Towards a culture of nonviolence, peace and justice

2011 Theme: *No to Fear – Yes to Peace*

Saturday, October 1, 2011

Sponsored by
Centre for Peace Studies, McMaster University
The India-Canada Society, Hamilton

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The 19th Annual Gandhi Peace Festival Saturday, October 1, 2011

A Word of Welcome ........................................................................................................... 3
Mahatma Gandhi Peace Festival Sponsors ......................................................................... 4
Message from Mayor Bob Bratina .................................................................................. 5
Mahatma Gandhi Lectures on Nonviolence .................................................................... 6
Themes of past Gandhi Peace Festivals ......................................................................... 7
The Gandhi Peace Festival ............................................................................................. 9
Community Service Award 2011 .................................................................................. 9
No to Fear, Yes To Peace ............................................................................................. 10
We will miss you Jack ................................................................................................. 11
Wangari Maathal ............................................................................................................ 11
No to Fear Yes to Peace .............................................................................................. 12
A Climate Change Reading Group .............................................................................. 15
Aung San Suu Kyi’s Freedom without Fear ................................................................. 16
Peace and Spirituality .................................................................................................... 18
Peace and Harmony with Nature: ................................................................................ 20
A Peace Song .................................................................................................................. 29
Gandhi’s letters to ‘Dear Friend’ Hitler inspire film .................................................... 30
Rising from the Ashes .................................................................................................... 32

PEACE, SOCIAL JUSTICE and COMMUNITY ORGANIZATIONS ........................................ 33
Centre for Peace Studies ............................................................................................... 33
Culture of Peace Hamilton ............................................................................................. 34
Peace Week at McMaster University ............................................................................. 35
The Malhar Group ......................................................................................................... 35
Peace Café ....................................................................................................................... 36
The Hamilton Dialogue Group ..................................................................................... 36
Peace Medal Breakfast .................................................................................................... 37
Project Ploughshares ...................................................................................................... 37
Physicians for Global Survival ...................................................................................... 38
International Campaign to Abolish Nuclear Weapons ................................................ 38
The Children’s International Learning Centre (CILC) .................................................. 39
Department of Peace ...................................................................................................... 39
Amnesty International .................................................................................................. 40
KAIROS: Canadian Ecumenical Justice Initiatives ....................................................... 40
The United Nations Association in Canada - Hamilton Branch ................................... 41
The Theatre of Liberation Community Project! ............................................................ 41
Canadian Voice of Women for Peace (VOW) ............................................................... 42
Act Locally – Local Events Information ..................................................................... 42
Community-based Interfaith, Peace and Cultural Groups ............................................ 43
The India-Canada Society of Hamilton and Region ...................................................... 45
Hindu Samaj Women’s Outreach Group ....................................................................... 46
Seniors Seva Mandal of Hamilton and Region ............................................................... 46
South Asian Heritage Association ............................................................................... 47
Hamilton Malayalee Samajam ........................................................................................ 48
Women for Women ....................................................................................................... 48

Friends of the Festival – Thank you! ............................................................................. 49

2011 Gandhi Peace Festival Committees and Volunteers .............................................. 50
Memories of 2010 Gandhi Peace Festival ........................................................................ 51
Programme .................................................................................................................... Back Cover

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A Word of Welcome

Dear Friends:

We welcome you to the 19th Annual Gandhi Peace Festival.

This year marks the 10th anniversary of the traumatic events of 9/11. The world has changed in the last 10 years. Unfortunately, the politics of fear has prevailed in many parts of the world and many countries have turned to increased spending on armaments and security at the expense of societal problems and infrastructure. Our committee believes that we should focus on the challenges of the future – environment, peace and hope for the coming generations. This year’s theme of the Gandhi Peace Festival, “No to Fear – Yeas to Peace” reflects this concern.

The arson attack and burning of the Hindu Samaj Temple on October 15, 2001 was a direct consequence of 9/11. The response of the Hamilton community and the government has been remarkable in rebuilding a new temple, with a new resolve to make the Hamilton community more inclusive. Various initiatives in Hamilton have created greater dialogue between people and religious groups. The new Hindu Samaj Temple now stands as a symbol for the resilience, peace and harmony that is Hamilton.

The purpose of the Mahatma Gandhi Peace Festival is:
1) To promote nonviolence, peace and justice;
2) To provide an avenue for various peace and human rights organizations within the local community to become collectively visible, and exchange dialogues and resources;
3) To build on local interest and dialogue in peace and human rights issues that develop around the world.

The peace festival was started in 1993, a year before the celebration of the 125th anniversary of Gandhi’s birthday and it has been held annually on a weekend closest to Gandhi’s birthday (October 2). This annual event is co-sponsored by the India-Canada Society of Hamilton and the Centre for Peace Studies, McMaster University. The festival is twinned with the Annual Mahatma Gandhi Lectures on Nonviolence sponsored by the Centre for Peace Studies. The lecture series was established by the India-Canada Society and endowed from public donations.

The MAC Peace Week (October 3 - 7) will include several peace-related events at McMaster University.

On behalf of the Gandhi Peace Festival Committee, we wish to thank the City of Hamilton, McMaster University, India-Canada Society and numerous other organizations, writers, poets, students and other individuals and peace groups in the city that make this festival a success. They contribute enormously for creating a culture of peace in Hamilton.

The opinions expressed in this publication are those of the authors, and do not necessarily represent the views of Gandhi Peace Festival Committee.
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and a number of individual supporters listed near the end of this publication.
Message from Mayor Bob Bratina

Dear Friends,

The annual Mahatma Gandhi Peace Festival and Peace Walk has become a significant event in Hamilton. The power and timelessness of Gandhi’s ideas continue to embrace the world. His message of nonviolence has to be seen in a broad context that includes harnessing anger and emotion and turning those energies into positive forces.

Hamilton is particularly well-suited to hosting this festival because of the amazing diversity of our City, with well over one hundred cultures, ethnicities and nationalities represented among our population. Here, people are learning that those they once may have held in low esteem are contributing at every level to the growth of our City. Of the groups currently engaged in confrontation around the world, almost all are represented here, and they peacefully co-exist as Canadians.

I urge everyone to join together again for the annual Peace Festival and Peace Walk to help embed Gandhi’s ideas in our hearts.

Sincerely,

Bob Bratina,
Mayor, City of Hamilton
Mahatma Gandhi Lectures on Nonviolence
Centre for Peace Studies, McMaster University

The Mahatma Gandhi Lecture series was established at McMaster University under the direction of the Centre for Peace Studies, to make the value and strategies on nonviolence widely known, and to develop the concept and practice of nonviolence through intellectual analysis and criticism, dialogue, debate and experimentation. Each year a respected analyst or practitioner of nonviolence, chosen by a subcommittee of the Centre for Peace Studies, is invited to McMaster to deliver one or more lectures or workshops on nonviolence.

The series is named after Mahatma Gandhi to honour his role in the revitalization and development of nonviolence. Gandhi brought together East and West, spirituality and practical politics, the ancient and the contemporary, and in so doing he helped rescue nonviolence from sectarianism and irrelevance. Our aim is not to put Gandhi on a pedestal, but rather to take seriously the tradition for which he gave his life. The inaugural lecture was given by Ovide Mercredi in 1996.

The Mahatma Gandhi lectures series was initiated by India-Canada Society of Hamilton and is funded through private donations. Our goal is to raise $150,000 to provide a sustained yearly income of $6,000 to adequately fund the Lecture series. We have already reached 60% of our target and need your support to bridge the gap. We urge you to make a tax-deductible donation to support this worthy cause.

Past Gandhi Lecturers:

2011  Dr. Richard Falk, Distinguished Emeritus Professor, Princeton University
2009  Rajmohan Gandhi, a professor, biographer and grandson of Mahatma Gandhi
2008  Narayan Desai, Gandhian Scholar, India
2007  Satish Kumar, Ecologist/Activist, UK
2005  Sulak Sivaraksa, Peace Activist, Thailand
2003  Acharya Ramamurti – Social Activist, India
2002  Dr. Lowitija O’Donoghue – Elder of Australian Aboriginal Nation
2001  Professor Fatima Meer, University of Natal, South Africa
2000  Medha Patkar, Human Rights Activist and Social Worker, Mumbai, India
1999  Douglas Roche, OC, Senator, Ottawa, Canada
1998  Dr. Adam Curle, Founding Chair, Dept. of Peace Studies, Bradford University, UK
1997  Dr. Gene Sharp, Director, The Albert Einstein Institution, Cambridge, Mass., USA
1996  Ovide Mercredi, National Chief of the assembly of First Nations, Canada

Full text of these lectures has been published in previous issues of the Gandhi Peace Festival booklet. These are available on-line through the Gandhi website at McMaster University: www.humanities.mcmaster.ca/gandhi

Donations to Gandhi Trust Fund are tax-deductible. Please make cheques payable to: McMaster University (Gandhi Trust Fund) and mail it along with your name, address and contact information to:

McMaster University (Gandhi Trust Fund)
The Centre for Peace Studies, McMaster University, TSH-313
Hamilton, ON, Canada L8S 4M2

Phone: 905-525-9140 x23112
E-Mail: peace@mcmaster.ca

The organizers of the Gandhi Peace Festival wish to express their gratitude to all those who have contributed so generously over the years to the Mahatma Gandhi Trust Fund, in particular the following major donors:

Dr. Subboth Jain, University of California, Davis
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Drs. Raj and Sudeesh Sood
Drs. Khursheed and Maroussia Ahmed
Dr. Rama Shankar and Mrs. Rekha Singh, Hamilton
Dr. Sri Gopal and Mrs. Shanti Mohanty, Hamilton
Mr. Subhash & Mrs. Jayashree Dighe, Hamilton
Dr. Salim and Mrs. Waheeda Yusuf
Dr. Ashok and Mrs. Nirmala Dalvi
Gandhi Peace Festival Keynote Speaker: Dr. Atif Kubursi
Title: Peace and Democracy which Comes First?
Dr. Kubursi is emeritus professor of economics and also teaches in the Arts and Science Program at McMaster University. Dr. Kubursi also taught economics at Purdue University in Indiana, USA. He was a senior academic visitor at Cambridge University, UK in 1974/75, and lectured and consulted at Harvard University between 1989-1998. Dr. Kubursi also served as the Acting Executive Secretary, at the Under-Secretary General level, of the United Nations Economic and Social Commission for Western Asia in 2006, 2007 and 2008. He is the recipient of the Canadian Centennial Medal.

The 14th Annual Mahatma Gandhi Lecture on Nonviolence
Speaker: Dr. Richard Falk, Professor Emeritus, Princeton University
Title: Toward a Nonviolent Geopolitics: Attainable and Necessary
Monday, October 3, 2011, 7:30 PM, McMaster University, Room MDCL 1105

Professor Emeritus of International Law and Practice at Princeton University and Distinguished Visiting Professor at the University of California at Santa Barbara. He is a prolific writer, speaker and activist of world affairs and the author or co-author of 20 books and the editor or co-editor of another 20 books, and an appointee to two United Nations positions on the Palestinian territories.

A Special Lecture (co-sponsored by Cordoba House)
Dr. Hilal Elver, Visiting Fulbright Professor at McGill University
Title: Reflections on Islamophobia in North America
Tuesday, October 4, 2011, 7:30 PM, Westdale High School (Auditorium), 700 Main Street West, Hamilton, ON, L8S1A5

Professor Hilal Elver is an editor of the Middle East Report. She has taught at the University of California, Michigan University, Princeton University and at the University of Ankara School of Law. She was the legal advisor to the Ministry of Environment in Turkey and later the General Director of Women Studies at the Office of the Turkish Prime Minister. She was the chair of the United Nations Environment Program (UNEP) at the Mediterranean Academy of Diplomatic Studies in Malta.

Themes of past Gandhi Peace Festivals
2011 No to Fear – Yes to Peace
2010 The Power of Nonviolence
2009 Swadeshi: Gandhi’s Economics of Self Reliance
2008 Living Gandhi and King Today
2007 Building Sustainable Communities
2006 First Nations Peacemakers: Building Inclusive Communities
2005 Breaking the Cycle of Violence: An Eye for An Eye Makes the Whole World Blind
2004 Creating True Security: Freedom from Fear
2003 Power to the People: The Agenda of the Peace Movement
2002 Peace and Human Security
2001 The Problem of Racism

PDF version of this publication and previous Gandhi Festival publications can be downloaded from:
http://www.humanities.mcmaster.ca/gandhi/festival/booklets.html
We would like to extend

Our Sincere Thanks

To the following major donors for their generous support

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www.indiakanadasociety.org

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www.humanities.mcmaster.ca/~peace

The City of Hamilton  
www.hamilton.ca

Population Health Research Institute  
www.phri.ca

Hindu Samaj Temple of Hamilton  
www.hamiltontemple.ca

The West-End Physiotherapy Clinic  
www.westendphysio.ca
Khursheed Ahmed was born in 1946, in a Muslim family in India. His parents chose to stay in India during the partition of India and Pakistan. Khursheed always considered the India/Pakistan partition as a great tragedy.

His parents emphasized the importance of education, service to the community, and helping anyone in need as most important values in life. He was particularly influenced by his parents’ teachings of a fair and compassionate Islam, of respect for individuals and their faiths, and that service to mankind was the ultimate form of worship.

Khursheed completed his MSc degree in Physics from Aligarh University in India; taught there for one year and then came to Canada in 1967 on a fellowship. He completed his PhD in Physics at McGill University in 1971. In Montreal, he met his future wife Maroussia and they moved to Hamilton in 1971 where he completed a Master's in Computer Science at McMaster University and she started teaching French.

Khursheed worked at the Faculty of Health Sciences, McMaster University from 1973 to 2009. He was instrumental in introducing computer technology in health education, research and clinical services at the Faculty of Health Sciences, McMaster University in various roles.

He was heavily involved in international health and travelled to several developing countries to introduce and assist in the use of computer technology and the emerging importance of internet during the 1980s and 1990s. These countries included Kenya, Uganda, Sudan, Malaysia, Indonesia, China and others.

He also worked on several key health projects in Canada travelling from coast to coast, e.g. a national Hemophilia registry and treatment database, various clinical trials and advisory boards.

Khursheed and Maroussia have always been strongly involved in helping and hosting international students and scholars from India and other countries, making many lifelong friends.

He has worked with many local peace groups and community groups, e.g. Physicians for Global Survival, Project Ploughshares, Gandhi Peace Festival, The Malhar Group, Children’s Aid Society, Hindu Samaj Temple, India-Canada Society, South Asian Heritage Association of Hamilton and Region and others.

He deeply admires Gandhi, Martin Luther King, Nelson Mandela, Tommy Douglas and Jack Layton.

Khursheed strongly believes that war is never a solution and can never be justified – it is the biggest threat to humanity. He has worked for many years for the elimination of nuclear weapons and an end to all armed conflicts.

Khursheed and Maroussia live in Hamilton, have two grown children Rashid and Elsa, and one grandchild Ketan.

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Previous recipients of Gandhi Peace Festival Community Service Award are:

No to Fear, Yes To Peace

Paul R. Dekar

Paul R. Dekar lives in Dundas. He has taught for 35 years, primarily at McMaster University, where he was one of the founders of Centre for Peace Studies and Memphis Theological Seminary, where he developed a curriculum for the study of the legacy of Martin Luther King, Jr. Currently, he serves as chairperson of the governing body of the North American chapter of Fellowship of Reconciliation, an interfaith organization that, since 1915, has carried on programs and educational projects concerned with domestic and international peace and justice, nonviolent alternatives to conflict, and the rights of conscience around the world. Paul's recent book is Building a Culture of Peace.

From whence come habits of peace, not fear; of love, not hate? A story from Gandhi’s youth shows how an ordinary person inculcated positive values in him.

In Nonviolence for the Third Millennium (Macon, 2000), a collection edited by G. Simon Harak, Arun Gandhi, one of Mahatma’s grandchildren, shares that, as a boy, Gandhi was rambunctious. This led his parents to retain Rumbha, an unlettered woman, as a nanny. Young Gandhi formed an attachment to her that continued into his mature years. Realizing that Gandhi was afraid of real or imagined dangers, Rumbha told stories from sacred texts and Indian history and gave Gandhi a talisman. She advised him that, when afraid, he should chant the name of the Lord Rama, a popular Hindu deity. She assured him this would help relieve his fear.

Gandhi used the name of Rama as a mantra. He repeated it every time he was overwhelmed with fear. He found this extremely comforting, not simply because it was the name of Rama that he was repeating, but because the exercise of repeating the name of someone in whom he had faith distracted him from any object of fear. As Gandhi grew and enlarged the scope of his vision for a different world, he believed the mantra could be the name of anyone or anything in which a person had faith.

What impresses me about this story is how an ordinary person, Rumbha, helped Gandhi overcome fear, which in turn shaped his emerging respect for the eternal search for Truth-Force (satyagraha) and nonviolent action (ahimsa). Largely, those that joined Gandhi in his salt march were people of remarkable courage, uncowed like Rumbha in the face of powerful opposition.

Elsewhere, remarkable people have similarly said no to fear and yes to peace. The protests of the Mothers of the Plaza de Mayo, Argentine women whose children disappeared under a military dictatorship between 1976 and 1983, contributed to Argentina’s return to democracy. Workers who formed the Solidarity movement in Poland in 1980 faced Soviet tanks, claimed their rights and in 1989 contributed to the collapse of the Soviet empire.

To say no to fear and yes to peace is no guarantee that one will not suffer. In 1968, Dr. Martin Luther King, Jr., who championed nonviolent campaigns in Montgomery and Birmingham, Alabama during the mid-Twentieth-Century, went to Memphis, Tennessee to champion the cause of striking sanitation workers. An assassin murdered Dr. King there on April 4, 1968.

Forty years later, the sons and daughters of garbage collectors, whose demand for a living wage in 1968 attracted Dr. King to the city, undertook a similar campaign for a living wage. A living wage is the minimum hourly income necessary for a worker to meet basic needs such as housing, clothing and nutrition. A living wage differs from a minimum wage, in that the latter is set by law and may generally falls short of requirements of a living wage.

Around 2005, full time City of Memphis (and subsequently Shelby County) workers formed a Workers Interfaith Network to advocate a living wage. Then city mayor Dr. Willi Harenton and Shelby County mayor A. C. Wharton, the first African Americans elected to their respective positions, were adamant that to grant such a wage would bankrupt the city and county. Workers received threats. Their jobs, their personal safety, and that of family members were at stake. Participants in the campaign did not flinch. They did not give in to fear.
Living at the time in Memphis, Tennessee, I was part of that delegation that first approached Mayor Harenton to support the living wage proposal. I indicated that I had come to Memphis with a dream, namely, that Memphis not be thought of as the city where Dr. Martin Luther King, Jr. died, but where Dr. King's dream for economic justice was becoming a reality. I proposed that the city, upon passage of a living wage ordinance, erect signs at every major point of entry into the city, including the airport, welcoming people to Memphis as a place where Dr. King's dream is alive.

The mayor greeted the living wage proposal with incredulity. Nevertheless, in 2007, the campaign came to a successful conclusion. Shelby County quickly followed. While neither city, nor county have posted signs to this effect, full time city and county workers have benefitted tremendously. The Interfaith Workers Network has subsequently spearheaded a similar campaign to ensure staff at the University of Memphis and other institutions of higher learning receive a living wage.

From whence came the workers' strength to protest for right? From personal practices supported by a wider movement disciplined in nonviolence and sustained through events such as annual Faith and Labour Day gatherings, meetings at churches, synagogues and mosques, union halls, campuses, and with city officials. Thanks to the efforts of countless people saying no to fear and yes to peaceful values, the city of Memphis has become a centre for rebuilding the dream of a just society, with an economy that works for everyone.

Similar living wage campaigns are taking place in other cities. Myriad nonviolent campaigns are unfolding in Greece, in Egypt, in Gaza, in Colombia and elsewhere. Those in the struggle beckon us all to strive for a better future for our children and grandchildren, saying no to fear and yes to a world at peace.

We will miss you Jack

We will miss your wisdom and your tireless efforts to make Canada a more caring, equitable and peaceful place.

We will always remember and be inspired by your last words:

“My friends, love is better than anger.
Hope is better than fear.
Optimism is better than despair.
So let us be loving, hopeful and optimistic.
And we'll change the world”

Wangari Maathai
Passing of a Visionary – an Environmentalist and a Peace Activist

Wangari Maathai, died of cancer on September 25 in a Nairobi hospital. She won the 2004 Nobel Peace Prize - the first African woman to win a Nobel – mainly for her work creating the Green Belt Movement—a grass-roots effort to empower rural women in Kenya to plant trees and reverse a catastrophic trend of deforestation.

Watch the clip “I will be a hummingbird” by Wangari Maathai” on YouTube
Joy Warner was born in England and has lived and taught at elementary, high school, college and university levels in France, Sierra Leone and Canada. She has served as National Chair of Canadian Voice of Women for Peace, and has also worked at the national level with the Canadian Catholic Organization for Development and Peace, and Project Ploughshares. More recently Joy served as the Great Lakes St Lawrence regional Coordinator of KAIROS Ecumenical Justice Initiatives and Co-chair of the Hamilton/Burlington KAIROS Committee. She is also a founding member of Culture of Peace Hamilton. Joy works as the Co-coordinator of the Spiritan Office for Justice, Peace and Reconciliation for English speaking Canada. She was named Women of the Year in the area of communications by the Hamilton Status of Women Committee in 1988 and more recently along with her husband Gary received the World Citizenship Award from the Mundialization Committee of the City of Hamilton. Joy is proud to be a Raging Granny and has 4 children and 8 grandchildren.

NO TO FEAR

In the CBC radio program Dispatches with Rick MacInnes-Rae on September 1st 2011, one of the topics addressed is the “Fear Industry”. This fear industry is the most lucrative in the USA and trumps even the battered American economy. The security industry has become a sacred self-licking ice cream cone. In the US more money is being spent on security than on all crime nationwide, $15 billion more. 1 trillion have been spent since 9/11. Even though there is only a 1 in 3.5 million chance of being in a terrorist attack. 1/50th of 1% of all homicides in US have been carried out by Muslim terrorists. Despite this, it is too politically risky to challenge this industry in the USA and increasingly also in Canada. The response which justifies this enormous expenditure is always the same “What if?” (there was another attack?) The US is flying Predator B drones or unmanned aerial vehicles as they prefer to call them along the Canadian border. One surveillance expert interviewed said “we know there are terrorists hiding in multi-cultural Canada”. The US is currently patrolling a1500k stretch from Minnesota to the Pacific. In the 9/11 attacks zero attackers came through Canada but many Americans believe the myth that 3 of them did. It is predicted that the world will spend $80 billion on drones by 2016. They can detect a lit cigarette and facial features even thru forest canopy. Do you feel any safer?

A new book ”Top Secret America" by Dana Priest and William M. Arkin (Little Brown, September 2011) documents the impact of fear mongering, the rise of secrecy and the undermining of trust. They write: “Most people can vaguely recall that there was once no U.S. Department of Homeland Security and that there was a time when you didn't have to take your shoes off before boarding an airplane or submit to other dubious security practices. But hardly anyone truly comprehends the enormous expansion of the military, intelligence and homeland security bureaucracy that has occurred over the past decade, and the often irrational transformation of American life that has accompanied it.

Since 9/11, for example, some 33 large office complexes for top secret intelligence work have been completed in the Washington DC area, the equivalent in size of nearly three Pentagons. More than 250,000 contractors are working on top secret programs. A bewildering number of agencies - more than a thousand -- have been created to execute security policy, including at least 24 new organizations last year alone. And so on.

Ten years after the attacks of 9/11, more secret projects, more secret organizations, more secret authorities, more secret decision making, more watch lists, and more databases are not the answer to every problem. In fact, more has become too much. "Do you feel any safer?

THE SECURITY INDUSTRY IN CANADA
The Rideau Institute has released a new report* that tabulates, for the first time, the number of additional dollars spent on national security in Canada since the terrorist attacks of September 11, 2001.

The report’s main findings include:

Since 2000-01, the year before the September 11, 2001 terrorist attacks on the United States, Canada has devoted an additional $92 billion ($69 billion inflation-adjusted) to national security spending over and above the amount it would have spent had budgets remained in line with pre–9/11 levels.

In this fiscal year, 2011-12, Canada will spend $34 billion on its national security, which is an additional $17 billion ($13 billion inflation-adjusted) more than the amount it would have spent had budgets remained in line with pre–9/11 levels. This is an increase of 105% (60% inflation-adjusted).

Military expenditures have nearly doubled (90%) since 9/11 (48% inflation-adjusted), and the Department of National Defence is by far the largest consumer of national security expenditures, at more than $21 billion this fiscal year.

Security and Public Safety programs have nearly tripled in spending, from $3 billion to almost $9 billion annually ($3.9 billion to $8.7 billion inflation-adjusted), or 186% since 9/11 (123% inflation-adjusted).

Author David Macdonald hopes the report will launch a discussion about future spending. “At a time when the global economy seems to be a greater threat to Canadians’ security than global terrorism, should we spend another $92 billion or more over the coming decade on national security?”

Recently Prime Minister Harper told the CBC that Islamic extremism remains the main preoccupation of Canada’s intelligence services 10 years after the Sept. 11 attacks. During the CBC interview, Harper raised the possibility of re-introducing two clauses of the Antiterrorism Act that expired in 2007.

One of the clauses would allow judges to compel secret testimony from witnesses. The other would give police powers of preventive arrest, allowing them to arrest and hold terror suspects for up to three days without a warrant. Do you feel any safer?

YES TO PEACE

Parker J. Palmer, Quaker author and Spiritual leader suggests that “anyone who doubts that the violence practiced by some Islamic fundamentalists is fueled by broken hearts lacks a capacity for empathizing with those who feel marginal, devalued, and disempowered. Marginalization is in itself a form of violence against the human heart”

He suggests that “we need to become discerning and doubtful about stereotypes. As I hear Muslim fundamentalists characterized as evil murderers, my mind turns to the caricatures of the Japanese that were commonplace during World War II. Posters and media portrayals in that era portrayed the Japanese as rats and worse, hammering home the message that "Japs" were evil, sub-human creatures who have only one goal on earth: to kill Americans.

Today, with our image of the Japanese as a creative, intelligent, and industrious people, it is hard to remember that we once believed otherwise. But remembering is a moral imperative, because our image of the Japanese as evil - fueled by the memory of December 7, 1941 - helped lead America, not Islamic fundamentalists, to create the first "Ground Zero," dropping "weapons of mass destruction" on Hiroshima and Nagasaki and killing at least a quarter of a million civilians.

Refusing to accept gross stereotypes of "the enemy" and recognizing our own shadow, the enemy within, is a way to open the heart.”

In his essay Thoughts in the Presence of Fear written soon after the 9/11 attacks Wendell Berry reminds us that "What leads to peace is not violence but peaceableness, which is not passivity, but an alert, informed, practiced, and active state of being. We should recognize that while we have extravagantly subsidized the means of war, we have almost totally neglected the ways of peaceableness. We have, for example, several national military academies, but not one peace academy. We have ignored the teachings and the examples of Christ, Gandhi, Martin Luther King, and other peaceable leaders. And here we have an inescapable duty to notice also that war is profitable, whereas the means of peaceableness, being cheap or free, make no money.

The key to peaceableness is continuous practice. It is wrong to suppose that we can exploit and impoverish the poorer countries, while arming them and instructing them in the newest means of war, and then reasonably expect them to be peaceable.

We must not again allow public emotion or the public media to caricature our enemies. If our
enemies are now to be some nations of Islam, then we should undertake to know those enemies. Our schools should begin to teach the histories, cultures, arts, and language of the Islamic nations. And our leaders should have the humility and the wisdom to ask the reasons some of those people have for hating us.

The first thing we must begin to teach our children (and learn ourselves) is that we cannot spend and consume endlessly. We have got to learn to save and conserve. We do need a “new economy”, but one that is founded on thrift and care, on saving and conserving, not on excess and waste. An economy based on waste is inherently and hopelessly violent, and war is its inevitable by-product. We need a peaceable economy.”

In her article What the U.S. could learn from Norway about how to respond to terror, posted Sep 08, 2011, Fran Korten, publisher of YES Magazine asks “As we approach the 10th anniversary of the 9/11 attacks, I can’t help but wonder if we in the U.S. could have acted differently. Could we have responded with something other than fear, uber-patriotism, military invasions, and domestic crackdowns? Could we have responded with community, openness, and tolerance plus smart strategic moves that made us safer without feeding the cycle of death?

I wasn’t sure what might be possible at a national level until I learned of Norway’s response to their terrorist’s attack of July 22. That gave me a glimpse of a different way.

I learned of Norway’s response from my friend, Jacob Bomann-Larsen, an advisor to the Norwegian government.

The terrorist’s bomb struck right in the heart of Oslo, destroying the building of the prime minister and his staff and damaging several other government buildings. That bombing killed 8 people and injured 89. On the island of Utoya, the terrorist killed 69 more and injured 62 - mostly teenagers who were attending a summer camp for young members of the Labor Party.

The bomber’s palpable threat to the central government could have caused a major crackdown, prompting terrorist alerts everywhere and draconian measures to ensure the tragedy was not repeated. Government leaders could have focused on the threat and kept the country in a mood of fear.

Instead, Prime Minister Jens Stoltenberg adopted as his mantra what a young girl said after the tragedy: “If one person can create so much hatred, think of how much love we can all create”.

Jacob wrote of the message the Norwegians spread to the world: “Our answer will not be hate and revenge, but more openness, more tolerance, and more democracy.” In Oslo, just three days after the shootings, close to 200,000 people gathered in the streets for a flower ceremony and many more held ceremonies in cities and towns across the country. The Crown Prince declared “Today our streets are filled with love.”

Jacob wrote, “It was like the politicians from all the eight main political parties realized that that their disagreements were of minor significance. We have a common enemy to fight—hate, revenge, and intolerance. Our answer shall be love, openness, tolerance, democracy—and roses.”

The Norwegian response reminded me of some of the initial responses to 9/11 that I wrote about in YES! Magazine several weeks after the attack. People set up altars, gathered in groups. Interest in learning about Islam spiked. Polls showed an enhanced focus on family, community, and authenticity. Well known figures such as Rosa Parks, Martin Sheen, Harry Belafonte, Gloria Steinem, Danny Glover, and Bonnie Raitt signed a petition entitled “Justice Not Vengeance,” launched by YES! Magazine and the Institute for Policy Studies shortly after the attack. The petition urged the pursuit of justice for the perpetrators, not a military response.

But the U.S. government’s preparations for war, its color-coded terror alerts, the Patriot Act, the new Homeland Security Department, and constant reminders of the threats to our nation soon drowned out the spirit of openness and community. Images of war filled our daily newscasts for years to come.

However, when we are attacked, we are not inevitably destined to lash out violently. We can choose to respond differently.”

Finally Jesuit Pacifist John Dear reminds us: “the great lesson of September 11th for me is not just the call to show more compassion and love to one another; not just the reminder how precious life is; not just the importance of remembering the dead, but the urgent necessity of speaking out against war in the hope that no one should ever suffer such
violence again, from anyone, including ourselves.

Yes, September 11th was horrific and unimaginable, but it was the direct consequence of our global militarism. Until we reverse the direction of our nation, dismantle our own nuclear weapons, stop our wars around the world, abolish poverty and start feeding and serving suffering humanity, we are doomed to suffer further acts of terrorism. Everyone in New York knows this. There is no security in war or weapons. We are more vulnerable than ever. The only security we have is in disarmament and justice, in God's way of peace.

We have to carry on the work of the abolitionists and the suffragettes, the labor and civil rights movements, the peace and human rights movements.

Our task is like theirs — to speak the truth of peace, to denounce war, to announce the vision of a new future without nuclear weapons, war, terrorism, starvation, sanctions, bombing raids, military aid, weapons sales, executions, corporate greed, poverty and Pentagons.

On this anniversary, as Mother Jones once said, we pray for the dead and fight like hell for the living. We pledge to speak out against our government's wars, no matter what their excuse, no matter how just the cause appears, no matter how patriotic they portray mass murder. We will continue to come together and build a grassroots movement that someday will flourish and become contagious.

For the rest of our lives, we will speak out for peace. We will not be silent. We will not give in to the lie of war. We will remember the great truth, that we were created to live in love, peace and justice with all peoples. If we are faithful to the task of speaking out, some day the truth of peace will be revealed.

Joy Warner (from a talk given to Ontario Voice of Women for Peace September 2011)

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A Climate Change Reading Group

Since Climate Change a serious threat for the future of humanity, our group plans to gather once a month for a few months to discuss books, or chapters of books, on the question of Climate Change and Global Warming. After an organizational meeting in September, we would begin in October, and go on, each month (except December), till perhaps May. Perhaps we would meet in homes, perhaps in a church.

**Assumption:** The heating up of the average temperature of the earth, and consequent drastic climate change across the planet, is shaping up as the most urgent and pressing issue of our century. While we may hear many conflicting opinions about this, the leading climate scientists around the world, and the United Nations Intergovernmental Panel on Climate Change (representing most governments of the world) are now in agreement that climate change is real, that human use of fossil fuels is the main source of the problem, and that action to combat it is urgent.

**What Would We Read?** Many of us are avid readers and are constantly reading all kinds of things. Many of us are or have been in various book study groups. Why not focus for a few months on some of the new literature on this topic? A large scientific literature exists, aimed at the general public. Some of it is quite dense and difficult, but not beyond the range of people with no scientific education.


**The Objective:** Not to save the world. The problem is huge. But to understand and clarify the issue for ourselves, and help us decide how to act, and what to support, as citizens, and people of the Spirit, who “live with respect in creation.”

If You're Interested: Contact Harold Wells - harold.wells@utoronto.ca or 905-639-4125.
Aung San Suu Kyi’s Freedom without Fear

Prahlad Shekhawat

Prahlad Singh Shekhawat is a writer and freelance journalist based in Jaipur, India. He is also the Director of Alternative Development and Research Centre, Jaipur, India (www.altdev.org)

Aung San Suu Kyi has the rare combination of intelligence, physical charm and a generous compassion for her military tormentors. She symbolizes hope and principled commitment, sometimes against all hope. Her college friends from Oxford days point out that she represents a kind of moral beauty and even a spiritual beauty of a pilgrim. She inspires democracy pilgrims all around Asia and the world. Such a beauty, so rare today, reminds one of the Indian Nobel laureate Rabindranath Tagore’s writing. She might have read him during her growing up in India. In Tagore’s story ‘Letters from a Wife’, the wife says “I am beautiful as my mind feels free”

In 1960 Suu Kyi came to India with her mother Daw Khin Kyi, who had been appointed Burma’s ambassador to Delhi. Four years later she went to Oxford University, where she studied philosophy, politics and economics. There she met her future husband. After stints of living and working in Japan and Bhutan, she settled down as an English don’s housewife and to raise their two children, Alexander and Kim.

When she arrived back in Rangoon in 1988, initially to look after her critically ill mother, Burma was in the midst of major political upheaval. Thousands of students, office workers and monks took to the streets demanding democratic reform. “I could not, as my father’s daughter remain indifferent to all that was going on,” she said.

Much of Suu Kyi’s appeal within Burma lies in the fact she is the daughter of the country’s independence hero, General Aung San. He was assassinated during the transition period in July 1947, just six months before independence. Aung San Suu Kyi was only two years old at the time.

Suu Kyi was soon propelled into leading the revolt against then-dictator General Ne Win. Inspired by the non-violent campaigns of US civil rights leader Martin Luther King and India’s Mahatma Gandhi, she organized rallies and travelled around the country, calling for peaceful democratic reform and free elections. But the demonstrations were brutally suppressed by the army, who seized power in a coup on 1988.

The military government called national elections in May 1990. Aung San Suu Kyi’s National League for Democracy party (NLD) convincingly won the polls, despite the fact that she herself was under house arrest and disqualified from standing.

In summer 2007, there were widespread protests in Burma over fuel prices, followed by anti-government demonstrations led by Buddhist monks, which were violently ended by the government. The monks facing army guns walked peacefully chanting the Meta Sutra invoking loving kindness and friendship for the military. Suu Kyi appeared outside her home...
to meet some of the monks in September that year, her first public appearance since 2003.

In May 2009, as the latest period of detention was due to expire, the NLD appealed to the government to release her, saying she was suffering from low blood pressure and dehydration, but the appeal was rejected.

Shortly after, a US national was arrested for swimming across a lake and breaking into her compound. Then, a few days later, Suu Kyi was herself arrested and charged with breaching the conditions of her detention, although the man had apparently not been invited to visit. After a trial, she was convicted and sentenced to a further 18 months of house arrest. It became very clear that the arrest and continued detention were designed by the Military to keep her away from the public eye until elections scheduled to take place in 2010.

All her life she says she made choices not sacrifices. She does not want to belittle the sacrifices of her followers. After she got the Nobel Prize she could have made an easy choice to leave Burma, be with her two young boys and a dying husband in Oxford and enjoy a life comforts, of a political celebrity and promote the cause of Burmese democracy like the Dalai Lama is promoting the Tibetan cause from India. She chose to stay and suffer with her people, an amazing choice for solidarity.

E F Schumacher was sent by the British government in the 1950’s to advise the Burmese government on economic development. His study of Burma, lead to his famous book “Small is Beautiful” in which there is a section called Buddhist Economics. Schumacher realized that instead of teaching, Britain could learn from Burma’s human scale and self-sufficient economy with little strain on the environment.

As if people mattered, he added. The literacy promoted by the monasteries was higher than in Britain then. In his book; Beyond Optimism: A Buddhist Political Ecology, Ken Jones taking an anti ideological activist stance calls for outer work of ‘eco-social liberation’ and inner work of ‘psycho-spiritual liberation’.

Suu Kyi is inspired both by her Buddhist heritage and her early education about Asian culture and democracy in India and later in Oxford. If Burma had built on its earlier foundation headed by an enlightened leadership like that of Suu Kyi, combing the best of Asia and the West in a democratic system, it could have provided an example to the world.

At the presentation in 1991 the Chairman of the Nobel Peace Prize Committee, Francis Sejested, called her “an outstanding example of the power of the powerless”. For the Burmese people, Suu Kyi who this year marks her 66th birthday, represents their best and perhaps sole hope that one day there will be an end to the country’s military repression.

As a pro-democracy campaigner and leader of the opposition NLD, she has spent about 15 of the past 21 years in some form of detention under Burma’s military regime.

Suu Kyi has often said that the detention has made her even more resolute to dedicate the rest of her life to represent the average Burmese citizen. The UN special envoy Razali Ismail has said privately that she is one of the most impressive people he has ever met.

During long periods of confinement, earlier solitary, she had busied herself studying and exercising. She meditated, listened to the BBC, works on her French and Japanese, and relaxed by playing Bach on the piano.

In her book ‘Fear of Freedom’ Suu Kyi proposes that dictators are worried more by the fear of freedom than the loss of power and economic influence. Those who deny freedom and those who suffer at their hands and accept their plight both seem to be locked together, imprisoned by their fear of freedom. Her refusal to enter into combat with her jailors on terms set by them and managing to keep the spirit of freedom alive, without fear, is her shining humanity.

The quality of inner and moral beauty, spiritual in its stoic grace, has enhanced Aung San Suu Kyi today as the international icon of heroic and peaceful resistance in the face of brutal oppression.

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Peace is not simply the absence of violence. It is not simply an individual’s inner peace either. It is more a positive state of fullness of life. Its offshoot on the political side is based on democracy, justice and ecological integrity, aiming towards a just and sustainable world [1]. For Mahatma Gandhi, peace and spirituality are very closely linked. Fearlessness is the first requisite of spirituality. He says: To me God is truth and love; God is ethics and morality; God is fearlessness [2].

Amanda Lindhout, a 30-year-old former journalist from Alberta was kidnapped from a street in Mogadishu, Somalia by a gang of Islamist teenagers in 2008. She was released after a 460-day nightmare of starvation and sexual assault. [3]

Three years later, she believes she has found her true purpose of life by bringing humanitarian aid to the country where she suffered indescribable pain. According to her, the purpose of her coming alive is to do something for Somalia, the major famine-affected country in East Africa and her kidnappers were a product of their environment. She became an unlikely and passionate advocate for a peaceful future in Somalia.

After her return to Canada, she founded The Global Enrichment Foundation in 2009 to ignite leadership in Somalia through sustainable development initiatives. Her agency established The Somali Women’s Scholarship Program (SWSP) with the belief that women through education can transform themselves and their communities and pave the way for future to hope, dream, and take their rightful role in the development of their country. It also created SHE WILL, a micro finance program for Somali women refugees in Kenya with a similar hope that if women are helped to increase their incomes, the welfare of the whole family will improve, particularly of their children in education, diet, health care, and clothing.

On Tuesday, September 6, she returned to that dreadful city, Mogadishu to save lives of victims caught by the worst drought and famine. On her visit, she has plans to visit a group of rape survivors because she feels personally connected to them due to her own experience of sexual assault during her captivity.

She speaks to share the need for compassion, the triumph of personal transformation, and most of all, the process of forgiveness.

May 31, 1893 was an eventful night for 24-year-old Barrister Gandhi at Pietermaritzburg train station in South Africa. He was pushed out from the first class compartment even though he was holding a first class ticket. He spent the entire night in the dark waiting room shivering through the black bitterly cold night. A storm raged inside him on what action should he take. These were his words [4, page 104], “The hardship to which I was subjected was superficial – only a symptom of the deep disease of colour prejudice. I should try, if possible, to root out the disease and suffer hardships in the process. Redress for wrongs I should seek only to the extent that would be necessary for the removal of the colour prejudice.”

Gandhi’s decision to stay and fight, according to Rajmohan Gandhi [5, page 66], was both political and spiritual, spiritual because a shapeless monster, not the man who actually threw him off the train, had assaulted a belief deep inside of him that all human beings, creation of God were of equal value. The humiliation was a break and the event became a defining point for him to serve God.

The Transvaal Asiatic Registration Act called Black Law which was discriminatory against Indians was resisted by Indians led by Gandhi, risking right of
residence, confiscation and even deportation. Gandhi was calling the struggle ‘satyagraha’ (truth-force). General Smuts, Transvaal’s interior minister responded with selective arrests and Gandhi was put into prison. In a settlement it was proposed that if the Indians underwent voluntary registration over a three-month period, the government would repeal the Black Act.

Gandhi asked Indians to be as wholehearted in registering voluntarily as they had been in opposing compulsion. He was opposed by Mir Alam, a tall and big Pathan and a friend and client of Gandhi. On his way for registration, Gandhi was hit by Mir Alam and his friends. Sighing ‘He Ram (O, God)’, he fainted. Later when he learnt that Mir Alam and the assailants were arrested, he said that they should be released and sent a wire to the attorney-general urging their release.

For the community he wrote a message: They should not prosecute Mir Alam and company, who had acted in the only way they knew against what they thought to be wrong. Hindus should not retain anger against Muslims. Except for those with scruples of conscience, Asians should give finger prints. And satyagrahis should ‘fear none and nothing but God’ [5, page 133]

In Gandhi’s “Book of Prayers” [6, page 80], the following prayer is most appropriate and inspiring:

One who speaks ill of me is a hero for me;
He works without pay.
He is instrumental in enabling me to wash off my old sins.
He renders me service without reward.
He sinks and saves others.
He is such a beloved fellow,
O Rama, I pray for his long life.
Dadu says, the vilifier is a benefactor in disguise.

Gandhi teaches us to accept suffering, even to court suffering, if we want personal transformation, political revolution, and a vision of

God. “Hate the sin and not the sinner” is a precept which, though easy enough to understand, is rarely practiced, and that is why the poison of hatred spreads in the world. It is easy enough to be friendly to one’s friends. But to befriend the one who regards himself as your enemy is the quintessence of true religion. The other is mere business [5].

Gandhi was fearless and spiritual.
So is Amanda Lindhout. She can be said a Gandhian in true sense.

References
Peace and Harmony with Nature:  
Pathways to achieving the UN Millennium Development Goals

M S Swaminathan  
Chairman, M S Swaminathan Research Foundation Center for Research 
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Professor M S Swaminathan has been acclaimed by TIME magazine as one of the twenty most influential Asians of the 20th century and one of the only three from India, the other two being Mahatma Gandhi and Rabindranath Tagore. He has been described by the United Nations Environment Programme as “the Father of Economic Ecology” and by Javier Perez de Cuellar, Secretary General of the United Nations, as “a living legend who will go into the annals of history as a world scientist of rare distinction”. He was at McMaster University to attend the Millennium Goals Conference and to receive an Honorary Degree from McMaster University in June 2011.

On August 6, 1945, the most dreadful among the weapons of mass destruction – the atom bomb – was dropped in the civilian area of Hiroshima. Three days later, another atom bomb was dropped in Nagasaki. In 1955, Bertrand Russell and Albert Einstein issued their famous manifesto seeking the abolition of nuclear weapons and appealing to all inhabitants of Planet earth, “Remember your humanity and forget the rest. If you can do so, the way is open to a new paradise; if you cannot, there has before you the risk of universal death”.

In 1957, the Russell – Einstein Manifesto led to the birth of the Pugwash Conferences on Science and World Affairs, an organization devoted to the causes of ending the nuclear peril and reminding scientists of their ethical responsibility for the consequences of their discoveries, particularly in the area of nuclear threat to human survival.

The Pugwash conference held in 1995 at Hiroshima on the occasion of the 50th anniversary of the advent of atomic weapons, concluded, “the end of the cold war, and the beginning of deep reduction in the huge nuclear arsenals that the war spawned, have provided an unprecedented opportunity for the abolition of nuclear weapons as well as the abolition of war”. Meeting again in Hiroshima in July 2005, the Pugwash Council observed, “The decade since 1995, when Pugwash last met in Hiroshima, has been one of missed opportunities and a marked deterioration in global security, not least regarding the nuclear threat. In that time, additional States have acquired nuclear weapons, there has been little tangible progress in nuclear disarmament, new nuclear weapons are being proposed, and military doctrines are being revised that place a greater reliance on the potential use of such weapons”. The prospects for nuclear terrorism and adventurism have now become real. The voice of sanity of the survivors of the 1945 nuclear annihilation in Hiroshima and Nagasaki is yet to be heard. This is unfortunate since they only know what hell on earth means.

Members of the Pugwash Council, under my chairmanship steps away from Hiroshima’s ground zero, hence appealed in 2005 to fellow scientists and citizens to confront the threat of nuclear weapon use that could materialize at any time, without warning, in any part of the world. To political and government leaders, our message is simple, but stark; as long as nuclear weapons exist, they will one day be used.

The Seventh Review Conference of the Nuclear Non-Proliferation Treaty (NPT), held in the spring of 2005 in New York, ended in a deadlock. The five original nuclear-weapons states (US, Russia, UK, France and China) showed themselves unwilling to take decisive action to implement their obligations under Article VI of the NPT to move decisively toward the irreversible elimination of their nuclear arsenals. All states must share the blame for missing a solid opportunity at the Review Conference to resolve problems such as equitable access to civilian nuclear technologies, as allowed under Article IV, while at the same time tightening protections to ensure that such materials are not diverted to military use.

The broad framework of nuclear weapons disarmament is in danger of collapsing. The Comprehensive Test Ban Treaty (CTBT) has not entered into force, the US and Russia need to accelerate and enlarge the reductions called for by the Moscow Treaty, and negotiations have yet to
begin on a Fissile Material Cut-off Treaty (FMCT) to eliminate production of weapons-grade Highly Enriched Uranium (HEU) and plutonium. Far more needs to be done to control and dispose of existing stockpiles of HEU that run the risk of falling into the hands of terrorist groups. Large numbers of tactical nuclear weapons continue to be deployed in Europe and elsewhere, having no military rationale whatsoever, while pressures mount from certain quarters for developing and deploying space weapons.

A UN Summit was held in New York in 2010 to review the progress made in achieving the UN Millennium Development Goals in the areas of food, water, health, education and clean environment for all. The UN MDGs required global common minimum programme for human security and survival. The explosive progress in science and technology witnessed in recent decades has provided uncommon opportunities for realizing these goals. Yet, most developing countries, including India, are falling behind the targets set. The extensive co-existence of unacceptable poverty and unsustainable lifestyles is not conducive to the creation of a climate for peace and harmony. What we urgently need is a shift in emphasis among militarily and economically powerful countries from military to moral leadership. At the same time, Einstein’s advice to fellow scientists, “concern for Man himself and his fate must always form the chief interest of all technical endeavours in order that the creation of our minds shall be a blessing and not a curse”, should be the guiding motto in scientific laboratories everywhere in the world.

It will be useful to recall the role Jawaharlal Nehru, India’s first Prime Minister, played in mobilizing scientific opinion against nuclear weapons. Early in 1954, he called “for the setting up of a Committee of scientists to explain to the world the effect a nuclear war would have on humanity”. This idea was taken up by Joseph Rotblat, who along with Pugwash was awarded the Nobel Peace Prize in 1995, and Eugene Rabinowitch, resulting in the organisation of the Pugwash Conferences on Science and World Affairs. The name of the organisation comes from the Pugwash Village in Novoscotia, Canada where the first conference was held in 1957. Jawaharlal Nehru was also the first foreign Prime Minister to visit Hiroshima. In 1957, he praised the atom bomb survivors for their determination to spread around the globe information on the enormous harm that radiations can cause to both the present population and to the generations yet to be born. Even now, harmful mutations are being observed in children in Hiroshima and Nagasaki. Thus, the genetic harm is as serious as the immediate harm. Jawaharlal Nehru played a major part in getting the first UN Conference on the Peaceful Uses of Atomic Energy organized in Geneva in 1955. This conference was chaired by the late Dr Homi Bhabha, the then Chairman of the Atomic Energy Commission who outlined in his Presidential Address a strategy for harnessing the multiple contributions that nuclear tools can make to strengthen food, health and energy security in the world.

In my Presidential Address delivered at the Pugwash Conference held in Hiroshima on 27 July 2005, I outlined the following six steps to achieve the goal of a nuclear peril free world.

1. All nations with nuclear weapons should adopt a legally mandatory policy of “no first use for nuclear weapons”, as homage to the survivors of the nuclear tragedy of 1945
2. Respect commitments to the nuclear non-proliferation treaty (NPT), ratify Comprehensive Test Ban Treaty (CTBT), conclude a Fissile Material Cut Off Treaty, and ban all research relating to the development of new nuclear weapons
4. Avoid prospects for nuclear terrorism and adventurism by eliminating all unsecured nuclear fissile material and by implementing the concrete steps proposed by Pugwash for the elimination of highly enriched uranium; otherwise there is risk of nuclear power groups and individuals emerging, in addition to nuclear power states.
5. Because of the multi-dimensional threats posed to human security by climate change, and the consequent need for reducing green house gas emissions, interest and investment in nuclear power plants are growing. The civilian uses of atomic energy are likely to grow. Hence, the UN may convene an International Conference on the Civilian Uses of Atomic Energy to develop a Code of Conduct to ensure that the non-military use of nuclear fuels does not get abused and to further strengthen safeguards and the inspection role and monitoring capacity of IAEA.
6. Democratic systems of governance are fast spreading in the world, which involve the holding of free and fair elections periodically. It would be useful if all political parties in every country include in their election manifesto, a firm commitment to work for speedy nuclear disarmament with a view
Looking at the brighter side, nuclear weapons have existed for over 65 years but have fortunately not been used. This is a tribute to the work of Pugwash and numerous civil society organizations. Unfortunately the growing number of suicide bombing incidents indicate that we are now entering an un-chartered territory in human conflicts and retribution. At least to prevent the potential non-state use of nuclear weapons, Nuclear Weapon States should not lose even a day in working towards the goal of zero in the existence of such weapons. If this is done, we can hope to see the diversion of more funds from the so called defense to the development of a hunger-free world.

Sustainable Food Security

The goal of food for all can be achieved only through greater and integrated attention to production, procurement, preservation and public distribution.

The President of India, in her address to both Houses of Parliament on 4th June 2009 announced, “My Government proposes to enact a new law -- the National Food Security Act -- that will provide a statutory basis for a framework which assures food security for all. Every family below the poverty line in rural as well as urban areas will be entitled, by law, to 25 kilograms of rice or wheat per month at Rs. 3 per kilogram. This legislation will also be used to bring about broader systemic reform in the public distribution system”.

Since then, various arms of Government as well as civil society organizations have been working on methods of redeeming this pledge. The National Advisory Council (NAC) headed by Smt Sonia Gandhi has recently provided a broad framework for achieving the goal of food for all and forever. The suggestions of NAC include the initiation as soon as technically feasible. Without global political commitment, this goal cannot be achieved. At the same time, it would be useful to introduce in all school curricula information relating to the consequences of the use of nuclear weapons in Hiroshima and Nagasaki in August 1945, so as to bring home the immediate and long term disastrous impact of a nuclear war. Without public and political education, the climate for peace and nuclear disarmament will not exist.

Food is the first among the hierarchical needs of a human being. Therefore, the Food Security legislation will be the most significant among the laws enacted by the Parliament of Independent India. When enacted, the Food Security Act will mark the fulfillment of Mahatma Gandhi’s call for a hunger-free India. Gandhiji said at Naokhali in 1946, “to the hungry, God is bread” as however stressed the need for ensuring food security without compromising on human dignity. Lal Bahadur Sastri also stressed the need for greater attention to farmers and farming by giving the slogan “Jai Kisan, Jai Jawan”. Thus, we understand the importance of Kisans (farmers) in national security, along with Jawans (soldiers). Therefore, the proposed Food Security Act should lend itself for effective implementation, both in letter and spirit. This will call for serious attention to the following four pre-requisites. These are food production, procurement, preservation and public distribution. Let me explain what needs to be done in these areas.

Production: We face a formidable task on the food production front. Production should be adequate to provide balanced diet for over 1.2 billion persons. In addition, over a billion cattle, buffalo, goat, sheep, poultry and other farm animals need feed and fodder. The most urgent task is the implementation of the recommendations of the National Commission on Farmers made in the 5 reports submitted to the Union Minister of Agriculture between 2004-06, and the National Policy for Farmers placed in Parliament in November 2007. The Policy for Farmers and the NCF reports provide a road map for strengthening the ecological and economic foundations for sustainable advances in productivity and production in the different agro-ecological zones of the country. They indicate methods of imparting an income orientation

HIV/AIDS, TB, leprosy patients, physically or mentally handicapped persons and other disadvantaged citizens, from hunger and malnutrition. Such special nutrition support programmes may need annually about 10 million tonnes of food grains. NAC has stressed that in the design of the delivery system, there should be a proper match between challenge and response, as for example, the starting of Community Kitchens in urban areas for ensuring that destitutes, street children and old and infirm persons do not go to bed hungry. The highest priority in the special nutrition support programmes should go to pregnant women and to the first 1000 days in a child’s life, in order to eliminate maternal and foetal undernutrition and thereby the primary cause of children being born with low birth weight.
to farming, thereby helping to bridge the prevailing gap between potential and actual yields and income in most farming systems. Since land and water are shrinking resources for agriculture, and since climate change is a real threat, NCF has urged the spread of conservation and climate resilient farming. Also, a conservation-cultivation-consumption-commerce chain should be promoted in every block. This will call for considerable technological and skill upgradation of farming practices. Methods of achieving a small farm management revolution resulting in higher productivity, profitability and stability under both irrigated and rainfed conditions are described in NCF reports.

The widening of the food basket through inclusion of nutritious millets, the mainstreaming of nutritional considerations in the National Horticulture Mission, and the consumption of salt fortified with iron and iodine will help to reduce both chronic protein–energy undernutrition and hidden hunger caused by the deficiency of micronutrients like iron, iodine, zinc, Vitamin A and Vitamin B12 in the diet. A sustainable food security system can be developed only with home grown food, and not imports. A combination of Millet or Moringa (Drumstick) can provide all the macro-and micro-nutrients needed by a human being. Hence, we should mobilise all sources of nutrition available in the country.

Procurement: Procurement should cover not only wheat and rice, but also jowar, bajra, ragi, minor millets as well as pulses. When we started the High Yielding Varieties Programme in 1966, we included Jowar, bajra and maize along with rice and wheat in the food basket in order to keep the food basket wide. Community Grain Banks operated under the social oversight of Gram Sabhas will facilitate the purchase and storage of local grains. Farmers are now worried that Government may have the temptation to lower the minimum support price (MSP) to reduce the subsidy burden. This will be disastrous and will kill the food security system. The MSP should be according to the NCF formula of C2 (ie, total cost of production) plus 50%. The actual procurement price should be fixed at the time of harvest, taking into account the escalation in the cost of inputs like diesel since the time the MSP was announced. It should be remembered that unlike in developed countries, where hardly 2 to 3% are farmers, the majority of consumers (over 60%) in our country are farmers. Their income security is hence vital for food security.

Preservation: Safe storage of the grains procured is the weakest link in the food security chain. While in Europe and North America as well as many developing countries, modern grain silos can be found in every farm, we are yet to develop a national grid of modern grain silos. Post-harvest losses are high both in food grains and in perishable commodities like vegetables and fruits. Although a Rural Godown Scheme was initiated in 1979, the scheme is yet to take off in any significant manner.

Public Distribution: The strengths and weaknesses of the world’s largest public distribution system operated in India are now being discussed widely. Corruption and leakages are widespread and should be ruthlessly put down. There are however States like Tamil Nadu, Kerala and Chattisgarh where PDS is being operated in an efficient and corruption-free manner. The challenge is to learn from the successful models and convert the unique into universal.

In the ultimate analysis, what is relevant for human health and productivity is nutrition security at the level of each child, woman and man. We have to shift viewing food security at the aggregate level to ensuring nutrition security at the level of each individual. This will call for concurrent attention to food availability, access and absorption. Global agriculture is in a state of crisis, both from the economic and ecological points of view. Unless immediate attention is paid to soil health care and enhancement, water conservation and efficient use, adoption of climate resilient technologies, timely supply of the needed inputs at affordable prices, credit and insurance and above all, producer oriented marketing, our goal of achieving a higher growth rate in agriculture will not be realized. In the area of access, the Mahatma Gandhi National Rural Employment Guarantee Programme and the proposed Food Security Act assuring 35 kgs of staple grains at Rs.3 per kg will help. We have to combine this with additional efforts to create avenues for market driven non-farm enterprises. When China started its agricultural reform, a two pronged strategy was adopted – higher productivity and profitability of small farms and greater opportunities for non-farm employment and income through Township Village Enterprises. Unfortunately we still see a gross mismatch between production and post-harvest technologies resulting in the spoilage of food grains and missed opportunities for value addition and agroprocessing. In particular, our use of agricultural biomass is generally wasteful and does not lead to the creation of new jobs and income.
In the field of absorption of food in the body, it is important to pay attention to clean drinking water, sanitation and primary health care. Even in a State like Tamil Nadu where steps have been taken for ensuring food at affordable cost, the food insecurity analysis of MSSRF along with the World Food Programme shows that the food security is far better in households with toilets. The Rajiv Gandhi Drinking Water Mission, the Total Sanitation programme and the National Rural Health Mission are all important for food security. India’s global rank in the areas of poverty and malnutrition will continue to remain unenviable, so long as we do not enable all our citizens to have a productive and healthy life. The proposed Food Security Act provides the last chance for saving nearly 40 percent of India’s population from the hunger trap.

I would like to cite one example a community planned and managed food security system developed by tribal (indigenous) families in the Koraput district of the State of Odisha (formerly Orissa) in India, to illustrate how “people power” and the combination of brain and brawn can help to achieve seemingly impossible tasks. The example relates to a programme titled “Operation 2015” designed to achieve UNMDG-I relating to the reduction in hunger and poverty by 2015.

The UN Millennium Development Goals adopted by all Member States in the year 2000 represent a Global Common Minimum Programme for sustainable human security and wellbeing. The first among the 8 goals adopted for accomplishment by the year 2015 relates to reduction in the incidence of hunger and poverty. Unfortunately, recent reviews by FAO, IFPRI, World Bank and other agencies show that far from declining, hunger is increasing particularly in South Asia and Sub-saharan Africa. FAO estimates that about 100 million more were added to the number of hungry persons during 2008-09, mainly as a result of rising food prices. It is also becoming evident that hunger is a major cause of poverty. Therefore, anti-poverty programmes have to accord priority to hunger elimination. The economic, ecological and social costs of hunger are high and hence this goal deserves to be on the top of the political agenda and public concern.

Nearly 70% of India’s population live in villages, where the main source of livelihood is agriculture, comprising crop and animal husbandry, fisheries, agro-forestry and agro-processing. Enhancing the productivity of small farms and thereby the marketable surplus available for earning cash income is a powerful method of reducing malnutrition among over 500 million members of small farm families, who fall under the category of producer-consumers.

<table>
<thead>
<tr>
<th>MDG goals</th>
<th>MDG indicators</th>
<th>1990</th>
<th>Target 2015</th>
<th>Expected achievement in 2015</th>
<th>Expected status in 2015</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Eradicate Extreme Poverty and Hunger</td>
<td>The poverty Headcount Ratio (PHR) (percentage of population below the national poverty line)</td>
<td>52.38%</td>
<td>26.19%</td>
<td>40.98%</td>
<td>will not be achieved</td>
</tr>
<tr>
<td></td>
<td>Proportion of underweight children below three years</td>
<td>57.13%</td>
<td>28.56%</td>
<td>39.09%</td>
<td>will not be achieved</td>
</tr>
<tr>
<td>4) Reduce Child Mortality</td>
<td>U5MR (per 1000 live births)</td>
<td>135.79</td>
<td>45.26</td>
<td>67.2</td>
<td>Will not be achieved</td>
</tr>
<tr>
<td></td>
<td>IMR (per 1000 live births)</td>
<td>122</td>
<td>40.67</td>
<td>55.86</td>
<td>Will not be achieved</td>
</tr>
<tr>
<td>5) Improve Maternal Health</td>
<td>MMR (per 100,000 live births)</td>
<td>482.04</td>
<td>120.51</td>
<td>244.53</td>
<td>Will not be achieved</td>
</tr>
<tr>
<td></td>
<td>Proportion of births attended by skilled health personnel</td>
<td>17.81</td>
<td>100</td>
<td>88.01</td>
<td>Will not be achieved</td>
</tr>
</tbody>
</table>

Source: Data made available by Ministry of Statistics and Programme Implementation, GoI through personal communication in October 2010.
Accelerated agricultural progress helps to strengthen both national food security and household nutrition security.

The latest report on hunger in South Asia (UNDP, 2010) states hunger in the region is increasing and the region is drifting away from the UNMDG-1 goal of reducing hunger by half by 2015. It is a well established fact that a great majority of the undernourished persons in the world are in developing countries. In 2004-06, there were 873 million undernourished people in the world, of whom 858 million were in developing countries. In the case of India, it is a worrisome fact that not only has there been no reduction in the number of undernourished persons during 1990-92 to 2004-06, but there is an absolute increase in undernourished persons from 210 million to 252 million (FAO, 2009).1 Moreover, half of world's undernourished children live in India and according to the Global Hunger Index of 2008, India is ranked 66 out of 88 countries. The National Family Health Survey, 2005-062 highlights some very disturbing truths about the prevailing situation in India: 56 percent of women are anaemic; 22 percent of new born babies are of low birth weight (LBW); and 43 percent of the children are underweight. This alarming nutritional status is a result of widespread prevalence of chronic food and nutrition insecurity where people regularly subsist on a very minimal diet that has poor nutrient (including micronutrients) and calorific content as compared to medically prescribed norms. Government of India has different estimates of poverty. Its National Commission for Enterprises in the Unorganised Sector (NCEUS) in 2007 counted 836 million people living on less than Rupees 20 (USD $0.44 nominal; $ 2 PPP) per day. The Planning Commission of India which uses a calorie intake-based poverty line (2400 KC for rural and 2100 KC for urban areas), had estimated, in 2004-05, that about 27% of 1.14 billion are poor. According to the Report of the Expert Group on the Estimation of Poverty (Tendulkar Committee Report) in 2004-05, 41.8% in rural India and 25.7% in urban India were estimated to be poor. In this context, India’s progress towards achieving the quantitative benchmarks set by United Nations’ Millennium Development Goals (UNMDG) on eradication of extreme poverty, hunger, illiteracy and diseases apart from achieving gender equality, empowerment of women, environmental sustainability etc. by the dead-line set, namely 2015, appears to be problematic. Tracking India’s performance with respect to UNMDGs, shows progress in respect of certain goals such as 2 and 8 pertaining to universal primary education and global partnership for development respectively. However, with respect to the target, ‘Halve between 1990 and 2015 the proportion of people who suffer from hunger’ pertaining to Millennium Development Goal-I, ‘Eradicate extreme poverty and hunger,’ India’s performance is clearly inadequate and off-track (GoI, 2010).3 India’s inability to achieve even the very modest goal set by United Nations, pertaining to reducing the number of hungry people, reiterates the importance of trying out new approaches in addressing food and nutrition security concerns in India.

The State of Odisha, covering a geographical area of 155707sq.km., with a population of nearly 41.9 million in 2011, is considered to be one of the less developed States of India with regard to agriculture, industry as well as social sector development. About one tenth of the tribal population in India resides in Odisha State. The State of Odisha is one of the poorest in the country with 46 percent of its population estimated to be poor. This accounts to nearly 15 million poor in rural Odisha and 3 million poor in urban Odisha in 2004-05 (GoI, 2007)4. With high levels of malnutrition and mortality, the State of Odisha has not progressed satisfactorily with regard to Millennium Development Goals as is clear from Table-1.

Given this context, M.S. Swaminathan Research Foundation (MSSRF) designed an integrated approach to address UNMDG-1 (Eradicate Extreme Poverty and Hunger) in the Koraput region of Odisha. Koraput district is one of the most backward districts of Odisha and is part of the Eastern Ghats agro-climatic region. The district spreads over 8379sq.km. with undulating tableland scattered with hundreds of hills. The district has a very high percentage of Scheduled Tribe population, nearly 50 percent as against 22 percent in the State as a whole, in 2001.

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The majority of the population is dependent on forest and subsistence agriculture. Agriculture is mainly rainfed and poorly developed. Koraput is considered one of the most food insecure districts of Odisha with very high levels of malnutrition among children and women (IHD-WFP, 2008). The Jeypore tract in Koraput region is considered to be an independent centre of origin of cultivated rice. During 1955-60 more than 1750 cultivars of rice was reported from the region. Sharma, Smita and Biswal (2000) concluded that this area could be a centre of origin of the aus (early maturing upland varieties) ecotypes of rice, grown only under rainfed conditions. MSSRF has been working with the tribal communities in the Koraput district of Odisha, over the last one decade. Several successful initiatives in the area of food and nutrition security, biodiversity conservation and promotion of sustainable livelihoods through micro-level interventions have been undertaken with the active participation of the local communities. The activities of the Foundation are spread across 29 hamlets, spread over three administrative blocks – Jeypore, Kundura, Boipariguda of Koraput district. In 2002, the tribal families of Koraput received the Equator Initiative award of the United Nations at the UN Conference on Sustainable Development held in Johannesburg. In 2007, MSSRF facilitated the tribal communities of Koraput to receive the Genome Saviour Award constituted by the Protection of Plant Varieties and Farmers’ Rights Authority (PPVFRA) of the Government of India. The Award was presented for the outstanding selfless services in conserving, improving and making available paddy genetic resources for the development of new plant varieties. The collections from the region were used in breeding programmes for developing new varieties namely Padma, Jayanthi, Vijaya, Pooja CR 104 and Ketaki Joha and subsequently made available to farmers. Participatory breeding efforts involving tribal families and MSSRF scientists led to the development of the strain Kalinga Kalajeera.


7 Based on the citation provided by the PPVFRA, 28th February, 2007

Important elements of our integrated approach to accelerate progress in achieving UNMDG 1 titled, Operation 2015, are detailed below:

1. Goal
Given the state of food insecurity in India, it is important to seriously pursue the United Nations Millennium Development Goal of halving the number of poor and hungry by 2015. The goal of the project is to achieve the UN Millennium Development Goal of reducing hunger by half by 2015 and achieve total elimination of hunger by the end of this decade.

2. Project Area
The Koraput region in the State of Odisha, which is known for the widespread prevalence of endemic and hidden hunger, has been chosen for developing a community centered approach to the hunger elimination programme.

3. Methodology
- A well-designed baseline survey on the extent and nature of malnutrition prevailing in the Koraput region will be the first step towards planning for appropriate interventions undertaken. Such benchmark data are essential to measure progress;
- Nutrition education, social mobilization and capacity building of the community to enable them to actively participate in the interventions planned in the project;
- Preparation of household level ‘Entitlement’ pass books that provide details of various government schemes related to food, nutrition, health, drinking water and sanitation that are being implemented by different departments in Orissa and to which the tribal families are entitled.
- Assessment of access to existing government schemes related to food, nutrition, health, drinking water and sanitation among the community and facilitate access as per requirement and entitlement.

Execution of catalytic interventions in an integrated manner in the project area as detailed below:

3.1 Governance and Implementation Issues
a. Reform the system of delivery of nutrition support schemes like ICDS, School Noon Meal Programme, Annapoorna etc, on a life cycle basis, beginning with pregnant women and extending up to old and infirm persons. For achieving synergy among programmes relating to food availability, access and absorption in the
body, it will be necessary to foster a “deliver as one” approach among different government departments. This is a governance issue and the support of the local authorities will be sought. (see Annexure-1)

b. Redesign ICDS into two time segments:
   i. First 1000 days in a child’s life starting with conception and extending upto 2 years of age (when the child has to be reached through the mother);
   ii. Next 1000 days in a child’s life (when the child can be reached through Anganwadi)\(^8\);

c. Mainstream nutritional goals and criteria in on-going schemes like the National Horticulture Mission, the National Food Security Mission and Rashtriya Krishi Vikas Yojana. Implement the National Horticulture Mission in such a manner that for every nutritional malady, an appropriate horticultural remedy is introduced.

d. Adopt a food-cum-fortification approach in relation to micronutrient malnutrition, with emphasis on diets involving nutritious millets and *moringa* (drumstick) and multiple fortified salt.

e. Introduce nutrition support programmes at the sites where large numbers of labour are employed under the National Rural Employment Guarantee Programme.

### 3.2. Eliminating Hidden Hunger

As emphasized earlier, along with efforts to eliminate protein-energy malnutrition, introduce a well planned food cum fortification approach (eg. Nutri-millet together with *moringa*, double fortified salt etc.) to the eradication of iron, iodine, zinc, Vitamin A and Vitamin B 12 deficiencies in the diet. Calorie deprivation will have to be overcome, if the micronutrient supplementation is to confer the desired benefit.

### 3.3. Community Involvement

Promote in every village the establishment by the local community seed, grain and water banks; also, in agro-biodiversity rich areas, promote *in situ on farm conservation* of land races and local level field gene banks. The Gram Sabha can provide oversight to the establishment and operation of local level gene, seed, grain and water banks. This will help to enlarge the food basket and to preserve local grains and tubers.

\(^8\) In the Union Budget 2011-12, the Finance Minister announced an increase in the remuneration of Anganwadi workers from Rs.1,500 per month to Rs.3,000 per month and for Anganwadi helpers from Rs.750 per month to Rs.1,500 per month to be effective from April 1, 2011.

Also, at the community level, conservation, cultivation, consumption and commerce will have to be promoted as an integrated nutrition and income security system.

### 3.4 Convergence and Synergy: ‘Deliver as One’ approach among Departments

Among the food and non-food factors relating to nutrition security at the level of every individual, the following schemes are particularly relevant.

a. Rajiv Gandhi Drinking Water Mission
b. Total Sanitation Programme
c. National Rural Health Mission
d. Clean drinking water, sanitation and environmental hygiene and primary health care including immunization are particularly important.

### 3.5. Educational Tools

Education is a prime mover of social and technological change. For ensuring the sustainable end to hunger in the region, it is important to create awareness on the population supporting capacity of the ecosystems. For this purpose, Panchayati Raj leaders can be persuaded to take to the preparation of a local level socio-demographic charter, with assistance from the VKC/VRC. Such a charter will deal with

a. Incidence of Low Birth Weight children, to estimate the extent of prevalence of maternal and foetal undernutrition
b. Male-female ratio, in order to understand whether female foeticide is prevalent
c. Food and water availability in relation to the needs of the population
d. Family Planning Services

Such socio-demographic charters will serve as useful training material for achieving the sustainable end of hunger as well as the desired demographic transition to low birth and death rates. Quality and safety aspects should form part of the *Nutritional and Quality Literacy* Programme which should be launched in this region, with the help of Village Resource and Village Knowledge Centres (VRCs and VKCs). Food safety should cover all food items including milk, meat and fish.

### 3.6. Institutional Structures and Capacity Building:

a. Establish with the help of NABARD and State Governments a Nutrition Clinic in every block, preferably managed by a Home Science Graduate.
b. Create a cadre of Community Hunger Fighters well trained in addressing the major causes of malnutrition (i.e. food availability, access and absorption). The Nutrition Clinic can train one woman and one male from every village as Community Hunger Fighters (CHF). Such CHF volunteers can work with Ashas belonging to the Rural Health Mission and other relevant staff of Government programmes such as MGNREGA to ensure that the Nutrition support programmes reach the unreached. In particular, CHFs will be trained to address issues of adequate nutrition for pregnant mothers, in order to ensure that the new born child has adequate birth weight. Above all, the Community Hunger Fighters will be trained to promote a deliver as one approach with reference to the numerous nutrition and health support schemes.

c. Initiate Catalytic Interventions, such as creating facilities in every village for institutional delivery, which would help in reducing maternal mortality rate (MMR).

4. Monitoring and Evaluation:
A system of continuous monitoring of the implementation of the Hunger elimination programmes as well as an annual evaluation of the impact of this programme would be undertaken with the active participation of the local community. A multi-disciplinary and multi-institutional Technical Support Group will be established in every block for the necessary technical monitoring and backstopping.

Training module for the course on “Community Hunger Fighters”

M S Swaminathan Research Foundation (MSSRF) is launching an integrated approach to address United Nations Millennium Development Goal-1, Eradicate Extreme Poverty and Hunger, in one of the most backward districts of Odisha, viz. Koraput. This district has been chosen for developing a community centred approach to the hunger elimination programme given the widespread prevalence of endemic and hidden hunger in the region.

An important component in implementing the programme is to create a cadre of Community Hunger Fighters (CHF), well trained in addressing the major causes of malnutrition. Community Hunger Fighters can work with Ashas belonging to the Rural Health Mission and other relevant staff of Government programmes to ensure that the Nutrition support programmes reach the unreached. In particular, Community Hunger Fighters will be trained to promote a deliver as one approach with reference to the numerous nutrition and health support schemes.

Selection of Community Hunger Fighters: Community Hunger Fighters should be chosen by the Gram Sabha or the Village Council, so that they derive their authority from the people of that area. CHF volunteers should be recognised by the different departments of government and should have access to the concerned local officials.

Training Community Hunger Fighters: Once the community hunger fighters are identified MSSRF shall provide appropriate training to them. A course shall be designed to inform the CHFs on various aspects of ground reality pertaining to hunger and malnourishment. Attending this course shall be made mandatory for the CHFs.

The course content would include the following:
1. Extent of prevalence of endemic hunger caused by protein – calorie deficiency, and of hidden hunger caused by the deficiency of iron, iodine, zinc, vitamin A and vitamin B12.

2. Causes for the persistence of hunger
   a. Endemic hunger: this is related to lack of purchasing power and poverty.
   b. Hidden hunger: lack of economic access to balanced diet as well as lack of awareness of nutritional requirements lead to micro-nutrient deficiencies in the diet.

3. Cures for overcoming hunger
   a. Availability of food which is a function of production. Improving the productivity and profitability of small scale farming will help to both increase availability as well as improve the purchasing power.
   b. Access to food which is a function of income and jobs. Here special efforts will include improving on-farm income and generating opportunities from market linked non-farm income. The other sources of employment like MGNREGA should be harnessed. An Entitlements Passbook should be given to every family indicating the nutrition support systems available to the Community.
   c. Absorption of food in the body, which is a function of clean drinking water, sanitation, primary health care and nutrition education. Here schemes like the Rajiv Gandhi Drinking
Water machine and the total sanitation programme should be mobilized.

4. **Monitoring and Evaluation**
   a. Indicators of malnutrition such as IMR, MMR, BMI, stunting and wasting etc. should be included in the monitoring process.
   b. Monitoring of the incidence of children with low birth weight should receive special attention. LBW children indicate the occurrence of maternal and foetal undernutrition. The need for attention to pregnant mother should be highlighted.

5. **Governance and Delivery**
   a. Convergence and synergy should be achieved in the delivery of various nutrition safety net programmes. A “deliver as one approach” will have to be fostered.
   b. ICDS will have to be restructured in such a manner that the first thousand days in the life of the child (starting with conception and extending up to two years) receive particular attention. Malnutrition in this period affects the child adversely in many areas, including cognitive abilities.

The course for Community Hunger Fighters would use different teaching methods such as structured class room lectures supported by well designed modules, posters, audio and video tools; interactive discussions with government officials/resource persons; street play etc. The concept of Community Hunger Fighters can be extended to universities, so that interested students can join the battle for a hunger-free world.

Over 2000 years ago the Roman Philosopher Seneca said “a hungry person listens neither to religion nor reason, nor is bent by any prayer – he needs food today”. The food riots witnessed in several countries remind us of the wisdom behind this statement.

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**A Peace Song**

Jacob Joseph

Only if throw away the stones that we carry to throw at the other man
only if we destroy all the stockpiles of arsenal to decimate the human race
only then, we can face each other with trust and an inner strength from deep within
to talk about how to win the war with love and ponder no defeat in sight.

stand firm on the ground, hey troops
arm yourself with all your might
for you are the men and women in uniform
with a white rose of peace on your lapel
taken the ultimate oath of service
to save the world with love and peace.

stand at ease, for you are your brother’s keeper
strengthen the weak and the weary
stretch your arms with a touch of love
who made borders and boundaries?
when there is no barriers amongst us
march towards the goal of brotherhood and defeat the nature to kill.

never surrender, hey soldier in defeat
there are no enemies out there
they are your brothers and sisters
that you took the oath to protect and serve.
love your neighbour as you like to be loved
treat them with dignity and human wisdom

wishing our world is a better place
for you and me to survive
without any wars or worries out there
neither stones in our pockets to throw.

Peace song written
for Mahatma Gandhi Peace Festival
© Jacob Joseph 2011
Two letters written by Mohandas Karamchand Gandhi to German dictator Adolf Hitler addressing him as 'Dear Friend' during the latter's ambitious Eastern Europe push is the subject of a film that hits the theatres this weekend. The film 'Gandhi to Hitler' stars Raghuveer Yadav as the diminutive German dictator, Neha Dhupia as his love interest Eva Braun and Avijit Dutt as Mahatma Gandhi.

The film takes a parallel look at two socio-political set ups - the last days of Hitler when only his trusted comrades Eva and Joseph Goebbels stood by him through the upheavals in Germany and India's desperate bid for freedom and the individual choices of a young couple.

Although the enemy was common, the diametrically opposite ideologies adopted by both the leaders prompted Gandhi to write to Hitler to dissuade him from a bloody campaign against humanity.

The first letter was written on July 23, 1939 before the invasion of Poland and the start of World War II, while the second was written on Christmas eve in 1940.

Addressing him as 'Dear Friend', Gandhi wrote "Must you pay that price for an object however worthy it may appear to you to be? Will you listen to the appeal of one who has deliberately shunned the method of war not without considerable success?"

Directed by Rakesh Ranjan Kumar, the film was screened in Berlin in February and at the Cannes film festival in May.

"In non-violent technique, as I have said, there is no such thing as defeat. It is all 'do or die' without killing or hurting. It can be used practically without money and obviously without the aid of science of destruction which you have brought to such perfection," Gandhi wrote in his second letter.

He emphasizes the need to bring the British empire to its heels without resorting to violence. Raghuveer Yadav, a noted character actor who started his career in television, is back in the new role while Avijit Dutt starred in Deepa Mehta's 'Fire'.

**Read Mahatma Gandhi’s letters to Adolf Hitler**

DEAR FRIEND,
Friends have been urging me to write to you for the sake of humanity. But I have resisted their request, because of the feeling that any letter from me would be an impertinence. Something tells me that I must not calculate and that I must make my appeal for whatever it may be worth.

It is quite clear that you are today the one person in the world who can prevent a war which may reduce humanity to a savage state. Must you pay that price for an object however worthy it may appear to you to be? Will you listen to the appeal of one who has deliberately shunned the method of war not without considerable success? Any way I anticipate your forgiveness, if I have erred in writing to you.

I remain,
Your sincere friend,

M. K. Gandhi
DEAR FRIEND,

WARDHA, C.P.
December 24, 1940

That I address you as a friend is no formality. I own no foes. My business in life has been for the past 33 years to enlist the friendship of the whole of humanity by befriending mankind, irrespective of race, colour or creed.

I hope you will have the time and desire to know how a good portion of humanity who have view living under the influence of that doctrine of universal friendship view your action. We have no doubt about your bravery or devotion to your fatherland, nor do we believe that you are the monster described by your opponents. But your own writings and pronouncements and those of your friends and admirers leave no room for doubt that many of your acts are monstrous and unbecoming of human dignity, especially in the estimation of men like me who believe in universal friendliness. Such are your humiliation of Czechoslovakia, the rape of Poland and the swallowing of Denmark. I am aware that your view of life regards such spoliations as virtuous acts. But we have been taught from childhood to regard them as acts degrading humanity. Hence we cannot possibly wish success to your arms.

But ours is a unique position. We resist British Imperialism no less than Nazism. If there is a difference, it is in degree. One-fifth of the human race has been brought under the British heel by means that will not bear scrutiny. Our resistance to it does not mean harm to the British people. We seek to convert them, not to defeat them on the battle-field. Ours is an unarmed revolt against the British rule. But whether we convert them or not, we are determined to make their rule impossible by non-violent non-co-operation. It is a method in its nature indefensible. It is based on the knowledge that no spoliator can compass his end without a certain degree of co-operation, willing or compulsory, of the victim. Our rulers may have our land and bodies but not our souls. They can have the former only by complete destruction of every Indian—man, woman and child. That all may not rise to that degree of heroism and that a fair amount of frightfulness can bend the back of revolt is true but the argument would be beside the point. For, if a fair number of men and women be found in India who would be prepared without any ill against the spoliators to lay down their lives rather than bend the knee to them, they would have shown the way to freedom from the tyranny of violence. I ask you to believe me when I say that you will find an unexpected number of such men and women in India. They have been having that training for 20 years.

We have been trying for the past half a century to throw off the British rule. The movement of independence has been never so strong as now. The most powerful political organization, I mean the Indian National Congress, is trying to achieve this end. We have attained a very fair measure of success through non-violent effort. We were groping for the right means to combat the most organized violence in the world which the British power represents. You have challenged it. It remains to be seen which is the better organized, the German or the British. We know what the British heel means for us and the non-European races of the world. But we would never wish to end the British rule with German aid. We have found in non-violence a force which, if organized, can without doubt match itself against a combination of all the most violent forces in the world. In non-violent technique, as I have said, there is no such thing as defeat. It is all ‘do or die’ without killing or hurting. It can be used practically without money and obviously without the aid of science of destruction which you have brought to such perfection. It is a marvel to me that you do not see that it is nobody’s monopoly. If not the British, some other power will certainly improve upon your method and beat you with your own weapon. You are leaving no legacy to your people of which they would feel proud. They cannot take pride in a recital of cruel deed, however skilfully planned. I, therefore, appeal to you in the name of humanity to stop the war. You will lose nothing by referring all the matters of dispute between you and Great Britain to an international tribunal of your joint choice. If you attain success in the war, it will not prove that you were in the right. It will only prove that your power of destruction was greater. Whereas an award by an impartial tribunal will show as far as it is humanly possible which party was in the right.

You know that not long ago I made an appeal to every Briton to accept my method of non-violent resistance. I did it because the British know me as a friend though a rebel. I am a stranger to you and your people. I have not the courage to make you the appeal I made to every Briton. Not that it would not apply to you with the same force as to the British. But ours is a unique position. We resist British Imperialism no less than Nazism. If there is a difference, it is in degree. Our rulers are not like your rulers. Whereas your rulers are the monster described by your opponents, ours are not. Our rulers have been educated from childhood to practice non-violence. They have been having a similar training for 20 years.

During this season when the hearts of the peoples of Europe yearn for peace, we have suspended even our own peaceful struggle. Is it too much to ask you to make an effort for peace during a time which may mean nothing to you personally but which must mean much to the millions of Europeans whose dumb cry for peace I hear, for my ears are attended to hearing the dumb millions? I had intended to address a joint appeal to you and Signor Mussolini, whom I had the privilege of meeting when I was in Rome during my visit to England as a delegate to the Round Table Conference. I hope that he will take this as addressed to him also with the necessary changes.

I am,
Your sincere friend,
M. K. GANDHI
The events of 9/11 sent shockwaves around the world and after a decade, we are still feeling the after-effects. The general response in parts of the world has been based on fear and declaration of “war on terror”. This has resulted in the loss of many lives as well massive drain on world economies. It has widened the cycle of violence and hatred but the world is not any safer.

Four days after 9/11, and as a direct result of it, the Hindu Samaj Temple of Hamilton suffered an arson attack which completely destroyed the building. This desecration of a holy place was done by ignorant and criminal people who don’t even know or care to know what a temple is.

Fortunately, we live in a community that dealt with this tragic event differently and constructively. After immediate help and support offered by the Police, the City administration and other religious communities, people initiated a new chapter in the history of Hamilton. Over a thousand people came together at the fundraising dinner and various levels of governments as well as individuals pledged their support to rebuild a bigger and brighter temple.

An interfaith committee was established with the slogan “An Attack on One is an Attack on All of us” and started the task of healing and developing mutual respect and public education. The Hindu temple was rebuilt not only as a place of worship, but as a symbol of a peace, and as a gathering place for people to foster peaceful coexistence and harmony amongst various communities.

I have attended many events at the temple since it was rebuilt and it is always a pleasure to see diverse religious and ethnic groups participating at the temple events. A major cultural event took place recently to mark the 10th anniversary of rebuilding of the temple, organized by Nithy Anand, Indu Singh and Noshi Gulathi with the help of many Samaj members and friends. It featured music, dance and recitation of holy scriptures by children from different faith groups. It was blessed by a First Nation elder with a native prayer.

The Mayor and the police authorities Hamilton have made a commitment to have zero tolerance for hate crimes. New organizations such as The Hamilton Culture of Peace and The Hamilton Centre for Civic inclusion have evolved.

We hope that Hamilton will continue to be an example to the world of how negative events can be turned into a positive and brighter future. We have chosen the path of harmony and peaceful co-existence, instead of escalating the cycle of violence.

As Gandhi said, “An eye for an eye makes the whole world blind”.

As Gandhi said, “An eye for an eye makes the whole world blind”.
Peace Studies is a discipline that seeks to understand war and peace, violence and nonviolence, conflict and conflict transformation, and it looks for ways to promote human well-being through this understanding. Peace Studies is distinguished from other disciplines by its focus, its integration of approaches from varied disciplines, its explicit values and its engaged scholarship.

Focus: While many academic disciplines regard war and peace, violence and nonviolence, conflict and conflict transformation as important aspects of human social life, Peace Studies is the only one that puts them at the centre of its study.

Integration: While Peace Studies is committed to drawing on the contributions of existing disciplines and disciplinary approaches, it insists on integrating these within its distinctive values and approaches.

Values: Peace Studies is one of a number of emerging disciplines that explicitly regards certain conditions as problematic and commits itself both to understanding and to changing these conditions. Just as Women's Studies regards male domination as problematic, and Environmental Studies regards some kinds of environmental destruction as problematic, Peace Studies regards war and certain kinds of violence as problematic. This does not mean one must be a pacifist to enter this discipline and it does not mean one must condemn all violence or every call to arms; but it does mean that Peace Studies as a discipline seeks the diminishment of war and large-scale violence and does not pretend to be neutral on the issue of whether these will dominate the human future.

Engagement: Peace Studies is an engaged discipline. This means that the student of Peace Studies will be encouraged to become engaged in practical action in society and to relate this action to what is learned in the classroom. Practical action is crucial to the student's learning (theory and practice are intricately related) and to the empowerment of the student as an agent of change.

The Centre for Peace Studies at McMaster University was established by the Board of Governors in 1989. In 1999 Peace Studies became part of the Faculty of Humanities, and in July 2000 the Office of Interdisciplinary Studies was created to provide administrative support and form a home base for students in the three interdisciplinary areas based in Humanities; Comparative Literature, Women's Studies and Peace Studies.

As well as offering academic programs, the Centre for Peace Studies annually sponsors the independently endowed Bertrand Russell Peace Lectures and Mahatma Gandhi Lectures on Nonviolence. It has organized several international conferences including the recent second McMaster/Lancet conference on Peace through Health, initiated a number of scholarly publications, and undertaken international projects dealing with peace and justice. The centre has a wide range of international contacts, especially in Central America, Europe, India, Afghanistan and the Middle East.

Teaching and research at McMaster's Centre for Peace Studies currently focuses on four main themes: Peace Through Health, Human Rights, Peace Education and Peace Activism/Advocacy

If you would like to find out more about the Centre's activities, please contact:

Dr. Nibaldo Galleguillos, Director
Centre for Peace Studies
McMaster University, TSH-313
1280 Main Street West, Hamilton, ON, Canada, L8S 4K1
Tel: 905-525-9140 ext. 24729
Fax: 905-570-1167
E-mail: peace@mcmaster.ca
Website: www.humanities.mcmaster.ca/~peace/
This year is special. It’s the end of the first decade of a Culture of Peace in Hamilton. Together we will celebrate Manifesto 2000 and its six principles of peace with an all-inclusive party. Combining the joys of art, music, speech, and food, our celebration will honour Manifesto 2000’s Six Principles of Peace and the patient dedication of the many concerned individuals and groups in Hamilton who for ten years have been helping to create a Culture of Peace right here at home.

Instead of telling people what not to do, Manifesto’s principles all make positive suggestions about what needs to be done. Creating peaceful communities is not helped by blaming those who do wrong, but by doing the right things human beings need to live well and sustainably.

Our evening of celebration will be held at the First Unitarian Church, 170 Dundurn St. South, at 7.00 p.m. on United Nations Day, October 24th. The event is co-sponsored by the United Nations Association in Canada - Hamilton branch, and the UNAC National Office.

During the past year the Culture of Peace Hamilton has been engaged in what it calls its ‘Social Geography Project’. By using the Manifesto’s principles for peace as a framework, this research is attempting to assess the size, and social attitudes of literally hundreds of Hamilton individuals and groups whose voices of concern and compassion have often been discounted or considered irrelevant in the past.

The link that binds so many smaller groups together is their common passion for peace and social justice, and their desire to be heard. This is the bond that ties faith groups with environmentalists; artists with youth gyms; disaster relief workers with women’s shelters; and anti-bullying programs with health promotion or poverty reduction. Though the word ‘peace’ may not be the way most of them think about their goals, it is the combined energy of groups and individuals from every country and every background that show us what a ‘culture of peace’ really is.

One outcome of this social geography project suggests the city could use the Manifesto’s six principles as guides to measure poverty reduction, social inclusion, environmental protection, and anti-bullying efforts etc. If a Culture of Peace Commission were to be established, it could use this research to audit the city’s progress towards a more equitable, caring, and peaceful society.

Manifesto’s principles don’t belong to any one group. All over the world people are seeking ways to overcome national rivalries and treat the earth and each other in more respectful ways. By following the path already championed by the Gandhi Festival, McMaster’s Centre for Peace Studies, the Mundialization Committee, the United Nations Association, and other local initiatives, Hamilton will continue to gain international respect as a city working to reduce violence and build a Culture of Peace.

For more information visit www.cultureofpeacehamilton.com
or contact Ray Cunnington at 905-628-4976
or Gail Rappolt at grappolt@golden.net
Note Ornamentations on Sitar: A Demonstration
Followed by: Questions and Answers / Hands On with Sitar

All donations collected during this event will be used towards the purchase of a Water Ambulance for service in the Sundarbans delta of West Bengal. The effects of global warming and climate change are already serious in this area and a group of Doctors from Kolkata are carrying out this Water Ambulance project. For more information, please send email to Dr. Tapas Mondal of McMaster University: mondalt@mcmaster.ca

The Malhar Group is a non-profit arts organization dedicated to the promotion of Indian Classical Music in Canada. www.themalhargroup.org
Hamilton Centre for Teaching Peace

Peace Café

inside the Sky Dragon Centre
27 King William Street, Hamilton, ON

Hamilton Centre for Teaching Peace (HCTP) is a local organization that facilitates the development of community-based peace education projects. Its major projects are local workshops, screenings, presentations, and the development of a network of “peace cafés”.

We are the first of a growing number of locally-guided organizations started from Canadian Centres for Teaching Peace, based out of the Sky Dragon Centre -- the home of the first Peace Café in Canada.

We are currently working hard on a major expansion of peace cafés in Canada. We are inviting community-based socially-conscious cafés into a new Peace Café Network. If you know of any spaces that should be nominated into this network, please feel free to contact us.

Join us on Monday evenings for featured presentations, movie night, discussion, etc. Check the website for details:

www.peacecafe.ca

Email: sunil@peacecafe.ca Web: http://www.peacecafe.ca/ Phone: 905-523-0111

The Hamilton Dialogue Group

Our Philosophy:
The Hamilton Dialogue Group is a network of individuals and organizations of different belief systems and backgrounds who work to transcend their differences in pursuit of their shared goals.

Our values:
Culture of peace, inclusion, respect, seeing the human in others, acknowledging difference, conflict transformation, and willingness to learn

Our Strategic objectives:
- Addressing inter-group and intra-group relations through facilitated dialogue and workshops
- Strengthening awareness of Hamilton’s religious and ethno-cultural diversity
- Building relationships and modeling a welcoming and inclusive Hamilton

Contact:
Joy Warner: jw4peace@cogeco.ca
Jahan Zeb: jahanzebca@gmail.com
YMCA of Hamilton/Burlington/Brantford
Peace Medal Breakfast
Tuesday, November 22, 2011
Hamilton Convention Centre
7:30am to 9:30am
For tickets please visit www.ymcahbb.ca
or Call 905-681-1140 x233

Keynote Speaker: Conor Grennan
Author of the memoir Little Princes, spent eight years at the EastWest Institute (EWI), both in Prague and the EU Office in Brussels, where he served as Deputy Director for the Security and Governance Program. Conor left EWI in 2004 to travel the world and volunteer in Nepal. He founded Next Generation Nepal, an organization dedicated to reconnecting trafficked children with their families and combating the root causes of child trafficking in rural villages in Nepal.

“Peace has many dimensions. It is not only a state of relationship among nations. We cannot expect to live in a world of peace if we are unable to live in peace with those close to us – even those who differ from us. The responsibility for peace begins with each person, in relationship with family and friends, and extends to community life and national activities.”

~ YMCA Statement on Peace

There are two categories of Peace Medal Awards, the Adult and the Youth:

**Adult:** The YMCA Canada Peace Medal is presented to a member (or group) of the community who has made a significant contribution to peace from a personal, community and/or international perspective.

**Youth:** A second medal is awarded to a young person 19 years of age or younger who has made a significant contribution to peace in their home, school, neighbourhood or community. For details and how to nominate someone for the YMCA Peace Medal, please visit www.ymcahbb.ca

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Project Ploughshares

Founded in 1976 as the ecumenical peace centre of The Canadian Council of Churches, Project Ploughshares works with churches and related organizations, as well as governments and nongovernmental organizations, in Canada and internationally, to identify, develop, and advance approaches that build peace and prevent war, and promote the peaceful resolution of political conflict.

The policy research, analysis, dialogue, and public education programs promote: the elimination of nuclear weapons and other weapons of mass destruction; progressive reduction of the resort to military force in response to political and social conflict; controls on the supply of arms; and positive measures to build conditions of sustainable peace.

The Hamilton Chapter of Project Ploughshares commemorates Hiroshima Nagasaki Peace Day each year with a solemn ceremony at Hamilton City Hall on August the 6th or 9th. This is a tradition well imbedded in the hearts of the citizens of Hamilton and surrounding cities. On Memorial Week, a Peace Concert is often held at one of the churches.

Annual Peace Luncheons are hosted by our chapter in the Fall and Spring. Representatives from various peace and social justice groups in Hamilton and Area meet to share ideas and make connections.

For further information please contact:
Leonor Sorger <lsorger@hamiltondiocese.com> Tel: 905-528-7988

57 Erb Street West, Waterloo ON N2L 6C2 Tel: (519) 888-6541 Fax: (519) 888-0018

www.ploughshares.ca
We are physicians and colleagues (both health workers and others) who work together to be an informed and responsible voice for healing our planet. We collaborate with other health workers across the planet to bring information to people about the continuing threats posed by nuclear weapons; about the devastating effects on population health, and on the environment, of militarism, war and arms acquisitions; and about non-violent alternatives in conflict management. We conduct dialogues with decision makers in our national government and other bodies.

We are part of the **International Physicians for the Prevention of Nuclear War**, which was awarded the Nobel Peace Prize in 1985. In Hamilton we have an active group, often enlivened by students and by peace-oriented physicians visiting from other countries. We meet once a month at a home near McMaster University and welcome new members.

To contact PGS (Hamilton), call 905-979-9696 or send e-mail to: ahmed@mcmaster.ca
Visit PGS website for current projects, background papers and links to related sites at: [www.pgs.ca](http://www.pgs.ca)

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**International Campaign to Abolish Nuclear Weapons**

www.icanw.org

Ignoring the message of Gandhi that violence only breeds violence has left the world to-day with the clock of the Bulletin of Atomic Scientists at five minutes to mid-night. The powerful peaceful protests and actions of Gandhi and King brought hope in their day, and bring still in ours, for non-violent solutions. Today many voices are calling for nuclear abolition and are heeding the words of warning of Hans Blix and even Henry Kissinger. ICAN, the Mayors for Peace Campaign, the Ten Steps of the Federation of American Scientists all demonstrate practical and urgent steps to achieve a world without nuclear weapons.

**Sign the petition:** [www.icanw.org/take-action](http://www.icanw.org/take-action)

ICAN is an international campaign to eliminate nuclear weapons organized by **International Physicians for the Prevention of Nuclear War** ([www.ippnw.org](http://www.ippnw.org))

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**October 4 at 7:00 pm**  -  Oakville Community Centre for Peace, Ecology & Human Rights and Physicians for Global Survival sponsoring a talk by Anna Jaikaran, founding member of People Against Weapons in Space, and showing winning films from the No 2 Nuclear weapons competition, Oakville Town Hall.

Info: Dr. Barbara Birkett bbirkett@interlog.com
The Children’s International Learning Centre (CILC)

OUR MISSION: With international resources and input from community and global experts, we develop dynamic hands-on programmes which encourage attitudes of respect for all people and for our common environment.

WHO WE ARE: The CILC was established on Oct. 24, 1970, as a volunteer project of UNICEF. In 1988 the Centre was incorporated as a not-for-profit organization with its own board of directors. The Centre is supported by admissions, memberships, donations, grants and volunteers.

PROGRAMMES AVAILABLE:

Festivals of Light (November 7, 2011 - January 31, 2012). Celebrated in our community as well as globally are many celebrations which use light to bring messages of peace, hope, love and harmony. This programme gives the opportunity to discover 7 celebrations: Iroquois Mid-Winter Ceremony, Christmas, Hanukkah, Hajj/ Eid-ul-Adha, Kwanzaa, Diwali and Lunar New Year.

O Canada! (Spring and Summer 2012) O Canada! Our home, and for many of us, our native land. Others have come from all parts of the globe, bringing traditions, creativity and innovation. Learn more about this, and about some of the great role-models and inventions Canada has given the world.

Orbit the Earth (January to October) A fun hands-on planetarium-like programme that enables participants to learn about the moon, planets and the stars. Emphasis on earth’s rare and special qualities which we need to nurture and preserve.

The Global Playroom (January to October) A programme for ages 3-5. Through play acting children will begin to understand that people far and near share the same basic needs.

OPEN TO: School classes, home schools, community groups, day camps, guiding and scouting units, adult groups and religious groups are welcome to book for a 2 hour programme. We also do FUN-educational birthday parties.

For more information about the Centre, to book a 2 hour programme, or are interested in volunteering please contact us:
The Children’s International Learning Centre
189 King William St., (across from Theatre Aquarius), Hamilton, ON L8R 1A7
Tel: 905-529-8813 Fax: 905-529-8911 E-mail: cilc1970@295.ca

The Canadian Department of Peace Initiative is committed to the establishment of a Cabinet-level Minister of Peace and Department of Peace within the Government of Canada, as well as other peace-building activities within the federal government.

Please visit our website www.departmentofpeacehamilton.ca to learn about the activities of the Hamilton Chapter of The Canadian Department of Peace Initiative and how can join the group.
Amnesty International

Group 1 (Hamilton) and Group 8 (McMaster University)

Amnesty International is a worldwide voluntary movement that works to prevent some of the gravest violations by governments and non-state actors of people’s fundamental human rights. The main focus of its campaigning is to free all prisoners of conscience - those who have been detained because of their beliefs, ethnic origin, sex, colour, or language, and have not used or advocated violence. Amnesty International also works to ensure fair and prompt trials for political prisoners, to end extrajudicial executions and disappearances, and to abolish the death penalty, torture, and other forms of cruel and inhumane treatment or punishment. The organization has received the Noble Peace Prize.

Amnesty has always been very happy to co-sponsor the Peace Festival
Amnesty Canada Website: www.amnesty.ca

To get involved, please contact:
Group 1 (Hamilton): Lead Contact: Jeanne Mayo
E-mail: amnestygroup1@yahoo.ca
Group 8 (McMaster): Co-Presidents: Avni Mehta
Email: mac.amnesty@gmail.com

KAIROS
Canadian Ecumenical Justice Initiatives
Initiatives canadiennes œcuméniques pour la justice

KAIROS Campaign—2011-2012 Truth, Reconciliation and Equity: They Matter to Us!

KAIROS proposes the following actions for our public engagement campaign in 2011-2012:

- As a group, church, or community, learn more about the historic injustices and current inequities facing Indigenous peoples in Canada. Get involved in the Truth and Reconciliation process. Find out the role the UN Declaration could play in creating a better future. We have resources and educational workshops that can help.
- Put yourself in the picture: take a photo of the people in your church, community, school or family holding a bold sign that says: Truth, Reconciliation, and Equity: They Matter to Us! Send a copy of your picture to connect@kairoscanada.org and help us create a huge public witness for an equitable Canada! Consider using your picture in a public ad in your local newspaper.
- Meet with your MP: Press the government to put the Declaration into action in full collaboration with Indigenous peoples. Focus on one key inequity, such as education or child welfare that urgently needs to be changed. Take a framed copy of your photo as a gift! Remember: if you need us, KAIROS is ready to help you prepare, including providing key points for policy change.
- Find your voice: Contribute to KAIROS’ June 2012 submission on equity to the Truth and Reconciliation Commission-check out the campaign section of the KAIROS website to find out how.
- Host a display of banners from Roll with the Declaration! KAIROS staff can help you choose a selection that relate to your denomination, region or issue. If you haven’t made a banner, consider making one or more...for KAIROS, for your local Friendship Centre and to hang in your church.

Resources for purchase or free download
A full colour poster celebrating the UN Declaration and the hundreds of banners from our June 2011 action. Action summary on the back. Perfect for your classroom, student group or faith community! $3.00 plus postage (bulk rates available)
A short video of the banner event in support of Indigenous rights. Available on YouTube and on DVD. More info at www.kairoscanada.org
Truth, Reconciliation and Equity education materials including a workshop on equity issues, worship service, and action suggestions. Most of the campaign materials can be downloaded free of charge at www.kairoscanada.org
In Peace and Friendship, Second Edition: This newly-revised resource on how we might turn a history of injustice towards right relationship offers bible studies, reflections and the Blanket Exercise workshop. Price: $12 (bulk discounts available).
The Hamilton Burlington KAIROS Group welcomes new members.
Please Email wfeunekes@sourcecable.net for information.
Our Mission Statement:
The United Nations Association in Canada builds bridges of knowledge and understanding that link all Canadians with the people and nations of the world. Through the United Nations system, we share in the quest for peace, human rights, equitable and sustainable development and the elimination of poverty.

The United Nations Association in Canada (UNA - Canada) is a not-for-profit charitable organization that helps inform and educate Canadians concerning United Nations (UN) activities and programmes. UNA-Canada offers Canadians a unique window into the work of the UN, as well as a way to become engaged in the critical international issues that affect us all - human rights, poverty, sustainable development, peace, disarmament and many others.

The Hamilton Branch has supported the Gandhi Peace Festival over the years and has worked closely with Culture of Peace Hamilton on many programs over the past decade. This year we are celebrating United Nations Day on October 24th by honouring the work done by organizations and individuals to create a Culture of Peace in Hamilton over the last decade. Below is the information about the event.

United Nations Day - celebrating a decade of creating A Culture of Peace in Hamilton
When: Monday Evening October 24, 2011 UN Day - 7-9:30 PM (7:30 Program begins)
What: A Celebration of the United Nations Manifesto 2000 and the Decade for a Culture of Peace in Hamilton for the Children and Youth of the Community (with words, music, song and food)
Where: 170 Dundurn St. S. at the First Unitarian Church of Hamilton (accessible)
Why: Honouring the work of the many groups and individuals who have lived the principles of the United Nations Manifesto 2000 during the past decade. Providing a venue for sharing and connecting for the many groups and agencies in Hamilton who are respecting all life, rejecting violence, sharing with others, listening to understand, preserving the planet and re-establishing solidarity.
Who: Sponsored by Culture of Peace Hamilton and the United Nations Association - Hamilton Branch

Admission: Free; Donations to developing a Culture of Peace in Hamilton gratefully received.

For further information about UNAC Hamilton Branch contact:
UNA-Canada – Hamilton Branch, Brian Reid, President, info@hamilton.unac.org
Gail Rappolt Secretary/Treasurer, 905 527-0470; gail@illuminationcoaching.ca, www.hamilton.unac.org

The Theatre of Liberation Community Project!
We are a socio-environmental-arts based program that works with young people (ages 7-17), in an effort to bring about a greater awareness of the interconnections between humans, the earth, peace and social justice.

If you are interested in Collective Creation, Performance, Visual Arts, Dance and Social Justice; even if you have NO Experience, Come PLAY and Learn with Us.

The TLC Project provides a comfortable space where you can learn more about these arts and how they can contribute to positive individual & collective creative expression. Plus, you will be working with Professional Theatre and Visual Artists.

Theatre of Liberation Community Project
16 Steven Street, Hamilton, ON, L8L 5N3, www.tlcproject.ca
905-524-0606, e-mail: info@tlcproject.ca
Canadian Voice of Women for Peace (VOW) is a women’s grassroots, non-partisan, non-governmental organization (NGO) that works locally and internationally on the linkages of peace, social justice, human rights, and sustainable development issues. We maintain a focus on women's full inclusion in decision-making related to peace and security at all levels, and advocate for the implementation of the unanimously adopted 2000 UN Security Council Resolution 1325, on Women, Peace and Security. Founded in 1960 in an effort to stop nuclear weapons testing, VOW also continues to advocate for the abolition of nuclear weapons and the peaceful settlement of conflict. We join with those who tirelessly struggle to create a lasting culture of peace.

Ontario VOW Chapter activities include hosting peace related events in local communities; encouraging diplomatic and civil society dialogue and respect amongst all people; calling on governments to find peaceful solutions to violent conflict while working to end all war; helping to raise funds to assist women, girls, and communities in need around the globe, especially in areas ravaged by war and conflict; and working toward our unwavering vision of steady conversion of the pervasive culture of violence to a culture of peace. We welcome women who support our values and goals to join with us. **Call VOW at 416-603-7915 to join or visit us online at VOWPEACE.ORG to donate.**

Internationally, VOW is one of the NGOs cited by UNESCO’s standing committee in the working group report entitled “The Contribution of Women to the Culture of Peace”. An accredited NGO to the United Nations, affiliated to the Department of Public Information (DPI) and the Economic and Social Council (ECOSOC), VOW has been influential in working with other NGOs at the United Nations in bringing about the historic UN Security Council Resolution 1325 on Women, Peace and Security. Currently, we are planning a VOW National Public Awareness Campaign to bring this crucial resolution to the forefront and to advocate for its systematic implementation. Please visit VOW online at VOWPEACE.ORG to find out more about SC Res. 1325 and other VOW peace, security and human rights initiatives.

Together, as Canadians, we can draw on our unique strengths and wisdom to re-direct the world from its current path of failing globalist economic agreements and aggressive militarism to a world where social justice, participation, sustainability and peaceful negotiation provide hope for a secure and viable future. **We welcome new members and donations.**

There are a new chapter of VOW in Hamilton. Contact Joy Warner at jw4peace@cogeco.ca. VOW national office is in Toronto at 416-603-7915. Email: vow@ca.inter.net, or visit online: VOWPEACE.ORG.

**Your Community Bulletin Board**

**actlocally.info** provides a place for environmental, peace, social justice, anti-racism groups and other community organizations in the Halton, Hamilton and Niagara regions of Southern Ontario to promote their activities and share information.

Non-profit groups can post upcoming events directly to the website, it's fast and easy.

Individuals can subscribe to receive a weekly e-mail list of the next week’s upcoming events.

The website is managed by Hamilton Area Eco-Network.

You may reach us at: contactus@actlocally.info
Community-based Interfaith, Peace and Cultural Groups

**Hamilton Quakers**

Hamilton Monthly Meeting of the Religious Society of Friends. Proclaiming a testimony of peace since its founding 355 years ago, the Quaker faith is one of the officially recognized “peace churches” in Canada. Meeting for Worship is every Sunday at 10:30 a.m. Children's Religious Education is provided most weeks -- call to confirm. Anyone who feels called by the Spirit to speak may offer ministry during this time of worship. All are welcome. Friends in Hamilton Meeting are involved in a wide variety of peace, social justice, and environmental activities. We invite you to join us. Hamilton Quaker Meeting, 7 Butty Place, Hamilton, ON, L8S 2R5.

Phone: 905-523-8383. Website: www.hamiltonquakers.ca  
E-Mail: info@hamiltonquakers.ca

**BAND (Burlington Association for Nuclear Disarmament)**

The Burlington Association for Nuclear Disarmament, (BAND), is a community organization established in 1983 to educate its members and the public on the dangers of nuclear weapons and to promote peace and disarmament. Although BAND is a small group (about 60 members) from a small city, our members believe strongly in the importance of raising public awareness at a community level. We follow the motto "think globally - act locally". Our local actions have been mostly educational by organizing public talks by prominent peace advocates such as Joseph Rotblat, Rob Green, Barrie Zwicker, Jim Loney and Rosalie Bertell. We also lobby the Canadian government in peace and disarmament issues through a letter-writing committee.

BAND is a member of several regional, national, and international coalitions working for peace and nuclear disarmament including the November 16 Coalition and the Culture of Peace Coalition in the Hamilton; the Canadian Peace Alliance; and Abolition 2000. If you would like more information on BAND - or would like to become a member please contact us at band@cogeco.ca or Doug Brown at 905-632-4774.

**IDEA Burlington (Interfaith Development Education Association)**

IDEA Burlington (est. 1985) is an association of people from many faiths. It strives, through study, spiritual reflection and resultant action, to empower us and others to promote peace and justice, locally and globally. For information, resources and speakers, or to connect with other organizations, please **call Laura Martin, 289-313-0741, idea@cogeco.ca**

**Hamilton Action for Social Change**

Committed to social change through nonviolent direct action, Hamilton Action for Social Change is involved in activating and encouraging creative responses to the issues facing our communities. Box 19, 1280 Main Street West, Hamilton  
E-Mail: hamiltonaction@gmail.com  
Web: hamiltonaction.blogspot.com/

**Sky Dragon Community Development Co-operative**

The Sky Dragon Community Development Cooperative is a grassroots non-profit organization committed to the goals of progressive social and environmental change. Sky Dragon operates a number of projects out of its Community Development Centre (CDC), located at 27 King William Street in downtown Hamilton. The CDC houses studio and meeting spaces for wellness and arts classes and includes an art gallery space. The Bread and Roses Café operates on the ground floor of the centre, and serves fair trade and locally grown organic food at affordable prices. Bread and Roses also hosts a packed series of evening events including teach-ins, open-mics, jams, drum circles and live music. Sky Dragon also publishes Mayday Magazine, a monthly print forum for progressive thought.

For more information about Sky Dragon, the organization's mandate and how you can get involved, drop by the CDC; check out [www.skydragon.org](http://www.skydragon.org), email kevin@skydragon.org or phone: 905-777-8102.  
Located at 27 King William Street, Hamilton.  
Checkout more posts on the Sky Dragon Blog at skydragon.org/blog!
Hamilton Mundialization
The Hamilton Mundialization Committee is a council mandated advisory committee which responsibility is to facilitate and support peace initiatives and the twinning relationships between Hamilton and its nine twin-cities around the world. Its purpose is to assist City Council in implementing its Mundialization resolution. The main functions are:

- To promote Hamilton as “A World (Mundialized) City” dedicated to global awareness, international co-operation and world law.
- To further the work of the United Nations through publicity and education and to have the United Nations flag flown with the Canadian flag from City Hall at all times.
- To undertake twinning programs in international cooperation with like-minded municipalities in this and other countries to foster an understanding of the increasing interdependence of the municipalities, peoples and countries of the world.
- To involve Hamilton citizens of different cultures, especially those from the countries of our sister communities, to share in our multicultural programs.
- To include representatives from City Council in the Committee for implementing the above programs.
- The Hamilton Mundialization Committee welcomes any individual or organization to join its membership and, to participate in any of the mundialization programs and special events throughout the year.
- Any inquiry may be forwarded to:

The Hamilton Mundialization Committee, c/o The Corporate Services, 71 Main Street West, Hamilton, Ontario, L8P 4Y5, Tel: 905-541-3456, e-mail: info@mundialization.ca, website: www.mundialization.ca

McMaster Free the Children
Free The Children (FTC) was originally founded by Craig Kielburger in 1995 when he was just 12 years old. Since its founding, FTC has become the world’s leading youth-driven charity, inspiring an entire generation to stand up and have their voices heard.

The primary goals of the organization are to free children from poverty and exploitation and free young people from the notion that they are powerless to affect positive change in the world.

The McMaster branch of Free The Children is dedicated to raising awareness about issues faced by children around the world, while raising money to help be the change.

Email: ftcatmac@gmail.com, Website: http://www.freethechildren.com, Facebook: www.facebook.com/group.php?gid=156647421029973

Open Circle
- A diverse and consensus-based community for McMaster students where we value, respect, and learn from each other
- Creating forums to discuss life, spiritual and societal issues
- Linking McMaster students to volunteer together in weekly groups throughout Hamilton

Web: www.opencircle.mcmaster.ca Facebook: www.facebook.com/groups/108993179158750/

Hamilton Eat Local
In a Gandhian spirit, Hamilton Eat Local works to promote a sustainable food system in the City of Hamilton. Our objectives are to:

- Create a more supportive environment for local farmers and urban growers;
- Assist and encourage Hamiltonians to eat more locally produced food;
- Improve food knowledge and skills in our community; and
- Empower people to utilize neglected food sources.

For more information on any of the projects: http://hamiltoneatlocal.blogspot.com/
E-Mail: contactus@environmenthamilton.org, Phone: 905-549-0900
Founded in November 1973, the India-Canada Society is a secular non-profit organization devoted to upholding the rich social and cultural heritage of Indians of South Asian origin, contribute to the enrichment of Canadian life and culture and championing the social and cultural interests of the Indo-Canadian community.

The Society is currently engaged in a number of activities in the domains of social causes, community engagement and member mobilization.

This year, India Canada Society of Hamilton has been actively celebrating “Year of India in Canada 2011”. This is being done in collaboration with The High Commission of India and Shastri Indo-Canadian Institute. Towards this, so far, we successfully presented world famous dance groups of Tanusri Shankar and Kumudini Lakhia. We are planning an Indian Film Festival in several languages in the month of October.

In January of this year, we celebrated The Republic Day of India and had a multi-lingual music medley program where we had musical performances in about 10 Indian languages and was well attended.

Our picnic this year was attended by more than 170 people and was a very enjoyable event.

India-Canada Society has a rich history of engaging actively both in policy making as well as public education, to promote universal causes such as cultural diversity, community harmony, human rights, and nonviolence. For example, the Society played an active part in the establishment of a human rights committee during the mid-seventies. The committee’s work and interest in the fight against racism generated significant civic awareness on the issue, eventually leading to the formation the Mayor’s Race Relations Committee.

With an explicit intention to contribute to the variety of Canadian life and experience, the Society has actively sought to facilitate mainstream dialogue around the rich Indian philosophy and culture.

The Society continually strives to remain engaged in issues of specific interest to the Indo-Canadian community. More recently the Society is actively participating in a grassroots effort to shape provincial health policy aimed at seniors “aging at home.”

Society is in active communication with other organizations in the city, like Dialogue Group, Hindu Samaj, HCCI and Seniors Seva Mandal to name a few, and is always prepared to lend a helping hand.

In short, India Canada Society is “Helping to build an engaged community”

We try to help new comers from India to this community to integrate and feel comfortable here. Please contact us if you need any such help.

India-Canada Society started the Annual Mahatma Gandhi Peace Festival in 1993, a year before Gandhi’s 125th birth anniversary. It is now a co-sponsor of the Festival with the Centre for Peace Studies, McMaster University.

For more information, please check our web site: www.indiacanadasociety.org or contact:

Ashok Kumar, President, 905-575-7795  
Jay Parekh, Treasurer, 905-388-5791  
Bhagwati Gupta, Secretary, 905-627-3038

Web: www.indiacanadasociety.org  
Email: indiacanadasociety@gmail.com  
Mailing Address: India-Canada Society, 81 Christie Street, Hamilton, ON, L9B 1J9
Hindu Samaj Women’s Outreach Group

Who we are:
East Indian Women’s outreach Group is non political, non-denominational, intergenerational group that promotes link with diverse groups to build an inclusive, culturally rich community and create civic awareness.

Activities:
Garaba Dance, Garage sale (Aug. 6th was successful event), Jokes, Laughs, Movie nights, simply fun evening. Other suggestions are well come.
Surekha Parekh 905 388 5791 <surekha_global@yahoo.com>, or
Virbala Kumar 905 575 7795 <virbalakumar@gmail.com>

Invites:
Women All Ages

Every 2nd and 4th Tuesday from 7:30pm to 9 pm Sharp
At Hindu Samaj Temple, 6297 Twenty Road, Hannon, Ontario

Seniors Seva Mandal of Hamilton and Region

Seniors Seva Mandal is a group, which is dedicated to selflessly serving South Asian seniors of Indian origin in this region.

Some members of our Indian community felt that our seniors may not be getting the services suited to their ethno-cultural needs. In order to facilitate the modifications in the services for our seniors and to identify their unique needs, the seniors Seva Mandal of Hamilton region was formed with volunteer participation of concerned community members.

Currently, this weekly program is running successfully at 3 centers: 1. Stoney Creek on Tuesdays, 2. Hindu Samaj Temple on Wednesdays, and 3. Chedoke Twin Pad Arena on Thursdays. The program runs from 10:30 A.M. to 2:30 P.M.

This program is just a beginning and Seniors Seva Mandal will be looking into many avenues to help our seniors.

In collaboration with VON of Hamilton and a grant from LHIN, Seniors Seva Mandal has started a Congregate Dinning program for South Asian Seniors. Hamilton Niagara Haldimand Brant Local Health Integration Network (HNHB LHIN) is supporting “aging at home” for senior’s initiative started by LHIN.

Seniors Seva Mandal was nominated for SAGE award (Service Award for Geriatric Excellence) in 2010. For participation and further information, please contact: Jay Parekh 905-388-5791.
On December 14, 2001 the Legislative Assembly of the Province of Ontario passed MPP Raminder Gill’s Private Members Bill, Bill 98, proclaiming May as South Asian Heritage Month in Ontario. Raminder Gill was the second South Asian elected to the Ontario Provincial Legislature in 1999. The South Asian Heritage Act, 2001 also marks May 5th as South Asian Arrival Day, commemorating the first arrivals from the Indian subcontinent to the Americas, beginning May 5, 1838. South Asian immigrants began arriving in Ontario at the start of the 20th century.

South Asians came to Canada from India, Pakistan, Sri Lanka, Bangladesh, Nepal, Bhutan, Maldives and Afghanistan. Six years ago, a number of community leaders representing various countries and sectors of the South Asian community in Hamilton came together to form a committee to celebrate and promote South Asian Heritage Month in Hamilton in the month of May. To give spirit to the Legislation we host our annual event on second Saturday in the month of May. Every year we have different themes such as: “Brides of South Asia”, “Folk Dances of South Asia”, “and Tribute to Slumdog Millionaire”, and “A Tribute to Bollywood”. Our events are free of charge; the next event is on **Saturday, May 12, 2012**.

Please contact us If you want to join our Committee or need any information:

- Indu Singh 905-807-4638,
- Noshi Gulati 905-692 5596,
- Jesmin Haq 905-304-3350,
- Zafar Pasha Siddiqui 905-296 6636

E-Mail: office@southasianheritage.org
Web: www.southasianheritage.org

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**Mayor Bob Bratina receiving a traditional Pakistani welcome at the South Asian Heritage Festival of Hamilton, May 2011**

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An Indian Classical Dancer

A Bangladeshi Dancer
For Hamilton Malayalees (People of Kerala – India, who speak the language Malayalam) it is once again festival time. We have just celebrated Kerala's most celebrated festival called THIRU ONAM. In Kerala it is the harvest festival and the most joyous season. People of Kerala showcase many forms of stage presentation unique to its cultural heritage.

This year we have invited a local group of Professional Kerala drummers called “Chenda Adi performers” wearing authentic Kerala costumes who have mesmerized a crowd of over 500 guests. It was followed by the arrival of King Mahabali and his entourage, an imitation snake boat race, breathtaking classical dancers of all ages and style, highly acclaimed Villadichan Pattu were all presented on stage in our community centre at Woodburn Kerala Canadian Centre in the east mountain. This year's event was on Saturday August 30, 2008. The most celebrated part of this festival is the traditional ‘Onam Sadhya’ (Dinner) the elaborate meal served on banana leaf; all authentically home-made by the chefs from our own community every year.

HMS is always proud to be an active participant each year at the Mahatma Gandhi Peace Festival, which has become an icon of Hamilton's most celebrated all inclusive Festival of Peace. On this joyous occasion of the 16th Annual Mahatma Gandhi Peace Festival; HMS brings greetings from all Kerala people from Hamilton and Region to all participants and guests. Our organization genuinely appreciates the initiative taken by the India-Canada Society of Hamilton and Region. The Peace Walk through the streets of Hamilton every year provides a particular inner feeling for all the peace lovers who participates in this wonderful annual event of our city. Congratulations to all the organizers.

Once again, Congratulations to India-Canada Society and McMaster University Centre for Peace Studies for all your efforts to highlight the message of peace in our City. In a world of turmoil and unrest, we can be truly proud of setting an example. May the message of PEACE prevail in our hearts always.

Jacob Joseph, Chairman, HMS Board of Directors: e-mail: jacobjoseph@cogeco.ca
Binu Baby, President, HMS Executive Committee: e-mail: babybinu@hotmail.com

Women for Women

Who are we?
Women for Women of India, a Grassroots, Non-Political Association of Women dedicated to promoting a good quality of life through community partnerships for women of diverse cultural, linguistic and religious backgrounds of Indian origin.

Calendar of Events include:
- Annual Mothers’ dinner Celebration
- Circles that engage, educate, empower
- Chat, Chuckle, Chai while you quilt
- Fun and Fitness thru Bollywood Dance
- Authentic Indian Cuisine Demonstrations
- Monthly Executive committee meetings

Objectives:
- To create a forum for exchange of ideas, issues and common concerns and resolve challenges and tensions encountered while living in Canadian Society.
- To create opportunities for socialization to address the isolation experienced by Canadian Indian Women.

Goals:
- To achieve full settlement and integration into Canadian Society while maintaining the culture and heritage of India.
- To celebrate and showcase the leadership and contribution of Indian Women to Canadian Society.
- To work towards the recognition and establishment of culturally sensitive / appropriate programmes, services to support, counsel and mentor Women of Indian origin.

Meetings are held on the second Tuesday of each month. For further information call Carolann 905-389-0017
The Gandhi Peace Festival Committee has launched a drive to establish an endowment fund in support of the Gandhi Peace Festival at the Centre of Peace Studies, McMaster University. The Gandhi Peace Festival was started in 1993, a year before the 125th anniversary of Gandhi’s birthday, and has been held annually in the City of Hamilton.

To our knowledge, this is the first Gandhi Peace Festival of its kind and we would like to do everything possible to make it a permanent part of Canadian cultural heritage. We encourage individuals as well as organizations to support it. Donations to Gandhi Peace Festival are tax-deductible.

Cheques should be made out to: “McMaster University (Memo: Gandhi Peace Festival)” and mailed to:

The Centre for Peace Studies
McMaster University, TSH-313
1280 Main Street West,
Hamilton, ON, L8S 4M2.

For information, please contact:
Dr. Rama Singh, 905-525-9140 x24378
E-Mail: singh@mcmaster.ca
www.humanities.mcmaster.ca/gandhi

As a token of our appreciation, the names of all donors to Gandhi Peace Festival Fund, with their consent, will be listed in this publication to serve as an encouragement to others.

WE THANK THE FOLLOWING FRIENDS OF THE FESTIVAL FOR THEIR DONATIONS

Anne Pearson
Anthony and Philo Vayalumkal
Arun and Sashi Sharma
Arvinda and Ratna Bobba
Ashok and Nirmala Dalvi
Bhagwati and Bairavi Gupta
Bhawani and Rama Pathak
Bincy and Reeta Prasad
Canadian Afro-Caribbean Assoc.
Cathy and Paul Younger
Comodore and Shanti Ravindran
Dinesh and Usha Singh
Douglas and Sheila Davies
Douglas Scott
East Plains United Church
Gary and Joy Warner
Girija and V S Ananthanarayan
George and Leonor Sorger
Hamilton Malayali Samajam
Harish and Connie Jain
Hemann and Abha Gosain
Hirshc and Indra Rastogi
Jay and Surekha Parekh
Jayaram Nair
Jose and Anita Kudiyate
Kanwal Shankardass
Karn and Dolly Malhotra
Khursheed and Maroussia Ahmed
Kiran and Rupa Jani
Lakshman and Saraswati Das
Mahendra Deonarine
Mani and Sujatha Subramanian
Mark Vorobej
Monolina and Saurav Ray
Narendar and Chitra Passi
Naresh and Meena Sinha
Naresh and Munmuni Singh
Naresh and Saroj Agarwal
Nawal and Veena Chopra
Nidhi and Mukesh Jain
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Prakash and Sunita Abad
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Radhey and Rajni Gupta
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Rajat and Manju Bhaduri
Rama and Rekha Singh
Ramesh and Darshana Kumar
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Salim Yusuf
Sanatan Mandir (Toronto)
Saroj Ram
Satendra and Rita Varma
Shobha and Ravi Wahi
Karan and Nomita Singh
Sri Gopal and Shanti Mohanty
Srinath and Pushpa Singh
Subhash and Jayashree Dighe
Sushil and Shashi Sharma
T. Biswas
Uma Sud
V.K. Sehgal
Vishal and Shivani Sud
2011 Gandhi Peace Festival Committees and Volunteers

Chair:  Rama Shankar Singh
Editor:  Khursheed Ahmed

Advisory Committee:

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Ashok Kumar - India-Canada Society
Binoy Prasad - India-Canada Society
Brian Reid- UNA (Hamilton)
Carol Wood- Chaplain, McMaster University
Christopher Cutler- YMCA
Nibaldo Galleguillos – Director, Ctr for Peace Studies
Gary Warner -(Emeritus) McMaster University
George Sorger - (Emeritus) McMaster University
Graeme MacQueen- (Emeritus) McMaster University
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Joy Warner - Kairos, Voice of Women

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Khursheed Ahmed - Physicians for Global Survival
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Mahendra Joshi – Hindu Samaj Temple
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Mark Vorobej - Department of Philosophy
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Ray Cunnington – Hamilton Culture of Peace
Richard Preston – Canadian Dept. of Peace Initiative
Robert Porter- Peace Education Centre
Sri Gopal Mohanty – India-Canada Society
Shelly (OPRIG)-McMaster University
Subhash Dighe - West End Physiotherapy Clinic
Sumbul Syed- McMaster Peace Society

Organizing Committee:

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Binoy Prasad
Chelsea C. Rothwell (Coord)
George and Leonor Sorger
Jay Parekh
Khursheed Ahmed (Editor)
Nikhil Adhya (Coordinator)
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Ray Cunnington
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Sri Gopal Mohanty
Subhash Dighe

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Chelsea C. Rothwell (Coordinator); Sumbul Syed (Assist. Coordinator)

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The Silhouette (MSU Newspaper)
The Hamilton Spectator
Hamilton Radio 900 CHML, Y95.3 FM
Bhajanawali Webcast (www.bhajanawali.com)
CJMR 1320
CHML Radio - Hamilton
Eye on Asia (TV) - (Phone 905-274-4000)

Sound System:
Jordan Abraham
Studio J. (Phone: 905-522-7322)

Food:
Food Supplied by: India Village Restaurant, Ancaster 905-304-1213
Coffee provided by: Tim Horton

Multimedia:
Photography: Khursheed Ahmed, Subhash Dighe
Videographer: Paul Kuchar

Facilities Arrangements:
Hamilton City Hall staff members

Volunteers:

Each year dozens of people from the community help us organize the Peace Festival. We are indebted to them for their services but are unable to list their names due to lack of space.

THANK YOU
Memories of 2010 Gandhi Peace Festival

(Theme: The Power of Nonviolence)

Chelsea Rothwell, Gandhi Peace Festival Coordinator

Dr. Patrick Deane, President, McMaster University

Ray Cunnigton selling Peace Dollars

Globe Youth group of Hamilton

"Welcome to Hamilton: The Home of Gandhi Peace Festival and The Peace Capital of Canada"

Braving the rain on the Peace March

(Photos by Khursheed Ahmed)
The 19th Annual Gandhi Peace Festival
Hamilton City Hall, 71 Main Street West, Hamilton, ON, Canada

2011 Theme:
No to Fear – Yes to Peace
Saturday, October 1, 2011

Programme

10:00 - 10:30 am
Refreshment, Information Tables, Music

10:30 - 11:00 am
Live Entertainment
- Daniel Allen (Hamilton composer/performer/educator) performs his composition "Minaret Imbula", on guitar, drum, and vocal; he is accompanied by Elsa Ahmed on drum

11:00 - 12:00 am
Master of Ceremonies
- Mr. Chris Cutler
Greetings
- Dr. Rama Singh, Chair, Gandhi Peace Festival
- Mr. Ashok Kumar, President India-Canada Society
- Dr. Nibaldo Galleguillos, Director, Centre for Peace Studies
- Mr. Bhagwat Varma and Nithy Ananth - Hindu Samaj Temple
Welcome
- Councillor Judi Partridge, Acting Deputy Mayor, Hamilton
Cultural Program
- Peace Songs - Jude Johnson
Keynote speaker – Dr. Atif Kubursi, Professor, Emeritus McMaster University
"Peace and Democracy - which Comes First?"
Award for Community Service
Thanks and Announcements – Dr. Rama Singh

12:00 - 1:00 pm
PEACE WALK

1:00 - 3:00 pm
Free Hot Indian Vegetarian Lunch and Live Band Music
(Donations to cover for the cost of food appreciated)

Music by Johannes Linstead

About Johannes Linstead

From being named Canada’s "Guitarist of the Year", to winning six Best Album awards, to four top-ten Billboard charting albums in the US, Latin guitarist Johannes Linstead has become recognized internationally as one of the best selling artists in the Instrumental and World Music genres. Johannes is also a certified Kundalini yoga instructor, author, and founder of the humanitarian organization Divine Earth (www.DivineEarth.org). On stage and on his recordings, Johannes seeks to uplift his audience with a positive message and a fiesta of Spanish guitar magic! For more information about Johannes, please visit www.JohannesLinstead.com