Living Gandhi Today

The 24th Annual GANDHI PEACE FESTIVAL
Hamilton, Ontario, Canada

Towards a culture of peace, nonviolence and justice

2016 Theme:
Refugees and Sarvodaya - Opening Our Hearts and Homes

Saturday, October 1, 2016

Sponsored by

India-Canada Society, Hamilton
City of Hamilton
McMaster University Faculty of Humanities
Centre for Peace Studies

www.humanities.mcmaster.ca/gandhi
The 24th Annual Gandhi Peace Festival, Saturday, October 1, 2016

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Cover sketch designed by Suraj Sadan

Artist, teacher and curator, Suraj Sadan is based in Montreal. He has left his imprint on many soils and in many hearts. Born in India, he made his first painting at the age of 14; he has established himself as an outstanding portrait painter, and has painted many national and international leaders. He credits his creative and humanistic endeavors to the guidance from the gentle spirit of Mahatma Gandhi. Gandhi is one of his favourite artistic subjects, whom he had the great privilege of meeting in 1947 in a post-partition refugee center at Kingsway Camp in Delhi. During the Mahatma Gandhi Centenary, in 1969, he designed special Gandhi stamps for the Indian government. He also drew the cover of the UNESCO Magazine of October 1969, and had a special exhibition of his drawings and paintings of Gandhi, held in Paris the same year. His work is on display in public and private collections all over the world, including WHO, UNESCO, the National Academy of Arts and the Parliament of Canada. He is the founder of Mahatma Gandhi International Foundation, www.fondationinternationalemahatmagandhi.com
A Word of Welcome

Dear Friends:

We welcome you to the 24th Annual Gandhi Peace Festival and thank you for your participation.

Our theme this year focusses on refugees. According to the United Nations refugee agency (UNHRC) in a report from June of 2016, wars and persecution have driven more people from their homes than at any time since UNHCR records began. The report noted that on average 24 people were forced to flee each minute in 2015, four times more than a decade earlier. The detailed study found a total 65.3 million people were displaced at the end of 2015, compared to 59.5 million just 12 months earlier. In other words, there are more refugees today than at any time since the end of the Second World War, and this number, one that is almost twice the population of Canada, continues to grow. While often fleeing horror, refugees may well encounter more violence, uncertainty, fear, prejudice and even death as they attempt to find safety.

Refugees come from around the world and many make their claims in Canada. The number of people arriving varies from year to year. In 2014, more than 13,500 people came to Canada and made an asylum claim. As is widely known here, Canada made a special effort to accept over 35,000 Syrian refugees this past year, and the City and people of Hamilton have welcomed several hundred of those Syrians. But the initial welcome is only the first step. There are numerous challenges that refugees face: finding adequate housing, employment, schooling, English language acquisition—are only a few of them. Overcoming trauma, feeling psychologically safe, mourning a life left behind—these are other kinds of challenges.

What is our responsibility, those of us who already live in comparative safety and prosperity? Gandhi’s principle of *sarvodaya*, the “uplift” or “progress of all”, may offer some guidance.

Mahatma Gandhi did not explicitly address the issue of refugees until the aftermath of the Partition of India into India and West and East Pakistan in 1947. In the ensuing violent chaos, as hundreds of thousands of Hindus, Sikhs, and Muslims fled the new India or the new Pakistan, Gandhi deplored the conditions that had allowed such a scale of human misery and violence to erupt. He wrote about his experience this way on the 15th September 1947: “During the night as I heard what should have been the soothing sound of gentle life-giving rain, my mind went out to the thousands of refugees lying about in the open camps in Delhi. I was sleeping snugly in a veranda protecting me on all sides. But for the cruel hand of man against his brother, these thousands of men, women and children would not be shelter-less and in many cases foodless...”. He urged Hindus and Sikhs to invite “the Muslims who have been driven out of their homes to return”. We know not many listened to Gandhi then.

Gandhi’s concept of *sarvodaya* includes such ideas as that all people ought to be imbued with and supported by the spirit of love, fraternity, truth, non-violence and self-sacrifice, and that the individual personality should have the fullest scope for development. Today, and into the future, we can each consider how to both prevent the conditions which lead to the existence of refugees, and find ways to “open our hearts and homes” to those who have been forced to flee; to welcome and support them with a spirit of fraternity and love; to enable them to adjust to and also flourish in a new environment, where we may all benefit from their contributions to the life of society.

We hope you will enjoy the festival and will be inspired by the articles in this publication and the presentations at the festival. We would like to extend sincere thanks to the Gandhi Peace Festival Organizing Committee and the large number of volunteers who have made this festival possible.

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Message from the President and Vice-Chancellor

On behalf of McMaster University, I am delighted to welcome you to the 24th Annual Gandhi Peace Festival, an inclusive event dedicated to the promotion of peace, nonviolence and social justice.

Hamilton’s Gandhi Peace Festival is probably the only peace festival of its kind in the world. It has grown in size over the last twenty-four years and has become part of Hamilton’s cultural landscape, as well as gaining recognition both nationally and internationally. The Festival is jointly sponsored by the Centre for Peace Studies and Faculty of Humanities at McMaster, the City of Hamilton and the India-Canada Society and is a splendid example of collaboration between the community and the academy. I would like to take this opportunity to recognize the outstanding work and dedication of all three partners and to thank the many organizers and volunteers who have made this event possible.

The theme of the 2016 Festival is “Refugees and Sarvodaya – Opening Our Hearts and Homes”. This is an issue of enormous importance within Canada and globally, as the numbers of people forced to flee their homes to escape wars and persecution continues to grow. Gandhi’s principle of sarvodaya, the ‘uplift’ or ‘progress of all’ provides some helpful lessons, which the Festival will seek to explore in further detail. Gandhi’s life was dedicated to serving the greater good and taking action to change the world for the better. The Festival provides a wonderful opportunity to raise awareness of these important social justice issues and to share resources and ideas. I am delighted that you have chosen to attend and to demonstrate your support for the promotion of peace and nonviolence in our society.

My very best wishes to you all.

Patrick Deane
President and Vice-Chancellor
Message from Mayor Fred Eisenberger

Dear Friends,

It is always my pleasure to welcome you as the Mayor of Hamilton to the steps of City Hall as you mark the anniversary of the birth of Mahatma Gandhi and celebrate this year the 24th Annual Mahatma Gandhi Peace Festival & Peace Walk. Your ongoing participation in this event and commitment to nurturing a culture of peace is a beacon in our community.

This year’s theme “Refugees and Sarvodaya - Opening Our Hearts and Homes” is of particular relevance given the influx this past year of newcomers from Syria, fleeing violence and a war torn nation. Our community has rallied, as it repeatedly has, to welcome refugees into our community. Sarvodaya is Mahatma Gandhi’s most important social-political movement. Sarva means one and all, and Uday means welfare or uplift. I am encouraged by the generosity of Hamiltonians, one and all, in opening both their hearts and homes to our newcomers.

We have learned that we can work together to make a difference in the lives of our newcomers here in the City of Hamilton. I would like to welcome all participants to City Hall and thank the organizers, participants and sponsors of the Gandhi Peace Festival for this wonderful event.

Namaste and welcome to the 2016 Gandhi Peace Festival.

Yours Sincerely,

Fred Eisenberger
Mayor

71 Main Street, 2nd Floor, Hamilton, ON L8P 4Y5 T: 905-546-4200 E: mayor@hamilton.ca
Good afternoon everyone. I want to start my speech by acknowledging that this gathering is taking place in traditional Haudenosaunee (Iroquois) Territory and by thanking the organizers of the Gandhi Peace Festival for inviting me to talk about a topic I am passionate about, refugees. You will ask yourselves, why is this woman qualified to speak about refugees? Well, for starters, I came to this country as a refugee almost 31 years ago. I was a young widow with three small children. Also, for the last twenty nine years, I have been a volunteer of the Emergency Support Committee for Refugees (previously known as the Ecumenical Support Committee for Refugees) and since 1988, I have been employed with the North Hamilton Community Health Centre in many different capacities: community worker, client advocate, counsellor, manager of the Immigrant and Refugee Program, a diversity leader and member of the leadership team, client advocate, counselor and more recently, as a social worker. Nora holds several college diplomas and a university degree from Ryerson University. She is a human rights activist and has worked extensively with Amnesty International Canada as a public speaker, as a member of the National Executive and continues to collaborate in national campaigns to raise awareness about human rights violations occurring in Canada and in other parts of the world. Nora is passionate about issues of equity and social justice. For her work, Nora has been the recipient of several local, national and international awards.

My speech will focus on three issues: First, I will talk about some challenges encountered by inland refugee claimants and sponsored refugees; second, about the amazing work both the ESCR and the NHCHC have done and continue to do to support refugees in our community; and, third, I will share some of the many ways refugees are giving back to our community and our country.

1st Challenges: Experience has taught me that every refugee story is unique. However, whether processed overseas or within Canada, there are some similarities in the challenges refugees face during their settlement and integration journey.

a) Mental health issues: Post Traumatic Stress Reaction (PTSR), grief, depression and anxiety.
   - Most refugees who have endured traumatic experiences due to witnessing atrocities of war, torture and other human right abuses are able to overcome their trauma with resilience. However, research shows that, if not supported, about 40% of those people may develop symptoms of post traumatic stress response.
   - The process of moving and settling in a new country can be extremely stressful and after a honeymoon period, refugees start grieving multiple losses: extended family, social supports, jobs, identity, profession and trade, sense of belonging, culture, language, their way of being in the world.
   - Separation from family members and having to wait for many years to be reunited impacts refugee’s mental wellbeing. I met Rose (not her real name) a refugee from a country in Africa soon after she had been deemed to be a convention refugee. She needed and was given assistance with forms completion and a loan for $1800 granted to her to pay processing fees of her permanent residence application, which included her husband and children who were left behind. After three years of waiting for her family to come, Rose was informed that her husband had suddenly died. Rose got so depressed she had to be treated with medication. It took another two years for Rose to be reunited with her children.

b) Starting new lives with debts.
   Refugees processed overseas are expected to start paying their transportation loans within a few months of their arrival in the country; inland refugees, once deemed to be protected persons are required to apply for permanent residence and pay processing fees of $500 per adult and $150 per child. It is my
understanding that Canada is the only country in the world who charges these fees to refugees.

c) Racism and discrimination
Minority refugees report experiences of racism and discrimination, homophobia, Islamophobia which impact their ability to feel safe, to find safe housing and employment in their trades and professions.

d) Refugees claimants and the backlog
Refugee claimants in the backlog, in many instances, must wait up to five years for their refugee hearing. Living in this immigration limbo is the main cause of stress and anguish for families since they cannot make long term decisions and live in constant fear of being rejected and deported back to their countries. Some refugees worry to the point that they develop high anxiety and depression.

e) Refugee claimant youth plans for higher education postponed or abandoned.
Can you imagine being a young refugee planning to pursue a college or university degree and not being able to do it because of your refugee status? This is the reality for many local young refugee claimants whose parents are waiting for their hearings, sometimes for five years. Most youth end up postponing and even abandoning their plans since they do not have the financial means to pay higher tuition fees, same as international students, and are not eligible for government loans to cover their educational expenses.

f) In the global scene, there are questions about the fairness and equity in the Canadian response to resettlement of refugees. The UNCHR reports there are more than 21 million refugees worldwide. The Canadian government has been able to expedite the processing of applications for resettlement and transportation for Kosovar refugees in 1999 and more recently for Syrian refugees, actions encouraged and welcomed by refugee advocates; however, refugees from other nations, especially Africa have to wait for long periods of time for the processing of their applications. This is what the CCR writes about this issue "...Africa hosts fully a third of the refugees in need of resettlement, but they routinely wait as long as five years for Canada to process their application. Over 6,000 people in Africa are currently waiting for an answer from Canada."

2nd. The work of the ESCR and the NHCHC. Since its foundation, the Emergency Support Committee for Refugees (ESCR) has been making efforts to support refugees overcome some of the challenges they face in Canada. Its vision is “a welcoming community where immigrants, refugees and all migrants find security and belonging”. The ESCR started as a grass root initiative and cooperative response by churches, faith organizations, local agencies, and community groups to assist refugees and immigrants who settled in the area of Hamilton. It has been a charitable organization since 1991 and a member of the Canadian Council for Refugees, a national umbrella organization. All members of the steering committee or board of directors are volunteers, who live and work in our community. There are teachers, social workers, settlement workers, community development workers, advocates, human rights activists, students, a retired senior and a lawyer. Several of the board members were refugees at some point in their lives.

In 1988, the ESCR started a partnership with the North Hamilton Community Health Centre (NHCHC) that has lasted to the present time. At the health centre, a wide range of holistic programs and services are provided to enhance the emotional, mental and physical well being of the refugee and immigrant community. The most vulnerable refugees, those who have been denied refugee status and have no money to pay legal fees are able to receive services at the health centre. Approximately, more than one hundred families avoided deportation and were successful with humanitarian applications for permanent residence thanks to the support they received through the multicultural services at the health centre. The ESCR compliments the NHCHC services by providing financial support and advocacy for individual refugee cases. Initially, donations were used to support newcomers with transportation expenses, food, diapers, last month’s rent, and other basic needs while refugees were waiting to get social assistance or to cover expenses not covered by social assistance. In 1994, we identified a huge need in the refugee community. Inland refugee claimants who had been deemed convention refugees were not able to apply for permanent residence within 6 months as required, due to lack of money. They had no access to bank loans, and many had no family and friends to help them. The ESCR enlisted the support from the community to start a revolving loan fund and assist refugees. Two generous donations totalling $10,000 from a refugee group in Fort Erie and the Sisters of St Joseph, allowed the ESCR to start that project. Since then, revolving loan fund provides interest-free, long term loans to cover processing fees of PR applications. It is estimated that to date, more than $200,000 dollars in loans have been granted to refugees from different countries in Latin American and Africa and the Middle East. We have high success rate with more than 86% of refugees paying off their loans.

Recently, we had to suspend the loan program due to our limited funds and an increased number of applications. There are six families waiting for a loan that may take between three to five months to be granted. Your support is needed and if you are able to donate, please visit our table and talk to a member of the steering committee, or visit and donate through our website: www.escr1987.com

3rd. Refugees’ contributions: Several months ago, while attending a local multicultural event that had attracted more than 300 people, I was pleasantly surprised to recognize the name of the woman who coordinated the event. Later, I learned that the young woman had recently completed her psychology degree. She was the child of a very nice young couple I worked with in the late 80’s. Like many others who arrived during those years, the family had fled civil war in a country in Central America.
During those years, no agencies had the mandate, the capacity or the knowledge to provide services to refugee claimants, therefore the community rallied to welcome them in our community. That is how the ESCR was created. Canadian host families opened their hearts and their homes and hosted the newcomer families for up to six weeks until they could find permanent housing. At the same time, hundreds of semi-retired and retired, enthusiastic and dedicated volunteers mobilized to request, collect, store and transport donations of winter clothing, household items and furniture to get the apartments and homes ready for new arrivals. Once refugee families were installed in their own homes, Canadian hosts and volunteers continued to support newcomers with their school work, with practicing conversational English, connecting them with language specific churches, employers...many remained friends for the rest of their lives. As the years went by, I witnessed many refugees, now Canadian citizens, giving back to their aging Canadian hosts/friends, sometimes by helping with laundry, grocery shopping, cleaning, shovelling snow and gardening during the spring and summer and sometimes by visiting seniors in the nursing homes. Since those days, I have worked with refugees from many places in the world and my life has been enriched in ways I could have never imagined with their stories, experiences, new knowledge of cultures, lands, foods, music, dance, and poetry.

Sometimes in social gatherings I meet proud parents who eagerly share about their own accomplishments and that of their - now grown up - children. They have trades, college diplomas, and university degrees and are employed in a variety of positions. Refugees and their families contribute their talents and skills in our community as volunteers, teachers, realtors, insurance agents, board members, medical assistants, lab technicians, certified interpreters and translators, lawyers, psychologists, life coaches, social workers, taxi drivers, painters, home renovators, personal support workers, cleaners, activists, car mechanics, industrial engineers, settlement and community workers.

Contrary to what many believe, refugees have incredible strength. About this, the CCR writes: “they are survivors and have shown courage, determination and resilience in escaping persecution”. An example of such resilience and strength is the history of Ahmed (not his real name). He was referred by his doctor for counselling to deal with depression and possible PTSD. After hearing his story, I told him about different therapeutic interventions and approaches that could be useful to treat his condition. He looked at me in doubt, so I asked him what could help, what would make his life a bit easier. “Get me a job” was his response. Indeed, once Ahmed got a job and he was able to provide for his family, his condition improved. He said that being busy and doing something he enjoyed had been the best medicine.

To end, I would like to say that refugees are just human beings with same dreams and aspirations that most people have. They want safety for themselves and their families, to give their children a good education, to have access to basic needs, to contribute their talents and skills...to live dignified lives... nothing more, nothing less.

Thank you.

Imagining a better world
Filomena Tassi
Member of Parliament, Hamilton West-Ancaster-Dundas

I close my eyes and imagine a world where everyone treats one another as a brother or a sister no matter where they come from, what they look like or how they choose to express themselves or their faith. I close my eyes and imagine a world where love, compassion and peace are prominent shared values. I close my eyes and imagine a world where each person is accepted for who they are and accepts others in return.

My mother still tells me stories about her mother, my grandmother, and how she used to sit on the porch and watch people pass by, unable to move much herself due to her mobility issues. When she felt a passerby needed food or refreshment, she didn't hesitate to invite them in. She always had a pot of sauce ready and could cook up pasta on a moment's notice. She loved to sit with people, enjoying their company as she fed them. Her actions satisfied more than a basic need for food; her actions nourished their spirits and offered them hope.

My grandmother loved to help others. This was one of her greatest joys in life. Having worked with youth for twenty years, I have seen them experience this same joy through acts of social justice. It has always been a special delight for me to witness young people propelled into action at various levels of service. In the last year, our community has come together to welcome hundreds upon hundreds of refugees, offering them a chance to make a new life. Is Gandhi's vision closer than we think?

Gandhi encouraged us to see how we are one, to see how each has the ability to help another reach their full potential. Gandhi has given us hope that one day we may embrace an approach to life that leads to peace, justice and human flourishing. Gandhi has provided us with the vision. He has encouraged us to do what we can to create such a world. Perhaps one day we will not have to close our eyes to see this world as our reality.

Gandhi Peace Festival 2016
www.humanities.mcmaster.ca/gandhi
The Gandhi Peace Festival
Community Service Awards

Youth Award: Rahma Ahmed Abdi

Rahma Abdi is a young leader who came to Hamilton in 2009 at age 12 with her family as refugees. Originally from Ethiopia, she grew up on the refugee camp in Eritrea.

From needing help when she walked into the Empowerment Squared Homework Circle Program as a struggling student without English or much formal education, and facing many challenges, Rahma became the heartbeat of the program by 2014, providing support to over 20 students weekly. As a result of her consistent and conscientious leadership in promoting the program, the Homework Circle’s numbers grew from some 8 female students a week to an average of 25 female students in 2015-16.

She continues to volunteer and inspire other young women. She is fluent in five major languages including Somali, Arabic, Eritrean, Ethiopian and English. As a result, she has been able to help her family and many people in the community. She recently graduated from Sir John A Macdonald Secondary School and plans to become a doctor in order to continue to help others, including in refugee camps. In her own words: “I want to show that peace can come out of someone who has experienced extreme violence as a child”.

Adult Award: Leo Johnson

Leo Johnson was born in Liberia, a nation of nearly four million on Africa’s west coast, and the continent’s oldest republic. Founded by freed American slaves in 1847, its name and history are conduits of hope and transformation, but in the last decades of the Twentieth Century, fierce civil conflict and inter-ethnic war eviscerated a proud nation. More than 750,000 Liberians fled their homeland as refugees. One of those refugees was a fifteen-year-old Leo who was to spend eight years in refugee camps in Ivory Coast and Ghana. In 2006, he was resettled to Canada as a Government Sponsored Refugee with a vision to help youth in Canada and Liberia build peaceful and harmonious communities.

In 2007, as a student at McMaster University in Hamilton, Leo founded CURE (Care for Underprivileged and Refugee Empowerment) Canada, a not-for-profit organization committed to education, justice and overcoming conflict, particularly within immigrant, refugee and similar underprivileged communities. The organization became Empowerment Squared in 2009 to better reflect the diversity of its work and mission. This organization continues to grow in the numbers of children it serves to “empower”, and in its impact.

Leo’s work with Hamilton’s youth has been recognized with many awards, such as the J.C. Holland Award for Youth Leadership and Excellence and the YMCA Peace Medal.

Leo has represented the City of Hamilton twice at the Canadian Council for Refugees’ International Conference on the Rights of Refugees. More recently, he returned to the Buduburam Refugee Camp in Ghana where he lived for many years as a refugee to connect with people still living under the harsh violence of poverty and statelessness. He was also able to provide clean water for up 3500 refugee families in the process.

In Leo’s own words, “it’s been quite a journey.”
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. Suboth Jain, University of California, Davis
* Dr. Shobha and Ravi Wahi, Burlington
* Dr. McCormack Smyth, Senior Scholar, York University
* Mr. Devindar and Mrs. Uma Sud, Brampton
* Dr. Douglas and Mrs. Sheila Davies, Hamilton
* Dr. Naresh and Mrs. Meena Sinha
* Mr. Kiran and Mrs. Rupa Jani
* Dr. Hemant and Mrs. Abha Gosain, Hamilton
* Drs. Mani and Sujatha Subramaniam

* Recipients of Gandhi Donor Appreciation Award

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 $250,000 to provide a sustained yearly income of $10,000 to adequately fund the Lecture series. We have reached 40% 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:
2016  *(The 2016 lecture on Nonviolence will be announced soon)*
2013  Ela Bhatt, President SEWA (India): Women and Poverty: The Hidden Face of Violence with Social Consent
2012  Chris Hedges, Senior fellow, The Nation Institute, USA : Days of Destruction, Days of Revolt
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](http://www.humanities.mcmaster.ca/gandhi)

Donations to Gandhi Trust Fund are tax-creditable. 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)  
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Hamilton, ON, Canada L8S 4M2

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

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* Drs. Raj and Sudesh Sood
* Dr. Shobha and Ravi Wahi, Burlington  
* Drs. Khursheed and Maroussia Ahmed
* Dr. McCormack Smyth, Senior Scholar, York University  
* Dr. Rama Shankar and Mrs. Rekha Singh, Hamilton
* Mr. Devindar and Mrs. Uma Sud, Brampton  
* Dr. Sri Gopal and Mrs. Shanti Mohanty, Hamilton
* Dr. Douglas and Mrs. Sheila Davies, Hamilton  
* Mr. Subhash & Mrs. Jayashree Dighe, Hamilton
* Dr. Naresh and Mrs. Meena Sinha  
* Dr. Salim and Mrs. Waheeda Yusuf
* Mr. Kiran and Mrs. Rupa Jani  
* Dr. Ashok and Mrs. Nirmala Dalvi
* Dr. Hemant and Mrs. Abha Gosain, Hamilton  
* Dr. Harish and Connie Jain
* Drs. Mani and Sujatha Subramaniam

* Recipients of Gandhi Donor Appreciation Award*
Is Gandhi's 'Sarvodaya' passé?

Sri Gopal Mohanty

Sri Gopal Mohanty is a Professor Emeritus at McMaster University. He is a Founding Member of India-Canada Society of Hamilton and Region and is associated with Gandhi Peace Festival and Mahila Shanti Sena(MSS) from the beginning. He is the Chairperson of SEEDS (Sustainable Economic and Educational Development Society) and is involved in Odisha’s development projects.

Mahatma Gandhi coined the word, 'Sarvodaya', meaning universal uplift or progress for all. In today’s India many might not know what the word is and what it refers to.

Is 'Sarvodaya' passé, outmoded? In general one may ask: Is Gandhi archaic and anachronistic?

The first chapter of the book 'Reading Gandhi in the Twenty- First Century' by Niranjan Ramakrishnan opens with "Mahatma Gandhi was OK, but he was no Manmohan Singh". This was a serious remark by Ramakrishnan's friend, a successful technology baron in Silicon Valley. His friend's view was that Gandhi's contribution was merely to freeing India from the British whereas Singh freed Indian economy from governmental shackles and thus ushered India into global economy. This is a notion shared by increasing numbers of intelligentsia, both in India and abroad.

Now here are some recent news items:

On July 4 this year - the day of American Independence Day celebration - the editorial in San Francisco Chronicle has the headline as , " A Civic Disgrace: The reduction of homelessness to the extent humanly possible must be San Francisco's No. 1 priority".

At the same time, in this year's Time Magazine July 16 Issue, Howard Schultz, CEO of Starbucks, says the following on page 75 with the title "We have deep reserves of civic virtue to tap":

America needs more humanity at the center of its citizenship and leadership. Our country is more diverse than ever, yet far too divided. I am optimistic we can bridge these divides; we could choose compassion and put others first by serving our communities before we serve ourselves. As leaders, we can lead with our hearts, acting with empathy and civility as we exercise the courage with our conviction. These virtues are usually abundant in the aftermath of tragedies. But we must not reserve our collective compassion and courage for moments of crisis. As American story inevitably changes, our enduring soul, the thread that connects us, will always be our shared humanity - all we must do is to summon it, every day.

These are the expressions of the notion of well being for the downtrodden, for the people who need to be lifted up. These are the words inherent in 'Sarvodaya'.

Gandhi's Sarvodaya came from his reading of John Ruskin's book Unto This Last, which sums up Ruskin's economic philosophy as follows:

There is no wealth but life - life including all its powers of love, of joy, and of admiration. That country is the richest which nourishes the greatest number of noble and happy human beings; that man is richest who, having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal, and by means of his possessions, over the lives of others. (http://www.litkicks.com/UntoThisLas)

In his book ‘ An Autobiography or the Story of My Experiment with Truth’ Gandhi writes that when he received Ruskin's book from a friend Mr. Polak, he could not lay it down until he finished it. His summary of the book is as follows:

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

Gandhi later translated Unto This Last into Gujarati with the title “Sarvodaya" and came to use the term for the ideal of his own political philosophy.

Unto This Last shows the influence of Ruskin's Christian faith. The title of the book references one of Jesus' parables in the Bible (Matthew 20:14 - providing the same pay for all. On a deeper level, the book's emphasis on respect for others, equality for all, concern for one's neighbors, and an insistence on justice for all are directly connected to Christian values.

Gandhi believed he discovered some of his deepest convictions reflected in Ruskin's book. Similar to Ruskin, Gandhi's convictions were framed out of his faith in nonviolence as part of his spiritual base. This is also an instance for Gandhi to realize the essential messages of all religions are the same.

According to Narayan Desai (his book - My Gandhi) Gandhi carried nonviolence as a cultural heritage in his vein which was very much present in Vaishnava tradition in the family and the Jain tradition existing in his state of Gujarat. Gandhi was deeply influenced by the philosophy...
of unity of life - oneness between the creator and the creation - as propounded in the Vedas. Swami Vivekananda's message that service of humanity as the worship of God appealed Gandhi. For Vivekananda service of Daridranarayana - God in his incarnation as poor and dispossessed - took priority over individual salvation. Gandhi joyfully adopted it. In the introduction to his autobiography he stated "So long as man does not of his own free will put himself last among his fellow creatures, there is no salvation for him."

While Ruskin's concern was more on economic and political well being of a person, Gandhi on the other hand, wanted a transformation in people so as to become compassionate and to develop an attitude of service to fellow human beings for their overall well being - the service that evidently would need sacrifice.

The Phoenix Ashram (Ashram literally means hermitage. But Gandhi's Ashrams had political significance in addition to certain elements of a hermitage) in South Africa was Gandhi's first testing ground for the lessons he learnt from Ruskin's book. Almost overnight the successful lawyer turned into a toiling farmer. All his ashrams became training grounds for Sarvodaya.

Keeping in view the mass poverty in India where most people were living in villages, he envisioned to make Sarvodaya a movement with the target of establishing a whole network of such self-supporting village communities. The family relationships would be extended to cover the whole village where distinctions based on race, creed, caste, language and so forth would completely be eliminated. The needs of the village would be determined by the people of the village themselves, through Village Council, representative of the whole village. Gandhi's ideals have lasted well beyond the achievement of one of his chief projects, Indian independence (Swaraj). His followers in India mostly trained in Gandhian Ashrams, notably Vinoba Bhave, J. P. Narayan, Dada Dharmadhikari, Dhirendra Mazumdaar, Shankarrao Deo, K. G. Mashruwala continued working to promote Sarvodaya Movement even during fifties and sixties of the last century.

(http://www.mkgandhi.org/articles/gandhi_sarvodaya.html)

From his motto to serve people at the bottom, Gandhi envisioned that in Sarvodaya society every member will be free from any greed for limitless acquisition of material wealth and more and more luxurious living and they will follow the motto of simple living and high thinking. Everyone will, thus, get ample opportunity to produce and earn sufficiently through honest work for decent and dignified living. Consequently, there will be no problem of unemployment. Of course, obviously, income of different people may be different, depending on their talent, ability and effort. But those who will earn more will use the bulk of their greater earnings for the good of the society as a whole. In such a society, all wealth, including land, will be assumed as common property to be utilized for the welfare of all. If an individual has more than his proportionate portion, he becomes a trustee of the excess wealth for the benefit of the less fortunate members of the society.

The critics argued if Gandhi's objective was simply economic salvation of the villages, then economic development and growth would be the solution of Gandhi's concern and why bring service and sacrifice of Sarvoday in the equation. Thus the drive for development and growth became so intense that the 'growth above all else' mantra of economic growth, growth rate, freedom to private sector to seek unbridled profits and the government's role to dismantle any obstacles in its way gripped India by looking abroad, more specifically to America and its hero became Manmohan Singh rescuing India from its economic disaster. There was no need of service and sacrifices.

Such puritanical pursuit of privatization has transformed the USA, the icon of growth model; the world's largest creditor to its largest debtor today. The student loan has grown out of bounds without any visible solution. Recently war has provided the cover to convey astronomical amount of public wealth into the hands of private contractors. Paradoxically, there is no money for infrastructure maintenance, farmers, workers, students and environment. India's single-minded drive for industrialization is witnessing an ever increasing number of suicides by farmers and total neglect and displacement of its tribal people and others for provision of their livelihood.

Recently trade without barrier and in general, globalization has come to the aid of growth mantra, which is very tantalizing and has the appearance of almost a win-win situation. What could be better than availability of exotic things and cheaper products in America from far away countries while providing jobs for poor people in other countries. The exports have increased and domestic inefficiencies have decreased. Yet at the same time there is an amazing amount of universal willingness to support its unseen hands having the growing capacity to trash unseen corners of the world and also acting for the disappearance of Amazon's rain forest. A columnist from Pakistan laments the vanished, the ancient and sacred natural pool of Kataasraj in the Salt Range which is now bone dry because three cement plants set up in this pristine region to meet the growing demand for cement in Afghanistan have used up all the water (Ref: Ramakrishnan). The ever increasing dumping of plastics into the ocean has created small plastic islands and the transportation of products from all over the planet has a growing demand of non-renewable fuel.

Gandhi was not opposed to privatization but to making it a monster. He was also not against industrialization but it was cottage industry. He was not against the use of machines. But for him there should be no place for machines that concentrate power in a few hands and turn the masses into mere machine-minders, if, indeed, they do not make them unemployed. Gandhi believed in real globalism in sacrificing oneself to serve anyone in the world but would oppose globalization of today.
Gandhi's approaches were holistic, for long range consequences and were meant for all human beings. The world is experimenting on approaches to avoid Gandhi's unpalatable prescription and looking for short term solutions and modifying them as and when necessary. Service and sacrifice for people were close to Gandhi's heart, but for others as if these are anathema.

Bombay Sarvodaya Mandal and Gandhi Research Foundation, in their webpage article on Gandhian Philosophy of Sarvodaya & Its Principles have written the following conclusion:

“So, lastly we can conclude that Sarvodaya ideals are not practicable. Though the ideals of sarvodaya will be noble. Nobody can find fault with them, in the actual world. They will be found wanting. It will be almost impossible to establish a society strictly on the basis of great principles by Mahatma Gandhi and others. Sarvodaya doctrines are soaring and it is doubtful whether they can rest on the earth. The poor record of Panchayat Raj in India bears testimony to the backward condition in which people are. In the highly competitive world, one country cannot succeed in having Gramraj. Unless all states in the world accept the Sarvodaya idea. The chances of having it is a particular country like India are bleak. As well as, it is difficult to bring a change of the heart in the youth, who is given to selfishness.”
(http://www.mkgandhi.org/articles/gandhi_sarvodaya.html)

The experimenting world is on one hand, heading towards a robotic culture to displace human beings from workplace and ensuing proposal in Switzerland for guaranteed basic income for all and is witnessing on the other hand, protectionism - the supposed antithesis of globalism -which has been despised by the media and other supporters of economic liberalization has raised its ugly head in today's political arena in USA and in the decision of British's exit from EU. We see more of farmers market coming up in every neighborhood.

Where are we then?

Is the world running away from sarvodaya but gravitating towards it?

Is Mahatma smiling?

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My childhood memories as a Refugee

Madhu Verma
Chair, Asian Heritage Society of New Brunswick

Madhu Verma is a leading social activist in the multiculturalism sector in New Brunswick, and has been celebrated for her distinguished service on behalf of local immigrant communities. For her meritorious work, she has been decorated and honoured by the federal and provincial governments, including Governor General's Medal.

Next year India and Pakistan will be celebrating their 70th anniversary of Independence. In 1947 India was divided into three parts. At the time of the partition, millions of people were displaced and became refugees. Our parents and grandparents suffered the most. They witnessed bloodshed and lost their properties, belongings, community, friends and family members. Only the children of those refugees are now left to share the stories of their elders’ struggles and challenges to get settled in a new environment. Below is the narration of my story as a refugee child.

I was born in Haripur, Hazara a town now in Pakistan. My father Dr. Beli Ram was not only a well-known medical doctor but also an elected member of the city council and devoted his time to social justice in the town. In 1940 he died because someone could not tolerate his popularity and went to the extreme of poisoning him. I was a baby. The family had enough resources to continue our lifestyle before dad was poisoned.

Early in 1947, some hooligans started making violent attacks on Hindu and Sikh families in our area. One afternoon we heard a loud sound outside as a group of people were breaking doors and shouting, slogans. My mother rushed us upstairs to hide. I remember hiding under the bed where I thought no one could find me. Later the family learned that a mob attacked a nearby Gurudwara where the Sikh priest was reading Sikh’s holy book “Gurugranth” to devotees. They killed the priest first and then tried to attack the others. The priest’s son took a sword in his hand and swung it around to disperse the crown out of the Gurudwara.

After these incidents, someone from late President Ayub Khan’s family (Ayub Khan being a friend of my father’s) came to advise my mother and grandfather that they should move across the border till the situation improves. My mother waited till my older brother finished High School final exam. With the help of Army protection, all the students were able to complete their exam.

My mother packed a couple of suitcases and stitched some pockets on her shalvar (loose pants) to hold gold jewelry and a small amount of cash to take with her. The whole family including my grandparents, uncles, aunts and their children gathered at the railway station to travel to “Deoband, U.P.”. I don’t remember how long it took to reach our destination but it was a long journey. I remember children were crying because there was not enough food and water for families or places to sit. Nobody dared to go out to get any food or water for personal safety. Finally we reached our destination Deoband in the middle of the night. We sat on the floor of the railway station from where we could see dim light and smoke coming from a Sugar Mill chimney.

Early in the morning a local doctor was going for a walk and saw us sitting there. When he came back from his walk we were still there. He stopped and asked my grandfather “from where do you people come from, and where do you want to go?” My grandfather replied, “We came from Haripur but have no idea where to go from here.” The doctor was very kind and took us to a nearby temple and made arrangement for our stay. I remember we all slept on the veranda floor and food was served on banana leaves.

Next day my mother and grandfather went to meet with the Sugar Mill manager. His wife was my father’s patient. The manager was very kind and offered a job to my grandfather and a one room unit to stay for the twenty-two members of our family. We stayed there for a few months. I remember sleeping on the floor. There was no proper toilet; the sugarcane field served our need.

There were government shops where refugees could buy rice and wheat flour at a discount price but the quality was so poor that the children refused to eat it. I remember my grandmother saying to the crying children “Go and ask Gandhi to send better quality food for you, who put us in this horrible situation”. (Elders at that time blamed Gandhi for these problems).

There was a one room school and one teacher in the Mill where refugee children 5-10 years of age could study and started schooling there.

The first time when we all went to the city wearing our traditional Punjabi dress, people stared at us and could not make out where we came from. There was also a communication problem since we spoke Punjabi and they spoke Hindi. We were unfamiliar faces in a community that was not ready to accept us. In the Mill we felt more at ease because there were other refugees there.

My older brother got a temporary job in a nearby town at another Sugar Mill before he went to college in Punjab. He traveled by train every morning and come back in the evening from work.
One day he did not return home. My mother was worried and stayed up the whole night. Early in the morning while it was still dark, she woke me up we caught the first train out to go to see my brother. My brother told my mother he had missed the train yesterday and stayed with his friend. Communication was difficult back then as most people did not have phones. We spent some time with my brother but needed to get back. My brother mentioned to my mother that the Sugar Mill was giving a bag of firewood to refugee workers to help families cook food.

My mother wanted to take that firewood home with her. She dragged the wood to the railway station and we waited for train. Trains were very crowded because of mass migration due to partition of India. We were in a very small town and trains stopped for only a couple of minutes there. My mother managed to get me and the wood in the train with the help of other passengers. Unfortunately, when she was climbing up to get in the compartment, the train started moving and picked up speed. She slipped and fell down while the train was running. People who were helping her to get inside screamed “lady died”, while I was standing close to the door.

I cried hard and wanted to get out. Somebody pulled the chain to stop the train. People rushed out to see my mother’s condition. They pulled her up on the platform. First thing she asked was “Where is my daughter?” I saw blood on her back as I walked towards her. I stood in front of her crying and she said “I am OK, don’t cry.” People could not believe she survived the fall. People wanted to take her to the hospital for treatment but she refused to go. My brother received the news of my mother’s accident. She covered her wounds with long scarf, so that my brother could not see her wounds. We took the next train back home. I told the whole family about my mother’s train accident. They cried holding each other’s hands. It is unbelievable to me the strength my mother showed in those circumstances.

The next challenge my mother faced was to find a suitable place to live so her children could go to a regular school. My mother went to Deoband with the same local doctor who had taken us from the railway station to the temple, to help us find a place to rent. They went to see several property owners who refused to rent due to our ethnicity.

The ordinary person in this small town had no knowledge of what was happening in the neighboring states regarding the reason of refugee migration. They blamed the refugees for creating their own problems by not getting along with the local community. They felt that was the reason they were thrown out from their home town.

Finally, my mother was able to procure a one room accommodation in an area that no one else wanted. Inside the room there was a mud floor and mice were running all over, there was no running water or electricity. There was a common simple washroom. We had to climb over open sewer lines to enter and exit our house. The condition of this new residence was very different from the home I grew up in.

Although the living conditions were terrible, my mother looked for comfort so that her two children could attend regular school, since education was a high priority to her. I was admitted in second grade and my second brother started ninth grade there.

I remember going with my mother to get water from a nearby well. That well had no protection or support to pull a bucket full of water out. My mother could not dare to try. Back home she never needed to do something like this as the family had running water at their house and servants. She saw our landlord’s house which was just across from the well. They had a hand pump to draw the water. She went there with bucket in hand to get the water. He came out from his room, shouting at my mother using abusive language “How could you dare to enter in my house, Shameless woman Get out!” My mother could not tolerate that kind of insult. She was so terrified that her feet would not move. He shouted again “Will you go out or will I have to throw you out”. We came back home crying without water. My mother did not feel comfortable to even ask my brothers to get water from the same well. Finally, my mother hired someone to get water for us.

The school management hired a woman to gather all the school girls in that area and walk with them to the school. I noticed local girls would not walk with me. One day I asked them “Why can’t I walk with you?” Their answer was “Our mother told us not to walk with you”. “Why?” I asked The answer was “Because you are a bad girl”. Teachers were also not prepared to teach refugee children because of language problem and lack of training to handle emotional aspect of the refugee children.

My mother was facing a similar kind of situation at home. No women from our neighborhood came to talk to her. My grandparents had stayed in the sugar mill. It was far from the city. We could not visit them very often. To get connected with the local community my mother came up with a great idea. She started reading Ramayana, a religious story book sitting in the front of our house. Slowly local women started coming to listen. Most of them could not read or write and enjoyed listening to the Ramayana.

When we were staying in the Mill my auntie taught me how to knit. The ladies next door saw me knitting and asked me “Could you teach knitting to our daughters?” I said yes. My knitting skill and mother’s reading helped us to make new friends and integrate into the local community.

I don’t remember celebrating India’s Independence Day in 1947. The family was struggling each and every day to deal with different situations. We had no radio to keep us informed of news or the time to listen even if we had.

We were lucky because all family members were able to escape the massacre. My mother managed to provide us a
good education by selling her gold jewelry that she brought from Pakistan. We left Deoband and moved to Punjab.

My older brother Dr. Harbans Lal went to USA in 1957 and did his PhD at University of Chicago. Later he taught at a Medical School in Texas. My second brother did his MBA in Illinois and ran a very successful marketing research business in Chicago. I came to the USA in 1962 to get married to Prof. Ram Verma who comes from U.P. Marriage was arranged by my older brother. I think I was the first imported bride in North America in 1962.

While I was growing up with those horrible memories could not understand “Why Gandhi’s Non Violence policy did not stop large-scale killing at the time of partition?” Millions of people on both sides of the border suffered because of the political ambitions and greed of power by a few interested parties and individuals.

Whenever I see refugee mothers walking with their children, I remember my childhood. When I see old people dragging one foot to other, I think of my grandparents. When I see teenagers walking with their heads down, I think of my brothers. There is going to be a long struggle for the new refugees to get settled in the new country. They must be prepared to face racism and xenophobia. My advice to new refugees would be to never give up hope for a better future. My mother who married at the age of 11, widowed in the late 20’s and had a second grade education, but managed to build up a better future for us - you all can do the same.

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**Mahatma Gandhi Still Lives**

Dr. S. N. Subba Rao, New Delhi, India

Dr. S.N. Subba Rao, a fellow of Gandhi Peace Foundation and founder of National Youth Project. He inspires and lifts up the spirit of youth in the world for building a new society based on Love, Peace, Harmony and Social Justice. Every one affectionately calls him ‘Bhai Ji,’ meaning ‘Elder Brother’ and he reciprocates their love with equal abandon. That is why a personal bond is quickly formed between him and any one who meets him.

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Mahatma Gandhi was assassinated in Delhi on January 30, 1948. But the Mahatma did not die! He lives all over the world through many men and women like Dr. Rama Singh, working to inspire millions of people to spread the message of Truth, Non-violence and Love. And the world needs the message.

Killing a human being is a horrible crime; and killing a human being in the name of religion is far worse a crime. How much injustice these religious bigots are doing to their own religions!

On September 11, 1893, Swami Vivekananda for the first time revealed the profound message of religious harmony at the Parliament of World Religions in Chicago to say that all religions are doing the same service of guiding people to total freedom. Swamiji left his physical body on July 4, 1902 leaving back his profound message.

Mohandas (had not yet become Mahatma) Gandhi returned from South Africa to India in 1915. As if to carry the Religious March forward, Gandhiji introduced All Religions Prayers in his Ashrams; these prayers helped people to march from 'Sarva Dharma Samabhava' (All Religions are equal) to 'Sarva Dharma Mama Bhava' (All Religions are mine)! What a wonderful theme! If all people could treat all religions as MINE, what a peaceful world could result! That is the world worthy of achieving and All Religions Prayers are a great step towards achieving such a Peaceful World.

All religions have taught love and peace. Then why tension between religions? People must be taught to go to the basics of religions: the basics of religions are: speak the truth, practice self-control, do not hate others, do not amass unnecessary wealth. Let us realize that religion is not the tuft or the beard, nor any kind of apparel; all that is superficial. Religion is the kind of life one lives.

Who Am I?

How wonderful it is that different religions have the same answer to the eternal question, "Who Am I?"

- The ancient sages (Rishis) in India defined, ' Aham Bhabhmasmi (I am a divine spark)!'.
- Lord Buddha in his last days said, "Appa Deepo Bhava (You are that Eternal Light)"
- Lord Jesus Christ said, "The Kingdom of Heaven is in you"
- The Sufi Sants of Islam said, "Realize yourself and you have realized Allah"
- The Sikh Gurus said "Mun tu Jyot pahchan (O Mind realize that You are that eternal Light)"
- The Jains do not recognize an outside God at all; it is human beings through their noble character, living, thinking and speaking that become Gods

Potentially, every human being is divine. If one realizes this Truth; one can never resort to violence against another human being. All humanity would live happily. So, Gandhiji’s All Religions prayers are a wonderful way of bringing peace in the world.
Celebrating Mahatma Gandhi Day
Ramnarine Sahadeo

Ramnarine Sahadeo (Ramji) is a retired Family, Criminal and Immigration lawyer based in Mississauga, ON. He is a scholar of Bhagavad-Gita, and is greatly inspired by the message of Gita in his daily life and writings. He is a founding member of Sanatan Dharma Educational Foundation which focuses on sharing the wisdom of Gita with people world over. He hopes to visit those countries where indentured servants took the message of the Gita to compare the effects of its influence.

On October 2, 1869 a great teacher was born in Porbandar, Gujurat, India. The weapons that existed in his lifetime cannot be compared to the sophisticated means of mass destruction available today not just to nations but to ordinary individuals who aim is to scare and destroy innocent people anywhere in the world. Anger, greed and injustice are not new to mankind but resorting to violence to correct historical wrongs is now so frequent that we need to remind all societies about the life of the MAHATMA, the greatest universal apostle of peace in modern times.

Too many of his birthdays have gone by without any sustained effort to pass on his message to those who may not know of his achievements. Excessive reliance is placed on national and local (mostly religious) organisations planning an event in which those who already know about him participate. However, without great fanfare or expense every single person irrespective of race, religion, nationality or social status, can show appreciation for this great soul by trying to step into his shoes by initiating or participating in an event to show that his life and message can still provide answers to some of the social issues confronting mankind today.

The following non-exhaustive list are a few activities that each person can attempt to sense his greatness without relying only on religious leaders, temples or any formal organisations.

Fast for the day; skip a meal or just eat less. Be a vegetarian; Wear less clothing as permitted by the climate; do not pollute but instead clean up the neighbourhood. See and discuss the movie GANDHI and other shows of his life. Persuade and assist all schools to get speakers to inform the children of his legacy. Donate blood, food, clothes, books or other material possessions to those in need, particularly to strangers.

Practice Ahimsa which does not simply mean non violence but non-harm. Words, ill-thoughts, anger, harsh judgements are all forms of harm to us or others. Tell the truth even it means loss of social or economic status. Do not smoke or consume alcohol or anything that alters the mind.

Take the longest walk that you health with allow, either alone or with others, preferably to highlight or redress a social wrong or injustice. Passive resistance or soul force is infinitely superior to body force. Jesus, Socrates, Tolstoy, Buddha and many successful political leaders used this method. Be prepared to admit temporary failure if your end cannot be achieved by peaceful means.

Do not try to convert anyone by telling them they can only obtain salvation by following your religion because it is a blatant lie historically supported overtly and covertly by governments. All religions have produced holy, charitable, loving, caring human beings.

Be silent for as long as possible while meditating. Control your lust, anger, greed, attachment, pride, or fear. Show respect and appreciation not only for family and friends but all forms of life and the environment.

Obtain copies of the book that provided him with inspiration and comfort in his most difficult days, the Bhagavad-Gita and donate to others who may very well find and apply Vedic concepts other than truth and nonviolence which he practiced irrespective of the consequences. This is India's gift to the world and appropriately donated to the President Obama by Prime Minister Modi on his first trip to USA. Government and private schools should ensure that these books on him are readily available in libraries, classrooms.

A dinner in the evening for speeches and fundraising for a charitable cause can crown the day with resolutions to ensure that he lives on. Name a street, a building, or other structure after him or reward deserving students by financing Mahatma Gandhi scholarships.

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Author and distributor of Mohandas K. Gandhi; thoughts, words, deeds, and his inspiration, the Bhagavad-Gita.
On Religion, Our Nature and Race

There cannot be an everything,
it all must lead to one.
As each thing comes from something;
and something, comes from sum.
Somewhere, somewhat, something great;
something all around.
Something all inside,
simple yet profound.
It is there inside us,
in body mind and soul.
To realize its presence,
is to realize our goal.
What it is we call it,
we all give it names.
We all dream the same peace,
While we all play our games.
Reality, our own making;
our dreams of joyous peace.
Our lives of believing in the dream;
to own it alone, must cease.

As Faith for one, Is Faith for all;
Our hatred holds no place.
We are one society,
we are the human race.

- Tribuwan K. Persaud

Tribuwan Kumar Persaud is the Director of Norwich Plastics in Cambridge, ON. Tribu is a staunch advocate for recycling and reclaim. He is an avid poet and researcher, on his spare time Tribu translates Vedic Sanskrit and Hindi texts into English poetry, writes original philosophic and love poems and furthers his love of learning.

Children's poems on refugees

As part of their Refugee Celebration Day, Colegrave Primary School in East London pupils produced a variety of poems about refugees. Here are some of them.
As the son of Mahadev Desai, the Secretary of Mohandas K. Gandhi, Narayan Desai was brought up in Gandhi’s ashram and continued his work throughout his long life. In his own ashram, the Institute for Total Revolution, he taught nonviolence; wrote a four-volume biography of Gandhi; and at age 81 began reciting the “Gandhi Katha” (stories from Gandhi’s life) around the world. Narayan Desai died in India in March 2015.

Gandhi draws people for different reasons. The stories of his life bring him alive—and no one told these stories better than Narayan Desai. His “Gandhi Katha,” or “Gandhi Story”—told of important events and episodes from Gandhi’s life, interspersed with songs based on the same stories. This form of story-telling is a tradition of Gujarat, Gandhi’s homeland. A few examples should suffice.

**Gandhi truths and Gandhi myths**

During his visit to McMaster University as our Gandhi lecturer in 2008, Narayanbhai told of one of his earlier visits to Canada: He said he had been in the back of a taxi being driven to a meeting in an isolated, northern community. He was conversing with the taxi driver about his younger days at the ashram and how Gandhi used to put his hand on Narayanbhai’s shoulder. Suddenly, said Narayanbhai, the taxi came to a screeching stop. The taxi driver looked up in the rear view mirror and in a surprised tone blurted: “You are telling me I have someone sitting in my car whose shoulders Gandhi put his hands on?”

Narayanbhai delivered the Eleventh Annual Gandhi Lecture at McMaster University on “Understanding Gandhi Comprehensively.” The audience was mesmerized by his day-to-day accounts from the life of Gandhi. When the subject of Gandhi’s letter to Hitler came up, there was a pin-drop silence in the audience when Narayanbhai said that it was he who had typed the letter for Gandhi.

Narayanbhai also delivered his 66th Gandhi Katha over three nights at Hamilton Temple and brought the audience to repeated applause. Many confessed to have wrongly blamed Gandhi for the partition of India. Gandhi was not even in town when the partition papers were signed in New Delhi. Whether deliberate or not, many myths about Gandhi’s life have been allowed to persist until recently because the relevant history has remained hidden. Now the truth is coming out.

Some recent books, like those of Rajmohan Gandhi and Ramchandra Guha, are remarkable in dispelling false stories about Gandhi. Not only does Gandhi Katha remove many false impressions about Gandhi, but the selected real life stories, interspersed with devotional songs based on Gandhi’s life, provide a reflective and moving experience.

Gandhi Katha focuses on important events and episodes from Gandhi’s life. It does not put Gandhi on a pedestal, nor does it engage in value judgment. It’s neither meant to be a propaganda for the Gandhian way of life (there will be few takers!), nor does it offer any justification for his stand on the social and political issues of his time. The audience, despite their own stand on any particular issue, see in Gandhi something remarkable, almost beyond humanely possible. While many in the audience may love Gandhi the person and hate Gandhi the political leader, for Gandhi himself the two were not separate. For him the personal is part of the political and should shadow it.

Gandhi Katha can serve for the modern age, with a difference: It is based on real stories and it speaks to all humanity irrespective of creed, caste, class, and gender. I look forward to the day when the sons and daughters of Mother India will take up the challenge and engage the young through Gandhi Katha.

Gujarat is famous for the Katha tradition and it is very befitting that Narayanbhai, himself a proud son of Gujarat, would give us the ones about Gandhi.

Gandhi Katha may be the best medium for communicating the results of Gandhi’s experiment with truth to the Indian masses—especially the youth. It is a practical introduction to India’s core values of religions and philosophy. This story, if spread far and wide, will provide opportunities for young minds to engage with the world beyond their own life and family.

**Spinning—and the seeds of love**

My first meeting with Narayanbhai was in February 2008 in Pune. He was there to deliver Gandhi Katha, and I had gone there to hand deliver him a letter from McMaster University, inviting him to deliver the Gandhi Lecture on nonviolence.

In Pune I entered the lecture hall in the middle of thunderous applause. Narayanbhai had just finished narrating the story of one estranged Arab, Amir Alam from South Africa, who had once physically hit Gandhi, but who went through a change of heart and had become an ardent protector of Gandhi. I knew I had found our Gandhi Lecturer.
In Canada, he was accompanied by his daughter, Dr. Umaben Gadekar, Smt. Bhadraben Savai, and Sri Satish Shastri. Narayanbhai stayed in our home. The most memorable scene in my mind is that at leisure time we would gather around him. Satish would be singing Gujarati folk songs narrating Gandhi’s Satyagraha while Narayanbhai listened, spinning Charkha at the same time.

When the time came for Satish to rhyme the last line, Narayanbhai would momentarily stop spinning and with infective smile and beaming eyes would provide the chorus by hitting his left arm with his hand and would go on spinning again. Times like these make you feel poor. You miss the seeds of love that Gandhi spread in the heart of simple folks all over India. Narayanbhai had the opportunity to pick up many of these seeds. Gandhi had become part of his life and his music, part of the very air he breathed.

Gandhi Katha is based on moral living: a life lived according to Gita. At least Gandhi tried. Both his successes and failures have something to teach us.

Narayan Desai gave the Eleventh Annual Gandhi Lectures on Non-violence at the Centre for Peace Studies, McMaster University.

Anglican Diocese Works with Community Partners to Respond to the Global Refugee Crisis

In the face of an unprecedented global crisis, the Anglican Diocese of Niagara launched a refugee sponsorship initiative as a way of marking its 140th Anniversary. While the Diocese has been a private sponsor of refugees under the auspices of a Citizenship and Immigration Canada program for over a decade, this special initiative sought to welcome as many as 50 refugees in 2016.

People, parishes and community groups have responded in all sorts of incredible and unexpected ways, and continue to respond generously to this initiative. Since the beginning of this year, groups have sponsored over 110 refugees – more than the diocese has in the past decade combined; and already 72 people have been welcomed into communities in Hamilton, Burlington and Niagara.

Hundreds of volunteers have been engaged to support these efforts, inspired by our tradition of welcoming the stranger while striving for justice and peace in our world. In the words of our bishop, Michael Bird, "our anniversary sponsorship initiative has allowed us to shine a strong beacon of light and hope and peace into the darkness of this global crisis. It is changing people's lives; changing our lives and the lives of refugees, and is making a real difference in the world."

Having fled persecution and violence from countries like Syria, Iraq and Myanmar, by all accounts the newcomers who have arrived are doing well in their new communities. Children are beginning school, adults are enhancing their English, connections with people and community groups are being facilitated, health issues are being attended to, and community orientation is ongoing. Sponsorship groups walk with newcomers throughout their first year in Canada support their orientation and full participation in local communities.

The Reverend Bill Mous
Director of Justice, Community and Global Ministries, Communications Coordinator, Anglican Diocese of Niagara, 252 James Street North, Hamilton ON L8R 2L3, 905-527-1316 ext 330, www.niagaraanglican.ca
Gandhi, Sarvodaya and International Refugee Crisis
Dr. Binoy Shanker Prasad

“While every refugee’s story is different and their anguish personal, they all share a common thread of uncommon courage — the courage not only to survive, but to persevere and rebuild their shattered lives.” Antonio Guterres, U.N. High Commissioner for Refugees.

Taking the terms originally from Sanskrit -- Sarva (all) and Udaya (uplift) -- Mohandas Gandhi (1869 - 1948) formulated a concept of ‘well-being for all’ or the ‘universal progress’ (Sarvodaya) that became the hallmark of his philosophy and also the ultimate objective of his socio-political movement.

Influenced by Unto This Last, a book written by English social thinker, John Ruskin, Gandhi tried to lay out a roadmap to improve the lot of everyone without interference from the public (government) and private (business) sectors. A voluntary generous effort at restructuring the “social economy” was to be undertaken through gifts, charities, non-profit, non-governmental organizations and cooperatives. The gifts of villages to the landless (gramdaan) or voluntary labor (shrumdaan), for example, were the means to achieving Sarvodaya. Many followers of Gandhi continued the movement of Sarvodaya after his death.

My personal first exposure to the Sarvodaya movement came about as a middle school student in the 60’s when I had the rare fortune of holding the hand of Vinoba Bhave (1895 -1982), the most eminent post-Gandhi Sarvodaya leader, during his long walk. He had camped at my school with his volunteers, went out in the field securing lands as gifts (Bhudaan) for the landless and spread the message of Gandhi.

Upon the death of Vinoba Bhave, the Bhudaan part of the Sarvodaya movement by and large petered out or remained confined to very select spots in India and Sri Lanka. There were copious reasons for the failure: The appreciating value of land and its paucity dissuaded the big landlords from giving away their lands to the poor. The persistent threat of government legislation aiming at seizing land from the landlords beyond an undefined ceiling limit scared them into selling their land. The “Land Grab” movement initiated by the far Left political parties also created an atmosphere of hostility between the landlords and the landless. And to top it all, political and administrative corruption accelerated the process.

There were many Gandhians and followers of Vinoba Bhave like Jayaprakash Narayan (1902 - 1979) who subsequently re-defined the philosophy of Sarvodaya. In the modern context, JP re-emphasized self-sustenance and self-containment of every village to the extent that “every village could become a republic.” The concept of village cooperative and village treasury was suggested to meet the contingencies of the village. The village was to be the basic unit of development.

Seen from the Sarvodaya point of view of Gandhi, therefore, being refugees or management of refugees would just be the antithesis to the concept of local self-sustenance or self-government. According to the Sarvodaya vision, the very basic unit of human organization -- a village or a county, for example -- would be so well governed and self-sufficient that there would be no compulsion for anyone to take refuge anywhere. In the Gandhian Sarvodaya scheme, all the requirements of an individual or a society would be met locally, each would contribute to the society to the best of his or her ability and people will be so happy with the ‘governor-governed relationship’ that no one would ever be condemned to a refugee status.

Since the end of Second World War or the death of Gandhi, however, the global refugee crisis has unfortunately gone unabated. The international community of nations had a commendable achievement when under the auspices of the United Nations Declaration of Human Rights and the 1951 Refugee Convention, they were able to jointly recognize and declare someone as a refugee who was “persecuted for reasons of race, religion, nationality, [or] membership of a particular social group or political opinion.” Such people were granted “a right to seek asylum from persecution” as well.

The year 2015-16, according to the United Nations, witnessed the worst international migration (refugee) crisis since World War two where 21.3 million people met the Convention’s definition of refugee. Around the world, 65.3 million people (twice the population of Canada) have forcibly been displaced; half of them are estimated to be children.

According to a startling report by the United Nations High Commissioner for Refugees (UNHCR), one in every 113 people on earth was an asylum seeker, internally displaced or a refugee. As many as ten million people were stateless having been denied a nationality and all such basic rights as education, health care, political participation or freedom of movement. 33,972 people flee their homes every day.

Although the top three countries who contributed to the number of international refugees were Syria (4.9 million), Afghanistan (2.7 million) and Somalia (1.1 million), masses of migrants and refugees from Iraq and Kosovo have also been trying to make their way through the Balkan countries to Western Europe.

Years of violence in Iraq and Syria had strained the capacities of neighboring countries like Turkey, Jordan or Lebanon to absorb the displaced. In Lebanon, refugees made up for about 20 percent of the population whereas in Jordan, unemployment doubled in the areas where refugees were settled. Turkey’s agreement with the West on providing shelter to the displaced had created internal domestic problems.

Other parts of the world have also been affected by the migrants and internally displaced. Hordes of Bangladeshis and an ethnic minority of Myanmar, the Rohingya, fled from poverty and persecution to South East Asian countries of Indonesia and Malaysia. Migrants from
the African coast wanted to enter the European Union countries. War and poverty in countries like Libya, South Sudan, Eritrea and Nigeria had forced migrants to make the life-threatening journey across the Mediterranean Sea. European Commission had to be engaged in finding ways to accept reasonable quotas of refugees so that the burden of refugees on southern states like Italy and Greece was relieved.

Eastern Europe also had a share in global crisis of internally displaced. In Ukraine, for example, fighting between pro-Russian separatists and Ukrainian troops led to the weakening of Ukrainian industries and hundreds of thousands of Ukrainians fleeing to Russia. Ukrainians willing to migrate to Poland, Germany and Italy found resistance from European Union.

Whatever are the compulsions of geo-politics and economics, the fact remains that the lives of refugees are shattered beyond repair. The deep wound caused by the partition of the Indian subcontinent is still not healed up.

So, what should be done in the present-day situation?

One sure step is for every member nation to open its door and heart to accommodate the displaced persons and their families. Canada has welcomed 28,449 refugees since November 2015.

There should be an international effort to persuade as many as 48 members of the United Nations (including the United States) to adopt the 1951 Refugee Convention in order for them to be able to recognize refugees as the Convention defines them and to honor commitments to asylum-seekers as 145 other countries do.

In the end, however, societies or countries from where people flee because of socio-economic hardships, persecution or violence, political solutions will have to be found out by the parties showing perseverance and accommodation so that the refugees could go back home. Distinguished personalities working with the refugees have noted that the “deepest wish” of most of refugees is to be able to return home. The idealism of Gandhi’s Sarvodaya would also support an organic and multi-faceted growth of every part of the world in peace.

M.K Gandhi – The Human Rights Advocate
Sunil N Tiwari – Paralegal Graduate, Mohawk College

Mohandas K. Gandhi, a law student called to bar in England June 1891, headed to South Africa by train with a first class ticket in high spirits to commence his private practice. To his surprise he encountered a life changing moment when he was thrown off the train in the middle of the night for his refusal to change seats. Little to his knowledge at the time, colored people didn’t travel first class.

His first major encounter with discrimination was a hostile one which would commence his life-long pursuit for human rights and a fight against the injustice of racial discrimination. Gandhi’s ancestral relatives from India began migrating to South Africa in 1860 as indentured labourers to work on plantations belonging mostly to British colonial overseers. In 1907 the British Government passed a law requiring law abiding Indians to register and be fingerprinted. Gandhi being in South Africa at the time protested that Indians just like all South Africans were members of the British Empire and thus should not be subject to racial profiling. Satyagraha as a theory was developed in retaliation. Satyagraha essentially outlined the appropriate measures taken to resist, combat or disobey the law in a peaceful non-violent manner. Gandhi’s Satyagraha template applied to the Indian Pass requirement was to resist without violence, to peacefully picket the registration stations, to burn and destroy their assigned passes, court or encourage arrest for the offence, and accept the prescribed punishment. Gandhi believed that a civil resister is a friend and his action is the purest type of constitutional agitation. He also put forth two conditions to be satisfied for a citizen to protest the law.

Firstly their disobedience should be civil; that is, it should be public and non-violent; they should show why they found the law unacceptable and should submit themselves to any prescribed punishment. Secondly the citizen should have earned the moral right to disobey the law. Finally Gandhi noted that when the law-abiding citizens disobey a law, their “respectful disobedience” deserves a reasoned response. The reality Gandhi and other Indians faced was that at any moment an officer could enter any particular home to ensure the inhabitants were registered Indian, leaving these people with no sense of protection but a potential absolute violation of person and privacy.

Gandhi did not give specifics on critiquing any law but mentioned that a bad law would foster one if not all of three conditions. A law is bad if it demeaned and degraded it subjects in their own, or others eyes and required them to behave in a manner inconsistent with human dignity; if it was clearly prejudice in its intent or outcome and discriminated against a specific racial, religious and other groups; lastly if it was offensive to the vast majority of citizens and if opposition to it was universal.

Gandhi’s historical work has helped mold current human rights laws around the world and in Canada. Though today in Canada, we still face human rights injustices and discrimination against minorities. Gandhi’s idea for equality is confirmed in section (7) of the Canadian Charter of Rights and Freedoms: everyone has the right to life, liberty and security of the person and the right not to be deprived thereof except in accordance with the principles of fundamental justice. When studying this passage and the history of Gandhi in South Africa we should take into account the injustices faced by minority groups.
Our globalizing world is in a process of continuing, complex change. There is no group who suffers more in this regard than the refugees we know who are seeking peace on foreign shores, except perhaps those similarly wishing to flee to safety and unable to do so.

In his letter, “Forward With Integrity”, McMaster President Patrick Deane says: “The purpose of the institution from its inception has thus been through education and research to develop and realize the potential both of individuals and of society at large.” President Deane continues his letter by identifying principles to guide our academic mission, including the following: “We will acknowledge, and seek to integrate in all our work and in ways appropriate to our specific fields, an obligation to serve the greater good of our community—locally, nationally, and globally.” The principle resonates with the aspirations of the United Nations Academic Impact document, to which McMaster adhered in 2009. For Peace Studies, the greater good is clear: it is the prospect of a just, equitable, sustainable, local, national and global community capable of fostering the health and wellbeing of all of its citizens, and of the very Earth itself. And in a much more immediate sense, the greater good is to offer safety to those, who like refugees, are in danger, remembering that our ultimate fate is shared even when our circumstances differ.

McMaster University is more committed than ever to advancing peace. Our commitment to advancing the work of the Truth and Reconciliation Commission by actions to implement its findings remind us that is not just the impacts of injustice in contemporary, global contexts that concern us: “As part of the recommendations it released at its closing ceremonies, the Truth and Reconciliation Commission of Canada (TRC) called upon educational institutions to engage with indigenous communities and be leaders in reconciliation.” This year, McMaster is taking serious steps to implement its commitment to the TRC.

In Hamilton, we are blessed with a strong local community dedicated to peace, health and sustainability. The Culture of Peace Hamilton is very clear about taking a principled approach to these aims, succinctly articulates them in its Principles for a Culture of Peace, based in part on United Nations General Assembly resolution 53/243: Declaration and Programme of Action on a Culture of Peace. With the adoption of Resolution 70/1. Transforming Our World: The 2030 Agenda for Sustainable Development, on September 25, 2015, the U.N. General Assembly created the possibility of a dramatic shift in human and planetary fortunes, through cooperation, but we must be alert and ingenious and committed enough to seize it.

Peace Studies offers some of the support, strategy and insight necessary to pursue this shift by being part of it — by learning to “be the change”. Peace Studies looks for connections, seeking to understand, and transform our lives, our societies, and our human conduct in the world from “warpaths” to “paths to peace”, from violence to nonviolence, from conflict to conflict transformation. In doing so, we look for ways to promote health and well-being, equity and sustainability. Not for the few, but for all. Not as charity, but in solidarity. Peace Studies is distinguished from other academic studies by its focus on transformation, its integration of multi-disciplinary efforts, its explicit values and its engaged scholarship. We not only walk and talk. We make our best efforts to walk the talk, or as Gandhi said to “be the change”. Sometimes this means we must also make new paths.

This is a time for making new paths — and we see committed citizens, NGOs, governments and international bodies making new paths and creating new understandings. In the process, change happens, and new possibilities open: renewing, revitalizing and transforming us, and the world around us. Most importantly we learn new strategies for meeting human needs while honouring our relationship with nature, in the pursuit of peace, justice, health and sustainability, not just for the lucky few, but for the health and well-being of the 99%, too.

Peace Studies is an engaged discipline: action learning supports the integration of theory and practice, or praxis; as well as fostering a sense of self-efficacy essential to developing “thick citizenship” and a strong sense of agency. Engagement requires integration of local and global concerns across scales. We do not exist in isolation and would not survive if we did.

Peace Studies is value and process centred. While many academic disciplines regard war and peace, violence and nonviolence, conflict and conflict transformation as important aspects of human social life, Peace Studies regards these conditions as consequences of previous choices and decisions, as things than can change, and be changed for the future, depending on our decisions and actions now. The large forces of globalization translate across scales to environmental, social and cultural impacts that further exaggerate the economic asymmetries visible in societies everywhere. Peace Studies seeks to address these inequalities strategically and systematically, bearing in mind their spatial and temporal interconnections. We are of the view that equity, injustice, discrimination, racism, bullying and other forms of even more extreme misery, such as genocide, torture, and war, for example, can be addressed. Peace Studies is actively engaged in finding creative responses in practice, politics, policy and law through action, education and research.

The Faculty of Humanities at McMaster University offers a combined honours undergraduate program in Peace Studies that can be combined with virtually any other undergraduate program, as well as a Minor in Peace Studies, that is available to all students. The Centre for Peace Studies sponsors the independently endowed Bertrand Russell Peace Lectures and Mahatma Gandhi Lectures on Nonviolence. The Centre organizes conferences, publishes research and educational materials, and participates in international projects. In the years ahead, McMaster’s Peace Studies Program will explore curriculum revision, new graduate programming, and new publishing opportunities. If you would like to find out more about the Peace Studies Program, future undergraduate or graduate opportunities, or the Centre’s activities, please contact: Dr. Nancy C. Doubleday, Director, Centre for Peace Studies, and of the Program for Peace Studies at McMaster University, E-mail: doublen@mcmaster.ca or Tel: 905-525-9140 ext. 23087; or email: Peace Studies_cr_pstdy@mcmaster.ca

1 http://www.mcmaster.ca/cgi-bin/discover_mcmaster/presidents_message/integrity.html
2 ibid.,
3 ibid.
4 Dr. David T. Barnard, cited: http://www.univcan.ca/media-room/news-and-commentary/david-t-barnard-role-canadas-universities-reconciliation/
5 Interview with Ray Cunnington, http://cultureofpeacehamilton.com/?page_id=321
6 http://www3.unesco.org/iycp/uk/un_sum_ethicalcharter.htm
At a recent Culture of Peace luncheon Richard Preston hands a small Peace Pole to Christopher Cutler for his constant support of peace in the city.

While Culture of Peace Hamilton is not alone in working to make Hamilton less violent and more inclusive, one of the United Nations great pathways to peace directly follows Gandhi’s great principle of Sarvodaya.

“Share with others - share my time and material resources in a spirit of generosity to put an end to exclusion, injustice and political and economic oppression.

For the past sixteen years Culture of Peace Hamilton (a working group of the United Nations Association in Canada, Hamilton Branch) has tried to follow this lead by sharing its energy and resources. Members provide peace luncheons twice a year, hold regular meetings, and have helped to beautify the city’s Peace Garden by planting more than a thousand white Narcissus bulbs in recognition of peace, the environment and justice.

For more information, or to get involved, please visit:

www.cultureofpeacehamilton.com
Gail Rappolt<br>grappolt@golden.net>

www.facebook.com/cultureofpeacehamilton

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Six Principles of Peace by Nobel Peace Laureates

**Respect All Life:**
Respect the life and dignity of each human being without discrimination or prejudice.

**Reject Violence:**
Practice active non-violence, rejecting violence in all its forms: physical, sexual, psychological, economical and social, in particular towards the most deprived and vulnerable such as children and adolescents.

**Share with Others:**
Share my time and material resources in a Spirit of generosity to put an end to exclusion, injustice and political and economic oppression.

**Listen to Understand:**
Defend freedom of expression and cultural diversity, giving preference always to dialogue and listening without engaging in fanaticism, defamation and the rejection of others.

**Preserve the Planet:**
Promote consumer behaviour that is responsible and developmental practices that respect all forms of life and preserve the balance of nature on the planet.

**Rediscover Solidarity:**
Contribute to the development of my community, with the full participation of women and respect for democratic principles, in order to create together new forms of solidarity.
Who Are We?
Established in 1988 in Edmonton, Alberta, The Mahatma Gandhi Canadian Foundation for World Peace is comprised of like-minded individuals of diverse backgrounds committed to the advocacy of a peaceful society through non-violent means as upheld by Gandhi. The foundation facilitates a variety of programs and events throughout the year. Annual programs include the Mahatma Gandhi Summer Institute: Building Peaceful Communities held at the University of Alberta, a youth conference aimed at exploring issues of peace and social justice, a commemoration of Gandhi’s birth, and a memorial event held in remembrance of Gandhi’s death.

Other events we have supported include the Edmonton Walk for Values, Daughters’ Day, the United Nations’ International Day of Peace, the United Nations’ International Day of the Girl, and the Season for Nonviolence. Recently, we raised funds to assist those impacted by floods in Northern India and Southern Alberta, Canada. As well, in our hope to cultivate future generations of peace-minded individuals and our concurrent belief that education plays a key role, the foundation has established a number of scholarships for youth and graduate students.

What is Our Vision?
Inspired by Gandhi’s life and principles we envision a just and peaceful society.

What is Our Mission?
We promote peace and encourage nonviolent action based on Gandhian principles through education, public awareness, collaboration, and building intercultural understanding.

“There is no path to peace. Peace is the path.”
-Mahatma Gandhi

“...The future depends on what we do in the present.”
-Mahatma Gandhi

Where Can You Find Out More?
For more information about membership, upcoming programs, and/or to make a donation, please visit: www.gandhifoundation.ca.
Find us on Facebook and follow us on Twitter
What is Mahila Shanti Sena?
It is a peace movement

- to empower women in order to build a peaceful and just society
- to raise mass awareness among women to realize their strength and power
- to focus on problems facing women such as violence, poverty, illiteracy, unemployment and neglect.
- to provide training in the rudiments of peace, democracy and development
- to promote Gandhian tradition of engaging in constructive village service.

Participation in MSS peace movement is open to both men and women.

When did it start and what has followed?

- Conceptualized by Late Acharya Ramamurti, a revered social activist and leader in Ganhian tradition.
- Created by rural women at the Buddhist City, Vaishali, in Vaishali Sabha held in February 2002.
- Attracted about 10,000 women in Bihar to Vaishali Sabha.
- Founded by Shrambharati (NGO, India) and McMaster University.
- Spread to North Eastern States of India, UP and Odisha.
- Held three conferences, one in Vaishali (2002) and supported by UNICEF and McMaster, the second in New Delhi (2005) supported by CIDA, Govt of India and McMaster, and the third in Sarnath, Varanasi (2007).
- MSS members getting elected to Panchayats and elected women joining MSS

How does it operate?

It fosters awareness among women on all the above issues through training camps, workshops and conferences and spreading in regions by formation of MSS groups of five or ten. It promotes neighbourhood building, peaceful settlement of mutual conflicts, peace rallies. It encourages to join other women groups, say self-help groups (SHG) for income generation.

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MSS – Partner Organizations

**CANADA**

Canadian Gandhi Foundation for World Peace, Edmonton, Canada

**INDIA**

ADITHI (NGO)  
Muzaffarpur, Bihar, India

Asha Darshan  
Kamakhata, Assam

Gandhi Peace Foundation  
Raigath, New Delhi, India

Gandhian Studies Foundation  
Raigath, Varanasi, U.P., India

Jaya Prakash Bharati (NGO)  
Rasulpur, Sara, Bihar, India

Kasturba Gandhi Foundation  
Agartala, Tripura, India

Mahila Shanti Sena  
Manipur, India

Shrambhakti (NGO)  
Khadiagram, Bihar, India

Sev Seva Sahg  
Doomukh, Arunachal Pradesh

Tamlulpur Anchalik Gramdan Sangh (TAGS)  
Kamakhata, Assam, India

Vision Society for Interactive Operational Needs (VISION)  
Varanasi, India

Unnayan (NGO)  
Bhubaneswar, Orissa, India

**USA**

Sustainable Economic and Educational Development Society (SEEDS)

**MSS (International)**

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Rama Singh, Professor, Department of Biology, and Centre for Peace Studies, McMaster University
Mark Vorobij, Dundas, Ontario
Ashley White, MD, Paris, Ontario

MSS is a registered not-for-profit organization in Canada.

Declaration: The opinions expressed in this newsletter are those of the authors and not necessarily of MSS or the partner organizations.
YMCA of Hamilton/Burlington/Brantford

Peace Medal Breakfast, Wednesday November 30, 2016
Hamilton Convention Centre by Carmen's
7:00am to 10:00am
Keynote Speaker: Maria Toorpakai Wazir

To nominate someone today or purchase seats and sponsorships, visit www.ymcapeacemedal.ca

This year we are proud to welcome Maria Toorpakai Wazir as our Keynote Speaker. Maria is a professional squash player, currently ranked as Pakistan's top female player and 48th in the world. As a child growing up in a highly conservative tribal area of Pakistan where girls' involvement in sport was forbidden by the local Islamic culture, Toorpakai trained and competed as a boy in Peshawar. Toorpakai currently resides and trains in Toronto, Canada, under former professional squash player Jonathon Power. Toorpakai is the sister of Ayesha Gulalai, who is a Member of the National Assembly representing Pakistan Tehreek-e-Insaf on a reserved seat for women.

“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

United Nations Association in Canada (Hamilton Branch)

On October 24th this year the world marks the 71st anniversary of the formation of the United Nations. Designating October 02 as The International Day of Non-violence is surely one if its most important days on which to be thoughtful about the future of our world. Though there is much that could have been different or more effective during the UN’s 71 years, its charter still stands as a benchmark for how we hope the world can be.

WE THE PEOPLES OF THE UNITED NATIONS DETERMINED

• to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and
• to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and
• to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and
• to promote social progress and better standards of life in larger freedom

Certainly this year’s Gandhi Peace Festival theme Refugees and Sarvodaya – Opening our Hearts and Homes and the incredible work that individuals, teams of people and agencies in Hamilton have done to bring Syrians and other refugees to Hamilton in the last 12 months speaks to all four of the determinations above.

On October 24th UNAC Hamilton Branch will celebrate the adoption by the Canadian Government of the Declaration of the Rights on Indigenous Peoples. We consider the work of the Truth and Reconciliation Commission one of the key Building Blocks for Peace in Canada and our local community.

This event will take place at 7 PM at the First Unitarian Church of Hamilton, 170 Dundurn St S. Please join us for an engaging speaker and panel, refreshments and a chance to share with the work of many of our local peace, environmental and other social justice organizations. There will be free will offering to support the McMaster Model United Nations event in the spring of 2017.
“An Eye for an Eye……”
Dr. Barbara Birkett, Physicians for Global Survival

“An eye for an eye makes the whole world blind” is one of Mahatma Gandhi’s most famous sayings. In our present world with 15,000+ nuclear weapons, nearly a couple of thousand on high alert, and the Doomsday Clock at three minutes to mid-night, we need to hear that warning, and the even more devastating cry that even a limited nuclear war could kill 2 billion people and a full-scale one destroy life on the planet as we know it.

Mr. Gandhi, therefore would be delighted to know that the Humanitarian pledge to stigmatize, prohibit and eliminate nuclear weapons has been signed by 127 nations and that the humanitarian conferences of the last couple of years have resulted in a vote to take the request for negotiations for a nuclear weapons convention to the UN General Assembly First Committee meetings in October.

Let us hope that the Canadian government will change from its obstructive tactics at the UN Open-Ended Working Group sessions of recent months and will support the humanitarian movement with positive action for a prohibition of nuclear weapons for all countries.

Help to encourage such change by visiting SOON www.ceasefire.ca/?p=24026

or learn how to send a message from scienceforpeace.ca/do-you-like-nukes-not

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Wesley Urban Ministries
Wesley Urban Ministries offers daily support, every step of the way, to children, youth, adults and seniors living in poverty in Hamilton. As a multi-service organization, Wesley has a comprehensive range of programs in Children, Youth & Family Services, Housing & Homeless Services and Neighbourhood & Newcomer Services.

Neighborhood and Newcomer Services
At Wesley Urban Ministries, we know families and individuals who face barriers and need our help to reach their goals. At Wesley, we provide people with the resources they need to build new relationships and learn how neighborhoods can be a place of support and service. Wesley works with each individual to better understand the specific challenges they face and also what steps are required to help each individual achieve their full potential.

Private Sponsorship (PS)
The Private Sponsorship program provides pre and post arrival support to Private Sponsor Groups and their Privately Sponsored Refugee (PSR). The Private Sponsor Specialist assists with various types of Private Sponsorship applications, matching of PS to PSR, provides consultations to PS regarding financial support and group capacity, provides workshops, information sessions, assists with post arrival paperwork, and can provide orientations once families arrive in Canada.
For more information contact Rita Balla, Private Sponsorship Specialist at: rita.balla@wesley.ca or 905 528 5629 ext. 305

Friends of Newcomers (FON)
The Friends of Newcomers initiative has been created for Newcomers who would like to be matched with a volunteer friend/host through Wesley Urban Ministries for social support and community connection. Wesley is recruiting volunteers from the community who would like to be matched to newcomers in order to help them feel supported. This initiative aims to provide further social support for newcomer so that they feel a sense of inclusion and connection within their community.
For more information on FON please contact Megan Shantz at: meagan.shantz@wesley.ca

More information at www.wesley.ca or find us on Facebook, Twitter or Instagram.
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 1, 2016 to January 31, 2017)
Celebrated locally in our communities and globally in neighbourhoods are many celebrations which use light. This programme gives each participant the opportunity to discover many traditions such as: Iroquois Mid-Winter Ceremony, Christmas, Hanukkah, Diwali and more!

Orbit the Earth (January to October)
An engaging, hands-on, planetarium-inspired programme that enables exploration of parts of our solar system including the moon, the stars, and planets. Earth’s unique significance to all living things will also be explored. (Excellent for grade 6 curriculum and Guiding Astronomy badge).

The Global Playroom (January to October) A programme for ages 3-5.
Through play acting in homes presenting traditional lifestyles in a variety of climates, our youngest participants will learn that all people share the same basic needs: food, water, love and of course a home to live in.

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@gmail.com    Visit: www.cilc.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.

To sign our current e-petition for a Dept. of Peace please visit http://petitions.parl.gc.ca/en/Petition/Details?Petition=e-464

Please visit our website www.departmentofpeace.ca to learn about the activities of the Canadian Department of Peace Initiative

To get involved with our Hamilton chapter contact Christopher Cutler at christophercutl@gmail.com or 289-689-4397
E-mail info@departmentofpeace.ca    www.departmentofpeace.ca

Conflict Transformation by Peaceful Means
Who We Are
KAIROS: Canadian Ecumenical Justice Initiatives unites eleven churches and religious organizations in faithful action for ecological justice and human rights.
* Ordinary Canadians, of faith and conscience, working together for extraordinary change
* People from Africa, Latin America, Asia-Pacific and the Middle East partnering with Canadians to change the world

What We Do
* Defend dignity and human rights for all
* Promote sustainable energy policies
* Build right relationships with Indigenous peoples
* Inspire Canadians to seek climate justice
* Link women of courage around the world in common actions to end violence
* Urge companies to respect human rights and ecological integrity
* Join together across denominations in worship that inspires faithful justice

How Can You Reach Us
KAIROS: Canadian Ecumenical Justice Initiatives: 310 Dupont St. : Suite 200 : Toronto, ON : M5R 1V9
Tel: 416-463-5312 Toll-free: 1-877-403-8933 Fax: 416-463-5569

Locally THE HAMILTON BURLINGTON KAIROS GROUP welcomes new members. Please call 905-522-3330 or email jw4peace44@gmail.com for more information. For further information, please visit our website: www.kairos canada.org

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Colombian Refugees Association

Our mission
To assist newly arrive refugee claimants in settling and integrating into Canadian society, delivering direct and indirect services such as orientation, transportation, translation, interpretation, referral to community resources, professional counseling and general information.

Who we are
The Colombian Refugee Association is a non-profit community organization that serves newly arrived refugee claimants. We bring a range of services and consultations in Spanish. We engage in their remainder of their settlement and integration process helping them to establish in Hamilton and surroundings. We take into consideration their needs and concerns, including affordable housing, sports, educational, cultural and recreational activities while we advocate for their rights. We aim to improve the quality of life of new families providing cross cultural understanding and equality. We also work in community development and volunteerism. We present and produce culturally relative activities, promoting the heritage and the image of Colombia and Latin America in Canada.

Brief History
The organizations begins from the moment that the founders experience their own process of settlement in the city and realize the lack of help for people who come and make an application as refugees. After several months helping other families voluntarily, three Colombian refugee families gather to organize and plan how to help new applicant’s families to access most resources and refer to entities required to complete their immigration settlement in the city of Hamilton. On May 7, 2015 officially the Association of Colombian refugees recorded the Canadian government and begins operations

Our Vision - An inclusive welcoming and engaged society
Carlos Vasquez,
President, Colombian Refugees Association
C: 289.700.6341, Info@colombianrefugees.ca,
Canadian Voice of Women for Peace (VOW)

About: Established in 1960, Canadian Voice of Women for Peace (VOW) is a non-partisan Non-Governmental Organization (NGO) comprised of a network of diverse women with consultative status at the United Nations ECOSOC. For almost 50 years, VOW has tirelessly advocated for a world without war. VOW is one of the non-governmental organizations (NGO) 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 was the Canadian lead group for peace at the Fourth World Conference on Women in Beijing. VOW is a non-partisan, non-religious organization that values women in all their diversities.

Our Mission: To provide a means for women to exercise responsibility for the promotion of world peace and justice, through education of themselves and others to take an equal part in the democratic process of decision making; and to cooperate with women throughout the world to create the mutual respect and understanding necessary for the peaceful resolution of international conflict. We welcome new members and donations.

NATIONAL VOW OFFICE
Sandra Ruch, National Coordinator
579 Kingston Road, Suite 101 Toronto, ON M4E 1R3
Telephone 416-603-7915  email: info@vowpeace.org

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 ten 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 cooperation 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.

Inquiries may be forwarded to:
The Hamilton Mundialization Committee, c/o Customer Service, Access and Equity
71 Main Street West, Hamilton, Ontario L8P 4Y5
Tel: 905-546-2489  e-mail: info@mundialization.ca  website: www.mundialization.ca
Ontario Public Interest Research Group - McMaster

OPIRG McMaster exists to empower students and community in exchanging ideas and taking action on diverse social justice and environmental issues by connecting individuals, groups, organizations, and resources. It is the energy and imagination of these students that is the driving force behind the work of OPIRG.

OPIRG McMaster values Anti-Oppression, Empowerment, Creativity and Innovation, Equity and Inclusivity, Consensus, and Environmental Responsibility.

Subscribe to our e-mail events list to stay informed about our many public events, including workshops on consensus decision-making and anti-oppression, film nights, guest speakers and much more.

Upcoming events:
OPIRG’s Fair Trade Fest: Wed. Nov. 2, 2016 @ 10 am - 5 pm @ McMaster University Student Centre Marketplace.

OPIRG Contact Info:
Twitter.com/OPIRGMcMaster, Facebook.com/OPIRG.McMaster
Web page: www.opirg.ca
Tel: 905-525-9140 Ext. 27289 or 26026, E-mail: opirg@mcmaster.ca
OPIRG is located at the McMaster University Student Centre, Room 229

Working Groups
Start up or get involved in our working groups! Community Volunteer Action, Fossil Free McMaster, Global Citizenship, McMaster Indigenous Students Community Alliance, Threadwork, MUGs @ MAC and United in Colour.

Amnesty International

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 Nobel 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:
E-mail: amnestygroup1@yahoo.ca Twitter: twitter.com/amnestyhamilton
Meetings: First Monday of the month 1570 Main St. West, Hamilton at 7 p.m.
India Canada Society of Hamilton congratulates all the people who worked relentlessly to reach this milestone to celebrate the Twenty-Third Year of Gandhi Peace Festival in Hamilton.

India Canada Society of Hamilton feels proud to have started modest Gandhi festivities 23 years ago which, with the help of other partners and the Hamilton community has blossomed into this amazing event. Many Hamiltonians look forward to attend this. 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.

It saddens to see that PEACE is still elusive in many parts of the world today, but there is always HOPE. Even the birth country of Gandhi is frequently marred by violent incidents.

The most pressing issues in many parts of the world today are Climate change, Wars, Terrorism, and Violence Against Women to name a few. India Canada Society supports activities of Gandhi Peace Festival committee in these matters and provides a forum to discuss these issues.

Founded in November 1973, the India-Canada Society is a secular not-for-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.

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.

Society is always in active communications with other organizations in the city such as - 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”

For more information, please check our web site: www.indiacanadasociety.org
Raj Jadon, President

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**Hindu Samaj Women’s Outreach Group**

“A non-political, non-denominational, inter-generational group that promotes links between diverse groups to build an inclusive, culturally rich community and promotes civic awareness”

Please join us with your family and friends at our reception to celebrate Diwali at the Hamilton City Hall, second floor on **Saturday October 15th, 1pm to 5pm.** Our theme is this year Diversity Diwali, where several region of India celebrates the Diwali. There will also be a Diwali Exhibition at City Hall between September 29th-October 15th. Every Monday is Craft day for Charity at the Hindu Samaj Temple at 3 p.m. Join us and have fun. Contact us if interested.

For more information call:

Surekha Parekh (Ph:905-388-5791) <Surekha_global@yahoo.com>
Virbala Kumar (Ph:905 575 7795) <virbalakumar@gmail.com>
Seniors Seva Mandal of Hamilton and Region congratulates the organizers of Gandhi Peace Festival on the 24th year of celebration

- Senior Seva Mandal of Hamilton and Region is an interfaith, intercultural, multi-linguistic non profit association of Canadian of South Asian Indian origin
- Hamilton Niagara Halimand Brant Local Health Integration Network (HNHB LHIN) is supporting “aging at home” for senior’s initiative started by LHIN
- 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.
- In collaboration with VON of Hamilton and a grant from LHIN, Seniors Seva Mandal had started a Congregate Dinning program for South Asian Seniors in 2009.
- Currently, the weekly program runs at Hindu Samaj Temple on Wednesdays from 10:15 A.M. to 2:30 P.M. Program starts with yoga, tai-che, and smart exercises. Healthy lunch is provided followed by seminars by different medical, legal and social organizations.
- With the help of a generous grant from the Federal and Provincial Governments, Seniors Seva Mandal is able to help alleviate some isolation of our seniors by taking them for day outings, which have been very appreciated by seniors.

These programs are just a beginning and Seniors Seva Mandal will be looking into many more avenues to help our seniors.

Seniors Seva Mandal was nominated for SAGE award (Service Award for Geriatric Excellence) for 2010.

For participation and further information, please contact: Narendar Passi at 905-383-9199
Find us on Facebook under: Seniors Seva Mandal of Hamilton and Region

Hamilton Centre for Civic Inclusion (HCCI) is a community based organization with a mandate to create a welcoming and inclusive city. Our programs include:

DiverseCity onBoard: This is an award-winning program that connects qualified, pre-screened candidates from diverse communities to volunteer board positions. DiverseCity onBoard provides organizations access to a ready pool of pre-screened, qualified individuals from which to select board members. To learn more contact, go to hamilton.diversecityonboard.ca

Advantage Diversity: Advantage Diversity is a workplace transformation program that enables businesses, government agencies and not-for-profit organizations to become more successful by embracing the benefits of a skilled, dynamic and diverse workforce.

Community Engagement: HCCI uses a series of sustainable learning platforms, designed to empower newcomers, immigrants and racialized community members to become more involved in decision making process in the community. This engagement is done through workshops, leadership training, and community consultation-conversation cafes.

Tel: 905-297-4694       Web: www.hcci.ca       E-Mail: admin@hcci.ca
South Asian Heritage Association of Hamilton and Region (SAHAHR)

Since 2004, South Asian Heritage Association of Hamilton & Region (SAHAHR) has been working on bringing South Asians from India, Pakistan, Sri Lanka, Bangladesh, Nepal, Bhutan, Maldives and Afghanistan as a unified community and on the same stage. We organize several events through the year to promote South Asian culture and create better understanding of the rich heritage of South Asia for all to enjoy.

Our activities include:
- Annual Cultural Program on the second Saturday of May (May is the South Asian Heritage Month in Ontario)
- Cultural programs and South Asian cooking demonstrations on Cable 14 and YouTube
- Annual Members' Dinner (non-members are also welcome - see below)
- International Women's Day (March 8)
- Canada Day Picnic (July 1)

and more!

We welcome new members to join us. Please visit our website for current activities and let us know what talents and skills you can contribute to advance the South Asian Culture in Hamilton.

Please contact us further information:
Jesmin Haq: 905-304-3350, Indu Singh 905-807-4638
Zafar Pasha Siddiqui: 289-700-3006, Mujahid Ahmadzai: 905-865-2359
Lydia Fernando 905-308-9062, Rabindra Nepal 289-776-8328

E-Mail: office@southasianheritage.org
Web: www.southasianheritage.org
www.facebook.com/southasianheritage
youtube.com/user/SouthAsianHeritageHR

Upcoming event:
Annual Dinner - Friday, October 14, 2016 at 5:30 PM - Narula's Banquet Hall, 1162 Barton St E, Hamilton
(Members $10 - Non-members $20). E-mail address for tickets office@southasianheritage.org

SAHAHR is a Community partner with a number of cultural organizations in Hamilton, e.g. World Music Festival, Midsummer Festival, Art Gallery of Hamilton Film Festival and McMaster University conference on Air India Tragedy.
The sole mission of The Malhar Group is to present and to promote Indian Classical Music and Musicians in Canada. The Malhar Group is a not-for-profit arts organization incorporated in the province of Ontario since February 2006. It has been operating informally since April 2001. The Malhar Group holds frequent musical events of excellent standards.

Since 2001, The Malhar Group has been trying to meet its objectives through the following programs of activities:

- **Springfest in Hamilton:** Our signature event is the annual festival of Indian classical music held in the month of May to coincide with South Asian Heritage Month. This event is now 12 years in existence. We promote both visiting artists and artists from Canada. We need patrons, sponsors, advertisers and other supporters to make this happen every year.
- **Arohi Music Festival in Peel Region:** We initiated this from fall 2013 to give platform especially to aspiring local musicians and music students.
- **Lecture-Demonstrations and screening of documentaries on Indian Classical Music in McMaster University.**
- **Listening Sessions:** These are very small (15-20) number of music lovers gathering to listen to serious recorded music organized by a specific theme such as a Raga. So far, we have held 30 such sessions!
- **In-school Music Demonstrations:** We have been to 44 different schools in six different cities and have so far reached over 11,000 students of Ontario schools.

**Upcoming Event:**

**12th ANNUAL SPRINGFEST | 27 May 2017 | 6:30 PM**

The Molson Canadian Studio at Hamilton Place

**Sitar:**
Subhranil Sarkar

**Tabla:**
Abhijit Banerjee

**Vocal:**
Pandit Kaivalya Kumar

**Tabla:**
Pandit Abhijit Banerjee

**Harmonium:**
Sanatan Goswami

Web: themalhargroup.org | Email: tmg@themalhargroup.org | Tel: 905-627-7496
What is the McMaster Welcome Group (MMWG)?
We are caring community members dedicated to helping Syrian refugees.
- Comprised of students, professors and concerned parents, we aim to help Syrian refugees in the Westdale area with their transition into the Hamilton community.

What are we doing?
Helping refugees gain self-identity and independence as they become Canadian citizens.
- Translating for refugees so that they can access and navigate government services.
- Pooling resources in order to provide families with the basic necessities.
- Providing an ever-important sense of community and support.

Future Directions
To provide and expand upon community support networks for our Syrian friends.
- Through collaboration, with government and private organizations, as well as individuals in the community, we hope to help refugees live fruitful lives.

Please contact us if you would like to share in our vision.

Refuge Hamilton Centre for Newcomer Health
Refuge Hamilton Centre for Newcomer Health provides client-centred, primary health care services to Hamilton's new immigrant and refugee populations. Established in 2011, the Centre was born out of the need to bridge a gap that existed in meeting the needs of newcomers in the Hamilton area. Refuge continues to care for patients completely on a clinician-funded model strengthened by a strong and passionate team dedicating their time for this important cause. Utilizing an early intervention, transition model of care, the Centre addresses the specialized needs of newcomers through an established, evidence-based clinical care path.

Our MISSION:
To be a community leader in the provision of timely and high quality healthcare services to Hamilton’s newcomer population.

Our VISION is of a Centre where:
- Newcomers have equitable, barrier-free and timely access to primary healthcare and health-related services within a community setting
- Newcomers are actively engaged in decisions affecting their health and wellbeing through participation, health education and advocacy
- Newcomers become integral community members to further enrich our understanding of cultural competence and diversity

OUR DOORS ARE OPEN TO:
Government Assisted Refugees and Refugee Claimants, Newcomers who experience barriers to healthcare access Privately-Sponsored Refugees

www.newcomerhealth.ca
183 Hughson St, Lower Level, Hamilton, ON. L8N 2B6, info@newcomerhealth.ca, Terri Bedminster 905-526-0001
Micah House Refugee Reception Services

Micah House welcomes newly arrived refugee claimants to Hamilton with God’s love by providing safe shelter, assisting with settlement and creating passages into the community.

We value:
- Christian faith expressed in regular prayer and reliance on God in every circumstance based on his Word.
- Human dignity by respecting individuals based on the belief that each person is created in the image of God.
- Hospitality.
- Partnership. Sharing our experiences and expertise with others to help them begin or develop their own ministries to refugees.

The Canadian Council for Refugees is committed to the rights and protection of refugees in Canada and around the world and to the settlement of refugees and immigrants in Canada. Immigration, Refugees & Citizenship Canada is the federal department that represents the people we serve. Settlement.org provides multiple resources for newcomers to Ontario, available in several languages. French language settlement help at the Francophone Centre. Provider of English as a second language classes (ESL) at St. Charles. The Christian & Missionary Alliance in Canada is an excellent source for understanding those things involved with refugee sponsorship.

205 Holton Avenue South, Hamilton info@micahhouse.ca 905-296-4387 www.micahhouse.ca

Hamilton Newcomers Club

Hamilton Newcomers Club is a monthly event welcoming newcomers to connect, network and belong in Hamilton.

Please mark your calendar and join us every third Tuesday, from 5:00 to 7:00pm @ 182 Rebecca St.

Come learn about programs and resources to help you along the way.

If there are any questions feel free to contact Jane at 905-529-5209 x 236 or jsumwiza@IWCHamilton.ca for more information. Hope to see everyone there!

Visit our website for future events: www.iwchamilton.ca/newcomersclub/

Hamilton Central
8 Main St. E. Ste. 101
Hamilton, ON L8N 1E8
Tel: 905-529-5209

Downtown North
182 Rebecca St.
Hamilton, ON L8R 1C1
Tel: 905-525-9676

East Mountain
1119 Fennell Ave. E. Ste. 236
Hamilton, ON L8T 1S2
Tel: 905-387-1100

Hamilton East
160 Centennial Pkwy North #7
Hamilton, ON L8E 1H9
Tel: 905-662-9160

Gandhi Peace Festival 2016 38 www.humanities.mcmaster.ca/gandhi
We would like to thank the following businesses for supporting Gandhi Peace Festival.

~Let’s Make Your Realty Dream A Reality~

HomeLife Professionals
Realty Inc., Brokerage
1508 Upper James Street, Unit 215
Hamilton, ON L9B 1K3
Email: rajjadonhomelife@gmail.com

For All Your Residential or Commercial Investments
- Raj Jadon -
Sales Representative
Cell: 905-870-6008 | Office: 905-574-6400 | Fax: 905.574.7301

POSTNET Dundas
3055 Dundas Street W, Unit 3
Mississauga, L5L 3R8
cn121@postnet.ca
(905) 412-3333

Your Neighborhood Business Center

DESIGN
Custom Logos
Business Card Design
Graphic Design Consulting
Canvas Wraps

PRINT
Colour & B/W Copies
Business Cards Printing
Brochures, Flyers & Invitations
Posters, Signs & Banners

SHIP
Mailbox Rental
Admail
Packaging Supplies

Free product delivery to
Hamilton, Burlington and Oakville
Direct Marketing Specialists for Canada Post

Mon - Fri
10:00 am - 7:00 pm
Sat
10:30 am - 6:30 pm
Proud to serve delicious Indian Vegetarian food at Gandhi Peace Festival
Mahatma Gandhi Peace Festival Sponsors

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

Co-Sponsors


Financial Supporters

The City of Hamilton
Centre for Peace Studies, McMaster University
The India-Canada Society, Hamilton

Culture of Peace Hamilton
Hamilton Malayalee Samajam
Immigrant Culture and Art Association
McMaster Ontario Public Interest Research Group

Population Health Research Institute
South Asian Heritage Association of Hamilton & Region
The Malhar Group
United Nations Association of Canada - Hamilton

and a number of individual supporters listed near the end of this publication.

Themes of Gandhi Peace Festivals

2016 Refugees and Sarvodaya - Opening Our Hearts and Homes
2015 Learning from Gandhi in the Age of Climate Change
2014 Nelson Mandela's Life & Legacy
2013 STOP Violence Against Women
2012 The Gandhian Path to Peace: Truth, Nonviolence, Service
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
Friends of the Festival – Thank you!

The Gandhi Peace Festival Committee has launched a drive to establish an endowment fund in support of 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 the best of 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, E-mail: peasonam@sympatico.ca
Hamilton, ON, L8S 4M2. Dr. Rama Singh, 905-525-9140 x 24378
www.humanities.mcmaster.ca/gandhi E-mail: singh@mcmaster.ca

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

Anand Bose
Anne Pearson
Anne Pearson
Anthony and Philo Vayalumkal
Anupam Bagchi
Arun and Sashi Sharma
Arvinda and Ratna Bobba
Ashok and Nirmala Dalvi
Balbir Singh Sahni (Montreal)
Basanti Majumdar
Bhagwat Verma
Bhagwati and Bairavi Gupta
Bhawani and Rama Pathak
Binoj and Reeta Prasad
Bipasha Chiu
Canadian Indo-Caribbean Assoc.
Cathy and Paul Younger
Comondore and Shanti Ravindran
Cordoba House
Culture of Peace Hamilton
Dee Maharaj
Dinesh and Usha Singh
Douglas and Sheila Davies
Douglas Scott
East Plains United Church
Gary and Joy Warner
George and Leonor Sorgan
Geru and Max Jackson
Girija and V S Anantharayan
Hamilton Health Sciences
Hamilton Malayali Samajam
Hara and Sunita Padhi
Harish and Connie Jain
Hemant and Abha Gosain
Hindu Samaj of Hamilton & Region
Hirsch and Indra Rastogi
Immigrant Culture and Art Assoc.
Jo-Ann fox-Threlkeld
Janie Lauer
Jay and Surekha Parekh
Jayaram Nair
Jose and Anita Kudiyate
June Baxter
K. Malhotra Legal Association
Karan and Dolly Malhotra
Kiran and Rupa Jani
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Mahendra and Jyoti Joshi
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Naresh and Meena Sinha
Naresh and Munmuni Singh
Naresh and Saroj Agarwal
Nawal and Veena Chopra
Nidhi and Mukesh Jain
Nikhil and Bharati Adhya
Nithy and Lalitha Anand
Om and Anjana Modi
Om Prakash Bhargava
OPIRG (McMaster)
P.L. Kannappan
Paul Dekar
Prabha Singh
Prakash and Sunita Abad
Premila Jha
Prem and Nisha Lal
Radhey and Rajni Gupta
Raj and Sudesh Sood
Rajat and Manju Bhaduri
Rajkumar Jodon
Rama and Rekha Singh
Ramesh and Darshana Kumar
Ray Cunnington
Richard Morton
Rupa and Kiran Jani
Salim and Waheeda Yusuf
Sanatan Mandir (Toronto)
Saroj Ram
Satendra and Rita Varma
Seema Nundy
Sekhly Wickens-Perriss
Shiva Kumar
Shobha and Ravi Wahi
Sri Gopal and Shanti Mohanty
Sritha and Pushpa Singh
Subhash and Jayashree Dighe
Sushil and Shashi Sharma
T. Biswas
Tapas Mondal
Tilak and Krishna Mehan
Uma and Davinder Sud
United Nations Assoc. Canada
V.K. Sehgal
Veena Chopra
Vishal and Shivani Sud

Gandhi Peace Festival 2016 44 www.humanities.mcmaster.ca/gandhi
2016 Gandhi Peace Festival Committees and Volunteers

Organizing Committee:

Anne Pearson (Chair)  Binoy Prasad  Margaret Harris
Rama Singh (Past Chair)  Chandrima Chakraborty  Peter Hutton (OIRG Rep.)
Jay Parekh (Treasurer)  Gary Warner  Raj Jadon (India Canada Society)
Khursheed Ahmed (Editor)  Janice Lukas  Raj Sood
Gail Rappolt (Secretary)  Joy Warner  Sri Gopal Mohanty
Stephanie Bertolo (Coordinator)  

Advisory Committee:

Ashok Dalvi  Mani Subramanian - Hindu Samaj Temple
Ashok Kumar - India-Canada Society  Mark Vorobej - Department of Philosophy
Hemant Gosain  Nancy Doubleday - Director, Centre for Peace Studies
Jahan Zeb  Sri Gopal Mohanty – India-Canada Society
Mahendra Joshi - Hindu Samaj Temple  Subhash Dighe

Publicity:

The Hamilton Spectator  
Hamilton Cable 14  
McMaster Student Union (MSU) Radio  CFMU 93.3
The Silhouette (MSU Newspaper)  
Hamilton Radio  900 CHML, Y95.3 FM  
Bhajanawali Webcast (www.bhajanawali.com)  
CJMR 1320  
CHML Radio - Hamilton  
Eye on Asia (TV)  

Sound System:

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

Food:

Food Supplied by: India Village Restaurant, Dundas/Ancaster 905-304-1314

Multimedia:

Media Liaison: Janice Lukas  
Photography: Khursheed Ahmed

Facilities Arrangements:

Hamilton City Hall staff members  
Rose McGowan

Special Help:

City of Hamilton: Rose MacGowan  
McMaster University: Lorraine Bell, Laura Jakubczyk, Teddy Saull  
Hamilton Centre for Civic Inclusion: Yolanda Otite

Banners: Russ (Eye Catcher Signs)

Volunteers:

Hindu Samaj Women’s Outreach Group, Mollie Sivaram, Sunia Hassan, Elsa Ahmed, 
Nomita Kumar and Sunanada Jadon

….. and many more. Thanks to them all.
We would like to extend

Our Sincere Thanks

to the following organizations for their generous support

- India Canada Society
  www.indiacanadasociety.org

- City of Hamilton
  www.hamilton.ca

- McMaster University
  www.mcmaster.ca

- Population Health Research Institute
  www.phri.ca

- The Hamilton Spectator
  www.Thespec.ca

Our Special Thanks to two long-time friends of Gandhi Peace Festival for making generous contributions for the reception

- Subhash and Jayshree Dighe
- Drs. Mani and Sujata Subramanian
Memories of 2015 Gandhi Peace Festival
(Theme: Learning from Gandhi in the Age of Climate Change)

Keynote speaker Brian McHattie

Interactive play by Simon and Melanie

Some of the Festival organizers

Winners of Newcombe Prize with Nora Newcombe

Aspiring Gandhians

Peace March through downtown Hamilton streets

(Photos by Khursheed Ahmed)
The 24th Annual Gandhi Peace Festival
Hamilton City Hall, 71 Main Street West, Hamilton, ON, Canada

2016 Theme: Refugees and Sarvodaya -
Opening Our Hearts and Homes

Saturday, October 1, 2016

Programme

1:00 pm: Welcome to Gandhi Peace Festival
1:15 Kojo Damptey (Hamilton musician)
1:30 Colombian Dance Group
2:00 Welcome – Dr. Khursheed Ahmed
 (Member, Organizing Committee)

Master of Ceremonies – Dr. Chandrima Chakraborty
 (McMaster University)

Word of welcome by Mayor Fred Eisenberger

Introduction of Consul General Dinesh Bhatia by Raj Jadon,
(President India-Canada Society)

Keynote speaker - Nora Melara-Lopez

Community Service awards - Dr. Rama Singh
 - Leo Johnson
 - Rahma Ahmed Abdi

Spoken word group - Hamilton Youth Poets

Dance performance - Lamia Syed

3:50 Garlanding of Gandhi statue & Peace Walk

4:30-5:00 Hot Vegetarian Food/Reception

Colombian Dance Group of Hamilton  Kojo Damptey  Lamia Syed