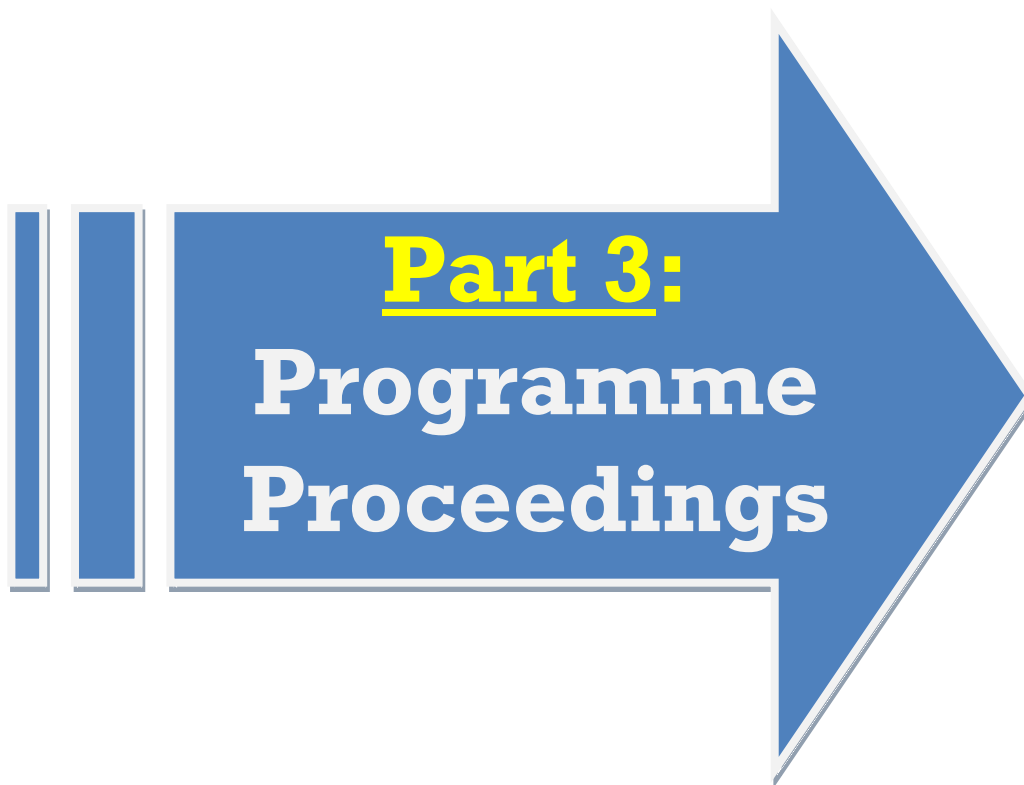
Dr. Prasad Gollanapalli

Dr. Prasad Gollanapalli is the Managing Trustee of the Gandhi King Foundation in India and Coordinator of the Gandhi King Conference, GKGI, Stanford University. He is a Gandhian Scholar and Visiting Professor to many universities in India and in the USA, for example University of Rhode Island, University of Nebraska Omaha. He has spent the last four decades spreading the word of peace and non-violence through the Gandhian ideology. He has been instrumental in building collaboration between various peace institutions across the globe.



Prof. Shyam Narayan Singh

Prof. (Retd.) Shyam Narayan Singh was associated with the Department of History, Rajiv Gandhi University, Arunachal Pradesh for three decades before got superannuated on 31st January, 2023. He is an eminent Gandhian Scholar addressing various national and international workshops and symposiums on Gandhi's Ideas and Ideals. He was also leading the International Centre for Gandhian and Peace Studies (ICGPS), Department of History, Rajiv Gandhi University since its inception. He also served as the Head of the Department of History, Rajiv Gandhi University.



Part 3:
**Programme
Proceedings**

The International Centre for Gandhian and Peace Studies (ICGPS), Department of History, Rajiv Gandhi University organised One Day National Workshop on **“Gandhi and World Order: Reflecting Messages from his Life”** on the occasion of Gandhi Jayanti in the university campus. Prof. P. K. Nayak, Coordinator of the programme and HoD, History welcomed the dignitaries and participants, introduced the theme of the Workshop, and highlighted the relevance of the Gandhian ideals in the present day world. The programme was followed by Spinning of Charkha by the students of the Department and prize distribution to the winners of Essay, Debate, Painting and Bhajan competitions from the Government Secondary School, RGU Campus and Department of Fine Arts and Music. The audience also witnessed a short film on Gandhi.

Prof. Otem Padung, Finance Officer in his address said Gandhi is no more a name; it is a philosophy and an idea. If we want peace and harmony, we have to practice it, because they do not come naturally. In today's world filled with ego, pride, jealousy which will never help in bringing peace, Gandhiji's ideology there remains very relevance for achieving peace. Dr. N.T. Rikam, Registrar welcomed the new Chancellor and said that today Mahatma Gandhi ideal is a way of life for every human being. The world today is realizing the ideals of Mahatma Gandhi.

Prof. S.K. Chaudhuri, Dean, Faculty of Social Sciences, exhorted that as long as nation states and cultural boundaries exist, Gandhism will find relevance in different forms of life. Mutual respect and tolerance of each other inspite of critical differences is important for peace as said by Gandhiji. He said that though Tagore gave him the title *Mahatma* and though Gandhiji used to address him as Gurudev, there existed difference in thoughts between them such as Charkha was viewed as an anti-colonial symbol by Gandhiji whereas Tagore viewed it merely as a mechanical tool. The Dean Academic Affairs: Prof. P.K. Panigrahi said that in the course of freedom struggle, Gandhiji's biggest contribution was converting the elitist based movement to a mass-based movement whereby people from all walks of life began to actively participate in the freedom

movement. He further said that even if people follow just a part of Gandhiji's principle such as punctuality, it will be great homage to Gandhi. Present day world order is infested with rivalry, competition, domination over another, people seldom stand up of others. This is where Gandhism come to prominence.

First Resource Person Prof. (Retd.) S.N. Singh said that the theme of the Workshop *Gandhi and World Order* is appropriately chosen because of contemporary developments happening in the world around us- whether it is Ukraine War in Europe or Nagorno Karabakh conflict in Caucasus region and elsewhere. This choice has to be non-violence and Satyagraha, so passionately experimented, espoused, and advocated by Mahatma Gandhi. He concluded by saying that the worldview of Mahatma Gandhiji was a broad spectrum. His patriotism, nationalism and internationalism were all highly enlightened. Gandhian ideas have powerful perspectives which if adopted and followed may prove to be a saviour of humanity.

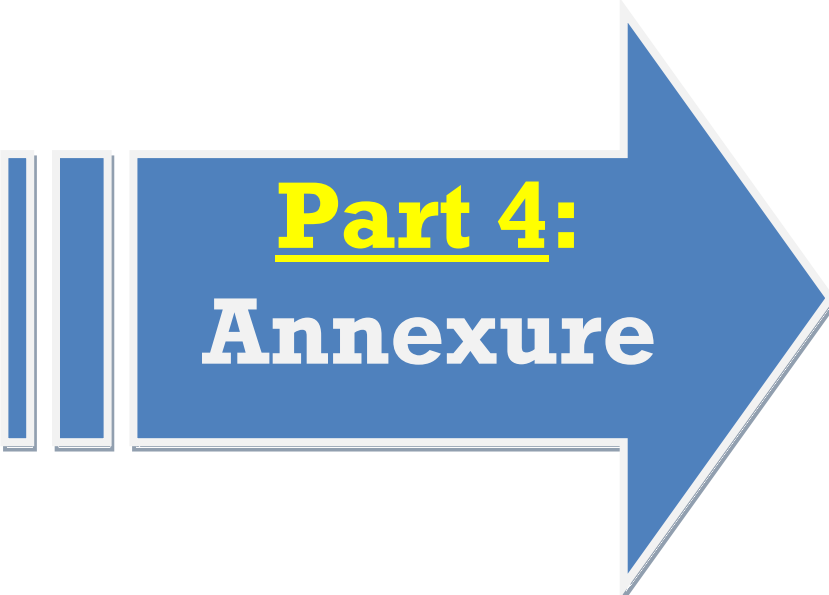
Dr. Prasad Gollanapalli, Managing Trustee, GKF, Hyderabad spoke on the topic *promoting global peace, harmony through non-violence- a Gandhian approach*. World is looking to Gandhi for its problem. Gandhiji organized people for a universal purpose such as caring for the weak, downtrodden, and oppressed. Gandhiji's patriotism was based on peace, freedom, and equality for all. For bringing peace in the world, he emphasised on upbringing children who are disciplined and obedient who will later make the world a better place. For promotion of peace, nonviolence should be the way of life. Non violence in every aspect of human endeavour- non-violent agriculture, non-violent technology, non-violent food, non-violent behaviour, non-violent communication is the need of hour.

Chief Guest of the programme Prof. Saket Kushwaha, Vice Chancellor said that *Charkha* is not just a tool but it symbolizes *Atmanirbhar* Bharat (self-reliance). He also emphasised that one need to understand self before understanding Gandhiji. Besides Gandhiji he also highlighted on the life of Lal Bahadur Shastri, and other

great soul of India and who also shared the birthday with Gandhiji. He talked about the humility and down to earth persona of Lal Bahadur Shastri which people need to emulate in their life.

Chairperson, Dr. J. Suresh Babu, IAS (Retd.): Honourable Chancellor began his speech by highlighting the developmental status by mentioning North eastern region. Regarding Gandhiji's ideal of truth and non-violence should come from the heart. Non-violence requires self-development. He also talked about Gandhiji's concept of *Sarvodaya* which implies upliftment of all the people and equal access to all. Through it rural-urban disparities and poverty can be tackled. He further said that our souls after death find peace when we have followed an honest life by doing good deeds and service to the society rather than spending huge amount on rituals performed in death ceremony. Supporting Gandhiji's concept of *Swaraj*, he said that villages should grow independently without much aid from the centre instead of present-day industrialization which results in accumulation of wealth by few. Lastly, in relation to Northeastern States of India, he said that human beings and culture have to live together.

Lastly, the vote of thanks was proposed by Dr. Tajen Dabi, Deputy Coordinator, ICGPS, Rajiv Gandhi University.



Part 4:
Annexure

Annexure 4.1.: Programme Schedule

09.30-09.50 am	Floral Tribute at Wall of Heroes and Gandhi Bhajan	
10.00-10.05 am	Floral Tribute to the Portrait of Mahatma and Lighting of Lamp by the Dignitaries	
10.05-10.10 am	University Song	
10.10-10.15 am	Felicitation of the Dignitaries	
10.15-10.20 am	Bhajan - <i>Vaishnava Janatho</i>	Students of the Department of Fine Arts & Music, RGU
10.20-10.25 am	Welcome Address	Prof. P K Nayak Coordinator, ICGPS and HOD, History Rajiv Gandhi University, Arunachal Pradesh
10.25-10.35 am	Spinning of Charkha: MA History Students	Students of the Department of History, RGU
10.35-10.45 am	Distribution of Certificates to the Participants of Events	By the Vice Chancellor and Other Dignitaries
10.45-10.55 am	Short Film on Gandhi	
10.55-11.00 am	Address by the Finance Officer	Prof. OtemPadung Finance Officer Rajiv Gandhi University, Arunachal Pradesh
11.00-11.05 am	Address by the Registrar	Dr. N T Rikam Registrar Rajiv Gandhi University, Arunachal Pradesh
11.05-11.10 am	Address by the Dean FSS	Prof. S K Chaudhuri Dean, Faculty of Social Sciences Rajiv Gandhi University, Arunachal Pradesh
11.10-11.15 am	Address by the Dean Academic Affairs	Prof. P K Panigrahi Dean, Academic Affairs Rajiv Gandhi University, Arunachal Pradesh
11.15-11.30 am	Address by the Resource Person	Prof. S N Singh Former Coordinator, ICGPS Rajiv Gandhi University, Arunachal Pradesh

11.30- 11.45 am	Address by the Resource Person	Dr. Prasad Gollanapalli Managing Trustee, GKF Hyderabad, Telangana
11.45- 12.00 Noon	Address by the Chief Guest	Prof. Saket Kushwaha Vice Chancellor Rajiv Gandhi University, Arunachal Pradesh
12.00- 12:15 pm	Address by the Chairperson	Dr. J. Suresh Babu, IAS (Retd.) Honourable Chancellor Rajiv Gandhi University, Arunachal Pradesh
12.15- 12.20 pm	Vote of Thanks	Dr. Tajen Dabi Deputy Coordinator, ICGPS Rajiv Gandhi University, Arunachal Pradesh
12.20- 12.25 pm	National Anthem	
12.25 pm onwards	Group Photo followed by Light Refreshment	

Annexure 4.2.: Organising Team

Chief Patron

Prof. Saket Kushwaha, Vice Chancellor, Rajiv Gandhi University

Patrons

Prof. Prashna Kumar Panigrahi, Dean, Academic Affairs, Rajiv Gandhi University

Prof. Sarit Kumar Chaudhuri, Dean, Faculty of Social Sciences, Rajiv Gandhi University

Dr. Nabam Tadar Rikam, Registrar, Rajiv Gandhi University

Prof. Otem Padung, Finance Officer, Rajiv Gandhi University

Convenor

Prof. Prasanta Kumar Nayak, Coordinator, ICGPS, RGU

Co-Convenor

Dr. Tajen Dabi, Deputy Coordinator, ICGPS, RGU


Coordinators

Mr. Pallov Saikia, Head, Dept of Music and Fine Arts, RGU


Dr. Ashok Barman, Department of Music and Fine Arts, RGU

RSVP: + 91 8729950304/ + 91 8732894426

Annexure 4.3.: Programme Banner



ONE DAY NATIONAL WORKSHOP
on
**Gandhi and World Order: Reflecting Messages from his Life
to mark the occasion of Gandhi Jayanti 2023**



Speakers
Dr. Gollanapalli Prasad
Gandhi-King Foundation, Hyderabad
&
Prof. (Retd) Shyam Narayan Singh
Former Coordinator, ICGPS
Dept. of History, RGU

Organised by
International Centre for Gandhian and Peace Studies (ICGPS)
Department of History, Rajiv Gandhi University

Annexure 4.4.: Photo Gallery



Drawing Competition in Government Secondary School, RGU Campus



Essay Writing Competition in Government Secondary School, RGU Campus



Floral Tribute and Lighting of Lamp



Lighting of Lamp by the Dignitaries



Master of Ceremony Dr. Rajeev Ranjan Prasad



Participants at the Registration Counter



Presentation of Gandhi Bhajan by the Department of Music, RGU



Welcome Address by the Coordinator, ICGPS, Prof. P K Nayak



Presentation of University Song by the Students of Music, RGU



Hon'ble Vice-Chancellor Prof. Saket Kushwaha honouring a Lady Officer



Hon'ble Vice-Chancellor Prof. Saket Kushwaha & Hon'ble Chancellor Dr. J. Suresh Babu



Participants during the Workshop



Students of Department of History, RGU Spinning Charkha



Representation of a Gandhi's Charkha used during the Workshop



Registrar, Dr. N T Rikam Addressing the Gathering



Students and Faculty Members, Department of History, RGU



Chancellor Dr. J. Suresh Babu IAS (Retd.) giving away Prizes



Hon'ble Chancellor and Vice-Chancellor giving away Prizes



Hon'ble Vice-Chancellor giving away prizes while Hon'ble Chancellor applauds



Hon'ble Chancellor Dr. J. Suresh Babu addressing the Gathering



Hon'ble Vice-Chancellor Prof. Saket Kushwaha addressing the Gathering



Dean, FSS Prof. Sarit K. Chaudhuri Addressing the Gathering



Dean, Academic Affairs, RGU Prof. P.K. Panigrahi addressing the Gathering



Finance Officer, Prof. Otem Padung Addressing the Gathering



Resource Person, Prof. (Retd.) Shyam Narayan Singh delivering Keynote Speech



Registrar felicitating the Resource Person Prof. (Retd.) Dr Shyam Narayan Singh



Deputy Coordinator, ICGPS Dr. Tajen Dabi proposing the Vote of Thanks



Attending the National Anthem



Hon'ble Chancellor and Vice-Chancellor taking group photo with faculty members and administrative officials of RGU

Annexure 4.5.: Media Coverage

<https://arunachal24.in/arunachal-icgps-rgu-organises-one-day-national-workshop-on-the-occasion-of-gandhi-jayanti/>

Arunachal24.in

Itanagar

Arunachal: ICGPS, RGU organises One Day National Workshop on the occasion of Gandhi Jayanti

Chairperson of the programme, Dr. J. Suresh Babu, IAS (Retd.) and Chancellor of the University in his speech highlighted the developmental status mentioning North eastern region.

Last Updated: October 2, 2023

4 minutes read



ITANAGAR- The International Centre for Gandhian and Peace Studies (ICGPS), Department of History, Rajiv Gandhi University organised One Day National Workshop on "Gandhi and World Order: Reflecting Messages from his Life" on the occasion of Gandhi Jayanti in the university campus. Prof. P. K. Nayak, Coordinator of the programme and HoD, History welcomed the dignitaries and participants, introduced the theme of the Workshop, and highlighted the relevance of the Gandhian ideals in the present day world. The programme was followed by Spinning of Charkha by the students of the Department and prize distribution to the winners of Essay, Debate, Painting and Bhajan competitions from the Government Secondary School, RGU Campus and Department of Fine Arts and Music. The audience also witnessed a short film on Gandhi.

Chairperson of the programme, Dr. J. Suresh Babu, IAS (Retd.) and Chancellor of the University in his speech highlighted the developmental status mentioning North eastern region. Regarding Gandhiji's ideal of truth and non-violence should come from the heart. Non-violence requires self-development. He also talked about Gandhiji's concept of Sarvodaya which implies upliftment of all the people and equal access to all. Through it rural-urban disparities and poverty can be tackled.

He further said that our souls after death find peace when we have followed an honest life by doing good deeds and service to the society rather than spending huge amount on rituals performed in death ceremony. Supporting Gandhiji's concept of Swaraj, he said that villages should grow independently without much aid from the centre instead of present-day industrialization which results in accumulation of wealth by few. Lastly, in relation to Northeastern states, he said that human beings and culture have to live together.

Prof. Saket Kushwaha, Vice Chancellor of the university described that the Charkha is not just a tool but it symbolizes AatmaNirbhar Bharat (self-reliance). He also emphasised that one need to understand self before understanding Gandhiji. Besides Gandhiji he also highlighted on the life of Lal Bahadur Shastri, and other great soul of India and who also shared the birthday with Gandhiji. He talked about the humility and down to earth persona of Lal Bahadur Shastri which people need to emulate in their life.

Resource Person of the workshop, Prof. (Retd.) S.N. Singh said that the theme of the Workshop Gandhi and World Order is appropriately chosen because of contemporary developments happening in the world around us- whether it is Ukraine War in Europe or Nagorno Karabakh conflict in Caucasus region and elsewhere. This choice has to be non-violence and Satyagraha, so passionately experimented, espoused, and advocated by Mahatma Gandhi. He concluded by saying that the worldview of Mahatma Gandhiji was a broad spectrum. His patriotism, nationalism and internationalism were all highly enlightened. Gandhian ideas have powerful perspectives which if adopted and followed may prove to be a saviour of humanity.

Dr. Prasad Gollanapalli, Managing Trustee, GKF, Hyderabad spoke on the topic promoting global peace, harmony through non-violence- a Gandhian approach. World is looking to Gandhi for its problem. Gandhiji organized people for a universal purpose such as caring for the weak, downtrodden, and oppressed. Gandhiji's patriotism was based on peace, freedom, and equality for all. For bringing peace in the world, he emphasised on upbringing children who are disciplined and obedient who will later make the world a better place. For promotion of peace, nonviolence should be the way of life. Non violence in every aspect of human endeavour- non-violent agriculture, non-violent technology, non-violent food, non-violent behaviour, non-violent communication is the need of hour.

Dr. N.T. Rikam, Registrar welcomed the new Chancellor and said that today Mahatma Gandhi ideal is a way of life for every human being. The world today is realizing the ideals of Mahatma Gandhi.

Prof. Otem Padung, Finance Officer in his address said Gandhi is no more a name, it is a philosophy and an idea. If we want peace and harmony, we have to practice it, because they do not come naturally. In today's world filled with ego, pride, jealousy which will never help in bringing peace, Gandhiji's ideology there remains very relevance for achieving peace.

Prof. S.K. Chaudhuri, Dean, Faculty of Social Sciences, exhorted that as long as nation states and cultural boundaries exist, Gandhism will find relevance in different forms of life. Mutual respect and tolerance of each other inspite of critical differences is important for peace as said by Gandhiji. He said that though Tagore gave him the title Mahatma and though Gandhiji used to address him as Gurudev, there existed difference in thoughts between them such as Charkha was viewed as an anticolonial symbol by Gandhiji whereas Tagore viewed it merely as a mechanical tool.

Dean of Academic Affairs: Prof. P.K. Panigrahi said that in the course of freedom struggle, Gandhiji's biggest contribution was converting the elitist based movement to a mass-based movement whereby people from all walks of life began to actively participate in the freedom movement. He further said that even if people follow just a part of Gandhiji's principle such as punctuality, it will be great homage to Gandhi. Present day world order is infested with rivalry, competition, domination over another, people seldom stand up of others. This is where Gandhism come to prominence.

Dr. Tajen Dabi, Deputy Coordinator, ICGPS, RGU proposed the vote of thanks. The workshop was well attended by many from the teaching faculties and non teaching officials. Large numbers of students participated in the workshop.

http://echoofarunachal.in/news_details.php?nid=23895



RONO HILLS, Oct 2: A one day national workshop on 'Gandhi and World Order: Reflecting Messages from his Life', organized by the International Centre for Gandhian and Peace Studies (ICGPS), Department of History, Rajiv Gandhi University, marked the Gandhi Jayanti celebration, held at the RGU campus.

The programme was followed by Spinning of Charkha by the students of the Department and prize distribution to the winners of Essay, Debate, Painting and Bhajan competitions from the Govt Sec School, RGU campus and Department of Fine Arts and Music. The audience also witnessed a short film on Gandhi.

Chairing the programme, RGU Chancellor Dr J Suresh Babu highlighted the developmental status mentioning Northeastern region. Regarding Gandhi's ideals of truth and non-violence, he said it should come from the heart as non-violence requires self-development.

He also talked about Gandhiji's concept of Sarvodaya which implies upliftment of all people and equal access to all. Through it rural-urban disparities and poverty can be tackled. He further said that our souls after death find peace when we have followed an honest life by doing good deeds and service to the society rather than spending huge amounts on rituals performed in the death ceremony. Supporting Gandhi's concept of Swaraj, he said that villages should grow independently without much aid from the Centre, instead of present-day industrialization which results in accumulation of wealth by few. Lastly, in relation to Northeastern states, he said that human beings and culture have to live together.

Prof Saket Kushwaha, Vice Chancellor of the university described that the Charkha is not just a tool but it symbolizes Atma Nirbhar Bharat (self-reliance). He also emphasized that one needs to understand self before understanding Gandhiji. Besides Gandhiji, he also highlighted the life of Lal Bahadur Shastri, the other great soul of India who shared the birthday with Gandhiji. He talked about the humility and down to earth persona of Shastri which people need to emulate in their life.

Resource Person of the workshop, Prof (Retd) S N Singh said that the theme of the workshop is appropriately chosen because of contemporary developments happening in the world around us - whether it is Ukraine War in Europe or Nagorno Karabakh conflict in Caucasus region and elsewhere. This choice has to be non-violence and Satyagraha, so passionately experimented, espoused, and advocated by Mahatma Gandhi.

He concluded by saying that the worldview of Gandhi was a broad spectrum. His patriotism, nationalism and internationalism were all highly enlightened. Gandhian ideas have powerful perspectives which if adopted and followed may prove to be a saviour of humanity.

Dr Prasad Gollanapalli, Managing Trustee, GKF, Hyderabad spoke on the topic promoting global peace, harmony through non-violence- a Gandhian approach. World is looking to Gandhi for its problem. Gandhiji organized people for a universal purpose such as caring for the weak, downtrodden, and oppressed. Gandhiji's patriotism was based on peace, freedom, and equality for all. For bringing peace in the world, he emphasized on upbringing children who are disciplined and obedient who will later make the world a better place to live in. For the promotion of peace, non-violence should be the way of life. Non violence in every aspect of human endeavour- non-violent agriculture, non-violent technology, non-violent food, non-violent behaviour, and non-violent communication is the need of the hour.

Dr N T Rikam, Registrar said that today the Mahatma Gandhi ideal is a way of life for every human being. The world today is realizing the ideals of Mahatma Gandhi.

Prof Otem Padung, Finance Officer, in his address, said Gandhi is no more a name, it is a philosophy and an idea. If we want peace and harmony, we have to practise it, because they do not come naturally. In today's world filled with ego, pride, jealousy which will never help in bringing peace, Gandhi's ideology remains very relevant for achieving peace.

Prof S K Chaudhuri, Dean, Faculty of Social Sciences, exhorted that as long as nation states and cultural boundaries exist, Gandhism will find relevance in different forms of life. Mutual respect and tolerance of each other in spite of critical differences is important for peace as said by Gandhiji. He said that though Tagore gave him the title Mahatma and Gandhi used to address him as Gurudev, there existed differences in thoughts between them such as Charkha was viewed as an anti-colonial symbol by Gandhiji, whereas Tagore viewed it merely as a mechanical tool.

Dean of Academic Affairs Prof P K Panigrahi said that in the course of the freedom struggle, Gandhi's biggest contribution was converting the elitist based movement to a mass-based movement whereby people from all walks of life began to actively participate in the freedom movement.

Earlier, Prof P K Nayak, Coordinator of the programme and HoD (History), highlighted the relevance of the Gandhian ideals in the present day world.

The workshop was well attended by many from the teaching faculties and non-teaching officials, besides a large number of students participated.

<https://arunachaltimes.in/index.php/2023/10/03/gandhi-jayanti-celebrated-across-state-cm-joins-defence-personnel-in-mago/>



ITANAGAR, 2 Oct: Gandhi Jayanti, marking the 154th birth anniversary of Mahatma Gandhi, was celebrated across the state on 2 October.

Chief Minister Pema Khandu celebrated the occasion in Mago, India's first village towards the Tibet border in Tawang district, along with defence personnel near the border.

Sharing a photo on X, Khandu said that he was accompanied by Gajraj Corps General Officer Commanding, Lt Gen Manish Erry, MP Tapir Gao, MLAs Phurpa Tsering and Nyato Dukam, ZPC Leki Gombu, public leaders, and officials.

Rajiv Gandhi University's (RGU) International Centre for Gandhian and Peace Studies (ICGPS) marked the day by organising a national workshop on 'Gandhi and world order: Reflecting messages from his life' in the university campus in Rono Hills.

Speakers included Vice Chancellor Prof Saket Kushwaha, History HoD Prof PK Nayak, retired IAS officer Dr J Suresh Babu, retired professor SN Singh, Hyderabad (Telangana)-based GKF managing trustee Dr Prasad Gollanapalli, RGU Registrar Dr NT Rikam, Finance Officer Prof Otem Padung, Social Sciences Dean Prof SK Chaudhuri, Academic Affairs Dean Prof PK Panigrahi, and ICGPS deputy coordinator Dr Tajen Dabi.

ICGPS RGU organises national workshop on Gandhi Jayanti

RONO HILLS, Oct 02: The International Centre for Gandhian and Peace Studies (ICGPS), Department of History, Rajiv Gandhi University organised a one-day national workshop on "Gandhi and World Order: Reflecting Messages from his Life" on the occasion of Gandhi Jayanti in the university campus.

Prof. PK Nayak, Coordinator of the programme and HoD, History welcomed the dignitaries and participants, introduced the theme of the Workshop, and highlighted the relevance of the Gandhian ideals in the present day world.

The programme was followed by Spinning of Charkha by the students of the department and prize distribution to the winners of Essay, Debate, Painting and Bhajan competitions from the Government Secondary School, RGU Campus and Department of Fine Arts and Music.

The audience also witnessed a short film on Gandhi.

Chairperson of the programme, Dr. J. Suresh Babu, IAS (Retd.) and Chancellor of the University in his speech highlighted the developmental status mentioning North eastern region. Regarding Gandhi's ideal of truth and non-violence should come



from the heart. Non-violence requires self-development.

He also talked about Gandhiji's concept of Sarvodaya which implies upliftment of all the people and equal access to all. Through it rural-urban disparities and poverty can be tackled. He further said that our souls after death find peace when we have followed an honest life by doing good deeds and service to the society rather than spending huge amount on rituals performed in death ceremony.

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Vice Chancellor of the university described that the Charkha is not just a tool but it symbolizes AatmaNirbhar Bharat (self-reliance). He also emphasised that one need to understand self before understanding Gandhiji. Besides Gandhiji he also highlighted on the life of Lal Bahadur Shastri, and other great soul of India and who also shared the birthday with Gandhiji. He talked about the humility and down to earth persona of Lal Bahadur Shastri which people need to emulate in their life.

Resource person of the workshop, Prof. (Retd.) SN Singh said the theme of the workshop is appropriately chosen because of contemporary developments happening in the world around us - whether it is Ukraine war in Europe or Nagorno Karabakh conflict in Caucasus region and elsewhere.

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non-violence and Satyagraha, so passionately experimented, espoused, and advocated by Mahatma Gandhi.

He concluded by saying that the worldview of Mahatma Gandhi was a broad spectrum. His patriotism, nationalism and internationalism were all highly enlightened. Gandhian ideas have powerful perspectives which if adopted and followed may prove to be a saviour of humanity.

Dr. Prasad Gollanapalli, Managing Trustee, GKF, Hyderabad spoke on the topic promoting global peace, harmony through non-violence - a Gandhian approach. World is looking to Gandhi for its problem. Gandhiji organized people for a universal purpose such as caring for the weak, downtrodden, and oppressed. Gandhiji's patriotism was based on peace, freedom, and equality for all. For bringing peace in the world, he emphasised on

upbringing children who are disciplined and obedient who will later make the world a better place. For promotion of peace, non-violence should be the way of life. Non violence in every aspect of human endeavour- non-violent agriculture, non-violent technology, non-violent food, non-violent behaviour, non-violent communication is the need of hour.

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16	MATINGTAKAM	3 rd Sem
17	DOMI BEYONG	3 rd Sem
18	TEMBA DOBJEE	3 rd Sem
B. Music 5th Semester		
19	MINGTO YANGDA	5 th Sem
20	MICHI AJAY	5 th Sem
MPA 1st Semester		
21	KEE EDYU	1 st Sem
22	ICOME BOLE	1 st Sem
MPA 3rd Semester		
23	MUMPI DUPAK	3 rd Sem
24	TABA IAN YA	3 rd Sem
25	NIDUM DAEI	3 rd Sem

The names of the participants who got the prize in the Bhajan competition

Sl No.	Name	Position	Remarks
1	MUMPI DUPAK	First	Anonymously all judges took the decision
2	MINGTO YANGDA	Second	
3	IRTIYAZ AHMAD SHAH	Third	

संस्कृतशास्त्रांशुत संदीतविभाष
 DEPARTMENT OF FINE ARTS AND MUSIC
 RAJIV GANDHI UNIVERSITY
 राजीवगांधीविश्वविद्यालय
 RONO HILLS DOUMUKH 791112
 रोडो-हिल्ल, दोडडुष 791112

Dated: 27/09/2023

BFA (Bachelor of Fine Arts)

The names of the students who participated in the painting competition

1 st Semester		
Sl. No.	Name	Remarks
1	Lote Miso	1 st Sem
2	Angeliona Riba	1 st Sem
3	Obi Tali	1 st Sem
4	Ayush Shukla	1 st Sem
3 rd Semester		
5	Chuku Jirdum	3 rd Sem
6	Harsh Shakay	3 rd Sem
5 th Semester		
8	Junken Tacha	5 th Sem
9	Yambou Kongkang	5 th Sem
10	Ngame Meme	5 th Sem
11	Appi Baggang	5 th Sem
12	Tai Sasum	5 th Sem
7 th Semester		
13	Diwanso Tamai	7 th Sem


14	Gibom Riba	7 th Sem
15	Nguri Belley	7 th Sem
16	Michi Tasser	7 th Sem

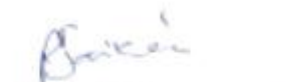
The names of the participants who got the prize in the painting competition

Sl. No.	Name	Position	Remarks
1	Shri Michi Tasser, BFA-7 th Sem.	First	Anonymously all judges took the decision
2	Ms. Tai Sasum, BFA-5 th Sem.	Second	
3	Shri Nguri Belley, BFA-7 th Sem.	Third	


27-09-2023
(Punyo Chobin)


27/9/23
(Rima Kalita)


27/9/23
(Ritu Shekhawat)


(Pallov Saikia)
27-09-2023
HDD ic

Dept. of Fine Arts & Music

Head
Dept. of Fine Arts and Music
Rajiv Gandhi University
Rono Hills, Deimukh-791112

GOVERNMENT OF ARUNACHAL PRADESH
OFFICE OF THE HEADMISTRESS GOVERNMENT SECONDARY SCHOOL RGU CAMPUS
DISTRICT:: PAPUM PARE ARUNACHAL PRADESH

Result of literary competitions conducted on the occasion of Gandhi Jayanti
On dated 25/09/2023 and 27/09/2023.

PAINTING COMPETITION

Total no of participants=09

Sl. No	Name of participant	Class	Roll No.	Remarks
01	Miss Dare Kabnang	X	31	1 st
02	Miss.Pranshree Das	X	06	2 nd
03	Miss Pinki Borah	X	35	3 rd
04	Miss Kara Annyi	IX	47	3 rd
05	Mr Sangha Tadu	X	13	
06	Mr Nabam Tallum	IX	14	
07	Mr Niri Anand	X	29	
08	Mr Nabam Kirak	IX	03	
09	Miss Yami Jomo	IX	39	

ESSAY COMPETITION

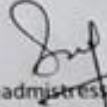
Total no of participants=13

Sl. No	Name of participant	Class	Roll No.	Remarks
01	Miss Nomita Doley	IX	36	1 st
02	Miss Gollo Nana	IX	44	2 nd
03	Miss Nirmali Magar	X	23	3 rd
04	Mr Tanish chetry	X	16	
05	Mr Techy Tanie	IX	05	
06	Mr Rikdak Riram	X	30	
07	Miss Giogi Mala	IX	40	
08	Miss Likha omo	X	12	
09	Miss Tasking Yaro	X	37	
10	Miss Ngoba yani	X	25	
11	Miss Asha Biswakarma	X	02	
12	Miss Anuskha Dutta	X	11	
13	Mr.Raj Sharma	IX	18	

DEBATE COMPETITION

Total no of participants=06

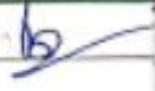
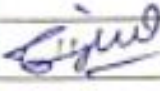






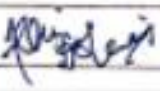
Sl. No	Name of participant	Class	Roll No	Remarks
01	Miss.Doping Taying	X	17	1 st
02	Miss.Nomita Doley	IX	36	2 nd
03	Miss.Gollo Nana	IX	44	3 rd
04	Mr.Gollo Kaye	X	21	
05	Mr.Nitin Das	X	33	
06	Miss.Kenyir Mili	IX	35	


Headmistress
Govt. Sec. School RGU Camp
Headmistress
Govt. Secondary Scho
RGU Campus, Doim

List of Prize Winners

Event	Name	Position
PAINTING (School Level/Govt. Secondary School RGU Campus)	Miss Dare Kabnang (class x)	1 st
-do-	Miss Pranshree Das (class x)	2 nd
-do-	Miss Pinki Borah (class x)	3 rd
-do-	Miss Kara Annyi (class ix)	3 rd
ESSAY WRITING (School Level/Govt Secondary School RGU Campus)	Miss Nomita Doley (class ix)	1 st
-do-	Miss Gollo Nana (class ix)	2 nd
-do-	Miss Nirmali Magar (class x)	3 rd
DEBATE (School Level/Govt Secondary School RGU Campus)	Miss Doping Taying(class x)	1 st
	Miss NomitaDoley (class ix)	2 nd
	Miss Gollo Nana (class ix)	3 rd
MUSIC (Bachelor of Music, Dept of Fine Arts and Music, RGU)	Mumpi Dupak (3 rd Semester)	1 st
-do-	Mingto Yangda (5 th Semester)	2 nd
-do-	Imtiyaz Ahmad Shah (3 rd Semester)	3 rd
PAINTING (Bachelor of Fine Arts, Dept of Fine Arts and Music, RGU)	Shri Michi Tasser (7 th Semester)	1 st
-do-	Miss Tai Sasum (5 th Semester)	2 nd
-do-	Shri NguriBelley (7 th Semester)	3 rd

Annexure 4.7.: Attendees of the Workshop

Sl.No.	Name	Department & Mobile Number	Signature
1.	P. K. Nayak	History 8729750204	
2.	Tajou Dabi	History 872294426	
3.	Akwind	History 9415800667	
4.	TENZIN THEKHO	History 708696895	
5.	TECKI TETIK	History 708591818	
6.	Maroni Gomonzi	History 2415836109	
7.	Ngurong Raju	History 8798395158	
8.	Bhauat Doronak	History 6909662093	
9.	Atthi Doka	History 8914897380	

Sl. No	Name	Department & Mobile Number	Signature	Sl. No	Name	Department & Mobile Number	Signature
10.	Bala Yama	History 9336067000	[Signature]	19.	Dr. Suparna Jaisankar	Faculty of Arts & Science	[Signature]
11.	Pamela Jaisankar	History 93360391003	[Signature]	20.	Mumtaz Pestic	History, 9338106423	[Signature]
12.	Kajim Gamlin	History 9152910402	[Signature]	21.	Minam Panyuk	History, 9630720003	[Signature]
13.	Rajyog Jaisankar	History 7000419980	[Signature]	22.	Kanay Yama	History 600932424	[Signature]
14.	Dr. Tami Begun	History 7002332161	[Signature]	23.	Devika Jaisankar	History 7628003143	[Signature]
15.	Mrs Yajun Kida	History 8911022224	[Signature]	24.	Taji Nabam	History 8974552003	[Signature]
16.	Rajim Kaya	History 6000411006	[Signature]	25.	Dr. Rajeev Ramprasad	Hindi 6707115086	[Signature]
17.	Radhika Jaisankar	21st floor 7302185440	[Signature]	26.	Naji Rajan	History 9332244057	[Signature]
18.	Dr. C. Siva Sankar	Education 9366550003	[Signature]	27.	Ganji Kanta	History 9366235852	[Signature]
28.	Dimple Jaisankar	History 92957111152	[Signature]	37.	Arjun Jaisankar	History 9366235852	[Signature]
29.	Saravali Yadav	CSE 6300185208	[Signature]	38.	Rima Kalita	Fine Arts	[Signature]
30.	P. K. Paragathi	Political Science	[Signature]	39.	Sangeeta Jaisankar	History (600932424)	[Signature]
31.	P. A. R. Tamal	Management	[Signature]	40.	Rishi Zia	History 891922440	[Signature]
32.	Dr. Ashok Kumar Yadav	Dept. of Food Technology	[Signature]	41.	Sanjay Jaisankar	History 9707320777	[Signature]
33.	Lehanga Arka	Dept. of History 76003324	[Signature]	42.	M. J. Kaya	Business	[Signature]
34.	Nandini Chatterjee	Dept. of History 8414927342	[Signature]	43.	Prof. R. C. Paul	Commerce	[Signature]
35.	Lehanga Yashraj	Dept. of History 831042517	[Signature]	44.	Pavani Kumar	Commerce (History)	[Signature]
36.	Linda Nair	History 622222222	[Signature]	45.	Bijay Kumar	History 6707115086	[Signature]

Sr.no	Name	Department and phone no.	Sign	Sr.no	Name	Department and phone no.	Sign
46.	Alamir Mithu	History - 8930909535	[Signature]	55.	K. C. Krishna	Dept. of English	[Signature]
47.	Koko Kujur	History - 600725918	[Signature]	56.	Mansi Hazra	Dept. of English	[Signature]
48.	Dr. Dipankar Rajasingh	Food Technology - 51111105	[Signature]	57.	Dr. J. P. Maurya	Dept. of Mathematics	[Signature]
49.	Pinku Bora	class - 10	[Signature]	58.	Dr. J. P. Maurya	HOD IK Math	[Signature]
50.	Dr. K. Anand	Ritvik Campu	[Signature]	59.	P. S. Anand	AITS	[Signature]
51.	KAVIALENDRA	SOCIAL WORK	[Signature]	60.	Dr. Deveshwar	Dept. of Economics	[Signature]
52.	Dr. S. S. S. S.	[Signature]	[Signature]	61.	Bhujumani	Dept. of English	[Signature]
53.	Dr. P. K. Bora	Education	[Signature]	62.	Purna Shree Das	class - X	[Signature]
54.	Bhagabati Chakrabarti	English	[Signature]	63.	Himabati Majumdar	class - 8	[Signature]
Sr.no	Name	Department and phone no.	Sign	Sr.no	Name	Department and phone no.	Sign
64.	DARE KASHINATH	X	[Signature]	71.	Yograj Panda	History, 22222222	[Signature]
65.	GATO : NORDA	X	[Signature]	72.	Geet Bora	History - 89906001	[Signature]
66.	NOMITA KOLAY	(15)	[Signature]	73.	Dr. Nani Z. Zae Jea	Mathematics	[Signature]
67.	KASA - ANNYI	IX	[Signature]	74.	Prof. N. Kar	Geography 22222222	[Signature]
68.	GURU KOTU	History (22222222)	[Signature]	75.	Ma Jun Jun	History (PhD)	[Signature]
69.	Jodi Kujur	History (89975000)	[Signature]	76.	Doping Tazeng	Govt. secondary school RCU campus	[Signature]
70.	Dr. K. K. K.	History (22222222)	[Signature]	77.	DR. KASHI RANJAN	Education, RCU	[Signature]
71.	Aty K. K.	Pol science (70033000)	[Signature]	78.	Ankur Kujur	Arts	[Signature]
72.	Dr. Sankar Dasgupta	Management	[Signature]	79.	Dr. S. Kalidas Saha	Rail Sci. and Engg.	[Signature]

S. No	Name	Department / Post	Sign	S. No	Name	Department / Post	Sign
82.	Dr. Malay Mahant Swa	Horticulture	[Signature]	91.	Dr. Suresh Prabhu	Education	[Signature]
83.	Dr. Wankar K. Patil	Statistics	[Signature]	92.	Rashmi Anand	Anthropology	[Signature]
84.	Dr. Tejendra Thakur	Horticulture	[Signature]	93.	Savitri K. Chaudhary	Anthropology	[Signature]
85.	Dr. Rajendra Ch. Kumbhar	CSB	[Signature]	94.	S. N. Singh	Retd.	[Signature]
86.	Dr. V. K. Yachar	Commerce	[Signature]	95.	Nandini C. Singh	Geography	[Signature]
87.	SUNIL NANDI	Commerce	[Signature]	96.	KURAN THAKUR	JR (Exam)	[Signature]
88.	P. K. Acharya	Education	[Signature]	97.	SANDEEP KOMAR	Physics	[Signature]
89.	T. Kumpliw	Edun	[Signature]	98.	Dr. Jay Singh	Food Technology	[Signature]
90.	V. UPADHYAY	Economics	[Signature]	99.	Tan Anand	ARTS	[Signature]
100.	Sunil Anand	MASS Comm.	[Signature]	110.	R. Abhishajee	S.O. (Exam)	[Signature]
101.	Adang Mena	Management	[Signature]	111.	TANUJA MISHRA	ZOOLOGY	[Signature]
102.	Vivek Kr Singh	Physical Education	[Signature]	112.	Dr. Vijay Bajor	CoE	[Signature]
103.	S. Tejaswini	"	[Signature]	113.	SANJIB K. SUI	S.O.	[Signature]
105.	Arnab Ghosh	Zoology	[Signature]	114.	DAVID PERTIN	Jr. Reg.	[Signature]
106.	AKHIL K. PATIL	Food Technology	[Signature]	116.	Dr. N. Vinod Kumar	Statistics	[Signature]
107.	Prof. Oren Jagan	Hindi	[Signature]	117.	S. S. Datta	mate	[Signature]
108.	Shankar Taggar	Art & Education	[Signature]	118.	Ankita Kach	History	[Signature]
109.	Dr. Manoj Kumar	Head CoE	[Signature]	119.	Prof. S. T. Singh	Botany	[Signature]
				120.	Prof. G. Narasimhan	D.S.W	[Signature]

121	Dr. Sambhu Prasad	Head, Physical Edu	Sambhu	236	Mamun Siram	mamun / Fine Arts and Music	
122	Kulson Gupta	History	Kulson	237	Melung Tayam	melung / Fine Arts and Music	
123	TINA HARRY	History	Tina	238	Mumpi Dupak	Fine Arts and Music	mumpi
124	Kanta Tawad	Dr. Shweta Ghosh	Kanta	239	Sape Kumar	Mass Com	Kap.
125	RAOUL TECHT	Dr. Shweta Ghosh	Raoul	240	Hastin Prater	Mass Com	Hastin
126	Dr. Rajesh Chakrabarti	Head (Chemistry)	Rajesh	241	Punan Ragan	Agricultural Science	Punan
127	Elizabeth Hargrey	Edu	Elizabeth	242	Rana Yana	Social Work	Rana
128	Gurjan Kumar Sarm	Zoology	Gurjan	243	Sita coan	History	Sita
129	2411 242 243	Sci	2411	244	Prof D.N. Das	Zoology	Prof
130	Abhay Kumar	Assistant Prof, Dep. of Law	Abhay	245	Dr. Dhaneshwari	Psychology	Dhaneshwari
131	Tanu Puri	History	Tanu	246	Abhishek Prasad	Management	Abhishek
132	Yajna Das	"	Yajna	247	Dr. Anand Kr. Red	Mass Com	Anand
133	Gyana Kamin	"	Gyana	248	Ngari Bally	Fine Arts	Ngari
134	Abhikhatin Dasari	Chemistry	Abhikhatin	249	Jorgeo Taha	Fine Arts	Jorgeo
135	Padi Manung	Fine Arts and Music	Padi				

S.No.	Name	Department	Signature
150	Aitow Yimang	Fine art & Music	Aitow
151	Rajdeep Das	History	Rajdeep
152	Moan M019	History	Moan

Annexure 4.8.: Keynote Address of Dr. Prasad Gollanapalli¹**Promoting Global Peace, Harmony through Nonviolence –
A Gandhian Approach**

Respected Dr. J. Suresh Babu, IAS (Retd.), Honorable Chancellor, Rajiv Gandhi University, Respected Prof. Saket Kushwahaji, Hon'ble Vice Chancellor, Prof. P.K. Nayak, Coordinator ICGPS and HOD History, Prof. SN Singh, Deans, Faculty, Students, Brothers and Sisters:

It gives me immense pleasure and consider it a great honor to be invited to address this One Day National Workshop. I am grateful for the opportunity and profusely thank our visionary Vice-Chancellor, Prof. Saket Kushwahaji for conceiving the idea of ICGPS and making it a reality and the Coordinator, Prof. PK Nayakji.

It would have been to my liking to be present personally in this meeting but could not due to my being out of India to give Keynote in Honolulu, Hawaii on October 1 and in New York on October 2. But I am with you in spirit as I had a humble role in shaping the ICGPS.

I pay my homage to the great soul, Mahatma on the occasion of his 154th Birth anniversary. He inspired millions of people and awakened in them self-confidence and respect to be free. United Nations declared Mahatma Gandhi's Birthday, October 2 as International Day of Nonviolence. The world is looking to Gandhi for solutions to its problems. Many social movements, political movements, environments drew inspiration from him.

Mahatma Gandhi (1869-1948) is Father of Nation (India), apostle of peace and nonviolence, crusader against injustice in any form and inspiration to many

¹ Dr. Prasad Gollanapalli is a Managing Trustee, Gandhi King Foundation, India.

social, justice and environmental movements around the world. He evolved through a practice of Truth and Nonviolence making them formidable forces available to mankind. Truth and Nonviolence are the foundations of Gandhian Philosophy and approach. The Truth is the eternal or fundamental truth that all human beings are equal and we should peacefully coexist. Nonviolence is non-offensive living and a life of consonance with fellow human beings, fellow life species and the entire nature. He believed in the indivisibility of life and that all life is one. Seeing ourselves in others – even in animals and birds is to identify with everything that lives. This is a belief of common identity and seeing divinity in others that elevates our understanding and respect for others. This attitude develops in us reverence for others and develops love and compassion. Gandhi developed his philosophy of 'SARVODAYA' – welfare of all. He has drawn and developed the philosophy from John Ruskin. He read a book, 'Unto This Last' by John Ruskin during a train journey in South Africa in 1904. He said, "The book was impossible to set aside, once I had begun. It gripped me. I could not get any sleep that night. I determined to change my life in accordance with the ideals of the book." Mahatma Gandhi refers to 'The magic spell of a book', that brought about an instantaneous and practical transformation in my life, and discovered some of my deepest convictions reflected in this great book". Gandhi summarised Unto This Last's teachings in three points:

1. That the good of the individual is contained in the good of all.
2. That a lawyer's work has the same value as the barber's, inasmuch as all have the same right of earning their livelihood from their work.
3. That a life of labour, i.e., the life of the tiller of the soil and the handicraftsman, is the life worth living.

When people realize their welfare is contained in social good; all human beings are equal by birth; and that a non-exploitative or non-manipulative life is only the life worth living. 'Equality' is central to Gandhi's philosophy. The eternal truth is that all humans are born equal, irrespective of colour, creed, caste, religion, language any other such denominations. We have not chosen our birth. We have not chosen our parents nor our skin colour or language. How can I be held

responsible for something – my birth in which I have no role? We have come into this world on this planet by chance to live for some time and then disappear. How should we conduct with ourselves, fellow human beings, the sub-human world consisting of animals, birds and all that lives and the non-living world – the hills, rocks, lakes, oceans, rivers, air and the entire nature and environment? To relate with all the four in a diligent way is the real art of living. In fact, this is the primary purpose of education to launch the new born into the society through parental and school training.

The sense of equality, of living together with respect and harmony is important for the well-being of any society. The external differences as may appear in the color of skin, formation of hair, physical structure, are so natural and perhaps genetic. They cannot define any special high or low among people based on these differences. We should learn and accept these differences as natural and they should not come in the way of our mutual relations. In respect to caste, religion or faith, food habits, dress styling etc. they are not inherent attributes of people. One may profess a faith today and may get converted to another religion tomorrow. This does not change the fundamentals of that human being. But these artificial, attributes which cannot stand any scientific test dominate in creating divisions in people. These labels come convenient to political people who try to gain advantage by fomenting ill-feelings against one another. When these features or labels are given more importance than their real place it leads to several problems as we confront now.

Gandhi never organized people on any of these labels which are not real. Of course, he organized people on Nationality in his fight against colonial rule. There was a clear universal purpose behind his struggle against British rule – subjugation of a whole people and their exploitation. Such inhuman practice should be fought against and 'Nationalism' is used by Gandhi for a cause. He was conscious of use of a label and so he said, 'my patriotism is, for me, a stage on my journey to the land of eternal freedom and peace. My love, therefore, of nationalism or my idea of nationalism is that my country may become free, that if

need be the whole of the country may die, so that the human race may live. There is no room for race hatred there." For me patriotism is the same as humanity. I am patriotic because I am human and humane. If it is not exclusive, I will not hurt England or Germany to serve India. Imperialism has no place in my scheme of life.

It is a finer thing to be patriotic and have national pride. But to think ill of other nations or thoughts of exploiting them through colonialism or imperialism will create a bad taste and lead to frictions. Unbridled Nationalism leading to fascism and consequent domination of other nations is a threat to peace.

Human pursuit is for peace, happiness, harmony and better life. Man's endeavors centre round progress and development with constant efforts to improve his lot. Peace is sum total of human happiness. It is the wellbeing, joy and enlightenment. It is serenity, understanding and comes from a healthy and contented life. Peace is camaraderie, togetherness, working in consonance with humanity and nature. Peace is brotherhood, cordiality, cooperation, mutual support and appreciation. It is the wisdom of how to live on the planet.

Peace should be seen in this larger context. Albert Einstein said, "Peace is not merely the absence of war but the presence of justice, of law, of order – in short of government. We need an essentially new way of thinking if mankind is to survive. Men must radically change their attitudes toward each other and their views of the future. Force must no longer be an instrument of politics ... Today, we do not have much time left; it is up to our generation to succeed in thinking differently. If we fail, the days of civilized humanity are numbered.

Civil Rights Leader, Dr. Martin Luther King Jr., in a similar tone said that Peace must include justice "True peace is not merely the absence of tension: It is the presence of justice"

His holiness the 14th Dalai Lama said, “Peace, in the sense of the absence of war is of little value... peace can only last where human rights are respected, where people are fed, and where individuals and nations are free. Here the emphasis is on respect for human rights, well-being of people and freedom of individuals and nations.

Mahatma Gandhi's teachings are of immense benefit in understanding the present context and to place peace in a proper perspective. He perfected the technique of nonviolent resistance to injustice, called '*SATYAGRAHA*' which is perhaps his greatest gift to mankind. It involved pitching Truth Force or the Soul Force or the Moral Force against injustice and unjust laws. It is a spiritual process through self-suffering to arouse guilt in the mind of the wrong-doer and bring transformation of his mind to do the right. It is a fundamental faith which is universal that all human beings are equal.

Peace is not absence of war, or absence of tensions. It is not the peace of the graveyard. Peace is a virtue, a state of mind, a disposition for benevolence, confidence and justice. Peace is happiness, joy, tranquility, health and harmony. It is positive and promotional peace. It is sum total of human happiness, welfare of animals, birds and the entire life on the planet. Further, it is promotion of a nonviolent social order. Removal of violence from society even in its subtlest and indirect forms. Poverty is a form of violence, Mahatma Gandhi said. Pollution, corruption, adulteration, hatred, exploitation, segregation, discrimination, untouchability, imperialism, colonization are all forms of indirect forms of violence while we see many forms of direct violence in day to day lives.

It is living in consonance with fellow human beings, the sub-human world and the nature. It is enjoying every moment of our lives, situations, and occasions. This capacity of being happy is innate to human beings. We are in constant happiness with ourselves which is not dependent on wealth or possessions. One can enjoy the beauty of the whole world without owning a blade of grass. Our culture, philosophy, social foundations provided such orientation, training and launching

us into the society. Tribal communities do not have the concept of 'ownership' or 'counting' and preserve and protect natural resources and manage them collectively for the benefit of all.

From such a happy state of mind and social living man gradually became selfish and greedy. It is fine if this selfishness gives him happiness, pleasure and real advantage. But his selfishness and greed brought him umpteen problems. He would see others as his competitors. Where we have to be brothers and sisters with mutual cooperation and respect, we are born enemies thirsty of blood of each other. The change of mind-set, approach to life, the way we look at others and the world around us, the understanding created new challenges. Being content with what we have and what is 'ours' we started to aspire to get what is not ours. Selfishness, greed and desire for unlimited accumulations with the addition of willingness to get what belongs to others at any cost and through any means places peace in peril. This shift of attitude, towards gaining at the cost of others gives rise to many other problems that challenge society. Exploitative tendencies, practices, institutions come up that mutilate the delicate human fabric and human dignity. The exploiter and the exploited are not happy, the former with worry of protecting and preserving the ill-gained wealth for which he has no legitimacy and the later for having lost what belongs to him.

This attitude of gaining at the cost of others, or what belongs to others gave rise to theft, dacoity, plunder, adulteration, corruption, deceit, cheating, gambling, and speculation. At the collective level it gave rise to colonialism, imperialism, feudalism, bonded-labour, slavery, segregation, discrimination, color prejudice, apartheid, untouchability, social hierarchy, denial of education, human rights to populations which are all inhuman. These vices are accompanied by necessary socio-political philosophies, institutions, practices and sanctions. In fact they make the oppressed believe that they deserve those practices or that they are normal and natural. In the case of colonization, we have seen 'Civilization missions', the colonial powers destroying local cultures, institutions like education, health, agriculture etc. Through a process of carrot and stick policies

they buy some to their side with incentives and inducements and create a lasting exploitative structures. They institute colonial governments, rule the colonies politically for their economic gains and exploits. Any informed local movements against such colonialism, exploitation are dealt with most mercilessly and crushed brutally. All these vitiate human dignity, human values and infringe basic human rights. Colonial powers build their societies on the exploits and blood of colonies they ruled.

Freedom movements in the colonies in the past century made colonies free from foreign yoke. But the long period of colonialism of almost two hundred years damaged substantially the indigenous systems and made locals believe their culture, institutions to be worse than useless. Many local intellectuals started looking towards those very colonial systems which oppressed them without realizing that they need to look for local solutions to their local problems. Psychological slavery replaced physical, political slavery. Once the local base and systems are shattered due to long periods of subjugation, a different system of 'neo-colonialism' was established by brainwashing local leaders and intellectuals. The use of market mechanism to siphon out the wealth of those countries continued. On the face of it, this looked to be fair trade but behind it there was a large scale manipulation, psychological indoctrination and temptations to use the exotic articles at high prices.

This market mechanism based on subtle messages to people through powerful advertisements determines their lifestyles and purchasing decisions. This process makes people strongly believe that they should look like someone else. An example of fairness creams and other cosmetics in Asian, African countries is a good case. Those populations who have a natural skin colour of brown or black believe they should become fair or white. They do not like to be brown or black and prefer to have a white complexion which is equated with beauty, goodness, fairness and the like. A person who has no respect for his or her own body, its colour or shape and prefers a different colour has a slave mentality. They have no self-esteem or self-respect. Such populations and societies though politically

free, essentially they are slave societies. They are continually exploited through the belief patterns foisted on them. For the imperial powers it does not matter whether they rule those societies politically or not, so long as their economic interests are taken care of. So long as equality, fairness exists between societies trade is legitimate. Gandhi called it the 'willing cooperation of the exploited – we hug the chains that bind us. Globalizations, Liberalization are good if truth, justice and honesty are their foundations. True globalization would mean not just the free flow of goods from one country to another country but its true measure would be to remove borders and allow free flow of people from one area to another area without any travel restrictions. We all become world citizen. Only such a situation can ensure global or world peace.

Today we are passing through a crisis of self. We run around not knowing what for. The beauty of being human is lost. An individual should be peaceful, spreading peace to others, society and the whole world. Can human happiness and existence be possible in the absence of Peace?

It is necessary that educational institutions lay the seeds of peace and nonviolence in students from early stages to promote peace in society. Peace training should become part of education. This is emphasized by great philosophers and social reformers. Gandhi said, *“If we are to reach real peace in this world and if we are to carry on a real war against war, we shall have to begin with children; and if they will grow up in their natural innocence, we won't have to struggle; we won't have to pass fruitless idle resolutions, but we shall go from love to love and peace to peace, until at last the corners of the world are covered with that peace and love for which consciously or unconsciously the whole world is hungering”*

Fundamentally all our leaders emphasize the need for quality education with emphasis on values and on moving away from a self-centered approach to a communal approach. It is also abundantly clear that we cannot function on our

own but rather improve our quality and efficiency through sharing and learning from others.

*One of the great problems of mankind is that we suffer from a poverty of the spirit which stands in glaring contrast to our scientific and technological abundance. The richer we have become materially, the poorer we have become morally and spiritually.Our hope for creative living in this world house that we have inherited lies in our ability to re-establish the moral ends of our lives in personal character and social justice. Without this spiritual and moral reawakening we shall destroy ourselves in the misuse of our instruments....One of the best proofs that reality hinges on moral foundations is the fact that when men and governments work devotedly for the good of others, they achieve their own enrichment in the process....From time immemorial men have lived by the principle that self-preservation is the first law of life. But this is a false assumption. I would say that the other-preservation is the first law of life. ...The self cannot be self without other selves. – **Martin Luther King Jr.***

Lord Buddha's teachings touch fundamentals of human life. His Holiness the Dalai Lama who placed the teachings of the Buddha to the world would say,

“Given the scale of life in the cosmos, one human life is no more than a tiny blip. Each one of us is a just visitor to this planet, a guest, who will only stay for a limited time. What greater folly could there be than to spend this short time alone, unhappy or in conflict with our companions? Far better, surely, to use our short time here in living a meaningful life, enriched by our sense of connection with others and being of service to them.”

Buddha taught compassion and ascetic living which would resonate in Gandhi's saying, “Live simply so that others may simply live”. Buddha's nonviolence and compassion to all creatures and enlightenment of each individual as a

responsible member of society have to be taken to people. Constant reminder of life's values to society is very necessary. This should start with the young.

When we consider human life to be precious and begin to respect others many problems we face would vanish. All human beings are equal by birth. Artificial differences like caste, religion, region, language cannot and should not create the high or low in people. The conflicts and consequent wars threaten us if we would be alive tomorrow. As His Holiness says,

“Every day, think as you wake up, today I am fortunate to be alive, I have a precious human life, I am not going to waste it. I am going to use all my energies to develop myself, to expand my heart out to others; to achieve enlightenment for the benefit of all beings. I am going to have kind thoughts towards others, I am not going to get angry or think badly about others. I am going to benefit others as much as I can.”

“To remain indifferent to the challenges we face is indefensible. If the goal is noble, whether or not it is realized within our lifetime is largely irrelevant. What we must do therefore is to strive and persevere and never give up.”

On the global level, Gandhi said, "Unless big nations shed their desire of exploitation and the spirit of violence, of which war is the natural expression and the atom bomb the inevitable consequence, there is no hope for peace in the world. I tried to speak out during the war and wrote open letters to the British people, to Hitler and to the Japanese and was dubbed a fifth columnist for my pains."

He remarked: "I regard the employment of the atom bomb for the wholesale destruction of men, women, and children as the most diabolical use of science." When he first learned of the atomic bombing of Hiroshima, Gandhi recalled, he said to himself: "Unless now the world adopts non-violence, it will spell certain

suicide.” In 1947, Gandhi argued that “he who invented the atom bomb has committed the gravest sin in the world of science,” concluding once more: “The only weapon that can save the world is non-violence.” The Bomb, he said, “will not be destroyed by counter-bombs.” Indeed, “hatred can be overcome only by love.”

Equality of faith and respect for each other is necessary to promote peace. Gandhi preached equality of all faiths. Though he declared himself as a ‘Sanathana Hindu’, a believer and follower of ancient religion he stood for secular values. For him, Religion is more a way of life. He said, “Let me explain what I mean by religion. It is not the Hindu religion which I certainly prize above all other religions, but the religion which transcends Hinduism, which changes one’s very nature, which binds one indissolubly to the truth within, and which ever purifies”.

Religion is a frame of ideas providing for right human conduct. Each religion is born out of a geo, social and political context. The essence of all religions is the same though the context, language expression are different. All religions emphasize truth, nonviolence, tolerance, respecting and living with nature, etc. Seen from this perspective all religions are the same in their preaching for creating a better society and human conduct. All religions emphasize the need for spirituality which can be understood as living as ourselves. If we are too materialistic and pursue bodily pleasures as the object of life the beauty of human life and existence is lost. Hence our ancestors of all religions advocated less emphasis on mundane matters and more emphasis on other worldly or spiritual matters.

In consistency with this great spiritual tradition of Hinduism and Indian culture, Gandhi affirms that when once we rise from the grossness to which the flesh is prone into the liberty of spirit, the view from the summit is identical for all. The religious process of any religion brings us to the same understanding.

We have to climb the mountain by different paths, from the points where we happen to be, Gandhi would say, but that which we seek is the same.

“The Allah of Islam is the same as the God of the Christians and the Isvara of the Hindus.

Living faith in this God means equal respect for all religions. It would be the height of intolerance-and intolerance is a species of violence-to believe that your religion is superior to other religions and that you would be justified in wanting others to change over to your faith.”

His attitude to other religions is not one of negative toleration but of positive appreciation. This should have been the approach to interfaith understanding and cooperation. We used religion not as a purifying process as Gandhi said, but used as grouping people on labels pitting one against another. This grouping and playing with the sentiments helped gain political advantage. This grouping in the name of religion, caste, region, language and fomenting ill will against one another benefitted political parties for their vote bank politics but damaged the social fabric.

Gandhi paid significant attention to lifestyles and philosophy of life. He understood that the western civilization or the modern civilization which is based on greed and exploitation of fellow humans, societies nations and nature is not good for India. He gave an outline and vision for India and its social, economic, political and moral structure. In his treatise, “Hind Swaraj” which was written in 1909 while he was still in South Africa he declares his world vision and values on which societies should be founded. He could understand both the strengths of Indian civilization and culture as well as the political philosophy of the aggressive nations which dominated the world with imperialism. His emphasis was on Indian Solutions for Indian Problems as against other national leaders who were trying for Western Solutions for Indian Problems.

Gandhi knew that a nation which had spent nearly two centuries under a foreign yoke has different problems to encounter. The foreign rule enslaved India. It was the model of political domination for economic exploitation. The process was enslaving Indian mind. They attacked and manipulated Indian Education, Agriculture and Medical systems. They succeeded in making Indians believe that their own systems are worse than useless. Gandhi's efforts should be seen from his work of removing this mental slavery. Slavery of thoughts and poverty of ideas. He took up along with struggle for Indian independence Constructive Work for reconstruction of India. Satyagraha and Constructive Work were the two wheels on which the Indian chariot of freedom movement would march forward. For Social reconstruction Gandhi took up Communal Harmony, Removal of Untouchability, emancipation of Women, Economic Equality, Village Sanitation, Basic Education, Khadi, Village Industries, Cow based Agriculture, Students and other components as part of his Constructive Programme.

Through the Constructive Programme and Satyagrahas he led, he mobilized Indians as a great Nation. Women for the first time participated in the freedom movement in large numbers. He took up Khadi Village Industries programme to strengthen village economy and bring in economic independence. He used several symbols for communicating his philosophy to the masses who were mostly illiterate. For promotion of Peace, Nonviolence should be the way of life. Adopt Nonviolence in every aspect of human endeavor: Nonviolent Agriculture, Nonviolent Technology, Nonviolent Food, Nonviolent Behavior, and Nonviolent Communication

In our definition of peace and justice we should include animals, birds and all life forms. Gandhi would say, "The greatness of a nation and its moral progress can be judged by the way its animals are treated." So long as man's cruelty towards animals continues, peace on earth is a vain hope. We get justice quickly when we do justice to others.

Annexure 4.9.: Keynote Address of Prof. (Retd.) Shyam Narayan Singh²

A Perspective on Mahatma Gandhi and World Order

Honourable Chancellor Sir, Dr. J. Suresh Babu, IAS (Retd.), Hon'ble Vice Chancellor Sir, Prof. Saket Kushwaha, Respected Dr. Prasad Gollanapalliji, Managing Trustee, GKF Hyderabad, Deans of Faculties and Professors, Registrar, Dr. N T Rikam, Finance Officer, Prof. Otem Padung, Controller of Examinations, Dr. Bijay Raji, Coordinator, ICGPS and HOD, History Prof. P K Nayak, Dr. Tajen Dabi, Deputy Coordinator, ICGPS, Distinguished Faculty Members, Dear Research scholars and Students, Ladies and gentlemen!

I am privileged to be a resource person on the occasion of observance of Mahatma Gandhi's 154th birth anniversary. I am more privileged because I have been associated with the ICGPS as its Co-ordinator. I therefore feel it important to put it on record here that the centre was the brainchild of my former colleagues sitting here who had been observing the day informally. However it got institutionalised by the Hon'ble Vice-chancellor, Prof Saket Kushwaha, who always remained its moving spirit and guiding force. Hon'ble Prof. Kushwaha had always been supportive of the programmes of the centre.

Ladies and gentlemen, this time the theme of the observance of this auspicious Day is appropriately chosen as 'Gandhi and world order' because of contemporary developments happening in the world around us- whether it is Ukraine war in Europe or Nagorno- Karabakh conflict in Caucasus region and elsewhere. It is all the more relevant in the context of India's hosting of the G-20 Summit and advocating 'One Earth', 'One Family' and 'One Future'. On this occasion I am reminded of Martin Luther King Jr., who in his 'Pilgrimage to Nonviolence', declared: "If we assume that mankind has a right to survive, then we must find an alternative to war and destruction. In our age of space vehicles

² Former Coordinator, International Centre for Gandhian and Peace Studies (ICGPS), Rajiv Gandhi University, Arunachal Pradesh.

and guided ballistic missiles, the choice is either nonviolence or nonexistence". This choice has to be made and I believe it has to be nonviolence and *satyagraha*, so passionately experimented, espoused and advocated by Mahatma Gandhi.

It is, therefore, important for understanding Gandhian perspective in this context that we see as to how Mahatma Gandhi responded to some of his contemporary issues and developments in the world. Though primarily engaged in India's freedom movement, he never turned his attention away from the world and international issues. He disapproved of the 1938 Munich agreement and wrote with prophetic foresight "The agreement that has been signed is a peace that is no peace. The war is only postponed. England and France have quailed before the combined violence of Germany and Italy". The beginnings of Second World War just a year ahead.

He was profoundly against Nazism and Fascism. In this context his views are to be noted. For Poland's heroic resistance to Nazi invasion he had a great admiration "The Poles knew they would be crushed and yet they resisted the German hordes. That is why I call it almost nonviolence."

When Hitler's persecution of the Jews was a heinous crime against humanity which had no parallel in history. Mahatma was disturbed and he expressed his angst: "My sympathies are all with the Jews. They have been the untouchables of Christianity.... The German persecution of the Jews seems to have no parallel in history. The tyrants of old never went so mad as Hitler seems to have done. If there ever could be a justifiable war in the name of and for humanity, war against Germany to prevent the wanton persecution of a whole race would be completely justified. But I do not believe in any war".

It may however be noted that despite his sympathy for the Jews he did not approve the creation of a state for them on Palestinian land. He wrote "My great sympathy does not blind me to the requirements to justice. It is wrong and inhuman to impose the Jews on the Arabs. The nobler course would be to insist on

a just treatment of the Jews wherever they were born and bred. The Jews born and bred in France are French precisely in the same sense as the Christians born in France are French."

During the Second World War, in the early 1942, India faced an imminent threat of attack by Japan. Nationalist forces in India were bracing up for defences against the likely attack. Mahatma Gandhi wrote a letter to President Roosevelt inter alia stating: "Under foreign rule however we can make no effective contribution in this war, except as helots...I have suggested that if the Allies think it necessary, they may keep their troops in India, at their own expense, not for keeping internal order, but for preventing Japanese aggression and defending China. So far as India is concerned she must become free even as America and Britain are. It is on behalf of this proposal that I write this to enlist your active sympathy"

Again on the eve of the San Francisco Conference, which created the United Nations, he affirmed: "I reiterate my conviction that there will be no peace for the allies or the world unless they shed their belief in the efficacy of war and its accompanying terrible deception and fraud. Peace must be just and not punitive and vindictive. Germany and Japan should not be humiliated. The fruits of peace must be equally shared. Exploitation and domination of one nation over another can have no place in a world striving to put an end to all wars."

Mahatma Gandhi's approach both to world order was located in his Truth and Nonviolence, Satyagraha and above all in his belief that "the dignity of man requires obedience to a higher law-that of the spirit... Mankind has to get out of violence through non-violence" He often quoted the Bhagavad Gita's injunction 'Satyanastiparo Dharma' (There is no greater duty than adherence to Truth) and affirmed "Peace will come when Truth is pursued, and Truth implies Justice". The latter requires that the opponent's views be given due consideration and suitably embodied in the mutually acceptable agreement which should be the objective of all peace-making efforts. "Three fourths of the miseries and misunderstandings

in the world would disappear if we step into the shoes of our adversaries and understand their standpoint". All actions which created suspicion, fear and anger in the opponent's mind were to be thus averted and the contrary course adopted.

To conclude it is appropriate to submit that his world view was a broad spectrum. Having studied in England he had many friends there. In South Africa, where he spent 21 years, he experienced the most virulent racism. His patriotism; nationalism and internationalism were all highly enlightened. To quote him "I live for India's freedom and would die for it. But my patriotism is not exclusive. It is calculated to benefit all in the true sense of the word. Through the deliverance of India, I seek to deliver the so called weaker races of the world... For me, patriotism is the same as humanity. It is not exclusive. I am patriotic because I am human and humane. I will not hurt England or Germany to serve India". He advocated friendship with all and made sincere efforts to promote mutual understanding, trust, good neighbourliness, universal brotherhood and peace. The times we are passing through is highly fragile and the peace and order is very often threatened. It is becoming more complex because of the technological advancements making lives of many world over miserable. Gandhian ideas have powerful perspectives which if adopted and followed may prove to be a saviour of humanity.
