



**10th INTERNATIONAL CONFERENCE
ON PEACE AND NONVIOLENT ACTION**

17 Dec - 20 Dec, 2019

Theme

**Educating and Training Children and Youths in Nonviolence
An Imperative for the Creation of Nonkilling Societies and a Sustainable Future**



organized by

ANUVRAT GLOBAL ORGANIZATION (ANUVIBHA)

associated with UN-DGC

in academic collaboration with

THE CENTRE FOR GLOBAL NONKILLING

Honolulu, USA

in Special Consultative Status ECOSOC with UN

and

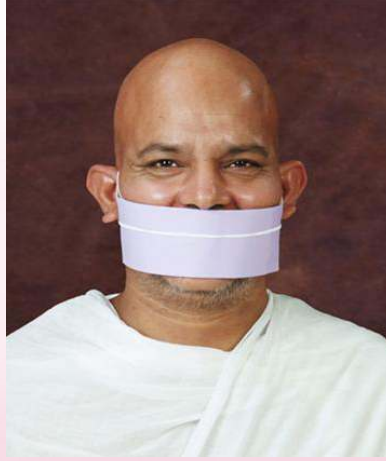
**INTERNATIONAL INSTITUTE OF PEACE STUDIES AND
GLOBAL PHILOSOPHY (IIPSGP), UK, FRANCE**

ANUVRAT GLOBAL ORGANIZATION (ANUVIBHA)

अणुवत विश्व भारती (अणुविभा)

Opp. Gaurav Tower, JLN Marg, JAIPUR - 302 017 INDIA

Our Spiritual Patron



Anuvrat Anushasta His Holiness Acharya Mahashraman

His Holiness Acharya Mahashraman is successor to his many-splendoured guru HH Acharya Mahapragya. He is the eleventh Acharya of the Jain Svetamber Terapanth sect and the Spiritual Head of Anuvrat Movement which aims at the rejuvenation of moral and spiritual values among people of the world. He is also a Jain monk who strictly observes the vow of ahimsa (nonviolence) in its entirety in thought, word and deed in addition to the other four great vows of truth, non-stealing, non-possession and celibacy. He is young, dynamic, sagacious and is an embodiment of spirituality. Currently, he is leading Ahimsa Yatra (a journey on foot) across the country to create nonviolence awareness among the masses.

10th INTERNATIONAL CONFERENCE ON PEACE AND NONVIOLENT ACTION (10th ICPNA)

Aims and Objectives of the 10th ICPNA

The 10th ICPNA aims to discuss and propose a viable system for training the children, youths and adults across the world in nonviolence. We believe that the tide of violence and hatred closing in on humankind can be arrested if and only if, in the face of this alarming trend, the growing number of children and youths who have been conditioned to gravitate towards violence and hatred become instead exposed to, and trained in, principles of nonviolence. The 10th ICPNA therefore aims to highlight the significance of nonviolence training on a global scale.

Theme

Educating and Training Children and Youths in Nonviolence : An Imperative for the Creation of Nonkilling Societies and a Sustainable Future

The world today is mired in violence, hatred, fanaticism and religious intolerance. Moral and spiritual values have reached their nadir in all sections of society globally. Most concerning, moreover, is that many children and youths are being systematically indoctrinated to commit heinous crimes in the name of extremist forms of religion, and other such intolerant ideologies. The incidents of rape, murder over trivial matters, dacoities and religious frenzy are, even in this modern and enlightened age, as prevalent as ever. You may agree that a culture of violence and hatred is spreading fast across the world, with virtually no coordinated efforts being made to reverse the trend.

The two apostles of ahimsa of the last century, the late His Holiness Acharya Tulsi and Acharya Mahapragya, were deeply concerned about the increasing trends of violence among children and youths. They were of the firm position that just as violence is being imparted systematically to people globally, it is high time children were also trained and educated in a culture of peace and nonviolence. Accordingly, Anuvrat workers associated with Anuvrat Global Organization (ANUVIBHA) were asked to organize the first ever international conference on 'evolving a viable system to train and orient people in nonviolence.' At their insistence, it was successfully organized under their auspices at the Children's Peace Palace, Rajsamand in Feb 1991, where 250 national and international peace activists, nonviolence thinkers and grassroots workers hailing from 30 countries participated, thus issuing a consensus declaration on training in nonviolence. As a follow up to this historic conference an international dialogue on nonviolence education and training was organized in 1992 in Ladnun under the spiritual patronship of Acharya Tulsi and Acharya Mahaprajna. The chief guest of this historic meeting was HH the Dalai Lama. Additionally, the late Prof. Glenn D. Paige, Prof. Johan Galtung, Prof. Bernard Laffayette, the then UN Peace Studies Unit Chief Ms. Ludwig all took part in the dialogue, as well did a number of eminent Gandhian scholars of India. Together,

this esteemed group of luminaries lent their overwhelming support to HH Acharya Tulsi and Acharya Mahaprajna's proposal to launch a global campaign to train the youth in ahimsa. The current Anuvrat Anushashta, HH Acharya Shri Mahashramanji, is continuing this legacy today—among other things, leading ahimsa pilgrimages across India and actively promoting nonviolent awareness among the masses.

In this same spirit, ANUVIBHA has been endeavouring to spread a culture of peace through nonviolence across the world for the last 30 years. This has included the organizing of a series of international conferences on peace and nonviolent action, as well as dialogues, seminars and camps. We have also founded and maintain the Children's Peace Palace at Rajsamand, a laboratory for teaching peaceful and nonviolent culture to the children of the world.

In this latest unfolding of our mission, ANUVIBHA has decided to organize the 10th ICPNA at Terapanth Bhavan, Adhyatma Sadhana Kendra Campus, New Delhi, from 17 Dec to 20 Dec, 2019. The theme of the conference this time is 'Training Children and Youths in Nonviolence and Nonkilling: An Imperative for World Peace and Sustainability'.

You will be pleased to learn that the 100th birth anniversary of late His Holiness Acharya Mahapragya, someone who made nonviolence training none other than his life's supreme mission, is being celebrated from June 2019 to June 2020. This conference is thus also being organized as a tribute to the pious memory of this legendary Acharya.

The Retrospective Background of ICPNAs

The birth of the ICPNAs began with Acharya Tulsi, founder of the Anuvrat Movement (a non-sectarian global initiative for the regeneration of moral and spiritual values), when he encouraged Anuvrat workers to organize a series of international conferences on peace and nonviolent action with a view to creating a global awareness of nonviolence. In consonance with his vision, nine major international conferences have thus far been held across different towns and cities of India, with the various themes addressed including: 'unifying forces of peace and nonviolence', 'evolving a viable system to train and orient people in nonviolence', 'living in harmony with nature', 'ahimsa, peacemaking and conflict management', 'seeking the true meaning of a culture of peace and nonviolence', 'towards a nonviolent future', and 'science, spirituality and universal peace,' among others.

Proposals for Various Presentations

We invite you to make a presentation at any one of the following plenary sessions. The duration for each plenary session will be one hour and forty five minutes. Each session will consist of four speakers and one chairperson, and due to natural time constraints, each presentation will be restricted to a maximum of fifteen minutes.

Topics and Thematic Tracks for Plenary Sessions

1. Nonviolence and Nonkilling: Concept, Meaning and their Many Facets
2. Rethinking Education: Should Moral and Religious Education Be at the Heart of the Learning Process?
3. Nonviolence and the Vision of a Sustainable World: The Greening of Education
4. Strategies to Train Children in Nonviolence for Universal Peace
5. The Geopolitical Economy of Learning to be Peaceful
6. The De-militarization of Global Youth for a Nonkilling Global Future
7. The Problematic Digitization of Education and the “robotization” of Knowledge

Format for Submitting Abstracts

If you wish to make a presentation in the form of a paper at any of the above plenary sessions, please read over the detailed guidelines given in the foregoing pages. The abstract of your paper should be submitted only in the prescribed format indicated below. We will inform you within a week if your proposal to speak is accepted. Your paper should ideally aim to be both original and relevant to the particular sub-theme or thematic track of your choosing.

(Please use a separate sheet.)

- (i) Title of the paper
- (ii) Name, email ID, Whatsapp number and the designation of the presenter
- (iii) Name and number of the plenary session for which the presentation is intended.
- (iv) Abstract of your paper (100-150 words). Email it to slgandhi@hotmail.com

Suggested Topics for Workshops and Panels

(Three or four panels will run simultaneously and be held at separate venues).

1. The Concept of Nonkilling as Visualized by Late Prof. Glenn D. Paige
2. Nonviolent Communication
3. The United Nations and its Peace Initiatives: Assessing their Value towards the Bringing Forth of Nonkilling Societies
4. Climate Change: How Can We Rise Up to Meet this Challenge?
5. Can Children's Emotional Competence be the Basis of Responsible Future Citizens?
6. Differing Theories on the Roots of Violence
7. Right Means of Livelihood and Training in the Tools of Self-Employment

8. Nonviolent Lifestyle: a Roadmap to the Eco-sustainability of the Future
9. Preksha Meditation: an Effective Way for Inner Transformation
10. Jivan Vigyan (Science of Living): a Complete Course for Training Children in Nonviolence
11. Anuvrat: Does it Represent a Significant Step Towards Social Excellence?
12. The role of Intellectuals in Advancing Peace and Nonviolence: the World Intellectual Forum (WI) and its Mission

A Special Workshop for Youths

“What Will a Peaceful and Sustainable World Look Like?”

Special Panels

- (i) "Are Nonkilling Societies Possible?"
- (ii) "Teacher Education, Peace and Conflict Studies and Nonviolence"

The panels and workshops will run simultaneously and be held at different venues. If you wish to lead a workshop or speak at a panel, please use the format provided for plenary sessions and write the topic and give a summary of what you would speak in a separate sheet and email it to slgandhi@hotmail.com. As necessary, the organizers reserve the right to group together proposals which are deemed to be closely related to one another.

An Informal Discussion Featuring the World Intellectual Forum

Each evening of the conference, just after supper, a late night informal discussion forum will take place featuring the World Intellectual Forum. These late evening discussions will include presentations from eminent thinkers and intellectuals from India and abroad, each of whom have given considerable thought as to how we can lessen the violence of today's world. Since not all of us have the opportunity or capacity to practice sainthood but must live in the “real world” as it were, we will hear from our speakers with ideas about how to increase moral virtue in ordinary, everyday society, and through participating in various social, economic and political reforms that we can all work together on. The World Intellectual Forum is a worldwide gathering of thinkers working out the parameters of global transformation and planning for a world of peace that can end wars, transform poverty, bring in a Global Green New Deal, and end fear and violence in a world increasingly devoid of ethics and truth-power. The World Intellectual Forum hopes also to have a special extension meeting on December 21st to finish our discussions. The International Institute of Peace Studies and Global Philosophy, one of the Academic Partners helping to organize 10th ICNPA, is also helping focalise the work of the World Intellectual Forum, and will be organizing these late night discussions, which are open to all who are attending the conference.

Last Date for Submission of Proposals to Speak

The last date for submitting proposals to speak at a plenary or a panel or lead a workshop will be 30 Sept 2019.

Registration Fee and Last Date for Registration

The last date for registration is 30 Nov 2019. Kindly register yourself in the prescribed form as indicated at the end of this brochure. One can register even after the due date but there is no guarantee for accommodation. The registration fee is 100 US Dollars for an overseas delegate and Rs. 3000 for an Indian citizen. It is a token amount in view of the fact that organizers are committed to providing free local hospitality and transport for the conference purpose to all from 16 Aug to 20 Aug, 2019.

You can pay the registration fee directly by transferring the amount to our account number given below or you can pay it on arrival. Those who want exemption should write to the International Coordinator. The details of ANUVIBHA Bank account as follows :

The Bank Name : State Bank of India, Club Building, Gandhi Nagar,
Jaipur 302 015 (Raj.) INDIA
Name of the beneficiary : Anuvrat Vishva Bharati
IFSC Code : SBIN0031383
Account No. : 51004850079

Dignitaries

In addition to learned delegates we are also inviting a number of eminent spiritual leaders and professors to speak at the inaugural and valedictory sessions. Many of these esteemed guests, we are pleased to confirm, have already confirmed that they will be attending the conference.

Climate

Since the conference will be held during the winter season, delegates are advised to pack warmly.

Language

The official language at all plenary sessions will be English; however, non-English speaking delegates are free to bring along with them their own translators for purposes of simultaneous translation.

Visas

All overseas delegates are advised to seek tourist visas as early as possible. The Govt. of India allows citizens from certain countries to obtain a visa upon arrival, but in order to do so one is first required to register online. For further details visit: www.mea.gov.in. Delegates from African and Latin American countries who run into any difficulty should let a conference official know ahead of time, as there may be some form of guidance or special assistance we can provide.

Travel Information

New Delhi is the capital of our country and is directly connected to major cities across the world. In order to enable us to pick you at the airport or railway station, please give details of your flight or other mode of your transport. For

guidance and help or for domestic booking of air tickets or train tickets, kindly contact our travel agent :

Mr. Anshu Pathak, Pelican Tours & Travels
e-mail : office@pelicantravels.net, pelicantour@gmail.com
Ph: 91-11- 26012940, 26014249, 41612649 Hand Ph.: 9810235391
Fax: 91-11-26014249

Travel Cost

Participants must themselves be prepared to bear the cost of their air or surface travel, as there are no travel grants or scholarship funds available. However, if need be, the organizers will be happy to write letters of recommendations to any trust or organization, for those who wish to obtain outside funding support.

Arrival and Departure

All delegates must arrive in New Delhi by the evening of 16 Dec, 2019 and leave by the afternoon of 20 Dec, 2019. We plan to have a briefing session at 7 pm on 16 Dec, 2019 at the venue of the 10th ICPNA.

Accommodation

All delegates will be accommodated at our guest house (Terapanth Bhavan, Adhyatma Sadhana Kendra, Chhatarpur Road, Mehrauli, New Delhi). It has modest facilities with Gandhian simplicity. In the case that the Guest House becomes full, the conference is willing to cover the cost of outside lodging accommodations, provided they are local and reasonably affordable.

GUIDELINES FOR PLENARY PRESENTATIONS

In total there will be seven plenary sessions. We have prepared the following general thematic guidelines for any of you may wish to speak at one these sessions. Before submitting your proposal, please kindly read over these guidelines so that each session may revolve around common key themes and questions.

1. Nonviolence and Nonkilling : Concept, Meaning and their Many Facets :

Violence and nonviolence have both been in existence from time immemorial. For householders, by the very nature of one's lifestyle it is virtually inevitable that incidental acts of violence or killing will sometimes be committed. Nevertheless, in spite of this unavoidable predicament, certainly one can at least refrain from inessential violence such as that which is represented by acts of hunting, cutting trees, meat-eating, and so on (acts which, it must also be noted, have played major roles towards bringing about our present dire level of ecological crisis). Today, there are more and more people across the world who are beginning to realize that nonviolence alone can extricate humanity from the jaws of death. It alone forms the basis for durable peace on this planet.

The word 'nonkilling' was used by late Prof. Glenn D. Paige of the University of Hawaii who opined that 'it seeks to direct attention beyond 'peace' and even nonviolence to focus sharply upon the taking of human life. Concentration upon liberation from killing as a source and sustainer of other forms of violence

could be a significant step forward.' The speakers of this session are therefore invited to dwell upon the many facets of nonviolence and nonkilling, and share their own perceptions on these matters.

- 2. Rethinking Education : Can Moral and Religious Education be its Integral Part ? :** The present system of education being followed globally places a strong emphasis on material prosperity over and above moral and spiritual character. Science, which imparts knowledge about the structure and behaviour of the natural and physical world based on facts that one can empirically prove, has for understandable reasons found itself at the core of all school and college curricula. Sadly, however, it also ignores the most vital aspects and ideal ultimate goals for education--how education can, for example, play a crucial role towards shaping morally elevated and responsible citizens who will inevitably determine the fate of our world to come. While many educational systems across the world do include some form of religious education, how many of these systems also incorporate the spiritual aspects of nonviolence and the faith dimensions of peace and ahimsa? Each of the great faiths of humanity includes teachings about the importance of peace, and yet some school systems purposely exclude religion from all school content, as if it is alien to human nature (China and the U.S. representing the most conspicuous examples of this). Why can't a rational and holistic approach to religious education be accepted and embraced instead? Should this not also be the inalienable right of any child, given their natural desire to learn more about the world in all of its many dimensions? What kinds of pedagogical work are underway worldwide that introduce a comprehensive and holistic form of religious education in schools, ones commensurate with the natural sense of spirituality that children experience? Since all faiths stress peace and ahimsa, why can't peace education in schools also be married with moral and religious content? We hope to hear from religious education teachers who are pioneering this kind of non-violence education work.
- 3. Nonviolence and the Vision of a Sustainable World : The Greening of Education :** Young people today are rightly worried about the threat to the entire biosphere from radical changes in earth temperatures caused by global warming. In response to these threats, they have decided to take action, organising school strikes and demanding more urgent responses from our political leaders of the day. Many are also realizing that the military industrial complex is the single biggest polluter and cause of global warming around, thus reinforcing the link between nonviolent education and concerns of global ecology. Education needs to transform and become greener in its approach, with the study of nature and ecology evolving into a joint curriculum, one perspectives of eco-spirituality being included into the fold. How are education systems and teachers worldwide responding to these challenges? We hope to hear from teachers who are working in the greening of education, and who are specifically making the link to peace education studies, thus preventing ecocide and omnicide. Most will agree that demilitarizing the planet will be a major step forward not only for the environment, but also for ensuring the survival of humanity for generations to come. How can humans share life on the biosphere in a sustainable way with other life forms, in order to ensure that the grand experiment of life on earth continues to flourish – and flourish in a mutually equitable way – for millions of years to come?

- 4. Strategies to Train Children in Nonviolence for Universal Peace :** It is probably fair to say that the vast majority of us are deeply concerned about children's ever-increasing fascination and attraction for war toys and violent games. As these children grow they become far more inclined towards embracing or perpetuating a culture of violence and hatred. The modern day research has revealed that there is an innate spirituality in children where feelings of awe, love, wonder, playfulness and love of life come naturally if only they were given a chance to more fully develop in children. These studies strongly suggest that the love of peace and nonviolence are innate, and thus only need to be brought out of hiding – which is what any process of true education actually refers to. One way to cultivate this interest is through introducing yoga and philosophy into school, something that is beginning to happen more in schools across the world, regardless of their representing more of an Asian, traditional, or Western orientation. In this plenary session we invite educators who are pioneering this sort of work to present their most recent results, findings, and general conclusions.

One way to train children in peace through nonviolence is to expose them to an ambience of peace. It is aptly demonstrated by educators at the Children's Peace Palace, Rajsamand – a practical laboratory of peace. These educators, too, will be invited to share their recent experiences, findings, and general conclusions.

- 5. The Geopolitical Economy of Learning to be Peaceful :** The geopolitics of education remains a real problem for contemporary peace educators. So long as the competing nation state system remains in effect, with conflict and violence between countries continuing to represent the baseline norm of international relations, there will always be those who argue that militarism and the development of weapons and war machinery should merit a far greater level of investment than should efforts that work towards peace, diplomatic cooperation, or training in nonviolence. Is it any great surprise that whereas arms dealers drive about in fancy cars and private jets, peace educators often have much humbler modes of transport? As long as war seems to offer better capital returns for investment, under predatory profit-driven modes of capitalism, young people will continue to be lured into careers which depend upon the military industrial complex. Funding scarcities for peace education continue and as long as these remain infinitesimal when compared to military spending, it is only logical to believe that we will remain a planet violently at war with itself. Thus, how can we get across the message that preventative peace education as a means of war prevention is the single best investment we as humanity can possibly make?
- 6. The De-militarization of Global Youth for a Nonkilling Global Future :** There is a crisis underway globally, as the militarization of youth is continuing in many countries—child soldiers worldwide being recruited to guerilla armies (and mostly because they are seen as expendable and yet can still fire weapons like adults); schools continuing with their recruitment into cadet programmes, with many countries also allowing the military open access to schools, thus implicitly sanctioning and 'normalizing' such violence and militarism; and many young people are also accepting militarization as if becoming programmed as a killing machine is somehow natural. Meanwhile to all of this, children are being taught to be competitive and even violent in schools by

continual testing and regimented learning, through the mechanism of examination systems, and also by competitive and sometime even violent sports programmes. Education, moreover, is in many ways modelled upon a military methodology – accepting what a teacher says and not questioning it. If we are to truly demilitarize our youth, does not of all this require the proper measures of scrutiny and reform?

- 7. The Problematic Digitization of Education and the “robotization” of Knowledge:** Young people live in a world of digital information overload, with all kinds of distractions to entertain, inform and sometimes overwhelm young people. Movies, television, smart phones, computers – all create a constant imaginal universe which is all too often awash with violent imagery and images of killing and war. Young people play (and become addicted to) violent computer games, thus also by extension becoming desensitized to war and violence while they sometimes develop an appetite for becoming killing machines themselves. We all know the greater repercussions of this trend: such youth all too often end up going on in their lives to kill real people—whether this means doing so through 'sanctioned,' military action, or instead by a rogue (though no less deadly) act of terrorism. Among other serious repercussions, two of the main ethical issues that comes with the digitisation of human experience is how it subtracts from opportunities for direct human encounter and also how it makes it far easier to divorce oneself from the consequences of one's actions. Bullying on social media represents yet another key related issue, as children are sometimes driven to self-harming and suicide as a result of the rudeness and verbal violence they encounter on social media. What can we do as a global society to help protect ourselves from such adverse effects of the social media revolution and the digitization of knowledge? How can we instead inspire more organic forms of education to be adopted? How can we put the “soul” back into learning and use new forms of media as a force for good, educating in non-violence as opposed to violence?

A Special Workshop for Youths

“What Will A Peaceful And Sustainable World Look Like ?”

This special workshop provides the opportunity for the younger people attending our conference to take the floor. They exclusively will make up the panel members and speakers for this session, posing and answer questions according to their own whim and directive. Participants will be provided with paper and pens and be allowed the necessary time to record their own ideas in the form of diagrams and maps. They will grapple with the difficult question of what sort of world they wish to inherit when, when it comes for their generation to assume the leading role? Moreover, what special skills and types of knowledge and training would they ideally like to receive from each of their various future schools and universities? How do they personally envision an education process that best prepares children with the necessary knowledge and training to lead our global societies towards a healthful and peaceful direction in the future? What kind of world can the younger people in our conference envision together and then choose to co-create ? This is a kind of co-visioning workshop in which the younger minds will grapple with solving some of the

difficult problems they will soon enough be inheriting from the older generations. The results of this session will also be communicated back to the general conference in the final plenary session.

Special Panels

(i) "Are Nonkilling Societies Possible?"

The world today is full of unrest. A third of our human population on this earth goes to bed with excruciating pangs of hunger. The gulf between the rich and the poor is widening. Human greed is burgeoning and threatens promises of equitability at every step. Unprecedented environmental and ecological degradation have arisen and appear to be worsening with each new passing day. In an age that is supposed to have put barbarianism in its rearview, reports of murders and rape are a constant presence in our news headlines. Ordinary people are feeling increasingly insecure. People do not hesitate to kill one another over trivial matters, and killing has even become a culture that people rally around. The stream of compassion has dried. In pondering the question 'Are Nonkilling Societies Possible?', the late Prof. Glenn D. Paige opined that a global nonkilling socio-political order, however challenging it may be to arrive at this, is indeed achievable. In this panel, speakers will discuss this possibility.

(ii) "Teacher Education, Peace and Conflict Studies and Nonviolence"

Who educates the educators? We can hardly expect the dominant educational systems of our world to change until our teacher training systems become first transformed themselves. Ideally, the educators of the future will be naturally trained in terms of how best to teach peace and nonviolent education, thus not only enabling teachers to receive such training, but also allowing their pupils to receive the highest standard of education in this respect. What models currently exist for teaching such training courses in nonviolent education? Should conflict management and mediation programs become a part of the equation, and if so what should these ideally look like? That teaching is a high stress career, and that shooting rampages continue to take place in our schools, are additional considerations that this panel may wish to weigh and offer an opinion about.

PROFILES OF THE ORGANIZING INSTITUTION AND THE ACADEMIC PARTNERS OF THE 10th ICPNA



Anuvrat Global Organization (ANUVIBHA)

ANUVIBHA is a transnational centre for peace and nonviolent action associated with DGC of the United Nations. It is also known as ANUVRAT VISHVA BHARATI in Hindi and goes by the widely publicized acronym ANUVIBHA. It is a non-profit socio-cultural organization dedicated to peace and nonviolent action. ANUVIBHA was designated as a global actor of a culture of peace and nonviolence for the children of the world by UNESCO (2001-2010). It has been in the forefront of campaigns for promoting ahimsa and has organized eight international conferences on peace and nonviolent action. His Holiness Acharya Mahashraman is our spiritual patron. We maintain a Children's Peace Palace at Rajsamand near Udaipur. It is situated on top of a hill overlooking the famous lake called Rajsamand. It is a practical laboratory for the inculcation of a culture of ahimsa among children. Its scenic grandeur and ambience are conducive to the growth of ahimsa. For details visit our website www.anuvibha.in.



The Centre for Global Nonkilling (CGNK)

The Centre for Global Nonkilling (CGNK), in special consultative status with the UN (<https://nonkilling.org/center/>), invites you to become a part of our mission to foster change toward the measurable goal of a killing-free world by means open to infinite human creativity. The goal can be reached by globally advancing nonkilling knowledge and skills, incorporating them into education and training, and applying them in individual and social decisions for the well-being of all. Though the menace of killings have plagued the world from times immemorial, in recent times killings across the globe has taken on unprecedented new forms and extremes that include homicide, genocide, suicide, terrorism, capital punishment, internal armed conflict, and even wars posing a great threat to human existence. Thus the goal is to advance the mission to promote change toward the measurable goal of a killing-free world by means open to human creativity through affirmative nonkilling in reverence for life and positive peace. The Centre is intimately concerned with the implementation of United Nation's Sustainable Development, Goal 16, to promote peaceful and inclusive societies for sustainable development. It is stated that 'Nonkilling' in our world is possible. This faith is based on the call to respect life which is at the heart of all the world's great spiritual and humanistic traditions



International Institute of Peace Studies and Global Philosophy (IIPSGP), France

The Institute is unique among research centres throughout the world in that it combines training and practical work in conflict resolution through studying the entire range of global philosophical and spiritual traditions, together with the proactive search for global responsibility and justice in our time. Founded in 1990, the Institute has also built on the work of Philosophers and Historians for Peace, an international networking organization founded in London in 1985. IIPSGP Members are a scattered international network of scholars, teachers, students, thinkers, academics, faith leaders, and visionaries involved in a wide range of educational and research activities in both professional and voluntary capacities in all aspects of peace research, environmental education, comparative spirituality and philosophy. To know more about it, please visit its website www.educationaid.net.

**10th International Conference on
Peace And Nonviolent Action (10th ICPNA)**

17 Dec to 20 Dec, 2019 at

**ADHYATMA SADHANA KENDRA
Chhatarpur Road, Mehrauli, New Delhi - 110 074 INDIA**

REGISTRATION FORM

PHOTO

1. Full Name : _____

Family Name First Name Middle Name

2. Title: Mr./Mrs./Ms./Dr. etc.: _____

3. Age (Years): _____ Male or Female: _____ 4. Nationality _____

5. Passport No. (If a foreigner): _____

6. Postal Address: _____

City/Postal Code: _____

Phones (Res): _____ Office: _____

(M)/Whatsapp No. : _____ Email: _____

7. Institution/Affiliation: _____

8. Accommodation:

The delegates will be accommodated at Adhyatma Sadhana Kendra Guest House which has Gandhian simplicity and it is also the venue of the conference. Every delegate must arrive on 16th Dec 2019 by 10.00 pm.

9. Date and Time of (i) Arrival: _____

(ii) Departure: _____

(Please mention clearly)

10. Registration Fee : I will pay on arrival / I cannot pay. (Please tick the relevant line)

11. Are you going to make a presentation at a Plenary or Panel Session or any Workshop?

If yes, please write the title of your paper. _____

12. Your brief profile (100 words only): _____

Signature: _____