

Gandhi, Mandela, King International Academic Conference
08 – 09 June 2023
Time: 08.00 – 21.00
New Arts Block (NAB), University of KwaZulu-Natal
Golf Road, Scottsville, Pietermaritzburg

ABRIDGED ABSTRACTS – ALPHABETICAL ACCORDING TO SURNAMES

<p>Name: Mr Alagan Annamalai</p> <p>Institution Director of Gandhi Museum in Delhi</p>	<p>Title: The Gandhi Legal and Law Practice Exhibition</p> <p>Abstract A Presentation on the Gandhi Legal and Law Practice Exhibition.</p>
<p>Dr Vuyani Booii</p> <p>Institution Chief Executive Officer Nelson Mandela Museum Mthatha</p>	<p>Title: Nelson Mandela’s Values, Philosophy and Legacy: How to Rekindle the Vision for Peace, Justice and Reconciliation</p> <p>Abstract The Nelson Mandela Museum has identified that there is a deliberate and well-orchestrated tendency to diminish and obliterate the values and legacy of Nelson Mandela. The name of Nelson Mandela that used to be a household name is no longer celebrated by the government nor by society at large. A name that used to be morale compass to guide the South African nation and to build the fragmented South African nation is systematically obliterated. This orchestrated effort systematically translated to the deliberate obliteration of reconciliation, peace and justice in South Africa as was advocated by Mandela. The presentation will mainly focus on how the values, philosophy and legacy of Nelson Mandela has been neglected and further make propositions on what could be done to rekindle Nelson Mandela’s values and philosophy of peace, justice and reconciliation. If our predecessors walked this road before us, why we must walk it again. This implies if Mahatma Gandhi, Nelson Mandela and Martin Luther King Jr. preached peace, justice and reconciliation before us, why should we do it again? Aren’t we supposed be united and face the divisive political ideologies and build the fragmented societies we form part of currently? The thrust of my short presentation will focus on these factors, and explore ways in which these values may be brought back to the centre of public discourse and help to bring hope to the hopeless and oppressed communities.</p>
<p>Prof Judith Margaret Brown</p> <p>Institution Professor Judith Brown Formerly Beit Professor of Commonwealth History History Oxford University</p>	<p>Title: Gandhi: A Global Icon for the 21st Century?</p> <p>Abstract An icon is more than a powerful image: It is an image through which the viewer sees profound truth. This paper will ask if Mahatma Gandhi is in any sense an icon for our century. Ironically, despite Gandhi’s global image and considerable international following, his own country, India, has in many ways turned its back on him. The nature and conduct of public life and politics, the goals of the state, and the very identity of contemporary India are very different from his vision of the future of an independent country. Opposing trends were visible in his life time, but they were mainly subordinated to the main need to create a united India to claim independence from imperial British rule. There was also a need under Nehru’s government in the 1950s to demonstrate that India was a modern, democratic nation which welcomed diversity in a composite national identity, implicitly if not explicitly compared to Pakistan. Against this background, the paper suggests answers to two questions.</p> <ol style="list-style-type: none"> 1) How did Gandhi become a global figure rather than just a local religious leader? <p>and</p> <ol style="list-style-type: none"> 2) What is Gandhi’s core message for the 21st century: in what sense might he be “an icon”?

<p>Name: Dr. Christian Bartolf</p> <p>Institution Berlin University</p>	<p>Title: Gandhi, Kallenbach and Tolstoy</p> <p>Abstract It is high time to shed new light on Gandhi's and Kallenbach's frequent references to and letter correspondences with Count Leo Tolstoy, his principles of Non-Resistance, Bread Labour, Renunciation, Vegetarianism and the concept of an universal ethical religion towards a world free from slavery and war. 25 years after the first Kallenbach biography (together with Kallenbach's grand-niece Dr. Isa Sarid who was raised by her mother Hanna Lazar in SA) this presentation will illustrate today's relevance of Gandhi's, Kallenbach's and Tolstoy's message of Emancipation (Equal Rights and Good Labour), Ethics of Human Dignity and Rights, Nonviolence, Peace and Trusteeship.</p> <p>Keywords: Nonviolent Resistance – Gandhi – Kallenbach – Tolstoy – Tolstoy Farm – Taraknath Das – <i>Satyagraha</i></p>
<p>Prof Allan Boesak</p> <p>Institution University of Pretoria</p>	<p>Title: Marching with the Shirtless and the Barefoot - Justice, Peace, and the Call for Revolutionary Reciprocity</p> <p>Abstract Taking as points of departure one insight from the vast collective wisdom of Mahatma Gandhi, Nelson Mandela and Martin Luther King Jr., this address will explore the meaning of these words and ask why these are still so powerfully relevant for this generation and this phase of the struggle. We will seek answers to the question why they have remained so indispensable and inspirational for the struggles for peace and justice for all today, and so useful for the call to renewed mobilisation for peace and justice for all. We will endeavour to connect the words and acts of these ancestors with the call for revolution, revolutionary reciprocity and revolutionary selflessness. Finally, we shall ask the question whether in such an age of endless war, political blindness strategies of nonviolence still make sense. In the political chaos caused by the geo-political shifting of the tectonic plates, bringing such despair and hopelessness to so many across the world, dare we still mention hope as a way toward endurance in struggle, as substance of sacrifice, and as the heart of resilience?</p> <p>Keywords: Revolution, revolutionary reciprocity, nonviolent militancy, selflessness, hope</p>
<p>Prof Clayborne Carson</p> <p>Institution Martin Luther King, Jr. Centennial Professor Emeritus, Freeman Spogli Institute for International Studies, CDDRL, Stanford University</p>	<p>Title: “Where Do We Go from Here?” Martin Luther King, Jr.’s Still Unanswered Question for the World</p> <p>Abstract The question King posed in his final book, challenges us to ponder our preferences regarding “where” our nation and our world are heading. It also challenges us to choose our allies as “we” struggle to realize our preferred future. As a historian, I urge us to consider how our past brought us “here” – a time and place King envisioned as teetering between “chaos and community.” The focus will also be elaborated on with reference to Gandhi and Mandela.</p>
<p>Name: Dr. D. John Chelladurai</p> <p>Prof. and Dean, MGM University, N-6, CIDCO., Chh. Sambhaji Nagar, MS., India - 431003</p>	<p>Title: <i>Sarvodaya</i>: An Idea of Harmonizing Individual, Society and Ecosystem</p> <p>Abstract The innumerable challenges humanity faces are on account of certain excesses we commit or essentials we omit. In global society all these happen as we overlook certain fundamentals that govern human nature. Our inability to recognize the binary realities that we are both individuals and society, both human and ecosystem at the same time, and behaving as if we are only individuals or only society, is one such commission. Pursuit of development indifferent to this binary reality</p>

	<p>is one such omission. Harmonizing these three is important for life to live. One way of harmonizing is to optimize life between these triune realities. We can do so by optimizing the tools and techniques, systems and structures and means, methods and our goals. Nature gives us guidelines through her laws, to make it happen. Gandhi's concept of <i>Sarvodaya</i> is an attempt to optimize every factor of life. It provides us great insight towards harmonizing these three realities.</p>
<p>Prof Ezra Chitando</p> <p>Institution University of Zimbabwe Department of Religion, Classics and Philosophy; and World Council of Churches and University of Zimbabwe.</p>	<p>Title: The Game Changers: Religious African Women and Multiple Pandemics in Africa</p> <p>Abstract Religious African women are severely under/ and misrepresented in the history of Africa's engagement with health, including pandemics. Indeed, the dominant narrative presents them as victims. This is particularly the case in relation to histories of health challenges, including those related to pandemics such as HIV, COVID-19 and sexual and gender-based violence (SGBV). Following the initiatives of women associated with Gandhi, Mandela and King, there is an urgent need to change the story of African women's engagement of their own and societal health, including contemporary pandemics. The presentation will articulate the argument with the agency of religious women in Africa (who are the majority), and their positive responses to health and pandemics. Employing the perspective of a male ally, the chapter calls for more humility on (our) the part of men in Africa in acknowledging the achievements of women with regard to health and pandemics.</p>
<p>Name: Belinda Crawford</p> <p>Institution Ujamaa University of KwaZulu-Natal</p>	<p>Title: Navigating Contested Social Identities: Theological Reflections on Race and Inclusion in the Post-era of Martin Luther King Jr. and Nelson Mandela</p> <p>In this paper, theological reflections aim to provide a framework for understanding contested social identities. From a theological perspective, recognizing the importance of human dignity and the belief that all individuals are created in the image of God can inform the need to affirm the identities of marginalized groups. Contested social identities are those that are challenged, questioned, or disputed by individuals or groups within a society. These identities are often based on characteristics like race, gender, sexuality, religion, and ethnicity, and are shaped by historical and cultural factors. The concept of contested social identities highlights the ongoing struggles for power and recognition within society, as different groups contend with each other to assert their own identities and challenge dominant narratives. The post-era of Martin Luther King Jr. and Nelson Mandela sparked ongoing debates and struggles surrounding various aspects of identity, including race, ethnicity, gender, and class. Understanding the complexities of contested social identities is essential for creating more inclusive and equitable societies, where all individuals have a voice and a place to belong. Contextual bible study, known as the see, judge, act methodology, can assist in navigating contested social identities for an ongoing dialogue, critical engagement, and a commitment to inclusive and equitable societies.</p>
<p>Name: Dr. Fr. Busangokwakhe Dlamini</p> <p>Institution Catholic Church of South Africa</p>	<p>Title: <i>Satyagraha</i>: A Path to Peaceful Co-existence</p> <p>Abstract Section 9 of the South African Constitution enshrines the right to equality and non-discrimination for all. In terms of this right, '[t]he state may not unfairly discriminate directly or indirectly against anyone on one or more grounds, including ... sexual orientation'. Hate crimes and violence against the LGBTIQ+ are rampant within diverse South African communities. This paper explores why this is the case. The exploration is made in the context of the call to critically</p>

	<p>and constructively reflect, conceptualise, and mobilise for nonviolent peaceful change in a violent world, as the focus of the conference. Gandhi, in particular, sought to achieve this through his <i>satyagraha</i> and his <i>ahimsa</i> teaching. Could this still be of some relevance?</p>
<p>Name: Dr. Zama Dlamini</p> <p>Institution SRPC, University of KwaZulu-Natal</p>	<p>Title: Towards Achieving Gender Justice: Engaging Gandhi and Mandela’s Leadership Principles for a Nonviolent World</p> <p>Abstract Gender-based violence (GBV) and domestic violence continue to haunt women at home and in the church. Patriarchy through religious scripts has socialized women to self-silence and shame. Against these patriarchal teachings, this paper is in conversation with Gandhi’s and Mandela’s principles of a non-violent world. Both icons offer a template for engaging peacefully. Gandhi’s Satyagraha highlights the ultimate realization for human unity and spiritual fruit of inner unity. Mandela’s integrated leadership model advocates for self-mastery. Recognizing <i>the Other</i>, as the epitome of human dignity and ubuntu, Gandhi and Mandela encourage women to speak against injustices in the church. Their teachings challenge cultural socialization and critique theological doctrines. Feminist theology brings insight to stories of women for liberation and recognises women as rightful citizens worthy of justice. This paper underscores the importance of pastoral care, promoting the wellbeing of African women where sacred circles of sisterhood offer support and care for women of faith.</p> <p>Keywords: African women, leadership, patriarchy, gender-based violence, <i>Satyagraha</i>,</p>
<p>Name: Dr Jacob S. Dorman</p> <p>Institution Associate Professor of History The University of Nevada, Reno</p>	<p>Title: Indian Spirituality and Nonviolence in the African American Imagination</p> <p>Abstract Mahatma Gandhi’s profound influence on the Rev. Dr. Martin Luther King, Jr. is well known. But what is less well known is that the Orient in general and India, in particular, had a very high profile in African American political, cultural, and religious thought and played a formative role in Black Americans’ self-conception, cultural expression, and political organizing. This paper traces the impact of India and the Orient on African Americans from religious and political thinkers to magicians and musicians in the nineteenth and twentieth centuries. The full impact of “the East,” broadly defined has yet to be fully acknowledged. This story not only sheds light on the context of King’s adoption of techniques of Gandhian nonviolence but also forces us to examine how both essentialist and more accurate ideas, including Orientalist ideas, could be refigured by subaltern thinkers to fight the essentialism of racism and create opportunities for political and cultural liberation.</p> <p>Keywords: Martin Luther King Jr., Mahatma Gandhi, Nonviolence, Orientalism, India, African Americans</p>
<p>Name: Anica Dubey</p>	<p>Title: Women’s Health and Equity in Governance and Economic Education</p> <p>The issue of women’s health and equity in governance and economic education is a complex and multifaceted one that has far-reaching implications for the well-being of individuals, families, and societies. On the health front, women face unique challenges which are exacerbated by a lack of education and awareness about women’s health issues, as well as cultural and social barriers that limit women’s agency and autonomy. In terms of economic education and governance, women often face discrimination and exclusion from decision-making processes, which hinders their ability to fully</p>

	<p>participate in the workforce and contribute to the economy, and reinforces gender-based inequalities. Addressing these challenges requires a multi-faceted approach that includes policies and programs aimed at promoting women's health, increasing women's access to education and training, and advancing gender equity in governance and economic growth. Ultimately, achieving women's health and equity in governance and economic education is not only a matter of social justice, but also a critical step towards creating a more inclusive, equitable, and prosperous society for all.</p>
<p>Name: Uma Dhupelia-Mesthrie</p> <p>Institution Uma Dhupelia-Mesthrie, Emeritus Professor, History Department, University of the Western Cape.</p>	<p>Title: <i>Sarvodaya</i> and Co-operative Living: The Ideals of Phoenix Settlement and the Lived Experience</p> <p>Abstract The establishment of Phoenix Settlement in 1904 was one of Gandhi's most important experiments. A unique settlement in colonial Natal, it brought together people of different faiths, class, gender, racial and cultural backgrounds and was multi-generational. Phoenix Settlement also encapsulates the total Gandhian package of how one should live and act to transform society to be more equitable and just. This paper will explore the central ideas behind the experiment at Phoenix – such as <i>Sarvodaya</i>, equitable labour relations, land ownership, discipline of the self and training of youth, positive peaceful action to change society and living in harmony with nature. It provides new insights into the influence of John Ruskin on Gandhi. Gandhi considered the ideals behind Phoenix to be the best in the world. This paper explores how those ideals translated into reality during Gandhi's time in South Africa and the extent to which those who succeeded him in running Phoenix were able to live up to these ideals. How did Phoenix Settlement respond to the different eras of time in which it found itself over close to 120 years since its founding. Since Phoenix Settlement was more than just a place but a set of ideas and a mobile project, the paper concludes with its applicability to society in contemporary times.</p>
<p>Name: Dr. Mike Frontier</p> <p>Short Biography Michael Frontier is a community leader in the field of education in his beloved community, Racine, Wisconsin. He has served as principal-elementary through High School levels. He was also Board President of the Racine Public Schools. After retirement, he founded an independent school for the urban poor, San Juan Diego with the Christian Brothers. An advocate for human rights, Frontier attended the Pilgrimage of Peace, visiting Gandhi sites through-out India led by his good friend Prasad Gollanapalli. In 2012, he coordinated the Circles of Peace Conference, featuring Clayborne Carson and Usha Gokani Gandhi as keynoters. He also organized visits to Racine student groups with Dr. Sriram Sonty</p>	<p>Title: Name: Moving from Me to We: Using Cooperative Learning Methods to Teach Critical Social Skills</p> <p>Abstract The collective vision of Gandhi, King, and Mandela is that they all together advocated for the creation of the "Beloved Community". How can we move our students away from the focus on self to a sense of "We are in this together?" There is an underused learning tool that can work to give students a sense of serving the larger community. This neglected classroom tool is Cooperative Learning, and Pedagogy. The paper presentation will focus on research supporting the socio-emotional and achievement gains resulting from the use of Cooperative Learning. Additionally, it will share the important methodologies for intentionally teaching the collaborative skills, so needed in our citizenry. This tool balances the heavy emphasis on academic learning with the importance of team building skills.</p> <p>Keywords: Social Skills, Cross Cultural Learning, Intentionality, Group Goals, Self-Esteem</p>
<p>Name: Hon Dr Ela Gandhi (PANEL CHAIR)</p> <p>Institution Gandhi Development Trust</p> <p>Presenters</p>	<p>PANEL Title: <i>The Indian Opinion: The Power of the Alternative Press</i></p> <p>Abstract The argument is that the alternative press a crucial role in society. These range from social and community to radio and its raising of community consciousness and conscience. Against the background of</p>

<p>* Alf Karrim - Community Media and its Impact on Raising Community Consciousness: Focusing on Present-day Needs</p> <p>* Ryland Fisher - The Power of the Alternate Media</p> <p>* Ms Thandeka Mbeki: The Contemporary Situation and the Importance of Ethics, Morality and Responsibility of Journalism Today</p> <p>* Mr Jeremy Cronin: Historic Background on How the South African Struggle was Assisted by Alternate Media.</p> <p>* Mr Alagan Annamalai: Gandhiji Used the Media to Promote <i>Satyagraha</i></p> <p>* Robin Sewlal: "Power to the People: The <i>tour de force</i> of Community Radio in the Centennial Year of the Medium in South Africa"</p> <p>* Way Forward for Alternate Media at the Present Time</p>	<p>the role of the alternate media in the South African struggle for freedom, the "power" of the alternate media is explored, as well as the importance of ethics, morality and responsible journalism. The role of the media in Gandhiji's own advocacy of <i>satyagraha</i>, is also explored.</p>
<p>Name: Homi D. Gandhi (PANEL CHAIR)</p> <p>Interfaith Panellists:</p> <p>01 Dr. Christian Bartolf – Gandhi scholar (Berlin)</p> <p>02 Jain - Arvind Vora</p> <p>03 Hindu - Dr. Sriram Sonty</p> <p>04 Zoroastrian - Homi D. Gandhi</p>	<p>PANEL Title: Gandhiji's Inter-faith Message and Multi-Faith Relationship</p> <p>Gandhiji's relationship with many religious communities was the result of his deep belief in the divine conscience of each human being. He believed that each individual born in a family with any particular faith was one representative of that faith, should deepen his/her knowledge and understanding and he/she must be respected and respect others for the customs, ethics and traditions of that faith.</p>
<p>Name: Prof Jonathan Greenberg</p> <p>Name of Institution Director, University of San Francisco, Institute for Nonviolence and Social Justice</p> <p>Short Biography Jonathan D. Greenberg directs the USF Institute for Nonviolence and Social Justice which he co-founded with Dr. Clarence B. Jones, lawyer, strategic advisor and draft speechwriter for Dr. Martin Luther King Jr. Prior to his joining USF, Jonathan taught negotiation, conflict resolution, diplomacy and international law at Stanford Law School for thirty years. As a scholar in the conflict resolution field, Jonathan has published widely on Kingian non-violence, restorative justice, international human rights and environmental history.</p>	<p>Title: Against Religious Nationalism: Gandhi and King as Leaders of Interfaith Solidarity</p> <p>Abstract Icons of nonviolent resistance to racist oppression, Mahatma Gandhi, Dr. Martin Luther King Jr. and Nelson Mandela fiercely maintained that inclusive democracy depends upon the rejection of all forms of religious nationalism and supremacy, and the commitment to religious pluralism, equal treatment, and mutual respect across all faiths. "I broaden my Hinduism by loving other religions as my own," Gandhi wrote; in the struggle for freedom and democratic society in India, "we can do nothing without Hindu-Muslim unity." Dr. King decried those who profess the idolatry of so-called Christian nationalism: "One cannot worship this false god of nationalism and the God of Christianity at the same time. The two are incompatible and all the dialectics of the logicians cannot make them exist together." Throughout his leadership of the Black Freedom Movement, and the movement to end the war in Vietnam, Dr. King insisted on interfaith solidarity. And, following decades of struggle, in which Nelson Mandela played a leading role, the end of the apartheid system in South Africa came about through the negotiation of a new constitution that enshrined religious freedom and equality as a fundamental legal right. Tragically, as resurgent religious nationalism threatens democratic governance in India, the United States and other countries today, adherence to the inclusive vision shared by Gandhi, King and Mandela compels us to respond with fierce opposition and nonviolent resistance according to the methods they gave us.</p> <p>Keywords: religion, pluralism, interfaith, inclusion, democracy, equality, nationalism</p>

<p>Vaughn M. John (PhD) University of KwaZulu-Natal, South Africa</p> <p>Short Biography Vaughn John is a Professor in the School of Education at the University of KwaZulu-Natal, South Africa. He has over 30 years' experience in higher education and community education, working on projects on conflict transformation and peace education. Current research explores how trauma fuels cycles of violence and the role of education in trauma healing and social cohesion. He works with several non-governmental and community-based organisations involved with peace and justice issues.</p>	<p>Title: Mobilizing from Below for Nonviolent Change - The Alternatives to Violence Project</p> <p>Abstract The Alternatives to Violence Project (AVP) is a global peace education project initially developed to train prison inmates in nonviolent conflict resolution. It has over almost five decades, broadened its reach through ongoing innovation in supporting conflict transformation, trauma recovery, healing, community-building and peacebuilding in prisons, educational institutions and various community settings in more than 60 countries across the globe. Several principles of non-violent action espoused by Gandhi, Mandela and King underpin the AVP organisational model and practices. In fostering learning to live together, AVP offers a novel case study of curriculum innovation and organisational flexibility for a more peaceful world, with insights on innovations in curriculum, modes of participation and organisational flexibility. This paper will explore some of this innovation in terms of how AVP has been customised and contextualised for different cultural and conflict contexts, while retaining its core identity and mission. A second part will explore how AVP facilitators have experimented with different modes of delivery, workshop formats and technology to respond to pandemic and post-pandemic demands. This sustainable model of volunteer-led peace education, offer valuable insights on building a global nonviolence peace movement from below.</p>
<p>Names: Nhlanhla Landa & Sindiso Zhou</p> <p>Institution University of Fort Hare, South Africa</p> <p>Sindiso Zhou</p> <p>Institution University of Fort Hare, South Africa</p>	<p>Title: Linguistic Justice in Democratic South Africa's Higher Education Space: Mandela's Vision and Legacy</p> <p>Abstract Our study revisits the language question in South Africa's rural universities to assess progress towards enhancing epistemic access for all. The Higher Education Act (Act 101 of 1997) that Nelson Mandela presided over as the first president of democratic South Africa is the basis for the Language Policy Framework for Public Higher Education Institutions promulgated in July 2020. What we consider key about the framework is the timing. Such a framework in 2020 suggests lack of progress regarding repositioning of indigenous languages in the South African higher education context. This is a dent to Mandela's legacy, considering the centrality of the language question to the conflict in apartheid South Africa. We examine the language practices of two previously disadvantaged universities in the Eastern Cape province of South Africa. We argue that, given the historical issues surrounding language in education in South Africa, linguistic justice is at the centre of epistemic justice in South Africa.</p> <p>Keywords: Linguistic justice; Epistemic justice; Language in education policy; Social justice; Mandela legacy</p>
<p>Name: Prof Jayanathan Govender</p> <p>Name of Institution School of Social Sciences, University of KwaZulu-Natal Durban, South Africa</p> <p>Author Biography Jayanathan Govender teaches in the School of Social Sciences, UKZN. His interests are public policy, inequality studies, sociology of youth, BRICS sociology, clinical sociology, COVID-19 pandemic studies and civil society activism. His latest books are <i>The Revelation of the Consequences of the</i></p>	<p>Title: <i>Swaraj</i>, Doctrine of Discovery and Democracy: Indigenous Peoples' Self-governance in South Africa</p> <p>Abstract The paper describes indigenous peoples' self-governance, framed on the conceptual understandings of <i>Swaraj</i>, 'the Doctrine of Discovery' and modern South African democracy. <i>Swaraj</i>, i.e. self-governance governed by duty, originates in the Upanishads of Ancient India. The 600 year, 'Doctrine of Discovery' situated in 'church law' and 'inter-temporal law', legalized colonialism by claiming superiority over all the world. To this day, the Doctrine supersedes the sovereignty of modern governments by exerting influence over the human, citizenship, economic, and ownership rights of indigenous people.</p> <p>South Africa's indigenous peoples survive variously in contradiction, in separateness and in revivalism. Weaker groups at the bottom are victims in the politics of local government; the middle</p>

<p><i>COVID-19 Pandemic and Exploration of Socio-cultural Responses; and Handbook on Sociology of Inequalities in BRICS countries.</i> His affiliations include, the SA Sociological Association; International Sociological Association; Fellow, Ja-waharlal Nehru Institute of Advanced Studies, New Delhi; Visiting Fellow, Shivaji University, Kolhapur; Guest Lecturer, Department of Sociology and Social Work, Mumbai University; Visiting Professor and Faculty Advisor, Chandigarh University, Punjab.</p>	<p>is drawn into peripheral traditional governance; and the strongest top, supported by progressive leadership and civil society have endowed their habitus, natural riches and culture to social licencing.</p> <p>Methodologically, the paper draws from South African constitutionalism, indigenous epistemology and indigenous institutionalism. The paper concludes that in securing some promise from early European, past apartheid and current democratic governments, indigenous peoples' self-governance has been elusive, if not officially stymied.</p> <p>Keywords: <i>Swaraj</i>, Doctrine of Discovery, indigenous peoples' self-governance, social licencing, global complex</p>
<p>Name: Kumu Gupta Boston USA</p> <p>Short Biography Kumu Gupta has spent over 2 decades volunteering in helping victims of domestic violence, and child labor, working with Nobel Peace Laureate Kailash Satyarthi and global peace with Gandhi Smriti India, where Mahatma Gandhi spent his final 144 days. She had Honorary appointments to Mayors Commissions, State & Congressional Advisory Boards on women's, human rights and interfaith issues due to her dedicated service. Under President Obama, she received the Fitness, Sports & Nutrition Community Leadership Award from the President's Council; the President's Volunteer Service Award, Life-time Achievement and was nominated for President's Citizen medal for helping domestic violence victims. Kumu Gupta was nominated for the 2023 Nobel Peace Prize.</p>	<p>Title: Violence Against Women and Global Peace, Not possible one without the other</p> <p>Global Peace is not possible without the elimination of Violence Against Women. And in today's world, it's been termed by TIME Magazine as a pandemic within the COVID-19 pandemic. Surveys around the world have shown domestic abuse spiking since January of 2020 – jumping markedly year over year compared to the same period in 2019. According to the <i>American Journal of Emergency Medicine</i> and the United Nations group, U.N. Women, when the pandemic began, incidents of domestic violence increased 300% in Hubei, China; 25% in Argentina; 30% in Cyprus; 33% in Singapore; and 50% in Brazil. In the U.S., the situation is equally troubling, with police departments reporting increases in cities around the country. The Global Peace Secretariat aims to establish an UN Treaty to ban all violence against women globally by tying economic outcomes to the countries involved.</p>

<p>Name: Prof Verne Harris</p> <p>Nelson Mandela Foundation Acting Chief Executive, Nelson Mandela Foundation</p>	<p>Title: Nelson Rolihlahla Mandela: The Mythology and the Man</p> <p>Abstract Firstly, as the Acting CE of the Nelson Mandela Foundation, my team and I, have to constantly engage with the legacy of Madiba. Madiba himself has been lionised and valorised over the last three decades, but this does not provide a full picture of a complex human being, a person who had weaknesses and who made mistakes. This year being the 10th anniversary of Nelson Mandela's passing, it is opportune to reflect more deeply on his legacy, its construction and representation, and on how his story is being told and interpreted.</p> <p>Like those two other great iconic leaders, Martin Luther King Jr. and Mahatma Gandhi, the mythology around Madiba grew and he was elevated to being a saviour. Yet, like both King and Gandhi, he expressed deep discomfort with this hagiography.</p> <p>As Madiba pointed out, saints are at best sinners who keep on trying. Failure to accept this invites harsh critique. Today, in different parts of the world, the legacies of these great leaders are being critiqued. Being an institution that carries the responsibility to mobilise a great legacy towards creating sustainable change whilst avoiding mythology is important and challenging work.</p>
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<p>Name: Robert Haswell</p> <p>Author Biography Former Mayor of Pietermaritzburg; and editor, with John Laband of the book, <i>Pietermaritzburg, 1838 – 1988: A New Portrait of an African City</i> (1988); and author of <i>Gandhi and Mandela: Born in the RSA</i> (2022)</p>	<p>Title: Gandhi’s Seminal and Profound Influence on Mandela</p> <p>Conventional wisdom has it that Gandhi and Mandela were cut from very different cloth: an apostle of non-violence; and the Commander of the ANC’s military wing, respectively. On the contrary I contend, on the basis of considerable research over many years, in which I documented each and every visit to Pietermaritzburg by Gandhi and Mandela, that these two young suit-wearing legal practitioners, evolved through phases into becoming the fathers of political freedom from oppression, and yet advocates of reconciliation in religiously divided India and with the oppressors in racially segregated South Africa, respectively. I also contend that there are many striking similarities, both in their campaigns, and more particularly, in their courtroom tactics. I put forward four propositions: 1) that both Gandhi and Mandela were transformed, if not born again, by seminal events in their lives, in Pietermaritzburg and in buildings which are still intact; 2) that the first major campaign led by Mandela was conducted strictly on Gandhian principles; 3) that Mandela’s interactions with fellow law students at the University of the Witwatersrand, introduced him to Gandhi’s writings, with Ismail Meer giving him information on <i>ahimsa</i>, and the book, <i>Satyagraha in South Africa</i> (1924). Gandhi’s use of a Statement from the Dock, to put the state on trial, in several court appearances in South Africa, found resonance in Mandela’s similar use in his Treason Trials, so much so, that I contend that Mandela can be described as a legal disciple of Gandhi; 4) Gandhi may well have had an even more profound effect on Mandela than is widely recognised, in that the young Mandela, an ardent and strident African nationalist, evolved into a mass action campaign leader inspired by “the 1913 passive resistance campaign in which Mahatma Gandhi led a tumultuous procession of Indians crossing illegally from Natal to the Transvaal”, and “they reminded us that the freedom struggle was not merely a question of making speeches, holding meetings, passing resolutions, and above all, the willingness to suffer and sacrifice”. Both Gandhi “if necessary, to die for” and Mandela “if it needs be, I am prepared to die”, were clearly prepared to make “the ultimate sacrifice”. Incredulously, both Gandhi, who made sandals while in prison for his nemesis at the time, Jan Smuts; and Mandela, as Tutu penned “didn’t he amaze us all by inviting Dr. Percy Yutar, the prosecutor in the Rivonia Trial, to lunch in the Presidency, and when Mrs. Verwoerd, the wife of the high priest of apartheid could not attend a tea party at the Presidency, he flew to Orania to have tea with her there” showed utmost respect to their oppressors and their associated.</p> <p>Keywords: Gandhi, Mandela, Pietermaritzburg, legal practitioners, campaign</p>
<p>Name: Prof Lez Henry</p> <p>University of West-London Dr William ‘Lez’ Henry (PhD) FHEA Professor of Criminology and Sociology; Course Leader: MA Global Black Studies, Decolonisation and Social Justice; School of Human and Social Sciences 4th Floor Paragon House University of West London</p>	<p>Title: In memory of Madiba: Nelson Mandela as a Reggaemataical Cultural Icon</p> <p>Abstract The talk will make known the seminal role Nelson Mandela played in conscientising many black communities, across the ‘black Atlantic’, through the lens of reggae music. The reason for doing so is that in reggae culture, the name Mandela is synonymous with the wider black/African struggles against myriad forms of white, supremacist, domination. Moreover, several reggae performers have for decades made songs about South Africa and its iconographic status, as an exemplar of white racist inequity, yet many of these songs remain unknown in the wider public arena. Of equal importance here, is overstanding the role Jamaican Reggae music played in the education of the African Diaspora, where the music created a dialogic space where outernational tales of resistance and transcendence could be exchanged. This means the autonomous, social, cultural and historical voice of the global black diaspora, will come to the fore, as an</p>

	<p>exemplar of Africentric thought and action that challenges Eurocentric thought and action in myriad ways.</p> <p>Keywords: Resistance and transcendence, Rastafari, reggae music, cultural heritage, Africentric, racism, diaspora</p>
<p>Name: Professor Kalpana Hiralal</p> <p>Institution Department of Historical Studies, University of KwaZulu-Natal, South Africa.</p>	<p>Title: Is Gandhi Relevant in the 21st Century?</p> <p>Abstract A question that is asked often: Is Gandhi relevant today? Gandhi might be a much debated, even disliked figure in present-day South Africa and elsewhere, but loved or hated, he has always been part of the popular discourse globally. Gandhi's life and writings will always be written many times over, in the future, with scholars trying to unravel/ dissect and learn from his life and experiments with truth. Gandhi was complex. To understand Gandhi, we must perceive him within the time he lived; in other words, contextualise his experiences, his thoughts, actions, his political thinking and practice. By doing this, we may unearth more of the historical and human Gandhi, his trials and tribulations in a particular period in history. In so doing, we need to also understand what factors shaped his views on race, gender and religion and many other aspects of his life and their relevance (if any) in the 21st century.</p>
<p>Name: Mohamed M. Keshavjee LLB, LLM (Hons.), PhD (London) Barrister at Law (Gray's Inn), Author, mediator.</p> <p>Short Biography Mohamed M. Keshavjee is a South African born, British-trained Barrister who is an internationally recognised specialist in cross cultural mediation. With a PhD in Conflict Resolution from the School of Oriental and African Studies, London University, has also attended the Hague Academy for Public International Law and Certification courses in Conflict Resolution at Harvard University in Cambridge Massachusetts, the Berghof Foundation in Berlin, and the Child Focus in Brussels. He is the author of four books including one on South Africa entitled <i>Into that Heaven of Freedom</i> with a foreword by Ahmed Kathrada. Keshavjee is at present working on his 5th book on Islamic law. He is a visiting lecturer at the Institute of Ismaili Studies London, UK.</p>	<p>Title: Gandhi, King, Mandela - Precursors of Transformative Mediation, the Next Stage of Conflict Resolution</p> <p>Abstract In this paper, the author, an international specialist on cross cultural mediation and recipient of the 2016 Gandhi, King, Ikeda Peace Award, highlights how the conflict resolution principles and practices employed by Mahatma Gandhi, the Rev. Martin Luther King Jr. and Nelson Mandela have the potential to inform modern day mediation practice globally which emphasises the value of transformation as an essential outcome. Highlighting the philosophies of <i>Satyagraha</i>, <i>Agape</i> and <i>Ubuntu</i> as the philosophies from which the three global moral icons drew respectively, the author makes the point that each of these philosophies go to the heart of Transformative Mediation which stresses the values of Recognition and Empowerment – the two critical elements which help people make the massive leap from dehumanisation to rehabilitation. The author argues that if Alternative Justice provides nothing more than a mere settlement, then it is doing nothing more than litigation and thus mediation's basic promise remains unfulfilled.</p>
<p>Name: Habila Kohon</p> <p>Institution PhD Candidate in Theology and Development, SRPC, UKZN</p>	<p>Title: The Role of Nigerian Christian Leaders in Mitigating Conflict between Christian Farmers and Fulani Muslim Herders in the Context of Climate Change</p> <p>Abstract Climate change is triggering violent conflict between Christian farmers and Fulani Muslim herders in Nigeria as both communities contend with shrinking natural resources. The violent conflict has continued unabated for more than a decade as both groups struggle to protect or keep their livelihoods. In this presentation I propose to examine the role that Christian leaders in Nigeria play in mitigating this climate-triggered conflict through dialogue and peace-building approaches. In particular, I seek to analyse the responses, ideas and</p>

	<p>interventions by using Thomas Homer-Dixon's theory of eco-violence. The findings from my empirical study reveal that the current role Christian leaders in Nigeria play is reactive and ineffective in resolving the interreligious conflict between the Christian farmers and the Fulani Muslim herders. The data suggests that this is largely due to a seeming failure to attend to the ecological questions at the heart of the conflict. In the analysis of the data collected, I propose to explore what an ecologically-driven peace-building effort might look like, and in this regard, I hope to bring Homer-Dixon into conversation with Gandhi's notions of <i>Ahimsa</i> and <i>Satyagraha</i> to ascertain how an ecologically-driven approach to non-violence might empower Christian leaders to contribute sustainable peace in Nigeria.</p> <p>Keywords: Christian leaders, Fulani Muslim herders, climate change, eco-violence, violent conflict.</p>
<p>Name: Melanie P. Kumar</p> <p>Name of Institution Independent Journalist</p> <p>Melanie Kumar has a BA in English Honours, and a 2nd degree in Communications, having studied Reporting, Mass Communication Theory & Research, Journalism, Editing, Advertising and Public Relations. She has more than 15 years of work experience of which five years have been in the newspaper and magazine industry and two years in Corporate Communications. She is presently an Independent Journalist, Literary Reviewer and Consultant for Editorial Assignments. She has been published in <i>Women's Feature Service</i>, <i>Deccan Herald</i>, <i>The Hindu</i>, <i>Business Line</i>, <i>The Free Press Journal</i>, <i>DNA Networks</i>, <i>The International Indian</i>, <i>Info Change Media</i>, <i>India Currents</i>, <i>Talking Cranes</i> etc.</p>	<p>Title: Peace Journalism for Conflict Resolution and Peace-Building</p> <p>Abstract It is not generally recognized that Mass Media plays a crucial role in conflict, be it at the local, national, or international level. Conventional journalism typically avoids the causes or context of the conflict being reported, the undeclared vested interests involved, the alternatives to war, and possible solutions to resolve or transcend hostilities. However, the notion of Peace Journalism has emerged as an alternative model to traditional ways of reporting conflict. Peace Journalism humanises situations, examining the root causes of conflict. Peace Journalism attempts to depolarise by showing the black and white of all sides, and to de-escalate by highlighting peace and conflict resolution. Peace Journalism stands for truth, as opposed to propaganda and lies. It is an approach to journalism that believes in conflict transformation and suggests various ways in which it can be put into practice. Gandhi was one of its earliest believers and practitioners.</p> <p>Keywords: Mass Media, Peace Journalism, Peace-Building, Conflict Resolution and Transformation.</p>
<p>Name: Dr. D. Jeevan Kumar</p> <p>Name of Institution Hon. Professor, Karnataka State Rural Development & Panchayat Raj University, Gadag, Karnataka, India; and Managing Trustee, Sarvodaya International Trust, Bangalore, India</p> <p>Author Biography Dr. D. Jeevan Kumar has superannuation from Bangalore University, India as Professor of Political Science in 2016. His specializations include Gandhian Studies. He was a Fulbright Fellow in the USA in 2003; and invited to deliver Guest Lectures at the United Nations University, Tokyo in 2007 and 2008. He has edited books such as '<i>The Angry Voter</i>', '<i>Uniting in Responsibilities in a Culture of Rights</i>' and '<i>Excellence in Administration: Prospects and Perspectives</i>'. He is currently Hon. Professor at the Karnataka State Rural Development and Panchayat Raj</p>	<p>Title: The Human Security Paradigm of Peace-Building</p> <p>Abstract Peace-Building in conflict-prone and post-conflict countries, aimed at establishing a durable and self-sustaining peace, has generated a range of debates and controversies. A key element of these debates relates to the nature and impact of liberal peacebuilding: the top-down, institutionalist promotion of democracy, accompanied by market-based economic reforms. However, the Human Security paradigm of peace-building suggests that public policy must be directed at enhancing the personal security, welfare and dignity of individuals and communities. It suggests ways to strengthen the legitimacy of peace-building activities. Thanks to the rich contributions of Gandhi, King and Mandela, this alternative paradigm of Human Security includes approaches like the Development-based approach, the Good Governance approach, the Social Integration approach and the Gender Mainstreaming approach. In sharp contrast to institutional, state-centric frameworks, the Human Security paradigm has the potential to contribute to improved peace-building, both in theory and in practice.</p> <p>Keywords: Peace-Building, Human Security, Inclusive Development, Good Governance, Social Integration, Gender Mainstreaming.</p>

University, Gadag; Chairman, CIVIC; and Managing Trustee of Sarvodaya International Trust, Bangalore, India.	
<p>Name: Dr. Johnny J. Mack</p> <p>Institution Associate Director, The World House Project, Center on Democracy, Development, and the Rule of Law, Freeman Spogli Institute for International Studies, Stanford University, Encina Hall, 616 Jane Stanford Way, SOS1, Stanford, CA 94305</p>	<p>Title: A Revolution of Values: The Urgency of Now</p> <p>Abstract One year before his assassination, on 04 April 1967, Martin Luther King Jr. delivered a speech titled “Beyond Vietnam”. Focusing on social justice at home, he called for a “shift from a ‘thing-oriented’ society to a ‘person-oriented’ society”, in the “struggle for a new world”. He articulated it with “revolution of values”, and “the urgency of now”, in the present.</p> <p>It is striking to how prescient his vision was and relevant his analysis of the challenges that the global society now faces. King understood nothing less than reordering the values that undergird the social order, its structures and institutions, and the policies and that processes that mediate, inform, and instruct our political, social, cultural, and economic behavior would save our democratic experiment.</p> <p>Indeed, all political structures reflect values. The problem is whose and what values. So important are values and their entrenched nature in social bureaucracies, King declared only a “revolution of values” would suffice as a remedy when they are in the condition we find today. South Africa and the entire global political ecosystem seem to wail for an infusion of values that prioritize the dignity and worth of all people as global citizens and the structural and institutional frameworks that ensure them.</p>
<p>Name: Mohd Ashaq Malik</p> <p>Institution Department of Botany, Govt PG College Rajouri, J&K, India -185133 [President, Attitude Change International, Darhal Malkan, J&K, India-185135]</p>	<p>Title: Gandhi, Mandela, King and Peace Education</p> <p>Abstract The three apostles of peace and nonviolence - Mahatma Gandhi, Nelson Mandela and Martin Luther King Jr. have demonstrated how power of love and nonviolence can overpower violence and injustice, and transform the world. They have not only strengthened philosophies of peace, kindness, empathy and nonviolence by their life-long activism but also made significant contributions by sacrificing their own lives for attaining justice, equality and liberty. There is urgent need to integrate such philosophies of nonviolence as exemplified by these icons representing three continents, receiving a global acceptance, in educational curricula for preparing young minds to prevent violent conflicts, wars and avoid human sufferings, hence creating cultures of peace and nonviolence.</p> <p>The presentation will also seminally include reflections on Peace Education and Peace pedagogy, how it could be streamlined for curricula, and an attempt to draw relations between practical approaches of nonviolence, in turn rooted in different religious doctrines especially inclusive of the 2023 G20 theme (<i>Vasudhaiva Kutumbakam</i> - one earth, one family, one future).</p> <p>Keywords: Mahatma Gandhi, Nelson Mandela and Martin Luther King Jr., G20, Peace Education, <i>Vasudhaiva Kutumbakam</i>, Oneness, Sustainable Development, conflicts, Peace pedagogy, peacebuilding</p>
<p>Name: Prof Matshepo Matoane (PANEL CHAIR)</p> <p>Panel Presenters: Dr Sibonsile Zibane, Dr Nontobeko Buthelezi, and Dr Samuel Umoh</p> <p>Institution School of Applied Human Sciences, UKZN</p>	<p>PANEL Title: Gender/Women, Culture and Health in Africa</p> <p>Abstract The panel departs on perceptions and practices of and statements on health from Gandhi as well as his wife, Kasturba. Then, analogically, it focuses on women, culture, and health in Africa, especially with regard to how African women faced severe health challenges. Due to biological and gender-related distinctions, being a woman substantially affects their health. Women are also often discriminated</p>

<p>AND: Ma'at Institute, School of Applied Human Sciences, University of KwaZulu-Natal</p>	<p>against due to socio-cultural issues in many countries because cultural beliefs and practices are prevalent and hinder women's health from improving. These issues include taboos around pregnancy and delivery, conventional methods of contraception and abortion, dowry, and patriarchy, which impact women's mental health and well-being. Against this background, the panel session addresses women's health and health care from cultural perspectives. The panel covers the following topics:</p> <ul style="list-style-type: none"> • <i>Imbokodo</i> Discourse: Women, society and the Covid-19 pandemic; • Women's well-being and governance in Africa (e.g., overcoming language barriers, meeting women's specific health needs, socio-cultural or traditional influences on healthcare-seeking behaviour); • Indigenous knowledge systems and the mental health of African women; • Cultural concepts relating to women's health and health-promoting behaviours (e.g., traditional health beliefs, traditional health-promoting behaviours, traditional medicine in women's health, childbearing, maternity); • Healthcare providers' attitudes and health services for women, e.g., during the Covid-19 pandemic, migration, war. • Cultural practices and women's health in Africa.
<p>Name: Prof Priya Narismulu</p> <p>Name of Institution School of Arts, English Studies, University of KwaZulu-Natal</p> <p>Author Biography Priya Narismulu, PhD, is Professor of English, School of Arts (Howard College), College of Humanities, UKZN. Teaching, research and publications focus on South/African popular-democratic cultures and literatures of resistance and transformation despite colonialism-apartheid. Addressing the politics of English, race, gender, class, and feminism has meant theorising these in the popular-democratic; post-colonial ecofeminism; and in oral/ written literature. She has also published extensively on teaching and curriculum development. The paper will draw on her experimental regenerative methods of Permaculture.</p>	<p>Title: Decolonial Agency that can Regenerate Ecosystems and Transform Societies</p> <p>Abstract Climate change is destroying species, water resources, soil, land, food security, homes, infrastructure and communities. Yet elites pursue unsustainable schemes. Gandhi, Mandela and King's values and legacies resonate with the agency of Earth activists like Wangari Maathai and Vandana Shiva, who have simultaneously used ecological and social solutions. Drawing on the decades of work on permaculture principles and practices from six continents (Mollison 1988, Shiva 2005, Liu 2009, Klein 2014), my experiential learning, and essays on regenerative agency and leadership (King Centre, Atlanta 2002; 2009, 2011, 2015, 2021), this paper focuses on accessible ways of fixing our degraded landscapes (Holmgren 2002; Maathai 2003). Working together constructively, using relatively simple, integrated principles, techniques and technologies (that are transdisciplinary, and trans-epistemic), NGOs (like Tarun Bharath Sangh) have reversed the flood – drought – fire cycles responsible for soil and crop failure, encroaching desertification, pandemics, etc., to regenerate ecosystems, food security and independence across destitute rural communities.</p> <p>Keywords: decolonial agency, regenerative permaculture, global eco-social justice, experiential learning, transdisciplinary, trans-epistemic approaches and solutions.</p>
<p>Names: Dr Thelela Ngcetane-Vika & Mr Jesse Jackson Jr</p> <p>Institutions Dr Thelela Ngcetane-Vika (PhD) specializes in Corporate Governance and Governance in general, Leadership Frame-works and Legal Studies (International trade law).</p> <p>Jesse Jackson, Jnr is a Former U.S Representative, Author, Speaker and Activist-Intellectual</p>	<p>Title: Mahatma Gandhi, Martin Luther King (MLK) Jnr and Nelson Rolihlahla Mandela: Towards a Future of Non-Violent Engagement in the 21st Century</p> <p>Abstract The paper considers the legacies of three great social justice activists of the 20th Century, namely, Mahatma Gandhi of India, Martin Luther King Jr. of the Civil Rights Movement in the United States, and Nelson Mandela of South Africa's liberation struggle. First, we celebrate "the great souls" that these men became. But at the same time, we acknowledge their journeys as humans filled with frailties of the human experience and it is in those frailties their life experiments matter to the global peace and reconciliation community. So it is the sum of their lives, experiences and experiments that serve as our</p>

	<p>foundation in the 21st century with its unique problems that must be approached with LOVE and immediate concern for all of humanity. Therefore, we need to historicise and attempt to understand the full complexities of their own environments, as subjects of empire, 1950s and 1960s American internal extremely racist and fundamentalist hegemonies and then for Mandela, the emergence and presumed upscaling of forms of oppression, repression and exploitation with the strengthening of the apartheid apparatuses, in the late 1950s and early 1960s in South Africa.</p> <p>So, the current generation, removed from the laboratory of their minds, their lives and their social circumstances may not completely relate to the realities of history's ever changing global political and cultural dynamics. As such, and learning from them, if we could be born anew from the conclusions of their experiments, a new synthesis can emerge that protects the integrity of the lessons of the great souls while rejecting the mythology in favor of a genuine beloved community that recognizes today's realities.</p> <p>Keywords: Social Justice, Non-Violent Engagement, Global Peace, Gandhi, MLK, Mandela</p>
<p>Names: Ruth T. Nyamadzawo and Geoffrey Harris</p> <p>Institution International Centre of Non-violence Durban University of Technology South Africa</p>	<p>Title: Using Action Research to Develop an Innovative Program to Involve Children in Changing Attitudes to Xenophobia</p> <p>Abstract South Africa, because of the opportunities it offers, has attracted many migrant nationals from across its borders. Internally, this has led to continuous recurrence of xenophobic violence as residents are aggrieved by the influx of migrants within the country, and areas. The question that this papers seeks to answer, is, whether peace training workshops of a mixed group of local and foreign participants can result in the creation of friendships? Using a participatory action research approach, the research sheds some light on the impact of creating platforms for interaction and highlights its positive transformative effect on the creation of relationships and friendships. It finds that when there is the creation of platforms to listen to each other, share stories and carry out projects together, friendships can naturally happen. Furthermore, it highlights that engagement using training workshops can create new understandings which can change attitudes and build friendships.</p>
<p>Name: Prof Emeritus S.S. Rama Rao Pappu</p> <p>Name of Institution Philosophy, Miami University, Oxford, Ohio, USA</p> <p>Author Biography Prof S.S. Rama Rao Pappu is the author of a book, <i>Gandhi and Americas's Educational Future</i>; he organized the Gandhi Centennial Conference (1969); and the 150th anniversary of Gandhi's birth (2021). He is currently a Visiting Professor, Department of Gandhian Studies, Gitam University, Visakhapatnam India.</p>	<p>Title: Small Events, Big Impact: Lessons from Pietermaritzburg, South Africa, and Selma, Alabama</p> <p>Big events are catalysts for big changes in the world: like the detonation of the atom bomb - when Robert Oppenheimer spontaneously quoted from the Bhagavad Gita "I am become Death, the destroyer of the worlds". This was about its use over Hiroshima and Nagasaki, that has killed over 200 000 people. Similarly, the Russian Revolution and the Maoist revolution brought into existence untold misery and suffering for the sake of social revolution.</p> <p>In contrast, a small event in Pietermaritzburg on 07 June 1893, when Gandhi was evicted from the first class compartment of a train, because he is colored, has changed the course of history of racial oppression, colonial domination and initiated the birth of <i>Satyagraha</i>. As Gandhi once said: I was born in India but made in South Africa.</p> <p>60 years later on December 1, 1955 Mrs. Rosa Park refused to give her seat to a white man in Montgomery, Alabama triggering the racial equality movement in USA under the leadership of Martin Luther King Jr. who acknowledged his inspiration to Gandhi.</p> <p>Though colonialism and racial prejudices have not totally disappeared in the world, Gandhi and King showed us a way to resolve social conflicts. The world is not static. As the old problem is to take the backseat, new problems emerge – like the concentration of wealth in the hands of the few; nuclear proliferation; climate change and pollution; disappearance of self-sufficiency of villages, towns and</p>

	<p>nations; and that our leaders are looking at big solutions without result. On the other hand, we find everywhere individuals and small groups practicing Gandhian principles and it seems to me these isolated individuals and small groups will bring about a revolution which we have never dreamed about. Go Organic, Buy Local, the “Live Simple” movement, the “animal liberation” movement, the “Recycling movement” don’t use plastic, are some of the examples. The important thing to note is these movements are not top to bottom movements, but bottom to top movements.</p>
<p>Dr. Ramesh Babu Para</p> <p>Institution Tagore National Fellow A.P State Archives (Nodal Institute) Nehru Memorial Museum and Library Ministry of Culture New Delhi</p>	<p>Title: Access to Urban Housing and Migration: Social Efficacy Policy of Navaratnalu</p> <p>Abstract A tentative social efficacy between mission assistance on urban housing policy and migrant workers at the extremes of the emerging Scheduled Caste for gauging access to finance in a field experiment on physical activity has been examined. To what degree can welfare policies mark the behavior of the target beneficiary without making influential formal or governmental vicissitudes? We explore the social efficacy of government to increase different social categories’ adherence to the urban housing welfare policy and access to migrant workers. Based on the social inclusion theory, we developed a communication strategy consisting of the monthly delivery of three types of messages to people’s cell phones; one that informed them about ‘civic infrastructure’ (water, sewer/seepage, sanitation, and internal roads); secondly ‘social infrastructure’ (health center, Anganwadi, school, park); and thirdly ‘neighborhood commercial facilities’ (shops, grocery store, medical shops, milk booth, ATM) through motivational phrase and image. We conducted a field experiment to test the access to urban housing and migration in the Rajeev Swagruha (affordable rental housing) in urban slum areas to test the social efficacy strategy. The results of the study indicate that people who already benefited in urban slums under the economically weaker sections category inform that the majority of the migrant workers are having family relations. Aged urban return migrants to their native villages are encouraging rural youth to move as migrant workers in the growing urban localities. It also claims that mediations such as welfare policies of the urban housing schemes need to be understood about behavioral socio-economic relations between different social groups among the urban migrant workers.</p> <p>Keywords: Urban Housing, Migrant Workers, Smart City (Amara-vati), Sustainable Cities and Communities, Sustainable Development Goals</p>
<p>Name: Mr. Oomang Parag</p> <p>Name of Institution Public Service Co-ordinating Bargaining Council (PSCBC) in Pretoria.</p> <p>Author Biography Oomang Parag is currently employed by the Public Service Coordinating Bargaining Council (PSCBC) in Pretoria. His key portfolio is Marketing, Public Relations and Communications. Oomang is particularly interested in Social Media.</p>	<p>Title: Using Social Media to Prevent Online Gender-based Violence</p> <p>Abstract The use of social media platforms such as Facebook, Twitter and Whatsapp have become an integral part of the daily lives of South Africans as well as users within the global arena. Social networks have transformed marketing and their popularity is still growing as illustrated in the latest global social media statistics research summary for 2023 (Chaffey 2023). There are several research studies that classify the connection between the use of social media and its undesirable outcomes like increase in anxiety, stress, depression and loneliness (Hilal Bashir 2017). Engaging young men through social media for the prevention of violence against women’ – which supported social media campaigns designed to raise awareness and motivate young people to take action to prevent violence against women (Liou 2013). The COVID-19 pandemic has disrupted many existing services, deepening pre-existing inequalities and intensifying negative</p>

	<p>impacts on women and girls (Uribe 2022). We see the issue of social media being depicted in a negative light. It is the intent of the presentation to suggest ways forward to harness the power of social media and turn it around to use social media to positively impact on gender-based violence (GBV) and decrease GBV through social media arenas.</p> <p>Keywords: Social Media, Gender-based violence, Prevent, Depression, Women & girls</p>
<p>Name: Dr Jayan Philip Institution Dr. Jayan Philip, present Senior Teacher, Neev Academy, Bangalore. He has also been a member of the Faculty of History of the Westminster School, Dubai, Indus International, Canadian International, Greenwood High Schools in Bangalore. He also served as the Dean in Amber Valley Residential School, Chikamagalur and has been an avid and challenging Quiz master for the past 29 years in India and abroad. Dr. Jayan completed his Phd in History specializing in the Freedom struggles of Afro-Asian societies from Jain University, Bangalore under the guidance of Dr. Sandeep Shastri.</p>	<p>Title: An Assessment of the Impact of MAHATMA GANDHI on the Approach to the Anti-apartheid Struggle Adopted by NELSON MANDELA</p> <p>Abstract The Gandhian impact on Mandela needs to be carefully assessed and critically analysed from neutral perspectives. Freedom Struggles in Afro- Asian societies had a different trajectory and flavour which was distinct and unique in terms of the struggles and the circumstances which propelled. This paper explores the universal impact Gandhi had on Mandela and the striking similarities and commonalities in both the Indian and South African struggles. The Gandhian influence on the African continent’s struggle has been immense though it drifted at times from the non-violent stance and principle that Gandhi had espoused. Gandhiji’s philosophy, convictions, methodology, and approach left an indelible mark on Mandela and the anti- colonial struggles in general.</p> <p>Keywords: Colonial struggles, apartheid, racism, Afro-Asian societies.</p>
<p>Name: Koogan Pillay (PANEL CHAIR)</p> <p>Institution Governance and Human Rights Advocate Founder: Leaders for Integrity</p> <p>Addressing the twin scourges of corruption, racism and all forms of economic exclusion – threats to world peace and security, and a sustainable planet: Lessons from global revolutionary icons Gandhi, King, Mandela et al. Civil society groups, the Phoenix Gandhi Trust, the Pietermaritzburg Gandhi Foundation, Leaders for Integrity, The World House Project, Stanford University USA, in partnership with the University of Kwa-Zulu Natal and other key stakeholders, are proud to host a film webinar and inter-generational dialogue entitled: <i>“The Third Harmony: Nonviolence and the New Story of Human Nature,” – principles and values espoused by Gandhi, Mandela and King, and lessons for true peace, harmony and social cohesion.</i></p> <p>Welcome: ● Professor Johannes Smit: Chair Humanities Institute, UKZN</p> <p>Facilitators:</p>	<p>PANEL Title: A Revolution of Values: The Urgency of Now!</p> <p>Abstract At the Nelson Mandela lecture 2020, UNSG Antonio Guterres, at the height of the COVID pandemic, spoke about the pandemic being a human rights crisis of epic proportions and revealing the vast structural inequalities, the broken political, governance, and economic systems, with severe threats to global peace and security. He also called for urgent political will and a new social contract to address. In 2021 former ICC prosecutor Fatou Bom Bensouda, when delivering the Mandela lecture, called for bold and innovative ways of accountability in the delivery of people's freedom, equality, and a better life for all as championed by Mandela; we add other Human Rights activists like him, viz. Tambo, Sisulu, Kathrada, Tutu, Bizos, Goldberg, Gandhi, King, and many others.</p> <p>The Russian invasion of Ukraine in February 2022 has severely tested the global governance systems, with the highest fatalities since World War II, including many women, children, and the sick and elderly. The war has also had major consequences for the world, especially the poor and vulnerable, with exorbitant food, energy, and more costs, prompting Archbishop Thabo Makgoba to call this a human rights crisis.</p> <p>UN DSG Amina Mohamed in her previous Mandela and Tutu lectures, spoke about the crisis of ethical leadership and the urgent need for a values based leadership, as epitomised by Mandela and Tutu. Former President Thabo Mbeki warned about counter-revolutionary practices eroding the gains of struggle heroes, who sacrificed their lives for freedom, equality and democracy.</p> <p>At the December 2022 International Anti-Corruption day event, the leadership described corruption as at the core of underdevelopment and poor governance preventing citizens from being able to access their basic human rights as enshrined in the constitution and the UN SDGs, and thereby denying them of a life of peace, non-violence and dignity. Corruption is a disease, a cancer, and an evil, that requires urgent</p>

<ul style="list-style-type: none"> ○ Koogan Pillay and Lukhona Mnguni: eNCA Talk show host <p>Panellists: (60 mins)</p> <ul style="list-style-type: none"> ○ Deputy Minister John Jeffery: Department of Justice (Hate Crimes Bill) ○ Ms Ela Gandhi: Lessons from Gandhi (India, SA and Global) ○ Prof Clayborne Carson: TWHP, Stanford, USA, (Lessons from King and Black Lives matter) ○ Kneo Mokgopa, Nelson Mandela Foundation (Lesson from Mandela and his comrades) ○ Prof Somadoda Fikeni: Chairperson Public Service Commission, SA <p>Respondents:</p> <ul style="list-style-type: none"> ○ Dr Claudelle von Eck: Ethics and leadership expert, and Eskom board member ○ Dr Johnny Mack: World House Global Network, Stanford, USA ○ Lord Peter Hain: Veteran anti-apartheid leader ○ Archbishop Thabo Makgoba: Anglican Archbishop, Cape Town <p>Closing Remarks: David Gengan: CEO, Pietermaritzburg Gandhi Foundation</p>	<p>treatment, and central to this is a values based leadership – calling for revolutionary moral consciousness and values.</p> <p>Hence the GMK conference 2023 is timely and presents an opportunity to look at leadership through the lens of these global revolutionary icons, Gandhi, Mandela and King to find solutions to current global crises.</p> <p>Accordingly, we commemorate the GMK leadership, with a film webinar and panel discussion.</p>
<p>Name: Shobhana Radhakrishna</p> <p>Short Biography Ms Shobhana Radhakrishna is an internationally acclaimed speaker who has spent her formative years in Gandhi's Sewagram Ashram in Maharashtra. Over the years, she has given 287 Gandhi Katha and lectures in 135 countries organized by the Indian Mission and Government of India. She also conducts an 'Online Certificate Course on Mahatma Gandhi's Philosophy', hosted by 109 Indian Mission and ICCR. Since 2014, on the International Day of Nonviolence, she has delivered the keynote addresses at the UN office in Bangkok, Vienna, and Nairobi; The Peace Palace in Hague; in the King Faisal Centre, Riyadh, and in Indian Missions in Japan, Tunisia, and China. The Ministry of Rural Development, GoI recognized her as an Eminent Citizen in 2010-2013. She is also an advisor for 'Gandhipedia'.</p>	<p>Title: Mahatma Gandhi's Spiritual Humanism and Ethical Leadership</p> <p>Abstract The paper focuses on the learning from Gandhian values of humanism, his continuous quest for truth, spirituality, and commitment to service, which transformed into tangible actions inspiring a generation of leaders worldwide. Gandhi's philosophy and lifestyle provides us with the role model and teaches the ways of spiritual development. For him, life was an integrated whole, growing from 'truth to truth' every day in moral and ethical status. Gandhi's spiritual life is seen in all his work, speech, conduct and the community life in his Ashram settlements. He remained grounded in ethical leadership and described himself as a practical idealist. He taught that ethical conduct is a continuum along which it is impossible to divide means from ends. In Gandhi's revolutionary world, leaders were servants. There are few leaders like Mandela and King who can measure up to the standards set by Gandhi.</p>
<p>Name: Prof FG Settler</p> <p>Institution Religion and Social Transformation, SRPC, UKZN</p>	<p>Title: Keeping the Faith in Fanon and Contending with Legacies of Martin Luther King Jr.: Questions of Race, Religion and Reconciliation in SA Faith Communities</p> <p>Abstract In the aftermath of apartheid, discourses of reconciliation and post-racialism abounded in South Africa. While it offered civil society</p>

	<p>pathways through and around their historical conflicts, it also suspended questions of restitution and racial violence. The ideas and philosophies of Frantz Fanon, as well as the ambitions of Martin Luther King Jr., shaped much of black consciousness, and black theology during the final decades of apartheid nationalism. Now while the public appetite for Fanon's redemptive violence appeared to have waned, the appeal of his teaching and philosophy persists. Fanon's ideas has shaped social movements such as Abahlali baseMjondolo, and scholars from various disciplines (Pithouse 2004; Gibson 2011; Settler 2012; Ndlovu 2018) have sought for the continuing relevance of Fanon for contending with the unfinished business of apartheid. Similarly, faith communities have sought to retain, or re-cover aspects of Fanonian redemption for the post-apartheid South Africa, while also advocating Martin Luther King Jr.'s ideals of non-violence, that underscored much of the later black theological traditions. The paper explores how contemporary Muslim and Christian scholars and activists navigate the space between Martin Luther King Jr.'s non-violence and Fanon's redemptive violence in their efforts to confront the persistence of racism after Apartheid, and how they contend with and resolve the impulses for violence that haunt the postcolony.</p>
<p>Name: Dr. G.N. Subba Rao</p> <p>Institution University of Hyderabad ICSSR Post-Doctoral Fellow, New Delhi</p>	<p>Title: Gandhian Empowerment and Dalit Rural Youth: A Case of Fee Reimbursement, Youth Employment and Job Creation Scheme of Navaratnalu in Andhra Pradesh</p> <p>Abstract In India, the population of persons below the age of 35 years is about 70 per cent of the total population. Within this group, the population between the ages of 10 and 19 years, is approximately 225 million, the largest ever cohort of young people to make a transition to adulthood. It is this population of young people, which constitutes for India, a potential demographic dividend, and challenges of mega proportions if not properly addressed and harnessed. In addition, amongst the most deprived sections in India are the "Dalits," officially called Scheduled Castes (SCs). For centuries, they have suffered from the practice of Untouchability, segregation, and low economic status, lack of political power and low levels of education. All these factors working together have seriously worsened the socio-economic mobility among Dalits.</p> <p>In the context of various forces of globalisation, impacting India, as well as the Prime Minister's Skill Development Mission, this paper will address the National Youth Policy (NYP) 2003 and the draft from 2012, so as to provide ideas towards strategies for youth development that train different youth segments in employable skills. This is in the context of Gandhian empowerment, and the need to use the Youth Development Index (YDI) for purposes of education and development, for purposes of youth employment and job creation.</p> <p>Keywords: young people, global economic power, Youth Development, rapid technological advancement</p>
<p>Name: Prof. Dr. Vilas Sapkal</p> <p>Institution Vice-Chancellor, MGM University, Aurangabad, MS., India</p>	<p>Title: Is Swadesh a Thermodynamic Concept?</p> <p>Abstract The life of Gandhiji stood as a witness to the possibility of living up to high values following a very simple life style. His was a life style that was close to nature, as it represented principles such as judicious calculation of one's needs in the light of the law of the creation and scrupulous consumption of resources with gratitude. He practiced a life close to the principles of equilibrium which is a form of peace by maintaining the consumption of resources to meet basic needs and social contributions, to compensate the consumption from nature, by way of conservation, recycling and the deployment of associated innovative ways that compensates nature. His concept of conservation is to minimize waste generation and to manage all waste appropriately. His ideas and practices of the oneness with nature, and integration with</p>

	<p>the energy eco-cycle, extraordinarily enriches values, as they are impacted with matter. He called it a life of truth and nonviolence. This presentation will explore how the possibility to think about this focus in Gandhi's life, in relation to 'Swadeshi' or manufactured goods, in the context of two aspects of the law of thermodynamics, in the context of human society. The first is about matter (energy) travelling from more concentrated spaces to less concentrated spaces; and the spreading of energy until it is evenly spread, and how these relate to a state of thermodynamic equilibrium, and entropy.</p>
<p>Name: Mike Selby</p> <p>Short Biography Mike Selby is an award-winning author, civil-rights journalist, and professional librarian. He has been guest of honor at numerous Black Lives Matter celebrations; guest lecturer at universities across North America, and has been interviewed by NPR and the <i>Washington Post</i>. His book <i>Freedom Libraries: The Untold Story of Libraries for African Americans in the South</i> won the Outstanding Academic Text of the Year (2020) from the Association of College and Research Libraries. His latest book: <i>A Hell for the Poor: Martin Luther King Jr.'s Final Stand Against the Vietnam War</i>, is forthcoming.</p>	<p>Title: Library Apartheid: Comparison of South Africa's and the United States' Denial of Library Services Based on Race</p> <p>Abstract The Western construct of 'race' was used to impede, infect and ultimately stain the provision of public library services in both the United States and South Africa during the 20th century. This paper addresses not only the rationale behind these hateful policies, but also the tacit acceptance of them by the library profession. While exploring the cruel legacy of denying literacy and information to countless millions, this work also shows how the dismantling of these systems forever changed librarianship as well as the societies these libraries belonged to. As book banning once again sweeps across the globe, the lessons learned from 'people banning' are essential in guaranteeing that both countries continue to uphold the fundamental human right to information.</p> <p>Keywords: race; education; literacy; humanity; dignity; equity</p>
<p>Name: Mbali Sexwale, SGI - South Africa</p> <p>Name of Institution Leader of SGI, South Africa. A youth leader of SGI, South Africa, a community-based Buddhist organisation in promotion of peace, culture and education. Mbali is an engaged global citizen, committed to creating the foundations for a new human civilisation based on the values of Buddhist Humanism and <i>Ubuntu</i>.</p>	<p>Title: Reclaiming the Fullness of our Humanity in a Digital Age</p> <p>Abstract "We live in a world of "expanding channels of communication yet sorely in need of dialogue" (Prof. Majid Tehranian). Although the information age had made global communication possible, instantaneous, and brought people closer together, it has also pulled people further apart through increased alienation, isolation and the fuelling of hatred by means of online aliases and avatars. ICT's have significantly reduced direct communication through dialogue, thereby weakening human connection, which is essential for realising GMK's vision of peace, nonviolence and creative coexistence. In addition, virtual reality and cyber space have fostered what Gabriel Marcel termed "the spirit of abstractionism." Participation in war and violence become more possible if one first denies the individual character and humanity of the opponent – reducing them to an abstract concept, a virtual reality. By seeing people as abstractions, we do not consider their full humanity. Ensnared by the spirit of abstraction, many youth lose their self-identity and feel a sense of powerlessness. We are all connected in our beautifully diverse humanity. A critical challenge is to recover our human wholeness and the value and dignity of individual human beings; to strengthen our connection and solidarity through mutual dialogue using human-centred technology.</p> <p>Keywords: ICT's, Globalization, Human Abstractionism, Peace, Non-violence, Dialogue, Humanity, Youth, Isolation, Self-Identity, Cultural Diversity, Mutual-development, Growth, Media</p>
<p>Name: Nicole Simpson</p> <p>Career Author Life Coach Action-based Motivational Speaker</p>	<p>Title: Peace and Conflict Transformation Studies: A Life Coach Perspective</p> <p>Abstract In a simple yet profound quote, Mahatma Gandhi said, "You must be the change you wish to see in the world". Therefore, if I wish to see</p>

	<p>peace in the world I should be at peace myself. The presentation relates to Peace and Conflict Transformation Studies. I will be sharing how what we think, feel, and act, affect our inner and outer worlds. And how, if we practice honest self-examination, we can change our perspectives – including how we view people and situations. Ultimately creating a more peaceful existence for ourselves, our loved ones, and our community is the main challenge</p>
<p>Name: Vimal Soni</p> <p>Name of Institution University of KwaZulu-Natal</p> <p>Biodata Originally from Pietermaritzburg, Kwa-Zulu Natal. Vimal Soni is currently studying a BCom Honours in small business management at UKZN. From an undergraduate level, he has a background in English and business management. Before university, he went to high school at Maritzburg College where he was the captain of debating and a member of the speakers' circle and took up the leadership position as a house leader, both of which have contributed to a keen interest in public speaking and examining topical issues.</p>	<p>Title: Nonviolence and Peace: the way to Fight the status quo: An analysis of the methods of Mandela, Gandhi, and King</p> <p>Abstract Nonviolence and Peace are pivotal issues for paving the way toward a more equitable world. In the context of the beginnings of the 21st Century, world conditions that encourage Nonviolence and Peace have however proven to be elusive. In order to address this problematic, the presentation shows that nonviolence and peace should be engaged as multifaceted concepts, which needs to be explored. This is then done, extrapolating from the lives and legacies of Mahatma Gandhi, Nelson Mandela and Martin Luther King Jr. These giants of Nonviolence and Peace are paragons for movements of peace and nonviolence. Gandhi's approach of "Satyagraha" (truth force) highlights the prudence of nonviolent resistance to challenge the status quo of oppression to achieve justice. Mandela's leadership combatted the apartheid regime, with nonviolent protests and civil disobedience which led to the unmaking of apartheid. Additionally, King's civil rights movement in the United States highlights the power nonviolent movements have for the transformation of society, in the face of discrimination and systemic racism. The presentation will analyse the methods of Nonviolence and Peace these leaders adopted and developed, to open up possibilities for peace and justice for the 21st Century.</p> <p>Keywords: Peace and Nonviolence, Leadership, Resistance, Justice, Civil Rights, Power</p>
<p>Name: Dr. Sarada Purna Sonty Susarla</p> <p>Institution Founder- Executive Director, Sri Annamacharya Project of North America (SAPNA), Center for Telugu Studies. Dr. Sarada Purna Sonty is one of the foremost thinkers and writers in the field of the performing Arts of India and Vedic-Vedanta studies, broad based in several humanistic, Indological disciplines, and interfaith interactions. Sarada, is a poet, scholar, creative writer, and the published author of 28 books in Sanskrit, English and Telugu. She has Doctoral degrees in Telugu Literature, Sanskrit, and an associate degree in Child Psychology.</p>	<p>Title: The Story of the "Satyam-Shanthi-Shivam" Life of Gandhi</p> <p>Abstract We need a visionaries whom we address a "Gurus", whose spiritual maturity shines like a beacon in the night. I should be able to see their determination and perseverance in their stance, striding ahead with a walking stick as they age, reminding their desire to give of self completely in the service of others. I sleep only a few hours every night and would walk long distances with the ideology. To my fortune I met many Leaders, My Father, Grand Father, Great Grandfather, and my offspring. Mahatma Gandhi (1869 - 1948) was one such exceptional individual who stands tall, brave bold and with Grace upholding the "light of Peace and Non-Violence". At home I have on my desk a bronze statue of this extraordinary man along with all those Mighty ones in my life, whose legacies still animate the lives and work of people like me. In honor of Mohandas K. Gandhi: "Peace is Light and radiance of Love"; "Expend all energy in service of others"; "Give Ambition and mission the best"; "Redefine and reframe greed"; "Practice compassion in creative ways"; "Emphasize the privilege of giving". "Understand what success is and redefine it"; "If the world applauds, that is " Success"; If Time applauds that is "Purposeful"; "Mantra - the power of speech is a Unique Human potential and a powerful weapon"; "Use words sparingly, it becomes one's stuff of life"; and "Pass on a spiritual Legacy not a worldly Legacy".</p>

<p>Name: Anand Sreekumar</p> <p>Email: PhD student Department of Politics and International Relations School of Social Sciences University of Adelaide</p> <p>Name of Institution University of Adelaide, Australia</p> <p>Author Biography Anand Sreekumar is a PhD student at the Department of Politics and International Relations, University of Adelaide. An MPhil graduate of Jawaharlal Nehru University at New Delhi, his dissertation explored the themes underlying a Gandhian anti-nuclear ethic. His works have appeared in <i>International Affairs</i>, <i>Economical and Political Weekly</i> and <i>World Scientific</i>, among others. His research interests lie at the intersection of Gandhi, South Asia, political thought and nuclear issues.</p>	<p>Title: The Spinning Wheel v/s the Bomb: Mapping the Contours of a Practical Ahimsa Nuclear Ethic</p> <p>Abstract More than three quarters of a century after Gandhi had warned against nuclear weapons as the “most diabolical use of science”, it is hard to miss the looming specter of the use of nuclear weapons by superpowers. Even, while anti-nuclear interventions like TPNW have been mildly successful, the question of nuclear ethics is often relegated in favor of realist solutions like deterrence. Using an interpretive hermeneutic approach, I seek to integrate nascent debates of nuclear ethics with the vast oeuvre of works associated with Gandhi, Mandela, and King to construct a practical <i>ahimsa</i> nuclear ethical position. It does so by crystallizing seven themes: popular agency, resoluteness in holding on to truth, cooperative action and negotiations, transnational solidarities, role of the body, peace education and direct-action. Given the rampant arms race and nuclear proliferation, amidst the interventions in Ukraine, the immediate urgency of such a task of the construction of a contemporary ethical framework cannot be understated.</p> <p>Keywords: Gandhi, nuclear, ethics, TPNW, ahimsa, non-violence, peace</p>
<p>Name: Dr. Sriram Sonty (PANEL CHAIR) Vice President Gandhi Memorial Foundation Chicago</p> <p>PANEL Members</p> <p>01 Arvind Vora Chairperson Shanthi Fund Long Island NY</p> <p>02 Christian Bartolf Gandhi Information Centre Berlin</p> <p>03 David Gengan President Pietermaritzburg Gandhi Memorial Foundation</p> <p>04 Prasad Gollanapalli Chairperson Gandhi King Center, Hyderabad</p>	<p>Title: Current Gandhi Missions in Different Parts of the World and Local Communities</p> <p>Abstract The panel will present on the different regions in the world where there are dedicated Gandhi missions operating.</p>
<p>Prof. Alain Tschudin</p> <p>Institution Director, International Centre of Non-violence Durban University of Technology, South Africa</p>	<p>GMK - A Missing Link? L for Luthuli</p> <p>Abstract The Mahatma, MLK, Madiba are three global icons of peace and justice for all, with different life contexts and varied phenomenological trajectories. Gandhi, initially not nonviolent but then a proponent of absolute nonviolence; Dr Luther King with a constant agenda of nonviolence; and Nelson Mandela, who shifted from targeted violence to nonviolence. My paper argues that there is a missing link in this chain, in the person of Nkosi Albert Luthuli. The 1960 Nobel Peace Prize winner was close to the Gandhi family. Luthuli and King inspired one another, and like Gandhi. Martin Luther King Jr. was a proponent of absolute nonviolence. Luthuli dissented from the ANC’s M-plan (M for Mandela) that espoused armed resistance and remained committed to total pacifism until his death. No discussion of Gandhi, Mandela and King would be complete without reference to this quiet giant of social justice and peace, who is often glossed over in recent accounts.</p>
<p>Name: Arvind Vora</p> <p>Institution Chairperson of Long Island Multi Faith Forum and Shanti Fund</p>	<p>Title: Legal Profession & Gandhi</p> <p>Abstract Three elements among many played vital roles for Gandhi’s success to</p>

	<p>gain the independence of India, though not to his liking. He was brought up in a Hindu - Jain environment (truth & nonviolence), travelled to England for legal education (mastering English people's thinking and weaknesses) and became a lawyer (trick of the trade is words). The presentation focuses on Gandhi's expenses for legal education; his difficulties in pleading for legal cases in India; and his representing as a lawyer to a Gujarati Muslim businessmen in South Africa. His key supporters and leaders (Jawaharlal & Motilal Nehrus; Vallabh Bhai Patel & his older brother Vitthal Bhai Patel, and Muhammad Ali Jinnah) were all lawyers. Why? and why not engineers, scientists? With his sincerity and simplicity Gandhi convinced intellectuals and masses to join in his struggle for liberation and freedom.</p>
<p>Name: Ila Vora</p> <p>Institution Long Island Multi Faith Forum</p>	<p>Title: Jainism and Gandhi</p> <p>Abstract Gandhi was born in 1869 and spent his early childhood in the predominantly Hindu - Jain neighbourhood of Porbandar. Subconsciously he was exposed to Jain values like <i>Ahimsa</i>, <i>Truth</i>, etc. When he moved for higher education to Rajkot, Jain again influences were dominant.</p> <p>The greatest impact Gandhi had was because of his extensive correspondences with Rajchandra Ravjibhai Mehta, AKA Raychand. Gandhi had lots of questions that he couldn't get satisfactory answers to until he sought help from Raychand. Gandhi writes in his autobiography that " ... I have since met many religious leaders or teachers. I have tried to meet the heads of various faiths, and I must say that no one else has ever made on me the impression that Raychandbhai did Three moderns have left a deep impression on my life and captivated me: Raychandbhai by his living contact; Tolstoy by his book <i>The Kingdom of God is Within You</i>; and Ruskin by <i>His Unto this Last ...</i>" Gandhi met Raychand too often at his jewelry business place. Dr. Mehta (who hosted Gandhi at his home in Bombay) introduced Gandhi to Raychand. Raychand is considered one of the most influential Jain thinkers since the 24th Tirthankara, Mahavir Swami. What began as an honest friendship, progressed to Raychand (Shrimad Ji) as his spiritual mentor. Their close association contributed to Gandhiji's moral fiber. Shrimadji's inherent adherence to the principles of truth, compassion and non-violence, later crystallised as the fundamental tenets of Gandhism. To some extent, if not more, Gandhi Ji became a global messenger of peace & nonviolence due to Raychand influence.</p> <p>Keywords: Gandhi, Dr. Mehta, Raychand, and Jain</p>
<p>Name: Dr. Elizabeth Williams</p> <p>Name of Institution University of Edinburgh, Scotland</p>	<p>Title: Gandhi, King, Mandela: Legacies and African Women of the 21st Century ...</p> <p>Abstract Mahatma Gandhi, Martin Luther King, Nelson Mandela ... three "giants" of the 20th Century. The testaments of their deeds have proved inspiring to those fighting for justice, through subsequent generations, their achievements seemingly unassailable. However, what of the women in their lives?</p> <p>To what extent did they spotlight the gendered disparities within their societies? During their tenure of life and since, to what extent have Black and Brown women progressed across the indices of equity? To what extent have the challenges of the early to late 20th Century (when these men walked), remained or dissipated for the fortunes of Black and Brown women in a world that largely remains structurally skewered to advantage particular demographic groups? This lecture will draw on the outstanding legacies of these men and provoke the listener to re-interrogate their achievements in light of a significant</p>

	sector of human society that still remain (to coin Mandela's phrase) on the road to that long walk to freedom.
<p>Name: Marybeth Zuhlke</p> <p>Author Biography Co-founder of Peace Learning Circles, and the Program for children and youth in the communities of Racine and Kenosha, Wisconsin, USA. She is also the author of the Children's book, <i>The ABC's of How to Be a Good Citizen</i>. Marybeth does workshops about interactive learning and teach students to be involved in their community and have mentors and role models. She is also the current President of the American Association of University Women, Racine Branch</p>	<p>Panel Title: The Goal of Teaching Servant Leadership</p> <p>Abstract The Presentation will share how we teach students to practice peace with the Peace Tools known as 1) Peace Breath; 2) I Message; 3) Rephrase; 4) Peace Apology; and 5) Ready, Set, Go. We involve pupils in learning about Gandhi, Mother Teresa, Cesar Chavez, Martin Luther King, Jr. and Mahlala.</p>
<p>Name: Rev Sithembiso Zwane</p> <p>Name of Institution University of KwaZulu-Natal</p> <p>Author Biography He is the lecturer in the Theology and Development Programme and the Director of the Ujamaa Centre for Biblical and Theological Community Development and Research in the School of Religion, Philosophy and Classics (SRPC) in the College of Humanities at the University of KwaZulu-Natal. He is also the acting chairperson of the internationalization and partnerships committee of SRPC and a member of the Evangelical Lutheran Church of Southern Africa (ELCSA).</p>	<p>Title: Reality, Faith and Action: Migration through the Lens of Gandhi, King and Mandela's Principles of Self-governance, Theology and Development</p> <p>Abstract First, the paper seeks to present the <i>reality</i> and causes of migration that have influenced the movement of people between South - North and South - South in the past decade. This section uses the six pillars of migration that are often ignored in violence against the migrants. Gandhi's principles of self-governance and non-violence is invoked to challenge the <i>invited spaces of violence</i>. Second, the paper postulate a <i>faith</i> based biblical theology of migration aimed at protecting the migrants or the 'stranger'. King's black theology of liberation and inclusion is considered. This section focuses on re-reading of the Bible from the perspective of the oppressed aimed at facilitating the <i>invigorated spaces of resilience</i>. Third, the paper proposes <i>action</i> as a pragmatic response to protecting migrants from violence and racial exclusion which contributes to xenophobia. This section considers Mandela's vision of racial inclusion which encourages the development of the oppressed and racially excluded people like migrants to speak theologically and prophetically about their marginalization and exclusion. This section serves as a form of <i>invented spaces of resistance</i>.</p>

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