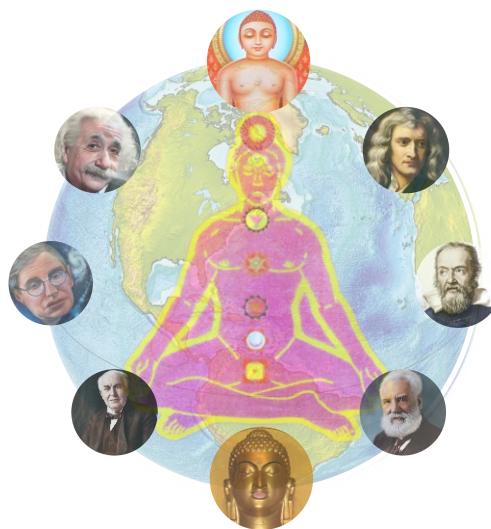


# 9<sup>th</sup> INTERNATIONAL CONFERENCE ON PEACE AND NONVIOLENT ACTION

*Theme*  
**Science, Spirituality and Universal Peace**



**Dec 17 - 20, 2017**

**VENUE**

**ANUVIBHA JAIPUR KENDRA**  
Opp. Gaurav Tower, JLN Marg, JAIPUR - 302 017 (Raj.) INDIA

*organized by*



**ANUVIBHA**

**ANUVRAT GLOBAL ORGANIZATION (ANUVIBHA)**

*a transnational centre for peace and nonviolent action associated with UN-DPI*

**in association with**

**ANUVIBHA JAIPUR KENDRA, JAIPUR**

## Our Spiritual Patron



Anuvrat Anushasta His Holiness Acharya Mahashraman

*His Holiness Acharya Mahashraman is successor to his many-splendoured guru HH Acharya Mahapragya. He is the eleventh Acharya of the Jain Svetamber Terapanth sect, an eminent Jain Religious Order having more than nine hundred monks, nuns, about a million votaries and millions of supporters. He is also a Jain monk who strictly observes the vow of ahimsa (nonviolence) in its entirety in thought, word and deed in addition to the other four great vows of truth, non-stealing, non-possession and celibacy. His vow of ahimsa makes it obligatory for him to abstain from killing not only humans, animals, birds, insects etc. but also from microbes that fill the air. In order to avoid killing minute life forms he wears a white strip of cloth around his mouth lest the hot breath that comes out when he speaks should kill them. He is young, dynamic, sagacious and is an embodiment of spirituality. Currently, he is leading Ahimsa Yatra (a journey on foot) across the country to create nonviolence awareness among the masses.*

# **9<sup>th</sup> INTERNATIONAL CONFERENCE ON PEACE AND NONVIOLENT ACTION (9th ICPNA)**

## **THEME**

### **Science, Spirituality and Universal Peace**

#### **THE MAIN AIM OF THE 9TH ICPNA**

The main aim of the 9th ICPNA is to highlight the significance of both science and spirituality in our life and explore if there can be a reconciliation between the two and if friendly relationship and cooperation between scientists and spiritual leaders can usher in an era of universal peace and happiness.

#### **ABOUT THE THEME**

The theme of the 9th ICPNA this time is Science, Spirituality and Universal Peace. While science is knowledge about the structure and behaviour of the natural world based on facts that you can prove by experiments, spirituality is connected with the human spirit rather than the body and physical things. It relates to people's thoughts and beliefs rather than to their bodies and physical surroundings. Apparently both science and spirituality are opposed to each other. Scientific inventions and discoveries have revolutionized the way we live. Never before in human history has man experienced the physical comfort to the extent that he enjoys today. Science has not only freed him from the travails of trudging miles and miles to reach a destination but has also made it possible for him to go around the world in a few hours. It has enabled him to land on the moon - the so called territory of celestial beings. It has virtually defied the dictates of destiny and *karma* by discovering cures for almost all diseases and enhancing the average human lifespan. The problem with science is that it refuses to tell us what is right or wrong. It rejects the existence of souls, super-souls and the Supreme Being who is believed to create and dissolve the universe.

Spirituality lends a sense of meaning and purpose to life. It believes that after death a person's soul or spirit continues in another realm or is reincarnated in this world. It advocates the dignity of life, equality and reverence for all forms of beings. It inspires a person to control his greed, refrain from inessential violence and evil propensities. It makes him look within so that he can fathom the inner world which is said to be infinitely infinite holding the key to human happiness. It unravels the deep understanding of the interconnectedness of life. The spiritual values like ahimsa, truth, non-stealing, non-possessiveness and celibacy alone will make it possible for humanity to live in peace and harmony. This conclave aims at reconciling science and spirituality by evolving strategies to create a new human being who combines both a scientific outlook on life and a spiritual bent of mind. Reconciliation paves the way to universal peace.

## **PROPOSALS FOR VARIOUS PRESENTATIONS**

We invite you to make a presentation at any one of the following plenary sessions. One plenary session is exclusively reserved for youths. The duration for each plenary session will be one and a half hours. There will be four speakers and one chairperson for each plenary session. Only fifteen minutes will be given to each speaker.

### **TOPICS OR THEMATIC TRACKS FOR PLENARY SESSIONS**

1. Ecological Science and Eco-spirituality
2. Medical Science and Spiritual Healing
3. Peace, Conflict Research and Ancient Solutions
4. Evolution: Scientific and Spiritual Approaches
5. Interfaith and Inter-philosophical Peace or Endless Religious Wars
6. Terrorism, Digital Warfare and Ahimsa (nonviolence)
7. Is a Nonviolent Socio-Political World Order Possible ?

(An exclusive session for youths below 35 years.)

### **FORMAT FOR SUBMITTING ABSTRACTS**

If you want to make a presentation in the form of a paper at any of the above plenary sessions you are requested to read the detailed guidelines given at the end of this brochure. You should submit the abstract of your paper in the prescribed format only which is given below. We will inform you within a week if your proposal to speak is accepted. Your paper must be original and relevant to the sub-theme or thematic track that you choose.

***Please use a separate sheet.***

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

### **TOPICS FOR PANELS**

Three or four panels will run simultaneously in different places at the venue.

1. The Birth of a New Man : Scientific-cum-Spiritual Human
2. One World or None : Can Humanity Be Transformed into One Family – *vasudaiva kutumbkam* ?
3. Spirituality – What does it consist in ? Can it unite all religions ?

4. Collective Psyche and Social Transformation
5. ANUVRAT MOVEMENT and Universal Peace
6. Regeneration of Moral and Spiritual Values – The Only Way to Universal Peace
7. Preksha Meditation : Transforming Consciousness

***(Note : For submitting your proposal to speak at any of the above panels use the format meant for plenary session given above. It should also be emailed to [slgandhi@hotmail.com](mailto:slgandhi@hotmail.com) on a separate sheet.)***

### **WORKSHOPS**

In addition to the above we have also made a provision for some exclusive workshops which will also run simultaneously with panels. If you want to lead a workshop, please write the topic of your workshop and give a summary of what you would speak in a separate sheet and email it to [slgandhi@hotmail.com](mailto:slgandhi@hotmail.com). The organizers will have the liberty to club two or three proposals together if the topics are similar.

### **LAST DATE FOR SUBMISSION OF PROPOSALS TO SPEAK**

***The last date for submitting proposals to speak at a plenary or a panel or lead a workshop is Oct 31, 2017***

### **REGISTRATION AND REGISTRATION FEE**

All participants are required to fill in the Registration Form given at the end of this brochure. Since accommodation is limited and a large number of people from across the world are expected, you are advised to register as soon as possible. We will accept registrations on First Come First Basis. As you know the cost of organizing a conference is astronomically high, we expect every peace and nonviolence lover to contribute a token amount of 200 US dollars as the registration fee which covers free accommodation on twin sharing basis for four nights, free meals, refreshment, conference kit and local transport that includes picking you from the airport, railway station or bus stand and also dropping you for departure.

- (a) Registration fee before due date for delegates from developed countries is 200 US dollars.
- (b) Registration fee before due date for delegates from SAARC countries and India is Rs. 7500.
- (c) Registration fee before due date for local delegates is Rs. 6000. (It excludes accommodation).

### **PROCEDURE FOR PAYMENT**

The Registration Fee can be transferred to our Bank Account directly. The details are given below :

The Bank Name : State Bank of India  
Gandhi Nagar, Jaipur 302 015 (Raj.) INDIA  
Name of the beneficiary : Anuvrat Vishva Bharati  
Branch Code : 31383  
IFSC Code : SBIN0031383  
MICR Code : 302002112  
Account No. : 51004850079

**Note :** If you cannot transfer the amount to our account directly, do not worry you can pay it on arrival. You must mention it in the registration form.

### **LAST DATE FOR REGISTRATION**

The last date for Registration is Nov 10, 2017. One can also register till Nov 30, 2017 by paying an enhanced fee of 250 US dollars. Indian Citizens who register after due date must pay an enhanced Registration Fee of Rs. 9000.

### **REGISTRATION FEE WAIVER**

In extremely genuine cases, Registration Fee can also be waived. We have limited bursaries for it. One who wants to avail oneself of it must apply to the International Coordinator.

### **NO REGISTRATION FEE FOR INVITEES**

Those who have been particularly requested to attend and make specific presentation will be our guests. They are not required to pay anything but if they want to make a voluntary contribution, they are welcome.

### **DIGNITARIES**

In addition to learned delegates we are also inviting some eminent spiritual leaders like HH the Dalai Lama and prominent scientists to speak at the inaugural and valedictory sessions. We have already received acceptances from some of them.

### **CLIMATE**

It is the winter season. Naturally it is likely to be cold so delegates are advised to bring warm clothes with them.

### **LANGUAGE**

The official language at all plenary sessions will be English but non-English speaking delegates may bring with them their own translators for simultaneous translation.

### **VISAS**

All overseas delegates are advised to seek tourist visas only. Govt. of India also allows citizens from some countries to get visa on arrival but for that they

are required to first register online. For details please visit [www.mea.gov.in](http://www.mea.gov.in). If delegates from African and Latin American countries face any difficulty they should write to us. We will see how we can help them.

### **TRAVEL INFORMATION**

Jaipur is well-connected by air, rail and road. Overseas delegates can choose to come via Mumbai or Delhi. Those who come via Delhi can reach Jaipur by air or by bus or by train but those who come from Mumbai must take a domestic flight from Mumbai to Jaipur. They can also come by train but it will take them 16 to 18 hours. If we get the correct information about your itinerary we will pick you at Jaipur airport or railway station. For guidance and help or for domestic booking of air tickets or train tickets from Delhi to Jaipur and back kindly contact our travel agent :

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

### **TRAVEL COST**

All participants except those who have been specially invited will have to bear the cost of their air or surface travel themselves. The organizers have no funds to give travel grants or scholarships. However, if need be, the organizers can write letters of recommendations to any trust or organization they apply to.

### **ARRIVAL AND DEPARTURE**

All delegates must arrive at Jaipur by the evening of Dec 16, 2017 and leave in the afternoon of Dec 20, 2017. We plan to have a briefing session at 6.00 pm on Dec 16, 2017 at ANUVIBHA Jaipur Kendra .

### **ACCOMMODATION**

All delegates will be accommodated at our guest house (Anuvibha Jaipur Kendra). It has modest facilities with Gandhian simplicity. If the Guest House is full, they can be accommodated in some neighbouring hotels at our cost.

### **GUIDELINES FOR VARIOUS PRESENTATIONS**

In all there will be seven plenary sessions. We have prepared the following guidelines for all those who want to speak at any of them. Kindly read these guidelines seriously before you write your paper.

#### **1. Ecological Science and Eco-spirituality**

A convergence of approaches ? Do recent developments in ecological science about the interconnectivity of all elements of natural systems point to a convergence with ancient spiritual teachings about the simultaneous interconnectivity of all beings ? Do discoveries in modern particle physics and quantum theory indicate the wisdom of ancient seers who analyzed reality to consist of infinite sub-divisible “jivas” who are all dancing with life and consciousness at their own levels of awareness ? Are our



responsibilities as human beings towards nature thus revealed both scientifically and also spiritually to be one of practicing ecological inter-awareness with other life forms and with nature ? Given the environmental side effects of wars, is it not true that making peace among our own warring tribes is a precursor to making peace between man and nature, the original covenant ?

## **2. Medical Science and Spiritual Healing**

A convergence of practices and theories ? Do new advances in medical research and physiology make ancient medical approaches to the “subtle body” more realistic ? Does healing consist not only of allopathic medical interventions based on microscopic research into physiological details, but also holistic approaches to the causes behind medical symptoms, using spiritual healing, prayer, counseling and mediation, as well as preventative medicine (diet, exercise, positive attitudes, spiritual consciousness etc.) ? Do the practices of complementary and alternative medicine not point to a reconciliation between scientific medicine and spiritual approaches to healing ? Through peace praxis, and an ending of wars and violent conflict, we can once again prioritise the health of society as a whole, an end of the diseases and suffering that still affect large numbers of mankind. Famine, AIDS, cancer, transmittable diseases, new superbugs, maiming of people from buried mines, uranium pollution from exploded uranium coated weapons, nuclear radiation leakage into the environment from Fukushima and other catastrophes – if we can achieve global peace and demilitarisation, can we solve all these problems with the peace dividend ?

## **3. Peace, Conflict Research and Ancient Solutions**

Scientific and spiritual approaches, a convergence of ideas ? Have recent developments in peace and conflict research from a scientific perspective (mathematical modelling of conflicts, scientific psychological studies of the dynamics of communication breakdown and conflict causation), Burton's theory of need fulfilment and Maslow's description of the pyramid of material and spiritual needs as a framework for conflict resolution in complex multidimensional fights; how can we apply actualized wisdom in such situations ? Can peace education and peace studies help ? Why can't every school and university teach these subjects alongside the normal curriculum ? How can UNESCO play a bigger role in promoting peace education ?

## **4. Evolution: Scientific and Spiritual Approaches**

Scientific and spiritual approaches to the big history of our planet and universe – where are we from ? Where are we going ? Do latest discoveries in evolutionary dynamics reveal that there are discrepancies within the purely materialistic account of evolution, as in traditional Darwinian accounts, and that spiritual factors might also be at work, as Alfred R Wallace always speculated ? How was evolution explained in ancient spiritual traditions (Jainism, Buddhism, Hinduism, Islam, Christianity, Theosophy, Kabbalah, Sufism etc.) and might they be being proved right after all ? Is conflict and violence a necessary component of evolution (“struggle of the fittest”) or was this element over-emphasised by



Darwinian science ? Is cooperative evolution possible ? Do recent researches show that animals and humans more often cooperate for mutual evolutionary advantages than compete ? Kropotkin, Wallace, Axelrod and other theorists have speculated that cooperation indeed plays a vital role in evolution. Metaphysics and spiritual thinkers have long argued that love is the key dynamic power underlying our onward evolution as human beings. What role does love play in evolution ? What is love ? How can we encourage research into the scientific and spiritual aspects of love and its role in evolution ? What about relations between men and women and the importance of gender and sexuality to life ? Why in wars are women so often brutalised, raped and killed ? How can men be taught respect womanhood as the sacred vessel of life and refrain from violence against her always ?? Today's mass violence makes indiscriminate victims of us all – how can we harness the power of love to enable us to evolve into a new global peace civilisation and put these fractured times of violence behind us ?

**5. Interfaith and Inter-philosophical Peace or Endless Religious Wars**

A scientific and spiritual approach to interfaith and inter-philosophical peacemaking, is convergence possible ? Contemporary developments in comparative theology and comparative global philosophy point to the definite convergence of ultimate truths, and common ethical formulae that can heal the world's problems and also our own personal dilemmas; yet too often vested interests in religious hierarchies resist theological reform or spiritual insight, and remain wedded to outmoded formulae that define religious groups as separate to one another; the Interfaith Peace Treaty is one attempt to bring about a resolution to this problem; how can religions declare their inviolable commitment to replacing inter-religious violence and hatred with inter-religious understanding ? How can theologians and religious educators come to see their sacred duty as inculcating authentic intellectual peace thinking for future generations instead of rivalry, sectarianism and self-superiority ? While reconciliation between the esoteric traditions of the world's faiths is already far advanced, can we not also encourage a convergence of “meta-orthodoxies” where the great thinkers of mainstream religious traditions come together realising they have more in common than previously realised, and stand to deepen their own relations with truth by honouring those of others. Instead of walls, can we see religious doctrines as bridges and perspectives, arisen from the cultural dynamics implicit in their own contexts ?

**6. Terrorism, Digital Warfare and Ahimsa (nonviolence)**

Are modern day conflicts being fought by propaganda through digital campaigns and disinformation ? Since 9/11 we seem to be living in a post-truth generation, where claims and counter claims distort our perceptions of facts or lies; terror campaigns, counter-terrorism, the securitisation of our everyday lives, the widespread use of the internet for violent propaganda; all these pose new problems for traditional non-violence theory; warfare in the old sense has largely been replaced by covert and secretive violence, assassinations, murders, terrorist incidents; are the world's so-called intelligence services also partly to blame by fostering a

climate in which violence is becoming the norm in everyday geo-politics, and terrorism and counter-terrorism incidents occupy the news on a daily basis ? How can we recover respect for truth and integrity in society ? If ahimsa (non-violence) and satya (truth) can be restored as mainstream social values, how can we insist that political officers and military leaders tell the whole truth and nothing but the truth to the people ? What about 9/11 and other so called terrorist incidents – who was really responsible for these events ? Why has there never really been a proper legal inquiry into the events of that day ? Do the people of the planet not deserve to be told the real truth about such matters, and how can we bring our political leaders to legal and moral accountability ? If truth and peace are necessary to one another how can we restore them both ? Is it possible to combat terrorism through a culture of *ahimsa* (nonviolence) ?

**7. Is a Nonviolent Socio-Political World Order Possible ? (An exclusive session for youths)**

It is often said that the future of the world belongs to youths but do they have a vision of a peaceful and sustainable world order. Sadly, the world today is plagued by a plethora of problems. Humanity is fragmented into nations, divergent racial and ethnic groups, religious sects, haves and have-nots, nuclear nations and non-nuclear nations, developed, developing and under-developed nations, heterogeneous linguistic groups, theists and atheists. Can a world inhabited by bitterly feuding, quarrelling and hating groups be rid of violence and hatred? Despite diversity can there still be unity, can all heterogeneous groups, co-exist peacefully ? Despite this heterogeneity can the dream of one world be achieved ? The youths today are inclined more towards materialistic lifestyle. Their life is marked by moral torpor and acedia. They are also contributing to the rapid degradation of environment and to the non-sustainability of the planet. What do you think of anarchy and wantonness? What is your vision?

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*organized by*

**अणुव्रत विश्व भारती (अणुविभा)**  
**Anuvrat Global Organization (ANUVIBHA)**

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