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AURORA



MAEER's MIT Saint Dnyaneshwar B.Ed. College,
Alandi, Pune

S.Y.B.Ed. (212) Open Course


Combating Radicalism



MAEER's
MIT Saint Dnyaneshwar B.Ed. College, Alandi Devachi, Pune
S.Y.B.Ed. (212) Open Course: Combating Radicalism
2021- 2022

Savitribai Phule Pune University
International Centre
Is organizing
National Level Lecture Series
on
Combating RADICALISM
Under Erasmus + CBHE project AURORA
In collaboration with
MAEER's MIT Saint Dnyaneshwar B.Ed. College,
Alandi Devachi, Pune
&
Dept. of Defense & Strategic Studies, SPPU, Pune
&
Dept. of Dr. Babasaheb Ambedkar Studies, SPPU, Pune

<p>Prof. (Dr.) Vijay Khare Director, International Centre, SPPU Project In charge & Teacher/Trainer Project AURORA</p>	<p>Prof. Ajay Surana Coordinator - Project AURORA Banasthal Vidyapith, Rajasthan</p>
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Director, International Centre, SPPU, Pune & Project In-Charge, AURORA

Asst. Prof. Sanjay Shinde
Co-coordinator, AURORA
Co-Editor

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Coordinator, AURORA
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BED 212: OPEN COURSE: COMBATING RADICALISM

Alliance of Universities to Reinforce teacher training curricula to Outcast Radicalism and promote equality in Asian societies



6 Participating Countries



PROJECT DETAILS

Key Action	KA2 (610297-EPP-1-2019-1-IN-EPPKA2-CBHE-JP)
Field	Capacity Building – Higher Education (36months)
Web	http://auroraerasmus.org/
Partner Institutions	Universidad de Málaga, Spain, University College Cork, Ireland Masaryk University, Czech Republic, Universidad Babeş-Bolyai, Romania ANUGRAHA, India, Edulab Educational Exchange Private Limited, India Pokhara University, Nepal, National Law College Pvt. Ltd., Nepal Managing Committee of Kalinga Institute Of Social Sciences, India Savitribai Phule Pune University, India, Tribhuvan University, Nepal
Project description	<p>“Alliance of Universities to Reinforce teacher training curricula and Outcast Radicalism and promote Equality in Asian societies” is the name of this Erasmus+ KA2 Capacity Building project, which aims to combat radicalism and promote equality through curriculum reform in Indian and Nepalese universities.</p> <p>To this end, UMA together with three other European universities (University College Cork, Masaryk University and Babeş-Bolyai University), will design and develop training modules on inclusive education, equality and radicalism, which will subsequently be delivered in 8 universities in India and Nepal.</p> <p>In addition to the development of teacher training programmes at Bachelor’s and Master’s level, the project includes various activities such as training seminars for teachers, the creation of student associations “AURORA Clubs” to promote inclusive education and workshops to promote leadership skills among students.</p>

EDITORIAL

We the editors & editorial are presenting this book on “Combating Radicalization” before the readers with great pleasure.

21st century is the age of science, digital technology & progress. But while doing progress we are facing the danger of eradication radicalism. Terrorism is increasing day by day. There are number of cases of violence in the world. Day by day violence & terrorism are increasing. There is violence on the name of religion, caste , communities & gender. So it is very much necessary to create universal brotherhood & peace in this world to avoid the danger of national & international wars. student teachers got information & practical knowledge of eradication radicalism then it would be easy for them to prevent radicalization & violent extremism. In the present era students must get aware about terrorism & violence. We should have to create a society where there is peace ,purity & prosperity. So with the help of this course we could inculcate universal brotherhood ,peace & valuable human beings. This book will help the readers to implement Vasudhaiv Kutumbkam, Divine virtues & Harmony for the better world in the universe.

From Jawaharlal Nehru to Narendra Modi, India’s leaders have often evoked the phrase Vasudhaiva Kutumbakam (the world is one family), taken from the Maha Upanishad, to elucidate the country’s global outlook. While the term has become a mantra of India’s diplomatic lexicon, it has remained ambiguous and rarely elaborated.

In 2002, Atal Bihari Vajpayee employed the phrase at a meeting on the national human rights institutions of the Asia Pacific Forum to assert that “India’s understanding and advocacy of human rights are as universal as they are ancient”.

AURORA project is a alliance of Universities to Reinforce Teacher Training Curricula to Outcast Radicalism and Promote Equality in Asian Societies in the partnership of Czech Republic

,India,Ireland,Nepal,Romania & Spain.



National Level Lecture Series
on **Combating RADICALISM**

Registration Link

<https://forms.gle/4xRcYoQxdCM2NTYr6>



Dr. Surendra Herkal
Principal & Convener



Convener - Dr. Surendra C. Herkal (+91 98502 39630)

Coordinator- Asst.Prof. Sanjay Shinde (+91 98509 81187)

The aim of publishing this book is to aware the readers about radicalization. This book contains report of the lecture series on "Combating Radicalization", Articles & Posters made by the students. Students have studied radicalization, churned it & written articles for this book.

This book is helpful to the students & all readers to bring peace, purity, prosperity in this world & to finish radicalization.

We express our sincere thanks to AURORA partner countries ,Savitribai Phule Pune University, all the resource persons & student teachers who contributed for making this book. Last but not least special gratitude are to our Hon. Founder of MAEER's Prof. Dr.Vishwanath Kard ,President Mr.Rahul Karad, Trustee & Secretary General Prof.Swati Karad for their continuous encouragement and support for publishing this book on Combating Radicalization.

Asst. Prof. Sanjay Shinde
Co-coordinator, AURORA
Co-Editor

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H.G.M. Azam College of Education
Teacher/Trainer - Project AURORA

Prin. Dr. Sushama Bhosale
Waghire College
Teacher/Trainer - Project AURORA

National Level Lecture Series on Combating RADICALISM

Sr. No.	Topic	Expert	Day, Date & Time
1	Radicalization Concept & Definitions	Dr. Vijay Khare, Director, International Centre SPPU, Pune	Thursday, 03/03/2022 4.00 to 5.00
2	Limits of Radicalization: Human Rights	Dr. Samadhan Nikumbh Faculty, School of Liberal Arts, Ajinkya D.Y. Patil University, Pune	Friday, 04/03/2022 4.00 to 5.00
3	Un-alternative Measures Legal Framework 1. The Tokio rules 2. The Nelson mandela rules	Adv. Prajwal Sanjay Bhalgat Legal Advisor, Pune	Saturday, 05/03/2022 4.00 to 5.00
4	Legal Framework on Countering Radicalization	Adv. Priti Paranjpe Legal Advisor, Pune	Sunday, 06/03/2022 4.00 to 5.00
5	Factors Affecting on Radicalization	Dr. Neha Agashe Faculty, Symbolisis College, Pune	Monday, 07/03/2022 4.00 to 5.00
6	Stages in the Radicalization Process	Dr. Karuna Sinha Faculty, Hansraj Jivandas College of Education, Mumbai	Tuesday, 08/03/2022 4.00 to 5.00
7	Vasudhaiv Kutumbkam	Dr. Sandip Patil Faculty, Mahatma Gandhi Antarashtriyia Vishwa Vidyalaya, Wardha	Wednesday, 09/03/2022 4.00 to 5.00
8	Divine Virtues for Peace	Bk. Sarita Didi Faculty, Brahmakumaris, Pune	Thursday, 10/03/2022 4.00 to 5.00
9	International Recommendations	Dr. Anita Belapurkar Principal, H.G.M. Azam College of Education, Pune	Friday, 11/03/2022 4.00 to 5.00
10	Harmony for the Better World	Dr. Mukul Chowdhury Volkswagen, Pune	Saturday, 12/03/2022 4.00 to 5.00
11	Radicalization: The Human Rights Approach	Dr. Kuldeepshigh Rajput Faculty, Dept. of Sociology, SPPU, Pune	Sunday, 13/03/2022 4.00 to 5.00
12	Role of the Student Teacher in Eradication Radicalization	Dr. Lalita Vartak Principal, ACCE&R, Karve Road, Pune	Monday, 14/03/2022 4.00 to 5.00

No Registration Fees | This web series will be commenced via online virtual platform on MS Teams & on You Tube.
Registration Link : <https://forms.gle/4xRcYoQxdCM2NTYr6> | E- Certificates will be issued.

Coordinator of Lecture Series
Asst. Prof. Sanjay Shinde
9850981187

Convener of Lecture Series
Dr. Surendra Herkal
9850239630



**MAEER'S MIT SAINT DNYANESHWAR B.ED. COLLEGE,
PUNE**

Choice Based Credit System- Annual Pattern

Academic Year 2021-2022

BED 212 : Open Course : Combating Radicalism (Online)

2 credits- 50 Marks

Planning & Credit destitution

Sr. No	Day & Date	Time	Activity	Hours
Course related Pre- Activity				
1	23/09/2021	1.00 -2.45	1. General meeting staff and head at SPPU with Dr. Vijay Khare	1
	23/09/2021	03.45 – 4.30	2. Planning and outline of course	1
	27/09/2021	12.30 – 1.15	3. Workshop attendance for guidance	1
	27/09/2021	03.45 – 4.30	4. Selection of guest and communication	1
	08/10/2021	11.00 – 11.45	5. Selection of group	1
	08/10/2021	03.45 – 4.30	6. Formation of Objective	1
	11/10/2021	03.45 – 4.30	7. Timetable preparation	1
Application of Activity for course				
2	01/02/2022	03.45 – 4.30	1. Orientation of the course	2
	02/02/2022	03.45 – 4.30	2. Introduction to the course	2
	09-10/02/2022	03.45 – 4.30	3. Poster Presentation Guidance & Activity	2
	17/02/2022	03.45 – 4.30	4. Selection of Topic	2
	26/02/2022	03.45 – 4.30	5. Discussion with Teacher on Activity	2
	28/02/2022	03.45 – 4.30	6. Activity Finalization	2
	02/03/2022	03.45 – 4.30	7. Group Discussion	2

	03/03/2022	03.45 – 5.15	8. Lecture Series – Orientation	2
	04/03/2022	03.45 – 5.15	9. Lecture Series – Dr. Vijay Khare	2
	05/03/2022	03.45 – 5.15	10. Lecture Series – Dr. Samadhan Nikumbh	2
	06/03/2022	03.45 – 5.15	11. Lecture Series – Adv. Prajwal Bhalgat	2
	07/03/2022	03.45 – 5.15	12. Lecture Series – Adv. Pritee Paranjape	2
	08/03/2022	03.45 – 5.15	13. Lecture Series – Dr. Neha Agashe	2
	09/03/2022	03.45 – 5.15	14. Lecture Series – Dr. Karuna Sinha	2
	10/03/2022	03.45 – 5.15	15. Lecture Series – Dr. Sandip Patil	2
	11/03/2022	03.45 – 5.15	16. Lecture Series – Dr. Anita Belapurkar	2
	12/03/2022	03.45 – 5.15	17. Lecture Series – Bk Sarita Didi	2
	13/03/2022	03.45 – 5.15	18. Lecture Series – Dr. Mukul Chowdhary	2
	14/03/2022	03.45 – 5.15	19. Lecture Series – Dr. Kuldeep Rajput	2
	15/03/2022	03.45 – 5.15	20. Lecture Series – Dr. Lalita Vartak	2
	16/03/2022	03.45 – 5.15	Feedback	1
Course related Post Activity				
3	21/03/2022	11.00 – 1.30	16. Guidance for Report writing by Dr.Surendra Herkal	1
	31/03/2022	11.45 – 12.30	17. MCQ Examination	1
	10/04/2022	03.45 – 4.30	18. Final Submission	-
4	Total Hours			50

National level lecture series on Combating Radicalism

REPORT

Topic : Radicalization Concept & Definitions

Date: 03/03/2022 **Day:** Thursday **Time:** 4:00 PM to 5:00 PM

Guest Speaker: Prof. Dr. Vijay Khare
(Director, International Studies Centre, SPPU, Pune)

The poster is for a national-level lecture series on combating radicalism. It features a circular portrait of Prof. Dr. Vijay Khare, Director of the International Centre at Savitribai Phule Pune University. The event is scheduled for 03rd March 2022, from 04:00 PM to 05:00 PM. A registration link is provided: <https://forms.gle/4xRcYoQxdCM2NTYr6>. The event is organized by MAEER's MIT Saint Dnyaneshwar B.Ed. College, Alandi Devachi, Pune. Logos for MAEER, AURORA, and SPPU are also present. Contact information for the convener (Dr. Surendra C. Herkal) and coordinator (Asst. Prof. Sanjay Shinde) is provided at the bottom.

A number of students from various colleges under Savitribai Phule Pune University (SPPU) and various DIGs and policemen participated in the inaugural lecture of the National level lecture series on Combating Radicalism under the project 'AURORA'.

The session was hosted by MAEER'S MIT Saint Dnyaneshwar B.Ed. College, Alandi Devachi, Pune. The College is one of the top B.Ed. Colleges in Pune and is known for its active participation in various projects at

different levels including the 'AURORA' Project.

The Honourable Chief Guest for the session were **Prof. Dr. Ajay Surana** (Co-ordinator, Project AURORA, Banasthai Vidyapeeth, Rajasthan) and **Prof. Dr. Vijay Khare** (director, International Studies Centre, SPPU, Pune).

The Respected Guest of honour for the session were **Dr. Lalita Vartak** (Principal, Adarsh Comprehensive College of Education & Research, Pune), **Dr. Anita Belapurkar** (Principal, H.G.M. Azam College of Education, Pune) and **Dr. Sushama Bhosale** (Principal, Waghire Senior College, Saswad, Pune).

The comparing of the program was done by B.Ed. Second year student-teacher **Ms. Poonam Gupta**. The session began with welcoming of the chief guests and the guests of honour. After that World peace prayer was played and then SPPU song was played to proceed with the session.

Then our respected Principal Dr. Surendra Herkal gave the welcome speech and virtually greeted the chief guest and all the dignitaries present in the session.

Among the dignitaries, firstly speech was given by **Prof. Dr. Ajay Surana**. He gave us some detailed information about the project 'AURORA' and its ongoing programmes in India. Then **Dr. Lalita Vartak** expressed her views on the topic.

Our topic for the session was Radicalization: Concept & Definitions and the expert speaker for the topic was **Prof. Dr. Vjay Khare**. He explained the concept of radicalism in simple way giving various examples. He defined educational radicalism as the personalisation of knowledge, informed self-determination, local definition of quality and an essential unpredictability of educational outcomes. Radicalization is the process by which an individual or a group comes to adopt increasingly radical views in opposition to a political, social, or religious status quo. The ideas of society at large shape the outcomes of radicalization; for example, radical movements can originate from a broad social consensus against progressive changes in society or from a broad desire for change in society. Radicalization can result in both violent and nonviolent action - academic literature focuses on radicalization into violent extremism (RVE) or radicalisation leading to acts of terrorism. Multiple separate pathways can promote the process of radicalization, which can be independent but are usually mutually reinforcing.

He explained that Radicalization leading to violence may take diverse forms depending on the context and time period, and may be associated with different causes or ideologies. He also mentions the types of Radicalism as Right-Wing Extremism, Politico-Religious Extremism, Left-Wing Extremism, Single-Issue Extremism.

We all are the stakeholders of development of Radicalism. So we should be aware of Radicalism. If we stay aware so we can avoid terrorist attack, bombing. It will help our nation in the way of Development.

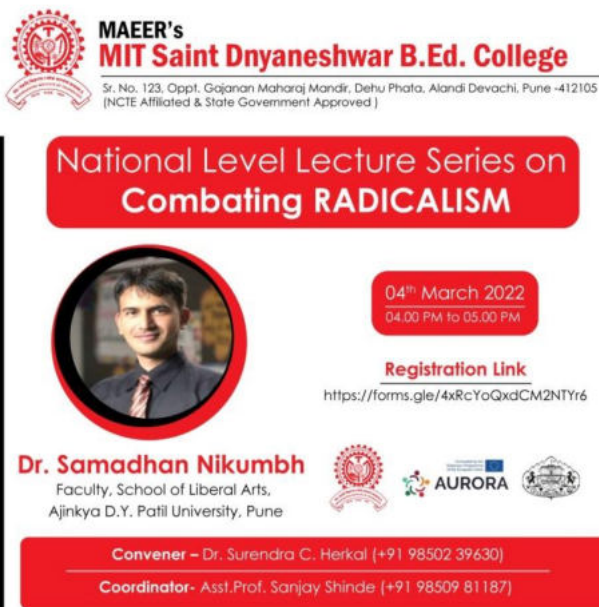
At the end of the session a small doubt clearing session was there for the students. In the end, **Asst. Prof Sanjay Shinde** gave the vote of thanks and likewise the session was successfully completed.

Day : 02

Guest Speaker: Dr. Samadhan Nikumbh

Topic : Limits of Radicalization: Human Rights.

- **Day & Date** :- Friday 4th March 2022
- **Time** :- 4:00 to 5:00 pm



The poster features the MAEER's MIT Saint Dnyaneshwar B.Ed. College logo at the top left, with the college name in bold red text and its address below. A red banner at the top center reads 'National Level Lecture Series on Combating RADICALISM'. Below this is a circular portrait of Dr. Samadhan Nikumbh. To the right of the portrait, a red box contains the date and time: '04th March 2022, 04.00 PM to 05.00 PM'. Below the portrait, the speaker's name 'Dr. Samadhan Nikumbh' is listed along with his affiliation: 'Faculty, School of Liberal Arts, Ajinkya D.Y. Patil University, Pune'. A 'Registration Link' is provided as <https://forms.gle/4xRcYoQxdCM2NTYr6>. At the bottom, a red box lists the convener 'Dr. Surendra C. Herkal (+91 98502 39630)' and the coordinator 'Asst.Prof. Sanjay Shinde (+91 98509 81187)'. Logos for MAEER and AURORA are also present.

On Friday 4th March 2022 Second day of the National level lecture series on the “Combating Radicalism “organized under the AURORA project. This project is the collaboration of 6 countries Czechia, India, Ireland, Romania, Nepal, and Spain. The subject Combating Radicalism is assigned to MAEER’s MIT Saint Dnyaneshwar B.Ed. College, Alandi Devachi, Pune. Sir started his lecture on the topic of Limits of Radicalization and Human Right by asking the question to all participants what is

Radicalization ? After accepting the participant response sir start to explaining what is Radicalization and its meaning.

❖ **Radicalization: Meaning :-**

He explained that the action or process of making someone become more radical in their political or religious belief or the action or process of causing someone to adopt radical position on political or social issue. He explained further that Radicalization refers to the gradual social process into extremism and is often applied to explain changes in ideas or behavior. After that explains radicalization elements.

❖ **Radicalization: Elements:-**

1) **Violence :-**

Violence is the extreme stage of Radicalization. Violence extremists are those individuals who support or commit ideologically motivated violence to further political, social or

religious goals. Radicalization is the process by which individuals enter into violent extremism.

2) Gradual process that involves individual :-

Means action oriented Radicalization is a basically focusing on the procedure means how one person become a radical. How one person become an extremist so all that things is at extreme level. It is totally based on the action. Behind their action, behind their behavior some political and religious believes.

3) Extremist belief system that set the stage :-

Extremism in a political or religious sense. Is used to describe an ideology that is considered by most people to be far outside acceptable. Mainstream attitudes of society. After that explain the radicalization procedure

❖ Radicalization: Procedure :-

1) Political/economical/social/religious/protests (Factual or Superficial) :-

Miss interpretation of the political theories, economical theories, social theories and misinterpretation, religious theories these tact is done by the leaders and people are influence because of the involvement in these activities and some are the radicalization.

2) feeling of neglect, Alientation, Victimization :-

3) If one committee is good one other one is not good so they are neglected. We can say the cast and the category are there in there also negligence are there because of that also that kind of extreme action done by the people.

4) Radicalization starts – exploit the situation by propaganda :-

Different kind of information they were collecting related to radicalization or particular group or religion which giving them situation. This is one kind of a third procedure.

5) Community encouraged thinking of taking ravage and slipping into the rules of terror elements.

6) Youth are pushed to embrace violence and even sacrifice life for the cause of the community. After that sir explains about the radicalization's basic Areas

❖ Radicalization's Basic Areas :-

So it can be political areas it can be religious areas it can be social areas and it can be in economical areas. After that sir explains radicalization: limits

❖ Radicalization: Limits :-

- Political literacy
- Community as Vote Bank and insincere agendas of politics
- Unethical political support
- Laggings in system / Corrupted system
- Misuse of policies
- Economical inequity

After that sir explains about the human right...

❖ **Human Right :-**

- Right to life, liberty and security of person
- Equal in dignity and justice
- Prohibited slavery
- No subjective torture, cruel, inhuman or degrading treatment or punishment
- Right to seek and to enjoy in other countries
- No one shall be subjective arrest, custody or exile
- Freedom of movement and residence within the borders
- Leave any country ,including his own , and to return to his country
- Social security
- Work, to free choice of employment
- Rest and leisure
- Standard of living
- Education
- Freely to participate in the cultural life
- Everyone is entitled to a social and international order
- Duties to the community

Then sir explained about the warning signs to teachers if someone is being radicalized.

❖ **Warning signs to teachers if someone is being radicalized :-**

Every individual is different, but the warning signs could include

- Cutting ties with friends and family
- Starting to support violence
- Being un-interested in activities they previously liked to do

- Researching extremist material on a computer or phone
- Following or speaking to extremists on social media

This are some main warning signs of being radicalized. Then sir explained some important points regarding the radicalization and prevention.

❖ **Radicalization and Prevention :-**

- Addressing radicalization
- Countering terrorist propaganda
- Promoting inclusive society
- Promoting education and human values
- Boosting research
- Evidence building
- Monitoring and network
- Strengthening international cooperation
- Ban on illegal hat speech (online/offline)
- Enhancing the right of and support to victims of terrorism
- Civil society empowerment program
- Reinforce safety on the internet and within our community
- Help build flexibility and train teachers in conducting difficult conversations
- Help school meet the expectations surrounding the prevent duty as monitored by nation.

So like this we have finished our second day of the National level lecture series on the “Combating Radicalism” and this session was really very good and beneficial for us and it was very useful to understand this Radicalization term in vast.

Day : 03

Guest Speaker: Adv Priti Paranjape

Topic: Legal Framework on Countering Radicalization

Date:6/03/2022



MAEER's
MIT Saint Dnyaneshwar B.Ed. College
Sr. No. 123, Opprt. Gajanan Maharaj Mandir, Dehu Phata, Alandi Devachi, Pune -412105
(NCTE Affiliated & State Government Approved)

National Level Lecture Series
on **Combating RADICALISM**

Topic
Legal Framework on countering Radicalization

06th March 2022
04.00 PM to 05.00 PM

Registration Link
<https://forms.gle/4xRcYoQxdCM2NTYr6>

Lion Adv. Preeti Pranjpe
Panel Advocate, NLSA, New Delhi

MAEER AURORA

Convener – Dr. Surendra C. Herkal (+91 98502 39430)
Coordinator- Asst.Prof. Sanjay Shinde (+91 98509 81187)

Introduction: Legal Framework on Countering Radicalization

The Session on 06/03/2022 related to Legal Framework on Countering Radicalization was taken by our

Guest lecturer Adv. **Priti Paranjape** she is a legal advisor for various social organization by profession she also done lot of legal awareness session who briefed us about Legal Framework on Countering Radicalization very beautifully.

She explained about that we are facing the issue of radicalism since freedom like religion or anything since it is a global issue, now a days we all speak about the radicalization. We have legal framework for radicalism since starting of freedom however that has not been used in strong manner to combat with radicalism. We faced many attacks in our country at various places represents radicalism (Terrorist attack)

There is pyramided level which consist 4 levels

- 1) All member of community
- 2) Vulnerable people part of committee they get influence by extremist
- 3) Population moving toward extremist
- 4) People Who break the law

Laws of country for Radicalism:

Atrocity Act: helps secularism

National investigation act to counter radicalism for better way.

Abatement Act :(IPC) to instigate or to motivate someone to commit any unlawful act. Abatement attract the punishment to half of the punishment.(for radicalism, for insulting someone ,physically harming someone)

Unlawful activity prevention Act: It gives us the list of unlawful association it is a act of 1967. This is a very small act but very powerful act

MOCA Act: (Maharashtra ordinance crime act) It's a very powerful act under this even two people are there to commit unlawful act they are tried and its non-boilable law they get 180 days to investigate the matter.

Sections for Radicalism

Sec 295 to 298: Discusses about the religion for damaging or defiling anything related to religion for insulting the religion shall be punished for imprisonment or fine or both which extends to 2 years.

Sec 295 A tells us about outraging religious feelings of people of India and malicious intention as well. Punished for 3 years .

Sec 296 disturbance to law with the intention to create disturbance to any assembly lawfully engaged shall be punished may extend to 1 year imprisonment.

Sec 297 if a person who insults religion or trespasses to religious place any place of worship shall be punished for imprisonment or with fine or both.

CONCLUSION:

We got to know a lot about Legal Framework On Countering Radicalization in our country.

We have lots of Acts and sections under IPC those who perform extremist radicalism we have punishments

and strong laws against them. It was nicely and thoroughly explained by our guest lecturer Adv Priti Paranjape to make our concept clear.

Day : 04

Guest Speakers: Adv. Prajwal Bhalgat
Topic-UN-alternative Measures Legal Framework

- 1)The Tokyo Rules
- 2)The Nelson Mandela Rules

The poster is for a lecture series titled "National Level Lecture Series on Combating RADICALISM". It features a circular portrait of Adv. Prajwal Bhalgat, a young man with dark hair and a mustache, wearing a suit and tie. The text on the poster includes: "MAEER's MIT Saint Dnyaneshwar B.Ed. College" with the address "Sr. No. 123, Oppst. Gajanan Maharaj Mandir, Dehu Phata, Alandi Devachi, Pune -412105 (NCTE Affiliated & State Government Approved)"; the date and time "05th March 2022, 04.00 PM to 05.00 PM"; a "Registration Link" with the URL "https://forms.gle/4XRcYoQxdCM2NTYr6"; and contact information for the convener and coordinator. Logos for MAEER, AURORA, and other institutions are also present.

The purpose of this report is to on COMBATING RADICALISM which was held on 05th of March 2022 from 4:00 to 5:00 pm to raise awareness about different aspects of radicalism

In alliance of universities to reinforce teachers training curricula to outcast radicalism and promote equality in Asian societies.

The total of 6 participating countries viz a viz

(Czechia,India,Ireland,Nepal,Romania,Spain)

On the 3rd day of our lecture series on combating radicalism under the project AURORA (<http://auroraerasmus.org/>)

The Partner institutions are (Universities of Malaga, Spain, Universities college cork, Ireland, Masaryk Universities, Czech Republic,University babes-Bolyai, Romania, Anugraha, India, Edulab, Educational exchange private LTD India pokhara University, Nepal, National law college Pvt. 5Ltd,Nepal,Managing committee of Kalinga, Institute of social science, India, SavitriBai Phule University, India,Tribhuvan University, Nepal)

On the 3rd day of the lecture series which was followed by the very outstanding lectures on 1st day Dr.Vijay Khare (director International center SPPU) on RADICALIZATION CONCEPT & DEFINITIONS and on the second day by Dr.Samadhan Nikumbh (faculty school of liberal arts, Ajinkya D.Y Patil University,Pune) on RADICALIZATION :HUMAN RIGHTS

On the third day of this lecture series we had a very young dynamic and full of knowledge expertise ADV. Prajwal Sanjay Bhalgat (Legal Advisor , Pune) and the topic he enlightened us was on UN-ALTERNATIVE MEASURES OF LEGAL FRAMEWORK(1.TOKYO RULES 2. THE NELSON MANDELA RULE)

The Chief Guest and other dignitaries were on time for the program, one of our classmates Prajakta Bhor had been given a responsibility of anchoring and the program started right on time after the permission from Our Principal sir Dr, Surendra Herekal.

At 4:06 pm the world peace prayer of MIT was played and then it was followed by the SPPU anthem at 4:08 pm till 4:11 pm

The Introduction part of our eminent guest was handed over to our very lovely and able Asst Professor Darshana Pawar.

She introduced that our Guest of Honor today is B.A.LLB, he has done integrated course and technology (C.A of India) he has great skills and profuse knowledge on corporate civil law Although our Speaker has many more qualities and a long profile but due to time constraint she would let the speaker have the space to elaborate on the today's topic.

Adv. Prajwal Bhalgat took over after the introduction he started by saying that he is going to elaborate the 2 topics (**Tokyo rule and The Nelson Mandela rule**) And also some context of recent Russia Ukraine war to explain the POW i.e. prisoners of war. He also told a brief information of UN the roles and functions of united nation for peace keeping. 50 countries and 193 members and he also told the Mission of Peace keeping after World War II.

He stated the standard minimum rule for the prisoners of war. (Enemy soldiers captured during the war), how they were treated (in human conditions)

The guideline were led down in 1995 on how the person should be kept with the very basic rights, Right of (food hygiene, safe drinking water, Attorney)

Updated rules were introduced on 18th July 2015 which is also Nelson Mandela day. He also explained that after being in jail for 27 yrs. Nelson Mandela insights were based on the rules of prisoners, Nelson Mandela ...Gandhi ji of South Africa.

He then said that the rules have 30 heads and 122 rules and out of them how rules in India are drafted accordingly.

RULES OF GENERAL APPLICATIONS:

Rule 1: All prisoners shall be treated with respect due to their inherent dignity and value as human beings. No prisoner shall be subjected to, and all prisoners shall be protected from, torture and other cruel, inhuman or degrading treatment or punishment, for which no circumstances whatsoever may be invoked as a justification. The safety and security of prisoners, staff, service providers and visitors shall be ensured at all times.

Rule 2 (1): The present rules shall be applied impartially. There shall be no discrimination on the grounds of race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or any other status. The religious beliefs and moral precepts of prisoners shall be respected. (2) In order for the principle of non-discrimination to be put into practice, prison administrations shall take account of the individual needs of prisoners, in particular the most vulnerable categories in prison settings. Measures to protect and promote the rights of prisoners with special needs are required and shall not be regarded as discriminatory.

Rule 3 Imprisonment and other measures that result in cutting off persons from the outside world are affected by the very fact of taking from these persons the right of self-determination by

depriving them of their liberty. Therefore, the prison system shall not, except as incidental to justifiable separation or the maintenance of discipline, aggravate the suffering inherent in such a situation.

Rule 4. The purposes of a sentence of imprisonment or similar measures derivative of a person's liberty are primarily to protect society against crime and to reduce recidivism. Those purposes can be achieved only if the period of imprisonment is used to ensure, so far as possible, the reintegration of such persons into society

Rule 5 Prisoner file management systems shall also be used to generate reliable data about trends relating to and characteristics of the prison population

He explained all the rules under this heading

Separation of categories- Prisoners should be separated taking account of their sex, age, criminal record, the legal reason for their detention and the necessities of their treatment;

Accommodation-All accommodation provided for the use of prisoners and in particular all sleeping accommodation shall meet all requirements of health, being paid to climatic conditions and particularly to cubic content of air, minimum floor space, lighting, heating and ventilation.

Also the sanitary needs and washrooms needs should be taken into consideration.

Personal hygiene-Prisoners shall be required to keep their persons clean & shall be provided with water and with such toilet articles as are necessary for health and cleanliness.

In order that prisoners may maintain a good appearance compatible with their self-respect, facilities shall be provided for the proper care of the hair and beard, and men shall be able to shave regularly .He further explained the header Clothing and bedding: prisoner who is not allowed to wear his or her own clothing shall be provided with an outfit of clothing suitable for the climate and adequate to keep him or her in good health.He further explained on food under rule 22 header that states Every prisoner shall be provided by the prison administration at the usual hours with food of nutritional value adequate for health and strength, of wholesome quality and well prepared and served.

Drinking water shall be available to every prisoner whenever he or she needs it.

Exercise and sports -every prisoner one hour of suitable exercise in the open air daily if the weather permits.

Health-care services health care for prisoners is a State responsibility. , up-to date and confidential individual medical files on all prisoners, and all prisoners should be granted access to their files upon request. A prisoner may appoint a third party to access his or her medical file

He also said that purpose of the "Imprisonment is not to punish a being but to transform a person to a better human being"

He also explained further Restrictions, discipline and sanctions: Discipline and order shall be maintained with no more restriction than is necessary to ensure safe custody, the secure operation of the prison and a well ordered community life.

he further added that before imposing disciplinary sanctions, prison administrations shall consider whether and how a prisoner's mental illness or developmental disability may have contributed to his or her conduct and the commission of the offense or act underlying the disciplinary charge. Prison administrations shall not sanction any conduct of a prisoner that is considered to be the direct result of his or her mental illness or intellectual disability.

Searches of prisoners and cells:

He explained further the purpose of accountability, the prison administration shall keep appropriate records of searches, in particular strip and body cavity searches and searches of cells, as well as the reasons for the searches, the identities of those who conducted them and any results of the searches. He further added to the next header that is

Information to and complaints by prisoners -His or her rights, including authorized methods of seeking information, access to legal advice, including through legal aid schemes, and procedures for making requests or complaints

He also added that Contact with the outside world Rule 58 1. Prisoners shall be allowed, under necessary supervision, to communicate with their family and friends at regular intervals:

- (a) By corresponding in writing and using, where available, telecommunication, electronic, digital and other means;
- (b) By receiving visits.

He explained how the books are provided. Every prison shall have a library for the use of all categories of prisoners, adequately stocked with both recreational and instructional books, and prisoners shall be encouraged to make full use of it.

Internal and external inspections are to be done.

He also explained the

II. RULES APPLICABLE TO SPECIAL CATEGORIES he told about the Guiding principles

Treatment Rule 91 The treatment of persons sentenced to imprisonment or a similar measure shall have as its purpose, so far as the length of the sentence permits, to establish in them the will to lead law-abiding and self-supporting lives after their release and to fit them to do so. The treatment shall be such as will encourage their self-respect and develop their sense of responsibility

Classification and individualization, Privileges, Work, Education and recreation, social relations and aftercare

Prisoners under arrest or awaiting trial he explained the pretrial, trial and post-trial phases how FIR is lodged and the processes go on he also explained the remand ,civil prison and based on the criminal activity Civil prisoners. Persons arrested or detained without charge.

Then he further added that article 14 gives 6 freedoms to Indian citizens but for the prisoners its restricted and 3 rights are taken away from prisoners our rules are taken from prison reforms in British era as before that in earlier rulers era the death sentences were pushing from cliff death by stamping under elephant or death by tieng on the tough so these were not very good so in 1894 the British.

He also explained how after 100 years the prison act 1990 how the mental health of prisoners is also taken care of like Yerawada jail and the associated Yerwada hospital

He also added how transfer of prisoners (1950) how prisoners should be transferred from one place to another.

Then Our Anchor Prajakta requested us to come out with doubts and questions Where Mrs. Rashmi asked about open jail to which the speaker said he will cover the answers in second part) and Mrs. Gayatree asked questions related to topic about the education how the prisoners are educated so speaker answered that there is provision for books also they are allowed to give the exams.

Overall the session was knowledge packed and full of energy from the brilliant speaker.

Then the speaker started with the second part of this session that is Tokyo rules:

In that he explained what is noncustodial. He also described about minimum, grave crime measure web series community services - not hormone manners - not harsh punishment → In India sorrowing of over out oral measure.

Also, he shared his screen to explain the concepts of UNS minimums rules for noncustodial fundamental rules. In this he gave the data on National Judicial Data Grid (NJDG) (District and Taluka court of India). He briefly explained about the total criminal cases in India out of which 23 crore pending cases in India from last 1 year. Only 1% of the 3 lakh people going to Jail by the national crime record.

By showing the website of the National Crime Record Bureau, he explained that whatever crimes committed in India are there in the records. In 2020: Prisoner-type and occupancy, he gave a brief information of the capacity of the jails in all over India.

To explain the United Nations standard minimum rules for non-custodial measures (the Tokyo rules), he shared a screen with us. In this, he briefly described the general principle and fundamental aims. Also, he gave information on how these rules help to establish the laws in the society. India can use the Tokyo rules as a base to establish the laws in the society, he suggested. Also, the UN has suggested that to implement these rules on a national or international level.

He explained the fundamental aims in detailed as follow:

Fundamental aims:

1.1 The present Standard Minimum Rules provide a set of basic principles to promote the use of non-custodial measures, as well as minimum safeguards for persons subject to alternatives to imprisonment.

1.2 The Rules are intended to promote greater community involvement in the management of criminal justice, specifically in the treatment of offenders, as well as to promote among offenders a sense of responsibility towards society.

1.3 The Rules shall be implemented taking into account the political, economic, social and cultural conditions of each country and the aims and objectives of its criminal justice system.

1.4 When implementing the Rules, Member States shall endeavor to ensure a proper balance between the rights of individual offenders, the rights of victims, and the concern of society for public safety and crime prevention.

1.5 Member States shall develop non-custodial measures within their legal systems to provide other options, thus reducing the use of imprisonment, and to rationalize criminal justice policies, taking into account the observance of human rights, the requirements of social justice and the rehabilitation needs of the offender.

Also, he put lights on “Non-custodial measures do not restrict offenders' liberty as much as imprisonment. They do not require offenders to leave their families or communities, relinquish

their responsibilities or give up any employment they might have had. Nevertheless, offenders undergoing non-custodial measures may be subject to various conditions, restrictions and requirements. In order to enforce a non-custodial measure, the appropriate authorities must have the power to require offenders to comply with certain conditions and to refrain from certain activities. To exercise this power, the authorities need to collect information on the actions and behavior of offenders. The authorities also have the power to modify or revoke the conditions during implementation of the sanctions or measures. Accordingly, the implementation of non-custodial measures is to a certain extent intrusive. Furthermore, non-compliance with the conditions imposed can have serious consequences for offenders, such as imprisonment. Safeguarding respect for plan rights and human dignity requires that standards be set for the imposition and implementation of any restrictions and conditions. This is one of the main purposes of the Tokyo Rules”.

He described Section II highlights non-custodial measures that could be applied instead of proceeding with prosecution or at the pre-trial stage in order to avoid pretrial detention. Interviewing the principles of the presumption of innocence and of minimum intervention, pre-trial detention should only be used when considered absolutely necessary for specific purposes.

Where appropriate and compatible with the legal system, the police, the prosecution service or other agencies dealing with criminal cases should be empowered to discharge the offender if they consider that it is not necessary to proceed with the case for the protection of society, crime prevention or the promotion of respect for the law and the rights of victims. For the purpose of deciding upon the appropriateness of discharge or determination of proceedings, a set of established criteria shall be developed within each legal system. For minor cases the prosecutor may impose suitable non-custodial measures, as appropriate.

Avoidance of pre-trial detention:

Pre-trial detention shall be used as a means of last resort in criminal proceedings, with due regard for the investigation of the alleged offense and for the protection of society and the victim.

Alternatives to pre-trial detention shall be employed at as early a stage as possible. Pre-trial detention shall last no longer than necessary to achieve the objectives stated under rule 6.1 and shall be administered humanely and with respect for the inherent dignity of human beings.

The offender shall have the right to appeal to a judicial or other competent independent authority in cases where pre-trial detention is employed.

After explaining the pre-trial stage, he described the Section IV deals with measures to reduce the length of prison sentences or to offer alternatives to enforcing prison sentences.

Post-sentencing dispositions:

The competent authority shall have at its disposal a wide range of postsentencing alternatives in order to avoid institutionalization and to assist offenders in their early reintegration into society.

Post-sentencing dispositions may include:

- (a) Furlough and halfway houses;
- (b) Work or education release;
- (c) Various forms of parole;
- (d) Remission;
- (e) Pardon.

The decision on post-sentencing dispositions, except in the case of pardon, shall be subject to review by a judicial or other competent independent authority, upon application of the offender.

Any form of release from an institution to a non-custodial programmer shall be considered at the earliest possible stage.

Also, he stated that Mr. Parnab Kumar Mukherjees (President of India 2012-17) has rejected the request for pardon by Kasab.

He explained the concepts of the treatment process and how it helps to treat the prisoners in Jail.

Treatment process:

Within the framework of a given non-custodial measure, in appropriate cases, various schemes, such as case-work, group therapy, residential programmes and the specialized treatment of various categories of offenders, should be developed to meet the needs of offenders more effectively.

Treatment should be conducted by professionals who have suitable training and practical experience.

When it is decided that treatment is necessary, efforts should be made to understand the offender's background, personality, aptitude, intelligence, values and, especially, the circumstances leading to the commission of the offense.

The competent authority may involve the community and social support systems in the application of non-custodial measures.

He outlined on "VOLUNTEERS AND OTHER COMMUNITY RESOURCES".

General observations: Section VII stresses the need to involve the general public and volunteers in particular in the application of non-custodial measures, to increase their acceptability and to improve their effectiveness. 17.

"How public participation is playing a very important role in the society", he explained.

17.1 Public participation should be encouraged as it is a major resource and one of the most important factors in improving ties between offenders undergoing non-custodial measures and the family and community. It should complement the efforts of the criminal justice administration.

17.2 Public participation should be regarded as an opportunity for members of the community to contribute to the protection of their society.

RESEARCH, PLANNING, POLICY FORMULATION AND EVALUATION:

General observations: Section VIII deals with further research and planning, policy formulation and evaluation. It highlights the importance of intergovernmental cooperation. It should be read in the light of the resolution entitled "Principles and directions for research on non-custodial sanctions", adopted by the Eighth Congress.

After completing the guidelines which are given by the United Nations used by countries to develop the rules in the society, he linked these rules with Indian cities. In these, he stated how we need to reduce the number of prisoners because as per the NCRB we have less number of jails. "What are the types of non-custodial measures we have in India?" he put some lights on it.

Also, he related the big boss show with the concepts of non-custodial. Open jail is a community amongst the prisoners which runs itself.

He explained the concepts of Open Jail with examples which happen in New Delhi, a 23 years old boy has committed an offense for the 1st time.

He concluded his session by asking questions on both the topics.

Reshmi Shrivastav has given good feedback to the speaker with a lot of thanks.

Then ADV. Prajwal Sanjay Bhalgat has given thanks to mister honorable Principal sir (Dr. S. Herkal).

Miss. Prajakta has requested to Mrs. Darshana Pawar ma'am to give vote of thanks to the speaker.

A big vote of thanks is given by Mrs. Darshna Pawar Ma'am to the speaker (ADV. Prajwal Sanjay Bhalgat) as well as to the principal sir (Dr. S. Herkal). Also, gave appreciation for the technical support to Prof Shinde sir, all the staff members of MIT S.D.B.Ed. College, Pune and all students that are attending this lecture series.

Thank You....

Day: 05
Guest Speaker: Dr. Neha Agashe
Topic-Factors affecting on Radicalization



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(NCTE Affiliated & State Government Approved)

National Level Lecture Series
on **Combating RADICALISM**

Topic
Factors affecting on Radicalization

07th March 2022
04.00 PM to 05.00 PM

Registration Link
<https://forms.gle/4xRcYoQxdCM2NTYr6>



Dr. Neha Agashe
Faculty, Symbiosis College, Pune



Convener - Dr. Surendra C. Herkal (+91 98502 39630)
Coordinator- Asst.Prof. Sanjay Shinde (+91 98509 81187)

The purpose of this report is to on **COMBATING RADICALISM- Factors affecting on Radicalization** which was held on 05th of March 2022 from 4:00 to 5:00 pm to raise awareness about different aspects of radicalism

Dr. Neha Agashe is an Assistant Professor and Acting head of the Department of Political Science in Symbiosis college of Arts and Commerce Pune.

The purpose of this report is to on **COMBATING RADICALISM** which was held on 7th of March 2022 from 4:00 to 5:00 pm to raise awareness about different aspects of radicalism

the played the world peace prayer on time which was followed by University of Pune i.e.-SPPU anthem

-Prajakta then requested honorable Principal Sir to welcome the guest of honor. Later on she requested introduction of resource person by Asst.Prof.Darshana Pawar.

Darshana Ma'am said that Dr Neha Agashe is an Assistant Professor and Acting head of the Department of Political Science in Symbiosis college of Arts and Commerce Pune. Madam has completed her BA in Political Science and MA in Political Science and Public administration. She hold an M.Phil and Ph.D From Savitribai Phule Pune university.Madam has an experience of 15 years as lecturer of political science in various prestigious colleges like Modern College of arts ,commerce and science, MITSOM, Fergusson College, S. P college, I.L.S College, Shankarrao Chavan Law College and Bharthi Vidyapeeth new law college.

Madam has received a gold medal in political science in SY BA and stood first in the political science department of Pune university and also participated in 34th study session. And due to time constraint without wasting the time the honourable guest

Dr. Neha Madam started her session with a beautiful smile

-She gave a brief about the flow of the session and the first slide she started explaining is about **What is radicalisation** she explained Radicalization (or radicalisation) is the process by which an individual or a group comes to adopt increasingly radical views in opposition to a political, social, or religious status quo. The ideas of society at large shape the outcomes of radicalization; for example, radical movements can originate from a broad social consensus *against* progressive changes in society or from a broad desire *for* change in society. Radicalization can result in both violent and nonviolent action - academic literature focuses on radicalization into violent

extremism (RVE) or radicalisation leading to acts of terrorism, she also explained how the state funded terrorism is one of the issues, how the terrorists when killed in encounter are glorified in some countries like Pakistan And how the ideas are flourishing on the concept of Ideologues uphold a belief that ethnic supremacy is necessary and violence was the means to achieve this truth. **Ideologues** maintain a “readiness to die for the ethnic group if necessary; survival and preservation of the group or community is more important than survival or preservation of oneself”.

She gave few chunks of history examples like wars in old era Russian Revolution followed by Fascism and Nazism.

She further explained the **European Commission defined and coined the term "radicalization" in the year 2005** as follows: "Violent radicalisation" is the phenomenon of people embracing opinions, views and ideas which could lead to acts of terrorism as defined in Article 1 of the Framework Decision on Combating Terrorism.

Role of different communities in terrorism-jihadis have a "tried and tested model" of contact with different vulnerable, and extremist individuals through online messaging services or social media platforms, and then rapidly manipulating them towards participating in violent action in their name

How right-wing people create a climate of "us versus them" leading to radicalization.

Since the nationalist sentiment is fuelled by socio-economic conditions, some separatist movements, including the incorporated communist and socialist ideology into their policies. She also gave some example from Sri Lanka's countrymen and the migrant tamil people had their impacts on each other and how tamilians took good care of their own economy by being good

She explained fascism and Nazism on a broader perspective.

How national movements took palace and how the impact was seen then and now also. PLO FATAH-she explained what is it and why is it how things work and the idea behind the same Further she explained how osama bin laden was attacked by U.S in Abbottabad and how the people of the country took that,

SUPER POWER INTERVENTIONS—how the world's power become help and sometimes hindrance How the factors work on **MICRO MESO AND MACRO LEVEL**

She also explained how economy plays a role in the radicalism the for and against points were explained.

She also explained the interconnection of **population education and unemployment**

How the state sponsored terrorism is impacting badly on those whose life has become hell, still few countries dont feel anything about it

The effects of **rapid urbanization** are having a huge effect on world how things are changing what is the role of urbanization on economy.

She also explained the role of social media on people in the world how on a zoomed in lens it is touch deep seated effects and how millions and billions of people are impacted by the social media.

The Internet in general and social media in particular. This is despite it being immediately evident that other offline factors, including face-to-face communications, peer pressure and false information constitute more powerful forces, and are ignored at the peril of limiting our rights to freedom of expression if we focus only on the Internet. In parallel to the increased attention to

online “incitement to extremism and violence”, attempts to prevent this phenomenon have created challenges for freedom of expression. These range from indiscriminate blocking, censorship over-reach (affecting both journalists and bloggers), and privacy intrusions – right through to the suppression or instrumentalization of media at the expense of independent credibility).

It is timely therefore for us to recall key international human rights standards to serve as a benchmark for approaching violent extremism.

Prajakta Bhor announced that the question answer /feedback session platform was open for everyone, and one could ask the doubt if any,

Rashmi Srivastav asked on how to curb the situation if educated people also are indulging in the malpractices /terrorism -which was beautifully answered by Dr. Neha as there are many ways in which radicalism is made known the good measures are taken she gave an example of how beautifully our college MAEER's Saint Dnyaneshwars B.ed college being a bed college is taking bold steps in combating radicalisation by arranging the wonderful lecture series. Then Gayatree and Neelam gave their feedback as to how ocean of knowledge Maam is and she knows the depth of the things ,she is excellent orator and how this session is going to be memorable.Dr.Neha was also happy to get the feedback from students .

Then Prajakta requested our Asst.Prof. Darshana Maam to give vote **of thanks** to the guest and other dignitaries which was followed by the group **photo** which was an online platform on Microsoft teams.

Thank you.

Day : 07

Guest Speaker: Dr. Karuna Sinha

Topic : Stages in the Radicalization Process

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(NCTE Affiliated & State Government Approved)

National Level Lecture Series
on **Combating RADICALISM**

Topic
Stages in the Radicalization process

08th March 2022
04.00 PM to 05.00 PM

Registration Link
<https://forms.gle/4xRcYoQxdCM2NTYr6>

Dr. Karuna Sinha
Faculty, Hansraj Jivandas College
of Education, Khar, Mumbai

Convener – Dr. Surendra C. Herkal (+91 98502 39630)
Coordinator- Asst.Prof. Sanjay Shirde (+91 98509 81187)

On Tuesday 8th March 2022, lecture series session number 6th was organized under the AURORA project. This project is in collaboration of 6 countries Czechia, India, Ireland, Romania, Nepal, and Spain. The subject Combating Radicalism is assigned to MAEER's MIT Saint Dnyaneshwar B.Ed. College, Alandi Devachi, Pune. The guest speaker is Dr. Karuna Sinha whose qualification is B.A.(English, Education,

Political Science, Indian Music), M.A.(Education), M.Ed., Ph.D.(Education). Madam is working as a Associate Professor at Hansraj Jivandas College of Education – Khar,Mumbai.

Dr. Karuna Sinha madam started her lecture on the topic “Stages of Radicalization”, By asking the question “What does this image convey?” by showing us the Power Point presentations first slide.

After accepting the participants' responses, madam started to explain what was the image depicting and its meaning. Then madam began the topic discussing in detail: By giving her idea and views and definitions of



Radicalization : Think about radicalization as a process of change where a person undergoes a transformation over a period of time. This can be a gradual change or because of the increasing threat of varied reasons and one that can also happen quiet fast. But because it is a process, it means there can be “entry points” or times where it’s possible to intervene and support the person to choose a more positive pathway. The earlier this happens the better, as it means the person can get the support they need to turn things around before it’s too late. Then Dr. Karuna Sinha madam explained radicalization in detail: By throwing more light on what can trigger someone to become radicalized? Sometimes there is a significant event or incident that can trigger a person and make them receptive to extreme views. It can take multiple forms and include:

- A personal crisis: like losing a job
- Not getting a job
- The feeling of being left behind, alienated or apart from everyone else.
- Or it can be triggered by an outside event, like a terror attack here or in another country.

Also she discussed the details by giving us more information on the factors that may contribute to vulnerability...

- Extremist influence
- An event of series of traumatic events
- Personal
- Global or natural
- Recent or political or religious conversion
- Change in behavior and/or appearance as a result of new influences
- Identity confusion
- Conflict with family over religious beliefs and/or lifestyle choice/extreme political views



- Victim or witness to race or religious hate crime
- Pressure from peers associated with extremism
- Rejected by peer, faith or social group or family

- Underachievement
- Possession of literature related to extreme views
- Experience of poverty, disadvantage or social exclusions

1. Radicalization: How it can trigger someone:-

- Propaganda and extremist content online
- Radicalizers are using the internet to target, persuade and recruit vulnerable people.
- They do this by posting extreme and often violent images, messages, speeches and videos on social media, private messaging platforms, gaming platforms and forums.

2. Stages of Radicalization:-

4 Tier pyramid:-

- 1) Tier 1 : All members of the community
- 2) Tier 2 : The vulnerable
- 3) Tier 3 : Moving forward extremism
- 4) Tier 4 : Actively breaking the law

3. Radicalization has been described as a four stage process:-

- 1) Pre-radical : The person joins or identifies with a group or organization
- 2) Self-Identity : The person believes and accepts the beliefs and views held by the group
- 3) Indoctrination : The person is groomed by the group or organization pulling them further down the pathway
- 4) Terrorism: The person becomes involved in committing terrorist acts.

And at last she completed her discussion with the below Image: and giving explanation on the same:

The session was ended with a Thanks note by our Professor: Dr.Vikas Tupsundar Sir.

Day : 07
Resource Person: - Dr.Sandeep Patil
Topic: Vasudhaiv Kutumbakam

MAEER's
MIT Saint Dnyaneshwar B.Ed. College
Sr. No. 123, Oppf. Gojanan Maharaj Mandir, Dehu Phata, Alandi Devachi, Pune -412105
(NCTE Affiliated & State Government Approved)

National Level Lecture Series
on **Combating RADICALISM**

Topic
Vasudhaiv Kutumbkam

09th March 2022
04.00 PM to 05.00 PM

Registration Link
<https://forms.gle/4xRcYoQxdCM2NTYr6>

Dr. Sandeep Patil
Faculty, Mahatma Gandhi Antarashriya
Hindi Vishwa Vidyalaya, Wardha

Convener - Dr. Surendra C. Herkal (+91 98502 39630)
Coordinator- Asst.Prof. Sanjay Shinde (+91 98509 81187)

MIT Institution of Education organized Lecture Series for the 2nd year students of MIT Saint Dnyaneshwar College. Today's lecture is of 7th day on the topic Combating Radicalism on the topic **Vasudhaiv Kutumbakam** on 9th March 2022 on virtual platform of MIT Saint Dnyaneshwar B.Ed. College. The Lecture Series focused on Combating Radicalism under the project of AURORA. The Programme convener is Dr.Surendra C. Herkal the principal of MIT Saint

Dnyaneshwar B.Ed. College, The whole Programme was coordinated by Dr. Sanjay Shinde and Asst. prof. Mrs. Gangotri V. Rokade.

Dr. Sandeep Patil the faculty of Mahatma Gandhi Antarashriya Hindi Viswa Vidyalaya, Wardha. He is a teacher educator emphasizing, innovation and experimentation since past 12 years. He conducted the session on the topic Vasudhaiv Kutumbakam. The Programme started at sharp 3:55 pm, MIT Student Teacher Mrs. Prachi Deo, led the Lecture Series 7. The Session began with World peace prayer and Savitribai Phule Pune University Anthem. Soon after the prayer, Dr.Surendra C. Herkal the Principal of MIT Saint Dnyaneshwar B.Ed. College gave welcome speech and welcomed Dr. Sandeep Patil the resource person of today's session. Asst.prof.Mrs. Gangotri V. Rokade gave a beautiful introduction of Dr. Sandeep Patil.

This Report Demonstrates to bring change to control life of others and the purpose of this Lecture Series to bring an awareness among the people and promote discussion on crosscutting issues on the topic Radicalism.

Key Points of Today's Session:-

1. He said that Vasudhaiv Kutumbakam is a part and parcel of our ideology; it is a root of our Indian knowledge system and culture.
2. Across the world, there are lot of crises going on; they are the barriers for the growth of humanity.
3. He has shown few glimpses of inhuman activities like; **1.Covid – 19 Pandemic, 2.Ukraine-Russia War, 3.Nuclear Threat, 4. Delhi Riots, 5.Political Violence in WB&Kerala, 6.Massacre in J&K...etc.**
4. He said that the world is becoming more violent and less tolerant and we are raising walls between communities and countries.
5. He said that Radicalism is a force to bring up the change at any cost to control life of others.
6. Radicalism is not only just way of thinking but it is all about our beliefs, Ideas and behavior.
7. Dr.Sandeep Patil exclaimed that Radicalism is a rising issue, which is like Global Warming!
8. Radicalism is like autocracy and fundamentalism to bring a force change in the society.
9. He had pointed out few types of Radicalism like; **1.Political, 2.Economical, 3.Religious, 4.Single-Issue extremism.** He has explained about each point very systematically.
10. He has given an example of Afghanistan how Taliban group destroyed political system in Afghanistan.
11. He also explained about economic radicalism, in the name of progress we are compromising the basic human needs and damaging the people's aspiration in the name of progress.
12. He explained the difference between liberal /Democratic way of opposing/Demanding anything and Radical way of demanding and opposing anything.

HOPES AND SOLUTIONS:-

1. Vasudhaiv Kutumbakam is not just a Shloka but it is a complete Indian Philosophy and Tradition and we are all brought up in Ideology that "Let us live; Let others Live".
2. Vasudhaiv Kutumbakam is not just my own prosperity and my community prosperity but it is an entire universe prosperity.

3. He stressed on the theme “The whole world is one family”. We are together as one family that is humanity. We live together with the family spirit the feeling of oneness along with our human values.
4. Vasudhaiv Kutumbakam is about prioritizing humans, human relation and humanity he said that it is all about worshipping humanity.
5. He has given us few pillars for sustainable Vasudhaiv Kutumbakam they are;
1.Peace&Non-Violence, 2.Proprosperity, 3.Unversal Brotherhood, 4.Cooperation, 5.Religious Tolerance, 6.Compassion, 7.Charity, and 8.Benignancy. 9. Truthfulness.
6. He said that every Religion speaks about Universal Brotherhood, Humanity and Peace.
7. Vasudhaiv Kutumbakam is about **Healthy Vision, Clear Mindset, Open Mindedness, Liberal Outlook and Flexible Thinking.**
8. Vasudhaiv Kutumbakam is a Commitment towards the society and thinking and acting for the society towards the sustainable development.
9. He has quoted Voltaire saying, “I disapprove of what you say, but I will defend to the death your right to say it”.

Dr.Sandeep Patil Concluded his session with the beautiful Poem **Where the Mind Is without Fear** written by Rabindranath Tagore.

Interaction and Questions:-

There was a time allotted for Question and answers and few of the students clarified their doubts on the given topic. Mr. Ashish asked one of the striking question that is; **How can we implement and put into practice the Vasudhaiv Kutumbakam in the present crises of the world?**

At the end, Asst.prof.Mrs. Gangotri V. Rokade proposed the vote of thanks and thanked everyone who made this Programme a successful one.

“Let us appreciate our differences and celebrate our similarities”

Day : 08

Guest Speaker: BK Sarita Didiji
Faculty, Brahma Kumaris, Pune & Senior Rajyoga Teacher

Topic: Divine virtues for peace

MAEER's
MIT Saint Dnyaneshwar B.Ed. College
Sr. No. 123, Oppst. Gajanan Maharaj Mandir, Dehu Phata, Alandi Devachi, Pune -412105
(NCTE Affiliated & State Government Approved)

National Level Lecture Series
on **Combating RADICALISM**

Topic
Divine Virtues for Peace

10th March 2022
04.00 PM to 05.00 PM

Bk. Sarita Didi
Faculty, Brahmakumaris, Pune

Registration Link
<https://forms.gle/4xRcYoQxdCM2NTYt6>

Convener - Dr. Surendra C. Herkal (+91 98502 39630)
Coordinator - Asst.Prof. Sanjay Shinde (+91 98509 81187)

A number of students from various colleges under Savitribai Phule Pune University (SPPU) and various DIGs and policemen participated in this 8th lecture of the National level lecture series on Combating Radicalism under the project 'AURORA'.

The session was hosted by MAEER'S MIT Saint Dnyaneshwar B.Ed. College, Alandi Devachi, Pune. The College is one of the top B.Ed. colleges in Pune and is known for its active participation in various projects at different levels including the 'AURORA' Project.

The Respected Guest of honour for the session were Brahmakumari Sarita Didiji, Faculty, Brahmakumaris, Pune to enlighten us on the topic Divine Virtues for Peace.

The anchoring of the program was done by Taruna Rathore. The session began with welcoming of the chief guests and the guests of honour. After that World peace prayer was played and then SPPU song was played to proceed with the session. Then our respected co-ordinator Asst. Prof. Sanjay Shinde Sir gave the welcome speech and virtually greeted the chief guest and all the dignitaries present in the session.

After that our mentor Asst. Prof. Angad Jawale sir introduced the resource person Brahmakumari Sarita Didiji.

After this Brahmakumari Saritadidiji explained our topic for the session which was Value of peace in the concept of Radicalism.

She told us to increase value of peace in mind at first we have to pure our mind. To stay peaceful requires strength and compassion. Peace is a qualitative energy that brings balance. World Peace grows through nonviolence, acceptance, fairness and communication. Peace is the main characteristic of a civilized society.

Inner peace calms our mind and allows us to see our path much clearer, helping us focus and keep track of our goals. Having clear goals is like having a compass; you know where you want to go, you aim for it and commit to the road, trusting that all obstacles are worthy challenges rather than intimidating threats.

She told us while spreading peace in society love is also important factor. Love flows naturally through us if we remove blockages created by ego, level, criticism, blame, control, comparison or competition.

Didiji guide us that we all can spread peace in our society. How peace helps us to protect our world's children and how to make our society a more peaceful, less violent place. It will help our nation in the way of development.

At the end Didiji told us importance of meditation. To meditate for peace is a practice that could help you achieve a feeling of calm and peacefulness whenever you are going through a stressful situation.

After that we did meditation with didiji and really we experienced peace of mind by meditation. Really Meditation is the best way to take deep rest and be alert at the same time. It is a skill that calms the mind and allows you to get in touch with your inner self.

At the end of the session a small doubt clearing session was there for the students.

After that Asst. Prof. Angad Jawale Sir gave the vote of thanks and likewise the session was successfully completed.

DAY : 09

Resource Person: - Dr. Anita Belapurkar

Topic : ‘International Recommendation’

MAEER's
MIT Saint Dnyaneshwar B.Ed. College
Sr. No. 123, Opp. Gajanan Maharaj Mandir, Dehu Phata, Alandi Devachi, Pune -412105
(NCTE Affiliated & State Government Approved)

National Level Lecture Series
on **Combating RADICALISM**

Topic
International Recommendation

11th March 2022
04.00 PM to 05.00 PM

Registration Link
<https://forms.gle/4xRcYoQxdCM2NTYr6>

Dr. Anita Belapurkar
Principal, H.G.M. Azam
College of Education, Pune

Convener - Dr. Surendra C. Herkal (+91 98502 39630)
Coordinator- Asst. Prof. Sanjay Shinde (+91 98509 81187)

MIT Institution of Education organized Lecture Series for the 2nd year students of MIT Saint Dnyaneshwar B.Ed.College, Alandi. Today's lecture is of 9th day on the main topic ‘**Combating Radicalism**’ on the sub-topic **“International Recommendations”** on 11th March 2022 on virtual platform of MIT Saint Dnyaneshwar B.Ed. College. The Lecture Series focused on Combating Radicalism under the project of AURORA. The program convener is Dr.Surendra C. Herkal the principal of MIT

Saint Dnyaneshwar B.Ed. College, The whole Programme was coordinated by Asst. Prof. Mrs. Pratibha Dabhade-Raysoni and Ms. Anita Rao.

Dr. Anita Belapurkar the Principal, H.G.M Azam College of Education. She is a teacher educator emphasizing, innovation and experimentation since past 23 years. She conducted the session on the topic international recommendation. The program started at sharp 3:55 pm, MIT Student Teacher Mrs. Anita Rao, led the Lecture Series. The Session began with World peace prayer played by Dr. Vikas Tupsundar and also played the Savitribai Phule, Pune University Anthem. Soon after the prayer, Asst. Prof. Mrs Pratibha Dabhade-Raysoni extended her words of welcome towards Dr. Anita Belapurkar the Principal, H.G.M Azam College of Education the resource person of today's session. Asst. Prof .Mrs Pratibha. Dabhade-Raysoni gave a beautiful and warm introduction about Dr. Anita Belapurkar . This Report Demonstrates to bring change to control life of others and the purpose of this Lecture Series to bring awareness among the people and promote discussion on crosscutting issues on the topic Combating Radicalism and International Recommendation.

Some Key Points of Today's Session:-

Dr. Anita Belapurkar began her lecture by explaining the fundamentality meaning of radicalism. She said that this is being happening in our society which we need to be aware of and further she elaborated “Radicalization happens when a person’s thinking and behavior become significantly different from how most of the members of their society and community view social issues and participate politically”. She referred one of the meetings held in The Hague in 2007 on the theme Global Future Forum, which includes mass communication and propaganda, governance in target countries, religion etc. With the support of Recommendation –OSCE she brought forth some of the issues on human rights, rights of the minorities, human rights violations, as well as political, ethnical, and religious tensions. She explained Lorenzo Vidino’s recommendations on Home-grown radicalism in United States. In line with this she advised the group to be flexible in all circumstances of life. And she further she said no single approach will help you every time. So we need to train ourselves to fight against these issues as a best frontline defense against radicalization. She said that be open to the solutions and get feedback from the different communities or any experts in this field. And further she said finding ways to empirically measure results might be the only way to manage external expectations and maintain the program. She cautioned that the world is becoming more violent and less tolerant and we are raising walls between communities and countries, which needed healing. She added that Radicalism is a force to bring up the change at any cost to control life of others. Radicalism is not only just way of thinking but it is all about our beliefs, Ideas and behavior. She clarified the terms like De-radicalization and Disengagement and Protection given by Elaine Pressman from Public safety Canada.

She elaborated the causing factors of De-radicalization, under sub points

1. Rejection of rigid ideology
2. Rejection of violence
3. Evidence of replacement of non-violent goals
4. Motivation to de-radicalize person.

She also brought forth some of the causing factors under the sub-points;

1. Belief that violence is a failing strategy
2. Disillusionment with spiritual leadership
3. shift in ideology

4. Disillusionment with organization experiences

She also explained some of the protective factors which will help in community building society. She pointed out few types of Radicalism like; **1.Political, 2.Economical, 3.Religious, 4.Single-Issue extremism**. She has explained about each point very systematically. **In culmination Dr. Anita Belapurkar briefed the group on with the solution recommended by UN support on preventing radicalism and extremism**

1. Develop joint and participatory strategies, including with civil society and local communities, to prevent the emergence of violent extremism.
2. Support the establishment of regional and global networks for civil society, youth, women's organizations and religious leaders to enable them to share good practices and experience.
3. Support and enhance young women's and young men's participation in activities aimed at preventing violent extremism by prioritizing meaningful engagement mechanisms at the national, regional and global levels.
4. Integrate young men and women into decision making processes at local and national levels.
5. include women and other underrepresented groups in national law enforcement and security agencies
6. Build the capacity of the women and their civil society groups to engage in prevention and response efforts.
7. Implement education programs that promote 'global citizenship', soft skills, critical thinking and digital literacy.
8. Collaborate with local authorities to create social and economic opportunities, in both rural and urban locations.
9. Promote grass-roots efforts to advance the values of tolerance, pluralism and understanding.
10. Provide training for religious leaders to advocate gender equality and the empowerment of women.
11. Support the establishment of 'mother schools' where women can learn to detect radical behavior.
12. Provide platforms for women to create a space of exchange to share experiences and concerns about the prevention of radicalization.

At the end, Asst. Prof. Mrs. Pratibha Dabhade-Raysoni proposed the vote of thanks and thanked everyone who made this Program a successful one. **“On this sacred path of Radical Acceptance, rather than striving for perfection, we discover how to love ourselves into wholeness”**

Day : 10

Resource Person: Dr.Mukul Chowdhary

Topic: Harmony for the better world

**MAEER's
MIT Saint Dnyaneshwar B.Ed. College**
Sr. No. 123, Oppst. Gajanan Maharaj Mandir, Dehu Phata, Alandi Devachi, Pune -412105
(NCTE Affiliated & State Government Approved)

**National Level Lecture Series
on Combating RADICALISM**

Topic
Harmony for the Better World

12th March 2022
04.00 PM to 05.00 PM

Dr. Mukul Chowdhary
Volkswagen, Pune

Registration Link
<https://forms.gle/4xRcYoQxdCM2NTYr6>

Convener – Dr. Surendra C. Herkal (+91 98502 39630)
Coordinator- Asst.Prof. Sanjay Shinde (+91 98509 81187)

"When there is Harmony in the Home there is Order in the Country. When there is Order in the Country there is Peace in the Nation."

"When there is Harmony in the Home there is Order in the Country. When there is Order in the Country there is Peace in the Nation."

Dr. APJ Abdul Kalam Azad

MIT Institution of education organized Lecture Series for the 2nd year students of MIT Saint Dnyaneshwar College. Today's lecture is of 10th day on topic Combating Radicalism on the topic **Harmony for the better world** on 12th March 2022 on virtual platform of MIT Saint

Dnyaneshwar B.Ed College. The Lecture Series focused on Combating Radicalism under the project of AURORA. The Programme convener is Dr.Surendra C. Herkal the principal of MIT Saint Dnyaneshwar B.Ed. College, The whole Programme was coordinated by Dr. Sanjay Shinde and Asst. prof. Mrs. Gangotri V. Rokade.

The 2nd year students began the session with the welcome of the guest, principal and the coordinator for the series of sessions. Then we had our MIT World Peace prayer sung and also the University Anthem was sung by all.

Prof. Sanjay Shinde gave an insight of the webinar. The Guest speaker, Dr Mukul Chowdhary was introduced to all by Asst. Professor Mrs Gangotri Rokade. We were amazed listening to his achievements.

Sir Mukul then began his session with beautiful thought, our beliefs are not based on facts always, the belief come from our upbringing and it changes based on experiences and facts on regular basis.

The perspective with which he began was 'Inside Out' i.e.; the inner engineering and re-engineering is very much important. The Four Points which he focused on was

1. Nature of consciousness
2. What went wrong?

3. Restoring to original

4. Golden consequences

Very rightly said by Sir, if we know the 'HOW' of things then 'WHAT' can be found easily.

He grabbed our attention towards our consciousness too. Higher cognitive ability called consciousness is believed to be separate from the body. The three faculties of consciousness

1. Faculty of Thinking

2. Faculty of decision making

3. Faculty of imprint were beautifully explained by Dr Mukul sir.

It was also clear that these three departments work in Synergy to help us to be a fully functional human being.

He further explained in detail that the mind generate thoughts which are the simplest form of cognitive source, the values being so diversified that there are the differences in solution and then based on the value system the decision is taken which forms an impression into the cognitive recording. He also stated that the thought process which is repeated again and again becomes habit called as Sanskar which is nothing but imprint and this imprint the Sanskar is the strongest of all the three faculties. In case of any crisis situation the cognitive abilities get degraded and it is the Sanskaar which takes the lead. He beautifully explained the difference between virtue and value. Virtue is nothing, but good quality and values are the preferences the true inner self. The consciousness always tries to rejuvenate by using the qualities of inner self or innate value. Mind, Intellect, Karma & Sanskar interact with each other in various ways and because of these the value systems are getting influenced and change or damage in mind, leading to sub-optimal development of self which can cause damage to the society and to the whole world.

He showed us a video of behavior of an individual with the help of the traffic rules followed by bike and the cars which clearly depicted that the value system do not oppose the acts which we are do. So the change is to start from inner self in the form of intellect for a better world. Self-reflection as told by him is also very important for a change to happen and the supreme factory of happiness and peace is none, but the Almighty. The session did end with eye opening thoughts and to ponder upon thoughts for all. We all had lot many take aways from today's insightful session.

Interaction and Questions:-

There was a time allotted for Question and answers and few of the students clarified their doubts on the given topic. Miss Anjali expressed that how helpful this session is for her and expressed her gratitude.

At the end, Asst.prof.Mrs. Gangotri V. Rokade proposed the vote of thanks and thanked everyone who made this Programme a successful one.

Day: 11

Resource Person: - Dr. Kuldeepshigh Rajput

Topic - Radicalization: The Human Rights Approach



The poster for the National Level Lecture Series on Combating RADICALISM features a circular portrait of Dr. Kuldeep Singh Rajput. The text on the poster includes: MAEER's MIT Saint Dnyaneshwar B.Ed. College, Sr. No. 123, Oppst. Gajanan Maharaj Mandir, Dehu Phata, Alandi Devachi, Pune -412105 (NCTE Affiliated & State Government Approved); National Level Lecture Series on Combating RADICALISM; Topic: Radicalization, The Human Rights Approach; Date: 13th March 2022, 04.00 PM to 05.00 PM; Registration Link: <https://forms.gle/4xRcYoQxdCM2NYr6>; Convener: Dr. Surendra C. Herkal (+91 98502 39630); Coordinator: Asst. Prof. Sanjay Shinde (+91 98509 81187). Logos for MAEER, AURORA, and SPPU are also present.

MIT Institution of Education organized National Lecture Series on **Combating Radicalism** Today's lecture of 11th day was on the topic "**The Human Rights Approach**" (13th March 2022) on virtual platform of MIT Saint Dnyaneshwar B.Ed. College. The Lecture Series focused on Combating Radicalism under the project of AURORA. The program convener is Dr. Surendra C. Herkal the principal of MIT Saint Dnyaneshwar B.Ed. College. The whole Program was coordinated by Ms.

Anita Rao and Asst. prof. Mrs. Pratibha. Dabhade-Raysoni ma'am.

Dr. Kuldeepshigh Rajput Faculty, Dept. of Sociology, SPPU, Pune. He is a teacher educator emphasizing, innovation and experimentation since past 23 years. He conducted the session on the topic "**The Human Rights Approach**". The program started at sharp 3:55 pm, MIT Student Teacher **Ms. Anita Rao**, led the Lecture Series. The Session began with World peace prayer played by **Dr. Vikas Tupsundar** and also played the Savitribai Phule, Pune University Anthem. Soon after the prayer, Asst. prof. Mrs. Pratibha Dabhade-Raysoni extended her words of welcome towards **Dr. Kuldeepshigh Rajput** Faculty, Dept. of Sociology, SPPU, Pune, the resource person of today's session. **Asst. Prof. Mrs. Pratibha. Dabhade-Raysoni** gave a soothing and warm introduction about Dr. Kuldeepshigh Rajput. This Report Demonstrates to bring change to control life of others and the purpose of this Lecture Series to bring awareness among the people and promote discussion on crosscutting issues on the topic Combating Radicalism and International Recommendation.

Some Key Points of Today's Session:-

13. **Dr. Kuldeepsingh Rajput** begun his lecture by explaining the fundamentality meaning of radicalism and factors behind radicalization. He said that this is being happening in our society which we need to be aware of and further he elaborated “Radicalization happens when a person’s thinking and behavior become significantly different from how most of the members of their society and community view social issues and participate politically”.
14. He explained the concepts and problems of radicalization and Active radicalization in multiple states and three forms.
- **Politico-Religious Radicalism, Right-Wing Radicalism, Left-Wing Radicalism**
15. He emphasized on the factors behind radicalism like; individual –psychological factors, socio-economic factors, Political factors and Social media.
16. He said that Radicalization becomes problematic only where it has the propensity to lead to violence. The challenge lies in preventing such radicalization.
17. He has stressed upon his topic Radicalization and Human Rights Approach and explained **Violation of human Rights.**
18. He said that a human right violation is the disallowance of the freedom of thought and movement to which all humans legally have a right. He has explained his subjects with examples like; **freedom from hunger and rights at work.**
19. He presented radicalism of Current scenario of India i.e., **caste-based discrimination, violence, ethnic identities and lack of protection** (case of Pawra tribes in Buldhana).
20. With clear images he vividly presented a case study of **Pawra Tribes(2016)**, Buldhana dist, Maharashtra.
21. He dealt on the topic human rights approach in development policy and inclusiveness under which he explained **Inclusive Growth** and **the Role of Education**. Further he said “Half of the world’s poor live in just five countries and India is one of them”.
22. He questioned the student teachers “ What type of education we are giving? and what good our education bring justice to the world?”.
23. He mentioned that the majority of SC,ST and Muslim minority or other disadvantaged youth are in the BA programmes.
24. He emphasized that the education without values brings radicalism and education with the values will eradicate the radicalism in the society.

25. Bringing Human Rights Approach into practice

- Accepting and Respecting differences
- Existence of Diversity
- The term 'diversity' emphasizes differences rather than inequalities.
- Unity in Diversity It essentially means "unity without uniformity" and "diversity without fragmentation". Diversity enriches human interaction.

26. He briefed the present school scenario of India and he pointed out that the high dropouts from the school can become the great disasters in making a good society and cause for the radicalism. In culmination **Dr. Kuldeepsingh Rajput** said that only proper ethical and value based education can eradicate the Radicalism. A true educator will not encourage indifferences and discriminations in the society'.

Question and Answer:

Dr. Kuldeepsingh Rajput concluded his session at 4.45pm and opened online platform for clearing the doubts. The first question was asked by Student teacher **Ms. Gayatree**. She raised a question on how to control radicalism and fundamentalistic view of religion and how we can help these extremists to come out this radicalism.

Dr. Kuldeepsingh Rajput cleared the doubt with his great wisdom saying that the society is in ethical dilemma and facing wrong religious ideology by some extremist. This can be eradicated by proper education. The second question was asked by Student Teacher **Ms. Anita Rao**. She asked how we can see the discrimination and abuse of women in different countries.

Dr. Kuldeepsingh Rajput noted that atrocities against women are extremely wrong and it should not be encouraged. Again he said that proper family guidance and value based education can illuminate the society not to fall into this kind of atrocities against women.

At the end, **Asst. Prof. Mrs. Pratibha Dabhade-Raysoni** proposed the vote of thanks and thanked everyone who made this Program a successful one.

"Education without values, as useful as it is, seems rather to, male man a more clever devil" –C.S. Lewis

Day : 12

Lecturer :- Dr. Lalita vartak

(Principal of college Adarsh comprehensive college & researchcentre Pune.

Topic – Role of the student teacher in education radicalization



National Level Lecture Series
on **Combating RADICALISM**

Topic
Role of the student teacher
in Eradication Radicalization

14th March 2022
04.00 PM to 05.00 PM

Registration Link
<https://forms.gle/4xRcYoQxdCM2NTYr6>

Dr. Lalita Vartak
Principal, Adarsh Comprehensive
College of Education & Research, Pune

Convener – Dr. Surendra C. Herkal (+91 98502 39630)
Coordinator- Asst.Prof. Sanjay Shinde (+91 98509 81187)



Welcome done by **Dr. Surendra herkal** with proverb “**Actions speak louder than words.**”

Introduction of Dr Lalita vartak ma’am by Prof. Geeta ma’am

The session in 14th March related to She shared Role of the student teacher in education radicalization mentimeter link and she started very interactive session with questions

What is Meaning of Radicalism

Radicalism meaning she explained through following concept

- It is the belief that there should be great or

extreme social or political change.(Cambridge Dictionary)

- The term radicalism is the belief that society needs to be changed, and that these changes are only possible through revolutionary means.
- It is an ideology which manipulates the thinking of the people.
- It refers to favoring extreme changes in existing views. Habits, conditions, or institutions.

Why radicalism occurs ?

She explained it through individual factors and Environmental factors

Then she shared some pictures and she asked Participants to what are can observe in the slide

Then start me students replied on the slide for eg. Underprivileged children, Isolated persona, need job, difference between building and slums, deflecting child labour

Role of student teacher in radicalism

1) Possible solutions to tackle radicalism Role of educational institutions

- Policies and Committees
- Inclusion

- Resilience
- Safety and well being
- Partnerships
- Actions

2) Possible solutions to tackle radicalism Role of student teachers Learning Resources

- Curriculum Content
- Methodologies.
- Learning resources

Dr. Lalita Vartak ma'am told to student teachers **"We are not teaching a topic, subject, what we are trying to is trying to inculcate skills of students"**

3) Possible solutions to tackle radicalism Role of student teachers

- School assemblies
- Information and digital literacy
- Awareness programme
- Media role
- Needs analysis through research initiatives
- Community services
- Active citizenship
- Intercultural dialogues
- Peace education
- Workplace based training

4) More important things to remember Radicalism

Aware, Connected, Responsible, informed and literate, socially connected and respectful of diversity, activity engaged

5) The four pillars of education

- 1) Learning to know :- attentive towards the radicalism, Acquire the process of Radicalism
- 2) Learning to be :- To achieve personal fulfillment
- 3) Learning to do :- It means to be well – equipment for dealing with Radicalism
- 4) Learning to live together :- Contribute effectively to the society

Conclusion :- As a student teachers We Learn manipulation of behaviour is in a positive way that is only possible the education, We can make harmony peace in the world. As a teacher all the possible changes in our society we can bring, as a responsible person not our nation we can do many things so only education is the true weapon that we can apply. All student teachers came to know our responsibilities through the session with Dr. Lalita vartak ma'am

Session was Very Good, engaging very informative session

ARTICLES
ON
COMATING RADICALISATION



COMBATING RADICALISATION

Ms. Rajkumari Agarwal

Understanding the origins of violent radicalisation requires understanding different types of disaffected individuals who undergo different paths of radicalisation. Radicalisation is a phased and complex process in which an individual or a group embraces a radical ideology or belief that accepts, uses or condones violence, including acts of terrorism, to reach a specific political or ideological purpose. Radical thought come to anyone's mind majorly due to the below reasons...

Lack of Education: Uneducated people easily go by their radical thoughts because they will never go to the fact and it's very easy to influence the uneducated people about a particular thing and to make them violent because they never think about the pros and cons before taking any kind of harsh decision. So, we should have proper education system to combat radicalisation. Through the education system we should teach the students and children about the social and the cultural values of the country.

Influenced by leaders: Some of the political and religious are also responsible for the radical thoughts for influencing the people for radical thoughts. We should give emphasis to not let people get influenced by the radical thoughts, instead to know how to live in a good, healthy and smiley society and the how to maintain the harmony in the society. For it we should put strict rules about the behaviour of leaders who generally influence people about the radical thought.

Social media: Everyone is using social media, so people do manipulate the facts in the social media and the this is how they broadcast the wrong message leading to also influence the people for radical thoughts. Strict rule should be there in the social media sharing any negative sentiments or thoughts with the people to create any radical thoughts in their mind.

Poverty: If any person is not able to take care of his family that in that case the people are sure that might not do something wrong. And so, the government should take steps to up bring the people who are below poverty line and give them good education, lifestyle and take care of their earning, the basic demands. And thus, the radical thoughts will not occur in their mind and nobody can influence on motivate them towards radicalisation.



HARMONY FOR THE BETTER WORLD

- Sarita Kishor Bhirud

Peace and harmony is very important for the smooth functioning of any society. In order to give a safe and secure environment to its citizens, the government of India takes steps to maintain peace in the country. However, often, it is disrupted due to different social, political and economic factors. Here is a look at these factors and the instances when peace and harmony of the country has been hampered.

Peace and harmony mean dealing with disputes and resolving conflicts fairly and properly with neutralization and Middle Way principles to further the welfare of each individual as well as the wellbeing of mankind as a whole.

“Always aim at complete harmony of thought and world and deed. Always aim at purifying your thoughts and everything will be well”

Path to the realization of peace and harmony

Ever since the 21st century, cultural problems have aroused world-wide concern. It has been deeply realized by those who have insight that without global cultural harmony, mutual political trust and economical benefit are mere theory or become mere formality, not to mention forming effective international cooperation when confronted with global challenges. Therefore, an integration of global cultures at in-depth level is of pressing urgency to human society. Thus I would like to raise three points:

I. The organic integration of overall diversity and regional diversity.

II. The organic integration of consensus thinking and diversity modes.

III. Organic integration of absorption value and contribution value.

The content of peace and harmony

Peace and harmony of the mankind society should be integral and compressive. They consist of the following six areas:

I. An international political order that embodies equality and mutual trust, maintaining security and justice jointly by political cooperation;

II. A world economy system that fully embodies balance and mutual benefit, eliminating discrepancy between rich and poor as well as regional imbalance;

III. A global cultural atmosphere that fully embodies diversity and integration, conducting dialogues and exchanges to consolidate and enhance friendship and dissolve historical prejudice;

IV. A natural and ecological ethics that fully embodies coexistence and common prosperity, actively fulfilling the responsibility of improvement and resolving environmental crisis by ecological protection;

V. Scientific and technological improvement that fully embodies human nature and humanity, prompting scientific and technological fruits to ultimately benefit the long-term welfare of mankind;

VI. Spiritual and mental state that fully embodies health and morality, helping each individual obtain physical and mental serenity, harmony and happiness through traditional wisdom.

Among the areas mentioned above, cultural peace and harmony occupy a fundamental position. All in all, culture is a value system and the collection of its correspondent codes of conduct. There is no normal activity of a human society that is not the actual manifestation of its value. A culture with peace and harmony as its mainstream value will certainly implement peace and harmony in all the areas of social life. Historical experience has shown that a society can obtain continuous and steady development only when it truly

Factors Affecting Peace and Harmony

- **Political Issues**

In an attempt to score partisan goals, political parties usually instigate people against them and this often leads to disturbances in the country.

- **Terrorism**

Terrorist attacks disrupt peace and harmony in the country. Such attacks create a lot of panic among the people.

- **Religion**

Certain religious groups try to influence other people and force them to follow their religion or simply belittle other religions. This has led to communal violence many a times.

Apart from these, inter-state issues, reservation system, price rise, poverty and unemployment also disrupt the peace and harmony in the country

Conclusion

It is necessary for every citizen of India to understand the importance of peace and harmony in the country and together each one should work towards maintaining the same.

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TEACHERS: THE GUIDING PATHS TO RADICALISM

Prajakta Bhor

Extremism and other reasons of radicalization are among the challenges that we are facing and which are spreading widely throughout. While extremism is not specific to any age, sex, group, caste, community or country, the young people are particularly soft targets to fall in the trap of the extremists and other such organizations. In the rise of such threats, young people need guidance and learning opportunities to develop the knowledge, skills and attitudes that can help them to face these challenges and which can be developed with the help of teachers, who have greater influence on the young minds .

Dr D.S.Kothari , Chairman of Kothari commission (1964-1966) had said “the destiny of a nation is shaped inside the four walls of the class room”. The teacher has the greatest responsibility of building a nation. As teachers we have to every day prepare our students well, to face the uncertainties and problems which may arise in future , as teachers we have to take actions every day inside our classrooms , which will build good humans and responsible citizens. Education is the key to building the world of tomorrow. To reach this goal, it is necessary to promote essential values from today itself . Learning about human rights promotes a culture of non-violence, equality and nondiscrimination and develops feelings of respect and tolerance. A teacher’s main responsibility is to help students become good human beings, motivated to fulfill their true potential not only for their own benefits but also for the betterment of the society as one big family. Learning to live together leads to the development of skills such as empathy, knowledge of other cultures, to be sensitives towards all cultures, acceptance, and communication. Teacher should provide a safe, supportive and inclusive environment in their classroom and school.

The role of education is to help learners become active participants in the transformation of our societies. The need of the hour being, interweaving justice, tolerance and peace into the integral part of the curriculum at all the levels of education. Teachers should focus on emotional wellbeing, focus on inculcating the values of peace, global citizenship and responsibility towards our society. Value education is philosophy in practice. We cannot expect our children to follow our footsteps if we ourselves as teachers are not sure if we are right. We need to find the light ourselves first in order to spread the light, as teachers we must have that emotional maturity and intelligence to manage and develop an understanding of our own values system before we become facilitators of values in the classroom and school. We first need to build the bridge between what we practice and what we believe which will thus help us as teachers to play a very important role in the transfer of values to the young minds which will in turn help eradicate radicalism .

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HARMONY FOR BETTER WORLD

Ashwini Chalankar

“Always aim at complete harmony of thought and world and deed.

Always aim at purifying your thoughts and everything will be well”

– Mahatma Gandhi

Peace and Harmony is the basic need of any nation. Each and every nation wants to leave in peace. But if a nation enjoys only peace and harmony would it be able to prosper. The Constitution of every country includes laws to ensure political and social equality among the citizens in order to avoid clashes and maintain harmony among its citizens living in that country. It is responsibility of each and every citizen to maintain peace and harmony in their country.

Though the people of our country live peacefully with each other despite having so much diversity often the peace is disturbed due to some political, social, economic and religious factors. Inflation and unemployment also creates tension among the people. People often come forward to protest against these issues due to which the normal functioning of the society is disrupted. Terrorist attacks and naxalite attacks at several places have been one of the major reasons for the disruption of peace and harmony in the country. Peace and harmony in the country is often disrupted in the name of religion. Certain religious groups try to belittle other religions, thereby causing discontent in the society. Political parties often instigate people against other parties to fulfil their own selfish motifs and this often hampers the peace in the state. The reservation system has also led to a lot of unrest among the people belonging to the general category. Certain communities have carried out protests demanding reservation for their people as well. India is known for its democratic system and secularism that gives both religious and political equality to all its citizens to ensure peace and harmony in the country. However, there are several factors that disturb peace in the country. Here is how the Constitution binds people from diverse backgrounds as well as the factors that hamper the peace and harmony of the country. India is a secular country. The Constitution of India gives each of its citizens the right to practise his/her religion. The country does not have any official religion. All the religions are treated equally by the state. Equal respect to all the religions is a way of promoting peace and harmony in the country. People belonging to different religions rejoice each other's company and celebrate all the festivals with equal zeal. In schools, at work places and various other places, people study and work together harmoniously.

CONCLUSION

Though the Constitution of India gives the right to equality to all its citizens to ensure complete harmony among them, there have been several instances wherein the peace has been disrupted owing to different social, political and economic reasons. The government alone cannot responsible for maintaining peace and harmony in the country. Each one of us should take it as our responsibility to nurture feelings of brotherhood with fellow citizens.

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PEACE - A CONSCIOUS CHOICE

Sapna Chhetri

India is known for unity and diversity, we are lucky to live in this rich diversity country. The term unity in diversity refers to the state of togetherness or oneness in spite of presence of immense diversity. Unity in diversity is based on the concept where the individual or social difference in physical attributes, skin color, castes, creed, cultural and religious practices, etc are not looked upon as a conflict. Rather, these difference are looked upon as varieties that enrich the society and the nation as a whole.

A brief chronicle Looking at the historical roots of radicalism, the subject is a relative one and has often been a force of progress. As such, its derivative, 'radicalisation' is not necessarily a synonym for terrorism. The distinction between radicalism and extremism, both stand at some distance from mainstream political thinking, the first tends to be open-minded, while the second manifests a closed mind and a distinct willingness to use violence against civilians. A reconceptualisation of radicalisation is proposed after a discussion of numerous academic and governmental definitions of radicalisation In spite of knowing about extreme damages in the path of radicalism, few individual are vulnerable to radicalism. Those being are easily influenced and can be easily manipulated. Young people are major target to extreme organizations and radicalism. Radicalism happens when a person's thinking and behavior become significant different from how most of the member of their society and community view social issues and participate politically..

Radicalisation Religion and Spirituality - "A sense of being one with all of creation, being one with the ocean, being one with the heavens... there's a feeling of completeness." (Anona Napoleon—Surfing for Life) Oneness experiences that have been documented, for example, in art, religion, and literature have been understood as healthy, progressive, and life enhancing components of human experience. Religious oneness experiences are often described as states in which no self-defining activities take place. Philosophers as well as psychologists have been fascinated by these states of consciousness. Similarly, Freud (1930) was inspired by Hindu meditation techniques as offering a feeling of oneness with the universe. The authors provide the following definition of oneness beliefs: "a belief in the spiritual interconnectedness and essential oneness of all phenomena, both living and non-living; and a belief that happiness depends on living in accord with this understanding" Peace is our gift to each other "Maturity is learning to walk away from people and situation that threaten your peace of mind, values, morals and self worth." Budhha Conclusion Peace is difficult and an only solution for human kind. Nowadays most of the youth loose their peace of mind which mislead them. Terrorism robs young people of their lives and opportunities, of their presence and their future. Youth, therefore, has as much a stake as anyone in counter-terrorism. There also might be cases of individual inclining towards this path because of lack of love around and losing peace of mind.

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HARMONY FOR A BETTER WORLD

Priyanka yatekar

Introduction

"Harmony is a beautiful balance between mind,
body and soul measured in tender peaceful moments"

- Melanie koulouris

What is harmony? Has this question ever come to your mind before? The term "harmony" can be depicted into several meanings. In general, harmony denotes the state of peace where no one is needed to suffer in pain. Harmony within diversity has been nurtured and cherished for several decades. Ever since the end of World War II, humanity started to realize the significance of everlasting the peace within diversity as they know only harmony would bring benefits for the mankind. In short, harmony within diversity must be nurtured and cherished. If the people are living in harmony with each other, they are living together peacefully rather than fighting or arguing. We must try to live in peace and harmony with ourselves and those around us.

There are various hues of harmony in life. Of these, the prominent external ones are conjugal harmony, workplace harmony, relationship harmony, religious harmony, spiritual harmony, social harmony, harmony in nature and so on. However, the most important is inner harmony. While the external harmony concerning a person may lead to inner harmony, there are exceptionally tranquil and spiritually evolved persons who live in harmony independent of the conflicts and complications in the external world. Inner harmony is nothing but a feeling of peace of mind derived from self-acceptance, acceptance of the people and circumstances around, and acceptance of the past. Overall harmony is equivalent to the simple happiness that we always yearn for. Harmony is a necessary condition for development, progress, fulfilment, overall happiness and survival of both the individual and the group to which he or she belongs to. It unites people in spite of their diversity and prevents enmity, wars and conflicts.

Leading a harmonious life requires you to do things above all else: have compassion. Have compassion for yourself and others. Accept people as they are and listen with the intention of finding out new things, to understand, to really see the person in front of you. We all dream for a better world where there is peace, happiness and harmony. It is either our ignorance of the principles of happy living that holds us away from our cherished goals or it is a willful violation of certain basic laws of life and living in a society that has led into this sorry state of affairs. Else, how would we explain why we are sinking ever deeper into the marshland of poverty and pollution or into the morass of corruption and crime? Mankind's Humanity's growing desire to discover the world and the satisfaction that comes along with a deeper understanding of the world are becoming more pronounced. This means there is a progressive evolution for mankind/humanity. The search for the deeper origin of the soul helps people face a future with uncertainty. The creation of a world citizenship education system/education is the synopsis of this global trend. Everyone is now a global citizen.

In spite of achieving the highest-ever level of scientific and technological development, yet a good percentage of our people are still living in a state of trauma, tension, the turmoil of poverty, squalor and disease. Real happiness has only illusory existence in our life and deep and lasting peace has become a thing of the hoary past which finds mention in some of our legends only and in tales of yore. Our managerial skills have become so sophisticated that we can run mega-industries and multi-national corporations and yet we are unable to manage ourselves, as a

result, we find our families and our society continuously struggling for their existence. The most important step to making world harmony is to understand more about the world. In order to understand and respect others, it is most helpful to know where and how people live. By studying other cultures we can learn the differences and similarities between people living in different countries around the world.

Conclusion

My conclusion is that you can find harmony in disharmony and find peace of mind once you accept it is almost impossible to have it all well-balanced and “under control”. As Coldplay sings “Nobody said it was easy, No one ever said it would be so hard”. Yes, life is hardworking and finding that balance is even harder. So accept it can’t be there every moment of the day and you’ll live happier. Control what you control. Let it go. Once you accept this you will save so much energy, gain strength and vitality making you a better person for your closed ones. The heaviness of trying to find that balance will be soon replaced by the lightness of accepting harmony in disharmony.

We all dream for a better world where there is peace, happiness and harmony. However, when we look at the present world scenario, we come to the conclusion that certain things have gone wrong and we feel that something is definitely amiss. We infer that there have occurred some lapses on our part that have led us to our present state of increasing mess.

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HARMONY FOR A BETTER WORLD

Sonali K. Deshmukh

Now a days the importance of peace and harmony is getting more tense. peace and harmony leads to spiritual life. People who live in peace and harmony have better life than those who don't. Peace and harmony should always be maintained.

What is 'peace and harmony'? Peace and harmony is the fundamental prerequisite of our life and an ideal path to follow. Many ideas contribute to the logic of peace and harmony such as dealing with disputes, staying calm and focused, resolving conflicts, adjusting, adapting, neutralization, following the 'middle way' principle, etc. With globalization we are not anymore divided into our concentrated area of state or nation; instead, the world has united with the unprecedented extent of bond regardless of borders and resulting into the formation of a great and happy global community. And to maintain the well-being of every individual of this global community, ultimately everyone has to implement the means of peace and harmony into the way of our living.

World peace, or peace on Earth, is the concept of an ideal state of happiness, freedom, and peace within and among all people and nations on Planet Earth. Within this idea of the world, nonviolence is one motivation for people and nations to willingly cooperate, either voluntarily or by virtue of a system of governance that has this objective. Different cultures, religions, philosophies, and organizations have varying concepts on how such a state would come about.

In the Indian epic Ramayana (7th to 4th centuries BCE) Lord Rama is quoted as saying "Bhay Bin Hoyal na Preet", meaning once prayers for peace fail, one may need to instill fear to bring peace. Science and technology were supposed to make our life comfortable. In contrast, people find alternative ways to use good inventions for an immoral purpose and eventually harm the ways of other's living with peace and harmony. As the saying goes that with immense power so comes the tremendous responsibility is not at all a lie, for the government of each nation should invest on education, healthcare, and productive means to resolve economic issues rather than initiating war or destructiveness. If destructive ways among nation are promoted, then peach and harmony will not exist, and poverty will remain to be an everlasting problem

Ideas to maintain peace and harmony :

- The integral and compressive part of humankind should be peace and harmony. And to maintain peace and harmony, the following six ideas should be adapted.
- To maintain equality, security, justice, and mutual trust, a word-wide political order must be introduced that embodies all of these.
- To promote the advancement of technology and science aspects that will provide benefit to humankind by maintaining everyone's welfare.
- A global economic system should be introduced that embodies elimination of divergence, mutual benefit, removal of regional imbalance.

- Ethics that promote ecological prosperity and incorporates solutions for resolving the environmental crisis, acts toward shared success, actively fulfils individual responsibility, and ways to end historical prejudices.
- A mental state and spiritual ideology that embodies helpful attitude, physical and mental ease, and spreading of happiness and harmony through traditional wisdom.
- The code of conduct by recognizing diversity and integration along with conduction of dialogues to express emotion and enhance friendship and brotherhood must be achieved by developing a global cultural atmosphere.
- And it is a noble mission to promote peace and harmony by expressing how it will contribute to the long-lasting wellbeing factor of our lives.

Conclusion :

To bring growth and prosperity in a society, the path that wiser people take is of peace and harmony. Without peace and harmony in a nation, it is impossible to achieve political strength, economic stability, or cultural growth. Before transmitting the notion of peace and harmony, among others, an individual needs to possess peace within them while their body and mind should be in balance. Even one person can transmit the notion of peace and harmony, among others, and it is everyone individual's responsibility to maintain that peace and harmony in society. However, peace and harmony in society are disrupted with the increase in violence and chaos.

The root to most of our troubles is the disruption of peace and harmony between one aspect of our life to another. Earlier people knew how to live in peace and harmony with nature and other animals, but with the realization of power and greed, it was us who harmed their harmonized relation with the environment. This change in the way of living is not at all desirable because the effects of ruining the harmony and peace in the ecosystem will have to be faced by us. Hence, people must always realize that a little kindness, compassion and self-perseverance can restore the sense of humanity in one and resolve all issues regarding peace and harmony in our life.

I think if we want humans to develop they first should adopt peace and harmony in life. After reading this article , I hope all of you will try to maintain Peace and Harmony and would understand that , conflict or violence are not the only way to solve the problems.

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HARMONY FOR A BETTER WORLD REVOCATION OF ARTICLE 370

Shruti Deshpande

Introduction : Harmony for a better world! To empower at-risk youth to gain self-esteem, self-expression and a sense of community accomplishment through the discipline of quality music training and performance opportunities creating: harmony for a better world.

The most important step to making world harmony is to understand more about the world. In order to understand and respect others, it is most helpful to know where and how people live. By studying other cultures we can learn the differences and similarities between people living in different countries around the world.

Article 370 of the Indian constitution gave special status to Jammu and Kashmir, a region located in the northern part of Indian subcontinent and part of the larger region of Kashmir which has been the subject of a dispute between India, Pakistan and China since 1947.

Objectives

1. To strengthen universal peace
2. Eradicate poverty in all its forms and dimensions, including extreme poverty.
3. to ensure that all human beings can fulfil their potential in dignity and equality and in a healthy environment.
4. to protect the planet from degradation, including through sustainable consumption and production.
5. To ensure that all human beings can enjoy prosperous and fulfilling lives and that economic, social and technological progress occurs in harmony with nature.
6. To foster peaceful, just and inclusive societies which are free from fear and violence. There can be no sustainable development without peace and no peace without sustainable development.

Article 370 of the Constitution of India is described as a “temporary provision” that grants the state of Jammu and Kashmir a special autonomous status within the Indian union. The law of citizenship, ownership of property, and fundamental rights of the residents of Jammu & Kashmir is different from the residents living in rest of India. Under Article 370, citizens from other states cannot buy property in Jammu & Kashmir. Under Article 370, the Centre has no power to declare a financial emergency in the state. Prior to British India gaining independence in 1947 and the partitioning of the region into the dominions of India and Pakistan, the state of Jammu and Kashmir was not under the direct control of the British colonial administration and retained a great degree of autonomy to manage their own affairs. Regular Pakistani troops became involved and a direct conflict between the two new countries arose until a UN-brokered ceasefire was signed on January 1, 1949. In 1965, Pakistan and India went through a second war over the status

of Jammu and Kashmir. As a result of this status, the state of Jammu and Kashmir enacted its own Constitution.

On August 5, 2019, the president of India issued the Constitution pursuant to article 370(1) of the Constitution of India. The order stipulates that, with the concurrence of the Government of State of Jammu and Kashmir. Introduced by a Presidential Order of 1954, it empowers the J&K legislature to define a “permanent resident” of the state, and to provide special rights and privileges to those permanent residents. All the provisions of the Constitution, as amended from time to time, shall apply in relation to the State of Jammu and Kashmir. on August 6, the president implemented the resolution and revoked Jammu and Kashmir’s special status through Presidential Order. They argued it needed to be scrapped to integrate Kashmir and put it on the same footing as the rest of India. After returning to power with a massive mandate in the April-May general elections, the government lost no time in acting on its pledge. Aiming to avert unrest in the state and prevent protests, the government subsequently cut landline, mobile, and internet communications, and political leaders and activists were arrested under the Jammu and Kashmir Public Safety Act. Curfews and lockdowns were also imposed. Reports from late August and early September indicate that India has eased some of the restrictions, including those on daytime movement,

The revocation of article 370 faces a number of legal challenges, according to lawyers and legal experts. First, there is doubt as to whether the concurrence of the government of the state of Jammu and Kashmir has been received. On 5 August 2019, the Home Minister Amit Shah introduced the Jammu and Kashmir Reorganisation Bill, 2019 in the Rajya Sabha to convert Jammu and Kashmir's status of a state to two separate union territories, namely Union Territory of Jammu and Kashmir and Union Territory of Ladakh. The union territory of Jammu and Kashmir was proposed to have a legislature under the bill whereas the union territory of Ladakh is proposed to not have one.

Conclusion : The two union territories came into existence on 31 October 2019, which was celebrated as National Unity Day. The president of India appointed a Lt. Governor for the Union Territory of Jammu and Kashmir and a Lt. Governor for the Union Territory of Ladakh. Both the Lt. Governors were sworn in by Justice Gita Mittal, the Chief Justice of Jammu and Kashmir High Court, on 31 October 2019, first at Leh for Ladakh UT and then at Srinagar for Jammu and Kashmir UT. President's Rule under article 356 of the Constitution of India was ended in the state of Jammu and Kashmir on the night of 30 October 2019. President's Rule is not applicable to and is not needed in a union territory as the union territory anyway is controlled by the central government. The President issued an order stating that he will rule the union territory of Jammu and Kashmir directly until the legislative assembly is constituted in the union territory.

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HARMONY FOR A BETTER WORLD

Smita Dhengale

“The only condition of peace in this world is to have no ideas, or, at least not to express them.” - Oliver Wendell Holmes

When someone asks “What is the need for peace and harmony?” we simply say in order to prevent wars we need peace and harmony. Nevertheless, no one has ever given a deep thought to the actual need for peace and harmony. There are so many necessities for peace and harmony in a country not just for preventing the occurrence of wars. I would not say that it is not a major reason as it is one of the main reasons although there are many minor reasons that have evolved into this major reason. The reason why wars evolve is due to a lack of love towards fellow people and a lack of respect towards all the religions in the world. People these days get easily manipulated into wrong acts such as terrorism due to the lack of peace and harmony feeling in their hearts. As said by Oliver Wendell Holmes,

When people solicit “what is peace and harmony?” , I would always say that it is the immense joy in having the equality feeling in our hearts towards all the different people in this world based on religion, wealth status, etc and treating them with respect and pure love. I believe that peace can be maintained in a country only when the government treats everyone equally and respectfully. Only then will the people of the nation explicit brotherhood towards all. We should invest thoughts and benefits of peace and harmony in the hearts of children who are going to lead the entire world towards the righteous path tomorrow.

“Always aim at complete harmony of thought and word and deed. Always aim at purifying your thoughts and everything will be well” – Mahatma Gandhi

Every human being deserves respect no matter what religion or social status he/she belongs to which is the basic criteria to prove that we are humans. In order to learn each other’s religion and their religious values, we need to respect everyone equally. Peace and harmony are always needed in a country for developing beautiful relations such as brotherhood, sisterhood towards all. We have to love and care about everyone equally even if they are not blood relations. Peace and harmony is also needed for the growth of the country in political aspects and for the benefit of the country’s people. Only when the country’s people are peaceful and harmonious the government can govern the nation well and the people will obey the rules and standards set by the government. A simple logical reason is there for the necessity for peace and harmony in the country. When there is complete harmony in the nation’s people, the people governing the nation can concentrate completely on the ways to bring the country’s growth into a successful path. Otherwise, if there is no harmony and peace in the country, the government has to concentrate more on bringing harmony towards the people first only then they can concentrate on building the nation’s growth. According to the most inspirational quote said by Lord Acton,

“Before men can find peace and harmony within themselves they must first fall in love with their country”- Lord Acton”

Every citizen of the nation should first develop the love and affection towards their country and work towards the betterment of the country. The one thing that would help in that is when all the citizens show peace in their everyday lives and harmony towards everyone. Only then will a country lead the path to success as peace and harmony in a country is the ultimate key to victory.

My recommendation to humankind of the present is to do all the best for introduction of the universal upbringing, education and lifelong learning of our descendants. At present, very few humans embody all the qualities to be, act and work as citizens of the Earth. It should be a priority of present humankind leaders (not the money monster master leaders among them), to seriously act, work and establish universal upbringing, education and lifelong learning as a new system for upgrading our descendants to be ready for new challenges, a harmonious and complementary coexistence of humankind and nature, and the sustainability of humankind. The entire global community of humankind needs to adjust the present to meet the needs of the future. It is a great responsibility of humankind to follow the proper vision for the future of our descendants.

Lastly, I would like to conclude by saying that peace and harmony is not only needed among people but also among countries in order to make this world a better place for everyone to live in. Learn the true meaning of friendship by respecting the values followed in a country and help them in times of need. Even if we know or do not know a person, giving them a big hearty smile is more than enough to grow a lovely relationship towards everyone and also to make their day peaceful and great. I wish for humanity and for the survival of our descendants, longevity, prosperity, good life, knowledge, understanding, philosophy, reason, peace, justice, morality, wisdom and a sustainable future for sustainability.

“Peace is a puzzle waiting to be solved;

Harmony is the precious key to unraveling the puzzle.”

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HARMONY FOR THE BETTER WORLD

Shilpa Gaikwad

Always aim at complete harmony of thoughts and world and deed.

Always aim at purifying your thoughts and everything will be well.

— Mahatma Gandhi

The article focuses on the understanding that a deep awareness of our shared desire to avoid pain leads to an awareness of our responsibility to relieve others of suffering. Worlds in Harmony offers to readers insight into the relation between awareness and right action, and bridges personal consciousness and global concerns. With the knowledge that insight is of no use unless it results in action, the Dalai Lama teaches ways of being, thinking, and acting in the understanding.

In general harmony denotes the state of peace where no one is needed to suffer in pain.

The concept of harmony begins to exist ever since religions started to become viral worldwide. There is no religion that would preach their followers to bring the world into chaos.

“Harmony”, what we define as the stepping stone of a new system or an epoch, holds a remarkable significance to our lives and daily activities. Beyond the words denotation ties a connotative power which we are obvious to. It does not only apply to the citizens of a country, rather, it comprises the entire system we are currently residing on ranging from the relationship among different minds, the ecosystem and even our own body.

True harmony in global citizenship does not exist at present. Large numbers of institutions and individuals are working more or less successfully to move this quality in humankind ahead.

Today there are over 7 billion people on the planet. Within the last century, the population has increased to four and half times greater than previous centuries. Social pressures on the systematic qualities of the Earth’s biosphere need harmony for successful cooperation, survival, longevity and prosperity.

Three important qualities of humankind are missing.

- Universal upbringing, education and lifelong learning is a missing part for better learning observation, knowledge, understanding and living of humans.
- Individual social responsibility is a forgotten and a missing quality of present humans. All living being have it and only humankind has lost it; and
- Requisite holism as knowledge, which humans needs for understanding Universal Nature and the nature of planet earth.

Important issues to be consider are

- ❖ The new philosophy to support the new education system for universal upbringing, education and lifelong learning.
- ❖ The new adequate learning system.
- ❖ The new content of the work for universal upbringing, education and lifelong learning.
- ❖ The role of the requisitely holistic approach to allow for the knowledge and understanding of the past and present.
- ❖ The role of contemporary knowledge about Universal Nature.
- ❖ The truth about origin, life and individual social responsibility of humans.
- ❖ The corrections of the role of mankind and womankind in the line of universal upbringing, education and lifelong learning.
- ❖ The role of manners, reasons, respect, peace, justice, morality and wisdom should be a part of upbringing and education systems; and
- ❖ To establish united global human population living in the global governing system.

Lastly, I would like to conclude by saying that harmony is not only needed among people but also among countries in order to make this world a better place for everyone to live in. Learn the true meaning of friendship by respecting the values followed in a country and help them in time of need. Even if we know or do not know a person, giving them a big hearty smile is more than enough to grow a lovely relationship towards everyone and also make their day peaceful and great.

Peace is puzzle waiting to be solved;

Harmony is the precious key to unravel the puzzle.



HARMONY FOR A BETTER WORLD

Poonam Gupta

Earth is the only planet in this solar system that support life. The life on Earth includes all living organism from unicellular to multicellular, plants to animals, insects to birds and humans. We being human have a great responsibility for sustaining life on the planet Earth as the nature provided the well-developed body system to us. For the survival of this life on Earth there are certain rules that has been fixed by the nature and to support these rules we human have further formulated some values and rules. The selfless care, love, peace and humanity are among the moral values that help us to make the Earth a better place to live in. With the development and greed of human we have started playing with the nature and the life on Earth.

Recent affairs around the world today demand direly for unity and harmony. This is the third year of the global pandemic imposed by the outbreak of Covid-19, and we have realized the importance of unity, the vitality of sticking together amid a global crisis. Countries have helped each other financially and culturally during these tough times. However, the recent warfare between Russia and Ukraine has once again questioned the unity of mankind. Is this harmony? Is this survival, or slow extinction?

Harmony refers to getting along well together and assures peaceful existence together. It does not mean everyone has to be the same though, for instance, like music. Harmony is often used in connotation with music, different beats, from different instruments blend together to the same rhythm. In a similar way, different people from different countries, live towards achieving the same goal, humanity.

While humanity is the purpose of our existence, we have certainly deviated to the path of destruction. This is not the first-time humans have opted for violence as a medium of treating conflict. Wars have been fought before and it has given nothing but pain and suffering. Today, many Ukrainians have lost their lives owing to violence and many Russian and Ukrainian soldiers are still losing lives and purpose due to this war. In reality, we can see the devastation, but many films and books allow us to feel emotions too. The Diary of Anne Frank is a journal of a young girl who recounted her traumatizing war experiences while she was in hiding during the World War II. The world lacked harmony back then, and it does now too. Working in harmony, in accordance with each other's welfare would allow there to be world peace, and would let it last. Harmony however requires adjustments, sacrifices and understanding to exist. It is pivotal for everyone to understand how severely it is required for us to be considerate of everyone's welfare and assure that everyone lives an un-bias long life.

Harmony can be accomplished by spreading awareness. Knowledge has always been the most crucial armament, and is awfully underrated. Knowing about different people, their cultures and lifestyles, their problems and empathizing with them can allow there to be an agreement of peaceful co-existence. The establishment of United Nations had a similar purpose of ensuring world synchronisation. Learning about different cultures would be the first step towards respecting them and hence creating harmony.

Radicalism, terrorism and all kinds of violence are creating the intolerance among the lives on the planet. With the rise in selfish motives above the humanity has actually triggered the alarm of our conscious that are we actually behaving sensibly. The lack of patience and knowledge of facts is becoming the prime source for misguiding the innocent youth of society towards intolerance and finally towards the destruction of the society.



HARMONY FOR THE BETTER WORLD

Jyothi John Peter

Introduction

“Human rights are what make us human. They are the principles by which we create the sacred home for human dignity. Human rights are what reason requires and conscience commands”.

Kofi Annan, Former United Nations Secretary-General

In an age of globalization, the recognition of human dignity and the struggle to protect human rights has become even more complex and challenging. While protections for human rights are increasingly enacted by governments and international bodies like the United Nations, grave threats to and gross violations of human rights are also on the rise. The world’s financial capital is ever more integrated, and wealth is ever more centralized in the hands of financial elites and corporate institutions. Realizing social and economic rights, especially eradicating hunger and reducing unemployment, is becoming increasingly difficult. Bringing conflicts to a just and durable resolution is more daunting with the increased capacity of individuals, governments and their military forces, and other entities, including paramilitary and extremist groups, to organize and unleash violence. These groups have access to more sophisticated communications technology and more deadly instruments of war than ever before. Ending violence and wars, and checking impunity and disregard for international human rights and humanitarian laws will require more than political will and moral courage. Concrete programs and mechanisms are needed to realize the totality of human rights: civil, political, social, economic, and cultural. We must offer peace by advocating for its concrete manifestations in the availability of nutritious food to eat and clean water to drink, for decent work and living wage for everyone, and health, housing and education for all.

Objective

What must be globalized is a culture of peace that institutes peace with justice in ways that are visible and tangible in the lives of peoples and communities. We are challenged to globalize an ethos that respects and protects human life with human rights so that all “could have life—indeed ... live life to the fullest” as God intends.

Human dignity is the foundation of all human rights. It is inherent and inborn. We do not legislate human dignity; we only need to recognize and affirm each human being who bears it. Human dignity is the image of God in each human being. Human dignity is the sum total of all human rights.

We protect human dignity with human rights. Human rights are the building blocks of human dignity. They are indivisible and interdependent. It is God’s gift of love for everyone. Human rights, being the expression of the wholeness and fullness of human dignity, are indivisible and Human dignity is the common bond that affirms the individuality of each human being while celebrating the plurality and variety of communities to which each belongs, including the diverse social economic, civic, political, religious, ideological, racial, class, gender, and ethnic identities each represents.

Human rights enable us to express in concrete ways our love for one another by assuring that each person’s value is recognized, maintained, and strengthened.” Human rights are safeguards of peoples and communities against violations of their rights and infringements on their freedoms. To this end, the General Conference called on all governments to accept their obligation to uphold human rights by refraining from repression, torture, and violence against

any person and to ratify and implement international conventions, covenants, and protocols addressing human rights in the context of justice and peace.

Today's global context is ever more complex, not in the least through the institutions and agents that mark an unprecedented globalization that we are experiencing, if not, participating in. At the same time that we witness the rapid change in local and global processes, we also see the rise and increasing participation of peoples' and citizens' organizations in leading the establishment of just, participatory, and sustainable communities. These are communities that will prosper a culture of peace and human rights as a way of life. Through the work and presence of nongovernmental organizations and other civic community formations, in all levels of governance—local, national, regional, global—globalization is challenged in multiple ways. Human-rights monitors, themselves a threatened group of defenders, have increased in the ranks of civil society. Their work must be protected and safeguarded.

We need to work on the following aspects

a) Children's Rights and Well-Being The Social Principles strongly support children and children's rights. It says: "Once considered the property of their parents, children are now acknowledged to be full human beings in their own right, but beings to whom adults and society in general have special obligations.... All children have the right to quality education.... Moreover, children have the rights to food, shelter, clothing, health care, and emotional well-being as do adults, and these rights we affirm as theirs regardless of actions or inactions of their parents or guardians. In particular, children must be protected from economic, physical, and sexual exploitation and abuse" The proliferation of and easy access to small arms have a devastating effect on our children. Children must never have access to or opportunity to use guns. Both the children killed and those wounded by small arms are victims of a culture of violence that denies human rights, snuffs out precious human life, and debases human dignity.

b) Migrant Workers A complex of factors—civil conflicts, human rights abuse, extreme poverty, environmental degradation, militarization, political persecution and misguided development schemes— have produced in many countries around the world an unprecedented number of people in situations of forced and enforced movement, 3 including migrants and migrant workers looking for jobs and security beyond their national borders. Migrant workers continue to be discriminated against and abused, especially those who are undocumented in their host countries. Women migrants are particularly vulnerable to exploitation especially when they work in gender-specific jobs that consign them to various forms of sexual, domestic, and menial work. Studies show that the majority of migrants are uprooted because of the lack of jobs at home, or because jobs pay extremely low wages.

c) Indigenous People Globalization threatens the human rights of indigenous peoples, including their aspirations for self-determination. Exploration and colonization have led to rapid appropriation of indigenous peoples' lands and natural resources, and the destruction of their sciences, ideas, arts, and cultures. Indigenous peoples demand respect of their right to their culture, spirituality, language, tradition, forms of organization, ways of knowing and doing, and their intellectual properties. Indeed, it will be hard for indigenous peoples all over the world to exercise their fundamental human rights as distinct nations, societies, and peoples without the ability to control the knowledge and resources they have inherited from their ancestors and reside in their ancestral domains.

d) Impunity A culture of peace must be globalized today. The prevailing culture of repression, oppression, and exploitation has no place in this culture of peace. Only the pursuit of a just peace, which includes the search for truth and justice for victims, will bring about forgiveness,

reconciliation, and healing in many rural villages, towns, cities, nations, and regions of the world that are scarred by conflict and war. The establishment of an International Criminal Court (ICC), as provided for in a treaty adopted in Rome in June 1998 by the United Nations Diplomatic Conference of Plenipotentiaries on the Establishment of an International Criminal Court, provides an important step in ending impunity. This court, whose charter called the Rome Statute was adopted in July 1998, and entered into force in July 2002 with the 60th country ratification, continues today to hear cases against war crimes, genocide, crimes against humanity, and crimes of aggression.

e) Religious Liberty Religious liberty forms part of the pantheon of human rights. The Universal Declaration of Human Rights provides: “Everyone has the right to freedom of thought, conscience and religion: this right includes freedom to change his religion or belief, freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance”

f) Peace and Peace building: Support for the United Nations and the Case for a Culture of Peace In this era of globalization, the icons of war are more prominent and the arsenal of killing machines is more lethal than ever before. Our images of peace and the implements that make for a just peace most often are stymied by these icons and arsenals. The resolution of conflicts and the establishment of a just and durable peace proceed from a just and liberating practice of governance on all levels of life: local and global. Just governance thrives not on wars and rumours of wars, but in the advancement of a world order that protects human rights, develops sustainable communities, cultivates a culture of peace, empowers people and their associations, and promotes a just and participatory democracy. The United Nations remains the single most important international institution to achieve these ends.

g) Economic, Social, and Cultural Rights Justice, kindness, and humility underscore society’s obligations to its people. But even with the indivisibility of civil, political, economic, social, and cultural rights, global hunger and poverty challenge our priorities. It is a challenge that confronts and addresses our concern for lifting the poor and marginalized among us. But gain or loss, in this era of globalization, it is the poor, the marginalized, and the vulnerable who suffer from price increases, reductions in government support for needed social and environmental programs, business disruptions, higher unemployment levels, and increased human rights violations.

Conclusion

Today where profit and profit making at the expense of the needs and welfare of the poor and the vulnerable and where unbridled pursuit of wealth and power have trampled upon and denied human rights of peoples, peace rooted in God’s justice will bring about the true globalization that will heal the wounds and scars of wars and conflict that peoples and nations have waged against each other. Peace rooted in God’s justice will help bring about forgiveness and wholeness for all God’s people and the whole of creation. Peace rooted in God’s justice will provide sustenance for God’s people and sustainability for God’s earth. God’s reign on earth, as it is in heaven, is, in the end, the true globalization we must long and work for.

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"RADICALIZATION: THE HUMAN RIGHTS APPROACH"

Sheetal G Khaladkar

Violent attacks by individuals and groups labeled “extremist” have occurred in most countries, and violent extremism is now widely regarded as a significant threat to global peace and development. The UN system has responded accordingly with the UN secretary-general’s 2016 Plan of Action to Prevent Violent Extremism, which recognizes the scale of the global threat and lays the groundwork for preventing violent extremism (PVE) through the UN system.

The Plan of Action looks beyond hard-security-based counterterrorism measures to systematic preventive action. By focusing on prevention, it mandates UN agencies and member states to adopt a comprehensive approach to engaging with the drivers of violent extremism as well as its consequences. Most notably, the Plan of Action encourages all states to institute a national plan of action on PVE and to draft new policies and laws accordingly.

The Plan of Action’s comprehensive approach involves both aligning ongoing humanitarian, development, peace building, security, and political interventions with the goals of preventing violent extremism and implementing PVE-specific programming in targeted contexts.

Under this approach, PVE-aligned and PVE-specific activities cover a wide range of areas. UN PVE initiatives aspire to use human rights-based approaches, which contrast with hard-security counterterrorism responses that are often perceived to be less sensitive to human rights. UN PVE initiatives work alongside a variety of national and international networks and consortia to preempt violent social movements.

Promoting human rights through PVE initiatives is a challenge for two main reasons. First, PVE projects often coexist with “hard” counterterrorism initiatives, which have tended to prioritize the interests of national governments and the security of donor nations over the concerns of local communities and individuals. Second, even “soft” PVE approaches can be pernicious if they exacerbate preexisting social tensions and divisions or legitimize government crackdowns and oppression that involve human rights abuses. UN policies and documents recognize the need to protect human rights, and Secretary-General António Guterres and other senior UN officials have acknowledged the challenge of doing so while addressing violent extremism and terrorism.

However, adequate guidance on ensuring human rights in the implementation of PVE projects has yet to emerge, which undermines the aspiration of human rights-based approaches to PVE. This disconnect is made worse by the fact that PVE cannot be definitively segregated from the UN’s cooperation with host governments on counter - terrorism. Thus, while UN officials can differentiate between their counterterrorism and PVE initiatives, local populations often cannot, which degrades the UN’s ability to play a peacemaking role in conflict zones. Due to this blurring between counterterrorism cooperation and PVE initiatives, initiatives formally aligned with the PVE agenda sometimes undermine human rights. To make matters worse, there is growing evidence that the UN system is unprepared to engage with the dilemmas of PVE due to funding shortages and inadequate staff and expertise.

Moreover, many host states hinder UN efforts to ensure respect for human rights through measures such as targeting “foreign terrorist fighters”; issuing vague definitions of “terrorism” and “extremism”; declaring travel bans; revoking citizenships; expanding police and intelligence powers; issuing lengthy pre-charge and pre-trial detentions; clamping down on peaceful protests and other civil society action; limiting academic and religious freedom; declaring states of emergency; and misusing preventive detentions, control orders, special courts, and death penalties. This degradation of human rights can cancel any gains from PVE programming and

inspire extremism and violence—a concern shared with the UN’s sustaining peace approach and its ongoing focus on prevention.

Due to this blurring between counterterrorism cooperation and PVE initiatives, initiatives formally aligned with the PVE agenda sometimes undermine human rights. To make matters worse, there is growing evidence that the UN system is unprepared to engage with the dilemmas of PVE due to funding shortages and inadequate staff and expertise.⁹ Moreover, many host states hinder UN efforts to ensure respect for human rights through measures such as targeting “foreign terrorist fighters”; issuing vague definitions of “terrorism” and “extremism”; declaring travel bans; revoking citizenships; expanding police and intelligence powers; issuing lengthy pre-charge and pre-trial detentions; clamping down on peaceful protests and other civil society action; limiting academic and religious freedom; declaring states of emergency; and misusing preventive detentions, control orders, special courts, and death penalties. This degradation of human rights can cancel any gains from PVE programming and inspire extremism and violence—a concern shared with the UN’s sustaining peace approach and its ongoing focus on prevention. The UN Development Programme (UNDP), for example, has found that human rights grievances and poor governance are conducive to accelerated radicalization and the spread of violent extremism and terrorism. Other research has revealed the correlation between state violence, sometimes committed in the name of counterterrorism, with support for violent extremism and terrorism. Considering this evidence, how can the UN be a supportive but critical partner to its member states? The UN is not neutral—states invite it in to serve their agendas.

Thus, PVE agendas are shaped by state-centric values and often must be implemented alongside hard-security counterterrorism initiatives. At the same time, the UN is mandated to uphold international human rights and push member states to uphold the human rights of all their constituents, including disaffected minority groups and populations affected by extremism. These dissonant mandates pose a challenge. The UN’s leadership and programming on PVE has provoked governmental and nongovernmental partners across the globe to align their interventions with the UN’s approach often through the promise of donor funding and convenient analyses of local conflict that do not threaten member-state governments. To date, there has been inadequate research on how the UN and other international organizations can promote human rights as part of their PVE programming. One important political grievance mentioned was human rights abuses resulting from counterterrorist action in local communities. Government respondents did not discuss this driver.

Poverty and inadequate education: Respondents wrestled with whether poverty and low levels of education motivate violent extremism. These drivers were contested by UN respondents. Development actors in the UN tended to point to their efforts to address poverty and improve education as necessary PVE activities. Their “political” counterparts, however, argued that most extremist fighters from Kyrgyzstan did not emerge from poverty and were often well educated. The point here is not to debate any of the drivers listed above but, rather, to point out that there exists a “menu” of drivers. Such a menu allows the UN and host governments to prioritize which drivers of violent extremism to focus on. This may allow governments to cherry-pick drivers that serve their interests over those of disaffected social groups or political opponents. For example, there is growing evidence that states may unfairly label conservative religious and political opponents as “extremists” deserving of exclusion and suspicion. In so doing, states can construct a national narrative about violent extremism through unmediated discussions that exclude alternative viewpoints. This selection of drivers can also allow states to scapegoat marginalized groups to distract local populations from issues related to ineffective central governance

By adopting an ambiguous approach to PVE, the UN leaves its interventions vulnerable to misuse and subversion, potentially contributing to human rights abuses. These vulnerabilities guide this report's recommendations. To better protect the human rights of local populations in member states, the UN should clarify the way it conceives of PVE and utilize local insights to provide clearer guidance on how to foster a more inclusive, society-wide understanding of why violent extremism emerges and how to engage with the complex pathways on which individuals become radicalized. Clear understandings of terminology and drivers can serve as reference points for the UN in its engagement with state institutions, including police and security forces, to ensure that they respect the human rights of all constituents, including those labeled "extremists." It is also worth noting that clarity does not imply simplicity—clarity may instead reveal that complex and holistic responses are required. The UN can take several steps to reduce ambiguity and clarify its terms of engagement with host states to ensure the promotion of human rights in PVE initiatives. First, it can reduce conceptual ambiguity by analyzing the paths local constituents take to radicalization and violent extremism on an ongoing basis rather than as a one-off activity.

This could allow for ongoing negotiation of important PVE concepts and intervention strategies. This analysis should also be participatory and involve a broad range of stakeholders, including humanitarian and politically oriented UN agencies, as well as local and national governments and civil society including at-risk communities. The inputs of underrepresented groups should be prioritized to provide insight into how they experience violent extremism and human rights violations. However, independent research is in short supply and may need to be commissioned. Future research should move beyond individual-level indicators to qualitatively investigate structural issues and grievances. It should also consider multiple drivers together and the way they interact. In fact, it is unlikely that enumerating the "drivers of violent extremism" is a useful exercise in many cases. It is more helpful to recognize that there are multiple pathways to violent

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HARMONY FOR BETTER WORLD

Manisha Khandve

I would like to begin this article with an inspirational quote

“Always aim at complete harmony of thought and word and deed. Always aim at purifying your thoughts and everything will be well.”

– Mahatma Gandhi

Peace is the path we take for bringing growth and prosperity to society. If we do not have peace and harmony, achieving political strength, economic stability and cultural growth will be impossible. Moreover, before we transmit the notion of peace to others, it is vital for us to possess peace within. It is not a certain individual's responsibility to maintain peace but everyone's duty.

History has been proof of the thousands of wars which have taken place in all periods at different levels between nations. Thus, we learned that peace played an important role in ending these wars or even preventing some of them.

In fact, if you take a look at all religious scriptures and ceremonies, you will realize that all of them teach peace. They mostly advocate eliminating war and maintaining harmony. In other words, all of them hold out a sacred commitment to peace.

It is after the thousands of destructive wars that humans realized the importance of peace. Earth needs peace in order to survive.

When peace and harmony are maintained, things will continue to run smoothly without any delay. Moreover, it can be a saviour for many who do not wish to engage in any disrupting activities or more.

In other words, while war destroys and disrupts, peace builds and strengthens as well as restores. Moreover, peace is personal which helps us achieve security and tranquillity and avoid anxiety and chaos to make our lives better.

“What is the need for peace and harmony?” we simply say in order to prevent wars we need peace and harmony. Nevertheless no one has ever given a deep thought towards the actual need for peace and harmony. There are so many necessities for peace and harmony in the world not just for preventing the occurrence of wars.

The root to most of our troubles is the disruption of peace and harmony between one aspect of our life to another. Earlier people knew how-to live-in peace and harmony with nature and other animals, but with the realization of power and greed, it was us who harmed their harmonized relation with the environment. This change in the way of living is not at all desirable because the effects of ruining the harmony and peace in the ecosystem will have to be faced by us. Hence, people must always realize that a little kindness, compassion and self-perseverance can restore the sense of humanity in one and resolve all issues regarding peace and harmony in our life.

Peace and Harmony are the basic requirements of any country. The citizens of the country can themselves feel safe and only can be enriched when the environment is kept peaceful, but, due to various factors, the peace and harmony for almost every country is interrupted many a times. Many powerful and influential people understood the importance of peace and harmony.

As the famous saying of Lao Tzu's goes like – “If you want to establish peace in the world, there also must be peace among and in the nations. If one wants there to be peace in the nations, then there should be peace in the regions of the nation. If one wishes for peace in the cities, then there also must exist peace between neighbors. And all this begins with the peace of mind”

Particular aspects disrupt peace and harmony of a system, and people must be aware of the reasons as to why one should avoid those factors. A list of some of those disruptions is:

- Gender discrimination and oppression
- Religion and caste discrimination
- Terrorism
- Corruption
- Inflation
- Poverty and unemployment
- Toxic traits like jealousy, greed, lies and hatred
- Exploitation of resources

The educational system plays a large role in both preventing and spreading extremism. In fact, this basically depends on the philosophy of education, and on the school curriculums and the methods used in introducing them to students. I believe that having a coherent, progressive and contemporary education system is a crucial factor in preventing the infiltration of extremist ideas. In the end, the educational system plays a key role in whether the outcomes of the learning process are good or bad, and therefore the quality of education must be constantly monitored.

CONCLUSION

Lastly, I would like to conclude by saying that peace and harmony is not only needed among people but also among countries in order to make this world a better place for everyone to live in. Learn the true meaning of friendship by respecting the values followed in a country and help them in times of need. Even if we know or do not know a person, giving them a big hearty smile is more than enough to grow a lovely relationship towards everyone and also to make their day peaceful and great.



HARMONY FOR A BETTER WORLD

KHUSHBOO KUMARI

Introduction: Harmony means living together peacefully rather than fighting or arguing.

OM Sarve Bhavantu Sukhinah Sarve Santu Niraemayaah !

Sarve Bhadraani Pashyantu Maa Kashcid-Duhkha-Bhaag-Bhavet!

OM Shaantih Shaantih!

Means: May everybody be happy May everybody be free from disease,

May everybody have good luck May none fall on evil days.

These lines taken from “Brihadaranyaka Upanishad” can be the most appropriate aim of the word harmony.

Harmony for a better world means our world can be better only when it has harmony. Harmony is what keeps chaos at bay every day. For the development of any country, harmony is only way to success. It is very essential for our world, our country because where people fight with each other daily, will have a hard time developing as resources are required to overcome the chaos. As a result there are not much resources left to be used to develop itself. For example the conflicts among different races will lead to the destruction of infrastructures which required additional resources to rebuild them.

Our world has seen World War I, II, formation of several countries. There was once a time where our ancestors fought each other to achieve the greater good for their own countries. During those dark days, the ground was soaked with blood due to the war.

Although, ever since the end of world War II humanity started to realise the significance of everlasting the peace with in diversity as they know only harmony would bring benefits for the mankind. So in short, we can say that harmony with in diversity must be nurtured and cherished. Today we have come a long way since then as we manage to live in harmony despite the people with different races and cultures, we encounter in our daily lives. Harmony is spread throughout the world where each nation’s and countries’ leaders work together to maintain it. However, harmony is so fragile like a glass where only a whisper could fracture it. Therefore it must be maintained and cherished.

An example we can take from current scenario of Russia and Ukraine. Both are fighting against each other and are raising questions on humanity. They failed to maintain harmony and here we are witness of a war which is leading to bloodshed and death. It seems that only harmony in world can save it from being destroyed.

The Bulletin of Atomic Scientists has a clock that tracks how close we are to the final hour for human beings and that clock has been close to midnight for many decades. For a long time it was because of nuclear peril, now it is also because of the ecological peril-the spreading of desert, the pollution of air and water, the heating of a planet, the world’s trees being felled at acres per minute and on and on. We produce more food today than ever before in human history, yet more people are starving than before. Some people are astronomically wealthy, yet the gap between rich and poor is widening. We are able to see the poverty and disease, hunger and oppression, the growth of deserts. We have seen the worst genocides of history. We see all too clearly the suffering, both individual and planetary. Our world has

become out of harmony. If we do not keep harmony with nature, people of different races, our planet will be definitely fall in distress.

Harmony of the mankind society should be integral and compressive. They consist of the following six areas:

- I. An international political order that embodies equality and mutual trust, maintaining security and justice jointly by political cooperation.
- II. A world economy system that fully embodies balance and mutual benefits, eliminating discrepancy between rich and poor as well as regional imbalance.
- III. A global cultural atmosphere that fully embodies diversity and integration, conducting dialogues and exchanges to consolidate and enhance friendship and dissolve historical prejudice.
- IV. A natural and ecological ethics that fully embodies coexistence and common prosperity, actively fulfilling the responsibility of improvement and resolving environmental crisis by ecological protection.
- V. Scientific and technological improvement that fully embodies human nature and humanity, prompting scientific and technological fruits to ultimately benefit the longterm welfare of mankind.
- VI. Spiritual and mental state that fully embodies health and morality, helping each individual obtain physical and mental serenity, harmony and happiness through traditional wisdom.

Among the areas mentioned above, cultural harmony occupy a fundamental position. All in all, cultural is a value system and the collection of its correspondent codes of conduct. There is no normal activity of a human society that is not the actual manifestation of its value. A culture with harmony as its mainstream value will certainly implement harmony in all the areas of social life. Historical experience has shown that a society can obtain continuous and steady development only when it truly loves peace and place importance upon harmony.

Conclusion:

We all dream of a better world where there is peace, happiness and harmony. Don't we? No one would like degradation of the environment, loss of human lives due to wars and murders, dehumanization through poverty and troublesome social economical and political conditions. But the question is what are those values that can make harmony in the socio-politicoeconomic system and enable men and women to have such a lifestyle as they make a society viable.

Tolerance, humility, mutual respect are the most important and essential values that bring unity and cooperation among people to make a better world where there is peace, happiness and harmony.

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HARMONY FOR A BETTER WORLD

KUMARI MADHULIKA

The wave of globalization has been connecting all the countries of the world into a community to an unprecedented extent, which implies that a mankind society in its true sense is taking shape. In the meantime, the significance of peace and harmony is being recognized by more and more far-sighted people for the following reasons:

Harmony is a basic prerequisite. Harmony can bring a peaceful and stable order to society, and they are a necessary condition for the survival and development of mankind. A world deprived of peace and harmony certainly will fall apart and return to the jungle era in which the strong prey on the weak.

Harmony is an essential benefit. Peace and harmony are enjoyed and possessed jointly by mankind, which is a base for the full realization of the creativity potential of individuals, the sustainable development of the economy and culture of nations, and a true security for the long lasting prosperity of mankind

Since antiquity, all religions, cultures and societies have provided for living in harmony. It is actually the fundamental law of creation and continues to govern our life. Etymologically, harmony means 'joint'. It is understood as 'binding together and being in concord with one another and the cosmos and in the context of communities of different thoughts and belief – be it social, economic, political and ecological'. It simply means living with unity and mutual reciprocity, beyond class, caste, creed, religion and gender barriers. Violence erupt whenever the communal harmony is disturbed. No human being enjoys disharmony or violence. Communal harmony now is the fundamental need of every country's fabric.¹ Communal harmony means that people of different religions, castes, creeds, sex and different background live together in the society with love and peace amongst them. Communal harmony strives to create goodwill and harmony among various communities. The aim is to foster an ethic of coexistence rooted in or inspired by religious and cultural values

Harmony is an ideal path. Harmony means dealing with disputes and resolving conflicts fairly and properly with neutralization and Middle Way principles to further the welfare of each individual as well as the wellbeing of mankind as a whole.

Harmony is a long lasting value. Ever since the emergence of mankind, numerous cultures have been produced, among which most vanished as soon as they appeared and were forgotten in history for being partial to certain aspects or limited to certain periods. Among those thoughts which have been handed down to the present and continuing to have important influence, harmony occupies the most dominating position.

Harmony is high wisdom. It is the height of wisdom that determines the breadth of vision, the depth of exploration, the extent of progress and the limit of transcendence. None of the current major religions and major cultural traditions of the world does not love peace or pursue harmony. History shows that all the thoughts that are against peace and harmony are against the will of the people and shall perish by themselves.

The content of peace and harmony

Peace and harmony of mankind's society should be integral and compressive. They consist of the following six areas:

- I. An international political order that embodies equality and mutual trust, maintaining security and justice jointly by political cooperation;
- II. A world economy system that fully embodies balance and mutual benefit, eliminating discrepancy between rich and poor as well as regional imbalance;
- III. A global cultural atmosphere that fully embodies diversity and integration, conducting dialogues and exchanges to consolidate and enhance friendship and dissolve historical prejudice;
- IV. A natural and ecological ethics that fully embodies coexistence and common prosperity, actively fulfilling the responsibility of improvement and resolving environmental crisis by ecological protection;
- V. Scientific and technological improvement that fully embodies human nature and humanity, prompting scientific and technological fruits to ultimately benefit the long-term welfare of mankind;
- VI. Spiritual and mental state that fully embodies health and morality, helping each individual obtain physical and mental serenity, harmony and happiness through traditional wisdom.

Ever since the 21st century, cultural problems have aroused world-wide concern. It has been deeply realized by those who have insight that without global cultural harmony, mutual political trust and economical benefit are mere theory or become mere formality, not to mention forming effective international cooperation when confronted with global challenges. Therefore, an integration of global cultures at an in-depth level is of pressing urgency to human society.

The pressures on our world are serious, and expected to grow. Humankind must ditch the military habit - and tackle conflict at its roots, **Hazel Healy** writes.

- Start by stamping out exclusion
- Bring about true equality between women and men
- Share our wealth fairly
- Tackle climate change
- Control arms sales
- Display less hubris, make more policy change
- Protect political space
- Fix intergenerational relations
- Build an integrated peace movement
- Look within

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GOOD RELATIONSHIPS BUILD HAPPY HEALTHIER LIVES

Mrs. Dipali Mahajan

Relationships keep us happier and healthier. Not money, high achievement or being famous as expressed by many today. Social connections are really good for us, loneliness kills. Good relationships don't just protect our bodies; they protect our brains."I believe a relationship with a country is simple bound to the interests of two countries and not by personal issues". Healthy relationships involve honesty, trust, respect and open communication between people and they take effort and compromise from both people.

On 24 February 2022, Russia began a military invasion of Ukraine, in a major escalation of the Russo-Ukrainian conflict that had begun in 2014. It is the largest military conflict in Europe since World War II. With over three million Ukrainians fleeing the country, the invasion has also caused the largest refugee crisis in Europe since World War II. The RussoUkrainian War is an ongoing war between Russia (together with pro-Russian separatist forces) and Ukraine. It began in February 2014 following the Ukrainian Revolution of Dignity, and initially focused on the status of Crimea and parts of the Donbas, internationally recognised as part of Ukraine.

War destroys communities and families and often disrupts the development of the social and economic fabric of nations. The effects of war include long-term physical and psychological harm to children and adults, as well as reduction in material and human capital. Wars break out for various reasons. There are wars between countries or nations and within the nation. Wars bring untold miseries as well as political and economic instability. People's lives and daily existence come under threat. It would be difficult to find jobs or live our normal day-to-day existence. With the invention of nuclear weapons and their sophisticated means of delivery, the nature of major war has now dreadfully changed. As a result of this horrendous development, mankind is, today, faced with the problem of its very survival.

Thus, humans must avoid wars at all cost. The way we can protect our lives and ensure stability in our country is to practice tolerance and respect for each other. Conflicts are natural and unavoidable, as we as human beings are naturally diverse, but we must support and embrace diversity, see it as a strength, and practice active tolerance to ensure these natural conflicts can be peacefully resolved, as well as with the Open and honest communication is an important part of every relationship because it allows you to share who you are and what you need from the people around you. Miscommunication is common, but can often lead to problems. Peace, love, and money are all advantages of war, but debt, death, and sadness are all disadvantages of war. Wright said "War arises because of the changing relations of numerous variables-technological, psychic, social, and intellectual. Develop good relations in the event of war by talking to each other kingdoms and becoming friends. Develop a closer, more respectful relationship with others culture, values, and properties. Need to fallow the rule of diversity in unity. Educate yourself .To avoid fear and avoid war, we must first understand. It is good to be vulnerable and open to your friends and family. Spending quality is another way of maintaining social harmony. Connect with neighbours, also participating in social events, everyone need to follow peace and ahimsa so that no wars will be placed.

When education allows students to learn from Nature – rather than simply learning about Nature – they are better placed to engage with issues of sustainability. Education has been always supposed to promote peace and harmony all over the world. The universal human values are always focused on by education in schools and colleges. Peace and Harmony are two distinct values of these universal human values that need to be developed among the human kind through education School education should not only focus on the skills and knowledge that students gain, but also on their character and the kind of person they will

become. The activities in this kit focus on helping students explore values such as care and compassion, respect, responsibility, understanding, tolerance, inclusion, peace, unity, love and forgiveness and how to apply them to their everyday lives. Through working collaboratively students will realise that these values can lead to living in harmony if they put them into practice in their daily lives.

Conclusion:

One nation frequently interferes another. There will be tug of war for power and land. This disturbs world peace and it becomes a difficult to live. So, it is necessary to keep good international relationship. Healthy relationship largely share adaptability. A strong relationship be considered a team, you work together and support each other, even don't see eye to eye on something or have goals that aren't exactly the same. A harmony country allows their citizens to have better lifestyle, and due to that, these citizens could make the country a better place. There are no wars, there are no one dying, and there are no one has to be sacrificed. Every living thing in the universe wants to be loved and to live with dignity, trust, honesty, togetherness and respect. So always give respect to everyone, whether it is your family or your country. Live with peace, tolerance. Non-violence and harmony. Treat the "whole world as a one family".

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VASUDHAIVA KUTUMBAKAM

Priyanka Narale

Hinduism always advocated the philosophy of the Vasudhaiva Kutumbakam, that every element of the environment is precious and should be protected as mentioned in Maha Upanishads. Our ancestors realized the importance of the environment since early times and had a very high regard for it. Therefore, they woven it with every ritual of Hindu culture to maintain harmony with nature. Our ancestors saw nature as a manifestation of God and always expressed their gratitude for all its components, being it living or nonliving. Vasudhaiva Kutumbakam is a Sanskrit phrase used in Hindu text Maha Upanishads meaning the “World is one Family”. Vasudha means Earth, iva means is and Kutumbakam means Family. It recommends the principle of INCLUSIVENESS.

Inclusiveness and Hinduism

According to an ancient famous Hindu dictum. 'The earth is our mother, we are all her children'. It explains the concept of inclusiveness and does not differentiate between man and other life forms. In Rig Veda the Sun is considered as the soul of the entire universe that controls both the animates and the inanimate. The healing power of the Sun's rays were known in ancient times. The Saraswati, the goddess of knowledge, is associated with a river in the Indian tradition. Hindus have always believed that water of Ganges River has extraordinary healing power that prevents diseases and worshiped it as the holiest river.

According to Hindu Vedas there are 33 major deities though Hindus are primarily devoted to a single God and other Gods are considered as different avatars of the primary deity. Trinity occupies the highest position among all deities. Lord Vishnu, one of the trinity Gods of Hinduism along with Brahma and Mahesh is presented as the protector of Universe and is also called as Narayan or Hari who is famous for his incarnations or Avatars. The mythological bird Garuda is his vehicle. Brahma, another trinity Gods of Hinduism is perceived as the creator of this universe who thought himself evolved from the lotus flower in the navel of lord Vishnu as per belief. He is considered as a four-head God representing four directions east, west, north, south and resides in Brahmaloaka. It is believed that in fact, he had five heads but because of the pride, his fifth head was severed by lord Shiva. There are very few temples of Brahma in India and the most famous is in Pushkar, Rajasthan. Shiva is the third of Trinity and popularly known as Mahadev who is believed to reside at Kailash mountain. He is considered as the master of meditation, yoga and dance art, decorated with the sacred river Ganga and Chandra (moon) on his head, wearing snakes around his neck and hands as ornaments. Indra is known as king of heaven and leader of Devas. He is also considered as God of rain and his vehicle is an auspicious white elephant. A chariot drawn by 10,000 horses is mentioned as another vahana of Indra.

Hinduism and Nature

In Hinduism Nature is beholden through art, architecture, landscape and it is seen as manifestation of divinity. The symbolic meanings of tree, mountain, water and Earth in religious thought are described nicely. In the Vedic literature, many examples are available where natural elements like air, plants, rocks etc. are anthropomorphized as gods, goddesses and even as normal human beings. An excellent and popular example is the case of Devi Ahilya who turned to an ordinary rock due to the curse of Rishi Gautama and she later resumed her original form when touched by lord Rama. Man-animal Hybrid forms as God The significance of animals in

human life is beautifully mentioned in Hindu religion that finds many examples of close symbiotic association between man and animals. The best examples are Elephant headed Lord Ganesha and Vanar God Hanuman.

Lord Krishna who is believed to be a cowboy and who used to play flute to mesmerize not only gopis but the entire flora and fauna of Vrij and Vrindavan. At his time all were at peace in harmony with their surroundings and environment. Krishna could be justified as the most perfect poster boy of PETA. Lord Rama also had a symbiotic relationship with animals. The vanaras, especially Hanuman and Sugreev, were his close allies. Bear-men Jambavan and birds like Jatayu and Sampati helped him in his search for wife Sita when she was kidnapped by Ravan. Reverence of Animals as Vahana of Gods Association of Hindu deities with various animals as vehicles signifies their interdependence on each other. Surya's chariot is pulled by 7 steeds, Chandra rides an antelope, Saraswati rides a Swan. Lord Dattatreya is shown as always surrounded by cute little puppies. Snakes are mentioned as a symbol of healing and primal energy, Lord Vishnu reclines on the serpent Anantanag eternally. Hindu literature is full of many such examples where Gods/ Goddesses are associated with birds and animals to symbolize certain qualities of that particular divinity. Nandi the bull of Lord Shiva symbolizes power, the God of wisdom Ganesha riding Mushak represents ignorance. Kartikeya rides Parvati peacock- vanity, Ganga rides a Makar or alligator, the dominant animal species of its water, Shani dev with Kak and Goddess Lakshmi with owl Pacheka teaches the wise use of wealth.

CONCLUSION

By recognizing the five elements that are essential for life and elevating every species of plants and animals to sanctity, ancient Indians especially Hindu Rishi -Munis emphasized the importance of biodiversity and its conservation. Today we have drifted from our traditions of sustainable use and co-existence, created a man centred world that has led to the vast destruction of biodiversity, pollution of natural resources , frequent natural disasters and a large number of environmental problems that are posing serious threats to our own existence. The readaption of our old traditional practices for conservation of valuable biodiversity is required on an urgent basis before it is too late.

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ROLE OF THE STUDENTS TEACHERS IN ERADICATION RADICALIZATION

Nikam Ashwini Uddhav

A person who becomes involved with any extremist group can be said to be radicalized the educational system plays large role in both preventing and spreading radicalism.

I believe that having a coherent progressive and contemporary education system is a crucial factor in preventing the radicalization ideas.

The Phenomenon of violent extremism and radicalism is one of the main negative features of modern society it is essential that teachers are able to identify students who may be vulnerable to radicalization and know what to do when they are identified, protecting students from the risk of radicalization should be seen as part of schools and children providers wider safeguarding duties and it is similar in nature to protecting student from other harms like drugs. Whether these comes from within their family or are the product of outside influences.

Even every young student may be vulnerable to radicalization by others whether in family or outside and display concerning behavior. Student at risk of radicalization may display different signs or seek to hide their views.

I believe that preventing radicalization is far more efficient than de-radicalization meaning stopping someone joining is a lot easier than trying to pull someone out once they have joined. Teacher can perform very important role to reduce radicalization in student's life caused by family or outside influence. Conclusion: Teachers should use their professional Judgement in identify children who might be at risk of radicalization and act proportionately.

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INTERNATIONAL RECOMMENDATION FOR COMBATING RADICALIZATION

Vibhuti Kochhal

The notion of 'radicalization' is generally used to convey the idea of a process through which an individual adopts an increasingly extremist set of beliefs and aspirations. This may include, but is not defined by, the willingness to condone, support, facilitate or use violence to further political, ideological, religious or other goals.

Some commentators have suggested that 'radicalization' can be understood as the process by which individuals adopt violent extremist ideologies that may lead them to commit terrorist acts, or which are likely to render them more vulnerable to recruitment by terrorist organizations. Adding a further layer of definitional complexity has been the emergence of the term 'preventing violent extremism' (PVE), a concept which has quickly "become a priority for the global community".

As such, efforts to prevent and counter violent extremism within the United Nations system are now framed round the overarching concept of 'PVE', which incorporates 'countering' elements. That said, the terminology of 'CVE' is still common within United Nations outputs, especially those published prior to the adoption of the VE Action Plan in 2015, and similarly includes a 'preventing' element.

It is not enough to counter violent extremism --- we need to prevent it, and this calls for forms of 'soft power', to prevent a threat driven by distorted interpretations of culture, hatred, and ignorance. No one is born a violent extremist – they are made and fuelled. Disarming the process of radicalization must begin with human rights and the rule of law, with dialogue across all boundary lines, by empowering all young women and men, and by starting as early as possible, on the benches of schools.

Preventing violent extremism: (International Recommendations)

Development practice has a critical role in providing the foundation for preventing violent extremism. The conceptual framework proposes eleven interlinked building blocks for a theory of change explaining how development can help prevent violent extremism. These building blocks, which will inform global, regional and national strategies for PVE include:

1. Promoting a rule of law and human rights-based approach to PVE;
2. Enhancing the fight against corruption;
3. Enhancing participatory decision-making and increasing civic space at national and local levels;
4. Providing effective socio-economic alternatives to violence for groups at risk;
5. Strengthening the capacity of local governments for service delivery and security;
6. Supporting credible internal intermediaries to promote dialogue with alienated groups and reintegration of former extremists;
7. Promoting gender equality and women's empowerment;
8. Engaging youth in building social cohesion;

9. Working with faith-based organizations and religious leaders to counter the abuse of religion by violent extremists;

10. Working with the media to promote human rights and tolerance;

11. Promoting respect for human rights, diversity and a culture of global citizenship in schools and universities.

12. Working with civil society: Government support for NGO projects

13. Country case studies of government support:

1. BELGIUM: SHARING RESPONSIBILITIES

2. FINLAND: USING THE CURRICULUM

3. FRANCE: BOLSTERING STUDENT DEFENCES

4. GERMANY: FOSTERING DEMOCRACY

5. THE NETHERLANDS: SUPPORTING SAFE SCHOOLS AND COLLEGES

6. UK: PROCESSES TO FULFIL THE PREVENT DUTY

Violent extremism is indeed a security problem. But the hard-line approach, inspired only by security measures, risks further inflaming violent extremism democratic values and human rights. The problems addressed is a call for a global, integrated, and multidimensional approach combined with regional and country-specific analysis and initiatives. While responses at regional and country levels are urgently needed and funding needs to be secured, it is equally important to provide a global strategic framework and corporate guidance on policy and programming to support a long-term, coordinated response.



ROLE OF THE STUDENT TEACHERS IN COMBATING RADICALIZATION

Vandana Pandey

A person who gets involved with any extremist group can be said to be radicalized whereas the educational system plays a very important role in both combating and spreading radicalism.

It has been my believe that after all understanding fact and experiences in past that having a coherent progressive and contemporary education system is a crucial factor in preventing the radicalization ideas.

The Phenomenon of violent extremism and radicalism is one of the main negative features of modern society it is essential that teachers are able to identify students who may be vulnerable to radicalization and know what to do when they are identified, protecting students from the risk of radicalization should be seen as part of schools and children's provider wider safeguarding duties and it is similar in nature to protecting student from other harms like drugs. Whether these comes from within their family or are the product of outside influences.

Even every young student may be vulnerable to radicalization by others whether in family or outside and display concerning behaviour. Student at risk of radicalization may display different signs or seek to hide their views.

I believe that preventing radicalization is far more efficient than de-radicalization meaning stopping someone joining is a lot easier than trying to pull someone out once they have joined. Teacher can perform very important role to reduce radicalization in student's life caused by family or outside influence.

Conclusion: Teachers should use their professional Judgement in identify children who might be at risk of radicalization and act proportionately.

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HARMONY FOR THE BETTER WORLD

Pratiksha Pardeshi

Introduction: Harmony is usually identified as a human value, referring to compatibility and accord in feelings, actions, relationships, opinions, interests, etc. It denotes a state of balance among forces influencing and even opposing one another. Psycho-logists have investigated both intrapersonal and interpersonal harmony, and attested to their relations with happiness and subjective well-being in empirical studies. Harmony has also been found to associate with the meaning of life, an important topic in positive psychology.

Discussion: True harmony in global citizenship does not exist at present. Large numbers of institutions and individuals are working more or less successfully to move this quality in humankind ahead. The philosophy of global citizenship is a part of the philosophy of the global governing of humankind. Today there are over 7 billion people on the planet. Within the last century, the population has increased to four and half times greater than previous centuries. Social pressures on the systemic qualities of the Earth's biosphere need harmony for successful cooperation, survival, longevity and prosperity.

Three important qualities of humankind are missing:

- Universal upbringing, education and lifelong learning, is a missing part for better learning, observation, knowledge, understanding and living of humans;
- Individual social responsibility is a forgotten and a missing quality of present humans. All living beings have it and only humankind has lost it; and
- Requisite holism as knowledge, which humans needs for understanding Universal Nature and the nature of planet Earth.

Harmony is the basic requirement of any nation. The citizens of a country feel safe and secure and can prosper only if a peaceful environment is maintained. While the people of India largely enjoy a peaceful environment, however, the peace and harmony of the country is disrupted many a times owing to various factors. India enjoys unity in diversity. People belonging to different religions, castes and creeds live together in the country. The Constitution of India gives its citizens the freedom of equality and various laws are in force to ensure peace and harmony in the country. However, there have been several instances when peace has been disrupted in the country owing to different reasons. Here is a look at these and also the instances when peace in the country was disturbed.

Factors Impacting Peace and Harmony:

- Terrorist attacks have been one of the major reasons for the disruption of peace and harmony in the country.

- Peace and harmony in the country is often disrupted in the name of religion. Certain religious groups try to belittle other religions, thereby causing discontent in the society.
- Political parties often instigate people against other parties to fulfil their own selfish motifs and this often hampers the peace in the state.
- The reservation system has also led to a lot of unrest among the people belonging to the general category. Certain communities have carried out protests demanding reservation for their people as well.
- Likewise, inflation, unemployment and inter-state issues have also led to disturbance in the society time and again.

Instances of Disruption of Peace and Harmony:

There have been several instances when the peace and harmony of the country was compromised by different groups and communities. Some such instances have been shared below:

- 1967 Ranchi Hatia Riots

These communal riots occurred in and around Ranchi in August 1967. They continued for almost a week. 184 people were reported to be killed during this.

- 1969 Gujarat riots

Known to be the most deadly Hindu-Muslim riots after the Partition of India, these occurred during September-October 1969.

- Worli Riots

These riots occurred on the issue of reservation between the members of Shiv Sena and Dalit Panther in Mumbai. The Dalit Panther leader Bhagwat Jadhav was killed during this in 1974.

- Moradabad Riots

Occurred during the August 1980, these were partially a Hindu-Muslim clash and partially a Muslim-Police conflict. The riots began when Muslims threw stones at the police as they refused to remove pig from the local Idgah. The violent incidents continued till November 1980.

- 1993 Bombay Bombing

A series of 12 bomb explosions took place on the 12th of March 1993 in Bombay. One of the most destructive bomb explosions in India, it was carried out in reaction to 1992 Babri Masjid Demolition.

- 2000 Church Bombings

It refers to the serial bombing of churches in the states of Goa, Karnataka and Andhra Pradesh. These bombings were done in the year 2000 by the Islamist extremist group, Deendar Anjuman.

Important issues to consider are:

- The new philosophy to support the new education system for universal upbringing, education and lifelong learning;
- The new adequate learning system;
- The new content of the work for universal upbringing, education and lifelong learning;
- The role of the requisitely holistic approach to allow for the knowledge and understanding of the past and present;
- The role of contemporary knowledge about Universal Nature;
- The truth about origin, life and individual social responsibility of humans;
- The corrections of the role of mankind and womankind in the line of universal upbringing, education and lifelong learning;
- The role of manners, reasons, respect, peace, justice, morality and wisdom should be a part of upbringing and education systems; and
- To establish united global human population living in the global governing system.

It should be a priority of present humankind leaders, to seriously act, work and establish universal upbringing, education and lifelong learning as a new system for upgrading our descendants to be ready for new challenges, a harmonious and complementary coexistence of humankind and nature, and the sustainability of humankind. The entire global community of humankind needs to adjust the present to meet the needs of the future. It is a great responsibility of humankind to follow the proper vision for the future.

Conclusion: Though the Constitution of India gives the right to equality to all its citizens to ensure complete harmony among them, there have been several instances wherein the peace has been disrupted owing to different social, political and economic reasons. The government alone cannot be responsible for maintaining peace and harmony in the country. Each one of us should take it as our responsibility to nurture feelings of brotherhood with fellow citizens.

I wish for humanity and for the survival of our descendants, longevity, prosperity, good life, knowledge, understanding, philosophy, reason, peace, justice, morality, wisdom and a sustainable future for sustainability.

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"TERRORIST CONTENT ON SOCIAL MEDIA"

Priyanka S. Pare

Introduction:

In this topic we will discuss on Terrorist content on social media. How the social media used by the terrorist and what kind of social media being used by different group of terrorists. According to some researchers the convenience, affordability, and broad reach of social media platforms such as YouTube, Facebook and Twitter, terrorist groups and individuals have increasingly used social media to further their goals, recruit members, and spread their message. Attempts have been made by various governments and agencies to thwart the use of social media by terrorist organizations.

Objectives:

To discuss the method of using social media

To know the people who using social media or Terrorism.

To know the Social media App/Network

Method of removing and blocking terrorist content from their platforms

Terror groups take to social media because it's cheap, accessible, and facilitates quick access to a lot of people. Social media allow them to engage with their networks. In the past it wasn't so easy for these groups to engage with the people they wanted to whereas social media allows terrorists to release their messages right to their intended audience and interact with them in real time. "Spend some time following the account, and you realize that you're dealing with a real human being with real ideas albeit boastful, hypocritical, violent ideas" Al- Qaeda has been noted as being as being one of the terror groups that uses social media the most extensively. "While almost all terrorist groups have websites, al Qaeda is the first to fully exploit the internet. This reflects al Qaeda's unique characteristics." Many authors have proposed that media attention increases perceptions of risk of fear of terrorism and crime and relates to how much attention the person pays to the news. The relationship between terrorism and the media has long been noted. Terrorist organizations depend on the open media systems of democratic countries to further their goals and spread their messages. To garner publicity for their cause, terrorist organizations resort to acts of violence and aggression that deliberately target civilians. This method has proven to be effective in gathering attention. When one says 'terrorism' in a democratic society, one also says 'media'.

While almost all terrorist organizations have websites, al Qaeda is the first to fully exploit the internet. This reflects al Qaeda's unique characteristics. It regards itself as a global movement and therefore depends on a global communications network to reach its perceived constituents. It sees its mission as not simply creating terror among its foes but awakening the Muslim community. Its leaders view communications as 90 percent of the struggle. Despite the risks imposed by intense manhunts, its leaders communicate regularly with video and audio messages, which are posted on its websites and disseminated on the Internet. The number of websites devoted to the al Qaeda-inspired movement has grown from a handful to reportedly thousands, although many of these are ephemeral.

According to Rob Wainwright, author of "Fighting Crime and Terrorism in the Age of Technology," in order for ISIS to spread its message, they have utilized more than one hundred sites. This shows how vastly social media is used by terrorist groups. Known terrorist group the Islamic State of Iraq and the Levant, also translated to ISIS, uses the widespread of news over

social media to their advantage when releasing threatening videos of beheadings. where they can be viewed by anyone using their own discretion, and sent to government officials as threats. Posting the executions online gives the terrorist groups the power to manipulate viewers and cause havoc among the population viewing them, The videos are typically high production quality and generally show the entirety of the gruesome act, with the hostage speaking a few words before they are killed on camera.

Islamic State has emerged as one of the most potent users of social media. In many respects, Islamic State learned their propaganda craft from al Qaeda on the Arabian Peninsula (AQAP). However, IS quickly eclipsed its mentor, deploying a whole range of narratives, images and political proselytizing through various social media platforms. A study by Berger and Morgan estimated that at least 46,000 Twitter accounts were used by ISIS supporters between September and December 2014. However, as ISIS supporters regularly get suspended and then easily create new, duplicate accounts, counting ISIS Twitter accounts over a few months can overestimate the number of unique people represented by 20–30%. In 2019, Story full discovered that approximately two dozen TikTok accounts were used to post propaganda videos targeting users. Accounts broadcast news from Amaq News Agency, the official news outlet for the Islamic State.

However, as the November 2015 attacks in Paris demonstrate, IS also uses old-fashioned methods of communication and propaganda. Lewis notes that the attacks in Paris represent the sort of 'propaganda in action' which was a method developed by the 19th century anarchists in Europe. The November 2015 IS attacks were perpetrated without prior warning, largely because the operatives met face-to-face and used other non-digital means of communication.

Some U.S. government officials have urged social media companies to stop hosting content from terror groups. In particular, Joe Lieberman has been especially vocal in demanding that social media companies not permit terror groups to use their tools. In 2008, Lieberman and the United States Senate Committee on Homeland Security and Governmental Affairs issued a report titled "Violent Islamist Extremism, the Internet, and the Homegrown Terrorist Threat". The report stated that the internet is one of the "primary drivers" of the terrorist threat to the United States. In response to the news that Al-Shabab was using Twitter, U.S. officials have called for the company to shut down the account. Twitter executives have not complied with these demands and have declined to comment on the case. In January 2012, Twitter announced changes to their censorship policy, stating that they would now be censoring tweets in certain countries when the tweets risked breaking the local laws of that country

As we continue to grow internationally, we will enter countries that have different ideas about the contours of freedom of expression. Some differ so much from our ideas that we will not be able to exist there. Others are similar but, for historical or cultural reasons, restrict certain types of content, such as France or Germany, which ban pro-Nazi content. Until now, the only way we could take account of those countries' limits was to remove content globally. Starting today, we give ourselves the ability to reactively withhold content from users in a specific country — while keeping it available in the rest of the world. We have also built in a way to communicate transparently to users when content is withheld, and why.

Conclusion: On today's date the use of social media by terrorist has been increased. Social media playing vital role for their goals and objectives. But at the same time government of many countries trying to restrict the use of social media through various activities.

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"RADICALISING FACTOR IN MOTION"

Parineeta Amol Pasaranikar

Introduction:

This paper is intended for decision makers in the fields of (social) policy and practice. It provides a solid basis for those charged with tackling the risk factors that can create a breeding ground for radicalization. There is an extensive body of literature on both risk and protective factors of generic violence in adolescence (which is often described as 'anti-social problem behavior'), but most theoretical and empirical studies on the specific problem of radicalization and violent extremism tend to focus solely on the risk factors. Risk factors are generally considered to be factors that predict unhealthy or undesirable development. Magnus Ranstorp's brief overview of research on push and pull factors evokes a 'kaleidoscope of risk factors, creating infinite individual combinations' that might encourage violent extremism

Objectives

(i). This paper was written by Stijn Sieckelinck and AmyJane Gielen. RAN ISSUE PAPER April 2018 2 This Radicalization Awareness Network (RAN) paper provides an overview of nine thematic risk factors:

- (1) individual social-psychological factors, e.g. anger and a sense of injustice;
- (2) social factors, e.g. marginalization and discrimination;
- (3) political factors, e.g. narratives of 'us versus them';
- (4) ideological factors, e.g. Salafi-jihadi interpretations of Islam, and dissatisfaction with foreign policies;
- (5) culture and identity crises reinforced by occupying the indistinct space between cultures;
- (6) psychological trauma, e.g. post-traumatic stress disorder (PTSD);
- (7) group dynamics, e.g. friends who are active in violent extremist networks;
- (8) recruitment strategies, e.g. groomers; and
- (9) social media. Although risk factors can indicate which risks need to be mitigated, countered or eliminated, they cannot offer guidelines for protective policies or for positive action. This is why the risk approach is sometimes criticised, particularly by social professionals seeking to draw up a social strategic agenda against extremism

Identifying protective factors

Which protective factors can be linked when attempting to address risk factors, according to Ranstorp? Protective factors are not always merely positive opposites of risk factors — they act as buffers or mechanisms against undesirable behaviour. For example, 'anger' (which is one of the individual, sociopsychological root cause factors) is an element of almost all adolescent transitions: countering this factor (i.e. problematising, medicalising or criminalising it) will often prove counter-productive. Yet risk factors do help us identify protective factors. For example, a report on Daesh's paper trail, identifies a remarkable risk factor, namely the gap between educational achievement and subsequent professional position. This phenomenon is considered to generate high levels of frustration over one's societal status. Expectation management and a fairer job market might make a difference in this respect, and could therefore constitute protective factors. Moreover, positive family and/or social networks can mediate and help negotiate several risk factors at individual, social, political, ideological and cultural levels, e.g. grievances, alienation and social exclusion or marginalization. Finally, policies that respect the sovereignty of foreign nations are likely to contribute to geopolitical stability and modulate extremism in the long term.

Protective and promotive factors

Linking risk factors to protective factors allows for a positive, action-based approach that highlights social policies and practices of individual care and counselling. This is the foundation for a genuine preventive outlook in which all kind of risks of radicalisation are mitigated. Is this preventive approach predominantly deficit based or strength based? Does it, for example, take young people's capabilities and desire for individual significance and collective agency into account? Does it go beyond the identification of problems in deviant family settings or targeted communities? The focus appears to be on the individual child/youth or family in need of safeguarding, rather than on creating opportunities for agency and empowerment. In the case of young children, this view is legitimate, as their protection is key. In the case of adolescents, this view is harder to defend, as their education is also vital, e.g. offering them guidance and gradually granting them increasing responsibilities. In youth studies literature, this difference is reflected in the model from Benson.

Strengthening resilience through a strength-based protective and promotive policy

Research shows that enhancing positive factors is easier than mitigating negative conditions. The strength-based approach highlights the importance of developing individual and societal resilience against radicalisation and violent extremism. Resilience theory provides a framework for comprehending how some youngsters overcome risk exposure, and guides the development of interventions for prevention using a strength-based approach. Resilience may be defined as 'the ability to "bounce back" from adversity'. The case for strengthening resilience is supported by the demand and supply model, the public health model and research carried out in the 'Strengthening resilience against violent radicalisation' (STRESAVIORA) project. The latter highlights the importance of several elements: a positive emotional and educational climate emphasising autonomy, open-mindedness, the value of success, and stable religious values; personal resources for coping with problems effectively; individual social support; and last but not least, strategies for coping with adversity.

Moreover, an individualistic society will emphasise individual resilience. It seems, though, that tackling radicalisation also requires societal resilience. Bouncing back is a collective endeavour, as demonstrated by the reactions to terror in cities around the world. Collectivism is vital for achieving a sound recovery from violent attacks. Daesh is now considered the biggest and most dynamic counter-cultural movement of our era and extremism recruitment strategies have become very sophisticated strategically, both offline and online (e.g. social media). Rather than seeking to formulate a counter-narrative against extremist propaganda (which carries the risk of emphasising the extremist message), establishing a counter-environment eliminates the fertile ground for violent resistance by building a positive identity-oriented dynamic in multi-layered socialisation settings. Protective and promotive factors strengthen individual and societal resilience.

Conclusions and Recommendations

The strategic challenge here is to transform the failings and work gradually towards empowerment. Helping individuals to learn to take responsibility for their actions ultimately offers the best protection. - Education: The didactic and pedagogical challenge lies in engaging with students in a way that relates to their experiences, perceptions and world views. Schools with a record of excellence in prevention have their staff attend training sessions and gain experience in on-the-job learning practice, in short, a comprehensive P/CVE programme should aim to weaken and reduce risk factors and enhance protective and promotive factors, by strengthening resilience in the areas mentioned above. Policymakers should consider encouraging and facilitating social practitioners to opt for a strength-based approach over a deficit-based approach.

However, in the current politicised climate, this may not always be possible. This is where the idea of resilience can prove useful: it provides an overarching strength-based framework to stimulate protective factors on different aggregation levels, covering the individual, the community and society. Creating resilience is an interactive and reciprocal process that is realised on different levels. The images in a kaleidoscope are not static; they shift and alter constantly. Likewise, the factors are not static. Its parts combine and dissolve, resulting in different combinations and perspectives, as seen in individual cases. In light of the resilience agenda, this analogy can be extended: the kaleidoscope may be viewed as taking the form of a bouncing ball. The outer layer of promotive factors helps keep the protective factors in place, in order to effectively encapsulate the risk factors. When confronting severe problems and difficulties, protective factors will give way to risk factors. An integral policy aimed at creating resilience will react by enhancing protective and promotive mechanisms that can help not only in overcoming the given challenge, but also in learning from it, so as to better cope with similar issues in the longer term.

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VASUDHAIVA KUTUMBAKAM

Rajashri Deore

Introduction – Vasudhaiva Kutumbakam is a Sanskrit phrase found in Hindu texts such as the Maha Upanishad, which means "the world is one family". The original verse appears in Chapter 6 of Maha Upanishad VI.71-73. Also found in the Rig Veda, it is considered the most important moral value in the Indian society. This verse of Maha Upanishad is engraved in the entrance hall of the parliament of India. Subsequent ślokas go on to say that those who have no attachments go on to find the Brahman (the one supreme, universal Spirit that is the origin and support of the phenomenal universe). The context of this verse is to describe as one of the attributes of an individual who has attained the highest level of spiritual progress, and one who is capable of performing his worldly duties without attachment to material possessions. The text has been influential in the major Hindu literature that followed it. The popular Bhagavata Purana, the most translated of the Purana genre of literature in Hinduism, for example, calls the Vasudhaiva Kutumbakam adage of the Maha Upanishad, as the "loftiest Vedantic thought".

Dr N. Radhakrishnan, former director of the Gandhi Smriti and Darshan Samiti, believes that the Gandhian vision of holistic development and respect for all forms of life; nonviolent conflict resolution embedded in the acceptance of nonviolence both as a creed and strategy; were an extension of the ancient Indian concept of Vasudhaiva Kutumbakam. Explaining Hinduism to the Western world, Swami Vivekananda had stated in his Chicago address of 11 September 1893 that the spirit of acceptance and accommodation that informs Hinduism can bring peace and harmony, as it advocates the lofty view of the entire creation being one family.

We have been reading countless articles about people who sold out everything they had and went for a solo world travel. We are actually getting motivations from every possible end. We get inspired so much that we feel like quitting our job right away and going for the journey of our life. But wait, we have our doubts too. "How long will I travel?", "What will I do after coming back?", "How can I go just like that?", "How about my car, my house, my kids' education?", "Am I investing on something really worthy by selling my major possessions?", etc. etc. This is where we should have a deeper understanding of the Sanskrit phrase written in Upanishad, "Vasudhaiva Kutumbakam". The noble concept of taking the world as one family!

We are born in different countries, different states, different localities and thus we develop a feeling of owning that part of the world we are in. We buy land, build houses or even palaces, buy cars, expensive jewellery, furniture, this, that and what more, we feel so proud of owning these that we get "settled" with them. See, the word "settle down" is also designed just like that. It's always "settling down", never "settling up"! Human beings have that general tendency to settle with things (can be any non-living thing) they acquire and then start acquiring more of such things till they die. So for all out there who have that general feeling of not "settling with things" can read on. Others can get back to what they were doing before

So what are those things which pull us back from what could be the journey of our life or simply life itself? Let's start from the basic things.

1. HOUSE Yes, house is indeed necessary for us to 'dwell', not to 'live'. Our house should be a place where we can spend time with ourselves and with the people around (whoever it is, family or non-family), not a store room where we dump all our expensive (and thus immovable) stuff. Yes, house can be mobile!

2. SCHOOL: How many times you've changed your travel plans because of your kids' school? Restrictions like these is why people want to travel maximum before having kids or before getting married. How about home schooling your kids and taking them with you for your travels (I'm definitely not talking about tour packages!)? Having said that, it's not an easy thing to home school your kids since you must know how to unleash the superhero in them. But it's definitely much easier than giving a huge donation to get your kid enrolled in the "best" school of your locality and making him/her part of the rat race.

3. OFFICE/JOB Most of you reading would be able to relate with this. To have a mobile/changeable job is to be a freelancer. To be a freelancer is to develop one or more skills. One important thing to keep in mind is never do your 'job', else do your 'work'! And forget about the word "vacation"!

4. CAR/JEWELLERY/ANY POSSESSION WHICH YOU'RE PROUD OF It's perfectly okay to keep/buy a thing which makes your life easier or say, more liveable. But it's not okay to keep things which add value to your social status or to your retirement plan. I told you about doing work, not job. So you're never gonna retire! Changing all these things one fine day is not at all possible. The system which we follow is formed by generations of conditioning. We are no one to change it all of a sudden. But we can definitely do our part to question it and to come out of it. However small our step is, it will have a huge impact on the world we live in. Slowly and gradually, we can get rid of all our inhibitions and trust me it will change so many lives! You know how to make your life stable? 1. Life at rest is a stable state. 2. Life moving at a constant velocity is also a stable state. Choose No. 2 instead of No. 1. Keep moving around rather than settling down and building an 'empire' of your own. The concept of "Vasudhaiva Kutumbakam" will only be realized if you keep on travelling because the whole world is your family. The world is a place where huge cultural exchange takes place. We share. We learn. That's how we live. So make the world your comfort zone so that you never have to get out of it!

Conclusion - My conclusion that in the introduction in brief narrate the theory behind 'Vasudhaiva Kutumbakam'. In the body discuss the concept of 'Vasudhaiva Kutumbakam' first. Explain that Indian family system discourages individualism and encourages collectivism. India has grown and attained its current stature under the strong and supportive framework of its joint family system. Also explain that with the advent of urbanization and modernization, even in India, joint families are being fragmented. But the principle of Vasudhaiva Kutumbakam still is a guiding beacon for our society. Conclude that Change is inevitable. Whatever the family system be, the core values that sustained and nourished Indian families for centuries together must never be compromised.

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HARMONY FOR THE BETTER WORLD

-Priya prashant Jha

Peace and harmony mean dealing with disputes and resolving conflicts fairly and properly with neutralization and Middle Way principles to further the welfare of each individual as well as the wellbeing of mankind as a whole.

Peace and harmony is very important for the smooth functioning of any society. In order to give a safe and secure environment to its citizens, the government of India takes steps to maintain peace in the country. However, often, it is disrupted due to different social, political and economic factors. Here is a look at these factors and the instances when peace and harmony of the country has been hampered.

Path to the realization of peace and harmony

Ever since the 21st century, cultural problems have aroused world-wide concern. It has been deeply realized by those who have insight that without global cultural harmony, mutual political trust and economical benefit are mere theory or become mere formality, not to mention forming effective international cooperation when confronted with global challenges. Therefore, an integration of global cultures at in-depth level is of pressing urgency to human society. Thus I would like to raise three points:

I. The organic integration of overall diversity and regional diversity.

II. The organic integration of consensus thinking and diversity modes.

III. Organic integration of absorption value and contribution value.

The content of peace and harmony

Peace and harmony of the mankind society should be integral and compressive. They consist of the following six areas:

I. An international political order that embodies equality and mutual trust, maintaining security and justice jointly by political cooperation;

II. A world economy system that fully embodies balance and mutual benefit, eliminating discrepancy between rich and poor as well as regional imbalance;

III. A global cultural atmosphere that fully embodies diversity and integration, conducting dialogues and exchanges to consolidate and enhance friendship and dissolve historical prejudice;

IV. A natural and ecological ethics that fully embodies coexistence and common prosperity, actively fulfilling the responsibility of improvement and resolving environmental crisis by

ecological protection;

V. Scientific and technological improvement that fully embodies human nature and humanity, prompting scientific and technological fruits to ultimately benefit the long-term welfare of mankind;

VI. Spiritual and mental state that fully embodies health and morality, helping each individual obtain physical and mental serenity, harmony and happiness through traditional wisdom.

Among the areas mentioned above, cultural peace and harmony occupy a fundamental position. All in all, culture is a value system and the collection of its correspondent codes of conduct. There is no normal activity of a human society that is not the actual manifestation of its value. A culture with peace and harmony as its mainstream value will certainly implement peace and harmony in all the areas of social life. Historical experience has shown that a society can obtain continuous and steady development only when it truly

Factors Affecting Peace and Harmony

- **Political Issues**

In an attempt to score partisan goals, political parties usually instigate people against them and this often leads to disturbances in the country.

- **Terrorism:** Terrorist attacks disrupt peace and harmony in the country. Such attacks create a lot of panic among the people.
- **Religion:** Certain religious groups try to influence other people and force them to follow their religion or simply belittle other religions. This has led to communal violence many a times.

Apart from these, inter-state issues, reservation system, price rise, poverty and unemployment also disrupt the peace and harmony in the country

Conclusion

It is necessary for every citizen of India to understand the importance of peace and harmony in the country and together each one should work towards maintaining the same.

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HARMONY FOR THE BETTER WORLD

Jyoti Priya

Peace and harmony is a basic prerequisite. Peace and harmony can bring a peaceful and stable order to society, and they are a necessary condition for the survival and development of mankind. A world deprived of peace and harmony certainly will fall apart and return to the jungle era in which the strong prey on the weak.

Peace and harmony is an ideal path. Peace and harmony mean dealing with disputes and resolving conflicts fairly and properly with neutralization and Middle Way principles to further the welfare of each individual as well as the wellbeing of mankind as a whole.

Peace and harmony is an essential benefit. Peace and harmony are enjoyed and possessed jointly by mankind, which is a base for the full realization of the creativity potential of individuals, the sustainable development of the economy and culture of nations, and a true security for the long-lasting prosperity of mankind society.

Peace and harmony is long lasting value. Ever since the emergence of mankind, numerous cultures have been produced, among which most vanished as soon as they appeared and were forgotten in history for being partial to certain aspect or limited to certain period. Among those thoughts which have been handed down to the present and continuing to have important influence, peace and harmony occupy the most dominating position.

Peace and harmony is high wisdom. It is the height of wisdom that determines the breadth of vision, the depth of exploration, the extent of progress and the limit of transcendence. None of the current major religions and major cultural traditions of the world does not love peace or pursue harmony. History shows that all the thoughts that are against peace and harmony are against the will of the people and shall perish by themselves.

Peace and harmony can bring a peaceful and stable order to society, and they are a necessary condition for the survival and development of mankind.

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HOLD YOUR TONGUE AND SPREAD PRACE

Vedha Priyadharsini

We can't let ourselves forget how important words are. Whether it's what we say or what we write, we can't forget the power that our words hold. My first love destroyed me and I knew I would never be the same.

My first love was words.

"This is the way the world ends, This is the way the world ends
This is the way the world ends, Not with a bang but a whimper."

This is the final stanza of T.S. Eliot's poem.

Words are so important. We forget that sometimes. We forget how dangerous and beautiful words can be. Simple words can completely change your life. Yes, words are important because we need them to communicate but the way that words are presented, spoken, and written are a whole different level of communication. I fell in love with words like a haunting realization. It came upon as I read these words and I felt my entire body shatter under them. I became bewildered and awestruck by the way that these words made me feel. I became infatuated and I remain infatuated with words. How beautiful and how destructive they can be. These lines are not inspirational or motivating. I don't think they are meant to be. I think these lines were written in order for you to really feel something and oh boy I felt it all. That's what poetry does. It makes you feel things and you just sit there with your feelings, drowning.

Humankind has desperately wanted world peace for centuries. The idea of a world government can be traced as far back as the early 1300s to the great work *De Monarchia*. Written by an Italian Poet named Dante Alighieri, he writes about his dream of having a single universal monarchy ruling the world. There have been numerous attempts to create organizations to achieve peace. After the world was torn apart by the world wars the cry for world peace significantly gained momentum. One of the major advocates for this was Albert Einstein who famously remarked at a rally for students "a world government must be created which is able to solve conflicts between nations by judicial decision". It is quite possible that we are at the brink of fulfilling . Gordon B. Hinckley was an American religious leader who might have been the first to realize that globalization can cause peace. He noted how counties like the United States, India, and Great Britain unified into their own single nations and suggested that globalization would have this effect worldwide. So why hasn't world peace been achieved, and can global business be the solution? Global peace hasn't been achieved yet due to numerous barriers stopping it. One is the history between nations, as it's a struggle to just make peace when you've grown up learning about the conflicts between your country and its neighbours (ex: Israel & the Middle East). Then there are countries like North Korea and Iran, where the government uses propaganda to create divides between their people and the world. There is also the media that feeds on conflicts as it creates interesting storylines but being reminded of conflict isn't conducive to peace.



HARMONY FOR A BETTER WORLD

Anita Narayan Rao

Let me begin this article with a beautiful and meaningful quote by Dalai Lama - “Peace does not mean an absence of conflicts; differences will always be there. To bring about Peace one should solve these differences through peaceful means; through dialogue, education, knowledge; and through humane ways.” In recent times we all can see a radical change in the world. It also can be clearly noticed that globalization has been connecting all the countries of the world into a single community. This implies that Mankind Society is taking a shape in its true sense.

In reality, every country actually aspires for Harmony. This has led to significant recognition of Peace and Harmony. A peaceful and stable society can come into existence if there is Peace and Harmony. If the world is deprived of Peace and Harmony it can fall apart and we all shall return to the jungle world in which the strong prey on the weak. This can be seen by the recent attack of Russia on Ukraine. In the past too, we have seen that unnecessary attacks which break the peace and harmony have proven to be a loss to society and humans in particular. Human beings are the primary targets of these attacks. Their lives are seen to be shattered and it takes a long time to bring them back in shape, but the scars remain forever.

Peace and harmony have highly essential benefits. Peace and harmony are a base for the complete realization of the creative potential of individuals. It also leads to justifiable development of the economy and culture of nations, as well as true security for the long-lasting prosperity of mankind’s society. Peace and harmony in their true sense mean dealing with disputes and resolving conflicts in a fair way which do not lead to disaster. It aims at the welfare of each citizen and also the welfare and wellbeing of the entire world’s mankind. Radicalism can also be brought about with non-violence. It is not necessary that each and every radicalism needs to be acted about with violence. Radicalism brought about with non-violence causes no damage to mankind, society, and the world at large. A strong action should be taken against those who support, finance terrorism, and support shelter to terrorists. It is well quoted by Shri Rajnath Singh that Terrorism and radicalization brought about with violence are the greatest threats to Peace and Security in the world and a collective approach should be taken to combat the challenges. Our Hon. Prime Minister Shri Narendra Modiji has quoted during the Shanghai Cooperation Organization summit has also said that – Increasing extremism and radicalization are the biggest threat to global peace. All these are generally seen on a National and International level, but as an individual, we can also strive to bring Peace and Harmony to our family, society, and in turn with the world at large.

Harmony is also found to associate with the meaning of life. As an individual, we can start connecting with friends, family, and neighbors. We can start by being compassionate and generous in giving back to society and in sync with others in a positive way. Gandhiji has said - “The very first step in nonviolence is that we cultivate in our daily life, as between ourselves, truthfulness, humility, tolerance, loving-kindness.” We, as individuals, can start by Connecting with Others Be it neighbors, friends, relatives, spending quality time with family.

· Overcoming differences and agreements: This can be by avoiding shouting and yelling at others, by countering anger with compassion and empathy, by being an active listener, being open to compromise, accepting that you may not agree with everyone or everyone may not agree with you.

· Giving back good to others: By helping a neighbor, friend, or family member when in need, volunteering at a local organization, donating money to a worthy cause, becoming a mentor. A very important step in creating world harmony is to try and understand the world in a better way. It can be done by understanding and respecting others, which is extremely helpful to know where and how people live, by studying other cultures we can learn the differences and similarities between people living in different countries around the world.

To find the world in peace, it is very important that the whole world must be able to tolerate one another and there must also be freedom of speech and expression in the world. The Freedom of Speech and Expression will allow us to address the problems in black and white, and we would be able to criticize the fringes in our society that are trying to disturb the equilibrium of social harmony in our surroundings. The fact is that equality will fail if there are no equal rights. But the actual problem arises when this idea begins to take a violent shape and the idea of rights begin to supersede the idea of responsibility. The most important of all is that PEACE CAN NOT EXIST WITHOUT THE POWER OF LOVE. Aristotle has very well said that – It is not enough to win a war, it is most important to organize the peace.

Lord Buddha in an exceedingly true sense attained enlightenment and had a way of awakening to create a peaceful, harmonious, and just society. His teachings were and still are catching the imagination of millions across the planet. The complete life and deeds of Lord Gautam Buddha contain such a robust message, that their resonance rises specifically above all cultures, religions, and geographies. His messages have become increasingly pertinent within the present context and form luminary for marking out a sustainable approach for the long run. The Buddha's method of introspection, that's self-examination, and awakening shows the perfect path in these disquieting and agitating times. In a broadcast on the All India Radio on October 3, 1954, Dr. Babasaheb Ambedkar said: "Positively, my social philosophy could also be said to be enshrined in three words: Liberty, Equality, and Fraternity. Let no one, however, say that I have borrowed my philosophy from the French Revolution. I have not. My philosophy has roots in religion and not in political science. I have derived them from the teaching of my Master, the Buddha."

To conclude, I'd like to put that if we'd like to form a decent society, then we need to make good masses. We should believe in the Mantra – Sarvjan Hitaya, Sarvjan Sukhaye. And this mantra shouldn't merely exist in our texts or writings, it should also exist in our actions. We must also try to follow the principles laid down by Lord Buddha, Gandhiji, Swami Vivekananda, and other eminent preachers of non-violence to bring down the threats of bioterrorism, radicalism, extremism, etc, that are shaking the conscience of humanity.

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CO-EXISTENCE OF RELIGIONS

Taruna Rathore

What is more joyous than ending of decades of a communal dispute ending into a hope of peaceful and harmonious co-existence of two religions. Yes, you are thinking right, this article is going to shed some light on how the Ayodhya dispute got resolved peacefully after the latest Supreme Court Judgement. The Ayodhya dispute is a political, historical, and socio-religious debate in India, centred on a plot of land in the city of Ayodhya, Uttar Pradesh. The issues revolve around the control of a site traditionally regarded among Hindus to be the birthplace of their deity Rama, the history and location of the Babri Masjid at the site, and whether a previous Hindu temple was demolished or modified to create a mosque, the Babri Masjid.

Objectives :

- To know about the reasons that caused communal dispute among Hindus and Muslims of Ayodhya.
- To know about the history of Ram Mandir and Babri Masjid.
- To know about harmonious society of the Ayodhya.
- To know how different Masjids are co- existing near the Ram Mandir premises.

Rama, an incarnation of god Vishnu, is a widely worshiped Hindu deity. According to the ancient Indian epic, Ramayana, Rama was born in Ayodhya. In the 16th century, the Mughals constructed a mosque, the Babri Masjid which is believed to be the site of the Ram Janmabhoomi, said to be birthplace of Rama. A violent dispute arose in the 1850s.

In the 1980s, the Vishwa Hindu Parishad (VHP), belonging to the Hindu nationalist family Sangh Parivar, launched a new movement to reclaim the site for Hindus and to erect a temple dedicated to the infant Rama (*Ram Lalla*) at this spot. In November 1989, the VHP laid the foundations of a temple on land adjacent to the disputed mosque. On 6 December 1992, the VHP and the Bharatiya Janata Party organised a rally at the site involving 150,000 volunteers, known as kar sevaks. The rally turned violent, and the crowd overwhelmed the security forces and tore down the mosque.

The demolition resulted in several months of intercommunal rioting between India's Hindu and Muslim communities, causing the death of at least 2,000 people, and triggering riots all over the Indian subcontinent. A day after the demolition of the mosque, on 7 December 1992, The New York Times reported that over 30 Hindu temples across Pakistan were attacked, some set on fire, and one demolished. The government of Pakistan closed school and offices in a day of protest. Hindu temples in Bangladesh were also attacked. Some of these Hindu temples that were partially destroyed during the retaliation of Babri Masjid have since remained that way. On 5 July 2005, five terrorists attacked the makeshift Ram temple at the site of destroyed Babri Mosque in Ayodhya, India. A 1978 and 2003 archaeological excavation by the Archaeological Survey of India (ASI) found evidence indicating that Hindu temple remains had existed on the site. Over the years, various title and legal disputes also took place, such as the passage of the Acquisition of Certain Area at Ayodhya Ordinance, 1993.

It was only after the 2019 Supreme Court verdict on Ayodhya dispute on November 9 that it was decided the disputed land be handed over to a trust formed by the Indian government for the construction of a Ram temple. The trust was eventually formed under the name Shri Ram Janmabhoomi Teerth Kshetra. Five acres of land was allocated for the mosque 22 km away in the city in Dhannipur village. On 5 February 2020, it was announced in the Parliament that the Narendra Modi government had accepted a plan to construct the temple. According to the final blueprint, six temples of different deities will be constructed in the Ram Janambhoomi premises. The deities include Lord Surya, Lord Ganesha, Lord Shiva, Lord Durga, Lord Vishnu and Lord Brahma. These six temples of deities will be build along the outer periphery of the Ram temple but within the premises. Along with worshipping Lord Rama, worshipping these deities is also very important in Hindu dharma. There are eight mosques and two mausoleums located close to the 70-acre Ram Janmabhoomi premises mandated by the Supreme Court for a temple of Lord Ram. The eight mosques located near the Ram Janmabhoomi premises are Masjid Dorahikuan, Masjid Mali Mandir ke Bagal, Masjid Kaziyana Achchan ke Bagal, Masjid Imambara, Masjid Riyaz ke Bagal, Masjid Badar Paanjitola, Masjid Madaar Shah and Masjid Tehribazar Jogiyon ki. The two mausoleums are Khanqaah Muzaffariya and Imambara.

Even before the construction of the Ram Mandir, these mosques and all the people of this area are spreading the message of communal harmony to the world. Azaan and namaaz are offered in the mosques and the annual "Urs" is held at the mausoleums without any objection from the local Hindus. The Ram Janmabhoomi premises is situated in Ahmad's ward. Muslims take out the 'juloos' of Barawafaat that goes through the periphery of Ram Janmabhoomi. All religious functions and rituals of Muslims are respected by their fellow citizens. Commenting on the presence of mosques near the Ram Janmabhoomi premises, the chief priest of the temple, Acharya Satyendra Das, said, "We had a dispute only with the structure that was connected to the name of (Mughal emperor) Babur. We have never had any issue with the other mosques and mausoleums in Ayodhya. This is a town where Hindus and Muslims live in peace. Muslims offer namaaz, we perform our puja. The mosques adjacent to the Ram Janmabhoomi premises will strengthen Ayodhya's communal harmony and peace will prevail," he added. Haji Asad Ahmad, the corporator of the Ram Kot ward said, "It is the greatness of Ayodhya that the mosques surrounding the Ram temple are giving a strong message of communal harmony to the rest of the world."

What a scene would it be -- a grand Ram temple surrounded by small mosques and mausoleums and everyone offering prayers according to their beliefs. That will be representative of the true culture of India.



HARMONY FOR A BETTER WORLD

Shweta Sarpotdar

Peace and harmony are the basic necessities of any country. A nation gets peace and harmony only if it can prosper. Peace and harmony are fundamental to our lives and is the ideal path to follow. Peace and harmony mean dealing with disputes and resolving conflicts fairly and properly with neutralization and Middle Way principles to further the welfare of each individual as well as the wellbeing of mankind as a whole.

The wave of globalization has been connecting all the countries of the world into a community to an unprecedented extent, which implies that a mankind society in its true sense is taking shape.

Peace and harmony is long lasting value. Ever since the emergence of mankind, numerous cultures have been produced, among which most vanished as soon as they appeared and were forgotten in history for being partial to certain aspect or limited to certain period. Among those thoughts which have been handed down to the present and continuing to have important influence, peace and harmony occupy the most dominating position. Peace and harmony is high wisdom. It is the height of wisdom that determines the breadth of vision, the depth of exploration, the extent of progress and the limit of transcendence. None of the current major religions and major cultural traditions of the world does not love peace or pursue harmony. History shows that all the thoughts that are against peace and harmony are against the will of the people and shall perish by themselves.

Peace and harmony are also necessary for the political growth of the country and the welfare of its people. Only when the people of the country live in peace and harmony with each other, the government will be able to run the country well and the people will follow the rules and norms of the government. The only logical reason is the need for peace and harmony in the country. When there is complete harmony among the people, the leaders can concentrate fully on how to put the growth of the country on the path to success. If there is no harmony and peace in the country, the government must first concentrate on bringing harmony among the people, only then can it concentrate on the development of the nation.

Factors affecting peace and harmony: -

- Terrorist attacks have been one of the main reasons for the disintegration of peace and harmony in the country.
- Peace and harmony in the country is often disrupted in the name of religion. Some religious groups try to defame other religions, causing dissatisfaction in society.
- Political parties often incite people against other parties to fulfill their own selfish interests, which inhibit peace in the state.
- Reservation system has created a lot of unrest among people of general category. Some communities have protested from time to time demanding reservation for their people also.

Peace and harmony can bring a peaceful and stable order to society, and they are a necessary condition for the survival and development of mankind. A world deprived of peace and harmony certainly will fall apart and return to the jungle era in which the strong prey on the weak. Following are some ways to maintain harmony in the world:

1. We have leaved the idea of bringing each and every person to the area of 'which I think the only correct one'. Thus fight to establish our own religion will be stopped.
2. We have to learn how to respect the idea of other group of people.
3. We have to be flexible during mixing with people of different color, culture or religion. We should learn how to tolerate the minor matters like dress, language, rituals etc.

4. The globe is now like a village - we have to understand.
5. We have to respect the personal thoughts, choices, food habits of each and every individual.
6. We have to believe that, in spite of several limitations, Democratic thoughts and ideas are the greatest in today's world.

Some religions emphasize inner peace. Hinduism, Buddhism, and Jainism teach about the importance of finding peace or achieving nirvana through union with the divine or the universe.

Hindu perspective on world peace

- Hindus believe in “AHIMSA” meaning non-violence [Non Injury] towards oneself and All other living Beings. Nonviolence starts in our Thought, Words and Action, at Body, Mind and Intellect level. Mahatma Gandhi was a living example of Ahimsa [non-violence] and put this wisdom into practice and helped India gain freedom from British by Non Violence means. Martin Luther King followed same principle to achieve his goals in this country. Letting go and acceptance of others & not reacting in negative way is practicing non-violence.

- Hindus believe in “VASUDEV KATUMBHAKAM” which means “WHOLE WORLD IS MY FAMILY” All Beings everywhere have the right to be Happy & Free. Like USA, India is a big democratic nation in the world where majority hindus [Over 80%] live in harmony with other minority religions including Muslims, Budhists, Jains, Christians Zoroastrians and others who have full freedom to practice their Religions.

- Hindus also believe in “EKAM SAT VIPRA BAHUDA VADANTI” which means “TRUTH IS ONE BUT WISE CALL IT BY MANY NAMES” According to Hindus Scriptures divinity pervades in all beings So Hindus have Respect and Tolerance for all other Religions thus living in harmony together in India and elsewhere in the world.

- Hindus chant “Shanti Mantra” or Peace prayer from our scriptures, before initiating any Devotional activity & Spiritual Teachings. All Prayers conclude with OM SHANTI SHANTI SHANTI [OM PEACE PEACE PEACE]. OM is the universal Vibration and Sound also chanted before yoga & meditation practice. Peace is said 3 times to include
 1. Peace in my heart and all living beings in the world.
 2. Peace in body, speech & mind. Peace in the cosmos/universe.
 3. May there be peace in all.

Lastly, I would like to conclude by saying that peace and harmony is not only needed among people but also among countries in order to make this world a better place for everyone to live in. Learn the true meaning of friendship by respecting the values followed in a country and help them in times of need. Even if we know or do not know a person, giving them a big hearty smile is more than enough to grow a lovely relationship towards everyone and also to make their day peaceful and great.

To sum it up, peace and harmony is essential to control the evils which damage our society. It is obvious that we will keep facing crises on many levels but we can manage them better with the help of peace. Moreover, peace and harmony is vital for humankind to survive and strive for a better future.



HARMONY FOR A BETTER WORLD

Sangeeta Sawarkar

For most of our lives we want harmony in life, a quest intriguing probably to most human beings on this small planet, trying to find answers to “What is the meaning of Life? What is Life? When is Life worthy of being lived? When to find peace of Mind? The past years have given some insights on some of those questions. Probably as part of my personal transformation of “life wisdom” that I gathered by maturing over time, some might just even call it getting older and hopefully wiser. It is never complete, it shouldn't end, it is for sure personal, and it can mean different things to different people. It surely doesn't solve some of the big problems in the world like global warming, terrorism, and the millions of refugees but by applying some of my rules we will be more energized to contribute for a better world!

Secular and spiritual amelioration of humankind, irrespective of caste, creed, color, nationality, gender or religion, through the two-pronged process of individual emancipation of a human being from ignorance (at the micro-level) as well as the collective good of the society (macro-level) physically, mentally, intellectually and spiritually is a way for bringing harmony for a better world!

Science and technology have brought immense control over nature, but power without wisdom is dangerous. We need to balance our modern capabilities with an ancient wisdom. We need to understand the interconnectedness of all things. In a sense, that means we are all in this together. In these dire times, it is a great honor to be alive now, at this moment, on this planet. It is we who bear the responsibility, who face the challenge, who must take care of the planet, not just for ourselves, but for the future and for our children. We need to impart, promote, undertake, and provide for instruction, training and the study of arts, philosophy, sciences, social sciences etc. or any other branches of learning as it may deem fit for cultivation and dissemination of knowledge.

We need to undertake, promote, and provide for research and for the advancement of knowledge and impart instruction and training particularly in areas having special bearing on the uplift of the unprivileged sections of the society. We all need to strive for the inculcation of higher human values in both the youth and adults, with a view to raising the quality of people of the country as also of the world at large. There is a need to train and educate the youths to become worthy global citizens as well as to be able to effectively participate in the enormous task of nation building - rebuilding the world through the building of individual character, cast in the mold of harmony, synthesis and peace.

Every human being in this world makes life-long efforts to attain eternal happiness and constant and ever-lasting peace. In fact, man's all actions are directed towards the achievement of this goal. But the great turmoil and unrest in the world, despite all efforts, makes one ask: “What really is the way to realize this universal aim?” Can man realize full measure of peace and happiness if he has abundance of material objects to gratify his senses? Evidently not, because from one's observation of the nature of things as they are, one can easily conclude that success in material pursuits does not necessarily lead one to inner happiness as there are other factors also involved. The source of true happiness lies not merely in material objects, rather it springs from the equanimity of mind; it comes by stabilizing the mind in the self. We all know well that if man's mind is disturbed, even the choicest dishes served to him would be tasteless, or great honor showered on him or even a grand reception accorded to him, would seem meaningless.

Moreover, man's indulgence in sense-objects 'consumes' him in the process, for we all observe that, gradually, man's physical organs become unserviceable, his frame becomes frail and weak, his senses become feeble, his body wears down, the sap of his life gets sipped up and the zest and vigor spent up. We also notice that one man likes an object fondly whereas to another man the same thing is an anathema, and he wants to get rid of it as soon as possible. Does this not prove that happiness is not dependent upon or proportionate to the material objects one can store up? In fact, it has bearing on one's mental attitude and one's inner state of being. Further, we observe that worldly objects are constantly changing; by their very nature they are ephemeral. So, how can something that has no permanence, be a source of constant peace or permanent happiness?

Harmony is usually identified as a human value, referring to compatibility and accord in feelings, actions, relationships, opinions, interests, etc. It denotes a state of balance among forces influencing and even opposing one another. Psychologists have investigated both intrapersonal and interpersonal harmony and attested to their relations with happiness and subjective well-being in empirical studies. Harmony has also been found to associate with the meaning of life, an important topic in positive psychology.

Religion is an important phenomenon in our life. From the very beginning of human civilization, man became religious. Hence, it is said that religion is as old as human civilization. Many attempts have been made to banish religion from our life and society but none achieved success. We find religion not only survives but the study of the philosophy of religion has become a 'flourishing industry' today all over the world. We find that though the word religion does not have any all-agreed definition in the academic circle, it, however, plays vital role in our life and society. It embodies many important virtues and ideals that we need to promote and maintain peace and harmony both inwardly as well as outwardly. "We are all in the world together and so we must work together for the benefit of the whole for all of us to coexist in balance and harmony." – Joan Marie Whelan The "whole" in this instance is the "whole" Universe, and the Universal flow of energy. When we work against the flow of Universal energy, we are disrupting harmony and balance in our own lives, the lives of others, and even the kinetic energy from around the globe. We truly are in a transformational movement and now is the perfect time to learn from the inner truth that is ready to reveal itself to us.

Here are five simple tips to coexisting in peace and harmony: 1. Re-examine your goal and purpose of life, including your economic well-being. 2. Instead of thinking financial recovery, think moral recovery first! 3. Practice compassion, sharing and caring. 4. Learn and apply genuine acceptance of other people's opinions. 5. Never respond with anger, hatred, or ridicule.

Like Michael Jackson's song, "Man in the Mirror," the change we would like to see and the change we want to become, must begin on an individual level first.

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HARMONY FOR A BETTER WORLD

Asha Singh

What is Harmony and Why is harmony important in the world?

Harmony can be defined as a procedure of assessment, articulate, and encourage trust, admiration, peace, harmony, respect, generosity and equity upon other people in any particular society regardless of their religion, caste, gender, race, age and occupation etc. Peace and harmony can bring a peaceful and stable order to society, and they are a necessary condition for the survival and development of mankind. A world deprived of peace and harmony certainly will fall apart and return to the jungle era in which the strong prey on the weak.

The second reason that all creation lives in harmony is they receive help from each other and fill each other's needs. A person cannot live alone. This is because it is difficult for one to meet every need by oneself. It does not only apply on the citizens of a country, rather, it comprises of entire system we are currently residing on ranging from the relationship among different minds, the ecosystem and even our own body.

Peace and harmony is the fundamental prerequisite of our life and an ideal path to follow. Many ideas contribute to the logic of peace and harmony such as dealing with disputes, staying calm and focused, resolving conflicts, adjusting, adapting, neutralization, following the 'middle way' principle, etc. With globalization we are not anymore divided into our concentrated area of state or nation; instead, the world has united with the unprecedented extent of bond regardless of borders and resulting into the formation of a great and happy global community. And to maintain the well being of every individual of this global community, ultimately everyone has to implement the means of peace and harmony into the way of our living.

How to maintain peace and harmony:

- By maintaining equality, security, justice, and mutual trust and a world-wide political order must be introduced that embodies all of these.
- By promoting the advancement of technology and science aspects that will provide benefit to humankind by maintaining everyone's welfare.
- By adapting a global economic system introduced to embodies elimination of divergence, mutual benefit, removal of regional imbalance.
- By introducing Ethics that promote ecological prosperity and incorporates solutions for resolving the environmental crisis, acts toward shared success, actively fulfils individual responsibility, and ways to end historical prejudices.
- By A mental state and spiritual ideology that embodies helpful attitude, physical and mental ease, and spreading of happiness and harmony through traditional wisdom.

- The code of conduct by recognizing diversity and integration along with conduction of dialogues to express emotion and enhance friendship and brotherhood must be achieved by developing a global cultural atmosphere.

- And it is a noble mission to promote peace and harmony by expressing how it will contribute to the long-lasting wellbeing factor of our lives.

Factors affecting peace and harmony:

Many powerful and influential people understood the importance of peace and harmony. As the famous saying of Lao Tzu's goes like – “If you want to establish peace in the world, there also must be peace among and in the nations. If one wants there to be peace in the nations, then there should be peace in the regions of the nation. If one wishes for peace in the cities, then there also must exist peace between neighbors. And all this begins with the peace of mind” Particular aspects disrupt peace and harmony of a system, and people must be aware of the reasons as to why one should avoid those factors. A list of some of those disruptions are:

- Gender discrimination and oppression
- Religion and caste discrimination
- Terrorism
- Corruption
- Inflation
- Poverty and unemployment
- Toxic traits like jealousy, greed, lies and hatred
- Exploitation of resources

Four steps governments can take to support the UN 'sustaining peace' agenda

- Build trust, give clear direction, and ensure accountability. ...
- Give the UN time and space to do its job. ...
- Properly resource the UN with pooled and unearmarked funds. ...
- Politically empower the UN to act.



HARMONY FOR BETTER WORLD

Manisha Singh

Peace and harmony can bring a peaceful and stable order to society and they are a necessary condition for the survival and development of a mankind.

The main objectives are to coordinate and unite the efforts of all the interfaith groups doing positive work with one focused theme at one specific time annually, to harness and utilize the collective might of the world's 2nd largest infrastructure specifically for peace and harmony in the world and to permanently and regularly encourage the silent majority of preachers to declare themselves for peace and harmony.

Peace can be classified into internal or inner peace and external peace. The inner peace is the calm, sane, tranquil, and undisturbed state of our mind. And the outer peace is interrelated to inner peace because unless there is peace in the mind one cannot perform peaceful actions. The wave of globalisation has been connecting all the counties of the world into a community to an unprecedented extent which implies that a mankind society in it's true sense is taking shape. In the meantime the significance of peace and harmony is being recognised by more and more far sighted people for the following reasons.

Peace and harmony is an essential benefit. Peace and harmony are enjoyed and possessed jointly by mankind which is a base for the full realisation of the creativity potential of individuals, the sustainable development of the economy and culture of the nations and a true security for the long lasting prosperity of mankind society. Peace and harmony is an ideal path. Peace and harmony mean dealing with disputes and resolving conflicts fairly and properly with neutralisation and middle way principles to further the welfare of each individual as well as well being of each individuals as a whole.

Peace and harmony is long lasting value. Ever since the emergence of mankind numerous cultures have been produced among which most vanished as soon as they appeared and were forgotten in history for being partial to certain aspect thought's which have been handed down to the present and continuing to have important influence, peace and harmony occupy the most dominating position. Anyone can contribute to maintaining the peace and harmony of a system, but there are also people who are given the task by the nations' jurisdiction to look over law and order. Those particular jobs are called civil services for the work solely focuses on maintaining peace and harmony in the society by acting against any disobedience that disrupts the proper state of life. Peace and Harmony is high wisdom. It is the height of wisdom that determines the breadth of vision, the depth of exploration, the extent of progress and limit of transcendence. None of the current major religions and major cultural traditions of the world does not love peace or pursue harmony.

An excellent example of how peace and harmony are beneficial is the existence of the 'Harmony Culture' which is a Chinese tradition that has lasted for over thousand years now and has also made a massive contribution in the matter of coexistence of various ethnic groups that too with

peace and harmony. Eventually, from those original ethnic groups, some fusion religions and groups also came into existence.

Peace and harmony are hampered when people fight in name of faith which eventually results in the spread of communalism, the rise in the prices of necessary commodities is called inflation, and it is one of the significant disruption causing factor in the concept of peace and harmony, peace and harmony improve aspects of business and economy which also ultimately results in the elimination of unemployment.

To conclude the key to attain social harmony lies in being truly social. It can be done by not only understanding one's own needs and priorities but also respecting the same of others too.

Then only we can construct a progressive nation which can work on the path of sustainable development.

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COMBATING RADICALISATION

Mohan

“Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred.” — Martin Luther King Jr.

1. INTRODUCTION

Today when we see all around, nowhere in the world is peace or calmness, let it be either United States, European countries, Central Asia or Eastern Countries. Everywhere there is restlessness, hunger for never-ending want of self-satisfaction on the cost of discomfort and exploitation of others. Every nation wants to prove itself more powerful than the others. In this race of power, the natives suffer the most. In this, a new term is added in recent past i.e Radicalisation.

Radicalisation: Radicalisation is the process by which an individual or a group comes to adopt increasingly radical views in opposition to a political, social, or religious status quo. The ideas of society at large shape the outcomes of radicalisation. Radicalisation can result in both violent and non-violent action - academic literature focuses on radicalisation into violent extremism or radicalisation leading to acts of terrorism. Multiple separate pathways can promote the process of radicalization, which can be independent but are usually mutually reinforcing.

Radicalisation that occurs across multiple reinforcing pathways greatly increases a group's resilience and lethality. Furthermore, by compromising a group's ability to blend in with non-radical society and to participate in a modern, national or international economy, radicalization serves as a kind of sociological trap that gives individuals no other place to go to satisfy their material and spiritual needs.

2. Definitions:

There is not any universally accepted common definition of Radicalisation. Different definitions are adopted by different government entities as follow:-

(a) European Union:

The European Commission defined and coined the term "radicalization" in the year 2005 as: "Violent radicalisation" is the phenomenon of people embracing opinions, views and ideas which could lead to acts of terrorism" as defined in Article 1 of the Framework Decision on Combating Terrorism. The term "violent radicalisation" originated in EU policy circles and was coined after the Madrid bombing of March 2004. It was not widely used in social science as a concept but it obviously refers to a process of socialisation leading to the use of violence. In an initiating report of the European Commission's Expert Group on Violent Radicalisation – based on four deepening studies – the research paradigm has been opened for further scientific research, also flanked by research grants and funding via different security research programs.

(b) United Kingdom

The United Kingdom Home Office, defines radicalisation as "The process by which people come to support terrorism and violent extremism and, in some cases, then join terrorist groups." The MI5 report closes by saying that no single measure will reduce radicalisation in the UK and that the only way to combat it is by targeting the at-risk vulnerable groups and trying to assimilate them into society. This may include helping young people find jobs, better integrating immigrant populations into the local culture, and effectively reintegrating ex-prisoners into society.

(c) UNESCO

In a UNESCO (United Nations Educational, Scientific and Cultural Organization) research report on the impact of the Internet and social media on youth and violent extremism, the difficulty of defining radicalization is discussed. A distinction is drawn "between a process of radicalization, a process of violent radicalization (legitimizing the adoption of violence), and acts of violence." For the purposes of the UNESCO report, radicalization is defined by these three points:

- "The individual person's search for fundamental meaning, origin and return to a root ideology;
- "The individual as part of a group's adoption of a violent form of expansion of root ideologies and related oppositionist objectives;
- "The polarization of the social space and the collective construction of a threatened ideal 'us' against 'them,' where the others are dehumanized by a process of scapegoating."

3. Radicalisation in India:

Domestic terrorism poses a serious and evolving threat to any nation. Same is the case for India. In India, terrorism and Maoism are the main threat to national peace and harmony. Every now and then we hear in news or read in news articles about the terrorist activities in northern most state Kashmir where the ANEs and outsources elements try to disturb the peace. Similarly in other states like north east states, Chhattisgarh, Jharkhand there are some activities of Maoists who try to challenge the peace by bursting explosions and killing innocents.

As an immediate step, our security forces deal with these ANEs and Naxalites both externally and internally. But the question comes to mind – How it can be eradicated.

4. Possible Reasons:

The following may be few of the possible reasons for an individual or group to be radical or follow the radical ideology.

- (a) Extortion or exploitation by the society or system individually or to a particular community.
- (b) Loss or absence of love in form of family or romantic.
- (c) Disrespect and disgrace to one's religion, culture and ethos There are many other reasons or stepping stones for one to be radical.

5. How can we combat with Radicalisation in true sense? As stated earlier, Radicalisation is an ideology of a particular group of people of a society who oppose to the modernization of society in sense of education, culture & ethos. They disgrace the movement or shift of society towards the modernization. In fact they fear of losing their grip on society. Then this type of group of people, brainwash the youth and infuriate them to oppose the change in society. Therefore in order to eradicate this from the root. I have following measures in my opinion.

(a) Education: Education is the most powerful weapon. Nelson Mandela said – “Education is the most powerful weapon which you can use to change the world.” Education is the first step for people to gain the knowledge, critical thinking, empowerment and skills they need to make this world a better place. According to another Chinese Proverb - “If You are planning for a year, sow rice; if you are planning for a decade, plant trees; if you are planning for a lifetime, educate people.” From the above two quotes, it is well proved that education is the basic and best way to fight the radical ideology.

(b) Religion: Every religion if taken on true notes is the guide to lead a peaceful and happy life by following a certain set of rules of society without harming others. Any religion doesn't advocate to disrespect the other religion. But unfortunately, religion is very easily used as a tool to brainwash the people because every society has religion on paramount in hierarchy of social parameters. However, if the real side of religion is imbibed in a child since its childhood, he or she will never go on wrong path.

(c) Moral Values: Moral values like Non-violence, truth, respecting others irrespective of caste, creed or religion shall be mandatorily taught to the students.

(d) Spiritual values: The principles of Mind, Karma, Wisdom and Intellect shall be incorporated in school education system in schools.

(e) Stopping Extremism: Extremism is the feeling of superiority of one religion over the others and disgracing those by destroying their heritage and cultural marks.

(f) Yoga: Yoga is the best way to keep one's mind and body calm and peaceful which is the uppermost requirement of world.

6. Conclusion: To stop the radicalization and save the world from being extremist and to save our beautiful planet and to make it living worthy. The concept of “Vasudhaiv Kutumbakkam” has to be adopted by one and all by giving off selfish ideologies. It is the combined responsibility of one and all the nations and their citizens to make and maintain peace and harmony all around us.

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HARMONY FOR THE BETTER WORLD

SWARDA SANDEEP ARVIKAR

"When there is Harmony in the Home there is Order in the Country. When there is Order in the Country there is Peace in the Nation." Dr. APJ Abdul Kalam Azad The mind generate thoughts which are the simplest form of cognitive source, the values being so diversified that there are the differences in solution and then based on the value system the decision is taken which forms an impression into the cognitive recording. The thought process which is repeated again and again becomes habit called as Sanskar which is nothing but imprint and this imprint the Sanskar is the strongest of all the three faculties. In case of any crisis situation the cognitive abilities get degraded and it is the Sanskaar which takes the lead.

The consciousness always tries to rejuvenate by using the qualities of inner self or innate value. Mind, Intellect, Karma & Sanskar interact with each other in various ways and because of these the value systems are getting influenced and change or damage in mind, leading to sub-optimal development of self which can cause damage to the society and to the whole world. What is harmony? Has this question at any point ring a bell? The expression "harmony" can be portrayed into a few implications. As a general rule, agreement indicates the condition of harmony where nobody is expected to experience in torment. Amicability inside variety has been sustained and loved for a long time. Since the time the finish of World War II, humankind began to understand the meaning of never-ending the harmony inside variety as they probably are aware just amicability would bring benefits for the humankind. To put it plainly, agreement inside variety should be supported and treasured. The idea of "harmony" starts to exist since the time religions began to become viral in around the world.

There is no religion that would speak about their devotees to bring the world into turmoil. Hallowed literary works ... show more happy... The response is its resident. Whenever a nation is harmony, residents ordinarily would get a superior way of life. Together as one country, the residents will have totally ready offices. Residents will not need to annoy issues like transportation issues. Other than that, an agreement country regularly would have top notch school system.

The kids in the nation would regularly get exclusive expectation schooling which empowers these future chiefs to form the country into a superior spot. Additionally, as referenced, an amicability country typically would have more spending plans to zero in on innovative work. Consequently, an amicability country ordinarily would have a lot of present day science and innovation. Because of that, residents as one nations ordinarily would have longer life expectancy. As residents have longer life expectancy, residents could offer something else for the nations and the nations wouldn't squander their assets. In alternate manner cycle, an amicability country permits their residents to have better way of life, and because of that, these residents could make the country a superior spot.



HARMONY FOR THE BETTER WORLD

Tanvayee Khatavkar

Introduction : If I said that the world is currently suffering and it needs your help, would you agree with me? The growing gap between the rich and the poor, the climate crisis, conflicts all over the world: 2 these are just a couple of examples of a world that needs our help. While this list can go on and on, I'm going to focus on the positives today. Mainly, how can you help make the world a better place? What can you do to help the world, as an individual? Even though your own actions can sometimes feel insignificant when looking at the grander scheme, you still have the power to change the world for the better. This article discusses 11 things you can do to make the world a better place. Interestingly enough, most of these things are proven to make your life more interesting and happier in the process. So let's get to it!

Can you make the world a better place? : We all want to make the world a better place, right? Not just for ourselves, but also for future generations. But to think we can solve all of the world's problems seems naive. I'm always reminded of a meme that shows a person that's proud of banning the use of plastic straws, while someone else unravels that sentiment by showing a picture of the great pacific garbage patch. Such comparisons always raise the question: "Do my actions have any meaningful consequences?" On every issue, it seemed, we kept bumping up against somebody – a politician, a bureaucrat, some distant CEO – who had the power to make things better but didn't. A Promised Land – Barack Obama

Inspiration is your key to make the world a better place : Even though you don't have the power to single-handedly abolish racism, solve income inequality or clean the great pacific garbage patch, you do have the power to inspire others. Your power to inspire others is the key to making the world a better place.

Being good translates to being happy : There's a beautiful synergy that I want to highlight here. Most of the things that I've included in this article are beneficial to your own mental health as well. This means that making the world a better place doesn't have to feel like a sacrifice to you. We can all benefit from these things.

Stand up for equality : A lot of the world's human conflicts can be traced back to inequality. Whenever a group of people is treated unfairly, there is going to be a conflict eventually. And the world will be a worse place because of it. You have the power to speak up about it. Even though you are not directly experiencing any negative effects of these inequalities, you can make the world a better place by speaking up and acknowledging your own stance.

Don't judge others too soon : Have you ever noticed how easy it is to judge others, without actually knowing what they're dealing with? What we don't know is how quickly our way of thinking becomes adapted to those negative judgmental thoughts. Especially when nobody ever speaks up about your negativity



PEACE IN THE WORLD

Sulochana Mali

Objective : Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels Various religious and secular organizations have the stated aim of achieving world peace through addressing human rights, technology, education, engineering, medicine, or diplomacy used as an end to all forms of fighting. Since 1945, the United Nations and the five permanent members of its Security Council (China, France, Russia, the United Kingdom, and the United States) have operated under the aim to resolve conflicts without war or declarations of war. Nonetheless, nations have entered numerous military conflicts since then.

The International Day of Peace, sometimes called World Peace Day, is observed annually on 21 September. It is dedicated to peace, and specifically the absence of war and violence, and can be celebrated by a temporary ceasefire in a combat zone. The International Day of Peace was established in 1981 by the United Nations General Assembly. Two decades later, in 2001, the General Assembly unanimously voted to designate the day as a day of preventing violence and a cease-fire. The celebration of this day is recognized by many nations and people. In 2013, for the first time, the day has been dedicated to peace education, i.e. by the key preventive means to reduce war sustainably. World peace is defined as an ideal of freedom, peace, and happiness among and within all nations and/or people. It generally includes an idea of planetary non-violence by which nations willingly cooperate, either voluntarily or by virtue of a system of governance that prevents warfare.

Today, peace has predominantly become political work towards settlement of issues between the nations through military involvement, cessation of arms and weapons and dialogue on less-violent, civilian matters. Peace has also included some humanitarian efforts that stretch its helping hands to the calamity-hit regions in the world. World peace is defined as an ideal of freedom, peace, and happiness among and within all nations and/or people. It generally includes an idea of planetary non-violence by which nations willingly cooperate, either voluntarily or by virtue of a system of governance that prevents warfare.

Today, peace has predominantly become political work towards settlement of issues between the nations through military involvement, cessation of arms and weapons and dialogue on less-

violent, civilian matters. Peace has also included some humanitarian efforts that stretch its helping hands to the calamity-hit regions in the world. Mahatma Gandhi is not seen in this platform of world peace. His ideologies remain neglected at the global forum and are considered as a tonic for social and cultural development only. As he is known as the Father of the nation politically, economically his dictum stands as a medicine merely for building local economy.

Global communities have not come and thought of Gandhi as a "solution provider", "conflict breaker" or even as a peace activist. World peace continues to be at the hands of world powers that use violence and warfare. Indeed the situation is so grim that even a global peace campaigner is quite plausibly to localize and narrow down himself and his campaign giving in to the pressures and rigid policies of the governments. Peace can never be achieved by one-dimensional and unilateral talks or efforts. It has numerous facets of social, ethnical, religious and political elements and copious ways to deal with them to bring and stabilize worsened situations under control.

The true character of a conflict must be identified and may perhaps be attributed any of those hidden elements. Gandhi's perception of bringing peace and resolving conflict had such a diversified point of interest every time when he insisted on taking fast to bring hostile situation under control. Whether there is a riot in the eastern Bengal or unrest in the north-western part of India, peace lived in his soul consciously demanding him to take on fast even if he resides in another corner of the country. Thus, peace becomes universal and eternal.



HARMONY FOR A BETTER WORLD

Madhulika Sinha

Introduction:

Harmony is a state of agreement of peaceful existence together, a situation in which people live and work well with other people, in a way that does not destroy peace around them.

The most important step to making world harmony is to understand the people in the world. In order to understand and respect others, it is most helpful to know their thoughts. By studying other cultures we can learn the differences and similarities between people living in different countries around the world.

We all dream for a better world where there is peace, happiness and harmony. However, looking at the present world scenario, we come to the conclusion that certain things have gone wrong and we feel that something is definitely amiss.

In spite of achieving the highest-ever level of scientific and technological development, people are still living in a state of tension, the turmoil of poverty and disease. Real happiness has only illusory existence in our life and deep and lasting peace has become a thing of the past. We are so skilled that we can run schools and corporations and yet we are unable to manage ourselves, as a result, we find our families and our society continuously struggling for their existence.

We can command and administer vast populace in ever-expanding cities because our administrative skills and yet we cannot control our volitions and impulses and organise our own mind. We have achieved immense knowledge yet we find that there is a steep downfall in civil life and deterioration in human relations. In short, there is increasing environmental deterioration, economic stagnation and unemployment, inflation and misery, hunger and malnutrition in many parts of the world and crime-rise everywhere.

For most part of my life, I sought harmony in life, trying to find answers to “When to find harmony and peace of Mind? The past years it seems I gained some critical life insights on some of those questions. Probably as part of my personal transformation of “life wisdom” that I gathered by maturing over time.

Harmony is finding balance in your mental and physical health. Finding harmony in your physical and digital life. Many balances to be found and all of them demanding hard work. Being a perfectionist has increased that challenge and social networks have increased that pressure. We

can find harmony in disharmony and find peace of mind once we accept it is almost impossible to have it all well-balanced. Life is hardworking and finding that balance is even harder. So accept it can't be there every moment of the day and you'll live happier. Control what you control. Let it go.

Life is too short. It might not always be what you expect of it at every moment in life but we have a very short time on this planet so you better use it well. Don't have other people or the society determine what you need to do, how you need to live and who you need to be. Always stay true to yourself and don't sacrifice who you are for anyone. I love people not for what they do but for who they are.

Be a constant learner and never stop learning. Start doing some reverse mentoring with the new generations. Open your mind and be receptive to new things. It's also lifelong. It never ends.

You have to invest in life so you get the return of those investments but whatever you do, always try to do it with passion and follow your heart whenever possible. It is like gardening; nature gives you back what you invest in it. Show your passion and you'll make others sparkle with you. Don't expect a big play at the end of your life as life is not just a rehearsal. Many people have a dream that once they stop working, they will do all the things they ever wanted. They have their Bucket list ready for when they reach their 60's. Live in the now and not just for tomorrow. Invest in your health. Don't look for excuses of not having the time. Make time. Exercise is an excellent way to boost your mood. No medication nor laying down will give you that energy. Good relationships keep us happier and healthier, not money, high achievement or being famous.

Conclusion

One should be in harmony with his conscience, his inner self. We can't create harmony if we are not at peace with ourselves. We should feel blessed for the things we have in our life. Always see the positive side in others, don't spread negativity. Practice yoga and meditation to make your life peaceful and happy. Then only, you can spread harmony in your community and in the world.

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HARMONY FOR A BETTER WORLD

Shweta Siroya

Introduction:

Harmony is a term that is derived from old Greek word 'Harmonia' meaning the joint agreement. Harmony is an ideal path. Harmony means dealing with disputes and resolving conflicts fairly and properly with neutralization and Middle Way principles to further the welfare of each individual as well as the wellbeing of mankind as a whole. Harmony is a basic prerequisite. Harmony can bring a peaceful and stable order to society, and they are a necessary condition for the survival and development of mankind. A world deprived of peace and harmony certainly will fall apart and return to the jungle era in which the strong prey on the weak.

Harmony is an essential benefit. Harmony is enjoyed and possessed jointly by mankind, which is a base for the full realization of the creativity potential of individuals, the sustainable development of the economy and culture of nations, and a true security for the long-lasting prosperity of mankind society.

Harmony means dealing with disputes and resolving conflicts fairly and properly with neutralization and Middle Way principles to further the welfare of each individual as well as the wellbeing of mankind as a whole.

Objectives:

- Harmony is a necessary condition for the survival and development of mankind.
- Harmony can bring a peaceful and stable order to world.
- Living in harmony improves our thinking ability.
- Harmony is a necessary condition for development, progress and fulfilment.
- For overall happiness and survival.
- For Good development of economy and culture.
- For maintains a friendly environment everywhere.
- Develops positive social connections.

Harmony denotes the state of peace where no one is needed to suffer in pain. Harmony within diversity has been nurtured and cherished for several decades. Ever since the end of World War II, humanity started to realize the significance of everlasting the peace within diversity as they know only harmony would bring benefits for the mankind. In short, harmony within diversity must be nurtured and cherished. Harmony is long lasting value. Ever since the emergence of mankind, numerous cultures have been produced, among which most vanished as soon as they appeared and were forgotten in history for being partial to certain aspect or limited to certain period. Among those thoughts which have been handed down to the present and continuing to have important influence, harmony occupy the most dominating position.

Harmony is high wisdom. It is the height of wisdom that determines the breadth of vision, the depth of exploration, the extent of progress and the limit of transcendence. History shows that all the thoughts that are against harmony are against the will of the people and shall perish by themselves.

Harmony of the mankind society should be integral and compressive. They consist of the following six areas:

- I. An international political order that embodies equality and mutual trust, maintaining security and justice jointly by political cooperation;

- II. A world economy system that fully embodies balance and mutual benefit, eliminating discrepancy between rich and poor as well as regional imbalance;
- III. A global cultural atmosphere that fully embodies diversity and integration, conducting dialogues and exchanges to consolidate and enhance friendship and dissolve historical prejudice;
- IV. A natural and ecological ethics that fully embodies coexistence and common prosperity, actively fulfilling the responsibility of improvement and resolving environmental crisis by ecological protection;
- V. Scientific and technological improvement that fully embodies human nature and humanity, prompting scientific and technological fruits to ultimately benefit the long-term welfare of mankind;
- VI. Spiritual and mental state that fully embodies health and morality, helping each individual obtain physical and mental serenity, harmony and happiness through traditional wisdom.

Among the areas mentioned above, harmony occupy a fundamental position. All in all, culture is a value system and the collection of its correspondent codes of conduct.. A culture harmony as its mainstream value will certainly implement harmony in all the areas of social life. Historical experience has shown that a society can obtain continuous and steady development only when it truly loves harmony and place importance upon harmony.

To bring harmony in the world, the most important step is to understand more about the world. In order to understand and respect others, it is most helpful to know where and how people live. By studying other cultures, we can learn the differences and similarities between people living in different countries around the world.

Ever since the 21st century, cultural problems have aroused world-wide concern. It has been deeply realized by those who have insight that without global cultural harmony, mutual political trust and economical benefit are mere theory or become mere formality, not to mention forming effective international cooperation when confronted with global challenges. Therefore, an integration of global cultures at in-depth level is of pressing urgency to human society. Thus, I would like to raise three points:

- I. The organic integration of overall diversity and regional diversity:
Every cultural tradition should exercise tolerance and reconciliation and resolve the over tension within society with mutual sincerity. If every region can realize diversity and mutual integration, then the diversity and mutual integration of the world as a whole will be achieved as a matter of course.
- II. The organic integration of consensus thinking and diversity modes:
We should help the major cultural traditions reach certain universal consensus under the precondition of mutual respect. We need to make such common thinking cohere into consensus thinking that has universal meaning and become the common spiritual wealth of all human beings.
- III. Organic integration of absorption value and contribution value:
Absorption value is comprehensively examining the existence of other cultures as reference and turning the advantages of other cultures into resources that are beneficial to perfecting one's own culture. Contribution value refers to making in-depth summary of the positive values of the existence of one culture contributes to other cultures and making appropriate constructive suggestions to other cultures.

Conclusion:

The globe is now like a village - we have to understand. We have to learn how to respect the idea of other group of people. We have to be flexible during mixing with people of different colour, culture or religion. We should learn how to tolerate the minor matters like dress, language, rituals etc. We have to respect the personal thoughts, choices, food habits of each and every individual. We have to believe that, in spite of several limitations, Democratic thoughts and ideas are the greatest in today's world. It is only with harmony that we are able to attain a sense of peace , happiness and makes world a better place to live in.

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HARMONY FOR BETTER WORLD

Jayashree Sonawane

Introduction of Harmony

I would like to begin this article about Harmony with an inspirational quote “Always aim at complete harmony of thought and word and deed. Always aim at purifying your thoughts and everything will be well” – Mahatma Gandhi God made this world a beautiful place to live and sent his best creations such as human beings to live on this earth. He wanted his men to live on this place with mutual love, respect and cooperation. All the religious systems and cultures of the World whether it is Christianity, Zoroastrianism, Hinduism, Buddhism, Jainism, Sikhism and Muslim etc. from the day of their origin always preached for righteous relationship among the human beings to enforce peace and harmony. All the Scriptures have also been ‘useful for training us in righteousness’ and therefore relevant in identifying the foundations of a relational society.

Even at present various International bodies like UNESCO, SAARC, UN, and World Bank etc. are working at their levels and positions best to promote social harmony among different nations of the World. Harmony is the blending of simultaneous sounds of different pitch or quality, making chords: harmony in part singing; harmony between violins and horns. Melody is the rhythmical combination of successive sounds of various pitch, making up the tune or air: a tuneful melody to accompany cheerful words. Harmony is a process involving not only the notes which make up a chord, but also the overall flow and progression of chords throughout a composition and the resultant counter melodies which occur.

Harmony in Society

The term 'social harmony' refers to the construction of a harmonious society within the aspects of a federal or communist republic. Social Harmony is defined as a process of valuing, expressing, and promoting love, trust, admiration, peace, harmony, respect, generosity and equity upon other people in any particular society regardless of their national origin, weight, marital status, ethnicity, color, gender, race, age and occupation etc. among other aspects. Hence Social harmony is quite essential for truly being social as being social also means living harmoniously with each other. Cultural Harmony Cultural harmony is something that connects the people of different backgrounds in terms of social behavior, religion, knowledge, language etc. This is the idea of a positive change.

Cultural harmony

is something that teaches us to accept with respect the moral-cultural behavioral ways of others. They might be different as a matter of fact, they are mostly contrasting but the solution to any sort of confrontation is through cultural-harmony.

Living in harmony with nature

One of the most important aspects of rearticulating human development is to emphasize the need for fairness to nature and other living beings. We cannot be developed unless our lives become

reconnected and in balance, cooperation and harmony with nature. A good balance between indigenous knowledge and modern science and technology can take us a long way towards this new vision of sustainable human development, says Yanfen Wang.

Respect for Religious

Every human being deserves respect no matter what religion or social status he/she belongs to which is the basic criteria to prove that we are humans. In order to learn each other's religion and their religious values we need to respect everyone equally. Peace and harmony is always needed in a country for developing beautiful relations such as brotherhood, sisterhood towards all. We have to love and care about everyone equally even if they are not blood relations.

Political Aspect of Harmony

Harmony is also needed for the growth of the country in political aspects and for the benefit of the country's people. Only when the country's people are harmonious the government can govern the nation well and the people will obey the rules and standards set by the government. A simple logical reason is there for the necessity to harmony in the country. When there is a complete harmony in the nation's people, the people governing the nation can concentrate completely towards the ways to bring the country's growth into a successful path. Otherwise if there is no harmony in the country, the government has to concentrate more towards bringing harmony towards the people first only then they can concentrate in building the nation's growth. According to the most inspirational quote said by Lord Acton, "Before men can find peace and harmony within themselves they must first fall in love with their country"- Lord Acton

Deep Depth about Harmony

While harmony gives a sense of comfort it is not without tension. Like yin and yang, harmony is not a static state but a dynamic balance. Extremes somehow cancel each other out and, as with much music and art, can result in a surprising beauty. In music, harmony comes from the combination of different notes where a momentary chord contributes to the dynamic melody. Social harmony occurs where people with differing views exist together by accepting that their own view is not the only valid one. An important aspect of this is a sense of fairness, where everyone's needs are optimally met. In Chinese culture, musical and social harmony are closely related, and harmonious music is a cause of harmonious people. As well as living in harmony with others, we need to live in harmony with ourselves. Within our minds we have multiple personalities, differing views and inner conflict. If we can create peace and acceptance between these thoughts, we can find a greater inner harmony. This internal peace is a key focus in religions such as Buddhism and Taoism.

Love for the Nation

Every citizen of the nation should first develop the love and affection towards their country and work towards the betterment of the country. The one thing that would help in that is when all the citizens show peace in their everyday lives and harmony towards everyone. Only then will a country lead the path to success as peace and harmony in a country is the ultimate key to victory.

How it works

Harmony is a lack of tension, it a feeling of comfort, integration and everything being as it should. It is about fairness, balance and 'rightness'. We like and hence trust people who we believe are like us and who like us. When we trust them, we are then more easily persuaded. We are also more persuaded when they do not knock our arguments. Don't fight City Hall. Go with the flow. Roll with the punches. There are many sayings that illustrate the point.

Conclusion

Lastly, I would like to conclude by saying that harmony is not only needed among people but also among countries in order to make this world a better place for everyone to live in. Learn the true meaning of friendship by respecting the values followed in a countries and help them in times of need. Even if we know or do not know a person, giving them a big hearty smile is more than enough to grow a lovely relationship towards everyone and also to make their day peaceful and great. "Harmony is the precious key to unravel the puzzle."

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DIVINE VIRTUES FOR PEACE

Swapnali Vedpathak

The belief that there should be great or extreme social or political change is Radicalism.

Evidences of his youthful radicalism remained buried in his poems of the period.

Combatting radicalism and alienation has become a priority for the government.

Radicalism is a desire to break with the continuity of social institutions, and it is as a result of disbelief in their reformability.

More examples

- Politicians have long spoken of growing radicalism in the local area.
- The article explores the underlying factors that breed radicalism and terrorism.
- Economic and social problems are going to contribute to radicalism in the region.

Because of all these reason oneness is very important.

What We Believe

As an emerging spiritual school of thought that's a unique interpretation of the New Thought movement, Oneness New Thought, or simply "**Oneness**", is an invitation to bridge the gap between thousands of years of human spirituality and the demands of an ever changing and dynamic world of science, technology and information.

What we are not

Oneness is NOT a Religiously Universalist Teaching. That means there's no claim that Oneness is "right", "better", "more enlightened" or otherwise superior to other religions or spiritual schools of thought and there's certainly no consequence for choosing not to practice Oneness.

Instead, Oneness is a Religion of Choice; A Spiritual System to nurture and support Spiritual Living for those that consciously choose it and share it with others. Oneness is an opportunity for those who believe in human spirituality to take a specific and shared approach to care for their own soul and nurture the souls of others.

How we're different

There's no new wisdom to be drawn from Oneness that hasn't already been articulated by several religions, spiritual teachers and organized spiritual schools of thought throughout human history. Oneness relies entirely on the idea that there's no denying the clear and demonstrable benefit to applying some measure of the spiritual wisdom humanity has discovered to our daily lives.

Oneness is a consciously cultivated attempt to do just that; to take the wisdom of human spirituality, alongside the discoveries of philosophy and science, to create a specific and deliberate way to pursue individual and collective spiritual wisdom; building communities that allow us to gather and celebrate our spirituality with one another while maintaining the freedom to pursue Spiritual Living in our own ways.

God is all there is

Every aspect of creation is one "thing". By whatever name we use to describe it, we accept that there is nothing else that exists. Thoughts, feelings, people, places, things, and everything else is all one thing. All thought is God thinking. All feeling is God feeling. Every person, place, and thing is an expression of God and is god itself.

Humanity creates in likeness of God

A measure of the same creative power that god uses to create the cosmos themselves is operating within each of us. This creative process is always working, creating and shaping our reality. As god thinks it creates. As humanity thinks it is also creative and has the ability to bring things from an idea into being using the same spiritual laws and creative process of god. In this way, humanity is co-creating with god at all times.

Divine Virtues for Peace

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Beauty-Beauty has always been a subjective idea throughout human history. So how can it be a universal Divine Virtue?

We believe that the human experience of Beauty is actually the feeling we have when the conscious and aware presence of God within us recognizes Itself in other things. It is an awareness of the awe and wonder that comes with our conscious connection to God.

Joy-Joy goes beyond simply happiness or pleasure. Joy is a complete and total surrender to the present moment with total faith that everything happening is good. Joy brings an abundant feeling of goodness that is so complete there is nothing else happening within us. When we are so inspired and engaged in living the goodness of life that nothing else even crosses our mind.

Truth-Truth is less about "being right" and more about facing the reality in which we live. It gives us the ability to reconcile our desired life with the one we actually have. The key to this Divine Virtue is Grace. It is not enough to fully accept what is happening in our lives. Truth comes without guilt or shame. It is a grace-filled lens that reminds us that we have the power to affect our experience. It is a reminder that the same creative force that brought us to where we are, can also usher us out of what no longer serves us and begin to create something new.

Love- Love is the most often referenced and arguably the most important Divine Virtue of all. It is that feeling we get when we are willing to give of ourselves to ensure the care or creation of something or someone else.

We believe that God's Love is the impulse that inspires It to create anything at all, including humanity. We also believe that it is infinite and inexhaustible. So, we can give as much Love as we can fashion ourselves to share with the world.

Life- that lives has "something" that makes it living. We believe that "thing" is the Divine Virtue of Life itself.

Because we believe that God is all of creation, we can recognize that it has imparted Life into all sorts of different things. Plants, Insects, Animals, and Humanity, are ALL examples of God's "Living Creations".

We believe that God has afforded a measure of itself to allow Living Creations to be animated and afforded the free will to create their own experience.

Light-As human beings, the highest form of conscious living things we have yet discovered, is humanity itself. This Self-awareness is so unique that it has afforded humanity with an undeniable sense of dominion over the earthly experience.

We believe that Light is the wisdom that comes from choosing to cultivate our mental,

emotional, and spiritual intelligence. The more we engage in spiritual practices and cultivate ourselves as spiritual beings, the more wisdom we gain.

We believe that this collective and accumulated wisdom can be applied to every area of our lives to improve them and allow us to create inspired lives for ourselves. When we shine the Light of this wisdom on things we make healthier choices, treat others and the environment with more respect, and tend to attract other folks who wish to do the same in their own lives.

Conclusion

At the end for Achieving Peace of Mind we should follow these 13 rules for peace of mind.

The following is a list of 13 virtues defined and practiced by Franklin himself, all tied to achieving a sort of plenitude in daily life.

1. Temperance. Eat not to dullness; drink not to elevation.

2. Silence. Speak not but what may benefit others or yourself; avoid trifling conversation.

3. Order. Let all your things have their places; let each part of your business have its time.

4. Resolution. Resolve to perform what you ought; perform without fail what you resolve.

5. Frugality. Make no expense but to do good to others or yourself; i.e., waste nothing.

6. Industry. Lose no time; be always employ'd in something useful; cut off all unnecessary actions.

7. Sincerity. Use no hurtful deceit; think innocently and justly, and, if you speak, speak accordingly.

8. Justice. Wrong none by doing injuries, or omitting the benefits that are your duty.

9. Moderation. Avoid extremes; forbear resenting injuries so much as you think they deserve.

10. Cleanliness. Tolerate no uncleanness in body, clothes, or habitation.

11. Tranquility. Be not disturbed at trifles, or at accidents common or unavoidable.

12. Chastity. Rarely use venery but for health or offspring, never to dullness, weakness, or the injury of your own or another's peace or reputation.

13. Humility. Imitate Jesus and Socrates

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COMBATING RADICALISM

Tapash Kumar Majhi

“We need to find God and He cannot be found in noise and restlessness. God is the friend of silence.” Mother Teresa

This world consists of people with different religion, different custom and different belief. Each of them is superior in their own way. Imposing each other’s religion, custom and belief politically or socially is called radicalism. When some particular group of people tries to impose their religion, custom and belief violently it becomes extremism and when violent extremism leads to cost of living being that becomes terrorism. So one can say radicalism is the beginning of terrorism. So we all should combat with this terrorism when it is in their premature state that is radicalism.

Root Cause

Identifying the root causes of violent extremism is a complex process that requires an appreciation of the social, cultural and contextual nuances associated with a rapidly evolving globalized landscape. Violent extremism is multifaceted, fuelled by multiple virtual and interconnected spaces and related to specific historical, political and geopolitical, economic and social conditions within which indoctrination and radical ideologies can emerge. The root causes of violent extremism may also include the acceptance and normalization of social inequalities, intolerance, mental health issues and disconnected communities and groups. It is, however, important to recognize that the drivers of violent extremism go beyond superfluous notions of disenfranchised or disengaged individuals, especially in the context of youth populations. Violent extremism is inspired by a larger variety of ideologies than once assumed, thus exacerbating the challenges for government institutions and localized prevention programming. The challenges are in part due to the evolving motivations of individuals and groups, sources of financing, types of violence and choices of targets. Accordingly, violent extremism and terrorism have taken on new forms, capacities and capabilities, with extremist groups occupying territories and finding strategies for income generation. Violent extremist groups are also capitalizing on advances in technology to find new ways of engaging with disaffected youth, taking advantage of social networking sites, online video channels and radical chat rooms. The capacity for extremist groups and individual actors to spread propaganda widely, more rapidly and more effectively than Governments are able to spread counter messages against them is a significant challenge for strategic preventive measures. Young people in particular may be drawn to radical and violent movements through purposeful manipulation techniques and various socialization processes, often facilitated by personal, emotional or psychological factors, such as alienation, uncertainty, a search for identity and respect and a desire for revenge for previous mistreatment, and that is often manifested through virtual communities and digital platforms that target youth populations. It is therefore important to recognize the complexity of the operating environment in which prevention programmes are required to safely deliver both sport and non-sport activities. Preventing people from joining violent extremist groups thus requires contextual and localized

information and reflection on the socio cultural fabric of societies and groups at risk of violent extremism. With an emphasis on prevention, policymakers and practitioners need to identify culturally informed root causes, risks and indicators of the drivers of violent extremism in order to consider good practices and safe, appropriate intervention measures.

Education as a Tool for Countering Violent Extremism

Countering violent extremism through education is a relatively new concept in the international discourse has been piloted through many national and international programs and policies. Here it is important to distinguish between two types of interventions used by the education sector: 1) providing access and quality education to all in an effort to address issues to do with marginalization, inequality, unemployment, etc., or in other words, some of the “root causes” of violent extremism; and 2) targeted location-specific CVE programming focusing on populations that have a higher probability of being attracted to violence.

Targeted interventions are successful only if research has demonstrated that such traits are disproportionately associated with violent extremism. While more precise targeting may be worthwhile in some contexts, in many high security contexts governments primarily focus on reaching youth through education interventions. Indeed, youth are often mentioned as the group that is most vulnerable to radicalization and therefore ongoing efforts have attempted to engage with youth as part of international counter-terrorism strategies. This has both positive and negative aspects, not the least of which is the securitization of the education sector. Few World Bank financed education programs specifically mention countering violent extremism as an objective. However, in most fragile contexts where the World Bank is present, education programs are one of the most frequently financed development interventions that target youth. They do this in a number of ways – through primary and secondary education (when young people are most likely to start being radicalized), technical and vocational education and training (TVET) as part of employment programs, skills training as a component in demobilizing and reintegration programs, and skills training as part of public works and welfare programs. In the recent past, there has been increasing pressure to include CVE dimensions in the projects supported by the World Bank in fragile/conflict affected contexts. However, it is important to note that violent extremism can also be seen in countries that aren't typically identified as conflict contexts. Therefore, it is important to address violent extremism dimensions not only in conflict contexts, but also in non-conflict situations, so that patterns in violent extremism can be addressed before they escalate into conflicts. The comparative advantage the World Bank brings to the development arena is that it works directly with governments, and is able to finance large scale programs, usually covering the entire country.

Sport in the context of preventing violent extremism

Crime prevention, including the prevention of violent extremism, requires the promotion of inclusion and social cohesion, and sport can play a unique role in that respect by generating social capital and helping to mobilize communities and promote social inclusion and solidarity.



VIOLENT EXTREMISM & TERRORISM

Prachi Deo

“Extremes to the right and to the left of any political dispute are always wrong.” [Text Wrapping Break]— *Dwight D. Eisenhower*

Definitions

Radicalism- The beliefs or actions of people who advocate thorough or complete political or social reform

Violent Extremism- A form of holding extreme political or religious views that condones and enacts violence with an ideological or deliberate intent.

Terrorism- The unlawful use of violence and intimidation, especially against civilians, in the pursuit of political aims.

Introduction

Extremist acts and the process of radicalizations got into researchers’ attention worldwide since 2001. Radicalization is a process of developing extremist beliefs, emotions, and behaviors. The extremist beliefs are profound convictions opposed to the fundamental values of society, the laws of democracy and the universal human rights, advocating the supremacy of a certain group (racial, religious, political, economic, social etc.). The extremist emotions and behaviors may be expressed both in non-violent pressure and coercion and in actions that deviate from the norm and show contempt for life, freedom, and human rights. Starting from this point, a rational emotive and behavioral conceptualization on radicalization has been developed, bringing together all the concepts and knowledge in the field. The final part deals with directions regarding prevention/intervention programs from a rational emotive and behavioral perspective, and from the perspective of European policies. Factors which drive individuals to violent extremism, such as: Exclusion, inequality, Discrimination, mistreatment, or the perception thereof. These factors sometimes lead to Terrorism.

The Impact of extremism

The economic impact of extremism is the closure of many businesses in the affected areas. This results in an increase in poverty, unemployment, and various types of crimes. Extremism also has a devastating impact on women's mobility, social protection, and services.

The Global Impact

Globally, millions of people have been killed, disabled, displaced, widowed, and orphaned because of acts of violent extremism. States have introduced strategies and policies to prevent and counter violent extremism (P/CVE), but there is no strategy or policy developed to address the long-lasting harm and impact of extremism on individuals, families, and communities.

Extremism today has become a way of thinking and outlook not only in the countries which have been directly affected by acts of violent extremism but in countries that have not experienced it directly. In my opinion, extremism is an attitude, and it becomes part of one’s belief system when it is not checked, condemned, and disapproved by family, the larger community, and the state itself.

How to prevent Extremism

The role of education in preventing violent extremism and deradicalizing young people has only recently gained global acceptance. An important step in this direction was the launch, in December 2015, of the UN Secretary-General’s Plan of Action to Prevent Violent Extremism which recognizes the importance of quality education to address the drivers of this phenomenon.

Terrorism

Since gaining independence from British colonial rule in 1947, India—a country today comprised of over a billion people—has been plagued by several conflicts, many of which have given rise to various forms of terrorism and extremism. For example, India has fought three wars against Pakistan over Kashmir, a disputed territory over which India, Pakistan, and China all claim partial or complete ownership. Kashmir has been the source of a violent insurgency since the late 1980s. Islamic militant groups seeking independence have carried out attacks against Indian targets both in the Indian state of Jammu and Kashmir and elsewhere in the country, including the infamous November 2008 terrorist attacks in Mumbai perpetrated by Lashkar-e-Taiba.

What Is Terrorism

Terrorism, in its broadest sense, is the use of violence and fear to achieve an ideological aim. The term is used in this regard primarily to refer to intentional violence during peacetime or in the context of war against non-combatants (mostly civilians and neutral military personnel). The terms "terrorist" and "terrorism" originated during the French Revolution of the late 18th century but became widely used internationally and gained worldwide attention in the 1970s during the Northern Ireland conflict, the Basque conflict, and the Israeli–Palestinian conflict.

How Does Terrorism affect Us?

The most immediate and measurable impact of terrorism is **physical destruction**. Terrorists destroy existing plants, machines, transportation systems and other economic resources. On smaller scales, acts of terrorism may blow up different public places, markets, or religious places.

Terrorism aims to create terror, a feeling of insecurity, and the idea that leaders can no longer protect those they lead. It leaves people stunned and has an emotional impact that lives on through its political implications.

These political implications relate first and foremost to democracy and the separation of powers and can lead to the unraveling and abuse of existing structures, in ways that work to the government's advantage. They can also benefit the causes of populists or nationalists, playing out in favor of authoritarianism.

If the impact of terrorism is lasting, it becomes cultural: individuals change their habits and behaviors, learning for example not to be passive in the event of a terrorist attack, and going about their daily lives keeping in the back of their minds the possibility that a terrorist attack could take place. They also consume differently, which has several effects, including considerable economic ones. Terrorism changes people's understanding of reality.

Are all extremists terrorists?

No. In fact, some types of extremism don't have anything to do with terrorism. For instance, pacifism has two versions: contingent pacifism, where using violence is allowed in some circumstances, like physical self-defense; and absolute pacifism, where using violence is never allowed. Absolute pacifism is a form of extremism and is even sometimes referred to as "extreme" or "extremist" pacifism. The people who hold this view -- a view that many would consider extremely good in a way -- are treated as extremists in this ideology. However, they are not terrorists and, in fact, stand strongly opposed to violence.



COMBATING RADICALIZATION

Marneni Sundeeep

“Preventing the conflicts of tomorrow means changing the mind-set of youth today.”

-Grace Michel.

1. Introduction:

Radicalization is a process by which an individual or group comes to adopt increasingly extreme political, social, or religious ideals and aspirations that reject or undermine the status quo or reject or undermine contemporary ideas and expressions of freedom of choice. For example, radicalism can originate from a broad social consensus against progressive changes in society. Radicalization can be both violent and nonviolent, although most academic literature focuses on Radicalization into violent extremism. There are multiple pathways that constitute the process of radicalization, which can be independent but are usually mutually reinforcing.

2. Definition:

Indian Context: -

1. In recent times, India has witnessed an exponential growth in radicalization-linked Incidents, which apparently believes the official figures of approximate 80-100 cases.
2. The farmers’ fear the three laws will lead to the abolishment of the minimum support price (MSP) guaranteed by the government on selected crops, and leave them at the mercy of big corporates.
3. The radicalization threat to India is not only from homegrown groups but also from cross-border groups of Pakistan and Afghanistan as well as from global groups like ISS, Significantly.
4. Indian radicalized groups are exploiting domestic grievances and their success to an extent, can mainly be attributed to support from Pakistani state, Jihadist groups from Pakistan and Bangladesh. The Gulf-employment boom for Indian Muslims has also facilitated radicalization, including Indian Muslims.

3. Radicalization in Farmers protest:

- It is a spectacle India has rarely seen, thousands and thousands of farmers parked outside Delhi, their tractors turned into residential quarters, stoically braving the winter chill and their spirit undiminished.
- As they protest and demand the repeal of the three new farm laws enacted recently. Veterans of many a battle fought against the state, they signify India’s democratic spirit. Does it portrays radicalization or right to protest?

1. The farmers have been, for long, protesting against the government’s neo-liberal policies. For the other, a dominant aspect of India’s contemporary political culture is the government’s denial of the farmers’ right to protest.

2. But even before the Bharatiya Janata Party government in Haryana erected barbed-wire barricades, dug up roads and ordered lathi-charge and water cannons to prevent farmers from reaching Delhi. The Punjab government had imposed section 144 [of the penal code, which prohibits five or more people to assemble] as soon as the protest against the three new farm laws began.

3. This has been an aspect of the behavior of most political parties for many years. It is erroneously believed that the Punjab government favors the current farmer movement. In fact,

the Punjab government retreated only when it realized that it did not have the political capital to take.

4. The farmers protest facilitated them to get hold of their right not through radicalization but by right that is provided in the constitution. So that there is no harm done to innocent people.

4. How to compact the Radicalization:

- Provide moral values to all the citizen of the country, mainly to the younger generation.
- Help build resilience and train teachers in conducting difficult conversations.
- Help schools meet the expectations surrounding the Prevent the violence.
- Imparting education to the younger generation and creating awareness. Socially involving in people in yoga and meditation.
- Focusing on the spiritual aspects of the youth and promoting a healthy and friendly religion approach to different communities.

5. Identity Crisis:

Adolescents experiencing issues coming to terms with their identity often feel distant from their families and religious heritage. This can leave them confused regarding their place in society.

Radicalizers exploit these crises by providing a sense of purpose and a feeling of belonging to such individuals. This can help to influence and change a person's outlook on the world, their circle of friends, behavior, and the way they spend their time.

6. Personal Crisis:

If an individual is dealing with a period of tension within their family, educational, or personal relationships, they can harbor feelings of injustice. Radicalized influencers prey on this vulnerability and alienation by offering an alternative to the traditional certainties of everyday life.

7. Conclusion:

Radicalization is a reality of the contemporary world that will not disappear any time soon. Indeed, some radicals may never leave behind their extreme views, but, if most can be persuaded to, and if more still can disengage from violence, DE radicalization programs represent the best means of achieving such progress via soft counter protest.

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HARMONY FOR A BETTER WORLD

RAJIYA TAJUDDIN NADAF

“The Goal Of Life Is To Make your Heartbeat Match The best Of The Universe, To Match Your Nature With Nature”

To bring growth and prosperity in society, the wiser people takes is of peace and harmony, without peace and harmony in a nation, it is impossible to achieve political strength, economic stability, or cultural growth. Before transmitting the notion of peace and Harmony, among others, an individual needs to possess peace within them while their body and mind should be in balance. Even one person can transmit the notion of peace and harmony, among others, and it is everyone individual's responsibility to maintain that peace and harmony in society are disrupted with the increase in violence and chaos.

Actually harmony is the peace of the soul of every human being to something new this weak and leads to harmony in unity in society. Harmony's how all want? What should be done to maintain harmony? Who should be fostered in order to maintain harmony in life, the environment and also in a country? Indeed, here I have the answer. In globalization era, the surrounding communities such as rare to greet. This is because people now with their careers and the pursuit of wealth to live a more urgent need. Not only that, if they have free time they prefer to manage personal matters. Their example will be shopping and travelling with family.

Harmony within yourself is rather difficult for me to express. Whatever we do must be comfortable, pleasant, quiet and can think about the future. Maybe what I'm saying to you is not got it all, but it means it will be in the Indian Ocean. Harmony in oneself is a key prelude to harmony in diversity, if we ourselves are not in harmony within yourself and the environment , are not comfortable with what is already there, but he feels that is inappropriate.

India is

diverse nation with millions of people. To make the country stronger and developed, it is very important to maintain cordial relationship among the citizens of nation. Well, maintaining harmony is not the sole responsibilities of one citizen alone, but if the same citizen tries to maintain harmony with people around him, it will generate a chain and a peaceful environment will be observed throughout the society.

In today time, we can observe that harmony among people is vanishing and that vacuum is occupied by hatred for each other in society. I would like to state a few reasons for the same. History has observed that humans have succeeded in every condition whenever they have lived in unison. The moment they divided, they faced heavy consequence. So, stay together, grow together and maintained a harmonious relationship with everyone which will surely benefit you and the society.

BE SOFT, DON'T LET THE WORLD MAKE YOU HARD. BE GENTLE, DON'T LET THE PEOPLE MAKE YOU DIFFICULT. BE KIND, DON'T LET THE REALITIES OF LIFE STEAL YOUR SWEETNESS AND MAKE YOU HEARTLESS



COMBATING RADICALISM

Chaitali Roy

In Political Science the term radicalism is the belief that society needs to be changed and that these changes are only possible through Revolutionary means. If something is considered extremist or very different from anything that has come before it, call it radical. The noun radical comes from the Latin word 'radix' that means root. In fact, radical and root synonymous as technical terms in fields such as maths and linguistic

Definition of Radicalization

Radicalization refers to the gradual social process into extremism and is often applied to explain changes in ideas or behaviour.

Cause of Radicalization

- Political/Economical/ Social /Religious/Protests (Factual or Superficial)
- Feeling of neglect, Alienation, victimization
- Radicalization starts- exploit the situation by propaganda.
- Community encouraged to think of taking ravage and slip into the rules of terror elements.
- Youth are pushed to embrace violence and even sacrifice life for the cause of the community.

Discussion on Radicalisation

Radicalisation is the process by which an individual or group comes to adopt increasingly radical views in opposition to a political social or religious status. The ideas of society at large shape the outcomes of radicalisation.

For example, radical movement can originate from abroad social consensus against progressive changes in society or from a board desire for change in society. Radicalization can result in both violent and non-violent action focuses on radicalisations into violent extremism or radicalisation leading to acts of terrorism. Multiple separate Pathways and promote the process of radicalisation, which can be independent but are usually mutually reinforcing.

Radicalization is a process of developing extremist beliefs, emotions, and behaviours. The extremist beliefs are profound convictions opposed to the fundamental values of society, the laws of democracy and the universal human rights, advocating the supremacy of a certain group (racial, religious, political, economic, social etc.). The extremist emotions and behaviours may be expressed both in non-violent pressure and coercion and in actions that deviate from the norm and show contempt for life, freedom, and human rights. A complete inroad to psychological mechanism involved in the process of radicalization.

Radicalizations as a Process

Radicalization is best viewed as a process of change a personnel and political transformation from one conditions to another. A number of studies in the literature identified that the process of radicalisation is composed of distinct and identifiable phase, charting on transitions from early environment to becoming operationally active.

We examine these here:

The prevent pyramid

One way of conceiving radicalisation is as a progressive movement of pyramid type model, where increase level of radicalizations but decrease number of these involved.

Who remain relatively few in number when considered it relation to all those who may sympathize with their beliefs and feelings, they are in studying in tire 3.

While not committing any violent act themselves they may provide tacit support to those sitting at the top of the pyramid and act to inspire others from below, they are in tier 2.

And the lower level there sits a far larger grouping which constitute all those that are considered vulnerable to being influenced by these messages. At the very bottom of the pyramid is the wider community.

From this pyramid perspective radicalisation is the gradient distinguishing the active terrorist from the border base of sympathisers.

How to prevent

- Strengthening international cooperation
- Ban on illegal hate speech(online/offline)
- Civil society empowerment program
- Reinforce safety on the internet and within our community
- Promoting education and human values
- Boosting research
- Promoting inclusive society
- Countering terrorist propaganda

Global citizenship education Vasudev Kutumbakam:

Global citizenship education is UNESCO's response to these challenges. It works by empowering learners of all ages to understand that these are global not local issues and to become active promoters of more peaceful tolerant inclusive secure and Sustainable Society.

Under the GCED umbrella UNESCO has several special themes: preventing violent extremism through education, Education about the Holocaust and genocide, languages in education and the promotion of the rule of law through Global citizenship education.

Celebrating Cultural Diversity

UNESCO is engaging youth in the protection of all forms of all forms of The Heritage and promotion of cultural diversity to foster more fair inclusive peaceful societies through the unit for heritage campaign and educational programs on Heritage and creativity.

Media and online coalitions

UNESCO is mobilizing stakeholders particularly youth, policy-maker and media actors to take effective actions both online and offline to prevent extremism and radicalisations on internet.

Education is a tool to prevent violent extremism

UNESCO seeks to assist countries to deliver education programs that build young people's resilience to violent extremist messaging and foster a positive sense of identity and belonging this work is being undertaken within the framework of global citizenship education.

Youth Participation and Empowerment

the UNESCO youth team focuses on creating and enabling environment for the empowerment and democratic participations of youth, in order to ensure that young women and men have the opportunity to become active Global citizens.

Conclusion

we can prevent radicalism from our society by trading love if you think we all are equal, then our instant will prevent to harm anyone. Our life will be more beautiful in this beautiful earth.



HARMONY FOR BETTER WORLD

Rashmi Shrivastava

Peace and Harmony are the basic requirements of any country. The citizens of the country can themselves feel safe and only can be enriched when the environment is kept peaceful, but, due to various factors, the peace and harmony for almost every country is interrupted many a times.

The evolvement and evolution of the Homo Sapiens species began around 202,000 - 300,000 years and more years ago.

Presently, global governances of humankind is confronted with new and challenging changes of the living conditions within the biosphere of planet Earth. The changes are a result of the existence of humankind without an understanding of Universal Nature and the nature of planet Earth. The life of humans without the knowledge and understanding of the biosphere and nature of the Earth is causing changes within the Earth's systems and its systemic operations. Actually, at present, humanity is in very bad shape.

True harmony in global citizenship does not exist at present. We have to improve with intentions to open paths for survival, longevity and prosperity for humankind. Large numbers of institutions and individuals are working more or less successfully to move this quality in humankind ahead.

Humankind are experiencing a lack of population management and steadily increasing health issues, such as genetic invalidity of body and mind. I think, Homo Sapiens may experience extinction during the twenty first century. If humanity continues as usual, sorry to mention, the end is predictable. **Only one per cent are the ruling class & 99 per cent are its subjects.**

The philosophy of global citizenship is a part of the philosophy of the global governing of humankind. Social pressures on the systemic qualities of the Earth's biosphere needs harmony for successful cooperation, survival, longevity and prosperity.

Three important qualities of humankind are missing: ·

1. Universal upbringing, education and lifelong learning, is a missing part for better learning, observation, knowledge, understanding and living of humans. ·
2. Individual social responsibility is a forgotten act and which is a missing quality of present humans. All living beings have it and only humankind has lost it.
3. Requisite holism as knowledge, which humans needs for understanding of Universal Nature and the nature of planet Earth.

When these three points becomes attributes of citizens of the global community the life of humans will reach new horizons and realities to accept the citizenship of Earth. Global citizenship requires systemic interconnectedness with nature. Without it, all living beings and the global community of humankind will cease to exist. Universal Nature is broadly seen from the viewpoints of the natural sciences, environmental sciences, systemic thinking, operational research, complex problem solving, case study research, new sciences of networking and complexity, swarm research and holistic, or better the requisitely holistic approach to the Universe or Cosmos. Universal Nature as well as nature of the planet Earth exists in countless forms, dimensions, systems and contents as interconnectedness, interdependence, interaction, cooperation, synergies, anti-synergies, networking and complexity and ceaseless systemic operations of all matter, energy, information, dimensions, light, rays, powers, forces, particles and yet unknown contents of Nature.

The discussion here is for people to know and understand Universal Nature and the nature of planet Earth. The discussion here could be very important for future possibilities of humankind's survival, longevity and prosperity. The knowledge and understanding of Universal Nature and nature of the planet Earth is a new chapter for humankind. Due to a historical misunderstanding of Nature, humankind, the civilization of Homo Sapiens, The Human Project, The World of Humans, The Global Community of Humankind, people and leading philosophers, institutions, individuals and the present ruler of humankind “Money Monster Master Leader”, are responsible for the lack of knowledge and understanding. My recommendation to humankind of the present is to do all the best for introduction of the universal upbringing, education and lifelong learning of our descendants. At present, very few humans embody all the qualities to be, act and work as citizens of the Earth. It should be a priority of present humankind leaders (not the money monster master leaders among them), to seriously act, work and establish universal upbringing, education and lifelong learning as a new system for upgrading our descendants to be ready for new challenges, a harmonious and complementary coexistence of humankind and nature, and the sustainability of humankind.

In conclusion, I wish for humanity and for the survival of our descendants, longevity, prosperity, good life, knowledge, understanding, philosophy, reason, peace, justice, morality, wisdom and a sustainable future for sustainability.



VASUDHAIVA KUTUMBAKAM

Srivijaya. T

Abstract

VASUDHAIVA KUTUMBAKAM is a Sanskrit phrase that means that the whole world is one single family, means "Vasudha" is the earth, "iva" is and "Kutumbakam" is family. Vasudhaiva Kutumbakam can be described as the entire world is truly just one family. The world is like a small, tightly knit, nuclear family. The words vasudhaiva kutumbakam come from the mantra VI-72 in Maha Upanishad which belongs to Samveda tradition. The meaning of mantra is "This is mine, this is his; such thinking is of narrow minded people, For those of noble conduct who know the Supreme Truth the whole world is one family. In Hitopadesha 1.3.71, it is mentioned that "This is my own and that belongs to other (stranger) is the calculation of the narrow-minded for the charitable-hearts however, the entire earth is but a family. Vasudhaiva Kutumbakam is not just about peace and harmony among the societies in the world, but also about a truth that the whole world has to live like a family. Just by contemplating this idea and by at least trying to live by it and practice it in our lives, we could make this world a better place.

" Be Universal in your Love. You will see the Universe as picture of your own Being." -- Sri Chinmoy.

Introduction:

In this 21st century, the world is getting transformed into a global village, not only in economic sense, but also on the whole humanity. Global recession, global warming, climate change, poverty, conflict between religions, deciding world leaders and violence are the main challenges the people are facing in current scenario.

This restlessness, conflict, violence is leading to hatred among people everywhere. Intolerance is in its height. Slowly people is forgetting the language of love. Some Countries started fighting between themselves...

Partiality, difference of opinions, differences of beliefs', we can see the peace of the society gets threatened. Now a days atmosphere has become such way there is fear inside the family, fear in the society, fear of other religion.

If this continues, sooner or later we will be standing in the end of humanity. The faith, belief, love, respect, caring, empathy won't be seen anywhere in the world.

This is because we forgot Vasudhaiva Kutumbakam, we forgot we are from one family.

And so now the call of time is we need peace, we have to develop peaceful mindset. This is the high time to again bring back the concept of Indian Philosophy Vasudhaiva Kutumbakkam.

Vasudhaiva Kutumbakkam signifies the real meaning of peace. It is a philosophy that teaches an understanding that the whole world is one family. It is a philosophy that tries to substitute an understanding that the whole of humanity is one family. It is a social philosophy originating from a spiritual understanding that the whole of humanity is made of one life energy.

Objectives:

- To promote idea of peace among citizens of the earth. UN peace keeping initiatives are important in this regard and India's contribution is immense in preventing wars between nations.

- To advocate universal human rights and values. It is important to promote universal brotherhood and to stop discrimination and atrocities based on race, gender, caste and class.
- To promote global responsibility towards environment and to attract attention of the world community towards issues such as climate change and global warming.
- To unite and seek support of world family to fight and deal with cross-border terrorism.
- Vasudhaiva Kutumbakam evokes a sense of fraternity towards fellow human beings.
- To promote tolerant among people of the world, as it is becoming increasingly insular and intolerant as evident from hate crime on race and ethnicity.
- To promote compassion. Which prods us to help others without any vested interests.
- To promotes a united stand against social menaces
- To promote Human Rights. It ensures rights of others are protected and not encroached.

Life is a unidirectional journey, unfolds after birth and reboots in different body after death. Those who accept this truth, connect themselves efficiently with living purpose and goals. Everyone wish their life to be pleasant, memorable, enjoyable and healthy. But quite more than often, we identify instances, proving us that future is not a matter of predictions & does not limits itself in analytical control. Mahatma Gandhi predicted a nation resembling Ram Rajya which is the live example of failure of prediction. But his teachings were true & practical even in today's context.

Father of Democratic India, once said: HAPPINESS is when what you think, what you say, & what you do are in HARMONY. Time has witnessed the Downfall in human behaviour, which is presently a product of gradual delinking of action from spirit of law of Karma. Even nature's furious catastrophes are result of human negligence and ignorance of Values & Its implications. It is blunt truth that established trend of promotion of commercial bias system has encouraged devaluation of human value & value system, affecting adversely global wellbeing. The day we understand what we think, what we prefer, what we do should be in accordance to requirement of its respective value system, the fragrance of love, satisfaction, & happiness is bound to remain in my life. We will start accepting nothing but Eternal truth.

Vasudhaiva Kutumbakam. It is a Sanskrit phrase meaning that the whole earth is one family. The first word is made up of three Sanskrit words - Vasudha, Eva and Kutumbakam. Vasudha means the earth. Eva means emphasizing and Kutumbakam means a family. The concept of Vasudhaiva Kutumbakam originates from Hitopadesha. Hitopadesha is a collection of Sanskrit fables in prose and verse. According to the author of Hitopadesha, the main purpose of creating the Hitopadesha is to instruct young minds the philosophy of life in an easy way so that they are able to grow into responsible human beings.

Diversity of culture and tradition is our pride. A garden with diverse flowers with diverse fragrances, colors and adoration looks beautiful and gives divinity to the garden.

Oneness in diversity is exhibited in nature with the appearance of a rainbow, which is an aggregation of diverse synchronous colors in the ethereal sky. When colors are separate, they disperse and are not visible. By the magical prismatic effect of sun and rain clouds the concerted reflection forms sublime rainbow signifying harmony and equanimity.

Oneness in diversity is exhibited in nature with the appearance of a rainbow, which is an aggregation of diverse synchronous colors in the ethereal sky. When colors are separate, they

disperse and are not visible. By the magical prismatic effect of sun and rain clouds the concerted reflection forms sublime rainbow signifying harmony and equanimity.

Same way, our culture is a beautiful amalgamation of diverse languages, diverse traditions and diverse existence.

Respecting and celebrating cultures is the beauty of diversity. This is what is respecting the humanity and being human.

Universal love and brotherhood makes us understand the pains and pleasures of others and to be aware of it and to share the concerns.

Let's open our heart's, open our arms to embrace and heal.

Inculcate universal love and peace for universal family.

All Pervading Consciousness in the whole Humanity is the Universal Consciousness present in each one of us. We all emanate from one supreme source to merge back to the same source.

To end up with: in today's chaotic life, with all vengeance in heart, with all radical activity around us, all restlessness, unlawful things, with intolerance, rising terrorism activity and with so many things which cause hamper to Global peace, the world is in verge of finding solution to end up all the above things and save the Earth for the future generation. It is visible that our Earth is getting soaked with blood of innocents, it is not so easy to wipe all those happenings. The only answer to solve the problems and to bring down all inhuman and unlawful activities, is to introduce the concept of Vasudhaiva Kutumbakam to the whole world. We Indians can highlight Indian civilisational resources that could be adopted in India's foreign policy and strategic thinking, and also to think of ways to deepen India's existing cultural footprints worldwide. The aphorism 'Vasudhaiva Kutumbakam' is a symbol around which this quest for the Indian narrative could be rallied. Seminars could be an ideal meeting ground for academics and scholars from different disciplinary backgrounds like philosophy, history, political thought, international relations, as well as strategists, diplomats and policymakers.

Atleast from now let we awake and save our world, save our people, they are not anyone else, they are our family, let we sow the seed of oneness in the minds of future generation and hope for peace in future.

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The below are some sites from which I took the idea for my Article.

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RADICALIZATION

Swati Thote

Meaning:

The word “radical” refers to change in the fundamental nature of something, thus Radicalism is a set of beliefs or actions of people who advocate thorough or complete political or social reform. Radicalization refers to the process of an individual’s transformation from a moderate, law-abiding citizen into an active, anti-state, violent extremist.

Types of Radicalizations:

Right-Wing Extremism:

It is characterized by the violent defence of a racial, ethnic or pseudo-national identity, and is also associated with radical hostility towards state authorities, minorities, immigrants and/or left-wing political groups.

Politico-Religious Extremism:

It results from political interpretation of religion and the defense, by violent means, of a religious identity perceived to be under attack (via international conflicts, foreign policy, social debates, etc.). Any religion may spawn this type of violent radicalization.

Left-Wing Extremism:

It focuses primarily on anti-capitalist demands and calls for the transformation of political systems considered responsible for producing social inequalities, and that may ultimately employ violent means to further its cause.

It includes anarchist, maoist, Trotskyist and marxist–leninist groups that use violence to advocate for their cause.

Factors behind Radicalization:

Individual socio-psychological factors, which include grievances and emotions such as alienation and exclusion, anger and frustration and a strong sense of injustice.

Socio-economic factors, which include social exclusion, marginalisation and discrimination (real or perceived), limited education or employment etc.

Political factors, which include weak and non-participatory political systems lacking good governance and regard for civil society.

Social media, which provide connectivity, virtual participation and an echo-chamber for like-minded extremist views, accelerates the process of radicalization.

Proposed solution to deal Radicalization:

At the primary level, the government needs to reinvest in educational institutions. The aim should be to decrease prejudice, stereotyping, and discrimination and to increase knowledge about democracy. Collective sports and citizen programmes based on exchanges have been found helpful.

The success of Kerala and Maharashtra programmes of deradicalization indicates how community-based programmes may work in vulnerable states. The disaffected youth with no real job prospects and limited futures are vulnerable. The war on terror is to be countered more in the human mind and requires different skills and tactics.



COUNTER-RADICALIZATION STRATEGY IN INDIA”

SNEHAL TIWARI

ABSTRACT: Over the past decade, India has been subjected to extremist attacks in various forms. Even though most of its narrative has been centred around Islamic extremism, there is an immediate need to alter India's current policies and take a holistic approach to the issue. This paper will take a look at the counter radicalization and De-radicalization measures that have been implemented by the states and Government of India. Along with a brief overview of the counter-terrorism policies implemented by nations like Saudi Arabia, Indonesia and Malaysia. Based on the evaluation of these policies and actions, recommendations to improve India’s current counterterrorism measures will be provided.

DEFINITIONS: There is a constant dispute that surrounds the definition of the word “radicalization”. Radicalization comes from the term ‘radical’. The term ‘radical’ has gone through the same shifts in meaning like ‘terrorism’ through several decades. ‘Radicalism’ is a relative concept in society and has an impact on defining the terms - radicalization, deradicalization and counter-radicalization (Schmid, 2013). Given the debatable nature of the term “radicalization” in itself, every nation prescribes its own counter-radicalization or deradicalization strategies based on its understanding of the issue. Radicalization is a process, and occurs in phases. Hence efforts are made at every level to deter or counter this process. Counter-radicalization is usually defined as steps and measures taken to stop or control radicalization processes. Antiradicalization, refers to any methods taken to deter or prevent radicalization from occurring in the first place (Sharma, 2019). Deradicalization aims to bring about a psychological and ideological shift in a radicalized individual and reintegrate them back into society. Deradicalization is often confused with disengagement, wherein an individual would abandon his/her involvement in terrorist activities but retain a radical worldview (Vidino, 2010). The table on the following page illustrates the various ways in which counter-radicalization, antiradicalization and deradicalization measures function and which phase of radicalization do they target.

AN ASSESSMENT OF LEGAL MECHANISMS AND PROVISIONS: The key wings of the Indian government dealing with matters related to “radicalization, counter radicalization, terrorism and counter-terrorism” are the Counter Terrorism and Counter Radicalization (CTCR) divisions of the Ministry of Home Affairs. The CTCR is currently in charge of the interpretation and implementation of two key Acts under the Government of India. These legal frameworks are the National Investigation Act (NIA) of 2008 and the Unlawful Activities (Prevention) Act of 1967. The NIA was introduced in the aftermath of the 2008 terrorist attacks in Mumbai and aims to “constitute an investigation agency at the national level to investigate and prosecute offences affecting the sovereignty, security and integrity of India, security of State, friendly relations with foreign States and offences under Acts enacted to implement international treaties, agreements, conventions or resolutions” (2019). The NIA is empowered to deal with terror related activities

across the country, without the special permission of States. As per the 2019 amendment the agency is permitted to investigate offences related to (i) counterfeit currency or bank notes, (ii) manufacture or sale of prohibited arms, (iii) cyber terrorism, (iv) human trafficking and (v) offences under the Explosive Substance Act of 1908, (2019) in addition to arrests made under the UAPA or other criminal acts. The Unlawful Activities (Prevention) Act (UAPA) was introduced in 1967 to “provide for the more effective prevention of certain unlawful activities of individuals and associations dealing with terrorist activities.” (THE UNLAWFUL ACTIVITIES (PREVENTION) ACT, 1967). While the law was initially only directed at association of individuals to certain Terrorist organizations, an amendment in 2019 has broadened the scope of the act to encompass the acts of individuals identified by the government and its agencies as terrorists as well (2019). The reports by the National Crime Records Bureau depicts a significant rise in the number of individuals being charged under the Act in recent years. There have also been multiple reports highlighting the egregious misuse of this law ("Analysis of use of UAPA from NCRB data - Centre for Law & Policy Research", 2020) and it must therefore be analyzed with regards to any deradicalization strategies adopted by India. The Terrorist and Disruptive Activities (Prevention) Act of 1985 and the Prevention of Terrorism Act of 2002, were other acts that were introduced regarding the issue. These acts have now been repealed under the allegations of rampant misuse of the same. According to reports, out of the near 67,000 people arrested under the TADA, only 8000 were put on trial, out of which only 725 were convicted (Bidwai, 2008). In 1990, around 5000 people were charged under the TADA in Gujarat, even though the state witnessed minimal terrorist acts as compared to Kashmir and Punjab (GEHLOT, 1994). There have been reports citing the discriminatory use of the act against certain religious groups. Similar allegations were raised against the Prevention of Terrorism Act of 2002 which saw random individuals being charged under the Act on the pretext of terrorism. Within 8 months of its initiation, the act saw over 940 arrests being made, with “special discrimination” against Muslims. (Gagn, n.d).

INSTITUTIONAL MECHANISMS

In addition to the establishment of the NIA, the government also initiated the Sachar Committee. The committee consisted of seven-members and was headed by former Chief Justice of Delhi High Court Rajinder Sachar, and was initiated in March of 2005. The main aim of the committee was to look into the social, economic and educational conditions of the Muslims in India, as well as to provide suggestions to improve their status. If successful implementation of the recommendations occurred, it could act as a significant strategy in countering increased radicalization by the Muslim community. One of the main security concerns raised by the Committee was the discriminatory attitude exhibited towards Indian Muslims. This sentiment was observed in the behaviour of politicians and media, who overplayed the involvement of Muslims in violent activities such as communal riots and underplayed the role of other groups or organizations (2006). Concerns were also expressed over police highhandedness in dealing with Muslims. Muslims living in border areas were treated as ‘foreigners’ and were subjected to

harassment by the police and administration. The lack of Muslim representation in the police forces across most Indian states, heightened the perceived sense of insecurity in the Muslim community.

CYBER AND TECHNOLOGY

On the online frontier, India has the 2nd highest internet penetration rate with 415 million internet users, out of which 2/3rds are between the ages of 16-29 (Mandhavi, 2019). It has been well documented that young minds are more susceptible to radical ideas (UNDP, 2016). There is an increasing presence of extremist sentiments on the cyber domain that the Indian administration is attempting to counter. The current approach against the propagation of such provocative views can be seen in the Indian Penal Code (IPC). Sections 124A, 153A, 153B, 295A and 505 prescribe a firm approach against any word, spoken or written, that promotes disharmony, enmity, hatred or ill-will or offends or insults on basis of religion, culture, language, region, caste, community or race. All of the above is characterized as being a punishable offence under the aforementioned sections of the IPC. Whoever, with deliberate and malicious intention seeks to outrage or instill fear or alarm or enmity against the government or another group is subject to the punishment of imprisonment or a fine or both. Additionally, the IT Act (2000) and Information Technology (Procedure and Safeguards for Blocking for Access of Information by Public) Rules ("Blocking Rules") was also passed. This enabled the central government to effectively block websites it viewed as illegal or spreading propaganda. This attempt at criminalization of hate speech and extremist propaganda raised concerns regarding the violation of freedom of speech and expression. However, social media crackdowns by the government meander into the arenas of the terms and conditions laid down by social media companies. Another implication of this strategy is the platform migration by such extremist groups. This could be seen in the shift to Telegram from Twitter and Facebook. As Telegram's campaign against channels espousing extremism continues, it is bound to migrate to a lesser known group where censorship is not done. (Greer, 2020).

INDIA'S CURRENT DERADICALIZATION AND ANTI-RADICALIZATION PROGRAMS

PROGRAMS COORDINATED BY THE CENTRAL GOVERNMENT:

In many areas in India, programs aimed at antiradicalization have been left to the security forces, such as in the case of Civic Action Programs implemented by the Seema Shastra Bal (SSB) along the Indo-Nepal and Indo-Bhutan Borders. The SSB is primarily tasked with the monitoring of the border regions and to conduct anti-Naxal operations in Bihar. The programs carried out by them have also shown to be highly effective in guaranteeing vocational training, skill development, career counselling, welfare programs and other such initiatives aimed at communities along the border areas ("ACTIVITIES UNDER CIVIC ACTION PROGRAMME. - SSB Ministry of Home Affairs, Govt. Of India", n.d.). Most of these programs were initiated in order to win the "hearts and minds" along India's periphery, and operations have speeded up with the increased violence in the regions. However, the dearth of funds hinders the work carried

out by the SSB in certain regions. According to recent reports, the SSB had to even withhold allowances for its own staff and troops due to financial restraints ("SSB stops allowances to troops for 2 months due to paucity of funds", 2020).

INTERNATIONAL APPROACHES TOWARDS DERADICALIZATION:

SAUDI ARABIA: The nation has adopted a two-pronged approach to combat terrorism, after the 9/11 and 2003 attacks namely - the "Security Strategy," implemented by all Saudi security forces with the cooperation of members of the community, and the "Advocacy and Advisory Strategy," applied through counselling programs and dialogue, advisory and advocacy campaigns (Cigar, 2019). Saudi Arabia began its deradicalization program (soft approach) in 2004. As per official reports around 3000 Saudi Jihadi fight alongside ISIS (Al-Osaimi, 2016). This 'soft power' approach makes use of counselling sessions and religious educational programs, that are aided by Islamic clerics. The Mohammed bin Nayef Centre for Counselling and Advice carries out one of the most successful programs called the Rehabilitation and Building Program (al-Khatti, 2019), which actively engages social, medical, psychological and religious experts ("P-CVE | News", 2019). The Sakinah Campaign (Boucek, 2008), which is a non- governmental organization, is countering terrorism in the online domain. The aim of this initiative is to collect, catalogue and analyse extremist material found online as well as deter the process of online radicalization. This Campaign is supported by the Ministry of Islamic Affairs. Similar to other counter-radicalization strategies in the Kingdom, the Sakinah Campaign Employs Islamic scholars for online interactions with individuals seeking religious knowledge, so as to dissuade them from the path of extremism. This effort has resulted in the creation of a large database of books, pamphlets and magazines, as well as a number of video and audio recordings. Only parts of the database are available in the public domain. Some documents, such as letters and other private communications, were collected for the insights they offered into the thinking within the movement. (Boucek, 2008).

INDONESIA: As a predominantly Muslim nation, Indonesia experiences home grown terrorist attacks. As a result of the 2002 Bali bombings, the Megawati administration passed many anti-terrorism laws. The nation inclined towards a hard-lined approach, to combat the issue, by integrating use of the police, military and intelligence forces. However, a successful incorporation of the intelligence with the para- military forces has not been seen yet. Some of the prominent antiterrorism agencies are Indonesian National Police (POLRI), National Intelligence Agency (BIN, Badan Intelligent Negara), Special detachment 88 (Densus 88) and the Badan National Penanggulangan Terrorism (the National Agency for Counterterrorism) BNPT. POLRI was the first anti-terrorism institution to be formed, however, due to the lack of intelligence sources, another wing under it was formed called the Densus 88. Densus 88 was responsible for formulating policies and training officials. The BNPT, is the armed sector of the antiterrorism agencies, which has the authority to coordinate institutions and policies across various levels of administration (Muhammad, n.d.). The increasing military approach to counter- terrorism has also led to human rights concerns against the Indonesian government. In the recent years,

Indonesia can be seen shifting towards the soft approach for countering terrorism. The BNPT is actively engaging religious institutions such as Muhammadiyah and Nahdhatul Ulama (NU) (Indra Putri, 2013), in its activities, so that they can spread the right kind of message regarding Islam among the population. Similar efforts are being made in the cyber domain as well.

MALAYSIA: Serving as a transit point for Islamic extremists, Malaysia too has been a victim of Islamic extremism. It has been actively involved with the international community with regards to developing counter terrorism measures. The nation has shown progress in targeting the cyber domain to counter terrorism. The Southeast Asia Regional Centre on Counter Terrorism (SEARCCT), has set up counter/ alternative narratives to mitigate the radicalization process that occurs online. The Digital Strategic Communications Division (DSCD) and the CounterMessaging Centre (CMC) under the Royal Malaysian Police (RMP), aim at a comprehensive soft approach to monitor online radicalization activities. ("Malaysia Permanent Mission to the United Nations", 2018) The Bank Negara Malaysia (BNM), the Central bank, has issued a policy directive called the Antimony Laundering and Counter Financing of Terrorism Policy for Digital Currencies (Sector 6) (Country Reports on Terrorism 2018 | U.S. Embassy in Malaysia, 2018). A new initiative was launched under the BNM, called the MyFINet, which is responsible for facilitating and sharing information regarding financial intelligence with law enforcement and other government agencies, so as to successfully detect terrorism financing and other such monetary crimes ("Malaysia - United States Department of State", n.d.).

RECOMMENDATIONS AND PROPOSALS

1. There has to be a better understanding regarding basic terminology such as deradicalization, counter-radicalization and anti-radicalization in the law enforcement at all levels. The table in Section 1 illustrates the difference. Bearing that in mind, the current policies that are implemented by the Kerala and Maharashtra models, come under antiradicalization but not under deradicalization or counter-radicalization program.
2. Considering the point mentioned above, there is also a need for increased research into the field of radicalization, deradicalization, counter radicalization and antiradicalization with respect to the different regions of India. A comprehensive study covering the various forms of extremism experienced in India can provide for enhanced proposals and recommendations that aid in formulating effective policies. Additionally, there is a need for research into the causes of radicalization of the country's Muslim population. The current dearth of research regarding the same, makes the current policies lacking in certain aspects.
3. The deradicalization programs to be implemented under the government's national strategy must be on the basis of case specific analysis. Once research is conducted into the varying stages and types of radicalization, differing strategies must be adopted. In this regard there must be a clear delineation between strategies of antiradicalization, counter-radicalization and deradicalization.

- There is currently a significant threat from religious extremism as well. There is therefore a need for de-radicalization programs to be based on ideological approaches which focus on (i) identification of states with higher intensity of religious radicalization, (ii) creation of counselling and rehabilitation centres with programs including psychologists, counsellors and religious leaders.
- States must also look into the possibility of including those who have been reintegrated into society after being deradicalized into the deradicalization programs, to effectively use the deradicalized to deradicalized others.

4. As highlighted above, currently many of the programs aimed at either antiradicalization or deradicalization are conducted by paramilitary forces. However, recent years have seen a significant lapse in coordination as well as regularity of the programs conducted by these security forces in vulnerable areas, due to the lack of funding. Hence, there is a requirement to allot sufficient capital and resources for paramilitary forces like the SSB that operate in vulnerable areas. 5. The Muslim community, is faced with a feeling of vulnerability, that has impacted their mobility and educational opportunities. This has resulted in the form of increased radicalization within the community. The inadequate representation of Muslims in the police forces across the nation creates a heightened sense of insecurity, especially in a communally sensitive situation.

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HARMONY FOR A BETTER WORLD

Archana Trisal

This is mine, That is his, say the small minded,
The wise believe that the entire world is a family.

Source: Maha Upanishad 6.71-75

In the last thousand years, about 40 million people have died in the name of religion or racial superiority. In the World War –II , the holocaust 1941-45 ,8.4 million Jews were killed just because Hitler believed his race to be superior. In Israeli – Palestinian conflict more than 1, 20,000 have been killed. Second Sudanese Civil War which was fought between 1983-2005 when the Muslim Central government imposed Sharia Law on the Christian south. This war killed around 1 million displaced. Even our own India has been a victim of loot and Plunder by multiple radical raiders e.g. Mahmud Ghazni ,Timur etc. India’s biggest sun temple was destroyed in Martand by Sultan Sikander Butshikan (1389) who killed and created mass grave of Kashmir Pandits in the Batta Mazar, Srinagar. Lacs of Kashmiri Pandits were tortured and uprooted from their homeland in 1990 all in the name of religious fanaticism.

On the contrary what has kept India thriving even after so many radical atrocities is the core value of inclusivity, unity in diversity and harmony for all.

And it is this mantra of peaceful co-existence that is needs to be spread to make this world a blissful place. What world needs is more inclusivity.

Ironically, time wipes off from the face of earth all those who think they could gain power from the barrel of a gun. In long lasting memories only individuals who have brought a positive impact in the lives of people, their names remain everlasting e.g. Ashoka was called Ashoka the Great only because he shunned the violence and started preaching a message of peace he learnt through Buddhist teachings.

There are many prominent figures today who have done incredible work in bringing more peace and harmony to the people e.g. Gurudev Sri Sri Ravi Shankar, Dalai Lama, Nelson Mandela etc. Nelson Mandela’s contribution for the peaceful termination of the apartheid regime, and for laying the foundations of a new democratic South Africa is well known. Organisations like Art of living have done great work in spreading the message that “**Love and Wisdom can prevail over hatred and violence**”. It operates globally in **152** countries and has touched the lives of over 370 million people. It has played important part in resolving conflicts like Ayodhya issue, Venezuela and Colombia conflicts etc. Educational institutions like MIT Pune are doing incredible work in establishing importance of World Peace in young minds simultaneously with technical knowledge. No wonder MIT WPU has been granted the UNESCO chair for Human Rights, Democracy, Peace and tolerance. As long as we have such individuals and organizations world will be a better place.

In a word marred with conflict there is a pressing need to understand that we are “ **One world one family**” which is **one of the basic tenets of ancient Indian philosophies – Vasudhev Kutumbakam**. Our lifestyles might be different but we are the children of the same earth, we breathe the same air, drink the same water, have very similar necessities of life and that should be enough to bind us in a common chord of One big Family.

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PREVENTING VIOLENT EXTREMISM THROUGH PROMOTING INCLUSIVE DEVELOPMENT, TOLERANCE AND RESPECT FOR DIVERSITY

Narendra Kumar Yadav

INTRODUCTION:

In recent years, the world has witnessed new waves of violent extremism that have taken the lives of many innocent people. Whether based on religious, ethnic or political grounds, extremist ideologies glorify the supremacy of a particular group, and oppose a more tolerant and inclusive society. This poses two distinct but related challenges for contemporary societies: the rise of violent extremism and its spread across national borders and the governance of increasingly diverse and multi-cultural societies. While violent extremism requires interventions to protect the security of people and assets, prevention of violent extremism needs to look beyond strict security concerns to development-related causes of and solutions to the phenomenon.

Experiences in both development and peacebuilding show that an increase in the levels of inclusion and tolerance in communities can lead to both better governance of diversity, and to societies better inoculated against violent extremism. Tolerance for diversity and intercultural understanding are also at the heart of the new 2030 Sustainable Development Agenda, and particularly Sustainable Development Goal (SDG) 16, on building peaceful, just and inclusive societies.

Radical behaviour in itself is not necessarily a problem. Non-violent radical behaviour, especially if undertaken purposely in the political, economic or cultural sphere, can help to promote positive change. Violent extremism kicks in when radical behaviour starts making use of indiscriminate violence as the means of expression.

Drivers of violent extremism:

The root causes of violent extremism are complex, multifaceted and intertwined, and relate to the structural environment in which radicalization and possibly violent extremism can start to take hold. Violent extremism is the product of historical, political, economic and social circumstances, including the impact of regional and global power politics. Growing horizontal inequalities are one of the consistently cited drivers of violent extremism. Critically, unemployment or poverty alone is not the only push factor inciting violence and extremism: perceptions of injustice, human-rights violations, social-political exclusion, widespread corruption or sustained mistreatment of certain groups, are also considered important push factors. When all these horizontal inequalities come together for a particular group, radical movements and violence are more likely to erupt. A State's failure to provide basic rights, services and security not only contributes to growing inequality, it also creates a vacuum that allows non-state actors to take control over State sovereignty and territory. There is a risk that failed political transitions, with weak institutions, law enforcement and checks and balances provide a fertile ground for violent extremism. Weak States thus create opportunities for the physical location of extremist groups.

Preventing violent extremism

Development practice has a critical role in providing the foundation for preventing violent extremism. UNDP's conceptual framework proposes eleven interlinked building blocks for a theory of change explaining how development can help prevent violent extremism. These building blocks, which will inform global, regional and national strategies for PVE include:

1. Promoting a rule of law and human rights-based approach to PVE;
2. Enhancing the fight against corruption;
3. Enhancing participatory decision-making and increasing civic space at national and local levels;
4. Providing effective socio-economic alternatives to violence for groups at risk;
5. Strengthening the capacity of local governments for service delivery and security;
6. Supporting credible internal intermediaries to promote dialogue with alienated groups and reintegration of former extremists;
7. Promoting gender equality and women's empowerment;
8. Engaging youth in building social cohesion;
9. Working with faith-based organizations and religious leaders to counter the abuse of religion by violent extremists;
10. Working with the media to promote human rights and tolerance;
11. Promoting respect for human rights, diversity and a culture of global citizenship in schools and universities.

AN APPROACH BASED ON RESEARCH, ADVOCACY AND ACTION:

There is a need for a corporate approach to a challenge that has global reach, some regions are more affected than others and the manner in which they are affected by violent extremism. Its drivers and various forms of expression, also differs. In implementing this corporate initiative.

Key actions: plans:

- (1) Dialogue and conflict prevention
- (2) strengthening good governance, rule of law and human rights;
- (3) engaging communities;
- (4) empowering youth;
- (5) empowering women;
- (6) education skill development and employment generation; and
- (7) strategic communications and media.

A better understanding of violent extremism at the regional, national and local levels requires a deeper examination of the contextual drivers that have tipped disaffection and radicalization into violent extremist behaviour. Special attention will be paid to the gender and youth dimensions of the problem. The research agenda will also include a series of global and regional policy dialogues.

Researching solutions against Violent Extremism (RESOLVE)

On the margins of the UN General Assembly in September 2015, stakeholders launched a research network focused on promoting local research on drivers of radicalization and recruitment. The RESOLVE network will help to fill a gap in providing an evidence base for Countering Violent Extremism programs and policies. An international Steering Committee led by the US Institute of Peace (USIP) will work to guide and direct the network.

CONCLUSION: THE NEED FOR AN INTEGRATED AND MULTI-DIMENSIONAL APPROACH

The problems addressed call for a global, integrated, and multi-dimensional approach combined with regional and country-specific analysis and initiatives. While responses at regional and country levels are urgently needed and funding needs to be secured, it is equally important to provide a global strategic framework and corporate guidance on policy and programming to

support a long-term, coordinated response. The corporate framework for action presented in this paper provides an indicative plan of action to ensure that innovative programs and initiatives that are already being undertaken and/or planned for the near future – at regional or country level - benefit from a global research-informed policy and programming perspective that has been developed with the engagement of a wider group of partners.

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PEACE AND HARMONY AS THE CHOICE FOR MANKIND

Suman Narendra Yadav

Introduction:

The wave of globalization has been connecting all the countries of the world into a community to an unprecedented extent, which implies that a mankind society in its true sense is taking shape. In the meantime, the significance of peace and harmony is being recognized by more and more far-sighted people for the following reasons:

Peace and harmony are basic prerequisite. Peace and harmony can bring a peaceful and stable order to society, and they are a necessary condition for the survival and development of mankind. A world deprived of peace and harmony certainly will fall apart and return to the jungle era in which the strong prey on the weak. Peace and harmony is an essential benefit. Peace and harmony are enjoyed and possessed jointly by mankind, which is a base for the full realization of the creativity potential of individuals, the sustainable development of the economy and culture of nations, and a true security for the long-lasting prosperity of mankind society.

Why Peace and Harmony:

Peace and harmony is an ideal path. Peace and harmony mean dealing with disputes and resolving conflicts fairly and properly with neutralization and Middle Way principles to further the welfare of each individual as well as the wellbeing of mankind as a whole.

Peace and harmony are long lasting values. Ever since the emergence of mankind, numerous cultures have been produced, among which most vanished as soon as they appeared and were forgotten in history for being partial to certain aspect or limited to certain period. Among those thoughts which have been handed down to the present and continuing to have important influence, peace and harmony occupy the most dominating position. Peace and harmony is high wisdom. It is the height of wisdom that determines the breadth of vision, the depth of exploration, the extent of progress and the limit of transcendence. None of the current major religions and major cultural traditions of the world does not love peace or pursue harmony. History shows that all the thoughts that are against peace and harmony are against the will of the people and shall perish by themselves.

Content of peace and harmony:

Peace and harmony of the mankind society should be integral and compressive. They consist of the following six areas:

- I. An international political order that embodies equality and mutual trust, maintaining security and justice jointly by political cooperation;
- II. A world economy system that fully embodies balance and mutual benefit, eliminating discrepancy between rich and poor as well as regional imbalance;
- III. A global cultural atmosphere that fully embodies diversity and integration, conducting dialogues and exchanges to consolidate and enhance friendship and dissolve historical prejudice;
- IV. A natural and ecological ethics that fully embodies coexistence and common prosperity, actively fulfilling the responsibility of improvement and resolving environmental crisis by ecological protection;
- V. Scientific and technological improvement that fully embodies human nature and humanity,

prompting scientific and technological fruits to ultimately benefit the long-term welfare of mankind;

VI. Spiritual and mental state that fully embodies health and morality, helping each individual obtain physical and mental serenity, harmony and happiness through traditional wisdom.

Among the areas mentioned above, cultural peace and harmony occupy a fundamental position. All in all, culture is a value system and the collection of its correspondent codes of conduct. There is no normal activity of a human society that is not the actual manifestation of its value. A culture with peace and harmony as its mainstream value will certainly implement peace and harmony in all the areas of social life. Historical experience has shown that a society can obtain continuous and steady development only when it truly loves peace and place importance upon harmony.

Path to the realization of peace and harmony

Ever since the 21st century, cultural problems have aroused world-wide concern. It has been deeply realized by those who have insight that without global cultural harmony, mutual political trust and economical benefit are mere theory or become mere formality, not to mention forming effective international cooperation when confronted with global challenges. Therefore, an integration of global cultures at in-depth level is of pressing urgency to human society. Thus I would like to raise three points:

I. The organic integration of overall diversity and regional diversity.

With exchanges becoming increasingly frequent, diversity is not only a description of the status of the world as a whole; it is also a reflection of the reality of most countries. It can be foreseen that cultural diversity of the world as a whole in the future will take root in the cultural diversities of each region. In some places, because people pursue unitary domination with one-sided approach and fail to achieve diversity and mutual integration, a great number of confrontations among ethnic groups and social conflicts are created which not only affect their only stability, but also produce elements of instability in neighboring regions. If the ethical requirements of a particular cultural tradition are taken arbitrarily to judge the normal living styles of other cultural traditions, some conducts which are irrelevant to ethics at all will also be colored as right, wrong, virtuous or evil, which will certainly result in false value judgments and even ultra emotional reactions. Therefore, every cultural tradition should exercise tolerance and reconciliation, and resolve the over tension within society with mutual sincerity. If every region can realize diversity and mutual integration, then the diversity and mutual integration of the world as a whole will be achieved as a matter of course.

II. The organic integration of consensus thinking and diversity modes.

Regarding values, we should help the major cultural traditions reach certain universal consensus under the precondition of mutual respect. Although varying living environments have produced varying cultural traditions, among them there should still be many common concepts which have common spirit. We need to make such common thinking cohere into consensus thinking that has universal meaning and become the common spiritual wealth of all human beings.

Concerning the mode of practice, we should encourage all the cultural traditions to adopt diverse and localized methods for practice in respect of such consensus thinking in accordance with their own needs and circumstances. Whichever cultural tradition is formed by long-term exploration

and endeavors in their adapting to living environments, therefore it is a unique manifestation of the common thinking of mankind. Thus, there does not exist a best cultural mode that can fit all situations. As a matter of fact, the more common a concept is, the more proper mode of practice need to be selected in accordance with specific causes and conditions of specific time and space.

III. Organic integration of absorption value and contribution value.

Absorption value is comprehensively examining the existence of other cultures as reference and turning the advantages of other cultures into resources that are beneficial to perfecting one's own culture. It is because different cultures complement each other remarkably that conducting dialogue among each other becomes highly necessary. During such a process, each culture should be established on its own position and enlarge its vision, enrich its content and elevate its state by understanding and learning the excellent fruit of other cultures.

Contribution value refers to making in-depth summary of the positive values of the existence of one culture contributes to other cultures and making appropriate constructive suggestions to other cultures. The more positive values a culture contributes to other cultures, the more it can be respected and recognized by other cultures, and the more it can make great contribution to the whole human culture. The underlying driving force of the improvement and progress of human culture comes from the gathering and integration of the positive value of all the cultures.

Conclusion:

Peace and harmony of all the human beings mean peace and harmony among all the nations, ethnic groups and religions. Meanwhile, it is peace and harmony of each nation, ethnic group and religion that constitute peace and harmony of all the human beings. The "Harmony Culture", an excellent tradition of Chinese civilization, has lasted for thousands of years and made tremendous contribution to promoting the harmonious coexistence of various ethnic groups and the convergence and fusion of religious cultures, thus it has immeasurable enlightening significance to the peace and harmony of mankind in our age.

Religious culture epitomizes the achievement of culture and wisdom of mankind, and all the major religions regard selfless great love as their fundamental tenet. Promoting peace and harmony of all the human beings is the common noble mission and great cause of all the religions. May the leaders of all religions make a concerted effort to transcend the limits of religions and religious sects, jointly shoulder the moral obligation of concern for the world and concern for mankind, and guide and prompt all the human beings to join hands to ultimately realize peace and harmony to a supremely good state with the peace and harmony of religions.

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ROLE OF RELIGION IN THE POLITICAL MOTIVES

Yerneni Rajashekar

First and foremost we need to know the true meaning of radicalism, according to the dictionary of Oxford radicalism means the beliefs and actions of people who advocate through or complete political or social reform. In other words, it is the quality or state of being radical. Here the word belief means that there should be the great or extreme social or political change required. In politics, radicals are often seen as individuals and/or parties reflecting "leftist" views.

This meaning of radicalism or radical originated during the French Revolution (1787–1789), where those most opposed to the king sat in the National Assembly at the far left, and those most committed to the king at the far right. It is therefore common to designate points on the political spectrum, reading from left to right, as radical, liberal, conservative, and reactionary. Some of the examples of radicalism are American Fabian (1895-1900), American Socialist (1914-17), Debs Magazine (1922-23), Fourth International (1940-56), Industrial Democracy (1932-38), Industrial Worker (1909-13), Modern Quarterly (1932-40), New International (1934-58), New Nation (1891-94), Vanguard (1932-39) and Young Spartacus (1931-35). We can also come across contributions of radicals in the freedom movement of India who played a vital role to obtain freedom. They were led by Lala Lajpat Rai, Bal Gangadhar Tilak, and Bipin Chandra Pal (popularly known as Lal- Bal- Pal). They were in favor of more 'radical' objectives and methods. They called for strong political actions such as strikes, boycotts of British goods, and mass demonstrations to spread awakening among people and to achieve political reforms.

Secondly we need to be able to understand the difference between radicalism and violent extremism. It should be emphasized that becoming radicalized does not automatically mean that a person is engaging, or will engage, in violent or dangerous behaviour. While someone with radical beliefs may seek to substantially transform the nature of society and government, in most instances their behaviour does not pose a danger to the Australian community. In fact, radical viewpoints may even benefit society. Some movements advocate and attempt to implement positive, non-violent attitudes and actions to change politics and society. For example, the suffragettes who struggled to get the right to vote for women in the early twentieth century can be seen as a radical movement and those involved would have gone through a process of radicalization to come to these beliefs. Groups that advocate such attitudes often offer a

challenge to conventional understanding that can radically transform a country's social and political landscape.

In contrast, violent extremism occurs when “a person or group decides that fear, terror, and violence are justified to achieve ideological, political or social change, and acts accordingly”. Violent extremism is an extension of radicalization from a relatively benign expression of a viewpoint to the use of violence to achieve a particular goal.

While someone with radical beliefs may seek to substantially transform the nature of society and government, in most instances their behaviour does not pose a danger to the Australian community. In fact, radical viewpoints may even benefit society. Some movements advocate and attempt to implement positive, non-violent attitudes and actions to change politics and society. For example, the suffragettes who struggled to get the right to vote for women in the early twentieth century can be seen as a radical movement and those involved would have gone through a process of radicalization to come to these beliefs. Groups that advocate such attitudes often offer a challenge to conventional understanding that can radically transform a country's social and political landscape. They were led by Lala Lajpat Rai, Bal Gangadhar Tilak, and Bipin Chandra Pal (popularly known as Lal- Bal- Pal). They were in favor of more 'radical' objectives and methods. They called for strong political actions such as strikes, boycotts of British goods, and mass demonstrations to spread awakening among people and to achieve political reforms.

The complexities of social causation makes it difficult to identify the precise ways and mechanisms that connect the various causes of radicalisation to their outcomes. Despite the daunting challenges, accurate understanding of the causes of radicalisation is indispensable for crafting appropriate policies and effective strategies of intervention. Treating the underlying causes of a problem is more effective than dealing with the symptoms. Several approaches to understanding the causes of radicalisation can be identified in the academic literature. One approach emphasizes the varieties of the causes of radicalisation by demonstrating that the preconditions that set the stage are not the same as the permissive factors that enable and motivate actors, and provide opportunities for radicalisation. The various causes of radicalisation operate at different levels of causation. For example, structural causes “affect people's lives in ways that they may or may not comprehend.” Facilitator causes make radicalisation “possible or attractive, without being prime movers.”



DIVINE VIRTUES FOR PEACE

Krushna Shelke

The belief that there should be great or extreme social or political change is Radicalism.

Evidences of his youthful radicalism remained buried in his poems of the period.

Combatting radicalism and alienation has become a priority for the government. Radicalism is a desire to break with the continuity of social institutions, and it is as a result of disbelief in their reformability. More examples

- Politicians have long spoken of growing radicalism in the local area.
- The article explores the underlying factors that breed radicalism and terrorism.
- Economic and social problems are going to contribute to radicalism in the region.

Because of all these reason oneness is very important.

What We Believe: As an emerging spiritual school of thought that's a unique interpretation of the New Thought movement, Oneness New Thought, or simply "Oneness", is an invitation to bridge the gap between thousands of years of human spirituality and the demands of an ever changing and dynamic world of science, technology and information.

What we are not: Oneness is NOT a Religiously Universalist Teaching. That means there's no claim that Oneness is "right", "better", "more enlightened" or otherwise superior to other religions or spiritual schools of thought and there's certainly no consequence for choosing not to practice Oneness. Instead, Oneness is a Religion of Choice; A Spiritual System to nurture and support Spiritual Living for those that consciously choose it and share it with others. Oneness is an opportunity for those who believe in human spirituality to take a specific and shared approach to care for their own soul and nurture the souls of others.

How we're different: There's no new wisdom to be drawn from Oneness that hasn't already been articulated by several religions, spiritual teachers and organized spiritual schools of thought throughout human history. Oneness relies entirely on the idea that there's no denying the clear and demonstrable benefit to applying some measure of the spiritual wisdom humanity has

discovered to our daily lives. Oneness is a consciously cultivated attempt to do just that; to take the wisdom of human spirituality, alongside the discoveries of philosophy and science, to create a specific and deliberate way to pursue individual and collective spiritual wisdom; building communities that allow us to gather and celebrate our spirituality with one another while maintaining the freedom to pursue Spiritual Living in our own ways.

God is all there is: Every aspect of creation is one “thing”. By whatever name we use to describe it, we accept that there is nothing else that exists. Thoughts, feelings, people, places, things, and everything else is all one thing. All thought is God thinking. All feeling is God feeling. Every person, place, and thing is an expression of God and is god itself.

Humanity creates in likeness of God: A measure of the same creative power that god uses to create the cosmos themselves is operating within each of us. This creative process is always working, creating and shaping our reality. As god thinks it creates. As humanity thinks it is also creative and has the ability to bring things from an idea into being using the same spiritual laws and creative process of god. In this way, humanity is co-creating with god at all times.

Divine Virtues for Peace

A measure of the same creative power that god uses to create the cosmos themselves is operating within each of us. This creative process is always working, creating and shaping our reality. As god thinks it creates. As humanity thinks it is also creative and has the ability to bring things from an idea into being using the same spiritual laws and creative process of god. In this way, humanity is co-creating with god at all times.

Beauty-Beauty has always been a subjective idea throughout human history. So how can it be a universal Divine Virtue? We believe that the human experience of Beauty is actually the feeling we have when the conscious and aware presence of God within us recognizes Itself in other things. It is an awareness of the awe and wonder that comes with our conscious connection to God.

Joy-Joy goes beyond simply happiness or pleasure. Joy is a complete and total surrender to the present moment with total faith that everything happening is good. Joy brings an abundant feeling of goodness that is so complete there is nothing else happening within us. When we are so inspired and engaged in living the goodness of life that nothing else even crosses our mind.

Truth-Truth is less about "being right" and more about facing the reality in which we live. It gives us the ability to reconcile our desired life with the one we actually have. The key to this Divine Virtue is Grace. It is not enough to fully accept what is happening in our lives. Truth comes without guilt or shame. It is a grace-filled lens that reminds us that we have the power to affect our experience. It is a reminder that the same creative force that brought us to where we are, can also usher us out of what no longer serves us and begin to create something new.

Love- Love is the most often referenced and arguably the most important Divine Virtue of all. It is that feeling we get when we are willing to give of ourselves to ensure the care or creation of something or someone else. We believe that God's Love is the impulse that inspires It to create anything at all, including humanity. We also believe that it is infinite and inexhaustable. So, we can give as much Love as we can fashion ourselves to share with the world.

Life- that lives has "something" that makes it living. We believe that "thing" is the Divine Virtue of Life itself. Because we believe that God is all of creation, we can recognize that it has imparted Life into all sorts of different things. Plants, Insects, Animals, and Humanity, are ALL examples of God's "Living Creations". We believe that God has afforded a measure of itself to allow Living Creations to be animated and afforded the free will to create their own experience.

Light-As human beings, the highest form of conscious living things we have yet discovered, is humanity itself. This Self-awareness is so unique that it has afforded humanity with an undeniable sense of dominion over the earthly experience. We believe that Light is the wisdom that comes from choosing to cultivate our mental, emotional, and spiritual intelligence. The more we engage in spiritual practices and cultivate ourselves as spiritual beings, the more wisdom we gain. We believe that this collective and accumulated wisdom can be applied to every area of our lives to improve them and allow us to create inspired lives for ourselves. When we shine the Light of this wisdom on things we make healthier choices, treat others and the environment with more respect, and tend to attract other folks who wish to do the same in their own lives.

Conclusion:

At the end for Achieving Peace of Mind we should follow these 13 rules for peace of mind. The following is a list of 13 virtues defined and practiced by Franklin himself, all tied to achieving a sort of plenitude in daily life.



RADICALIZATION: PROCESS LEADS TO TERRORISM"

Prashant P. Yadav

Promoting human rights through PVE initiatives is a challenge for two main reasons. First, PVE projects often coexist with “hard” counterterrorism initiatives, which have tended to prioritize the interests of national governments and the security of donor nations over the concerns of local communities and individuals. Second, even “soft” PVE approaches can be pernicious if they exacerbate preexisting social tensions and divisions or legitimize government crackdowns and oppression that involve human rights abuses. UN policies and documents recognize the need to protect human rights, and Secretary-General António Guterres and other senior UN officials have acknowledged the challenge of doing so while addressing violent extremism and terrorism.

However, adequate guidance on ensuring human rights in the implementation of PVE projects has yet to emerge, which undermines the aspiration of human rights-based approaches to PVE. This disconnect is made worse by the fact that PVE cannot be definitively segregated from the UN’s cooperation with host governments on counter - terrorism. Thus, while UN officials can differentiate between their counterterrorism and PVE initiatives, local populations often cannot, which degrades the UN’s ability to play a peacemaking role in conflict zones. Due to this blurring between counterterrorism cooperation and PVE initiatives, initiatives formally aligned with the PVE agenda sometimes undermine human rights. To make matters worse, there is growing evidence that the UN system is unprepared to engage with the dilemmas of PVE due to funding shortages and inadequate staff and expertise.

Moreover, many host states hinder UN efforts to ensure respect for human rights through measures such as targeting “foreign terrorist fighters”; issuing vague definitions of “terrorism” and “extremism”; declaring travel bans; revoking citizenships; expanding police and intelligence powers; issuing lengthy pre-charge and pre-trial detentions; clamping down on peaceful protests and other civil society action; limiting academic and religious freedom; declaring states of emergency; and misusing preventive detentions, control orders, special courts, and death penalties. This degradation of human rights can cancel any gains from PVE programming and inspire extremism and violence—a concern shared with the UN’s sustaining peace approach and its ongoing focus on prevention.

Due to this blurring between counterterrorism cooperation and PVE initiatives, initiatives formally aligned with the PVE agenda sometimes undermine human rights. To make matters worse, there is growing evidence that the UN system is unprepared to engage with the dilemmas of PVE due to funding shortages and inadequate staff and expertise.⁹ Moreover, many host states hinder UN efforts to ensure respect for human rights through measures such as targeting “foreign terrorist fighters”; issuing vague definitions of “terrorism” and “extremism”; declaring travel bans; revoking citizenships; expanding police and intelligence powers; issuing lengthy pre-charge and pre-trial detentions; clamping down on peaceful protests and other civil society action; limiting academic and religious freedom; declaring states of emergency; and misusing preventive detentions, control orders, special courts, and death penalties. This degradation of

human rights can cancel any gains from PVE programming and inspire extremism and violence—a concern shared with the UN’s sustaining peace approach and its ongoing focus on prevention. The UN Development Programme (UNDP), for example, has found that human rights grievances and poor governance are conducive to accelerated radicalization and the spread of violent extremism and terrorism. Other research has revealed the correlation between state violence, sometimes committed in the name of counterterrorism, with support for violent extremism and terrorism. Considering this evidence, how can the UN be a supportive but critical partner to its member states? The UN is not neutral—states invite it in to serve their agendas.

Thus, PVE agendas are shaped by state-centric values and often must be implemented alongside hard-security counterterrorism initiatives. At the same time, the UN is mandated to uphold international human rights and push member states to uphold the human rights of all their constituents, including disaffected minority groups and populations affected by extremism. These dissonant mandates pose a challenge. The UN’s leadership and programming on PVE has provoked governmental and nongovernmental partners across the globe to align their interventions with the UN’s approach often through the promise of donor funding and convenient analyses of local conflict that do not threaten member-state governments. To date, there has been inadequate research on how the UN and other international organizations can promote human rights as part of their PVE programming. One important political grievance mentioned was human rights abuses resulting from counterterrorist action in local communities. Government respondents did not discuss this driver.

Poverty and inadequate education: Respondents wrestled with whether poverty and low levels of education motivate violent extremism. These drivers were contested by UN respondents. Development actors in the UN tended to point to their efforts to address poverty and improve education as necessary PVE activities. Their “political” counterparts, however, argued that most extremist fighters from Kyrgyzstan did not emerge from poverty and were often well educated. The point here is not to debate any of the drivers listed above but, rather, to point out that there exists a “menu” of drivers. Such a menu allows the UN and host governments to prioritize which drivers of violent extremism to focus on. This may allow governments to cherry-pick drivers that serve their interests over those of disaffected social groups or political opponents. For example, there is growing evidence that states may unfairly label conservative religious and political opponents as “extremists” deserving of exclusion and suspicion. In so doing, states can construct a national narrative about violent extremism through unmediated discussions that exclude alternative viewpoints. This selection of drivers can also allow states to scapegoat marginalized groups to distract local populations from issues related to ineffective central governance

By adopting an ambiguous approach to PVE, the UN leaves its interventions vulnerable to misuse and subversion, potentially contributing to human rights abuses. These vulnerabilities guide this report’s recommendations. To better protect the human rights of local populations in member states, the UN should clarify the way it conceives of PVE and utilize local insights to provide clearer guidance on how to foster a more inclusive, society-wide understanding of why violent extremism emerges and how to engage with the complex pathways on which individuals

become radicalized. Clear understandings of terminology and drivers can serve as reference points for the UN in its engagement with state institutions, including police and security forces, to ensure that they respect the human rights of all constituents, including those labeled “extremists.” It is also worth noting that clarity does not imply simplicity—clarity may instead reveal that complex and holistic responses are required. The UN can take several steps to reduce ambiguity and clarify its terms of engagement with host states to ensure the promotion of human rights in PVE initiatives. First, it can reduce conceptual ambiguity by analyzing the paths local constituents take to radicalization and violent extremism on an ongoing basis rather than as a one-off activity.

This could allow for ongoing negotiation of important PVE concepts and intervention strategies. This analysis should also be participatory and involve a broad range of stakeholders, including humanitarian and politically oriented UN agencies, as well as local and national governments and civil society including at-risk communities. The inputs of underrepresented groups should be prioritized to provide insight into how they experience violent extremism and human rights violations.

Violent attacks by individuals and groups labeled “extremist” have occurred in most countries, and violent extremism is now widely regarded as a significant threat to global peace and development. The UN system has responded accordingly with the UN secretary-general’s 2016 Plan of Action to Prevent Violent Extremism, which recognizes the scale of the global threat and lays the groundwork for preventing violent extremism (PVE) through the UN system.

The Plan of Action looks beyond hard-security-based counterterrorism measures to systematic preventive action. By focusing on prevention, it mandates UN agencies and member states to adopt a comprehensive approach to engaging with the drivers of violent extremism as well as its consequences. Most notably, the Plan of Action encourages all states to institute a national plan of action on PVE and to draft new policies and laws accordingly.

The Plan of Action’s comprehensive approach involves both aligning ongoing humanitarian, development, peace building, security, and political interventions with the goals of preventing violent extremism and implementing PVE-specific programming in targeted contexts.

Under this approach, PVE-aligned and PVE-specific activities cover a wide range of areas. UN PVE initiatives aspire to use human rights-based approaches, which contrast with hard-security counterterrorism responses that are often perceived to be less sensitive to human rights. UN PVE initiatives work alongside a variety of national and international net

er, independent research is in short supply and may need to be commissioned. Future research should move beyond individual-level indicators to qualitatively investigate structural issues and grievances. It should also consider multiple drivers together and the way they interact. In fact, it is unlikely that enumerating the “drivers of violent extremism” is a useful



HARMONY FOR THE BETTER WORLD

Gayatree Waindayskar

Introduction:

Harmony is usually identified as a human value, referring to compatibility and accord in feelings, actions, relationships, opinions, interests, etc. It denotes a state of balance among forces influencing and even opposing one another. Psycho-logists have investigated both intrapersonal and interpersonal harmony, and attested to their relations with happiness and subjective well-being in empirical studies. Harmony has also been found to associate with the meaning of life, an important topic in positive psychology.

Discussion:

True harmony in global citizenship does not exist at present. Large numbers of institutions and individuals are working more or less successfully to move this quality in humankind ahead. The philosophy of global citizenship is a part of the philosophy of the global governing of humankind. Today there are over 7 billion people on the planet. Within the last century, the population has increased to four and half times greater than previous centuries. Social pressures on the systemic qualities of the Earth's biosphere need harmony for successful cooperation, survival, longevity and prosperity.

Three important qualities of humankind are missing:

- Universal upbringing, education and lifelong learning, is a missing part for better learning, observation, knowledge, understanding and living of humans;
- Individual social responsibility is a forgotten and a missing quality of present humans. All living beings have it and only humankind has lost it; and
- Requisite holism as knowledge, which humans needs for understanding Universal Nature and the nature of planet Earth.

Harmony is the basic requirement of any nation. The citizens of a country feel safe and secure and can prosper only if a peaceful environment is maintained. While the people of India largely enjoy a peaceful environment, however, the peace and harmony of the country is disrupted many a times owing to various factors. India enjoys unity in diversity. People belonging to different religions, castes and creeds live together in the country. The Constitution of India gives its citizens the freedom of equality and various laws are in force to ensure peace and harmony in the country. However, there have been several instances when peace has been disrupted in the country owing to different reasons. Here is a look at these and also the instances when peace in the country was disturbed.

Factors Impacting Peace and Harmony:

- Terrorist attacks have been one of the major reasons for the disruption of peace and harmony in the country.

- Peace and harmony in the country is often disrupted in the name of religion. Certain religious groups try to belittle other religions, thereby causing discontent in the society.
- Political parties often instigate people against other parties to fulfil their own selfish motifs and this often hampers the peace in the state.
- The reservation system has also led to a lot of unrest among the people belonging to the general category. Certain communities have carried out protests demanding reservation for their people as well.
- Likewise, inflation, unemployment and inter-state issues have also led to disturbance in the society time and again.

Conclusion:

Though the Constitution of India gives the right to equality to all its citizens to ensure complete harmony among them, there have been several instances wherein the peace has been disrupted owing to different social, political and economic reasons. The government alone cannot be responsible for maintaining peace and harmony in the country. Each one of us should take it as our responsibility to nurture feelings of brotherhood with fellow citizens.

I wish for humanity and for the survival of our descendants, longevity, prosperity, good life, knowledge, understanding, philosophy, reason, peace, justice, morality, wisdom and a sustainable future for sustainability.

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SINGAPORE'S APPROCH TO COUNTERTERRORISM

Swati Vilas Landge

Singapore's government considers yore. And religion the country's. Most Visceral and dangerous fault me line It believes that reducing racial and religion tension in this multi-ethnic and multi-religios country is Critical in Preventing future acts of terrorist violence in singapore.

This article will first provide back. Ground on the history of terrorism. In Singapore Including how the country has foiled a number recent plots. It will then identify the government programm to establish singapore's resiliency and reduce jihadist radicu azation within It's society.. Finally the article will show the steps singapore has taken most recently stir the public's imagination to the threat of terrorism to public vigilance.

100%

. Singapore's Approach to Counterterrorism.:

Singapore represents a bastion of general stability amid low intensity conflicts in southeast Asia It has not suffered a terrorist attack on it's soil in almost two decades Nevertheless, Singapore's Counterterrorism Community that the country could face believes terrorist attack at any moment in the future and by facing this reality it constantly attempts to respond to rapidly. Emerging terrorism, trends. In the last Asia has experienced two Year for example, major terrorist attacks targeting hotels in Mumbai and Jakarta upward trend in both signifying an upward trend in sophistication and scale of terrorist operations. to adequately respond to these threats Singapore has adopted social resilience as a key counter terrorism strategy.

Singapore's government considers race and religion the country's most Visceral and dangerous fault me line It believes that reducing racial and religion tension in this multi-ethnic and multi-religious country is Critical in Preventing future acts of terrorist Violence in Singapore.

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Singapore's Experience With Terrorism

The last bombing to strike Singapore occurred In November-December targeting the 1987 American International Assurance building and Shell Tower. Before 1987, Singapore faced number of other small-stoale bombing some involving Palestinian terrorists.

Then in 1991, Singapore's Counterterrorism apparatus received international attention killed fourteen When it successfully stormed a hijacked airlines and terrorist calming to be members the Pakistan Peoples Party Terrorist' violence to Singapore faded out there after In the months after the glia attacks, however the threat of terrorism returned Singapore's Internal Security Deport CISD) Prevented JI (Branch) from Singapore's launching Activate Winde series of bomb attack targeting foreign embassies and US interests. In the county in December 2001.

Keeping The Public Aware OF the Threat

In 2008 there was three notable! Events and initiatives spearheaded by the government to engage the public about the dangers of terrorism. The first was Exercise North star. One of the most complex military exercise conducted in Singapore.. Involving more that 2000 people from 15 agencies.

The exercise brought to the public imagination. Mumbai terrorist allock Soft targets showered scenario Such as hotels, food and bevanngers outlets and transportation ad works. Prime Minister Lee Hsien Loong commented that Mumbai Indian civilians must have seen the terrorists moving through the streets, carrying their immediately before the attack He wanted to make sure that Civilians would immediately notify were authorities occur such to on event in Singapore.



COMBATING RADICALISATION

MANGESH ADINATH MASKE

1. **INTRODUCTION:** Most people think of left-wing politics when they use the noun radicalism, although people on both ends of the spectrum can be described as radical. The word radicalism comes from the Latin radicalis, "of or having roots," which in turn arose from radix, or "root." Both radical and radicalism came out of the idea that political change must "come from the root," or the very basic source of society.

2. **RADICALISATION:** Radicalisation is the process by which an individual or a group comes to adopt increasingly radical views in opposition to a political, social, or religious status quo. The ideas of society at large shape the outcomes of radicalisation. Radicalisation can result in both violent and non-violent action - academic literature focuses on radicalisation into violent extremism or radicalisation leading to acts of terrorism. Multiple separate pathways can promote the process of radicalization, which can be independent but are usually mutually reinforcing. Radicalisation that occurs across multiple reinforcing pathways greatly increases a group's resilience and lethality. Furthermore, by compromising a group's ability to blend in with non-radical society and to participate in a modern, national or international economy, radicalization serves as a kind of sociological trap that gives individuals no other place to go to satisfy their material and spiritual needs.

Becoming radicalised is generally understood as a highly complex process that can differ from person to person. Different factors on the individual-, group- and macro-levels push and pull a person to or from a violent extremist group. Examples can include feelings of estrangement from society, the pull of the cause, a change in group dynamics, economic deprivation, perceived injustices and geopolitical events. The process of radicalisation can be accelerated by so-called catalysing factors and trigger events. Such factors and events affect the thinking and behaviour of an individual and can include the (unexpected) death of a loved one, a rift in a friendship or family, political events including the outbreak of a war, statements of politicians etc.

3. Possible Reasons:

1. Poverty

2. Modernity
3. ideologies of groups
4. the natural need for a sense
5. The lack of role models and guidance
6. Historical injustices and grievances
7. charismatic leader

4. Radicalisation in the digital era : The internet plays a central role in many people's everyday lives and while some argue that it is associated with growing isolation, others suggest that it is associated with greater sociability. As Castells and Cardoso (2005) argue, "The network society is a hyper social society, not a society of isolation The internet has brought extensive change in peoples' lives. It has revolutionised how we communicate and simplified the way we create networks among likeminded individuals. Evidence from the primary research conducted confirmed that the internet played a role in the radicalisation process of the violent extremists and terrorists whose cases we studied. The evidence enabled the research team to explore the extent to which the five main hypotheses that emerged from the literature in relation to the alleged role of the internet in radicalisation held in these case examinations. The summary findings are briefly presented here and discussed in greater detail in the full report that follows:

A. The internet creates more opportunities to become radicalised Firstly, our research supports the suggestion that the internet may enhance opportunities to become radicalised, as a result of being available to many people, and enabling connection with like-minded individuals from across the world 24/7. For all 15 individuals that we researched, the internet had been a key source of information, communication and of propaganda for their extremist beliefs.

B. The internet acts as an 'echo chamber' Secondly, our research supports the suggestion that the internet may act as an 'echo chamber' for extremist beliefs; in other words, the internet may provide a greater opportunity than offline interactions to confirm existing beliefs.

C. The internet accelerates the process of radicalisation This evidence does not necessarily support the suggestion that the internet accelerates radicalisation. Instead, the internet appears to facilitate this process, which, in turn, may or may not accelerate it.

D. The internet allows radicalisation to occur without physical contact The evidence does not support the claim that the internet is replacing the need for individuals to meet in person during their radicalisation process. Instead, the evidence suggests that the internet is not a substitute for in-person meetings but, rather, complements in-person communication.

E. The internet increases opportunities for self-radicalisation The evidence from this research does not support the suggestion that the internet has contributed to the development of self-radicalisation. In all the cases that we reviewed during our research, subjects had contact with other individuals, whether virtually or physically.

5. How To Stop Online Radicalization:

- Education
- The evolving microphone of ISIS
- Tackle extremist online content
- Be proactive rather than reactive
- Forming an effective and appropriate counter-narrative
- Bridging ethical concerns
- Identifying red-flags



COMBATING RADICALISM

Tejaswi Rohit Kumbharkar

This world consists of people with different religion, different custom and different belief. Each of them is superior in their own way. Imposing each other's religion, custom and belief politically or socially is called radicalism. When some particular group of people tries to impose their religion, custom and belief violently it becomes extremism and when violent extremism leads to cost of living being that becomes terrorism. So one can say radicalism is the beginning of terrorism. So we all should combat with this terrorism when it is in their premature state that is radicalism.

Education as a Tool for Countering Violent Extremism

Countering violent extremism through education is a relatively new concept in the international discourse has been piloted through many national and international programs and policies. Here it is important to distinguish between two types of interventions used by the education sector: 1) providing access and quality education to all in an effort to address issues to do with marginalization, inequality, unemployment, etc., or in other words, some of the "root causes" of violent extremism; and 2) targeted location-specific CVE programming focusing on populations that have a higher probability of being attracted to violence.

Targeted interventions are successful only if research has demonstrated that such traits are disproportionately associated with violent extremism. While more precise targeting may be worthwhile in some contexts, in many high security contexts governments primarily focus on reaching youth through education interventions. Indeed, youth are often mentioned as the group that is most vulnerable to radicalization and therefore ongoing efforts have attempted to engage with youth as part of international counter-terrorism strategies. This has both positive and negative aspects, not the least of which is the securitization of the education sector. Few World Bank financed education programs specifically mention countering violent extremism as an objective. However, in most fragile contexts where the World Bank is present, education programs are one of the most frequently financed development interventions that target youth. They do this in a number of ways – through primary and secondary education (when young people are most likely to start being radicalized), technical and vocational education and training (TVET) as part of employment programs, skills training as a component in demobilizing and reintegration programs, and skills training as part of public works and welfare programs. In the recent past, there has been increasing pressure to include CVE dimensions in the projects supported by the World Bank in fragile/conflict affected contexts. However, it is important to note that violent extremism can also be seen in countries that aren't typically identified as conflict contexts. Therefore, it is important to address violent extremism dimensions not only in conflict contexts, but also in non-conflict situations, so that patterns in violent extremism can be addressed before they escalate into conflicts. The comparative advantage the World Bank brings to the development arena is that it works directly with governments, and is able to finance large scale programs, usually covering the entire country. While many NGOs and bi-lateral donors have implemented innovative CVE programs, many of them are limited in scope and size. Furthermore, since they are usually implemented outside of government systems, their ability to build capacity in government in this area is limited. It would be useful for the World Bank to learn from NGOs and donor supported CVE programs, so that in countries where governments are interested in implementing CVE programs and policy goals, the Bank is able to respond quickly and effectively and help them scale up tested and proven policies and programs.



“VASHUDHAIV KUTUMBKAM”

Ashwarya Kshirsagar

Education highlighting the moral values and responsibility towards society and the balance of life on the planet can only enlighten every section of society to follow the path of peace and harmony.

The motto of Indian culture “Vashudhaiv Kutumbkam” need to be understood and learnt by each human on Earth to implement peace and harmony in the society and pave the path for better living and sustainable ability to develop. Development is important but not on the cost of humanity and life on Earth. Education can only support the misguided humans to get back on the path of moral values by making them understand the real facts and ethics for making the Earth a better place to live for every living being on the planet.

Does harmony however promise a better world? I am personally inclined towards saying yes. Nonetheless it depends on how one perceives harmony. I believe that once everyone has realized their rightful roles to play in humanity, and take them on with full compassion and empathy, harmony can be achieved, eventually leading to lives of peace and dignity. Whether this makes the world better, I shall leave my readers to figure out, even though it is quite obvious.

Hinduism always advocated the philosophy of the Vasudhaiva Kutumbakam, that every element of the environment is precious and should be protected as mentioned in Maha Upanishads. Our ancestors realized the importance of the environment since early times and had a very high regard for it. Therefore, they woven it with every ritual of Hindu culture to maintain harmony with nature. Our ancestors saw nature as a manifestation of God and always expressed their gratitude for all its components, being it living or nonliving. Vasudhaiva Kutumbakam is a Sanskrit phrase used in Hindu text Maha Upanishads meaning the “World is one Family”. Vasudha means Earth, iva means is and Kutumbakam means Family. It recommends the principle of INCLUSIVENESS.



ROLE OF MEDIA IN IMPROVING PEACE AND HARMONY

Vaibhavi Shashikant Naikade

Media plays an important role in promoting peace. Print media, electronic media and web media giving wattage to those news which is helpful for promoting peace. During aandolans, wars, India and Pakistan relationship, media published news related to shanti varta, negative result of Aandolans, wars and violence for building of better relationships and curbing Aandolans, wars etc. Number of articles, editorials, columns features is regularly published in newspapers and magazines and podcast by various web portals for promoting peace. In electronic media various panel discussions are organized by government and private TV channels and radio channels.

The prospect of peace and harmony Peace and harmony of all the human beings mean peace and harmony among all the nations, ethnic groups and religions. Meanwhile, it is peace and harmony of each nation, ethnic group and religion that constitute peace and harmony of all the human beings. The "Harmony Culture", an excellent tradition of Chinese civilization, has lasted for thousands of years and made tremendous contribution to promoting the harmonious coexistence of various ethnic groups and the convergence and fusion of religious cultures, thus it has immeasurable enlightening significance to the peace and harmony of mankind in our age. Religious culture epitomizes the achievement of culture and wisdom of mankind, and all the major religions regard selfless great love as their fundamental tenet. Promoting peace and harmony of all the human beings is the common noble mission and great cause of all the religions. May the leaders of all religions make a concerted effort to transcend the limits of

religions and religious sects, jointly shoulder the moral obligation of concern for the world and concern for mankind, and guide and prompt all the human beings to join hands to ultimately realize peace and harmony to a supremely good state with the peace and harmony of religions.

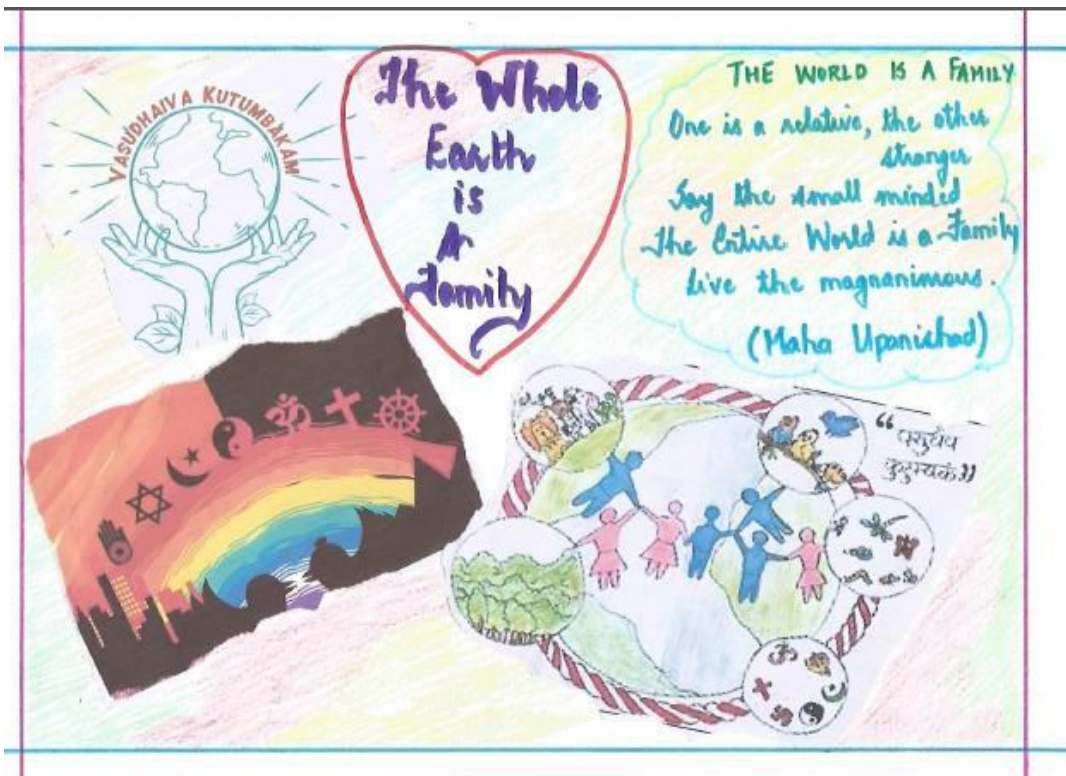
So to conclude, I can say Peace and harmony is long lasting value. Ever since the emergence of mankind, numerous cultures have been produced, among which most vanished as soon as they appeared and were forgotten in history for being partial to certain aspect or limited to certain period. Among those thoughts which have been handed down to the present and continuing to have important influence, peace and harmony occupy the most dominating position. Peace and harmony is high wisdom. It is the height of wisdom that determines the breadth of vision, the depth of exploration, the extent of progress and the limit of transcendence. None of the current major religions and major cultural traditions of the world does not love peace or pursue harmony. History shows that all the thoughts that are against peace and harmony are against the will of the people and shall perish by themselves.

POSTERs

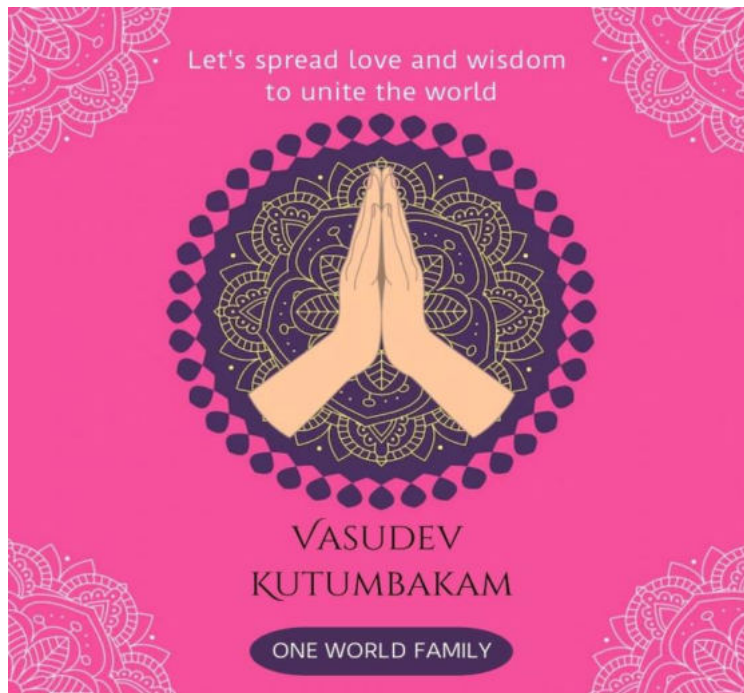
Sangeeta Sawarkar



Anita Rao



Archana Trisal



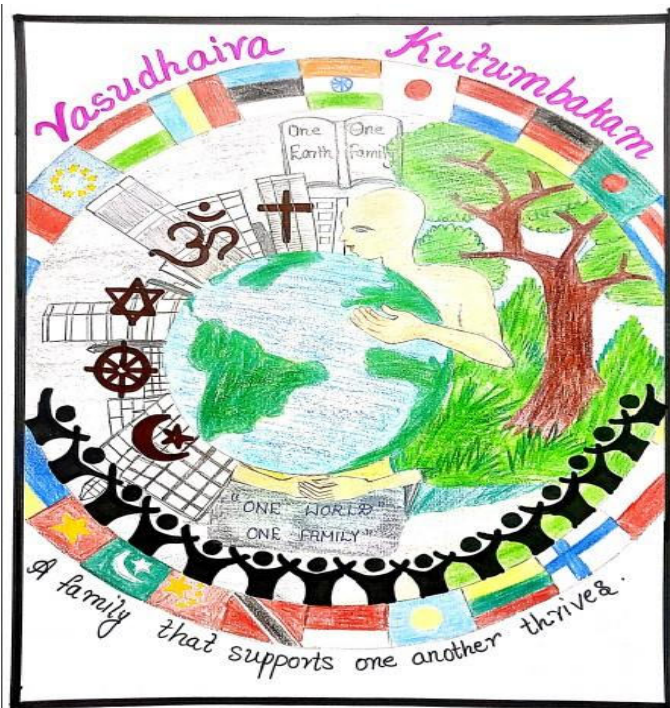
Swarada Arvikar



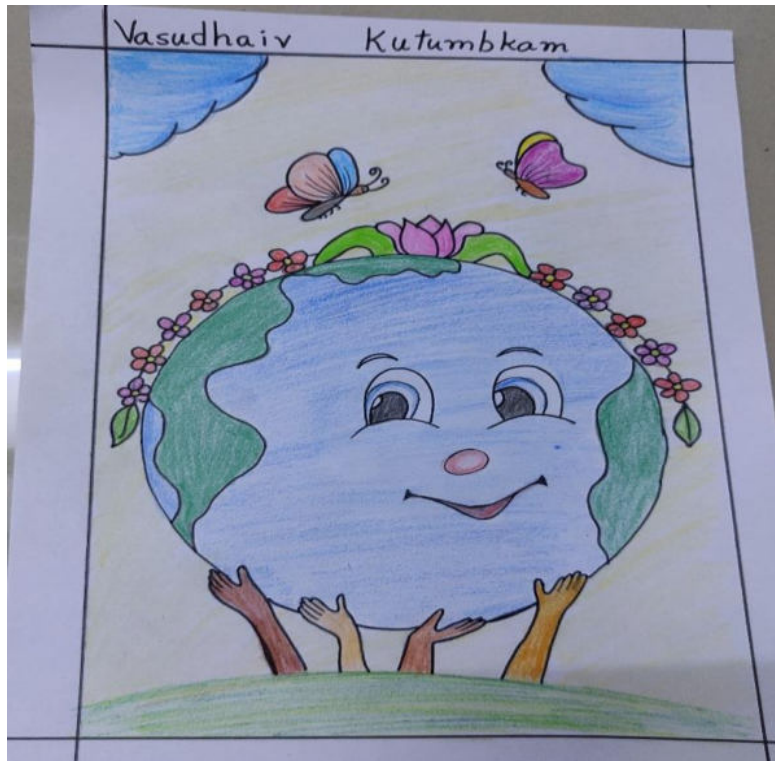
Asha Singh



Ashwini Chalankar



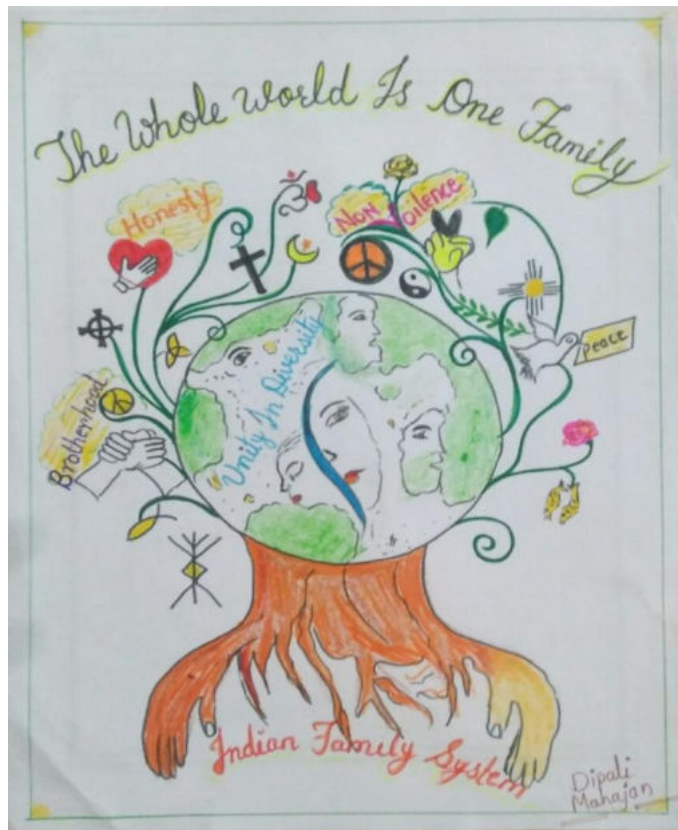
Chaitali Roy



Sapana Chhetri



Deepali Mahajan



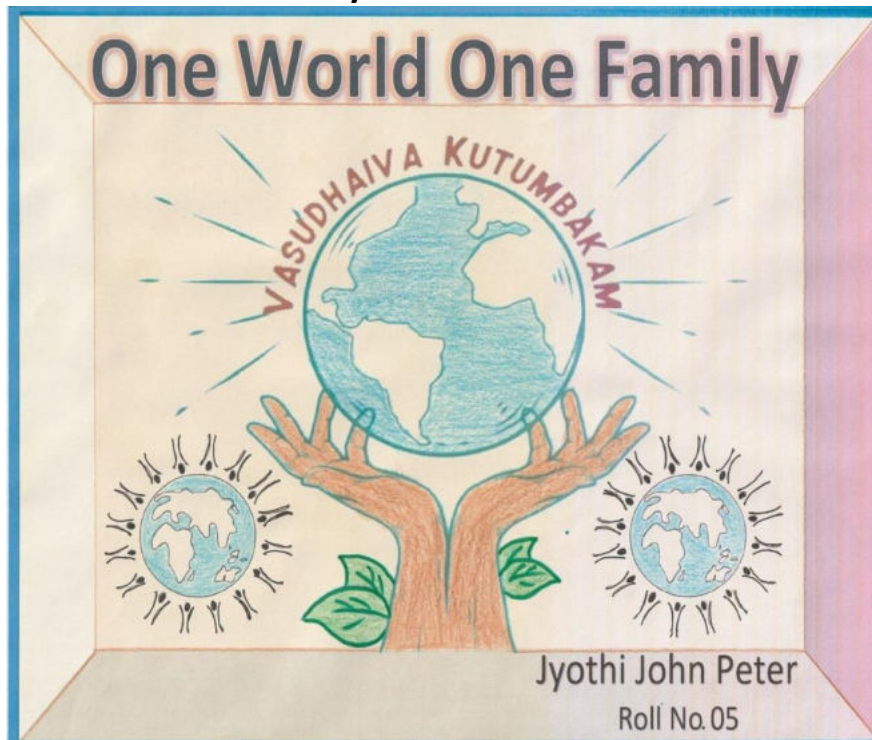
Gayatri Vaibhav



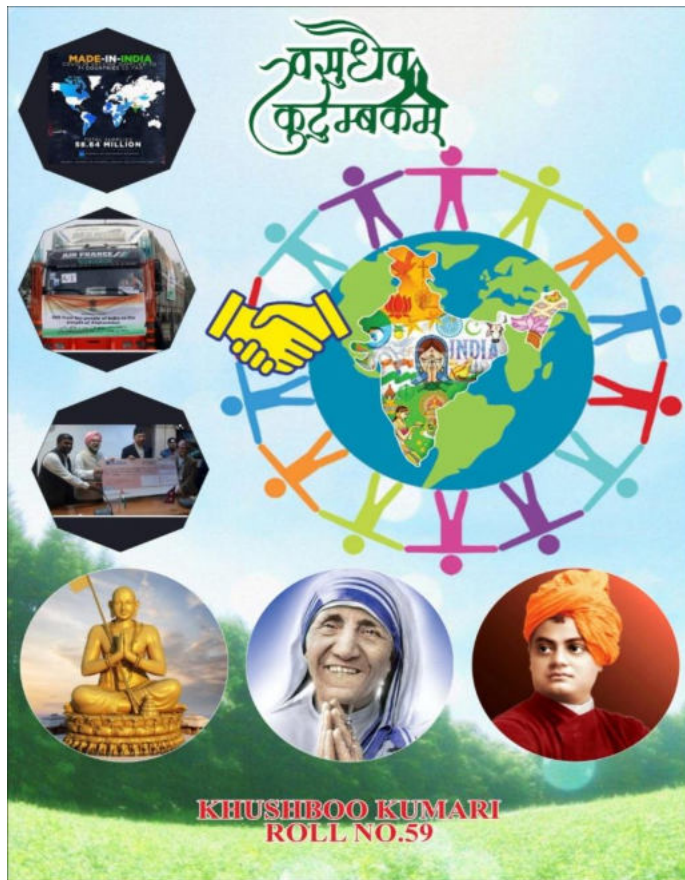
Joyti Priya



Jyoti Jon Peter



Khushboo Kumari



Kumari Madhulika



Madhulika Sinha



Manisha Khandare



Manisha Singh



Marneni Sandeep

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COMBATING RADICALISM

(Farmers Radicalization)

Farming is not a job it's a way of life.
So, we must respect, thank and appreciate the hard work of our farmer's who work hard to give us food.

JAI KISAN

NO Farmer Food Future

*We Are Farmers
Not Terrorist*

Name: Marneni Sandeep
Roll No: 64
MITSD B.Ed English

Narendra Yadav



Poonam Gupta



Prachi Deo



Prajakta Bhor



Pratiksha Pardeshi



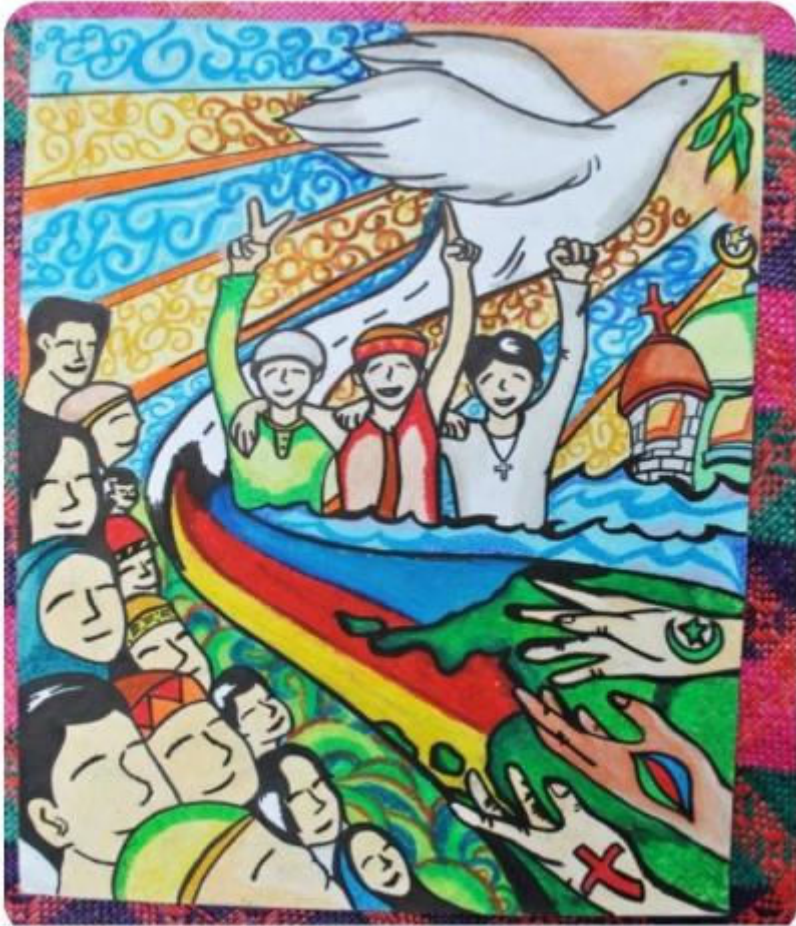
“WORLD PEACE”

Priyanka Narale



Ms. Priyanka Sashin Narale (67) (Divine virtues for Peace.)

Priyanka Pare



Priya Jha

PRIYA
BRASHANT JHA
ROLL-NO-56



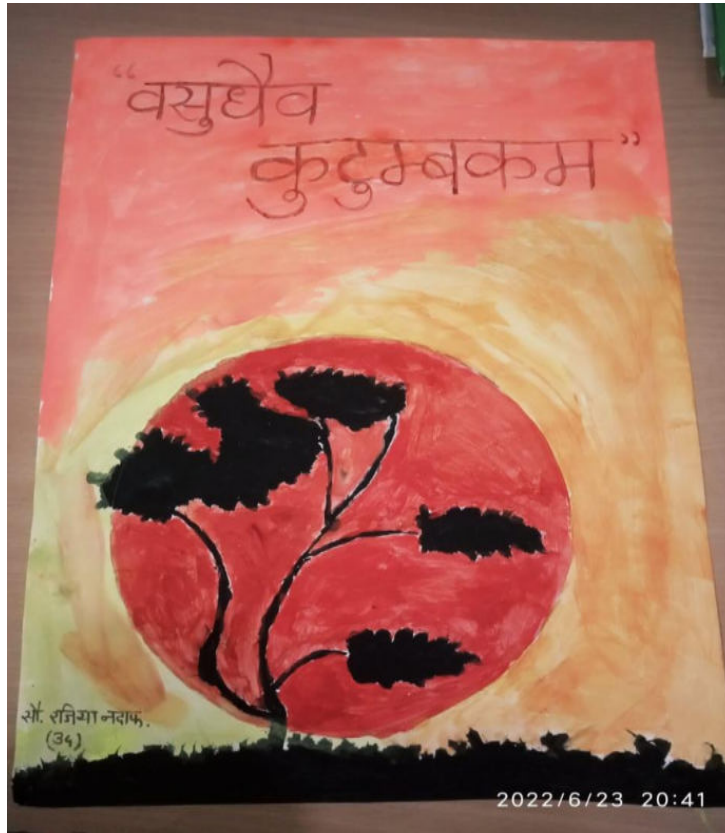
Priyanka V. Yatekar



Rajashri Deore



Rajiya Nadaf



Sarita Bhirud



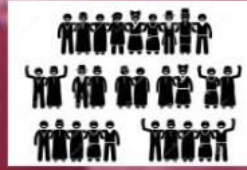
Sheetal Khaladkar

TERRORISM HAS NO RELIGION

No religion is responsible for terrorism .



Peoples are responsible for
Violence and terrorism .



If we destroy
human rights and rule of law
in the response to
Terrorism,
they will Win.

Name : Sheetal Girish Khaladkar. Roll no.:17

Shilpa Gaikwad



Shrijiyala T



“The Whole Earth is a Family”

Shruti Deshpande

**MAEER'S MIT SAINT DNYANESHWAR COLLEGE, ALANDI(DEVACHI)
S.Y.B.ED 2021-2022**

Vasudhaiva Kutumbakam

It is a Sanskrit phrase found in Hindu texts such as the Maha Upanishad, which means "the world is one family"



Name : Shruti Deshpande
Roll No. 09
Subject Guide for 212 : Prof. Surendra Herkal



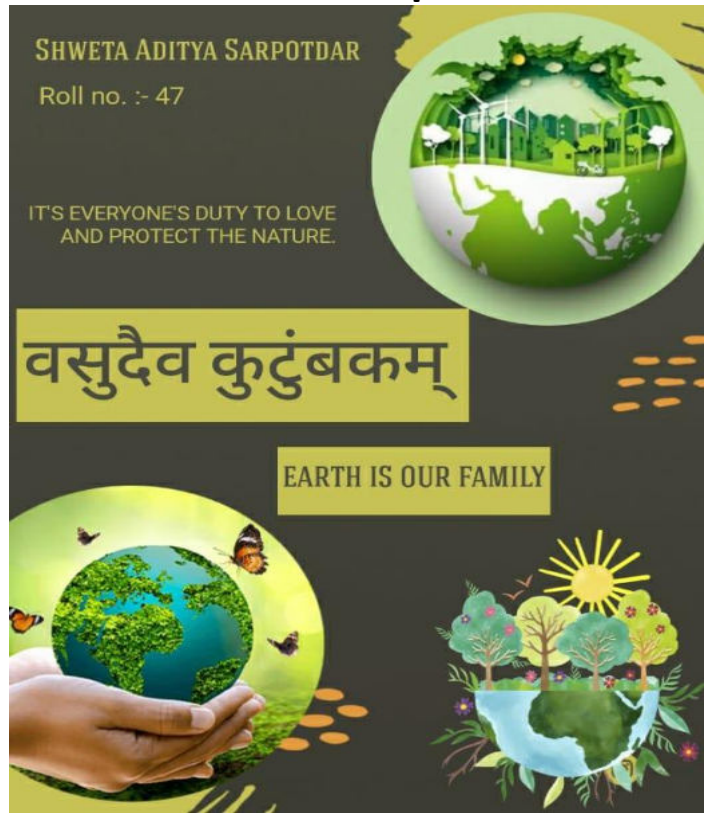
Vasudhaiva kutumbakam' for the 21st century

We can organise an all religions prayer meeting where Hindus, Muslim, Sikhs and others can sit and pray together every weekend.

We must care for our environment ; we must keep it clean and healthy.

We must avoid conflicts between states and countries. We must practice peace all over the globe.

Shweta Asapotdar



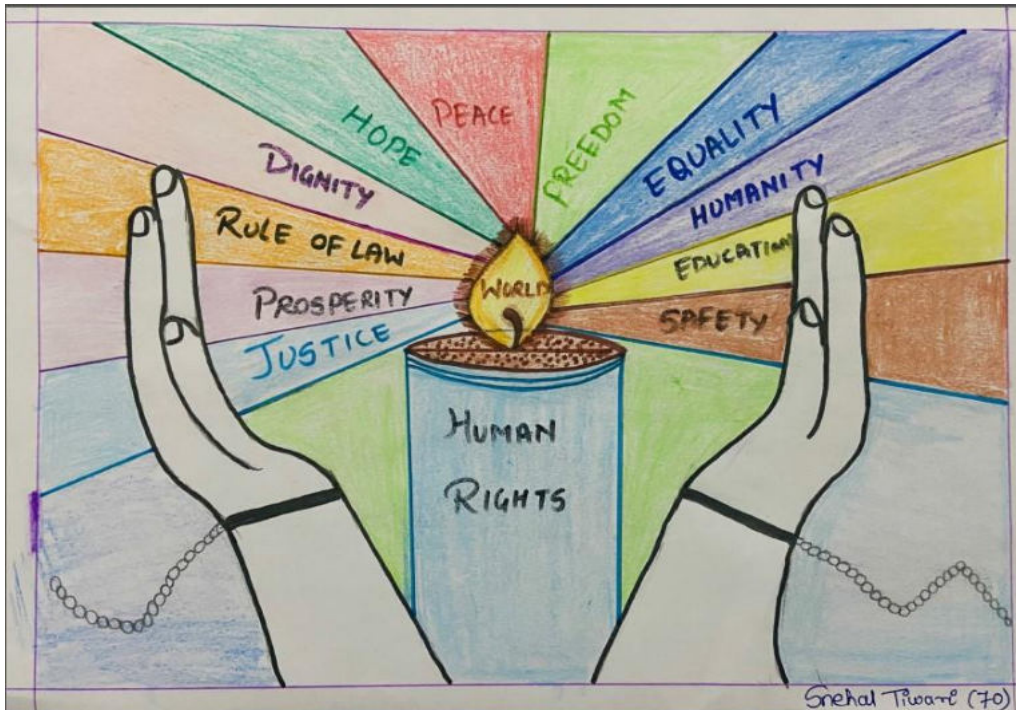
Shweta Siroya



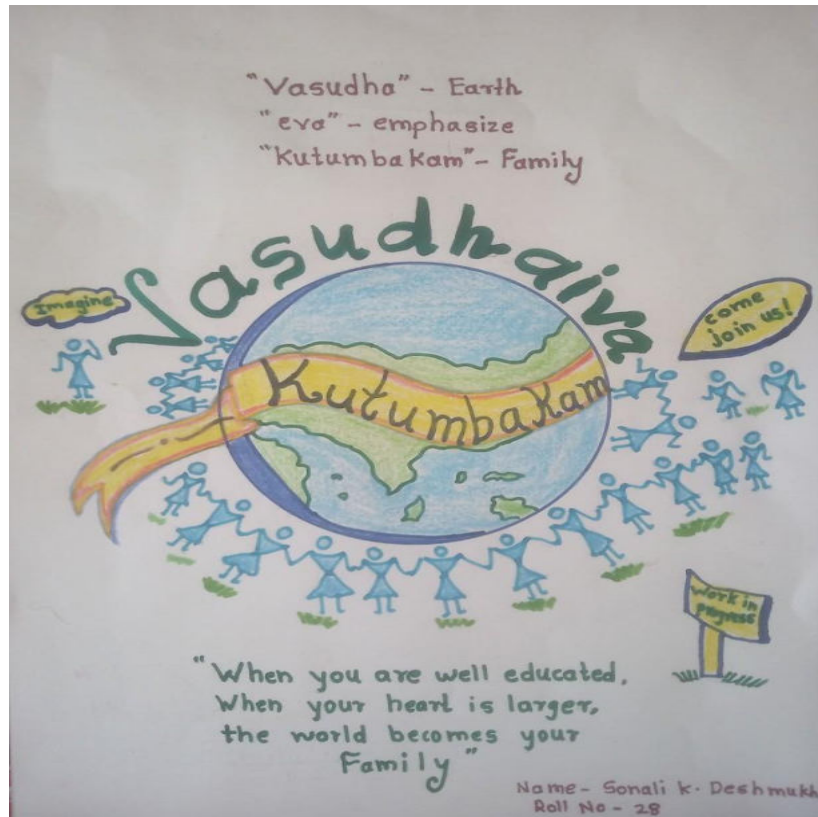
Smita Dhengale



Snehal Tiwari



Sonali Deshmukh



Sonawane Jayshree



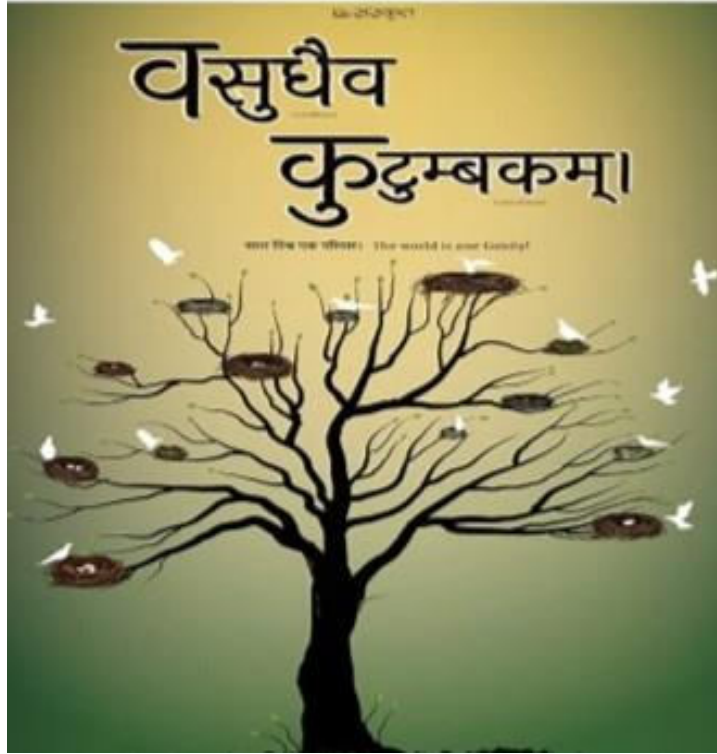
Sulochana Mali



Suman Yadav



Swapnali Vedpathak



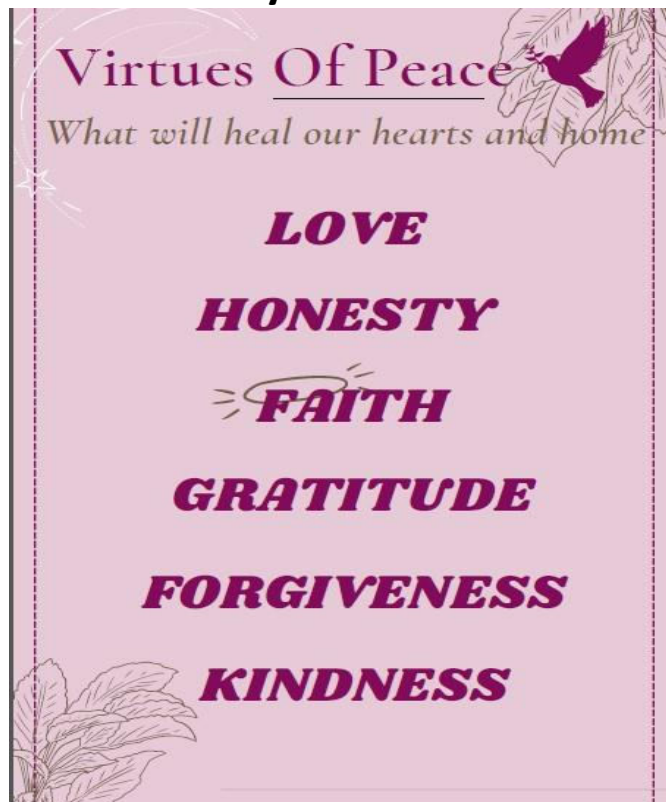
Swati Landage



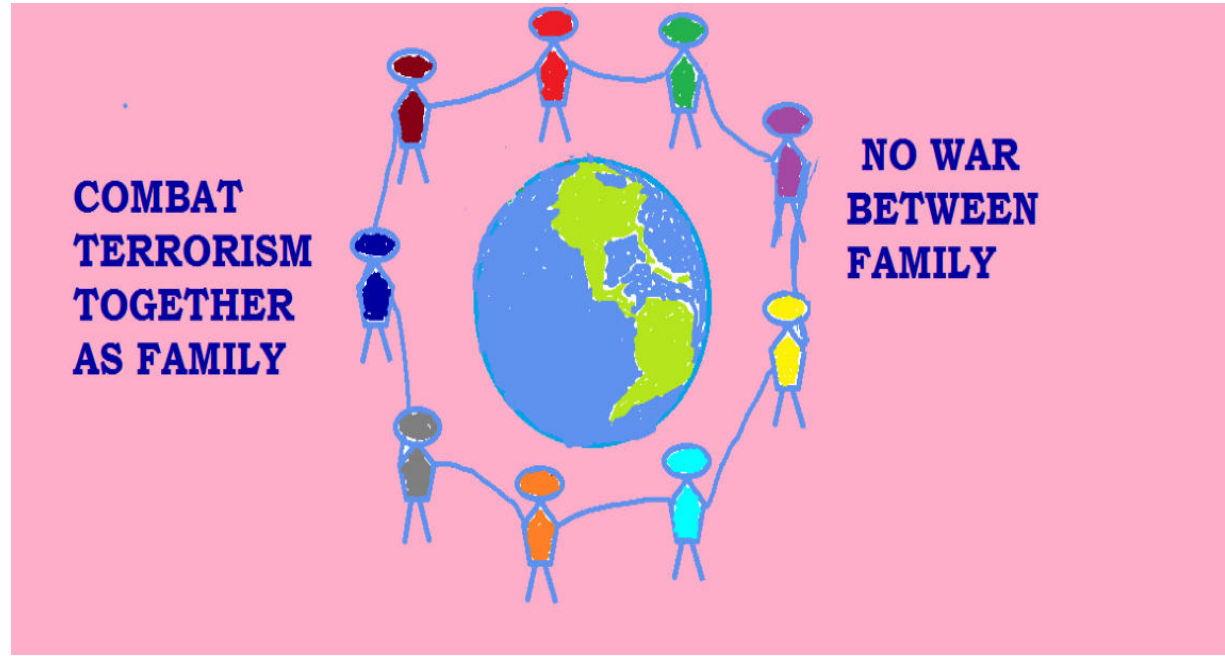
Swati Thote



Tanvayee Khatavkar




Tapash Manji




Taruna Rathore

MAEER's MIT SAINT DNYANESHWAR B.ED COLLEGE, ALANDI DEVACHI
S.Y. B.ED. 2021-2022

यह मेरा है, वह पराया है, ऐसे छोटे विचार के व्यक्ति करते हैं। उच्च चरित्र वाले लोग समस्त संसार को ही परिवार मानते हैं॥



अयं निजः परो वेति गणना लघुचेतसाम्।
उदारचरितानां तु वसुधैव कुटुम्बकम्॥



Name - Taruna Rathore
Roll No - 42
Subject Guide (212) - Dr. Surendra Herkal

Vandana Pandey



Vedha Priyadarshini



Vibhuti Pal



Yerneri Rajshekar



Mangesh Maske



Aishwarya Kshirsagar

अयं निजः परो वेति गणना लघुचितसाम।
उदारचरितानां तु वसुधैव कुटुम्बकम्॥

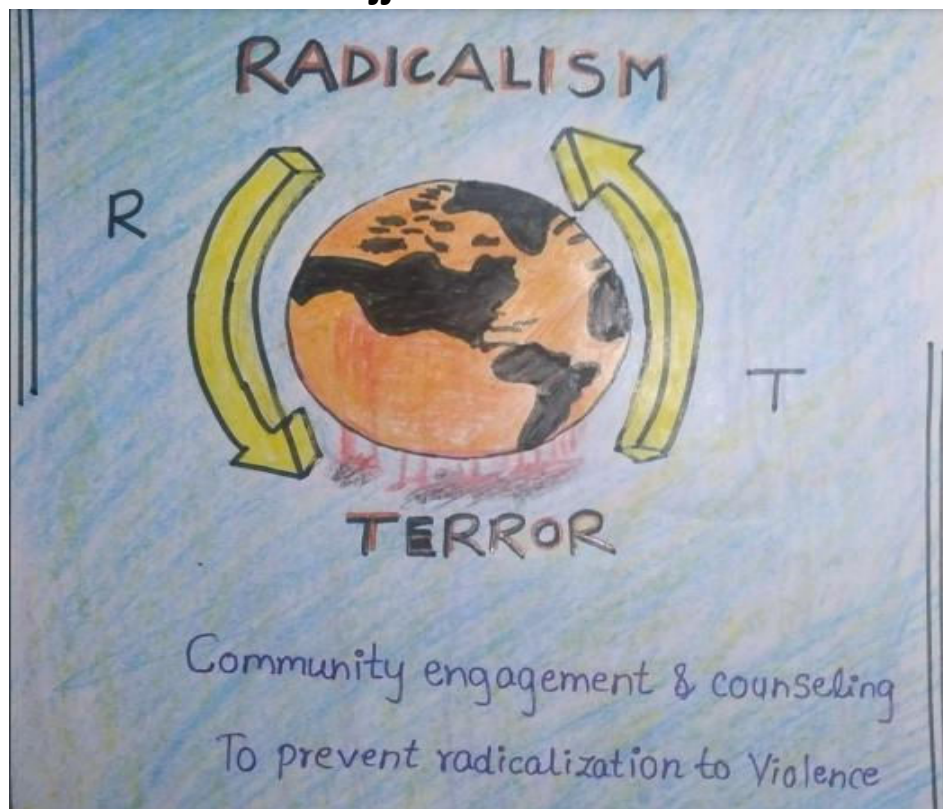


Whole planet is my Home.
All life on this Planet is one family.

Ashwini Nikam



Ujjawal Nikam



Parineeta Pasarnikar

PREVENTING **TERRORISM**

Prevention is better than cure



- ❖ Tackle the causes of Radicalisation.
- ❖ Safeguard and support those most at Risk.
- ❖ Enable those who have already engaged in terrorism to disengage and rehabilitate.

We need to be aware of all different forms of brainwashing and radicalization.

Name: Parineeta Amol Pasaranikar
Roll no:36



Rashmi Shrivastava



Priyanka Talekar



MCQ

Examination

MAEER's, MIT Saint Dnyaneshwar B.Ed. College, Alandi Devachi, Pune

BED212 - Open Course - Combating Radicalism

(Day & Date - Wednesday, 20th April 2022)

No. of Questions : 25

Time : 60 min.

Marks : 25

1. All questions are compulsory
2. Click on the correct answer to choose one alternative.
3. Click on the right answers check boxes for questions having multiple answers.
4. After 60 minutes your answers will automatically get submitted for evaluation if you will not click on submit button before 60 min.

1. Vasudhaiv Kutumbakam is not just a Shloka but it is a

A. complete Indian Philosophy and Tradition

B. beautiful word

C. symbol

D. world philosophy

2. Vasudhaiv Kutumbakam is about , , , .

A. World therapy

B. Clear Mindset

C. Introvert mindedness

D. limited Outlook and just thinking

3. To increase value of peace in mind at first..

A. we have to wash everyone's mind

B. we have to pure our mind

- C. we have to organize lectures on peace
- D. we have to organize peace rallies
4. The thought process which is repeated again and again becomes habit called as...
- A. ideology
- B. nature
- C. Sanskar**
- D. tradition
5. Which of the following are very important for the smooth functioning of any society....
- A. Wealth & power
- B. Land & water
- C. Strength & will power
- D. Peace and harmony**
6. Which of the following sections tells us that if a person who insults religion or trespasses to religious place any place of worship shall be punished for imprisonment or with fine or both....
- A. Section 295
- B. Section 296
- C. Section 297**
- D. Section 298
7. If two people are there to commit unlawful activity or they try to do so. It is non bailable law. They get 180 days to investigate the matter. This comes under the following act.
- A. Atrocity Act
- B. Abatement Act
- C. MOCA Act**
- D. COPA Act
8. The long form of POW is....
- A. Prisoners of war**

- B. People of west
- C. Peace organization for women
- D. Power of women

9. Which of the following Commission defined and coined the term "radicalization" in the year 2005?

- A. Australian
- B. Newzealandian
- C. European**
- D. Western

10. What do Radicalizers use to target, persuade and recruit vulnerable people?

- A. Internet**
- B. Whatsapp
- C. Mobile
- D. Newspapers

11. Identify the 3rd tier stage of Radicalization from the following.

- A. All members of the community
- B. Moving forward extremism**
- C. The vulnerable
- D. Actively breaking the law

12. Which of the following practice could help us to achieve a feeling of calm and peacefulness.

- A. To go in Himalayas
- B. To meditate for peace**
- C. To break all the relations from human beings
- D. To be alone

13. What was the theme of the meeting held at meetings Hague in 2007 ?

- A. Japanese Future Forum
- B. World Future Forum
- C. Global Future Forum**
- D. Vasundhara Future Forum

14. "When there is in the Home there is Order in the Country. When there is Order in the Country there is Peace in the Nation."

- A. Brotherhood
- B. Harmony**
- C. Love
- D. unity

15. The consciousness always tries to rejuvenate by using the qualities of

- A. Inner self**
- B. Human beings
- C. Good people
- D. spirituality

16. Who said - "The destiny of a nation is shaped inside the four walls of the class room".

- A. Dr.D.S.Kothari**
- B. Dr.Radhakrishnan
- C. Dr.Mudliyar
- D. Dr.Abdul Kalam

17. "Ideologies are not defeated by guns, but by new ideas". This quote is given by

- A. Narendra Modi
- B. Barack Obama**
- C. Mahatma Gandhi
- D. Dalai Lama

18. "Harmony is a beautiful balance between mind, body and soul measured in tender peaceful moments" This beautiful quote is written by

- A. Y.S. Malala
- B. Riyan Hessel
- C. Melanie Koulouris**
- D. Macmillan George

19. On which of the following days, the Home Minister Amit Shah introduced the Jammu and Kashmir Reorganisation Bill, 2019 in the Rajya Sabha to convert Jammu and Kashmir's status of a state to two separate union territories, namely Union Territory of Jammu and Kashmir and Union Territory of Ladakh.

- A. 5 August 2019**
- B. 6 August 2019
- C. 7 August 2019
- D. 9 August 2019

20. Which of the following philosophers said that - People these days get easily manipulated into wrong acts such as terrorism due to the lack of peace and harmony feeling in their hearts.

- A. Kate Lawrence
- B. Johnson Boris
- C. Oliver Wendell Holmes,**
- D. William Wellington

21. In order to learn each other's religion and their religious values, we need to everyone equally.

- A. love
- B. understand
- C. handle
- D. respect**

22. What is called as the stepping stone of a new system or an epoch, holds a remarkable significance to our lives and daily activities?

A. Purity

B. Harmony

C. Peace

D. Modesty

23. Radicalism, terrorism and all kinds of violence are creating the among the lives on

the planet.

A. fear

B. sorrow

C. intolerance

D. depression

24. OM Sarve Bhavantu Sukhinah Sarve Santu Niraemayaah !

Sarve Bhadraani Pashyantu Maa Kashcid-Duhkha-Bhaag-Bhavet! These lines taken from

A. "Brihadaranyaka Upanishad"

B. "Kathopnishad"

C. "Shrimatbhgvadgita"

D. "Garud Puran

25. A series of 12 bomb explosions took place on the in Bombay in reaction to 1992 Babri Masjid Demolition.

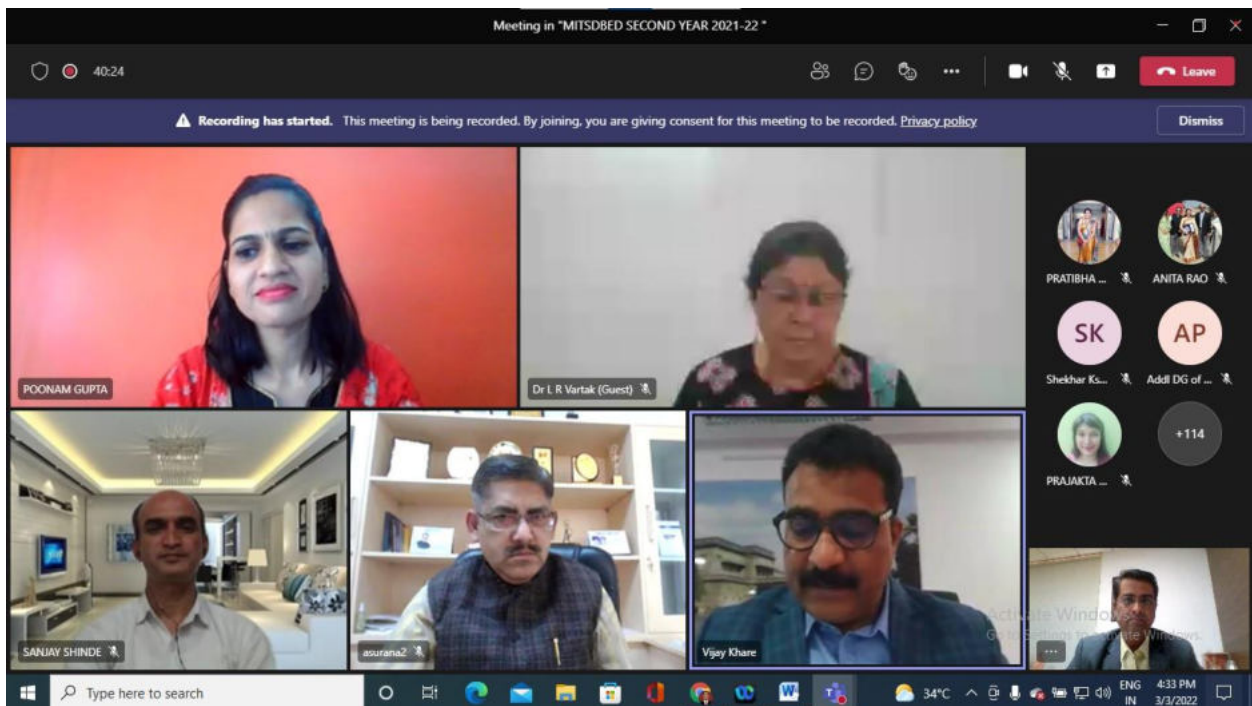
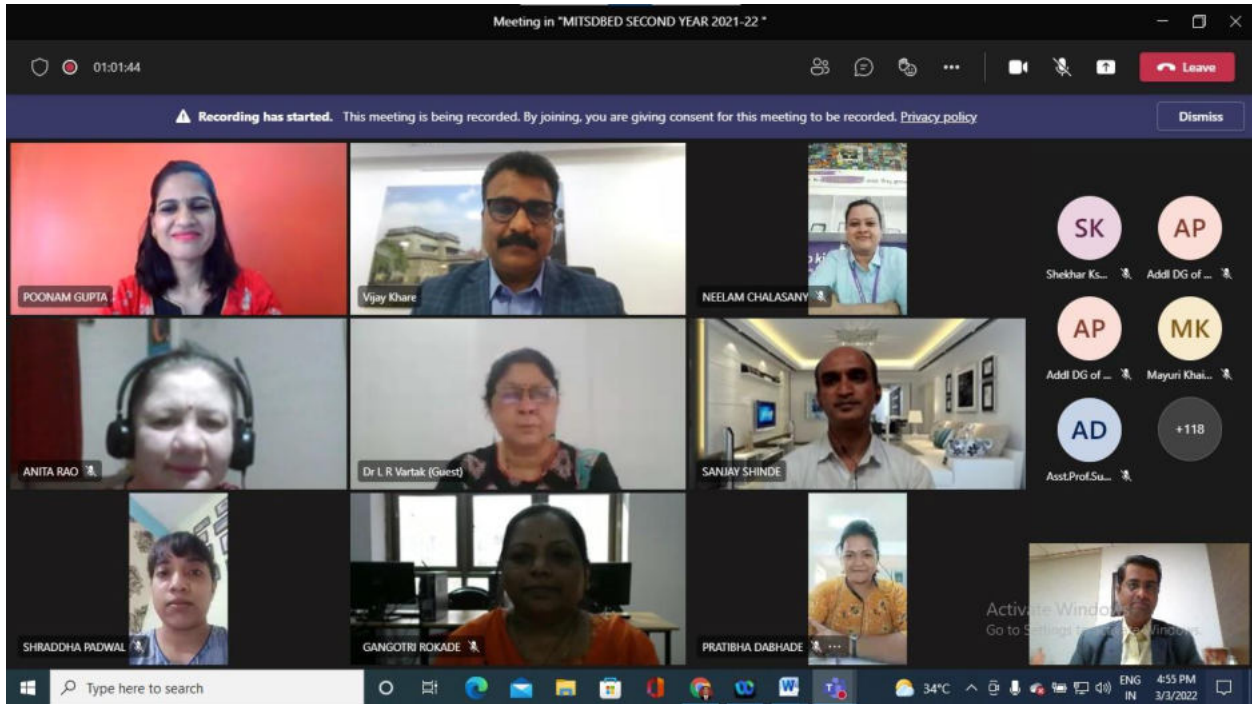
A. 12th of March 1993

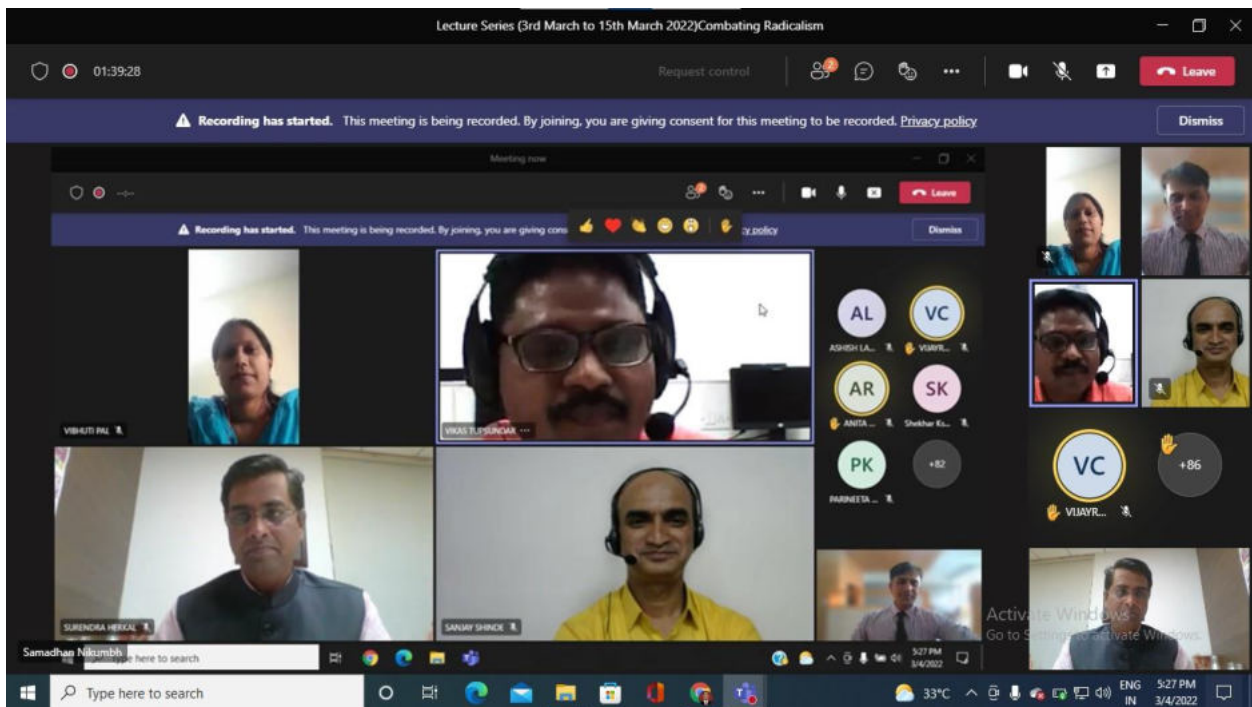
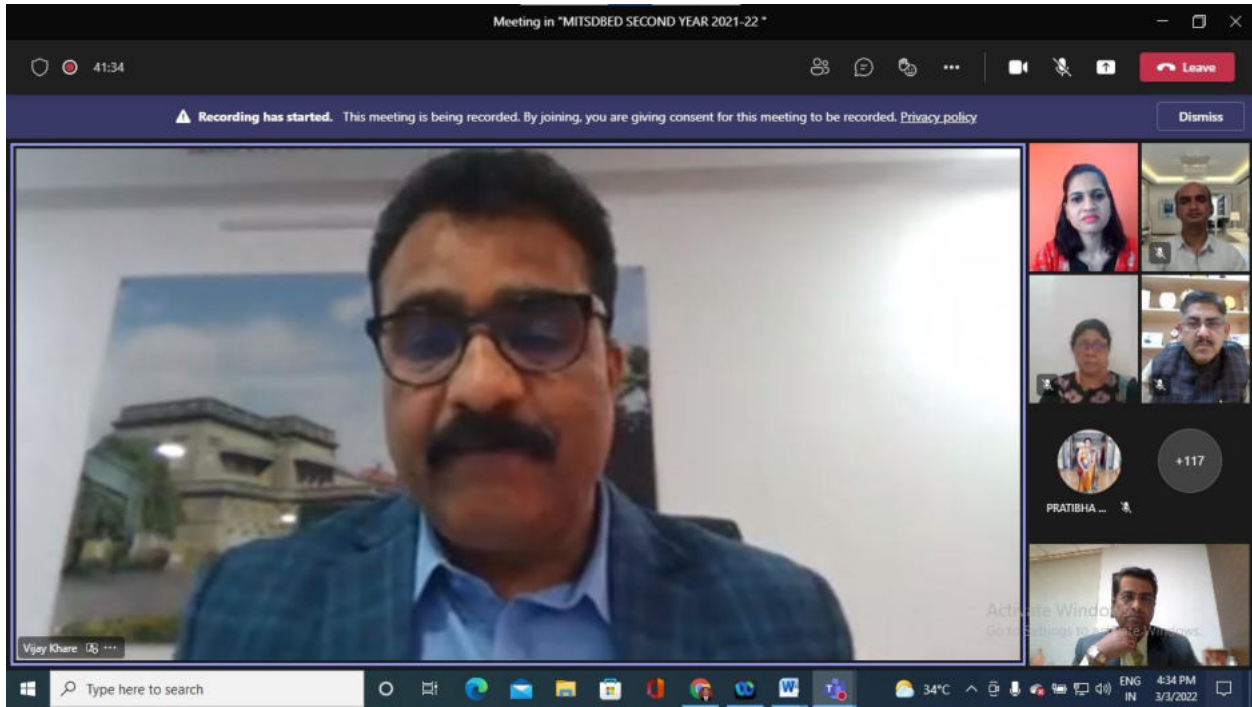
B. 12th of April 1993

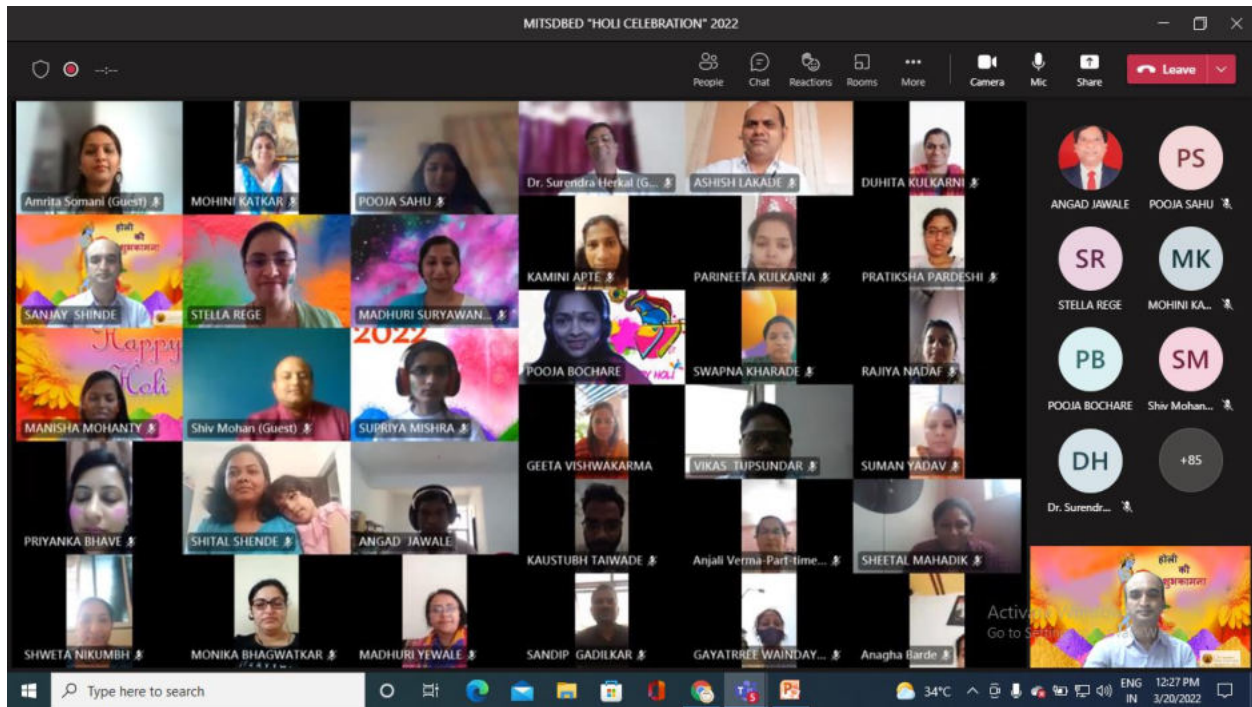
C. 12th of March 1994

D. 12th of April 1994

EVIDENCES







Meeting Summary

Total Number of Participants 141
 Meeting Title MITSDBED SECOND YEAR 2021-22
 Meeting Start Time 3/4/2022, 3:14:09 PM
 Meeting End Time 3/4/2022, 5:33:26 PM
 Meeting Id 97b5ce26-fdab-4539-8192-57f1d24be9e0

Full Name	Join Time	Leave Time	Duration
VIKAS TUPSUNDAR	3/4/2022, 3:14:09 PM	3/4/2022, 5:33:26 PM	2h 19m
SRIVIJAYA T	3/4/2022, 3:16:07 PM	3/4/2022, 3:16:22 PM	15s
SRIVIJAYA T	3/4/2022, 3:55:02 PM	3/4/2022, 5:33:26 PM	1h 38m
SHRUTI DESHPANDE	3/4/2022, 3:16:32 PM	3/4/2022, 3:16:39 PM	7s
SHRUTI DESHPANDE	3/4/2022, 3:53:23 PM	3/4/2022, 5:33:26 PM	1h 40m
JYOTI PRIYA	3/4/2022, 3:21:39 PM	3/4/2022, 3:21:43 PM	4s
JYOTI PRIYA	3/4/2022, 4:00:53 PM	3/4/2022, 5:33:26 PM	1h 32m
ANGAD JAWALE	3/4/2022, 3:29:01 PM	3/4/2022, 5:33:26 PM	2h 4m
SUNDEEP MARNENI	3/4/2022, 3:39:56 PM	3/4/2022, 3:40:01 PM	4s
SUNDEEP MARNENI	3/4/2022, 4:06:48 PM	3/4/2022, 5:10:57 PM	1h 4m
SHEETAL MAHADIK	3/4/2022, 3:44:44 PM	3/4/2022, 5:33:26 PM	1h 48m
MANISHA SINGH	3/4/2022, 3:46:21 PM	3/4/2022, 5:33:26 PM	1h 47m
SURENDRA HERKAL	3/4/2022, 3:47:42 PM	3/4/2022, 5:33:26 PM	1h 45m
SMITA DHENGALE	3/4/2022, 3:49:58 PM	3/4/2022, 5:33:26 PM	1h 43m
ASHWINI NIKAM	3/4/2022, 3:50:04 PM	3/4/2022, 4:59:55 PM	1h 9m
POONAM GUPTA	3/4/2022, 3:50:20 PM	3/4/2022, 5:33:26 PM	1h 43m
Swati More	3/4/2022, 3:50:51 PM	3/4/2022, 4:53:23 PM	1h 2m
Swati More	3/4/2022, 4:57:53 PM	3/4/2022, 5:33:26 PM	35m 32s
Shekhar Kshirsagar	3/4/2022, 3:51:02 PM	3/4/2022, 3:59:48 PM	8m 45s
Shekhar Kshirsagar	3/4/2022, 4:01:14 PM	3/4/2022, 5:33:26 PM	1h 32m
PARINEETA KULKARNI	3/4/2022, 3:51:03 PM	3/4/2022, 5:33:26 PM	1h 42m
Ashwini Chalankar	3/4/2022, 3:51:16 PM	3/4/2022, 4:32:38 PM	41m 22s
Ashwini Chalankar	3/4/2022, 4:54:16 PM	3/4/2022, 5:04:56 PM	10m 39s
Ashwini Chalankar	3/4/2022, 5:14:08 PM	3/4/2022, 5:33:26 PM	19m 17s
MONA GUPTA	3/4/2022, 3:51:57 PM	3/4/2022, 4:28:24 PM	36m 26s
SNEHA BHOSALE	3/4/2022, 3:51:58 PM	3/4/2022, 4:27:09 PM	35m 10s
RAJSHEKHAR YERNENI	3/4/2022, 3:52:00 PM	3/4/2022, 5:08:55 PM	1h 16m
SAPANA PALIWAL	3/4/2022, 3:52:01 PM	3/4/2022, 4:44:21 PM	52m 19s
SAPANA PALIWAL	3/4/2022, 4:47:32 PM	3/4/2022, 5:33:26 PM	45m 53s
JYOTI PETER	3/4/2022, 3:52:24 PM	3/4/2022, 5:33:26 PM	1h 41m
APARNA VIMAL	3/4/2022, 3:52:27 PM	3/4/2022, 4:13:12 PM	20m 44s
APARNA VIMAL	3/4/2022, 4:17:03 PM	3/4/2022, 5:33:26 PM	1h 16m
TANNUSHREE	3/4/2022, 3:52:29 PM	3/4/2022, 5:33:26 PM	1h 40m
MANISHA MISHRA	3/4/2022, 3:52:50 PM	3/4/2022, 4:01:31 PM	8m 41s
MANISHA MISHRA	3/4/2022, 4:06:01 PM	3/4/2022, 5:33:26 PM	1h 27m
Prof Dr D.G.Rajput	3/4/2022, 3:52:50 PM	3/4/2022, 4:59:53 PM	1h 7m
CHAITALI ROY	3/4/2022, 3:52:51 PM	3/4/2022, 5:33:14 PM	1h 40m
SUVARNA CHAVAN	3/4/2022, 3:52:58 PM	3/4/2022, 3:53:17 PM	19s
POOJA TAYADE	3/4/2022, 3:53:03 PM	3/4/2022, 4:39:10 PM	46m 7s
POOJA TAYADE	3/4/2022, 4:40:15 PM	3/4/2022, 5:20:37 PM	40m 21s
SAPNA CHHETRI	3/4/2022, 3:53:15 PM	3/4/2022, 5:33:26 PM	1h 40m
Samadhan Nikumbh	3/4/2022, 3:53:25 PM	3/4/2022, 5:33:25 PM	1h 40m

DIPALI MAHAJAN	3/4/2022, 3:53:40 PM	3/4/2022, 5:33:26 PM	1h 39m
DARSHANA PAWAR	3/4/2022, 3:53:45 PM	3/4/2022, 5:33:26 PM	1h 39m
RAJASHRI DEORE	3/4/2022, 3:53:49 PM	3/4/2022, 5:33:26 PM	1h 39m
ANITA RAO	3/4/2022, 3:54:03 PM	3/4/2022, 5:33:26 PM	1h 39m
TARUNA RATHORE	3/4/2022, 3:54:37 PM	3/4/2022, 3:54:54 PM	17s
TARUNA RATHORE	3/4/2022, 3:57:38 PM	3/4/2022, 5:33:26 PM	1h 35m
PRIYANKA TALEKAR	3/4/2022, 3:55:17 PM	3/4/2022, 4:27:49 PM	32m 32s
PRIYANKA TALEKAR	3/4/2022, 4:30:04 PM	3/4/2022, 5:13:57 PM	43m 52s
sarika	3/4/2022, 3:55:18 PM	3/4/2022, 5:32:33 PM	1h 37m
PRIYANKA PARE	3/4/2022, 3:55:29 PM	3/4/2022, 5:33:26 PM	1h 37m
DEEPA JADHAV	3/4/2022, 3:55:31 PM	3/4/2022, 5:32:03 PM	1h 36m
SHILPA GAIKWAD	3/4/2022, 3:55:34 PM	3/4/2022, 5:33:26 PM	1h 37m
GEETA VISHWAKARMA	3/4/2022, 3:55:36 PM	3/4/2022, 4:47:51 PM	52m 15s
VIBHUTI PAL	3/4/2022, 3:55:39 PM	3/4/2022, 5:33:26 PM	1h 37m
Asst.Prof.Suhas Daphal	3/4/2022, 3:55:42 PM	3/4/2022, 5:32:16 PM	1h 36m
TANVAYEE KHATAVKAR	3/4/2022, 3:55:50 PM	3/4/2022, 5:00:55 PM	1h 5m
TANVAYEE KHATAVKAR	3/4/2022, 5:03:49 PM	3/4/2022, 5:09:47 PM	5m 57s
PRIYA JHA	3/4/2022, 3:55:56 PM	3/4/2022, 4:08:07 PM	12m 10s
PRIYA JHA	3/4/2022, 4:10:02 PM	3/4/2022, 5:33:25 PM	1h 23m
Priyanka Narale	3/4/2022, 3:55:58 PM	3/4/2022, 5:33:26 PM	1h 37m
ASHISH NALAWADE	3/4/2022, 3:56:10 PM	3/4/2022, 3:56:55 PM	44s
ASHISH NALAWADE	3/4/2022, 4:01:47 PM	3/4/2022, 4:06:16 PM	4m 29s
Swati Thote	3/4/2022, 3:56:18 PM	3/4/2022, 4:51:28 PM	55m 10s
DEEPALI MELGE	3/4/2022, 3:56:19 PM	3/4/2022, 4:08:55 PM	12m 35s
DEEPALI MELGE	3/4/2022, 4:19:51 PM	3/4/2022, 4:31:19 PM	11m 27s
PRAJAKTA BHOR	3/4/2022, 3:56:19 PM	3/4/2022, 5:33:26 PM	1h 37m
VANDANA PANDEY	3/4/2022, 3:56:23 PM	3/4/2022, 5:33:26 PM	1h 37m
PRATIKSHA PARDESHI	3/4/2022, 3:56:24 PM	3/4/2022, 5:33:26 PM	1h 37m
Tejaswi Kumbharkar	3/4/2022, 3:56:42 PM	3/4/2022, 4:09:45 PM	13m 2s
PRIYANKA YATEKAR	3/4/2022, 3:56:49 PM	3/4/2022, 5:33:26 PM	1h 36m
SHRADDHA PADWAL	3/4/2022, 3:57:13 PM	3/4/2022, 4:43:07 PM	45m 54s
GAYATRREE WAINDAYSKAR	3/4/2022, 3:57:19 PM	3/4/2022, 5:33:26 PM	1h 36m
ASHA SINGH	3/4/2022, 3:57:24 PM	3/4/2022, 5:33:26 PM	1h 36m
VASANT KARMAD	3/4/2022, 3:58:04 PM	3/4/2022, 5:33:26 PM	1h 35m
Jayashree Sonawane	3/4/2022, 3:58:36 PM	3/4/2022, 4:58:03 PM	59m 27s
SWATI LANDGE	3/4/2022, 3:58:40 PM	3/4/2022, 5:33:25 PM	1h 34m
VAIBHAVI NAIKADE	3/4/2022, 3:58:44 PM	3/4/2022, 5:33:26 PM	1h 34m
PRIYA YADAV	3/4/2022, 3:58:45 PM	3/4/2022, 5:33:26 PM	1h 34m
MAYURI KHAIRNAR	3/4/2022, 3:58:49 PM	3/4/2022, 5:33:26 PM	1h 34m
PRATIBHA DABHADE	3/4/2022, 3:58:54 PM	3/4/2022, 5:33:26 PM	1h 34m
VARSHA ADAGALE	3/4/2022, 3:59:05 PM	3/4/2022, 5:16:02 PM	1h 16m
VIDHYA ADAGALE	3/4/2022, 3:59:08 PM	3/4/2022, 5:33:26 PM	1h 34m
SONALI DESHMUKH	3/4/2022, 3:59:19 PM	3/4/2022, 5:33:26 PM	1h 34m
KAMINI APTE	3/4/2022, 3:59:20 PM	3/4/2022, 5:33:26 PM	1h 34m
VIJAYRAJ CHAVAN	3/4/2022, 3:59:35 PM	3/4/2022, 5:08:34 PM	1h 8m
VIJAYRAJ CHAVAN	3/4/2022, 5:11:07 PM	3/4/2022, 5:32:04 PM	20m 57s
KUMARI MADHULIKA	3/4/2022, 3:59:41 PM	3/4/2022, 5:33:24 PM	1h 33m
PRIYANKA AMBEKAR	3/4/2022, 3:59:48 PM	3/4/2022, 5:33:26 PM	1h 33m
SANGEETA SAWARKAR	3/4/2022, 3:59:55 PM	3/4/2022, 5:33:18 PM	1h 33m
MADHULIKA SINHA	3/4/2022, 4:00:01 PM	3/4/2022, 5:33:26 PM	1h 33m

shital sakhare	3/4/2022, 4:00:10 PM	3/4/2022, 5:33:19 PM	1h 33m
Manisha Khandve	3/4/2022, 4:00:12 PM	3/4/2022, 5:33:26 PM	1h 33m
DUHITA KULKARNI	3/4/2022, 4:00:43 PM	3/4/2022, 5:33:26 PM	1h 32m
SHWETA SIROYA	3/4/2022, 4:00:44 PM	3/4/2022, 5:33:25 PM	1h 32m
Tapash Kumar Majhi	3/4/2022, 4:00:49 PM	3/4/2022, 5:28:31 PM	1h 27m
SWARDA ARVIKAR	3/4/2022, 4:01:04 PM	3/4/2022, 4:28:04 PM	26m 59s
SWARDA ARVIKAR	3/4/2022, 4:41:27 PM	3/4/2022, 5:33:26 PM	51m 59s
Pravin Pathatkar	3/4/2022, 4:01:17 PM	3/4/2022, 4:27:21 PM	26m 3s
Jobin Jose	3/4/2022, 4:01:27 PM	3/4/2022, 5:02:24 PM	1h
VEDHA PRIYADHARSINI	3/4/2022, 4:01:41 PM	3/4/2022, 5:33:26 PM	1h 31m
Sibi Manoj	3/4/2022, 4:01:49 PM	3/4/2022, 5:33:26 PM	1h 31m
MONIKA BHAGWATKAR	3/4/2022, 4:01:50 PM	3/4/2022, 4:04:00 PM	2m 10s
MONIKA BHAGWATKAR	3/4/2022, 5:15:48 PM	3/4/2022, 5:33:26 PM	17m 37s
Kiran Abnave	3/4/2022, 4:01:59 PM	3/4/2022, 4:31:17 PM	29m 18s
SNEHAL TIWARI	3/4/2022, 4:02:07 PM	3/4/2022, 4:05:52 PM	3m 45s
SNEHAL TIWARI	3/4/2022, 4:08:54 PM	3/4/2022, 5:33:26 PM	1h 24m
SWAPNALI VEDPATHAK	3/4/2022, 4:02:07 PM	3/4/2022, 5:33:26 PM	1h 31m
SWAPNA KHARADE	3/4/2022, 4:02:36 PM	3/4/2022, 5:03:06 PM	1h
RENUKA VYAS	3/4/2022, 4:02:50 PM	3/4/2022, 5:33:26 PM	1h 30m
Dr Bhaskar Igawe	3/4/2022, 4:03:17 PM	3/4/2022, 5:08:34 PM	1h 5m
NEELAM CHALASANY	3/4/2022, 4:03:21 PM	3/4/2022, 5:33:26 PM	1h 30m
Pushpa Patil	3/4/2022, 4:03:40 PM	3/4/2022, 4:20:30 PM	16m 50s
Shrividya Naidu	3/4/2022, 4:03:46 PM	3/4/2022, 4:06:37 PM	2m 51s
ANOKAR RUGVED VIJAY(BMCC St	3/4/2022, 4:03:54 PM	3/4/2022, 5:14:27 PM	1h 10m
UJWAL NIKAM	3/4/2022, 4:03:55 PM	3/4/2022, 5:33:26 PM	1h 29m
VANISHA WALSON	3/4/2022, 4:04:07 PM	3/4/2022, 5:13:39 PM	1h 9m
GANGOTRI ROKADE	3/4/2022, 4:04:09 PM	3/4/2022, 4:47:41 PM	43m 32s
GANGOTRI ROKADE	3/4/2022, 4:58:16 PM	3/4/2022, 5:33:24 PM	35m 7s
SARITA ZAMARE	3/4/2022, 4:05:11 PM	3/4/2022, 5:33:26 PM	1h 28m
Anagha Barde	3/4/2022, 4:05:11 PM	3/4/2022, 5:33:26 PM	1h 28m
CHANDA THAPA	3/4/2022, 4:05:34 PM	3/4/2022, 5:33:26 PM	1h 27m
MITBED01014@mitvgsloni.onmic	3/4/2022, 4:06:07 PM	3/4/2022, 4:41:10 PM	35m 3s
SMITA KERKAR	3/4/2022, 4:06:08 PM	3/4/2022, 4:48:14 PM	42m 6s
NISHA GADHARI	3/4/2022, 4:06:17 PM	3/4/2022, 5:33:22 PM	1h 27m
Jaggappa	3/4/2022, 4:06:29 PM	3/4/2022, 5:33:26 PM	1h 26m
KHUSHBOO KUMARI	3/4/2022, 4:06:49 PM	3/4/2022, 5:33:22 PM	1h 26m
SANJAY SHINDE	3/4/2022, 4:07:38 PM	3/4/2022, 5:33:26 PM	1h 25m
Dr Somnath Pachling	3/4/2022, 4:08:03 PM	3/4/2022, 5:00:39 PM	52m 35s
RAJIYA NADAF	3/4/2022, 4:08:23 PM	3/4/2022, 5:33:26 PM	1h 25m
RUPALI CHAVAN	3/4/2022, 4:09:05 PM	3/4/2022, 5:33:26 PM	1h 24m
SUMAN YADAV	3/4/2022, 4:09:25 PM	3/4/2022, 4:14:14 PM	4m 49s
SUMAN YADAV	3/4/2022, 4:46:01 PM	3/4/2022, 4:55:15 PM	9m 14s
RESHMA PHUGE	3/4/2022, 4:12:29 PM	3/4/2022, 5:16:31 PM	1h 4m
ARCHANA AIMA	3/4/2022, 4:13:59 PM	3/4/2022, 5:33:26 PM	1h 19m
Sonal	3/4/2022, 4:14:55 PM	3/4/2022, 4:28:26 PM	13m 30s
SHILPA GAWANDE	3/4/2022, 4:15:04 PM	3/4/2022, 5:33:26 PM	1h 18m
Amrita Somani	3/4/2022, 4:15:31 PM	3/4/2022, 4:51:33 PM	36m 1s
PRIYANKA KUMARI	3/4/2022, 4:16:26 PM	3/4/2022, 4:28:45 PM	12m 19s
MADHURI SURYAWANSHI	3/4/2022, 4:17:18 PM	3/4/2022, 4:41:36 PM	24m 17s
Sonali Dimke	3/4/2022, 4:23:43 PM	3/4/2022, 4:33:02 PM	9m 18s

Swati Sathe	3/4/2022, 4:27:12 PM	3/4/2022, 4:58:48 PM	31m 35s
PRANALI SONAWANE	3/4/2022, 4:27:49 PM	3/4/2022, 5:33:26 PM	1h 5m
Pravin Pathatkar	3/4/2022, 4:29:02 PM	3/4/2022, 5:33:19 PM	1h 4m
MOHAN	3/4/2022, 4:31:12 PM	3/4/2022, 5:21:51 PM	50m 39s
MOHAN	3/4/2022, 5:29:11 PM	3/4/2022, 5:33:26 PM	4m 14s
ASHISH LAKADE	3/4/2022, 4:36:01 PM	3/4/2022, 5:33:26 PM	57m 24s
RITU PANDEY	3/4/2022, 4:39:11 PM	3/4/2022, 5:03:48 PM	24m 36s
SHUBHANGI NANGARE	3/4/2022, 4:40:14 PM	3/4/2022, 4:42:21 PM	2m 7s
Ranpise suvarna	3/4/2022, 4:42:30 PM	3/4/2022, 5:33:21 PM	50m 50s
PRACHI SHINDE	3/4/2022, 4:47:16 PM	3/4/2022, 5:33:26 PM	46m 9s
SOWJENYA JOHN	3/4/2022, 4:47:36 PM	3/4/2022, 5:00:20 PM	12m 43s
MADHURI YEWALE	3/4/2022, 4:47:53 PM	3/4/2022, 4:56:35 PM	8m 41s
Indulkar (Guest)	3/4/2022, 4:56:30 PM	3/4/2022, 5:33:26 PM	36m 55s
SIMPI KUMARI	3/4/2022, 4:57:34 PM	3/4/2022, 5:33:26 PM	35m 51s
Sasmita Chaudhary	3/4/2022, 4:58:18 PM	3/4/2022, 5:04:07 PM	5m 49s
muthu kutti	3/4/2022, 4:58:22 PM	3/4/2022, 5:33:26 PM	35m 3s
VARMA KUNJAL	3/4/2022, 5:01:32 PM	3/4/2022, 5:03:04 PM	1m 31s
Anjali Verma-Part-time Teacher-F	3/4/2022, 5:03:33 PM	3/4/2022, 5:26:39 PM	23m 5s
SANDIP GADILKAR	3/4/2022, 5:04:30 PM	3/4/2022, 5:33:26 PM	28m 55s
Dr. Vinod Kumar Jain	3/4/2022, 5:05:29 PM	3/4/2022, 5:20:40 PM	15m 10s
Jayashree Sonawane	3/4/2022, 5:08:23 PM	3/4/2022, 5:33:26 PM	25m 2s
Dr Bhaskar Igawe	3/4/2022, 5:08:53 PM	3/4/2022, 5:15:49 PM	6m 56s
Sonali Dimke	3/4/2022, 5:10:07 PM	3/4/2022, 5:11:08 PM	1m
ANJALI VARMA	3/4/2022, 5:26:25 PM	3/4/2022, 5:33:20 PM	6m 54s

क ३ पीए/३/२०२२

सावित्रीबाई फुले पुणे विद्यापीठ हे Capacity Building projects in the field of Higher Education (CBHE) मध्ये भागीदार आहे. Alliance of Universities to Reinforce Teacher Training Curricula to Outcast Radicalism and Promote Equality in Asian Societies (AURORA) व युरोपीयन कमिशनच्या सहाय्याने निधी प्राप्त झाला आहे. युरोपीयन कमिशन आणि सावित्रीबाई फुले पुणे विद्यापीठ ज्ञानाचा प्रसार करण्यासाठी सतत प्रयत्न करत आहेत.

(आंतरराष्ट्रीय केंद्र)

AURORA प्रकल्पाची उद्दिष्टे खालीलप्रमाणे आहेत -

१. लैंगिक समानता, मानवी हक्क आणि लोकशाही व कट्टरता यांचा आदर करणाऱ्या अभ्यासक्रमांचा विकास आणि आधुनिकीकरणाद्वारे शिक्षक प्रशिक्षणासाठी शैक्षणिक शिक्षणाची गुणवत्ता वाढविणे.
२. इतर विभागांपर्यंत नवीन अभ्यासक्रम प्रसारित करणे आणि टिकवून ठेवणे.
३. सामाजिक समावेशक आणि लोकशाही मुल्ये वाढविण्यासाठी व शाळा-महाविद्यालयांमध्ये सर्वसमावेशक शिक्षणासाठी AURORA केंद्रे स्थापन करणे.
४. इतर शैक्षणिक केंद्रांसह उच्च शिक्षण संस्थामध्ये सहकार्य वाढविणे.

वरील उद्दिष्टांप्रमाणे Adarsh B.Ed. College, MIT B.Ed. College आणि Abeda Inamdar Collge इत्यादी महाविद्यालयांमध्ये B.Ed. अभ्यासक्रमात दोन क्रेडिट असलेला विषय शैक्षणिक वर्ष २०२१-२२ पासून सुरू करावयाचा आहे. सध्या B.Ed. अभ्यासक्रमात दोन क्रेडिटचा ओपन कोर्स आहे. त्यात विद्यार्थी कोणताही कोर्स घेवू शकतो व त्यासाठी तशा पद्धतीची सोय आहे. तरी ओपन कोर्स वरील तीन विषयांचा दोन-दोन कोर्स समावेश करण्याकरिता मा. कुलगुरू यांनी मा. विद्यापरिषदेच्यावतीने मान्यता दिलेली आहे.

सबब, मा. कुलगुरू यांनी मा. विद्यापरिषदेच्यावतीने केलेली कार्यवाही मा. विद्यापरिषदेच्या माहिती व मान्यतेसाठी सादर.

ठराव

वि. प. क्र. क ३ पीए/३/२०२२, दिनांक ९ एप्रिल, २०२२

असा ठराव करण्यात येतो की, मा. कुलगुरू यांनी मा. विद्यापरिषदेच्यावतीने घेतलेल्या निर्णयाची मान्यतेसह नोंद घेण्यात येत आहे.

Masur

कक्षाधिकारी
(विद्याशाखा व अभ्यास मंडळे)



SAVITRIBAI PHULE PUNE UNIVERSITY

(formerly University of Pune)

INTERNATIONAL CENTRE

(ISO 9001:2015)

Prof. Vijay Khare

M.Sc., Ph.D.

**Director,
International Centre**



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Phone : 020-25691163

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E-mail : vkhare@unipune.ac.in

Ref. IC/1176

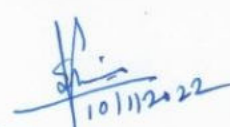
Date : 10/01/2022

CERTIFICATE

This is to certify that **Dr. Surendra Chandrakant Herkal, Principal, MAEER's MIT Sant Dnyaneshwar B.Ed. College, Alandi Devachi, Pune** is one of the team members of European Union funded project entitle, Capacity Building Projects in the field of Higher Education (CBHE)'s **Alliance of University to Reinforce Teacher Training Curricula to Outcaste Radicalism and Promote Equality in Asian Societies**. The project is coordinated by the International Centre, Savitribai Phule Pune University along with four European universities namely University College Cork, **Ireland**; Masaryk University, **Czech Republic**; Babes- Boyai University, **Romania** and Universidad De Malaga, **Spain**. The aim of the project is to enhance the quality of academic education for teacher training through the development and modernization of courses that tackle gender equality, respect for human rights and democracy and radicalism. To disseminate and sustain new courses extending them to other dept., HEIs and primary/secondary Schools. To establish AURORA Centres for inclusive education at HEIs and at Schools to enhance social inclusive and democratic values and to enhance cooperation between HEI with other educational centers.

There are Four European Universities namely University College Cork, Ireland; Masaryk University, Czech Republic; Babes- Boyai University, Romania and Universidad De Malaga, Spain and five (05) Indian Universities/Institutes along with two (02) Nepalese universities.

Joint International Project for the Capacity Building Projects in the field of Higher Education (CBHE) "**Alliance of University to Reinforce Teacher Training Curricula to Outcaste Radicalism and Promote Equality in Asian Societies**." funded by the Erasmus+ Programme of the European Union scheduled from 2019. **Dr. Surendra Herkal** single headedly coordinated the **Combating Radicalism** section of this project and her contribution played an important role while compiling the final report. The project work is under process and the final report will be submitted to the European Union.


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Date: 16/01/2022

CERTIFICATE

This is to certify that **Mr. Sanjay Popat Shinde, Assistant Professor, MAEER's MIT Sant Dnyaneshwar B.Ed. College, Alandi Devachi, Pune** is one of the team members of European Union funded project entitle, Capacity Building Projects in the field of Higher Education (CBHE)'s **Alliance of University to Reinforce Teacher Training Curricula to Outcaste Radicalism and Promote Equality in Asian Societies**. The project is coordinated by the International Centre, Savitribai Phule Pune University along with four European universities namely University College Cork, **Ireland**; Masaryk University, **Czech Republic**; Babes- Boyai University, **Romania** and Universidad De Malaga, **Spain**. The aim of the project is to enhance the quality of academic education for teacher training through the development and modernization of courses that tackle gender equality, respect for human rights and democracy and radicalism. To disseminate and sustain new courses extending them to other dept., HEIs and primary/secondary Schools. To establish AURORA Centres for inclusive education at HEIs and at Schools to enhance social inclusive and democratic values and to enhance cooperation between HEI with other educational centers.

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ॐ सर्वे भद्राः ॥ सु विधायाः ।
 अथ नमः सर्वेषु । अथवा ॥१॥
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