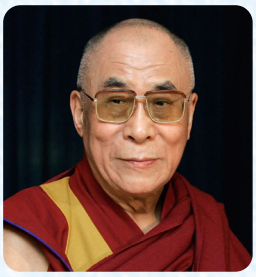
HORIZONS
W-AHEAD Global Impact Quarterly
Empowering Education. Driving Development.
Nonviolence and Global Peace | SPECIAL ISSUE | October, 2026

Message from His Holiness Dalai Lama Ji



THE DALAI LAMA

MESSAGE

I extend my greetings to the World Academy of Higher Education and Development on the publication of a special issue of its newsletter, *Horizons*, on the theme "Non-Violence and Global Peace in the Age of AI."

The world today is faced with many challenges and uncertainties. I have always welcomed scientific discoveries and technological innovations, including artificial intelligence. I believe these developments should go beyond the material dimension and serve the benefit of humanity — helping to make people's lives better, guided by a compassionate motivation, and ensuring adequate job opportunities, rather than the other way around. Our main objective is to achieve peace of mind, by cultivating compassion, kindness, and a sense of responsibility for the well-being of others.

We are all members of one human family. Regardless of nationality, religion, culture, we share the same aspiration to live in peace and to avoid suffering. It is therefore essential that the development and application of artificial intelligence be guided by ethical values, wisdom, and compassion. Human intelligence is most beneficial when combined with a warm heart, full of caring concern for people and the planet.

The principles of non-violence (*Ahimsa*) and compassion (*Karuna*) form the essential message of ancient Indian wisdom, exemplified by Mahatma Gandhi. Non-violence is not merely the absence of conflict; it is an active expression of respect, understanding, dialogue, and concern for others — indispensable as we build a more compassionate global community.

With the right motivation, AI can be a force for good in our quest for global peace; with the wrong motivation, it can become harmful — as Gandhiji reminded us, means and ends are inseparably connected.

Education therefore has a special responsibility in nurturing not only knowledge and skills, but also basic human values and a sense of global citizenship, so that young people develop both an inquisitive mind and a compassionate heart.

I commend the Academy for bringing together scholars and educators to reflect on these issues, inspiring dialogue and a shared commitment to peace, non-violence, and compassion amid today's unprecedented technological change.

With my prayers and good wishes,

29 August 2026

Mahatma Gandhi Ji

The Fitting Tribute to the Apostle of World Peace, Mahatma Gandhi Ji on his 157th Birth Anniversary is to submit with Conviction to Seven Affirmative Actions as below & live a life of Simplicity, Sustainability and Integrity.

Prof PB Sharma

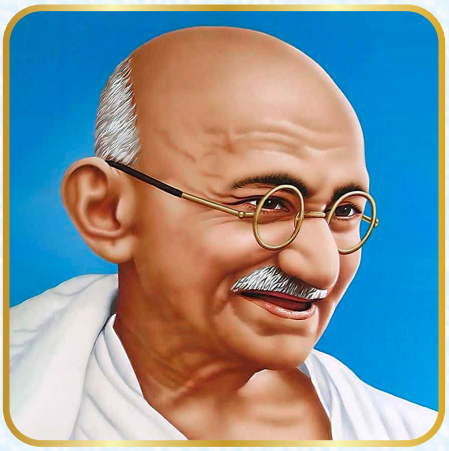
Seven Affirmative Actions with Conviction that Mahatma Gandhi Ji wanted all of us to Comply:

1. Knowledge with Character
2. Science with Spirituality
3. Actions and Deeds without Ego
4. Ahimsa, including no killing for food
5. Business with Integrity
6. Sustainable Consumption
7. Governance with Aatmiyata

"Let these affirmative actions be our guiding philosophy to nurture Human Excellence, Sustainable Development and Global Peace".

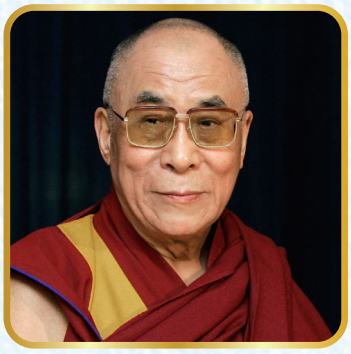


Our Inspiration for Nonviolence and Global Peace



Mahatma Gandhi

Apostal of Nonviolence and Peace



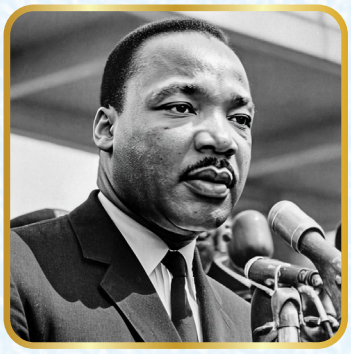
His Holiness Dalai Lama

Noble Laureate of Peace



Shri Kailash Satyarthi

Noble Laureate of Peace



Martin Luther King Jr.

Noble Laureate of Peace



Nelson Mandela

Noble Laureate of Peace

"My religion is based on Truth and Nonviolence. Truth is my God. Nonviolence is the means of realising Him."

-- Mahatma Gandhi --

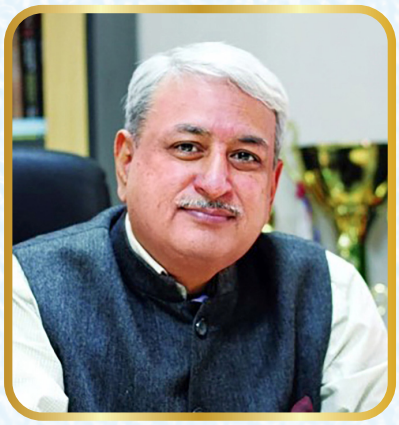
Distinguished Guests of Honour



HH Swami Mohan Roopa Das
ISKCON, New Delhi



His Holiness Bhikkhu Sanghasena
Mahabodhi Intl. Meditation Centre, Ladakh



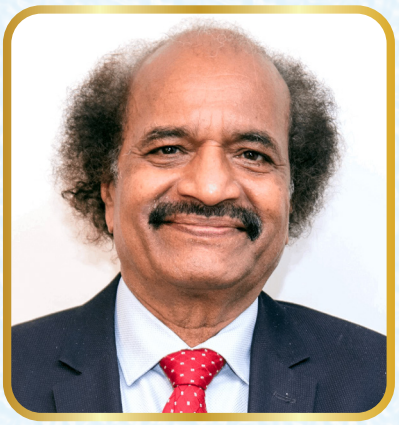
Dr. Anoop Swaroop
Chairman, Global Nonkilling, Hawaii



Amb. Shri Akhilesh Mishra
Former Ambassador of Ireland



Er. Om Prakash Goel
Former Director General CPWD



Prof. G.D. Yadav
National Science Chair

Our Distinguished Speakers



Prof. Prem Vrat
Pro Chancellor, North Cap University



Dr. E. Balagurusamy
Former Member UPSC



Prof. Mahesh Verma
Vice Chancellor, GGSIPU



Er. Pradeep Chaturvedi
Vice President, INAE, New Delhi



Dr. Markandey Rai
Hon'ble Chancellor IGTMSU



Er. V.K. Yadav
Former Chairman Railway Board



Er. Uday Reddy
Founder & CEO YuppTV



Er. R.K. Yadav
Managing Director Kutch Railway Co.

Our Distinguished Speakers



Prof. Jocelyn Wright,
Professor Mokpo National University, South Korea



Prof. Anamik Shah
Former Vice Chancellor, Gandhi Vidhyapeeth



Dr. Roland Joseph
Executive Director Caribbean Centre for Nonkilling, Peace & Conflict Studies



Prof. Sanjna Vij
Director AASC, AUH



Mr. Muruganantham Ponnusamy
IIIT Kalyani



Dr. Katyayani Singh
Assistant Professor, Pandit Deendayal Energy University



Mr. Sanskrit Sharma
Amity International School

Organizing Team



Organizing Chairman

Prof. P.B. Sharma

President, W-AHEAD



Organizing Co-Chairman

Dr. P.R. Trivedi

Executive Chairman W-AHEAD



Organizing Secretary

Dr. H.R.P. Yadav



Exe. Director (Liaison and Collabvoration)

Dr. Mahavir Singh



Director Operations

Mr. Shubhansh Tiwari

As Artificial Intelligence amplifies human capability at unprecedented speeds, true global peace will not be secured by the supremacy of algorithms, but by anchoring our digital futures in human conscience, simplicity and an uncompromising commitment to truth and Nonviolence.

WORLD ACADEMY OF HIGHER EDUCATION AND DEVELOPMENT (W-AHEAD)

PLEDGE FOR THE NEW GENERATION (GEN Z)

on the occasion of

The Special Issue

on

NONKILLING, NONVIOLENCE AND GLOBAL PEACE

I stand today at the threshold of a new era, conscious of my role as a steward of the Earth, a champion of Truth, and a builder of a Peaceful, Sustainable, and Harmonious Future.

I pledge to:

- **Uphold Moral Integrity & Values:** Let truth, humility, and moral clarity guide my thoughts, words, and digital footprint, keeping human dignity at the heart of all my endeavors.
- **Make Work a Worship of the Divine:** Approach my duties, research, and profession with sacred dedication, viewing every task as a selfless offering for the greater good of humanity.
- **Practice Nonviolence & Foster Peace:** Resolve conflicts through empathy, dialogue and mutual understanding, actively rejecting violence in thought, speech and action to build a compassionate global community.
- **Use Technology with Responsibility:** Harness AI, science, and emerging technologies as instruments of good—prioritizing ethical boundaries, data privacy, and the preservation of human connection.
- **Act with Absolute Accountability:** Take full ownership of my choices, actions and their outcomes, ensuring my contributions foster trust, equity and social justice.
- **Cultivate Knowledge for a Happy & Healthy World:** Pursue wisdom and interdisciplinary learning to build a physically healthy, mentally joyful and harmonious global society.
- **Champion Planetary Stewardship:** Adopt a lifestyle grounded in simplicity and sustainability, striving for zero-emission practices and a regenerative world for generations to come.

When knowledge becomes wisdom, work transforms into worship and Nonviolence guides our progress, humanity steps into an era of true peace, purpose, and universal well-being.

Fellow of Eminence

Citation

World Academy of Higher Education and Development (W-AHEAD)

with full honour confers upon



Er. O. P. Goel

Fellow of Eminence of W-AHEAD

for

"His most outstanding eminence in Infrastructure Engineering, Leadership Excellence and Public Policy formulations, Service with Integrity and Dignity, Sustainable Infrastructure Development and relentless pursuit of quality, reliability and excellence. His monumental contribution to upholding the honour of engineering fraternity."

The World Academy of Higher Education and Development (W-AHEAD) takes immense pride, privilege, and honour in conferring its highest academic and professional distinction, the Fellow of Eminence upon Eminent Er. O. P. Goel, a visionary titan of modern infrastructure engineering, institutional governance and quality, reliability and sustainability leadership in India and at the global level.

Throughout a monumental career spanning over four decades, culminating in his distinguished tenure as the Director General of Works, Central Public Works Department (CPWD), Government of India, Er. O. P. Goel has served the nation with unwavering integrity, noble dignity, and exemplary commitment. His formidable expertise in infrastructure engineering has left an indelible mark on the landscape of public works, establishing transformative benchmarks in large-scale project execution, structural precision, transparent procurement, and quality assurance. He stands as a beacon of public service, proving that technical mastery combined with unyielding moral fortitude can shape the sustainable built environment of a rising nation.

Beyond his stellar achievements in government service, Er. Goel's visionary stewardship has fortified the foundations of India's professional engineering ecosystem. As the Founder President of the Indian Buildings Congress (IBC), he pioneered a vital platform dedicated to modernizing building technology, promoting sustainable architecture, and standardizing construction ethics. His profound influence extends across the premier technical bodies of the country, having served with distinction as the Former National President of the Institution of Engineers (India), Former President of the Indian Institution of Technical Arbitrators, and Vice-President of the Indian Roads Congress. In these roles, he has been a tireless champion for technical education, capacity building, and the fair, efficient resolution of engineering disputes.

A distinguished graduate of Punjab Engineering College, Chandigarh, Er Goel's distinguished standing is reflected in his prestigious professional affiliations being a Fellow of the Institution of Engineers (FIE), Fellow of the Institution of Surveyors, Fellow of the Indian Institution of Bridge Engineers, and Fellow of the Consulting Engineers Association of India alongside being honored with prestigious Lifetime Achievement Awards by the CPWD, IBC, and the Eminent Engineer honour by the Institution of Engineers (India).

In deep appreciation of his profound eminence in infrastructure engineering, his legendary record of service defined by integrity, dignity, and excellence, and his enduring contributions to upholding highest standards of quality, reliability and sustainability in infrastructure planning and development and for his distinguished service to engineering fraternity and nation building, W-AHEAD takes immense pride in conferring upon Er. O. P. Goel the honour of **Fellow of Eminence, FeW-AHEAD and Lifetime Achievement Award.**

Dr. P. R. Trivedi
Executive Chairman

3rdd October, 2026

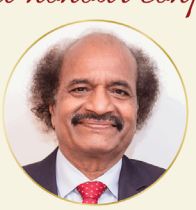
Prof. P. B. Sharma
President

Fellow of Eminence

Citation

World Academy of Higher Education and Development (W-AHEAD)

with full honour confers upon



Prof G D Yadav

Fellow of Eminence of W-AHEAD

for

"His most outstanding eminence in academics, institutional administration, path breaking scientific research and development of sustainable technologies. His pioneering leadership for industry-academia collaboration and path breaking contribution to Science, Technology, Innovation and Policy".

Professor (Dr.) Ganapati D. Yadav is one of India's most accomplished and prolific engineering scientists, widely celebrated for his pathbreaking contributions to science, technology, innovation, and policy. He currently holds the prestigious National Science Chair awarded by the Government of India and serves as Emeritus Professor of Eminence at the Institute of Chemical Technology (ICT), Mumbai, where he previously served as Vice Chancellor. Recognized globally, received over 150 rare and prestigious awards including Padmashri (2016) across diverse fields, including Green Chemistry, Catalysis, Chemical Engineering, Energy Engineering, Biotechnology, and Nanotechnology.

Professor Yadav's influence extends far beyond the laboratory. He has forged strong industry-academia collaborations, serving as a consultant, advisor, and policymaker for numerous national and international organizations. His ability to bridge the gap between these sectors has been instrumental in translating scientific advancements into real-world applications. His academic leadership is equally noteworthy. As former Vice Chancellor of the Institute of Chemical Technology (ICT), Mumbai, he transformed the institution into a global leader.

Professor Yadav's contributions have been recognized with numerous prestigious awards, including the Padma Shri, and election to the U.S. National Academy of Engineering and the National Academy of Inventors. His work has generated a number of research papers and patents of great value to the scientific community and the industry, demonstrating his exceptional productivity and impact. Furthermore, Dr Yadav continues to play a crucial role in shaping India's scientific policies, serving on various government committees, including the nation's hydrogen economy.

Professor G.D. Yadav is a multi-faceted individual whose contributions to science, technology, and policy have left an indelible mark both nationally as well as globally. His dedication to sustainable innovation, his commitment to education and mentorship, and his ability to bridge the gap between academia and industry make him a true national asset.

In recognition of the most outstanding contributions of Prof (Dr) Ganapati D. Yadav for path breaking scientific research and development of sustainable technologies and exceptional university leadership, the World Academy of Higher Education and Development with great privilege confers upon Prof (Dr) GD Yadav, the honour of **Fellow of Eminence of the Academy, FeW-AHEAD.**

Dr. P. R. Trivedi
Executive Chairman

3rdd October, 2026

Prof. P. B. Sharma
President

Fellow of Eminence

Citation

World Academy of Higher Education and Development (W-AHEAD)

with full honour confers upon



Prof Anamik Shah

Fellow of Eminence of W-AHEAD

for

"His most outstanding eminence in Academics, Scientific Research and Service with Integrity and Dignity and relentless pursuit of quality, reliability and excellence in Higher Education and Research. His monumental contribution to Global Peace and upholding the Ghandhian principles of Truth, Non-violence, Social Harmony, Self Reliance and Sustainable Development.

The World Academy of Higher Education and Development (W-AHEAD) takes immense pride and honor in conferring the honour of Fellow of Eminence upon Prof. (Dr.) Anamik Shah, an internationally acclaimed academician, visionary scientist, and dynamic administrator, in recognition of his lifetime of distinguished leadership, scientific innovations, and outstanding contributions to higher education. As the former Vice Chancellor of Gujarat Vidyapith, an institution founded by Mahatma Gandhi Ji, Prof. Shah has seamlessly integrated timeless humanistic values and self-reliance with modern educational paradigms, setting a benchmark for value-based scientific education in the 21st century.

An international authority in Medicinal Chemistry and Bio-organic Synthesis, Prof. Shah has made profound scientific contributions in heterocyclic chemistry, target-based library synthesis and drug design, significantly advancing therapeutic strategies against HIV, tuberculosis, and cancer. His innovative vision culminated in the establishment of the state-of-the-art National Facility for Drug Discovery Complex (NFDD) and the Center of Excellence in Drug Discovery at Saurashtra University, establishing a vital translational bridge between academic research and pharmaceutical development. His prolific scholarly output includes over 160 high-impact peer-reviewed publications, multiple patents and several book chapters, alongside the dedicated mentorship of more than 75 Ph.D. scholars who now lead research initiatives worldwide.

In benchmark recognition of his scientific excellence and professional stature, Prof. Shah has been elected Fellow of the National Academy of Sciences, India (NASI), Fellow of the Royal Society of Chemistry (FRSC, UK), and Fellow of the Indian Chemical Society (FICS). He is the recipient of prestigious honors, including the Lifetime Achievement Award by the Indian Chemical Society, the CRSI Bronze Medal by the Chemical Research Society of India and the Prof. P.K. Bose Memorial Award. As President of the Indian Society of Chemists and Biologists (ISCB) and a trusted advisor across major national scientific bodies, including DST, DBT, and CSIR, Prof. Shah exemplifies the highest standards of intellectual rigour, scientific ethics and selfless service to humanity. W-AHEAD honors itself by welcoming Prof. (Dr.) Anamik Shah into the fold of its Fellows of Eminence.

In deep appreciation of his profound eminence in Higher Education and Translational Scientific Research, legendary record of service defined by integrity, dignity, and excellence, and his enduring contributions to upholding highest standards of scientific ethics, living a life of simplicity, honesty and selfless service to humanity and for his distinguished service to scientific fraternity and nation building, W-AHEAD takes immense pride in conferring upon Prof Anamik Shah the honour of **Fellow of Eminence, FeW-AHEAD.**

Dr. P. R. Trivedi
Executive Chairman

3rdd October, 2026

Prof. P. B. Sharma
President

Fellow of Eminence

Citation

World Academy of Higher Education and Development (W-AHEAD)

with full honour confers upon



Shri R K Yadav

Former General Manager, Indian Railways

Fellow of Eminence of W-AHEAD

for

"His profound contributions to technological enterprise, public service, visionary leadership and monumental contributions to the growth and modernization of Indian Railways Infrastructure and for living a life that serves as an inspiring masterclass in corporate responsibility."

Shri RK Yadav stands as a stalwart of public service and infrastructure development in India. Throughout a long and distinguished career with the Indian Railways, he has embodied the values of administrative excellence, technical precision, and unwavering commitment to nation-building.

During his tenure as General Manager, Central Railways of Indian Railways, Shri Yadav demonstrated exceptional foresight and operational acumen. He successfully spearheaded key structural initiatives, enhanced safety protocols, streamlined freight and passenger operations, and championed large-scale modernization projects that significantly strengthened the backbone of the nation's transportation ecosystem.

Building upon his rich legacy in public service, Shri Yadav currently serves as the Managing Director of Kutch Railway Company Limited. Under his dynamic leadership, Kutch Railway has achieved new benchmarks in connectivity, port-rail integration, and freight efficiency playing a vital role in fuelling the economic vitality of the western region. His strategic vision has proven instrumental in bridging critical logistics gaps, enhancing supply chain resilience, and fostering sustainable industrial growth.

A leader of rare integrity, deep technical expertise in mobility engineering & railway technologies and his unconditional service to good governance, Shri RK Yadav continues to inspire peers and young professionals alike across the railway sector.

In honour of his selfless dedication, visionary stewardship, and immense contributions to the nation's infrastructure journey, this citation is presented to Shri RK Yadav with profound respect and admiration at the conferment of the Honour of Fellow of Eminence of W-AHEAD.

For his profound contributions to technological enterprise, public service, visionary leadership and monumental contributions to the growth and modernization of Indian Railways Infrastructure and for living a life that serves as an inspiring masterclass in humanitarian responsibility, the World Academy of Higher Education and Development is profoundly privileged to admit Shri RK Yadav to the honour of Fellow of Eminence.

Conferred on this day, with the collective admiration of eminent educators, scientists, and corporate leaders, who look to his legacy as a guiding light for building a sustainable, inclusive, and value-driven world.

Dr. P. R. Trivedi
Executive Chairman

3rdd October, 2026

Prof. P. B. Sharma
President

Fellow of Eminence

Citation

World Academy of Higher Education and Development (W-AHEAD)

with full honour confers upon



Dr. Shyam S. Agarwal

Fellow of Eminence of W-AHEAD

for

"His distinguished and pioneering contributions to speech communication, acoustics, electronics, language technologies and artificial intelligence, and his exceptional leadership in advancing scientific research, higher education, technological innovation and professional development".

Dr. Shyam S. Agarwal is a distinguished scientist, academician, researcher and institutional leader with an illustrious career spanning more than five decades in electronics, communication, acoustics, speech technology, language processing and information technology. His professional journey across Aligarh Muslim University, CEERI Pilani, CEERI Delhi, CSIO, C-DAC and KIIT reflects an enduring commitment to scientific research, technological innovation, teaching and nation-building.

As a senior scientist at CEERI, including the position of Scientist-G (Director Grade Scientist), and subsequently as Emeritus Scientist (CSIR), Advisor and Visiting Professor, Dr. Agarwal made pioneering contributions to speech communication and language technology, particularly for Indian languages. His R&D work led to the development of technologies including Hindi speech databases, speech recognition systems, text-to-speech synthesis, speech processing software, with important applications in human–machine communication. His international exposure includes research and academic engagements with MIT, Ohio State University, UCLA, East-West Center, NICT Japan and several leading institutions across the USA, Europe and Asia.

Dr. Agarwal has made substantial contributions to higher education and institutional development, currently serving as Director General, Emeritus Professor & Director R&D, KIIT Group of Colleges, Gurugram. Through his leadership, mentorship and research vision, he has nurtured generations of students, researchers and professionals and contributed to the establishment of advanced research facilities in speech, acoustics and language technologies.

A passionate contributor to the professional community, Dr. Agarwal has served in eminent leadership positions including President of the Acoustical Society of India, Chief Editor of the Journal of the Acoustical Society of India, leadership positions in CSI and IETE, and responsibilities in national and international scientific committees. His exceptional contributions have been recognised through numerous prestigious honours, including the Senior Fulbright Fellowship, UNDP Fellowship, East-West Center Senior Fellowship, IETE Lifetime Achievement Award, Computer Society of India Lifetime Achievement Award, Sir C. V. Raman Award, Dr. S. Bhagwantam Award, Dr. Rais Ahmad Memorial Lecture Award and other distinguished recognitions.

In recognition of his pioneering scientific contributions, distinguished academic leadership, technological innovation, exemplary mentorship, lifelong service to professional societies, and enduring contribution to the advancement of higher education and society, the World Academy of Higher Education and Development (W-AHEAD) takes immense pride in conferring upon Dr. S. S. Agarwal the distinguished honour of **Fellow of Eminence, Fe W-AHEAD.**

May his remarkable legacy of scientific excellence, innovation, education and service continue to inspire future generations of researchers, educators, engineers and knowledge leaders for the advancement of humanity.

Dr. P. R. Trivedi
Executive Chairman

3rdd October, 2026

Prof. P. B. Sharma
President

Fellow of Eminence

Citation

World Academy of Higher Education and Development (W-AHEAD)

with full honour confers upon



Uday Reddy

Fellow of Eminence of W-AHEAD

for

"His most outstanding eminence in his exceptional leadership, profound contributions to digital innovation and unwavering commitment to empowering global communities through technology innovation and education".

Uday Reddy is a visionary technocrat, pioneering entrepreneur and global leader whose relentless pursuit of technology innovations for larger collective good of the humanity has fundamentally transformed the landscape of over-the-top (OTT) digital media and edtech across continents.

An alumnus of the prestigious Delhi College of Engineering (now Delhi Technological University, DTU) with a Bachelor's degree in Electronics and Telecommunication and an Executive MBA in Finance from the Kellogg School of Management, Mr. Reddy combined deep engineering acumen with sharp financial foresight. Before embarking on his entrepreneurial journey, he held key leadership roles, including serving as a Director for Nortel.

In 2007, recognizing the burgeoning potential of digital convergence, Mr. Reddy founded YuppTV. Under his stewardship, YuppTV has evolved into one of the world's leading internet-based TV and OTT service providers for South Asian content, bridging cultural divides and connecting millions of global diaspora households to their homeland through hundreds of live channels and on-demand libraries. Demonstrating a continuous commitment to innovation, he also founded Turito Inc. in 2018, creating a robust global live-learning platform designed to empower students worldwide.

Beyond his corporate and technological triumphs, Mr. Reddy remains deeply committed to societal upliftment. Through initiatives like the Modern Village Vision 2020, he has spearheaded transformative grassroots developments in healthcare and education within his native region of Telangana.

He is also leading a world team for integration of AI for education from school level onwards, empowering both the teachers and students with technology tools for deep learning and greater insights into the power of knowledge and wings of innovation. His efforts have benefited the student community the world over.

In recognition of his exceptional leadership, profound contributions to digital innovation, and unwavering commitment to empowering global communities through technology innovation and education, W-AHEAD takes immense pride in conferring upon Mr Uday Reddy the honour of **Fellow of Eminence, FeW-AHEAD.**

May his remarkable legacy of technology innovation, educational excellence and service to humanity continue to inspire future generations of innovators, educators, engineers and knowledge leaders for the advancement of humanity.

Dr. P. R. Trivedi
Executive Chairman

3rdd October, 2026

Prof. P. B. Sharma
President

Fellow of Eminence

Citation

World Academy of Higher Education and Development (W-AHEAD)

with full honour confers upon



Dr. G. K. Arora

Fellow of Eminence of W-AHEAD

for

"His profound contributions to developmental economics, critical pathways of circular economy and insights into economics of AI and for living a life that serves as an inspiring masterclass in institutional leadership, research excellence and corporate connect."

The World Academy of Higher Education and Academic Development (W-AHEAD) proudly confers the prestigious Fellow of Eminence Award upon Dr. G.K. Arora in profound recognition of his extraordinary contributions, visionary leadership, and lifelong dedication to the field of Economics and public finance.

Dr. Arora has continuously pushed the frontiers of economic thought, inspiring generations of students and scholars through his rigorous research, insightful pedagogy and unwavering commitment to academic excellence. His extensive research portfolio includes groundbreaking publications and empirical studies that have deeply enriched contemporary economic literature, addressing critical issues ranging from macroeconomic policy to sustainable market dynamics. Beyond academia, his stellar corporate connects and active industry engagements have successfully bridged theory with practice, fostering vital collaborations between premier educational institutions and leading corporate sectors to drive innovation and economic growth.

As an Eminent Professor, his pioneering work has significantly shaped contemporary economic discourse, while his exemplary guidance and mentorship have left an indelible mark on both students and industry professionals. His pioneering work in the areas of economy of sustainable development, circular economy and economics of AI has inspired generation of research scholars to work towards a bright, prosperous and sustainable future for the global humanity.

In celebrating a career defined by intellectual rigor, impactful research, and transformative corporate-academic partnerships, W-AHEAD is deeply honored to induct Dr. G.K. Arora as a Fellow of Eminence, wishing him continued health, wisdom, and success in his future endeavours.

For his profound contributions to developmental economics, critical pathways of circular economy and insights into economics of AI and for living a life that serves as an inspiring masterclass in humanitarian responsibility, academic and administrative excellence, the World Academy of Higher Education and Development is profoundly privileged to admit Dr GK Arora to the honour of Fellow of Eminence.

Dr. P. R. Trivedi
Executive Chairman

3rdd October, 2026

Prof. P. B. Sharma
President

Fellow of Eminence

Citation

World Academy of Higher Education and Development (W-AHEAD)

with full honour confers upon



Dr HRP Yadav

Fellow of Eminence of W-AHEAD

for

"His outstanding eminence in engineering profession, institutional administration, academics, research and development of sustainable clean technologies. His leadership role for managing 0.8 million engineer-member organization and significant contribution to promote advancement of science, engineering, technology, innovation and policy."

Dr. H. R. P. Yadav is a distinguished institutional administrator, academician, an accomplished environmental engineer with nearly four decades of multi-faceted experience across higher engineering education, strategic research, national policy-making, and executive governance. He currently serves as Professor and Head of the Departments of Civil-Environmental Engineering and Solar & Alternate Energy at the Amity School of Engineering and Technology, Amity University Haryana, Gurugram. Dr Yadav earlier served the Institution of Engineers (India) [IEI], the largest and the oldest multi-disciplinary professional body of engineers of the country for around three decades as Director and finally as Secretary and Director General (CEO).

During his stint with IEI, Dr. Yadav played an important role in getting permanent membership of International Engineers 'Alliance (IEA) to IEI, India in 2009 and also in getting permanent membership of Washington Accord to NBA, India in 2014 as member of the Organising Committee of International Washington Accord Summits 2012 and 2014. He was also instrumental in establishing bilateral agreements between IEI and other international professional bodies of engineers; namely; World Federation of Engineering Organizations (WFEO) Paris, Federation of Engineering Institutions of South and Central Asia (FEISCA) , American Society of Civil Engineers (ASCE), USA and other others.

Dr Yadav contributed significantly in shaping India's higher technical education ecosystem through active representation on top-level apex bodies under the Ministry of Education (formerly MHRD), including the Central Advisory Board of Education (CABE), the AICTE Council, and the Executive Committee of the National Board of Accreditation (NBA).

Dr. Yadav has been an active Member of the Technical Committee on "Climate Change, Water Resources and Sustainable Development in the Asian Region" of the Asian Civil Engineering Coordinating Council (ACECC) since March 2023. He has represented India at multiple global forums, delivering thematic talks and technical addresses at the 46th ACECC Executive Committee Meeting (ECM) in the Philippines (2023), the 47th ECM in New Zealand (2024), the 48th ECM in Yangon, Myanmar (2025) and the 50th ECM in Kathmandu, Nepal (2026).

His primary research interests center around advanced biofuels development, green hydrogen generation technologies, global warming, climate change mitigation, and ecosystem sustainability Dr. Yadav holds several prestigious professional honours, which include; Fellow and Chartered Engineer of The Institution of Engineers (India), FIE, Fellow of the World Academy of Productivity Science, FWAPS, Member of the American Society of Civil Engineers, M.ASCE, USA, Member of the Environmental Water Resources Institute, M.EWRI, USA.

In recognition of the outstanding contributions of Prof (Dr) H R P Yadav for promotion of advancement of engineering science and technology, research and development of sustainable clean technologies and the institutional leadership, the World Academy of Higher Education and Development confers upon Prof (Dr) H R P Yadav, the honour of **Fellow of Eminence of the Academy, FeW-AHEAD.**

Dr. P. R. Trivedi
Executive Chairman

3rdd October, 2026

Prof. P. B. Sharma
President

Philosophical and Cultural Perspectives: Ahimsa, Dharma, and Modern Technological Ethics

Mohan Rupa Das, FeW-AHEAD

Abstract: *As Artificial Intelligence and other technologies advance, humanity must use them responsibly for the welfare of all. The Bhagavad- Gita reminds us that true leadership means using knowledge, power, and technology with wisdom, compassion, and responsibility. Only then can innovation create a peaceful and better world.*

The Bhagavad-Gita teaches that real progress begins with good character—compassion, honesty, self-control, and service. Therefore, education should develop both technical skills and ethical values.

Keywords: *Nonviolence, Global Peace, Science and Spirituality, Bhagwat Gita, Responsible AI, Compassionate Humanity*

We are living in an age of amazing technological progress. Artificial Intelligence (AI), robotics, biotechnology, and digital communication are changing our lives faster than ever before. These technologies can improve healthcare, education, agriculture, and many other areas. At the same time, they also raise serious questions. **Will technology always be used for the good of humanity? Who decides what is right and what is wrong? Can scientific progress alone make the world a better place?**

Many people believe that these questions can be answered by laws, government policies, and professional ethics. While these are certainly important, they are not in themselves sufficient to create a humane global society that conducts itself with self-discipline and integrity. Behind every technology stands a human being. If the human mind is guided by greed, anger, or selfishness, even the greatest invention can become harmful. **Therefore, along with scientific knowledge, we also need moral and spiritual wisdom.**

Ahimsa and Dharma – Two Cardinal Principles for Righteous Living

Ancient Indian philosophy offers such wisdom. Two important principles are ahimsa and dharma. Ahimsa means avoiding unnecessary harm to others. Dharma means doing what is right, just, and beneficial for society. Together, these two principles can help us use modern technology in a responsible and compassionate way.

At this point, an important question naturally arises. If the Bhagavad-Gita teaches compassion and wisdom, why was it spoken on a battlefield? In fact, Lord Krishna encouraged Arjuna to fight. Doesn't this go against the principle of Nonviolence?

This is perhaps the most misunderstood aspect of the Bhagavad-Gita.

The Core message of Bhagwat Gita- Responsible Actions

The Bhagwat Gita does not glorify violence. Neither does it teach that fighting is the solution to every problem. In fact, the great war of Kurukshetra took place only after every sincere attempt at peace had failed. Lord Krishna Himself went as a peace messenger to avoid the war. He even requested that the Pandavas be given only five villages instead of an entire kingdom. This simple request was also rejected. War became the last and unavoidable option.

When Arjuna stood on the battlefield, he did not refuse to fight because he had become non-violent. He was confused about his duty. He wondered whether it was right to fight against his own relatives, teachers, and friends.

Lord Krishna's answer teaches an important lesson that is still relevant today. He explained that violence performed out of hatred, greed, revenge, or personal ambition is wrong. However, when force is used only as a last resort to protect justice, innocent people, and

social order, it becomes part of one's dharma or moral duty.

In other words, the Bhagavad-Gita does not teach blind violence, nor does it teach absolute pacifism. It teaches responsible action.

This distinction is very important even in today's world.

Imagine a police officer who stops a terrorist attack, or a surgeon who performs a painful operation to save a patient's life. Outwardly, both actions involve force, but their purpose is to protect life, not to destroy it. Similarly, Lord Krishna instructed Arjuna to act without hatred or personal desire, but for the protection of justice and society.

This principle is surprisingly relevant to modern technology.

Technology itself is neither good nor bad. Artificial Intelligence can help doctors detect diseases at an early stage, but it can also be used to spread misinformation or create autonomous weapons. Biotechnology can cure genetic disorders, but it can also be misused for harmful purposes. Social media can bring people together, but it can also spread hatred and false information within seconds.

The real question, therefore, is not whether technology is good or bad. The real question is: Who is using it, and for what purpose?

This is exactly where the Bhagavad-Gita offers timeless guidance.

The Bhagwat Gita's Timeless Guidance – Work without selfish interests

The Gita teaches that actions should not be driven by selfish desires but by concern for the welfare of others. It reminds us that true wisdom begins when we see every living being with respect and compassion.

Lord Krishna says: **"The wise see all living beings with equal vision** —a learned person, a cow, an elephant, a dog, and even one who is a dog-eater." (Bhagavad-Gita 5.18)

This verse does not suggest that everyone performs the same role in society. Rather, it teaches that every living being deserves dignity and respect because each possesses a spiritual identity.

If scientists, engineers, business leaders, and policymakers adopt this way of thinking, many ethical problems can be avoided. Decisions would not be based only on profit or power, but also on compassion and long-term benefit.

Another important teaching of the Bhagavad-Gita is that leadership carries great responsibility. Lord Krishna says that **whatever great leaders do, ordinary people naturally follow** (Bhagavad-Gita 3.21). This is especially true in today's world. The decisions made by technology companies influence billions of people every day. Their products shape how people communicate, learn, work, and even think.

For this reason, technological leadership should be guided not only by intelligence but also by character.

Innovations for benefits of Humanity

Modern society often celebrates innovation. Ancient Indian wisdom reminds us to celebrate responsible innovation. Creating something new is certainly valuable, but creating something that genuinely benefits humanity is even more valuable.

This is where the ideas of ahimsa and dharma come together. Ahimsa teaches us to avoid causing unnecessary harm. Dharma teaches us to do what is right, even when difficult decisions must be made. Together they provide a balanced approach—one that combines compassion with responsibility.

Perhaps this is the greatest contribution the Bhagavad-Gita can make to modern technological ethics. It reminds us that the greatest challenge is not simply building more powerful technologies. The greater challenge is developing wiser human beings who know how to use those technologies for the benefit of everyone.

Responsible use of AI-the Integration of Dharma in Acts and Actions

These principles become even more meaningful when we look at the rapid growth of **Artificial Intelligence.** AI can help doctors diagnose diseases more accurately, assist farmers in improving crop production, make education more accessible, and help governments provide better public services. Used wisely, AI can reduce suffering and improve the quality of life for millions of people.

However, the same technology can also create serious problems. AI can invade personal privacy, spread false information, replace jobs without adequate planning, or even be used to develop autonomous weapons. Once again, the technology itself is not the real problem. The real issue is whether it is guided by ahimsa and dharma.

Before introducing a new technology, we should ask simple but important questions. **Will this technology protect human dignity? Will it reduce suffering? Will it benefit society as a whole? Could it unintentionally harm people or the environment?** These questions are just as important as asking whether a technology is fast, powerful, or profitable.

The same principles apply to **biotechnology**. Modern science has made remarkable progress in treating diseases and improving human health. These achievements deserve appreciation. At the same time, biotechnology gives humanity tremendous power to change living systems. Such power should always be accompanied by humility and responsibility.

Integrate Science and Spirituality for Global Wellbeing

Ancient Indian wisdom teaches that life is sacred. This does not mean rejecting science. Rather, it means using science with respect for life and with awareness of its long-term consequences.

Another area where these values are urgently needed is **digital communication.** Social media has connected people across the globe. It allows knowledge, ideas, and cultures to be shared instantly. Unfortunately, it has also become a source of misinformation, abusive language, online harassment, and increasing social division.

The principle of ahimsa reminds us that violence is not limited to physical actions. Words can also hurt. False information can damage reputations. Online hatred can create fear and suffering. Ancient Indian culture therefore placed great importance on speaking truthfully, respectfully, and with compassion. These values are just as relevant today as they were thousands of years ago.

The Bhagavad-Gita also introduces another important principle known as **lokasangraha**, which means working for the welfare and stability of society. Lord Krishna explains that responsible leaders should act in ways that inspire and benefit others. This idea has great relevance for governments, educational institutions, businesses, and technology companies. Success should not be measured only by financial profit or market leadership, but also by the positive impact an organization has on society.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada appreciated science but taught that it should be guided by wisdom and moral values. Technology can improve comfort, but it cannot bring peace, happiness, or harmony by itself.

The Real Progress begins with Character – Competence and Integrity

The Bhagavad-Gita teaches that real progress begins with good character—compassion, honesty, self-control, and service. Therefore, education should develop both technical skills and ethical values.

As Artificial Intelligence and other technologies advance, humanity must use them responsibly for the welfare of all. The Bhagavad- Gita reminds us that true leadership means using knowledge, power, and technology with wisdom, compassion, and responsibility. Only then can innovation create a peaceful and better world. **“Human life is meant for cultivating knowledge and wisdom, not simply for increasing the comforts of the body.”** A Quote By Srila Prabhupada.

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Nonviolence and Peace in the Age of AI: A Visionary Perspective

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Abstract: *As humanity stands at the threshold of the Fourth Industrial Revolution, dominated by Artificial Intelligence (AI) and hyper-connectivity, the fundamental paradigms of human existence are undergoing a profound transformation. While AI promises unprecedented advancements in medicine, efficiency, data processing, and economic forecasting, it simultaneously introduces grave systemic risks. From algorithmic bias and autonomous weaponry to massive digital disinformation and structural unemployment, the shadow cast by rapid technological proliferation is long.*

In this critical epoch, the timeless philosophies of nonviolence (Ahimsa) and sustainable peace require a renewed articulation. This Paper explores how humanity can navigate the age of AI through the lenses of ethical governance, ecological balance, holistic education, and structural nonviolence.

The Paradigm Shift: Technology, Peacelessness, and Structural Violence

I have been championing the idea that true progress cannot be measured solely by GDP growth or technological output, but by the absence of "peacelessness"—a multi-dimensional crisis encompassing poverty, pollution, greed, violence, and institutional failure. In the pre-AI era, violence was largely physical and localized. Today, in the age of algorithms, violence has evolved into invisible, systemic, and automated forms.

Algorithmic architecture is rarely neutral. When AI systems are trained on skewed historical data, they perpetuate structural discrimination against marginalized communities, women, and the economically vulnerable. Furthermore, the commercialization of attention-driven algorithms polarizes societies, eroding social cohesion and cultivating an environment of digital hostility.

My masterplan paradigm for global security stresses that resolving conflict requires moving beyond traditional military deterrence toward positive peace. In the context of AI, this means we cannot simply regulate technology through reactive bans; we must re-engineer our technological ecosystem on the bedrock of ethical values, transparency, and universal human rights.

Redefining Peace and Security in the Algorithmic Era

Traditional geopolitics relies on a balance of power and nuclear deterrence fragile peace held together by the threat of mutual destruction. My vision for a "New International Political Order" advocates for regional and global demilitarization, replacing antiquated nation-state rivalries with cooperative civilizational frameworks.

With the advent of military AI—such as lethal autonomous weapons systems (LAWS) and algorithmically coordinated drone swarms—the threshold for warfare has lowered drastically. When machines make life-and-death decisions stripped of human empathy, the moral weight of violence is sanitized.

To Counter this: Peace advocates in the AI age must push for Strict Global Governance of Dual-Use Technologies:

Following my principles on managing dual-use technologies, international bodies must strictly monitor algorithms that can be weaponized for cyber-warfare, surveillance capitalism, or automated combat. The Principle of Human-in-the-Command: Nonviolence dictates that the prerogative to take a human life or inflict systemic harm must never be delegated to lines of code. Absolute human accountability is non-negotiable.

Transparency and Democratic Oversight: Just as I emphasize transparency in international security relations, the code, training datasets, and optimization metrics of major AI systems must be open to independent, democratic audits to prevent opaque manipulation.

Education as the Cradle of Nonviolence:

A cornerstone of my extensive work in institution building and peace studies is the reform of educational systems. Education must evolve from an engine of cutthroat competition into a sanctuary for compassion, ecological consciousness, and holistic intelligence.

In an age where generative AI can write essays, code software, and solve complex equations in seconds, traditional rote learning becomes obsolete. If schools continue to measure human worth purely by technical productivity, students will feel alienated, leading to widespread "unemployableness" and psychological distress.

Instead, my philosophy urges us to "Catch Them Young" instilling values of nonviolence, mercy, tolerance, and international understanding from early childhood. Educational curricula across the globe must integrate:

- **Digital Ethics and Moral Philosophy:** Teaching students not just how to use AI, but whether its application aligns with human dignity and planetary well-being.
- **Vocational and Ecological Alignment:** Creating green, sustainable, and value-based jobs that harmonize with nature rather than exploiting it.
- **Conflict Resolution and Interfaith Studies:** Cultivating emotional intelligence, empathy, and cross-cultural dialogue to counteract the echo chambers fostered by social media algorithms.
- **Ecological Equilibrium:** Balancing Artificial Intelligence and the Earth

The intersection of AI, nonviolence, and peace cannot be discussed without addressing the planetary crisis. I have consistently maintained that ecological degradation is a profound form of violence against the Earth and future generations.

While AI is often touted as a tool for climate modeling and resource optimization, its physical footprint is staggering. The training and operation of massive Large Language Models consume immense amounts of electricity, heavily taxing power grids, while data centers require millions of gallons of water for cooling. Furthermore, the global race for semiconductor chips accelerates environmentally destructive mining practices and electronic waste accumulation in the Global South.

True nonviolence in the digital age demands Eco-Friendly Computing (Green AI). We must hold tech conglomerates accountable for their carbon and water footprints. Peacebuilding today is inextricably linked to environmental conservation; an algorithm that optimizes profit at the cost of depleting finite natural resources is fundamentally violent. Sustainable development must serve as the filter through which all technological innovations are approved and deployed.

Towards a New Global Consensus

My masterplan paradigm reminds that peace is not merely the absence of war, but the presence of justice, equity, and ecological harmony. As artificial intelligence permeates every facet of human endeavor, we face a stark choice: we can use AI to build a hyper-surveilled, polarized, and volatile world, or we can harness its immense potential to eradicate poverty, heal ecosystems, and foster universal brotherhood.

Achieving this requires a global alliance of scientists, ethicists, educators, and policymakers committed to the following imperatives:

- **Institutionalizing Peace Studies:** Integrating AI ethics and peace research into every level of tertiary education.
- **Democratizing Technology:** Ensuring that the benefits of AI flow to marginalized populations rather than concentrating power in the hands of a few corporate and military monoliths.
- **Cultivating Inner Peace:** Remembering that external technologies are mere reflections of human consciousness. Cultivating inner calm, empathy, and spiritual grounding is the ultimate antidote to algorithmic rage and automated destruction.

Conclusion

The age of AI compels a spiritual and intellectual renaissance. By marrying the timeless wisdom of nonviolence (Ahimsa) with modern technological governance as envisioned through the holistic frameworks that humanity can transcend the pitfalls of the digital revolution. Only by anchoring artificial intelligence in compassion, ecological sustainability, and unwavering respect for human dignity can we secure a peaceful, harmonious, and enduring future for our global civilization.

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Nonkilling as a Foundational Design Principle for Global Peace in Times of Extinction Level Threat from Artificial Intelligence

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"Exploring ethics, nonkilling and the practical architecture of a compassionate human future"

Abstract: *Artificial intelligence while reshaping human society poses an extinction level threat to our existence at a pace and scale that demands urgent reflection. While AI offers transformative potential for peacebuilding, humanitarian response, and conflict resolution, it simultaneously introduces unprecedented threats: autonomous weapons, algorithmic bias, communication dominance, unethical narratives, automated disinformation, and digital violence. These technological shifts, compounded by modern lifestyles that normalize violence, killings and aggression—whether through industrial-scale human and animal slaughter, rising social arrogance, or persistent geopolitical conflict—call for a fundamental rethinking of how humanity pursues peace. This paper argues that nonkilling—the measurable, universal goal of eliminating all forms of killing—provides a practical foundational design framework for global harmony. By treating peace not as an abstract ideal but as an engineering challenge, society can redirect its creative, scientific, and financial resources toward reversing environmental degradation, establishing circular economies, and ensuring that no human being is left behind. Drawing on the philosophical depth of ahimsa (nonviolence) and the precision of nonkilling as a behavioral standard, this article explores strategic pathways for sustaining and strengthening global peace in an increasingly AI-driven world.*

The AI Revolution and the Crisis of Peace

We stand at a critical juncture in human history. Artificial intelligence, once the domain of speculative fiction, now permeates every dimension of modern life—from healthcare and education to warfare and governance. The speed of this transformation has outpaced our ethical frameworks, leaving societies vulnerable to both the intended and unintended consequences of machine decision-making.

The dual-use nature of AI technology presents a paradox. On one hand, AI models now being introduced, such as Astra can analyze conflict patterns, predict humanitarian crises, and facilitate dialogue across linguistic and cultural barriers. But on the other hand if not founded, deployed and designed ethically may go wayward and berserk to become a threat to our own existence. Machine learning algorithms should be designed and embedded and deployed to identify early warning signs of genocide, to optimize and predict environmental disaster, reform relief logistics, and to counter hate speech online. These AI innovations and applications can suggest a future in which technology serves as a bridge rather than a barrier to peace.

No wonder that the same capabilities that enable humanitarian innovation and civilsational ascent may also empower new forms of violence. Autonomous weapons systems—capable of selecting and engaging targets without human intervention—threaten to remove moral deliberation from the act of killing. Algorithmic bias in predictive policing and surveillance perpetuates systemic injustice. Automated disinformation campaigns, powered by generative AI, erode the shared factual foundations upon which democratic discourse depends. The digital realm has become a new frontier for psychological warfare, where

manipulation at scale replaces physical confrontation but inflicts comparable harm.

These technological threats do not exist in isolation. They intersect with enduring patterns of human behavior that normalize and rationalize violence. Industrial meat production, for example, institutionalizes the mass killing of sentient beings, desensitizing societies to the act of taking life. Rising social arrogance and intolerance—often amplified by algorithmic echo chambers—create the psychological preconditions for cruelty and dehumanization. Ongoing geopolitical tensions and regional wars demonstrate that the age-old logic of military dominance remains deeply entrenched, even as the tools of conflict evolve.

From Nonviolence to Nonkilling: A Conceptual Evolution

The concept of nonviolence—ahimsa—has deep roots in human civilization. From the Jain and Buddhist traditions of ancient India to the Christian pacifism of the early church, from Gandhi's satyagraha to King's beloved community, nonviolence has been articulated as both a spiritual discipline and a political strategy. It represents a profound insight: that means and ends are inseparable, and that the pursuit of justice through violent methods inevitably corrupts the justice sought.

Yet nonviolence, as traditionally understood, carries certain limitations when applied to global governance and policy design. Its meanings vary across cultures and contexts, ranging from personal dietary choices to mass civil resistance. It encompasses attitudes, intentions, and methods that resist precise measurement. While this richness is philosophically valuable, it complicates the task of institutionalizing nonviolence as a concrete societal goal.

The concept of nonkilling offers a complementary approach that addresses these practical challenges. Coined and developed by scholars seeking to operationalize peace studies, nonkilling defines a specific, measurable behavioral standard: the elimination of all killing, whether by individuals, groups, or states. It shifts the focus from the interior states of nonviolent intention to the exterior reality of lethal outcomes. In doing so, it transforms peace from an abstract, unreachable utopia into a practical design challenge for humanity.

Nonkilling does not reject the wisdom of nonviolence; rather, it translates that wisdom into the language of engineering and governance. It asks not whether people feel peaceful, but whether the systems they inhabit produce killing. It demands not merely the absence of war, but the absence of all institutionalized, normalized, or technologically enabled killing—from battlefield drones to factory farms, from capital punishment to algorithmic systems that indirectly cause death through neglect or bias.

Nonkilling Design to Counter the Challenge to our Existence

Approaching nonkilling peace as a design to counter our extinction level threat and challenge to human existence fundamentally alters how we think about peace. Design thinking begins with a clear problem statement, proceeds through systematic analysis, and culminates in tested, iterative solutions. Applied to nonkilling, this methodology invites us to examine the entire architecture of human society—from education and economics to technology and governance—and identify the structural conditions that make killing seem necessary, inevitable, or acceptable.

The first design principle is the systematic dismantling of the belief that killing is necessary for survival or governance. This belief, deeply embedded in political realism and strategic doctrine, underwrites enormous expenditure on military capacity and punitive justice systems. A nonkilling design approach asks: What investments in conflict prevention, mediation infrastructure, and human security would make lethal force genuinely obsolete? The answer involves not merely disarmament, but the construction of alternative systems that meet human needs without recourse to violence.

The second design principle is the redirection of resources currently devoted to killing through terror and and wars toward life-affirming endeavors such pursuit of Affirmative Nonkilling doctrine. This can be achieved through practice of moral and value education as a foundational principle and institution building. The Global military expenditure exceeds two trillion dollars annually and the industrial meat complex consumes vast tracts of land, water, and energy while generating greenhouse gas emissions and antibiotic resistance. A nonkilling society

would reallocate these resources towards environmental restoration, renewable energy, public health, education, and the elimination of extreme poverty. The circular economy—minimizing waste and maximizing the reuse of materials—represents one manifestation of this principle, replacing the linear extract-consume-discard model that drives ecological destruction and resource conflict.

The third design principle is the cultivation of nonkilling cultures and identities. Human beings are not naturally violent; extensive anthropological and psychological research demonstrates that cooperation, empathy, and altruism are equally fundamental to our species. Yet cultures can be structured to either amplify or suppress these capacities. Education systems that teach emotional intelligence, critical thinking, and intercultural understanding; media ecosystems that celebrate reconciliation rather than revenge; religious and philosophical traditions that affirm the sanctity of all life—these are the building blocks of a nonkilling culture.

AI Governance and the Nonkilling Imperative

Artificial intelligence model;s such as Astra presents both the greatest opportunity and the greatest test for nonkilling governance. The opportunity lies in AI's capacity to enhance early warning, facilitate dialogue, optimize resource distribution, and empower marginalized voices. The test lies in preventing AI from becoming a force multiplier for existing patterns of violence while ensuring that its development and deployment are guided by ethical principles.

Effective AI governance for peace requires multilateral cooperation that transcends national borders and corporate interests. No single state or company can unilaterally determine the trajectory of AI development. International frameworks—building upon but extending beyond existing humanitarian law—must establish clear prohibitions on lethal autonomous weapons, mandate transparency in algorithmic decision-making, and create accountability mechanisms for AI systems that cause harm.

Equally important is the democratization of AI governance. The communities most affected by AI-driven violence—whether through autonomous weapons, biased policing, or economic displacement—must have meaningful voice in the policies that shape their lives. This requires not merely consultation, but structural inclusion in decision-making processes, supported by AI literacy programs that enable informed participation.

Finally, AI governance must be grounded in a positive vision of human flourishing rather than a merely defensive posture of risk mitigation. The question cannot be only 'How do we prevent AI from causing harm?' but also 'How do we ensure AI contributes to a world in which killing is unthinkable?' This positive framing aligns AI development with the broader project of nonkilling design, connecting technological innovation to the deepest aspirations of the human spirit.

Toward Ethics and a Compassionate Humanity

The transition to a nonkilling society where life is valued and sacred is not a utopian fantasy but a practical necessity. Climate change, pandemic disease, nuclear proliferation, and ecological collapse represent existential threats that no nation can address alone. These challenges demand the full mobilization of human creativity, cooperation, and compassion—resources that are squandered in cycles of violence and retaliation.

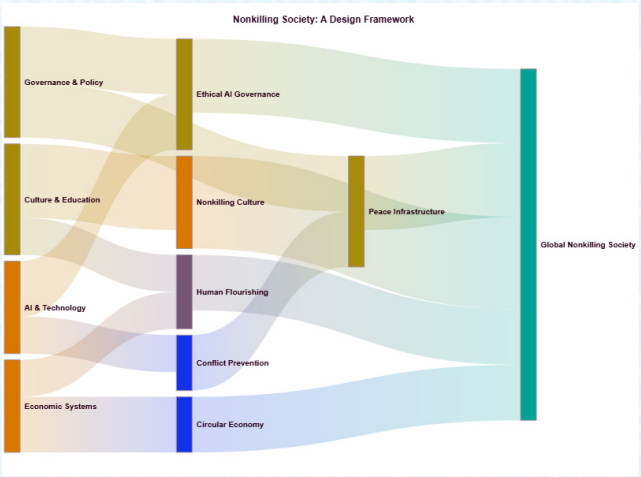
A nonkilling foundational approach to these challenges begins with the recognition that compassion is not weakness but strategic intelligence. The capacity to empathize with others, to understand their perspectives and needs, is the foundation of effective cooperation. In a deeply interconnected world, the wellbeing of each is linked to the wellbeing of all. This is not merely an ethical insight but a systems-level truth: environmental degradation in one region affects global climate patterns; conflict in one area generates refugee flows that reshape politics continents away; disease anywhere threatens health everywhere.

The cultivation of compassionate humanity requires intentional effort across multiple domains. In education, curricula must prioritize emotional intelligence and ethical reasoning alongside technical skills. In economics, metrics of success must expand beyond GDP to include

wellbeing, sustainability, and equity. In politics, leadership must be evaluated not by capacity for domination but by ability to build consensus and resolve conflicts without violence. In technology, innovation must be assessed by its contribution to human flourishing rather than merely its commercial potential.

A Sankey diagram to depict foundational pillars for an Affirmative Nonkilling Society Architecture can be Embedded —AI & Technology, Governance & Policy, Culture & Education, and Economic Systems—flow through intermediate mechanisms toward a Global Nonkilling Society:

Conclusion: Future Forward



As humanity navigates the transformative potential and peril of artificial intelligence, the principles of nonviolence and nonkilling offer essential guidance and the only recourse. They remind us that technological progress is not an end in itself but a means toward the realization of human dignity and planetary health. They challenge us to design systems—technological, economic, political, and cultural—that make killing obsolete, not merely illegal.

Let us engage deeply with these questions. How can new AI models be harnessed for peacebuilding rather than warfare? How can the wisdom of ahimsa be translated into the measurable goals of nonkilling? How can the immense resources currently devoted to destruction be redirected towards healing? These are not abstract philosophical inquiries but urgent practical challenges that will shape the future of human civilization.

The path forward requires courage, imagination, and sustained commitment. It demands that we question assumptions that have governed human affairs for millennia—that security requires violence, that justice requires punishment, that progress requires exploitation. In their place, we must construct new paradigms grounded in the recognition that every life has inherent value and that the flourishing of each depends upon the flourishing of all.

Nonkilling is not a destination but a direction. It calls us to continually examine our institutions, our technologies such as the onslaught of artificial intelligence, and our ethical response for the traces of violence that it may may contain, and to replace it with structures of care, cooperation, and compassion. In an age of artificial intelligence and the threat to our own existence. Ancient wisdom takes us to reconsider and reflect on new urgency and new possibilities. The choice before humanity is not whether to embrace nonkilling, but whether we will do so before the technologies we have created make the alternative irreversible.

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Man – Machine Interface: Spirituality as the Pivot for Compassion and Global Peace in the Age of Artificial Intelligence



Prof. P. B. Sharma

Abstract: *As Artificial Intelligence is rapidly integrating into both the knowledge and physical infrastructure, human society faces an existential paradox of delinking of one's mind from strategic decisions and concrete actions that decide the future of humanity. While technological capabilities expand exponentially, empathy, genuine human connection, and moral clarity face systemic erosion due to increased reliance on algorithms and intelligent inputs. This paper argues that technical safety frameworks and regulatory guardrails are necessary, but not sufficient to safeguard human mind from derailing and delinking from personal as well as work activity. To ensure AI serves human flourishing rather than dehumanization, humanity must cultivate spirituality to harness the deep awareness of interconnectedness, transcendent values and innate moral responsibility that we as humans' possess to protect the interest of man and Mother Nature. Spirituality for humans provides the foundational imperative for empathy and compassion and when integrated at workplace, transforms the machines from a potential instrument of alienation into an engine for equitable care, compassion and global peace.*

Keywords: *Compassionate Humanity, Synthetics Empathy, interconnectedness, Oneness of Existence, Ahimsa, Karuna, Global Peace.*

Introduction:

The rapid advancement of generative AI, autonomous decision-making systems and predictive algorithms marks a historic inflection point in the history of human civilization. Machines now process vast datasets, draft complex texts, diagnose illnesses and model climate patterns with unprecedented speed. Yet, alongside this surge in computational power and machine intelligence, contemporary humane society is reporting skyrocketing rates of isolation, anxiety, mental stresses and societal polarization.

There is no denying that AI excels at optimizing processes, evaluating probabilistic risks and executing instructions and that too with speed unprecedented. However, it currently lacks consciousness, inner urge and intrinsic moral agency to be on the side goodness all the time. When efficiency and data-driven metrics become the primary measures of human value, society risks falling into algorithmic reductionism, treating human beings as data points to be optimized rather than sovereign individuals having control on their minds and actions and on making caring concern and compassion in action.

The Ram Charitra Manas beautifully prescribes that "Bal, Vivek, Dam, Parhit, Ghore, Daya, Shama, Samta, Raju, Jore" ( ) meaning thereby that the power of knowledge, courage and competence and the innate urge to do good for the humanity must be necessarily associated with Empathy, Forgiveness and an abiding faith in the Oneness of humanity and interconnectedness on common interests. Here lies the catch that the machine intelligence and the power of AI need to be necessarily integrated with caring compassion to make the intelligent machines work responsively for the larger collective good of humanity and to negate any misuse for individual or collective for the society or nature. Further the madness, mutually assured destruction, possible due to unconscious machines devoid of moral foundations could pose a much bigger risk then witnessed so far. The integration of spiritual quotient in AI powered machines and smart systems may open new horizons for building conscience in machines of tomorrow and to practice caring concern

and compassion in action in an environment of intelligent machines and algorithms working together with technology empowered human society in all sectors of human endeavours.

The Limits of Synthetic Empathy

Recent developments in conversational AI have birthed "synthetic empathy" systems programmed to mimic compassionate tone, active listening and therapeutic dialogue. While useful for interface design and customer interaction, synthetic compassion remains an illusion. Algorithms simulate emotional awareness based on language probabilities; they do not experience feeling or shared suffering. Further, reliance on automated systems for emotional care risks replacing authentic interpersonal relationships with artificial validation, deepening societal alienation.

A study by Snežana Brumec and Ivan Platovnjak (2025) published in Scientia et Fides reveals that over-reliance on algorithmic interfaces risks depersonalization and the commercialization of human relationships. The study reinforces that human spiritual discernment and embodied compassion are non-negotiable anchors to keep technological advancement tied to authentic human dignity.

Another study by Amit Ray et al. (2024) published in Journal of AI Ethics also indicates that AI systems designed with contemplative and peace-building constraints reduce polarizing language in automated dialogues, serving as neutral cultural bridges in mediated conflict resolution. This research has explored "Wisdom-Integrated AI" and contemplative computing, analyzing how ancient wisdom protocols can be integrated into AI architectures to facilitate conflict prediction, dialogue platforms and peace negotiations.

True compassion (Karuna, to feel and act for remediation) requires an interior awareness of shared humanity, a domain fundamentally beyond code at present. The AI empowered machines of tomorrow need to have an inbuilt system of AI ethics and professional morals to safeguard the interest of global humanity.

Spirituality: The Inner Dimension of Human Dignity

In the context of technology and ethics, spirituality need not be confined to specific religious doctrines. It should be understood as the conscious recognition of the understanding that human value is absolute and intrinsic, rather than determined by economic productivity, intelligence or digital metrices. The deep realization that individual well-being is bound up in the collective well-being of all living beings creates the profound understanding of interconnectedness of human existence. An inner moral compass driven by love, duty, and conscience rather than external compliance or reward invokes moral responsibility.

When technological development operates in a spiritual vacuum, it defaults to cold utility. Infusing spiritual consciousness into human technological culture restores empathy and reverence for life as non-negotiable priorities.

Cultivating a Caring Humanity in the AI Era

To ensure that AI development leads to a more compassionate world, spiritual awareness should be cultivated in three key areas:

- **Ethical System Design:** Engineers, ethicists, and creators must cultivate self-awareness and moral clarity. A developer's worldview shapes the parameters, objective functions, and edge-case priorities of automated tools.
- **Education and Human Capacities:** As routine cognitive tasks become automated, human education must pivot toward fostering emotional intelligence, ethical discernment, deep listening, and contemplative practice.
- **Governance and Public Policy:** Policy frameworks governing AI must prioritize human dignity, equitable access, and social well-being over unconstrained optimization or unilateral corporate gain.

Conclusion

Artificial Intelligence reflects the values, assumptions, and consciousness of its creators. If humanity approaches AI purely through the lens of material gain, efficiency, and domination, the resulting systems will amplify inequality and indifference.

Technology itself is neutral, acting as a mirror to human consciousness. If guided solely by competitive dominance and cold utility, AI will continue to magnify division and violence. However, when anchored in spiritual principles, where compassion is recognized as the highest

human duty (Ahimsa and Karuna), Artificial Intelligence can be transformed into a powerful catalyst for peace, global harmony and collective healing.

To ensure AI actively negates hatred and cultivates empathy, practical interventions must be applied across algorithm design, content policy and institutional oversight.

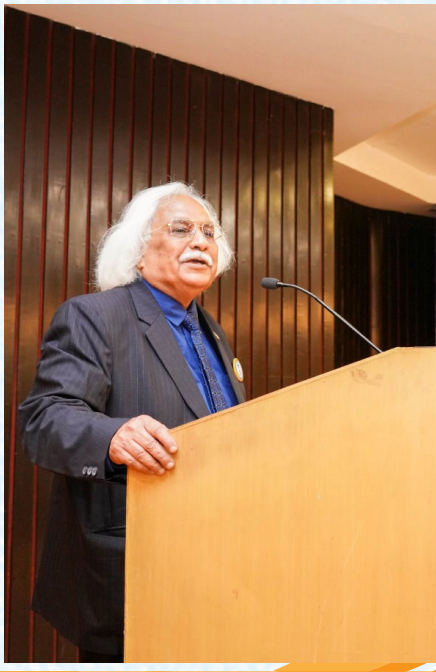
Spirituality provides the essential counterweight to technological power. By grounding technological advancement in an inner commitment to compassion, love, and interconnectedness, society can ensure that AI remains a powerful tool for human emancipation and a catalyst for a more caring, humane world. This will form the enabling architecture of human development and intelligent machines for the larger collective good of the humanity and global peace.

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Is Global Peace and Harmony a Distant Dream? (Nonkilling, Nonviolence, and Global Peace in the Age of AI)

Dr Markandey Rai FeW-AHEAD

Abstract: *Despite centuries of philosophical discourse, spiritual traditions, and international diplomacy, global peace efforts continue to falter due to identity-based conflicts, divisive rhetoric, and severe environmental degradation. This paper critically examines the failure of modern peace rhetoric, arguing that genuine harmony requires aligning our actions with universal values and establishing coexistence with the global ecosystem. Grounded in ancient global ethos like Vasudhaiva Kutumbakam ("The world is a family"), as well as frameworks from the 2023, G20 Summit and Global Peace Foundation initiatives, the author highlights the essential link between sustainable development and lasting peace.*

The paper emphasizes the crucial role of the global youth vanguard in driving non-violent transformation and grassroots leadership. It further explores the double-edged impact of Artificial Intelligence, which offers revolutionary predictive tools for conflict resolution yet carries existential risks through autonomous weaponry and hyper-targeted disinformation. Ultimately, the author calls for embedding ancient humanistic ethics directly into emerging technologies and governance structures, ensuring the Age of AI bridges shared global aspirations into a unified, peaceful reality.

The Paradox of Modern Peace Efforts

The vision for peace and harmony is as old as human civilization itself. Thousands of research papers and academic studies explore this theme, while countless institutions have spent millennia debating, conducting courses, and training youth. Yet, the results remain unconvincing. We seem to be heading in the wrong direction.

Holy scripts, foundational books, and daily prayers fill our lives, yet they yield little impact. Instead, we appear to be shifting into reverse gear—experiencing heightened hatred, deepening social divisions, mounting animosity, and devastating losses of life and property day and night. The time has come to brutally analyze our missteps:

- Why do our efforts yield no tangible effects?
- What must we alter to accelerate our actions toward the right direction?

The Failure of Divisive Rhetoric and Hypocrisy

Slogans are failing us, philosophies are fragmenting society, and religions are increasingly breeding animosity and division. Most conflicts, both within and between nations are identity-based. Violence is frequently inflicted and justified as a sacred, religious act. Far too often, victory is celebrated simply because one party has successfully wreaked havoc on another.

We chant mantras, recite peace slogans, and share comforting messages merely to feel righteous and project an image of caring for human values. In practice, however, modern humans are profoundly cruel—not only to fellow human beings, but to all living organisms, plants, and animals.

We operate under the dangerous illusion of supremacy, believing we possess the inherent right to kill and inflict pain for our own pleasure. Concurrently, we shatter natural harmony by overconsuming resources and misusing power to pollute the environment.

- True peace is impossible without complete alignment between our words and our actions.
- True peace is unattainable unless we establish harmony with our surrounding ecosystem.

We must learn to live peacefully with the sky, mother earth, plants, trees, water bodies, oceans, animals, birds, and every living and non-living organism around us.

Ancient Wisdom and Global Convergence

Bharat carries an ancient ethos: Vasudhaiva Kutumbakam "The world is a family." This is a timeless blueprint for a united, peaceful world. Similar universal philosophies exist across other cultures and civilizations, such as:

- **Pancasila** in Indonesia
- **Hongik Ingan** in Korea
- **Ubuntu** in East Africa

Despite these profound inheritances, we chronically fail to practice them in daily life. We must adopt a universal value system grounded in peaceful coexistence and mutual respect.

The G20 Legacy: One Earth, One Family, One Future

India hosted the G20 Summit as President on September 9–10, 2023, in New Delhi, centered around the core theme: *Vasudhaiva Kutumbakam:* One Earth, One Family, One Future. The resulting 30-page consensus document primarily focused on accelerating the mid-period implementation of the **UN 2030 Agenda for Sustainable Development,** addressing reversals in SDG progress caused by recent global crises. Spanning agriculture, education, climate change, energy, culture, health, and finance, the message was clear: **there is no peace without development, and no development without peace.** These are two sides of the same coin.

The Global Peace Foundation (GPF) India actively contributed to the 2023, G20 Summit, particularly within the cultural sector and civil society forums. Prior to the summit, GPF-India hosted an international conference in New Delhi (April 11–13, 2023) titled Vasudhaiva Kutumbakam: *Vision for Advancing Human Consciousness and Peace.*

The Global Peace Leadership Conference (GPLC) 2023 yielded a unanimous consensus:

- Affirming that humanity is **one family under God**, reflecting a shared global aspiration for prosperity, love, and brotherhood.
- Launching grassroots initiatives including **Peace Hubs** and youth-led **Peace Clubs** to empower young leadership in peacekeeping, peacemaking, and peacebuilding.
- Engaging spiritual leaders, academics, women, and civil society partners to build a global ethical framework rooted in Seva (service to others).

Now is the time to scale up these pilot projects from India to the global stage, ensuring that G20 nations honor their New Delhi Leaders' Declarations through concrete domestic execution. To support this, GPF-India published a book—*Vasudhaiva Kutumbakam: Vision for a Peaceful and United World*—outlining necessary lifestyle values, educational curricula, and public policies required to expand human consciousness beyond narrow-minded tribalism.

The Youth Vanguard and the Age of AI

Nearly half of the world's population is under the age of 30, positioning young people as a formidable force for global transformation. On **International Youth Day (August 12, 2026)**, the overarching theme is **"Different Contexts, Common Aspirations."**

As United Nations Secretary-General António Guterres noted:

"Young people are already leading the way as organizers and innovators. But to go further, they need access to the skills that will shape the future—from critical thinking and problem-solving to digital literacy."

Today's youth demand meaningful participation in governance, climate action, poverty alleviation, and food security. In nations like India, where over 750 million people are below the age of 30 years, Gen Z is uniting across geographic, ethnic, and economic lines to challenge injustice, systemic corruption, examination fraud, and unemployment. When alienated, this collective energy reshapes political landscapes, as witnessed in the Arab Spring and recent political transformations in Sri Lanka, Bangladesh, and Nepal.

The Scope of Global Peace in the Age of AI

The scope of global peace in the Age of AI extends far beyond traditional diplomacy, entering a realm where algorithmic systems

actively shape human consciousness, social cohesion, and planetary stability. As artificial intelligence permeates governance, economics, and communication, it introduces unprecedented mechanisms for both conflict prevention and escalation.

On one hand, predictive analytics and machine learning offer transformative potential for peacebuilding. AI can monitor early warning signs of ethnic tension, track resource scarcity before it triggers violent disputes, and optimize humanitarian aid delivery in conflict zones with surgical precision. Furthermore, decentralized digital platforms can empower grassroots peace movements, allowing youth across borders to coordinate non-violent advocacy, share verified truth, and dismantle echo chambers of radicalization.

Conversely, the militarization of AI through autonomous weapons, algorithmic bias, and hyper-targeted disinformation campaigns poses severe existential threats. If left unchecked, automated systems can accelerate polarization at machine speed, rendering human empathy obsolete.

Therefore, achieving lasting peace in the digital century requires merging cutting-edge technological governance with ancient spiritual wisdom. We must encode ethical frameworks, such as the ethos of *Vasudhaiva Kutumbakam*, directly into the architecture of emerging technologies. By ensuring that algorithms are designed to serve humanity rather than divide it, the Age of AI can become the catalyst that finally bridges our shared global aspirations into a unified reality.

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Can Artificial Intelligence Be Trained in Ahimsa? *A Framework for Non-Violent AI Governance and Global Peace*

Prof E. Balagurusamy



Abstract: *In the age of AI, a new kind of violence is emerging that is as lethal and devastating as the physical violence. Imagine the harm and harassment created by misguide and misinformation that can spread like fire with the AI tools and AI empowered systems. However, AI being powered by machine algorithms and data sets, if used with proper safeguards and ethical guardrails with responsibility and with a sense of inbuilt accountability. As humanity advances to the higher levels of AI integration, the need for ethical AI and responsible AI shall become not just a desirability but an essentiality, a mandate for AI and its use. This would necessitate training AI to practice Ahimsa. The author argues for a case for embedding a non-harm orientation into the entire AI lifecycle.*

Afterall, Artificial Intelligence will not automatically become benevolent. Nor will it automatically become violent. "AI will largely reflect the values, incentives, institutions and purposes of the people who create and control it."

Introduction

Artificial Intelligence is rapidly becoming one of the most powerful forces shaping the future of humanity. It is transforming education, healthcare, agriculture, industry, governance, finance, defence and communication. Yet the same technology that can predict diseases can also facilitate surveillance; the same systems that can connect people can amplify hatred and disinformation; and the same AI that can assist humanitarian operations can potentially make warfare faster, more autonomous and more destructive.

This raises a profound question for our times:

Can Artificial Intelligence be trained in Ahimsa (Nonviolence)?

At first sight, the question may appear philosophical. AI is a machine; it has no conscience, spirituality or inner moral self. It does not "believe" in Ahimsa. But the deeper meaning of the question is whether **human beings can design, train, deploy and govern AI systems according to the principles of Nonviolence, compassion, truth, dignity and peaceful coexistence.**

The answer is yes, **but only if Ahimsa is translated from a moral ideal into an explicit technological and governance framework.**

Mahatma Gandhi regarded Ahimsa not simply as the absence of physical violence, but as a disciplined way of relating to others, inseparably linked with truth. In the Gandhian understanding, Nonviolence is not weakness or passivity; it requires courage, self-control, vigilance and respect for human dignity.

This philosophy offers a 'remarkably relevant foundation' for the age of AI.

From Human Ahimsa to Machine Ahimsa

A human being can consciously choose between kindness and cruelty. An AI system cannot make such a moral choice in the human sense. Therefore, **"AI trained in Ahimsa" should not be interpreted as giving machines a spiritual quality.**

It should mean embedding a **non-harm orientation into the entire AI lifecycle:**

Data → Design → Training → Testing → Deployment → Use → Monitoring → Accountability

An AI system should be designed to ask, in effect:

Does this action unnecessarily harm a person, community, institution, society or the environment?

This gives Ahimsa a practical technological meaning.

For AI, Nonviolence should encompass at least five dimensions:

- **Physical Nonviolence:** Avoiding systems that unnecessarily cause injury or death.
- **Psychological Nonviolence:** Avoiding manipulation, intimidation, humiliation and harmful psychological influence.
- **Social Nonviolence:** Avoiding discrimination, exclusion, hate amplification and social polarisation.
- **Informational Nonviolence:** Avoiding deliberate deception, misinformation, impersonation and malicious manipulation.
- **Environmental Nonviolence:** Reducing avoidable damage to natural resources and ecosystems.

Thus, Ahimsa in AI must move beyond the narrow idea of preventing physical violence. It must become a **principle of minimising avoidable harm while maximising human dignity and peaceful cooperation.**

Why Ahimsa Matters in the Age of AI

AI changes the scale, speed and sophistication of human action.

A malicious individual can spread harmful information to a few people. An AI system can potentially generate and distribute millions of messages in seconds. A traditional weapon has a physical range; an AI-enabled cyber or information operation can cross national borders instantly.

AI can therefore **amplify both human wisdom and human aggression.**

The danger is not that AI will spontaneously become violent. The greater danger is that humans may use increasingly powerful systems to pursue old forms of rivalry, domination, exploitation and warfare.

The United Nations has recognised this dual character. Its Global Digital Compact calls for a safe, secure and trustworthy digital future, human oversight, respect for human rights, risk management and international cooperation in AI governance.

The UN Secretary-General has also warned that AI can strengthen prevention and protection, for example, by anticipating food insecurity, supporting de-mining and helping identify potential outbreaks of violence, but can also be weaponised, including through AI-supported targeting and autonomy in conflicts.

The choice, therefore, is not between **AI and no AI.** The choice is between different models of AI development:

AI for domination or AI for human flourishing.

Ahimsa provides a moral compass for choosing the second.

The Ahimsa Principle: "Do No Unnecessary Harm"

The first principle of non-violent AI governance should be simple:

"An AI system should not cause avoidable harm in pursuit of a benefit."

This principle closely resonates with the UNESCO Recommendation on the Ethics of Artificial Intelligence, whose human-rights approach includes proportionality and "do no harm," safety and security, human oversight, accountability, fairness and sustainability.

Before developing or deploying a high-impact AI application, its creators should ask:

- What good is this system intended to achieve?
- What harms could it produce?
- Who could be harmed?
- Are those harms necessary?
- Can the objective be achieved with less risk?
- Who will be accountable if things go wrong?

This should become an **AI Ahimsa Impact Assessment.**

Just as environmental impact assessments ask how a project may affect nature, an Ahimsa Impact Assessment would ask how an AI system may affect people, peace, social cohesion, human freedom and the environment.

The Five Pillars of Non-Violent AI Governance

I propose a **Five-Pillar Ahimsa Framework for AI Governance.**

Pillar 1: Ahimsa by Design

Nonviolence must begin at the design stage, not after a harmful system has already been deployed. Developers should incorporate safeguards against discrimination, manipulation,

dangerous autonomy, privacy violations and harmful misuse. Security, robustness and fail-safe mechanisms should be built into the architecture.

The OECD AI Principles similarly call for robust, secure and safe AI systems throughout their lifecycle, together with mechanisms for overriding, repairing or safely decommissioning systems that create undue harm.

"Designing for Ahimsa means designing for restraint."

The most advanced AI system is not necessarily the most autonomous system. Sometimes the most responsible system is one that knows when not to act.

Pillar 2: Truth and Information Integrity

Gandhi's philosophy connects Ahimsa with Truth. This relationship has powerful implications for AI.

AI-generated falsehoods, deepfakes, fabricated evidence and manipulative content can produce social violence without a single physical weapon being used.

Therefore, a non-violent AI must be designed to:

- distinguish fact from uncertainty,
- communicate limitations,
- avoid deliberate deception,
- identify manipulated or synthetic content where appropriate,
- resist malicious persuasion, and
- preserve the possibility of informed human choice.

Transparency and explainability are already recognised as core elements of responsible AI governance by UNESCO and OECD.

"Truthfulness is therefore not merely an information-quality requirement; it is a peace requirement."

A society continually exposed to fabricated realities becomes vulnerable to fear, hatred and conflict.

Pillar 3: Human Dignity and Human Control

Ahimsa begins with recognition that every human being has intrinsic worth. AI should therefore never reduce people merely to data points, targets, scores or probabilities without appropriate safeguards.

Human oversight becomes particularly important where AI decisions may affect liberty, employment, healthcare, justice, warfare or fundamental rights. UNESCO explicitly states that AI systems should not displace ultimate human responsibility and accountability. This principle becomes especially significant in military contexts.

- A machine may calculate.
- A machine may recommend.
- A machine may assist.

But decisions involving life and death must remain subject to meaningful human responsibility and applicable international law. A genuinely non-violent AI governance framework must establish clear boundaries around autonomous systems capable of causing physical harm.

Pillar 4: AI for Conflict Prevention and Peacebuilding

Ahimsa should not merely prevent AI from causing harm. It should actively encourage AI to **create conditions for peace.**

- AI could help governments and international organisations identify early warning indicators of famine, displacement, epidemics and social instability.
- It could support disaster response, humanitarian logistics, refugee assistance, de-mining and peacebuilding.
- AI could also help identify inflammatory information campaigns and emerging patterns of violence before they escalate.

The UN has highlighted precisely such possibilities for AI-assisted prevention and protection. This suggests an important shift:

From **"AI that does not create violence" to "AI that actively helps humanity prevent violence."**

That is a much more ambitious understanding of Ahimsa.

Pillar 5: Global Cooperation and Shared Responsibility

AI does not respect national borders. A system developed in one country can affect people thousands of kilometres away. Therefore, no nation can achieve non-violent AI governance in isolation.

The United Nations Global Digital Compact calls for international governance of AI for the benefit of humanity, coordinated governance

approaches, capacity-building, transparency, accountability and robust human oversight. It also establishes an international scientific panel and global dialogue mechanism for AI governance. This provides an important institutional foundation for a global Ahimsa framework.

The world could work toward internationally recognised norms covering:

- AI weapons and autonomous systems,
- AI-enabled cyber conflict,
- Deepfakes and information warfare,
- Mass surveillance and manipulation,
- Discriminatory AI,
- Cross-border AI harms, and
- Emergency shutdown and accountability mechanisms.

Such governance should be based not merely on competition among nations, but on the principle of **shared human security.**

Teaching Ahimsa to AI Systems

How, technically, can Ahimsa be incorporated into AI? Several approaches are possible.

First, **training data** can be curated to reflect respect for human dignity, diversity, peaceful conflict resolution and accurate information.

Second, **constitutional or policy-based AI rules** can explicitly state that the system should avoid unnecessary harm, discrimination, deception and escalation.

Third, **reinforcement learning and evaluation** can reward helpful, truthful and safe behaviour while penalising harmful outputs.

Fourth, AI systems can be subjected to **red-team testing** for manipulation, hate, incitement, discrimination, dangerous instructions and escalation of conflicts.

Fifth, deployment should include **continuous monitoring**, independent audits and mechanisms for correction.

UNESCO's Ethical Impact Assessment is an example of an existing approach intended to assess whether AI systems align with human rights, dignity, fairness, inclusion and sustainability before deployment.

Thus, Ahimsa can become not merely a slogan but a **measurable engineering and governance objective.**

Ahimsa Is Not the Same as Weakness

One misunderstanding must be avoided. Non-violent AI does not mean AI that is passive, incapable of defence or unwilling to confront wrongdoing. Gandhi repeatedly emphasised that Nonviolence is not cowardice; it demands courage, discipline and moral strength.

Similarly, an Ahimsa-oriented AI should be able to:

- detect threats,
- resist malicious attacks,
- protect vulnerable people,
- expose manipulation,
- prevent abuse,
- intervene through proportionate safeguards, and
- support legitimate law enforcement within legal and ethical boundaries.

The objective is not **absence of action**, but **absence of unnecessary harm.**

That distinction is crucial.

From "Responsible AI" to "Peace-Centred AI"

The global conversation on AI has increasingly focused on responsible, trustworthy, safe and human-centred AI. These are essential principles. OECD and UNESCO frameworks already emphasise human rights, safety, fairness, accountability, transparency, oversight and sustainability. But the concept of **Ahimsa** adds something distinctive:

an explicit orientation toward peace.

Responsible AI asks:

"Is this system safe and accountable?"

Ahimsa-oriented AI asks an additional question:

"Does this system contribute to a more peaceful relationship among human beings?"

That is a profound extension. It moves governance from merely managing technological risk to shaping technological purpose.

A Vision for India and the World

India has a distinctive opportunity to contribute to this emerging global conversation. India's civilisational traditions have given the world powerful ideas concerning **Ahimsa, compassion, truth, duty, coexistence and the**

unity of humanity. Gandhi transformed Ahimsa into a practical force for social and political change. The AI age offers an opportunity to give this timeless principle a new technological expression.

India could promote an **"Ahimsa by Design"** framework for AI research, education, industry and governance and encourage international collaboration around Peace-Centred AI. Universities, IITs, research organisations, technology companies, civil society and governments could work together to develop:

- Ahimsa-oriented AI evaluation standards,
- peace and conflict AI laboratories,
- ethical AI curricula,
- AI systems for humanitarian assistance and conflict prevention, and
- international protocols for preventing AI-enabled escalation.

This would position India not merely as a consumer or developer of AI, but as a contributor to the **ethical and peaceful architecture of the AI century.**

Conclusion: Giving AI a Moral Direction

Artificial Intelligence will not automatically become benevolent. Nor will it automatically become violent.

"AI will largely reflect the values, incentives, institutions and purposes of the people who create and control it."

That is why the question **"Can AI be trained in Ahimsa?"** ultimately becomes a question addressed to humanity itself.

- Can we design technology without greed?
- Can we innovate without domination?
- Can we compete without dehumanising others?
- Can we use intelligence without creating instruments of destruction?
- Can we place human dignity above technological power?

The answer must be yes.

Ahimsa should therefore become more than an ancient ethical principle remembered in history books. It can become a **design philosophy, a governance principle, and a global public policy objective for the age of Artificial Intelligence.**

The aspiration should be clear:

- AI should not merely be intelligent. It should be safe.
- It should not merely be powerful. It should be responsible.
- It should not merely solve problems. It should reduce human suffering.
- And it should not merely serve humanity's ambitions; it should help humanity preserve peace.

The ultimate test of Artificial Intelligence may not be how closely it can imitate human intelligence, but **how effectively it can help human beings rise above violence.**

That would be the true meaning of **Ahimsa in the Age of AI.**

And perhaps the greatest achievement of intelligent machines will be not that they teach us how to become more powerful; but that, under wise human governance, they help us become **more humane.**

One Final Word: Conscience

Let the final aspiration be:

May AI increase human intelligence without diminishing human compassion;

May it enhance human power without increasing human violence;

and

May it become an instrument not of domination, but of dignity, harmony and global peace."

Ahimsa should be the conscience of AI.

Professor E. Balagurusamy is a distinguished Indian educationist, author, technologist and former Vice-Chancellor, widely respected for his contributions to computer education and higher education. His programming textbooks have inspired generations of students. He is also known for advocating value-based education, technological excellence, employability, ethical leadership and the development of India into a knowledge-driven nation.

Nonkilling and Nonviolence in Language Studies

Dr Jocelyn Wright, Mokpo National University

"We call upon all to work together towards a just, killing-free world in which everyone has the right not to be killed and responsibility not to kill others."

(Charter for a World Without Violence, Principle 13)

Abstract: *Building on foundational scholarship in nonkilling and nonviolence (ahimsa), this paper advocates for the systematic integration of a nonkilling paradigm into school and university curricula, with a specific focus on language studies. A nonkilling society, defined by the absence of lethal force, threats, technologies, and justifications for killing, requires an educational revolution that fosters specialized competencies in leadership, citizenship, civic action, and critical reflection. Achieving this vision demands robust interdisciplinary and intercultural collaboration alongside a diverse repertoire of problem-solving tools to analyze and implement nonkilling alternatives. To operationalize these concepts within language-related disciplines specifically theoretical and applied linguistics, language education, and literature and cultural studies, this brief introduces a curated selection of open-access and forthcoming e-resources. These materials aim to equip educators, researchers, and students with the requisite knowledge, skills, and values to embed nonkilling principles within language curricula, expanding pedagogical approaches toward global peacebuilding.*

Keywords: *Nonkilling education, nonviolence, language studies, curriculum integration, peace pedagogy, open educational resources*

Building on previous work that argued that nonkilling and nonviolence (ahimsa) were not only possible and desirable but necessary (Paige, 2009[2002]), the visionary first Global Nonkilling Leadership Forum, held in Hawai'i in 2007 (Paige & Pim, 2008), the historic establishment of the Center for Global Nonkilling (CGNK) in 2008, and indispensable scholarship, including and following Pim's edited collection Toward a Nonkilling Paradigm (2009) have attempted to demonstrate that a world free from killing is the necessary condition for world peace.

A society built on a nonkilling paradigm which might uphold the 2007 Charter for a World Without Violence "is characterized by no killing of humans and no threats to kill, neither technologies nor justifications for killing, and no social conditions that depend upon threat or use of lethal force" (Paige, 2009, p. 22).

For such a paradigm to firmly take hold, various interdependent revolutions need to take place, one being educational (Paige, 2009), wherein the "goal becomes nurturance of leadership and citizenship for nonkilling societies [and t] he challenge is to develop competencies for research, teaching, consultancy, leadership, civic action, and critical reflection" (p. 82). To be effective, this project requires intercultural and interdisciplinary collaboration (Paige, 2009) as well as a "repertoire of problem-solving approaches and tools to analyze, anticipate, and adopt alternative[s] in favor of enhanced possibilities for nonkilling" (Robinson, 2009, p. 14).

Integrate Nonkilling and Nonviolence in Curricula of Schools and Universities

Nonkilling and nonviolence must be systematically integrated across the curricula, and this brief, advocating for their inclusion into language studies, presents a few freely available or forthcoming e-resources to share relevant nonkilling knowledge, skills, and values with unfamiliar others working in this emerging area who wish to begin building their repertoires.

A department like mine usually covers disciplines such as theoretical and applied linguistics, language education, and literature and cultural studies. The materials below are connected.

Nonkilling Linguistics for Impacting Minds of Learners

Recognizing the ubiquity of language and its impact on (non)killing from use at the micro to macro levels, Friedrich has helped pioneer the first area with her 2012 collection Nonkilling Linguistics: Practical Applications. This book, which opens with a discussion of the nonkilling paradigm and language, highlights a dual nonkilling objective: one more literal, that "nonkilling speaks both to the goal of preserving the physical lives of individuals, communities, other species, the environment as well as the more metaphorical but also extremely important survival of languages, cultures, histories (oral and written), literary manifestations, etc." (p. 11). *Nonkilling Linguistics* also touches upon nonkilling language education, in chapters covering peace education, foreign language pedagogy and language teacher awareness, comparative language policy, and nonkilling applied linguistics, in chapters on ethical journalistic practice, and linguistic law. This overview may prompt new reflections on language, language education, and language use.

Nonkilling Education-Building a Compassionate Humanity

Another foundational resource, *Nonkilling Education* (2017), contains not only critical, education-focused chapters on traditions and ethics, but also a couple on communicating nonkillingly. Noteworthy, too, is the *Vasa Statement on Education for Killing-free Societies* therein (pp. 15-21). Recommendation 3 of this declaration highlights specific communication skills necessary to teacher education and training programs that "consider nonkilling/nonviolence education as an integral component" (Pim & Rico, 2017, p. 16). The skills listed, also invaluable to any learner engaging in language studies, indeed any citizen, are "social emotional learning; counseling skills and dialogue (including active listening, reflection, effective questioning skills); and conflict prevention strategies and positive ways of resolving conflict" (p. 16). This book also includes two case studies.

Regarding literature and culture, Wright and Bhaneja (Forthcoming) are currently finalizing the first work of nonkilling literary scholarship, *An Anthology of Essays on Nonkilling Literature,* expected out in late 2026/early 2027. This eclectic collection of 13 essays identifies and discusses various authors and works from the subgenres of nonkilling fiction and nonfiction, ranging from nonkilling poetry and theater to nonkilling detective stories and comics and including bendable nonkilling creative fiction and (auto)biographies as well as nonkilling historical accounts and philosophy by 15 diverse contributors from across the world. It may be an inspirational resource for literature teachers as well as writers, translators, and others moved by the arts to witness and "celebrate transformative nonkilling creativity in response to human lethality" (Paige, 2009, p. 123). As the same source acknowledges, the arts "uplift the human spirit and imagination for the crucial transformational tasks ahead" (p. 123).

Robinson (2009) promised readers that Paige's *Nonkilling Global Political Science* would be subversive. The above resources are likely to be as well. They must be to contribute to paradigm change in the direction of a less violent and more peaceful world for all.

Conclusion

At a time when the world community is faced with the challenges of uncertainty and disruption arising out of violent conflicts, hate speeches and irresponsible communications, the importance of nonkilling linguistics and nonkilling education cannot be overemphasized, given the new age of learning deeply impacted by online learning and social media. By revitalizing linguistics to create mindfulness peace and harmony and by redesigning curricula for global peace, we may succeed in creating a compassionate global humanity motivated to practice the timeless wisdom of ahimsa and peaceful coexistence.

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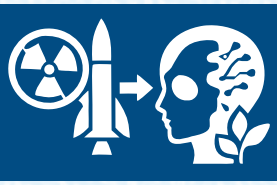






From Nuclear Weapon Risks to Nonkilling Artificial Intelligence

Dr Roland Joseph



Abstract: *The Nonkilling Paradigm provides a framework for intentionally orienting artificial intelligence to reduce killing and the conditions that sustain it. In the nuclear age, this means placing human life, human responsibility, and the pursuit of disarmament above technological efficiency in systems capable of mass destruction. The author provides a meaningful pathway for nonkilling and calls for peace researchers and nuclear abolition movements to open a new area of inquiry and action, how can AI be developed and governed not to make weapons more effective, but to help humanity move beyond dependence on them?*

Keywords: *Nonkilling Technology, Nuclear Weapons, Nonkilling Artificial Intelligence, Nuclear Security, Nonkilling Paradigm.*

Introduction

The existence of nuclear weapons represents one of the two major existential threats to human survival identified by Noam Chomsky, alongside climate and environmental catastrophe (Chomsky and Polk 2013). Nine nuclear-armed states currently possess approximately 12,200 nuclear weapons, creating an ongoing risk of nuclear use through deliberate action, accidents, technical failures, false alarms, miscalculations, or escalation during conflicts (Stockholm International Peace Research Institute 2026). Because nuclear weapons systems rely heavily on advanced technologies, the growing role of artificial intelligence in military and security systems raises an important question: Can artificial intelligence be developed and used as a nonkilling technology that contributes to a world free of nuclear weapons?

The Nonkilling Paradigm, developed by Glenn D. Paige, challenges the assumption that killing must remain an accepted feature of human political and social life (Paige 2009). It seeks pathways toward societies that do not depend on killing or the threat of killing (Paige 2009). Building on this perspective, this article proposes the concept of Nonkilling Artificial Intelligence and explores its potential contribution to nuclear disarmament. It argues that while AI may introduce or amplify risks associated with nuclear decision-making and escalation, it can also be deliberately developed and governed to prevent killing, reduce nuclear risks, support disarmament, and advance the goal of a world without killing with nuclear weapons.

Nuclear. Weapons and the Risks of Killing

The history of nuclear weapons shows that nuclear risks are not theoretical. During the Cold War, numerous accidents involving nuclear weapons and related systems were recorded. Gregory and Edwards (1989) documented more than 230 nuclear weapons-related accidents involving the United States, the Soviet Union, and the United Kingdom between 1950 and 1988 (Gregory and Edwards 1989; Leitenberg 1977). These incidents demonstrate that nuclear catastrophe need not begin with a deliberate decision to use nuclear weapons. Human errors, technical failures, and miscalculations can also create pathways toward nuclear escalation.

Stanislav Petrov's experience illustrates how human judgment can avert a potentially catastrophic technological error. In 1983, Soviet early-warning systems indicated what appeared to be an incoming U.S. nuclear missile attack. Petrov judged that the warning likely stemmed from a computer error and chose not to report it as a confirmed attack (Myre 2017). His decision helped prevent a false warning from contributing to a dangerous nuclear escalation.

A similar case occurred during the Cuban Missile Crisis, when Soviet submarine officer Vasili Arkhipov opposed launching a nuclear torpedo from the B-59 after U.S. forces dropped

nonlethal depth charges near the submarine (Davis 2017; Future of Life Institute 2017; Public Broadcasting Service 2012). His decision helped prevent further escalation.

These vulnerabilities take on new significance as artificial intelligence becomes increasingly integrated into military and nuclear-related systems. Recent research shows that AI is already relevant to nuclear postures, command and control, and nuclear-related systems, raising important questions about human control and strategic stability (Saalman 2026). While AI may speed decision-making, it may also reduce the time available for human judgment and intervention in critical situations. The Nonkilling Paradigm, developed by Glenn D. Paige, offers a valuable framework for rethinking this technological challenge and considering how it can be extended to the development and governance of artificial intelligence.

Nuclear Security and the Nonkilling Paradigm

Paige spent nearly three decades searching for an answer to a fundamental question: Is a nonkilling society possible? He answered with a simple yes. He argued that a nonkilling global society is possible and that transforming political science and its social role can contribute to achieving it (Paige 2009). As a political scientist, Paige challenged assumptions that treat violence and killing as necessary or inevitable features of political life (Joseph 2023). Rather than accepting killing as an unavoidable condition of human existence, the Nonkilling Paradigm asks whether individuals and societies can develop the knowledge, institutions, and practices needed to prevent and eliminate it. Paige said that "Every political scientist and each person can be a center for global nonkilling to facilitate the transition to a nonkilling world" (Paige 2009, p. 126).

The Nonkilling Paradigm extends beyond political science into other fields, including science, engineering, and technology. Engineering Nonkilling asks what kinds of scientific and technological applications can contribute to a killing-free world (Evans Pim and Bhaneja 2011). This perspective suggests that technology should be evaluated not only by its technical capabilities but also by the purposes it serves and the consequences for human life. From this perspective, science and technology can either reinforce conditions conducive to lethality or help transform them.

This is particularly relevant to technologies that increasingly shape security and military decision-making. If science and technology can be examined through a nonkilling lens, artificial intelligence can likewise be evaluated not only by what it can do but also by how it is developed, governed, and applied in relation to human life and security. This provides a foundation for considering AI as a potential nonkilling technology.

Nonkilling Artificial Intelligence (NKAI)

Researchers and scholars from different nonkilling research committees, including the Nonkilling Science and Technology Research Committee and the Nonkilling Security and International Relations Research Committee at the Center for Global Nonkilling (CGNK), have contributed to research on nonkilling technology and non-lethal approaches to conflict (Greig 2013; Pim 2011). Greig (2013) notes that practices such as taking prisoners, defensive technologies, and negotiation have historically offered alternatives to killing in warfare. The modern concept of non-lethal weapons emerged in the 1960s and later expanded into military and law-enforcement applications. However, some technologies labelled non-lethal can cause serious injuries or even death when improperly designed or used. Greig (2013) cites fatalities associated with technologies such as rubber bullets and Tasers, demonstrating that non-lethal does not guarantee an absence of killing. While non-lethal technology generally focuses on reducing the lethality of specific tools or operations, nonkilling technology is oriented toward preventing and reducing killing and protecting human life.

Nonkilling Artificial Intelligence (NKAI) is a form of nonkilling technology that aims to design, develop, use, and govern AI in ways that respect and protect human life. It goes beyond simply avoiding killing through AI. It seeks to prevent both direct and indirect forms of killing. A nonkilling approach to AI therefore not only rejects lethal applications but also assesses whether its development and use contribute to reducing the conditions that make killing possible or acceptable.

Nonkilling Artificial Intelligence (NKAI) and Nuclear Disarmament

Initiatives to control, reduce, and eliminate nuclear weapons can be understood as nonkilling efforts within Paige's conceptualization. Immediately after the bombings of Hiroshima and Nagasaki in 1945, social movements and peace organizations around the world sought to prevent further use of nuclear weapons and promote their elimination (Wittner 2009). Although nuclear weapons have not been used since the bombings of these Japanese cities, which killed hundreds of thousands of people, their continued existence demonstrates that this goal remains unfinished. Nuclear weapons can still be used at any time through accident, miscalculation, or the deliberate decision of leaders of nuclear-armed states.

Integrating AI and automation into nuclear command and control could increase the risk of catastrophic error by accelerating decision-making and reducing the time available for human judgment. The International Physicians for the Prevention of Nuclear War notes that catastrophic outcomes have at times been narrowly avoided through human judgment, while technical errors, communication failures, and false alarms have created dangerous close calls (IPPNW n.d.). The July 2026 Humanity at the Threshold declaration similarly emphasizes meaningful human control, extended decision time, crisis communication, and preventing misunderstanding, miscalculation, and unintended escalation (The Elders 2026).

From a Nonkilling perspective, the question is not how AI can make nuclear decision-making faster, but how it can help make nuclear use less likely. AI could support early warning, risk assessment, crisis communication, arms-control verification, and disarmament monitoring by analyzing large volumes of information to identify emerging risks or potential non-compliance. These applications could strengthen transparency, verification, and opportunities for diplomatic intervention while preserving meaningful human judgment and responsibility.

Conclusion:

The development of artificial intelligence presents humanity with an important choice: whether to use increasingly powerful technologies to reinforce systems of violence and destruction or to orient them toward the protection of life. The Nonkilling Paradigm provides a framework for making the latter choice. Nonkilling AI, as proposed in this article, calls for intentionally orienting artificial intelligence to reduce killing and the conditions that sustain it. In the nuclear age, this means placing human life, human responsibility, and the pursuit of disarmament above technological efficiency in systems capable of mass destruction. For nonkilling peace researchers and nuclear abolition movements, this opens a new area of inquiry and action: how can AI be developed and governed not to make weapons more effective, but to help humanity move beyond dependence on them?

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The Diamond Fields of Pan-African Higher Education: Towards A Sustainable African Ubuntucracy and Global Peace

Prof. Tendai Padenga

Abstract : *This paper addresses the imperative for Pan-African governments to modernize higher education and research systems by adopting an "Ubuntucratised" framework, one rooted in compassionate humanity and inclusive development. To achieve sustainable growth and global competitiveness, state authorities must resolve the tension between state control and institutional expansion. We argue for two complementary policy imperatives: first, establishing robust legal mechanisms to support and empower local private universities through favourable land, financing, and policy concessions in critical national priority areas; second, fostering global academic diplomacy by attracting high-ranked, tech-centered foreign institutions to establish local campuses. Under this framework, international partners retain operational and academic autonomy while maintaining local registration standards. Ultimately, integrating national specialization, cross-border collaboration, and African-centered humanistic values offers a blueprint for building globally competitive higher education systems capable of driving sustainable, peace-oriented regional growth.*

Keywords: *African Higher Education, Ubuntucratisation, Academic Diplomacy, Higher Education Policy, University Autonomy, Private Higher Education.*

Introduction

The underlying African Ubuntucracy philosophy, ***You are because I am, I am because you are***, demands that there be peaceful, sustainable development and social harmony through equal participation at all levels of all human endeavours through empowerment, engagement and participation of all hence Townships, under local Ubuntucipalities (Municipalities) and Villages under Rural District Councils (RDCs), are central to this argument. Ubuntucracy, seek to achieve an ultimate state of peaceful coexistence. However, the post-colonial African Higher Education Area (AHEA) has been dogged by delayed, duplicated, misinformed and haphazard reforms, resulting in a substandard decolonization of the Commonwealth Higher Education System (CHES), thus, lacking appropriate understanding, coupled with grossly inappropriate implementation, reviewing and consequently failed alignment to, not only, global trends and approved academic and research standards but also failed manifestation of the ideal virtues of Pan-African aspirations and inspirations needed towards building a connected, self-reliant, innovative and responsive Pan-African Ubuntucracy. The final and integral Ubuntucracy overarching philosophy seeks to achieve peace, sustainable development and social harmony all imbued into its ultimate higher education for agenda African countries.

Post-Colonial Challenges

1. There has been, of note, detrimental haphazard delays in the decolonization and operationalisation of a formidable Higher Education Academic and Research (HEAR) in Africa, in very critical areas; like the
2. Timely establishment of Higher Education Academic and Research Institution and program accreditation bodies through Acts of Parliament,
3. Establishment of a comprehensive University Services Commissions (USC) through Acts of Parliament,
4. Detailed, comprehensive, visionary and compelling harmonised National Universities Act (NUA),

5. Pronounced Ubuntucratisation roadmap of the African Higher Education Area (AHEA) to attract both Private, Local and Foreign Universities participation,
6. Establishment of a fore-sighted, well-rooted, integrated and responsive Academic Research Council (ARC) blueprint through an Act or Parliament,
7. Establishment of globally competitive harmonised Academic Credit Systems (ACS) and Academic Bank of Credits (ABC) to facilitate academic transfers across the National, Provincial, Regional and International University Architectures (NPUA),
8. Establishment and infusion of integrated appropriate University level Industrial Trade-Skills, Commerce and Financial literacy, intense culture of research and innovation all interwoven into functionally detailed degree nomenclature streams *e.g. Associate Degrees, BA, BCom, BSc, BEng, BTech, MA, MSc, MEng, MTech, MCom, MBA etc.*).

It is only fair and square to appreciate, understand and duly acknowledge that the means to the end is of paramount importance, if ever the dreams, desires and aspirations of a connected, self-reliant, innovative and responsive Pan-African Ubuntucracy are to be achieved. We have the duty to create and build our own robust, well informed and globally responsive Pan-African Higher Education Ecosystem (PHEE) that drills down to its very own concerned beneficiaries and equally stretches its right hand of academic and research diplomatic good will to globally competitive higher education promising partners, and to that there is need to establish, amongst

others, the following vehicles with the academic and research gross intention of soliciting for granulated understanding, addressing and solving of Pan African problems and in turn provide both globally competitive systemic and systematic innovative solutions at African level.

S. No.	NAME OF UNIVERSITY	PUBLIC/ PRIVATE	YEAR EST.
1	Zimbabwean Independence	Country	1980
2	University of Zimbabwe (UZ)	Public	1980
3	National Council for Higher Education (NCHE)	Public	1990
4	National University of Science and Technology (NUST)	Public	1991
5	Africa University (AU)	Private	1992
6	Solusi University (SU)	Private	1994
7	Bindura University of Science Education (BUSE)	Public	1996
8	The SADC Protocol on education-Harmonisation	SADC	1997
9	Zimbabwe Open University (ZOU)	Public	1998
10	Midlands State University (MSU)	Public	1999
11	Catholic University in Zimbabwe (CUZ)	Private	2001
12	Reformed Church University (RCU)	Private	2001
13	Chinhoyi University of Technology (CUT)	Public	2001
14	Great Zimbabwe University (GZU)	Public	2002
15	Higher Education cooperation, mobility & recognition	Public	2002
16	Women's University in Africa (WUA)	Private	2004
17	Lupane State University (LSU)	Public	2004
18	Zimbabwe Academy of Sciences (ZAS)	Public	2004
19	Harare Institute of Technology (HIT)	Public	2005
20	Zimbabwe Council for Higher Education	Public	2006
21	Zimbabwe Ezekiel Guti University (ZEGU)	Private	2010
22	1st Southern Africa Sub-regional Conference on Quality Assurance in Higher Education	Public/ Private	2014

Table 1.1 Narration of Higher Education activity in Zimbabwe from 1980 to 2014

Pan-African Higher Education Regulatory mechanisms.

The following proposals will have to be promulgated, at both national and provincial levels, by relevant Acts of Parliament and or documents:

S. No.	INSTITUTE	MANDATE
1.	National Higher Education and Research Regulatory Agency (NHERRA), Council or Commission, by Act of Parliament	To oversee, through appropriate directorates, ordinances, functions, processes; the registration, accreditation and inspection of university infrastructure, student's admissions, student's welfare and reviews, degree programs, curricula reviews, examination processes, among others
2.	National University Services Commission (NUSC), by Act of Parliament	Responsible for the welfare of all National University Academic Staff (NUAS) from Recruitment and Selection right up to Salary, Grading and Promotion issues amongst others.
3.	Provincial Higher Education and Research Regulatory Agency (PHERRA), Council or Commission drawing its powers from the National Higher Education and Research Regulatory Agency (NHERRA), by Act of Parliament	To oversee, through appropriate Provincial directorates, ordinances, functions, processes; the registration, accreditation and inspection of Provincial university infrastructure, student's admissions, student's welfare, degree programs, curricula reviews, examination processes, among others
4.	Provincial Universities Services Commission (PUSC) drawing its powers from the National University Services Commission (NUSC), by Act of Parliament	Responsible for the welfare of all Provincial University Academic Staff (NUAS) from Recruitment and Selection right up to Salary, Grading and Promotion issues amongst others.

Table 1.2 Proposed university administrative commissions.

A Pan-African National Higher Education Architecture.

All the universities shall constitute the following structure as shown below. The main imperative here is to further deepen institutional ecosystems while, at the same time, connecting their distinctive capabilities. It is also important to note that while building interdisciplinarity is very essential, building institutional clarity is also equally important.

S. No.	Name	Establishment	Stakeholders
1.	National Universities by Act of Parliament		Line Ministry Permanent Secretaries supported by relevant Government Ministries Permanent Secretaries, Accounting Officers of Government Parastatals and National Research Council, National Captains of Industry, Society etc
2.	National Universities of Medical Sciences and Research by Act of Parliament		
3.	National Universities of Pharmaceutical Sciences and Research by Act of Parliament		
4.	National Universities of Nursing Sciences and Research by Act of Parliament		
5.	National Universities of Law by Act of Parliament		
6.	Provincial Universities of Medical Sciences and Research by Act of Parliament		Provincial Governors, Ubuntucipal Accounting Officers, Rural District Council Accounting Officers, Line Ministry Provincial Directorates supported by relevant Government Ministries Provincial Directorates, Provincial Accounting Officers of Government Parastatals, Provincial Research Council and Provincial Captains of Industry, Entrepreneurs, Society etc
7.	Provincial Universities of Pharmaceutical Sciences and Research by Act of Parliament		
8.	Provincial Universities of Nursing Sciences and Research by Act of Parliament		
9.	Provincial Universities of Indigenous Knowledge Systems and Research by Act of Parliament		
10.	Provincial Universities of Sciences and Research by Act of Parliament		
11.	Provincial Universities of Technology and Research by Act of Parliament		
12.	Provincial Universities of Information Technology and Research by Act of Parliament		

13.	Provincial Universities of Education and Research by Act of Parliament	
14.	Provincial Universities of Mining Technologies and Research by Act of Parliament	
15.	Provincial Universities of Technology Education and Research by Act of Parliament	

Table 1.3 Proposed University Architectural setups

Academic and Research Outputs

S. No.	Institute	Mandate
1.	National Research Council (NRC), by Act of Parliament	Shall lead the National Academic Research Publishing Consortium (NARPC) for all National Universities Publications
2.	Provincial Research Council (PRC) drawing its powers from the National Research Council (NRC), by Act of Parliament	Shall lead the Provincial Academic Research Publishing Consortium (NARPC) for all Provincial Universities Publications

Table 1.4 Proposed academic and research ecosystem

Conclusion

In this whole scheme of things, the Pan-African governments can't have their cake and eat it too, they have to come to that critical mode of thinking, that Ubuntucratisation of higher education and research is a must and consequently setting up appropriate vehicles by acts of parliament or otherwise, that not only empowers and facilitates the establishment of local private universities but also acknowledges their role through favorable concessions with regards to access to state land, access to financing provisions etc., in areas of higher education and research that are in line with the ultimate government vision and scope but were either government fall short of financing and operational issues or human capital. Whilst national specialisation alone builds excellence, overarching collaborations stands to compound it, and to enhance and excite globally competitive higher education academic and research locally, the government needs to open doors for globally competitive (*through globally competitive rankings or academic and research diplomacy initiatives*) and high-tech centered foreign universities to setup campuses under favorable offers. However, in the spirit of academic diplomacy and maintaining their academic and research operations autonomy, that all selected globally ranked and competitive foreign universities be allowed to offer their foreign degrees locally in line with their set standard operating procedures and ordinances, though they should register them with the local higher education agency, authority or council. In light of all the above, the future of African higher education will create and present well-balanced globally inclusive growth, sustainable development and a peace-loving citizenry built around compassionate humanity.

Endnotes

Agenda63, Association of African Universities (AAU), South African Qualifications Authority (SAQA), Zimbabwe Council for Higher Education (ZIMCHE), Nziramasanga Commission-1999, Zimbabwe Integrated Teachers Colleges (ZINTEC)

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Ethical AI & Digital Nonviolence: Combating Automated Hate Speech, Online Radicalization and AI-Driven Polarization for Global Peace



Dr Mahavir Singh, Fe W-AHEAD

Abstract: *Artificial Intelligence (AI) has become one of the defining technologies of the twenty-first century. It is transforming healthcare, education, governance, transportation, finance, scientific research, and global communication. Yet, alongside these remarkable advances, AI has also introduced unprecedented ethical and societal challenges. Automated hate speech, AI-generated misinformation, algorithmic polarization, online radicalization, deepfakes, and digitally amplified violence increasingly threaten democracy, social harmony, and human dignity.*

The digital world has become a new battlefield where algorithms, not weapons alone—can influence opinions, manipulate emotions, spread hatred, and intensify conflicts. Consequently, the concept of Digital Nonviolence has emerged as a crucial extension of Mahatma Gandhi's philosophy of Ahimsa, adapted for the AI era. Ethical AI must therefore become the foundation of a peaceful digital civilization where technology serves humanity rather than divides it.

AI: Humanity's Greatest Opportunity and Greatest Responsibility

Artificial Intelligence stands among humanity's most transformative technologies, offering extraordinary possibilities to improve medical diagnosis, accelerate scientific discovery, strengthen disaster prediction and response, optimize transportation, advance environmental sustainability, personalize education, and make governance more efficient and responsive. Yet, this immense power carries an equally profound responsibility. The same AI capabilities can be misused to generate convincing misinformation and deepfakes, amplify extremist narratives, automate cyber harassment, manipulate public opinion and electoral processes, intensify ideological polarization, and fuel digitally organized hostility. AI, therefore, is neither inherently benevolent nor harmful, it reflects the values, intentions, safeguards, and governance embedded in its design and use. The real challenge before humanity is not simply to create more powerful and intelligent machines, but to ensure that intelligence is guided by ethics, truth, human dignity, accountability, compassion, and peace. The future of AI must not be measured only by what machines can do, but by **what humanity chooses to do with that power.**

The Growing Threat of Automated Hate Speech

The rapid evolution of Artificial Intelligence has created a new dimension in the spread of hate speech, where large language models, automated bots, recommendation engines, and social-media algorithms can generate, replicate, and amplify harmful narratives at unprecedented scale. Such systems—particularly when poorly designed, manipulated, or deployed without adequate safeguards—can intensify religious hatred, racial discrimination, gender-based abuse, political extremism, and ethnic hostility. Unlike traditional hate campaigns, AI-enabled content can be produced rapidly, inexpensively, continuously, across languages, and with highly targeted personalization, making harmful narratives increasingly difficult to detect and contain. As UNESCO has highlighted, hate speech in digital environments poses serious challenges to human rights, social cohesion, and democratic discourse. The danger extends beyond individual offensive messages: persistent algorithmic amplification can normalize intolerance, deepen social divisions, erode trust, and create hostile information environments. The challenge, therefore, is not to silence legitimate expression, but to ensure that AI and digital platforms do not become powerful

engines for dehumanization, discrimination, and social fragmentation.

Online Radicalization in the AI Era

The rise of AI-powered digital platforms has created new pathways through which extremist narratives and divisive content can reach vulnerable audiences. Recommendation algorithms, automated accounts, AI-generated propaganda, deepfakes, closed online communities, and highly personalized content can be exploited to reinforce fear, grievance, hatred, and ideological extremism. At the same time, many digital systems are optimized primarily for attention and engagement rather than truth, nuance, or social harmony; emotionally charged content—particularly anger, fear, outrage, and tribal identity—can therefore receive disproportionate visibility. This can create echo chambers and fragmented information environments, where individuals repeatedly encounter views that reinforce existing beliefs while meaningful engagement with alternative perspectives diminishes. Young people, socially isolated individuals, and communities experiencing political or social vulnerability may be particularly susceptible to such dynamics. The consequences can extend well beyond cyberspace, contributing to declining civil discourse, political hostility, social fragmentation, distrust in institutions, and, in extreme circumstances, real-world violence. The central challenge is therefore to ensure that AI connects rather than divides, informs rather than manipulates, and strengthens democratic dialogue rather than amplifying polarization.

Online Radicalization and AI-Driven Polarization in the AI Era

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Ethical AI: A Human-Centered Framework

Ethical Artificial Intelligence must place human dignity, well-being, and fundamental rights at the heart of technological innovation. As AI increasingly influences decisions that affect individuals and societies, its development and deployment must be guided by fairness, transparency, accountability, privacy, inclusiveness, safety, and explainability. These principles are reflected in major international frameworks and recommendations developed by institutions such as UNESCO, the OECD, the European Union, and the United Nations, emphasizing that AI should remain trustworthy, human-centred, and socially responsible. Ethical AI is not simply about preventing technological misuse; it is about ensuring that innovation advances justice, equality, human freedom, and collective well-being. Ethics must therefore be embedded in the entire AI lifecycle—from data collection and algorithm design to deployment, monitoring, and governance—not added as an afterthought. The ultimate measure of intelligent technology is not merely how efficiently it performs, but how responsibly, fairly, and humanely it serves society.

Digital Nonviolence: Extending Gandhi's Ahimsa into Cyberspace

In the age of Artificial Intelligence, Gandhi's timeless philosophy of Ahimsa, Nonviolence in thought, word, and action—must find a meaningful expression in the digital world. Digital

Nonviolence calls for respectful communication, rejection of hate speech, responsible countering of misinformation, empathy toward diverse perspectives, protection of human dignity, ethical deployment of AI, and peace-oriented digital citizenship. In an interconnected world where a single post can reach millions within seconds, our digital choices carry consequences far beyond the screen. Every click carries responsibility, every algorithm reflects values, and every digital interaction can either deepen division or strengthen understanding. Digital Nonviolence therefore asks us not merely to avoid harmful content, but to actively create a digital culture rooted in truth, compassion, dignity, dialogue, and mutual respect. The ultimate goal is to transform cyberspace from an arena of hostility and polarization into a platform for understanding, cooperation, human solidarity, and global peace. In the AI era, Every click carries responsibility. Every algorithm carries values. Every digital action shapes society.

Strategies for Combating AI-Driven Harm

Addressing AI-driven harm requires a collective, coordinated, and human-centred response involving governments, academia, technology industries, civil society, and international institutions. Ethical safeguards must be embedded into AI systems from the very beginning, supported by transparent, explainable, accountable, and independently auditable algorithms, particularly for high-risk applications. Robust mechanisms are needed to identify and mitigate AI-generated hate speech, coordinated manipulation, deepfakes, and other forms of digital harm while respecting legitimate freedom of expression and fundamental rights. At the same time, strengthening AI literacy, media literacy, and digital responsibility can empower citizens to recognize manipulation and make informed choices. Cross-border cooperation is essential because digital harms rarely respect national boundaries, while interdisciplinary research bringing together AI, ethics, psychology, sociology, law, and peace studies can provide more comprehensive solutions. Digital platforms should also be encouraged to promote constructive dialogue, reliable information, empathy, and social cohesion rather than rewarding outrage and polarization. Ultimately, combating AI-driven harm is not about restricting innovation—it is about guiding innovation with wisdom, accountability, and humanity so that AI becomes a force for trust, dignity, social harmony, and global peace.

Education: The Strongest Defense

Technology alone cannot solve the ethical and social challenges created by technology; human wisdom must guide technological intelligence. Education is therefore our strongest and most sustainable defense against AI-driven misinformation, hate, manipulation, and polarization. Educational institutions must cultivate critical thinking, ethical reasoning, media and AI literacy, digital responsibility, empathy, respect for diversity, and the courage to question information before accepting or sharing it. Universities should integrate AI ethics and responsible technology into engineering, computer science, law, management, humanities, and social sciences, fostering interdisciplinary understanding of technology and its societal consequences. Future AI professionals must be equipped not merely to build intelligent machines, but to build trustworthy, humane, and socially responsible systems. Ultimately, the finest achievement of education will be a generation capable of combining technological excellence with human conscience, innovation with responsibility, and intelligence with compassion—transforming AI into a powerful force for peace, inclusion, and human progress.

Towards Global Peace in the Age of AI

Artificial Intelligence has the potential to become one of humanity's most powerful instruments for peacebuilding, conflict prevention, sustainable development, inclusive governance, and human well-being. Its greatest purpose should not be to replace human wisdom, compassion, or judgement, but to augment them with deeper insight, timely information, and responsible innovation. AI can help societies anticipate risks, understand emerging conflicts, improve humanitarian responses, expand access to knowledge, and strengthen cooperation across borders. However, technological progress must always remain anchored in human rights, ethical responsibility, transparency, and accountability. The AI systems that truly define the future will not necessarily be the largest, fastest, or most powerful, but those that earn humanity's

trust by being transparent, fair, safe, inclusive, explainable, and humane. Ultimately, the true measure of AI advancement will be its ability to transform intelligence into understanding, technology into compassion, and innovation into lasting peace.

Conclusion

Artificial Intelligence represents one of humanity's greatest achievements. Whether it becomes a force for peace or division depends on the ethical choices we make today. The vision of Nonkilling, Nonviolence, and Global Peace demands that AI be governed not only by technical excellence but also by compassion, justice, accountability, and respect for human dignity.

The future of civilization will be determined not merely by how intelligent our machines become, but by how wisely humanity chooses to guide them.

"Artificial Intelligence must never replace human conscience. The most advanced AI is not the one that thinks the fastest, but the one that serves humanity with fairness, compassion, truth, and peace. Ethical AI and Digital Nonviolence together can transform technology from a source of polarization into a powerful instrument for global harmony, sustainable development, and lasting peace."

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Cosmic Law, Nature, and Human Agency in the Age of Machine Intelligence: From Algorithmic Violence to Ecological Sanity

Mr Chittaranjan Sarangi

Abstract: *Contemporary global discourses on peace and Artificial Intelligence (AI) are dominated by an institutional paradox: elite technocratic gatherings operating within carbon-heavy, white-collar frameworks attempting to regulate technologies built upon the very ethics of extraction and domination. This paper argues that true nonviolence (Ahiṁsā) and global peace (Śānti) are not political compromises negotiated at diplomatic summits, but immutable ontological principles rooted in the eternal laws of Nature (Ṛta and Satya). By examining machine intelligence through the dual lenses of Indic metaphysical physics and modern systems dynamics, we demonstrate that AI—in its current capitalistic and military trajectories—is an unprecedented amplification of human Ahamkāra (Ego-centric isolation). The paper critiques the systemic hypocrisy of global bodies such as the United Nations, exposes the vacuity of "corporate ethical AI," and presents a radical blueprint for grassroots action centered on Lokgyanpeeth (People's Knowledge Systems), physical labor (Śrama), micro-educational sanctuaries, bio-acoustic preservation, and ecological-ethical sanity.*

Keywords: *Global Peace, Nonviolence, Nonkilling, Artificial Intelligence, Machine Intelligence, Aparigraha, Global Distress.*

The Ontological Foundation: Cosmic Law vs. Anthropocentric Arrogance

Nature (Prakṛti) is simultaneously the material cause (Upādāna Kāraṇa) and the efficient cause (Nimitta Kāraṇa) of the cosmos. It operates under an unbroken, self-regulating equilibrium governed by Ṛta—the fundamental cosmic order—and Satya—the absolute reality of interdependence. Human existence is neither the central purpose nor the master of this cosmos; it is a late, fragile emergent phenomenon. From a biophysical perspective, life on Earth is the result of subtle thermodynamic and chemical balances—minor structural configurations of carbon chains giving rise to self-replicating protoplasm. A fractional shift in solar radiation, atmospheric composition, or planetary thermodynamics could extinguish human life entirely, while the broader cosmic order continues unhindered.

Yet, despite this ecological fragility, man is perpetually swept away by temptations, fear, and greed. Clouded by cognitive ambivalence, human agency struggles endlessly to navigate personal and collective existence between chaos and order, between turbulence and tranquility, between self-imposed isolation and genuine community, between the insular homogeneous group and the complex heterogeneous society, and ultimately between inner spiritual simplicity and outer material multiplicity.

The Vedic Rishis discerned that the manifest universe maintains its coherence through Tapas—the evolutionary, self-organizing thermodynamic energy operating upon the bedrock of Ṛta. Within this cosmic matrix, Nonviolence (Ahiṛsā) and Peace (Śānti) are not mere moral choices or cultural constructs; they are biophysical and metaphysical non-variables. In classical Indian thought, particularly through the Patañjali Yoga Sūtras, human alignment with cosmic reality is structured through five absolute non-variable principles (Mahāvratas):

- **Satya (Truth):** Uncompromised alignment with cosmic reality (*Ṛ*ta), free from ideological distortion.
- **Ahiṁsā (Nonviolence):** The total absence of intent to harm, arising from the realization of non-duality.
- **Asteya (Non-stealing):** Restraint from appropriating ecological or human energy that belongs to the collective whole.

- **Brahmacharya (Consciousness Conduct):** The conservation and redirection of vital energy away from sensory exploitation toward higher awareness.
- **Aparigraha / Asangraha (Non-accumulation):** The refusal to hoard material or computational resources beyond fundamental sustenance.

In Nature, non-human species inherently operate within these boundaries, constrained by biological instinct and ecological feedback loops. It is exclusively the human species that possesses the cognitive latitude to deviate. When human perception is clouded by Avidyā (ignorance of cosmic unity), the unmanifest consciousness identifies falsely with the finite body-mind complex. This gives rise to Ahamkāra (Ego)—the delusional belief that man is the "Master of Nature," entitled to manipulate, extract, and dominate creation for vested self-interest. Violence (Hiṙsā) is the direct thermodynamic consequence of Ahamkāra. It is the friction generated when an isolated entity attempts to impose its will upon the integrated whole.

The Variable Principles: The Necessity of Personal and Social Discipline

To anchor human consciousness in the five absolute non-variable constants (Mahāvratas), classical Indian methodology prescribes five variable disciplines (Niyamas): Śaucha (internal and external purity), Santoṛa (contentment), Tapas (disciplined effort and austerity), Svādhyāya (self-study and deep reflection), and Īśvaraprar̤idhāna (surrender of individual ego to the cosmic whole).

Unlike the absolute constants, the practice of Niyamas dynamically adapts across time (Kāla), space (Deśa), and individual capacity (Pātra). Human beings are not isolated, self-contained entities; they are indivisible, contextual nodes within a vast spatio-temporal network. To view another being as separate from oneself is a fundamental optical illusion of consciousness. When Svādhyāya and Tapas dissolve this illusion, the individual identity dissolves into the universal panorama. One experiences the Self not as a bounded form, but as an agglutinative, integral part of the entire creation—realizing oneself in all beings and all beings in oneself.

From this realization, unshakeable self-faith and unconditional love for creation germinate spontaneously within the cosmic order. This alignment—harmony in understanding, synergy in behavior, and convergence in action—constitutes the only scientifically sound and epistemologically stable foundation for global peace.

Machine Intelligence: The Mechanization of Ahamkāra

It is within this framework of human deviation that Artificial Intelligence must be critically evaluated. Modern techno-positivism frames AI as a neutral or benevolent advancement—a suite of algorithms, neural networks, and probabilistic models capable of high-speed pattern recognition, automated reasoning, and generative tasks. However, technology is never neutral; it inherits the ontological assumptions of its creators. Current AI paradigms are built entirely upon Western cartesian dualism and extractive hyper-capitalism. They represent the ultimate mechanization of Ahamkāra.

[Extractive Capitalism & Cartesian Dualism]

▼

[Concentrated AI Infrastructure (Data Hoarding & Energy Drain)]

▼

[Amplification of Systemic Violence (Autonomous Warfare, Economic Displacement, & Epistemic Alienation)]

1. **The Biophysical and Ecological Cost of AI**

   While corporate marketing depicts AI as an intangible, "cloud-based" intelligence, its physical infrastructure represents a massive, violent drain on planetary resources:

   - **Energy Inefficiency:** Training a single large language model consumes hundreds of megawatt-hours of electricity, requiring massive fossil-fuel consumption and emitting tons of carbon.
   - **Resource Depletion:** High-performance computing clusters demand millions of liters of freshwater for cooling and depend on the violent extraction of rare-earth minerals (lithium, cobalt, coltan) from the Global South, often through exploited human labor.
   - **Thermodynamic Imbalance:** AI shifts energy away from organic, life-sustaining biophysical processes toward cold, silicon-based computational entropy.

2. **Autonomous Warfare and the Desensitization of Violence**

   In the geopolitical sphere, AI is rapidly being weaponized. Autonomous weapons systems, algorithmic targeting software, and predictive warfare models disconnect human empathy from the act of killing. When military decisions are outsourced to probabilistic algorithms, killing is reduced to a statistical optimization problem. This represents the total inversion of Ahiṛ sā—it is violence stripped of even the raw human emotional weight that once forced moral reckoning.

3. **Economic Dislocation and Epistemic Theft**

   AI algorithms perform hyper-scale Parigraha (hoarding). By scraping the collective intelligence, cultural expressions, and artistic heritage of humanity without consent, tech conglomerates centralize wealth and cognitive power. Routine white-collar processing, administrative functions, and digital production are automated at speeds that far outpace human adaptation. Rather than liberating humanity from mundane toil, this concentration of computational power creates vast economic precarity while concentrating decision-making authority in the hands of a technocratic oligarchy.

The Institutional Masquerade: The Bankruptcy of White-Collar Conferences

For over eight decades, the global apparatus led by the United Nations and its permanent security members has claimed stewardship over global peace. Yet, this institutional framework has failed to prevent continuous regional wars, systemic poverty, and ecological degradation. The arrival of AI has only intensified this institutional hypocrisy. Today, global governance regarding AI and peace is conducted through lavish international summits, high-altitude conferences, and white-collar policy retreats. Millions of dollars and thousands of aviation fuel hours are expended to produce non-binding declarations, "ethical guidelines," and corporate "SMART" frameworks.

These conferences suffer from three fatal flaws:

- **Epistemic Isolation:** Attended primarily by politicians, corporate executives, and jet-setting academics, these gatherings are completely divorced from the physical reality of ground-level human suffering and ecological destruction.
- **Performative Virtue:** Phrases like "Ethical AI," "AI for Good," and "Human-Centric AI" serve as public relations shields for tech monopolies. They seek to regulate the symptoms of technological overreach while protecting the underlying capitalistic drive for infinite expansion.
- **The UN Paradox:** The very Nations leading the development of military AI and hosting global AI summits are the primary arms exporters and permanent members of the UN Security Council. Expecting these structures to deliver nonviolence is akin to asking the architect of a fortress to build an open sanctuary.

As the ancient adage reveals, this institutional fanfare remains "Much Ado About Nothing." Peace cannot be manufactured in air-conditioned convention halls by individuals who profit from the machinery of exploitation.

The Dual Circles: Placing AI in Its Proper Secondary Position

To restore sanity, we must understand the relational geometry of Peace and AI. Global Peace (Śānti) and Nonviolence (AhiṚsā) constitute the Primary Circle—the foundational, non-negotiable field of human existence governed by Yama & Niyama Constants. Artificial Intelligence is Secondary Circle—a transactional, instrumental sub-set of human tools.

- Applied AI under strict limits • Localized, transparent computation • Subservient to Human Dignity & Śrama
- AI can only be ethically meaningful and deliverable under strict functional parameters if and only if the primary circle is fully established. That primary circle requires:
- Absolute clarity regarding human purpose (Puruṣārtha).
- Sincerity in personal conduct through Samyama (self-restraint) with commitment to the cause.
- Transparent, local ownership, democratic accountability over resources.
- Burning longing to perform with honesty and integrity on the aim and objectives (Will Power).

If AI is introduced into a society driven by greed, structural inequality, and spiritual blindness, it will merely accelerate destruction. An algorithm optimizing an unjust system simply makes injustice more efficient.

Radical Conclusions: A Blueprint for Grassroots Lok-Sadhana

We must move beyond theoretical critique and high-altitude policy rhetoric. The antidote to algorithmic violence and technocratic dominance lies in radical, ground-level decentralization. We propose a seven-fold blueprint for realistic grassroots action:

1. **Reclaiming Physical Labor (Śrama) as Epistemological Resistance**

   The white-collar economy idealizes a friction-free existence where physical work is eliminated. This causes physical atrophy, psychological alienation, and ecological disconnect.

   - We must re-elevate manual labor (Śrama), agricultural engagement, and artisan craft as essential components of human dignity and cognitive health.
   - True nonviolence begins when human hands touch the earth, producing real sustenance through direct, energy-efficient interaction with Nature.

2. **Micro-Models of Nature-Nurtured Educational Processes**

   Before macro-level policy can be influenced, we must construct living, local micro-models that ground education directly in natural laws.

   - **Nature-Nurtured & Nature-Nurturing Pedagogy:** Educational frameworks must move out of concrete classrooms into living ecosystems. Learning must become a two-way process—where Nature nurtures the cognitive and spiritual faculties of the child, and the student's actions actively nurture, restore, and protect the local environment.
   - **Empowerment of Indigenous Communities:** Traditional tribal and indigenous populations have historically borne the ultimate brunt of civilizational violence, ecological displacement, and industrial extraction. These micro-educational models must center indigenous wisdom, restoring sovereignty, dignity, and self-sufficiency to the original guardians of the soil.

[Micro-Models: Living Grassroots Sanctuaries (Nature-Nurtured Pedagogy + Indigenous Sovereignty)]

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[Bio-Acoustic & Ecological Oasis Protection(Shielding non-human rhythm from industrial chaos)]

▼

[Macro-Level Impetus: Advocacy & SMART AI Tools (AI constrained to systemic analysis & conflict mapping)]

3. **Preserving the Bio-Acoustic Sanctuaries of Non-Human Species**

   Global peace cannot be anthropocentric; it must embrace the entire biotic community. Amidst the vast, arid deserts of human conflict, geopolitical posturing, and industrial noise, the non-human world maintains the fundamental harmony of creation.

   - The melancholy symphonies of migrating birds, the melodious rhythms of forest biomes, and the delicate acoustic frequencies of marine life represent living oases of peace (Śānti).
   - Grassroots action must explicitly map, protect, and defend these acoustic and ecological sanctuaries from industrial encroachment, military testing, and algorithmic habitat disruption. Protecting these sanctuaries is our primary ethical duty to the broader cosmic matrix.

4. **Institutionalizing Lokgyanpeeth (People's Knowledge Systems)**

   Higher education has largely degenerated into a degree-granting factory that prepares youth for corporate servitude.

   - We must establish Lokgyanpeeth—decentralized centers of learning that prioritize indigenous ecological intelligence, local seed sovereignty, traditional water harvesting, and community health over imported, text-heavy academic credentials.
   - Lokgyanpeeth treats the illiterate farmer, the artisan, the fisher folk, the cobbler and the traditional healer as primary scholars, dismantling the arrogant hierarchy of white-collar intellectualism.

5. **Macro-Level Advocacy & The Subservient Role of S.M.A.R.T. AI**

Once ground-level micro-models are firmly rooted and validated, macro-level advocacy, public campaigns, and policy interventions gain genuine moral legitimacy. It is precisely within this secondary, analytical phase that Artificial Intelligence can fulfill a constructive, highly disciplined role.

- **Systemic Thinking & Conflict Resolution:** When stripped of its extractive corporate incentives, AI can be harnessed as an advanced analytical engine for critical systemic mapping. It can model complex resource-allocation dynamics, predict ecological stress points, map the root causes of socio-economic friction, and design transparent conflict-resolution mechanisms.
- **The S.M.A.R.T. Constraint:** To prevent AI from becoming an instrument of hypocritical "showbiz" or technocratic control, its application must remain strictly governed by S.M.A.R.T. principles:
  - **Specific:** Tailored strictly to localized, well-defined ecological or dispute-resolution problems.
  - **Measurable:** Bound to concrete metrics of reduced violence, conserved energy, and restored biomes.
  - **Achievable:** Operating within real-world thermodynamic and community capabilities.
  - **Relevant:** Subservient to human dignity, indigenous sovereignty, and cosmic order (Ṛta).
  - **Time-bound:** Implemented with clear operational lifecycles, avoiding permanent algorithmic dependence.

6. **Establishing Local Earth Parliaments (Bhūmi Sabhā)**

Global diplomacy has proven its bankruptcy. We must shift governance from remote international bodies to localized, bioregional assemblies.

- An Earth Parliament operates at the village or district level, recognizing human beings not as isolated economic consumers, but as trustees of their local watershed, soil, flora, fauna, and indigenous heritage.
- Decisions regarding technology adoption—including whether to deploy AI diagnostic tools or automated machinery—must be vetted by the local Earth Parliament based on biophysical impact rather than corporate profit.

7. **Ensuring Transformational Leadership among Youth**

Organise brainstorming sessions, dialogues, collective decisions and grass-root level creative action led by youths. Here are 5 deep, structured discussion prompts designed to help youth transition from abstract intellectual understanding to personal and collective accountability.

Prompt 1: The Trap of Digital Ego & Passive Consumption: "The article argues that violence (Hiṛsā) begins when human beings view themselves as separate from Nature and isolated from each other—a state amplified by digital technology and corporate algorithms that profit from our distraction."

- **Discussion Focus:** Look closely at your daily routine. How much of your attention, energy, and choices are quietly controlled by screens, digital validation, and consumer trends? In what specific ways does this constant digital engagement dull your willpower (Tapasya) and prevent you from engaging with the physical realities of your immediate community?

Prompt 2: Reclaiming Physical Labor (Śrama) vs. The White-Collar Dream: "Modern education often encourages us to chase friction-free, white-collar desk jobs while viewing manual labor, agriculture, and artisan craft as inferior."

- **Discussion Focus:** Standing in a model campus like Dattapur, Wardha—where physical labor, healing, and community self-reliance are interwoven—how has your perspective on manual work been shaped by societal expectations? What would happen to our self-respect and local economy if we re-elevated physical labor (Śrama) as an essential part of higher learning and personal dignity?

Prompt 3: Degrees vs. Lokgyanpeeth (People's Knowledge): "True intelligence and ecological survival wisdom often live in

the hands of traditional farmer, weaver, and artisan (Lokgyanpeeth), rather than in formal university degrees."

- **Discussion Focus:** Identify a practical problem in your home district (e.g., water shortage, soil degradation, youth unemployment, drug addiction, loss of local crafts). What traditional knowledge or local community wisdom already exists around you to address this problem, and why has modern formal education taught us to ignore or undervalue it?

Prompt 4: Protecting the Non-Human World & Local Ecology: "Global peace cannot just be about human comfort; it must protect the 'melancholy symphonies and melodious rhythms' of non-human species—the soil, trees, birds, rivers, and wildlife that maintain the balance of life."

- **Discussion Focus:** In your village, town, or city, what non-human habitats or natural systems are currently being destroyed in the name of 'development' or 'convenience'? What is one concrete, non-violent action your youth group can take to act as a trustee (Earth Parliament) for your local watershed, soil, or forest?

Prompt 5: From Passive Employee to Sovereign Change-Maker: "The current system conditions young people to think merely like future employees seeking survival, rather than sovereign individuals taking responsibility for societal transformation."

- **Discussion Focus:** What is the single biggest fear preventing you from taking a stand for your community or pursuing a life of self-reliant service? What one personal vow (Sankalpa) regarding your habits, consumption, or daily action are you willing to make today to step out of passive compliance into active leadership?

VII. Conclusion: The Unavoidable Choice

Machine intelligence is forcing humanity toward an ultimate threshold. It exposes the utter inadequacy of our current political, economic, and moral frameworks. We cannot solve the crisis of algorithmic violence through more advanced algorithms, nor can we negotiate peace through carbon-intensive global summits.

The choice before humanity is stark and immediate:

- Continue the Path of Ahamkāra: Surrender human agency to centralized algorithmic systems, embrace endless material extraction, and watch human society fracture into systemic violence, mass precarity, and ecological collapse.

- Return to Ṛta and Satya: Re-anchor civilization in the eternal, non-variable principles of AhiṚsā, dismantle technocratic hierarchies, revalue physical labor, and build localized, self-reliant communities anchored in spiritual dignity and ecological harmony.

Peace is not a distant utopian dream to be declared by world leaders; it is the immediate, living practice of cosmic order. Let the white-collar conferences continue their hollow debates. The real work of resurrection has already begun on the sacred soil of our local communities, where human hands work in harmony with Nature, guided by the quiet, unshakeable light of Truth

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Global Peace, Digital Nonviolence and Ai: A Critical Review

Dr. G. K. Arora



Abstract : *The 21st Century faces daunting challenges and a suboptimal global equilibrium. Global peace, Digital nonviolence, and Artificial Intelligence (AI) have assumed critical geopolitical, economic, and ethical significance in shaping societies, economies, and governance frameworks. About 119 countries in the world show deteriorating peace, bringing exorbitant economic costs and unquantified risks to global stability. India is not an exception. At the same time, AI-powered technologies' transformative role has become a versatile tool in reshaping socio-economic landscapes while adding both opportunities and risks. In fact, it has made 'attention' a scarce commodity. AI's influence now ranges from the dissemination of falsified and divisive narratives, videos, and images to autonomous weapon systems, algorithmic bias, and digital violence.*

In this setting, countries face daunting challenges, more so because AI capabilities are evolving faster than their governance and legal monitoring systems. Further, AI capital investments are concentrating in selected firms and states. AI's potential, through its predictive analytics, large language models (LLMs), agentic AI, and human-centered governance models, is tangible for peacebuilding and conflict resolution given its capability to check automated hate speech, online radicalization, and social polarization. Thus, the intersection of AI, nonviolence principles, and global peace has become real, relevant, and requires redefining attention.

Keywords: *Artificial Intelligence, Geopolitics, Global Peace, Nonviolence, United Nations, Ethics, Economist .*

1. Introduction

The 21st Century is passing through its most critical times, with global peace reaching its lowest ebb and digital transformation 'unknowns' at their peak. Global peace has steadily deteriorated over the last 18 years. Of the 163 countries for which data is collected by the 2026 Global Peace Index, 119 showed deterioration and only 42 improved. 'Peace-Inequality', showing the gap between the most and least peaceful countries, has continued to rise during the last 2 decades. Violent demonstrations, internal conflicts, and external aggressions are the 3 key indicators that showed the greatest deterioration since 2008. The global economic impact, measured in terms of global GDP, is above 10%, equivalent to US$2657 per person. About 1.81 Lakh violent conflict deaths are reported in 2025.

Unfortunately, historical mechanisms for ending wars have lost their effectiveness in producing peace agreements, falling from 23% in the 1970s to just 4% in the 2010s. Internalized intrastate conflicts are becoming more frequent and have increased more than 175% since 2010. As further highlighted by the 2026 Global Peace Index, Iceland has been the most peaceful place for the last 19 consecutive years, followed by Switzerland, Slovenia, and Ireland. On the contrary, Russia is the least peaceful country, followed by Sudan, the Democratic Republic of Congo, Ukraine, and Israel. In the Indian context, Manipur is a classic example, reporting more than 260 people killed and 60 thousand displaced in 2025 since May 2023, when violence began. Pahalgam is another example where 26 civilians were killed[1]. The deep philosophies of great thinkers like Mahatma Gandhi, Martin Luther King Jr., Leo Tolstoy, and even the contemporary peace philosophy of Glenn D. Paige, focusing on structural, physical, and cultural nonviolence, are being challenged. However, the Gandhian philosophy is reinterpreted as digital nonviolence and an

instrument of peace.

Simultaneously, AI's transformative role continues to raise its potential to reshape economic, social, and governance frameworks[2]. Recently, AI's influence has been acknowledged in producing peace and conflict. Along with other digital technologies (big data, mobile platforms, blockchain), AI's role in healthcare, education, governance, food security, precision irrigation, environmental protection, and security systems is well recognized[3]. AI and AI-mediated models have also created opportunities in conflict resolution, diplomacy, and abuse-detection technology, and can further transform perceptions. On the negative side, AI-led technologies and tools can generate false, inflammatory, and manipulated narratives, hyper-realistic images, and deepfakes, which can be disseminated at an unprecedented speed and scale. It can even suppress dissent while undermining civil liberties and privacy and enable surveillance for authoritarian control. As a result, there will be unending personal and professional damage, combining reputational harm, sexual violence, and psychological trauma, besides entailing a huge social cost to the nation.

In addition, one finds a rising occurrence of technology-facilitated violence and conflicts, particularly using AI-amplified autonomous weapons ("killer robots", low-cost drone swarms, algorithm-driven "command-and-control systems" operating faster than human decision-making) and cyber warfare. The target-to-fire time is down from one day in the 1990s (cruise missiles) to 5 seconds (the Russian-made V2U autonomous selection system). Drone attacks rose by almost 11,500% between 2018 and 2025[4]. Military AI procurement has gone up substantially, and multi-domain warfare at machine speed has become common.

Nonviolence (Ahimsa), deeply rooted in Gandhian traditions, is not simply an avoidance of physical aggression; it is a philosophy and spirituality that calls for curbing physical aggression and promoting respect, truth, and justice. Incidentally, non-killing- a subset of nonviolence - is a measurable yardstick and thus offers a practical path towards harmony and peace with nature. By moving away from killing, society can focus on reversing environmental degradation and other pressing challenges. It may not be out of place to mention that modern lifestyles promoting meat-eating and brutal animal killings are not planet-friendly cultures. This calls for identifying strategic pathways to create a human society that respects nonviolence and nonkilling as a principle and to build a compassionate humanity grounded in universal human values. This will add to sustainability and secure nonviolence and global peace,

Conventionally speaking, rejecting coercion, force, and violence and resorting to dialogue, understanding, and cooperation is a dynamic process for conflict resolution, and can achieve a high level of transformation. However, in the present rapidly changing world, many new forms of violence (such as digital harassment, misinformation, technological biases, cyberattacks, hate speech) have erupted. Applying non-violent principles to AI-mediated and online platforms is an important subject that combines ethical computation, political theories, and peace studies. Nonviolence, thus, needs to be redefined from a technological and digital perspective, embedded with ethical frameworks.

2. Economists' View - Intersection of Global Peace, Non-Violence and AI

Interestingly, Economists see this tripod of global peace, nonviolence, and AI as the three interlinked, mutually reinforcing forces that closely affect economic growth, sustainable development, and human welfare. A nation with long-term peace prevalence attracts investment at negligible risk and uncertainty, promotes trade, enhances productivity, and strengthens social trust and institutional stability - so essential for exchange and contracts. Thus, global peace and nonviolence are critical development factors and constitute an important "peace dividend[5]", indicating that military spending cuts help governments invest in infrastructure, capital projects, and economic sectors that promote long-term growth. Amartya Sen highlights that nonviolent and peaceful economies directly contribute to human capabilities, while also supporting trustworthy institutions, stronger business confidence, educational achievements and productivity, and lower transaction costs. The World Bank notes that conflict-affected and fragile economies generally show low human development levels, and severe conflicts

typically bring down GDP per capita by about 15-20% within 5 years.

From an economic perspective, digital and online violence is a situation of market failure, wherein platforms are monetized with incentives to impose unmonetized costs on the victims of harmful content and digital violence. AI amplifies all that. Further, the spread of misinformation, harassment, and hate speech are negative externalities, which require correction through fiscal measures like taxes, which can cut down hate circulation and victimization. Thus, economists recommend redesigning markets, price lines, and governance structures so that AI-mediated platforms and intermediaries do not profit from harmful effects they create without bearing the commensurate costs. Thus, global peace and nonviolence are important public goods, and once established, their benefits are available to all, as they are non-rival, non-excludable goods. So, investing in peacebuilding through AI is not found rewarding by an individual country or firm, and therefore, AI-driven nonviolence modelling requires collective efforts and international collaborations.

3. Artificial Intelligence and Global Peace

AI, undoubtedly, has the potential to support conflict resolution and peacebuilding by curbing automated hate speech, online radicalization, and social polarization, and by promoting transparency in governance structures. The Kenyan Gen Z leaders used AI's ChatGPT to simplify complex laws and expose corruption. In the age of AI, such principles of nonviolence must be embedded in AI-led digital technologies and tools to ensure that tech innovations strengthen humanity rather than posing a threat. The UN, stresses on trust-building, dialogue and diplomacy, and international cooperation, but also points out the threats arising from AI weaponization.

With the movement for 'AI for Good', the term PeaceTech gained popularity. Resting on the intersection of digital humanism and tech innovations, PeaceTech - defined in terms of using digital technologies for peacebuilding with roots in technologically mediated interventions in humanitarian actions - has become an important tool for human safety, security, and social justice. Thus, AI-enabled PeaceTech, though still formative, will be necessary. It will be equally risky, because no technology is inherently for peace.

In today's world, AI-led technologies are potently influencing the modalities of both peace and war[6]. AI can directly contribute to early-warning systems to predict violence outbreaks and humanitarian crises through machine learning, which relies heavily on voluminous data and satellite imagery. AI-guided Advanced Natural Language Processing Models can detect digital violence, online harassment, and hate speech to prevent community clashes. AI models are trained to analyze vast data sets collected for resource allocation, international treaties, and past historical events to facilitate mediation required for peace negotiations. AI-powered digital dialogue platforms and AI-woven infrastructure can directly strengthen Sustainable Development Goal 16 (access to justice, peaceful & inclusive society, accountable institutions) by making the required peace education and knowledge accessible across regions and raising participation to promote empathy and global citizenry. In addition, it can help in identifying common grounds for cooperation, diplomacy, and steer shared communities, and facilitate inclusive decision-making for peaceful engagements. AI-powered tools can monitor socio-economic, cultural, and political indicators to anticipate conflicts and their hotspots, supporting peace-building forums. AI can also play an important role in food distribution and crisis management during disasters as well as in refugee assistance programmes. Interestingly, the non-weaponized AI-led drones supplemented with satellite imagery can reduce harm to peacemakers, oversee ceasefire violations, and monitor human rights violations. The bigger role is in checking misinformation, trolling, hate speech, disinformation campaigns, image-based abuse, and harmful content fueling riots leading to loss of human lives.

Generative AI has shown a lot of scope for consensus-building and cooperative behaviour in diverse societies. The military AI-powered capabilities, including Frontier Military (Project Maven Contract Ceiling, DoD Replicator Initial Allocation) and Frontier Private, and AI for peace efforts (International Rescue Committee

Signpost, Yale Humanitarian Research Lab, CLEAR Global Gamayun, Mnemonic Operating Budget, HALO Trust AWS Partnership, Lalapa AI Seed Funding, UN DPPA Innovation Cell, Conflict Dynamics International Akord AI), are advancing simultaneously. However, private, military, and peace investments are totally asymmetrical[7].

4. 'AI for Good' Failing for Global Peace Promotion

It is unfortunate that 'AI for Peace' was not taken up as an agenda of the first 'Global Dialogue on AI Governance' convened in Geneva on July 6 & 7, 2026. It is the UN's flagship multistakeholder forum on AI and, together with its associate body (the 'Independent International Scientific Panel on AI'), could not find a place on the agenda – 'AI for peace'. The founding director of AI for Peace states, states: "The first AI Dialogue was a significant institutional accomplishment, But when it comes to peace, the gap is real, consequential, and correctable. The UN was established to prevent war and build peace. Eighty-one years later, the flagship AI governance mechanism does not address the civilian peace applications falling squarely within its mandate- not because evidence is lacking, practitioners are absent, or the institutional infrastructure is missing, but because a political compromise designed to exclude military AI inadvertently excluded peace alongside it[8]".

5. Challenges Ahead

One of the biggest challenges is moral and ethical concerns associated with the militarization of AI. The three ongoing wars served as the testing grounds for AI-powered weapons. There was a massive use of fully autonomous weapon systems and drone usage in the Ukraine-Russia war. The Iran war showed how AI-embedded military campaigns run at machine speed. AI-led military targeting was noticed in the Gaza war. AI-enabled drone weaponry production capacity is reported to be around 5 million in 2025[9].

Secondly, the future dangers of AI-generated false propaganda, narratives, and deepfakes, undermining civil liberties and the dissemination of fabricated and manipulated hyper-realistic images and videos inciting violence and creating social polarization, are real. This results in unique personal and professional damage, combining reputational harm, sexual violence, and psychological trauma. In this network, 'user-attention' as a part of the "Attention Economy" has emerged as a scarce commodity. And the real challenge comes from how to handle "Information Asymmetry" – the inability to decide between AI-generated deepfakes and quality news. This turn out to be a serious market failure in the "Attention Economy", because platforms pursue their algorithmic bias without taking social responsibility for the harm caused to society.

Thirdly, AI capabilities are evolving faster than their governance and legal monitoring systems. Further, AI capital and capability are concentrating in selected firms and states. AI private investment in the US is around US$109 billion compared to US$9.3 billion in China[10]. However, AI for Peace funding is negligible. Frontier Labs have raised serious concerns about AI making nuclear, biological, radiological, and chemical weapons, which are easier to produce. These can bring irreversible and catastrophic outcomes. This is because AI tools have high fixed costs, but negligible marginal costs. That is why non-state actors and capital-poor states can cause massive damage even to the countries known for possessing sophisticated armaments, by acquiring inexpensive AI-driven cyber-attack systems and commercial drones.

Fourthly, data collection and its ownership, accountability, and interpretation are structural challenges and require guardrails to ensure justice. AI safety nets must address inclusion, institutional readiness, fair access to compute and data, and international collaborations. The general-purpose AI systems (including vision, language, and agentic AI models) continue to grow more capable, raising security and safety concerns and increasing impacts on human autonomy, labour markets, and concentration of power.

Fifthly, global risk management systems are still immature, and handling high-impact failures, therefore, should be a critical priority[11]. People have high hopes for AI to open new accountability forms. Yale's Humanitarian Research Lab could track more than 19 thousand Ukrainian children deported to 210 Russian and Belarusian facilities[12]. Despite all this, challenges coming from structural contradictions, conceptual ambiguities, and ethical frameworks are daunting.

Sixthly, the future uses and practices of AI-led technologies must decide over the different dilemmas, coming out "promise versus peril, innovation versus inertia, visibility versus inaction, public versus private power, and global versus local agency[13]. In 2021, UNESCO worked out a global ethical framework focusing on human dignity, inclusiveness, transparency, human rights, and environmental sustainability, further emphasizing that AI should promote peace and strengthen social justice rather than exacerbating social divisions. Thus, AI ethical frameworks must be embedded in AI-powered tools, technologies, and models, so that global cooperation takes a front seat, algorithmic biases are checked for social discrimination, and fundamental rights are protected. Buddhist philosophy, particularly related to mind and nature can guide AI in creating a peace agenda by reflecting human data, intentions, and design.

6. Lessons For India

As pointed out by the 2026 Global Peace Index, India is expected to be the third-largest economy in 2030 and has already become the world's most populous country, with 20% of the world's working-age population living in India by 2047. Interestingly, India is the sole exception to the narrative of great power decline[14]. Given this and acknowledging the fact that India is truly a multicultural country with its population further socially divided along the lines of religions, castes, languages, and regions, it must understand that such technologies do not just coexist with power relations, but carry capabilities to shape the economy and society in directions decided by external forces working beyond the national boundaries. With AI's potential impact yet not fully known, and its control and ownership vested outside India, geopolitical vulnerabilities rising high, and global governance institutions reduced to silent spectators, it is not going to be an easy path for India to separate AI from any technological intervention monitored from outside the country. India, therefore, must analyze conceptual vagueness, politics-led algorithms trained on colonial datasets, digital inequities across sectors and regions, and tech solutions for spotting misinformation to handle misinformation and other social problems.

In the process of building its AI-woven infrastructure both for war and peace, which pose a 'Prisoner's Dilemma', India should not ignore market failures, incentive structures, resource realignments, and AI unknowns while building its ethical frameworks for its future AI. The digital literacy campaigns and peace education must become the primary agenda for ensuring peace and nonviolence. It should continue to raise its influence in times to come by raising its peacefulness index. Adopting nonviolence, both in human relationships and other forms of life, and humanity-centered relationships prevent destructive wars, reduce daily life stress, and protect against other forms of cruelty. Quality learning for ethics and peace education can promote AI governance and multilateral cooperation among civil society, states, and technology businesses. Violence burns both ends because violence construction goes along with the destruction of perpetrators, maybe with a time lag. Thus, continuous thoughtfulness, education and training, and knowledge creation are always required for everyone. Once the principle of nonviolence is integrated into AI's ethical architecture, humanity will reach a higher level of global peace by checking the unethical usage of weapon systems and further abolishing autonomous weapon systems.

7. Conclusions

Global peace and nonviolence are the highest-level human aspirations, and if disrupted and damaged, they entail high economic costs to the Nation besides deeply harming its people. The hybrid models syncing AI capabilities and human facilitation can be quite helpful in promoting dialogue, trust, cooperation, and legitimacy. This requires not only redefining nonviolence from the perspective of AI's transformative role as an influencer for both peace and war but also taking full cognizance of associated risks. The future of global peace hinges on how far ethical values are attached to AI innovations, supplemented with peace education in partnership with international cooperation. The 21st-century challenge will not be how to advance economic growth, but how powerful the confluence of peace, nonviolence, and ethical 'AI for good' can be made.

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When the Last Ocean Breathes No More: Nonkilling as Humanity's Final Choice in the Age of AI

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Abstract: *This article examines nonkilling as an ethical framework for addressing the intertwined ecological and technological challenges of the twenty-first century. It connects ecological degradation, ocean health, climate change, and biodiversity loss with emerging risks from artificial intelligence, including autonomous weapons, algorithmic bias, and digital violence. Drawing on Ahimsa, ecological science, and nonkilling thought, the article argues that AI can also be directed toward conflict prevention, humanitarian response, and peaceful coexistence. It concludes that extending the principle of nonkilling to environmental and technological domains is essential to building a more sustainable and peaceful future.*

Keywords: *Nonkilling; Ahimsa; Artificial Intelligence; Ecological Justice; Environmental Ethics; Ocean Health; Peacebuilding; AI Governance; Sustainability; Nonviolence.*

Introduction

There is a question the twenty-first century can no longer defer: whether the human race wishes to survive not merely to endure another century of managed crises, but to remain a living presence on a living planet, sustained by living oceans, living soils, and living communities of every species with whom we share this world. That question has now acquired a second, more urgent dimension. Humanity is no longer choosing only whether to kill with the pesticide, the trawl net, and the carbon molecule; it is choosing whether to encode the habit of killing into the very machines it is building to think, decide, and act on its behalf. The answer, in both domains, depends on the same civilizational choice humanity has never yet made at scale: the choice of Nonkilling.

The Trajectory We Are Already On

The science of ecological self-destruction is unsparing. Biologist E.O. Wilson calculated that humanity drives species to extinction at roughly a thousand times the natural background rate.[1] Climatologist James Hansen proved as early as 1988 that emissions were forcing temperatures beyond the Holocene range within which every human civilization was built.[2] The IPCC's Sixth Assessment Report documents the cascading, irreversible tipping points that follows: permafrost methane release, Amazon carbon reversal, ice-sheet collapse.[3] Each act of structural killing dismantles a specific UN Sustainable Development Goal from within: topsoil loss defeats Zero Hunger, freshwater poisoning defeats Clean Water and Sanitation, species collapse undermines Good Health, and carbon emissions alone undercut Climate Action. Nonkilling is not one strategy among seventeen goals; it is the precondition without which none of them can hold.

Artificial intelligence now intersects this trajectory at every point. Autonomous weapons systems threaten to remove the last human moment of moral hesitation from the act of killing itself, a delegation of lethal judgment to machines that the United Nations Secretary-General has repeatedly warned crosses a fundamental ethical line.[4] Independent audits of facial-recognition and predictive-policing systems have documented how algorithmic bias can systematically misidentify and disproportionately harm those already most vulnerable.[5] Automated disinformation and AI-

accelerated radicalisation manufacture a subtler, digital violence: the deliberate fracturing of trust between citizens and the institutions meant to protect them. The mode of thinking that Einstein once warned had failed to keep pace with the power of the atom has equally failed to keep pace with the power of the algorithm. The instruments of killing have simply multiplied and accelerated.

The Living Covenant We Are Breaking

If there is a single measure of humanity's distance from survival, it is the health of the ocean. Rachel Carson demonstrated how chemicals poured into agricultural soils travel through rivers into the sea, concentrating at each step of the marine food chain until they reach lethal doses in apex predators.[6] Phytoplankton produce between fifty and eighty percent of the oxygen in every breath the human race draws, and ocean warming is steadily destroying them; marine ecologist Joe Roman and colleagues showed that the great whales once sustained this system through nutrient pumping, a fifty-million-year-old planetary mechanism dismantled by the industrial slaughter of three million whales between 1900 and 1970.[7] Thousands of years before this science, the Vedic seers described reality as the *Pancha Bhuta* : Earth, Water, Fire, Wind, and Space, five expressions of a single living covenant, each sustaining the others. As the *Isha Upanishad* holds: *Isavasyam idam sarvam yat kincha jagatyam jagat*, all that moves in this moving world is pervaded by the Living Presence.[8] Modern science has now mapped, with precision, the very mechanisms of the covenant this verse describes. It has also mapped the mechanisms of our undoing when we break it, whether by trawl net or by algorithm.

The Proved Science and Technology of Coexistence

Against every proof of destruction, science has simultaneously produced its antidote. Sir Jagadish Chandra Bose demonstrated as early as 1901 that all living beings possess sensitivity to pain and to kindness, laying the scientific basis of *Ahimsa*.[9] Forest ecologist Suzanne Simard proved that trees exchange carbon, water, and distress signals through underground mycorrhizal networks, a natural intelligence of coexistence rather than competition.[10] Masanobu Fukuoka and Bhaskar Save each demonstrated across decades that polyculture, no-till farming matches industrial yields while rebuilding the soil it grows in.[11] The same choice now stands before artificial intelligence. Used for early-warning conflict detection, humanitarian response, and nonviolent diplomacy, AI can become an instrument of the very coexistence the Vedic seers described — provided it is built and governed on the same foundational premise as *Ahimsa*: that the obligation not to kill extends to every domain a technology can touch, digital as much as ecological. The knowledge, and now the tools, of coexistence are not lost. They are waiting to be chosen.

The Final Choice

We are, in Carl Sagan's phrase, star-stuff matter organised by four billion years of patient coexistence into a species capable of reading Carson's warning, understanding Hansen's equations, and now of deciding what values to encode into its own machines.[12] No other species carries this capacity, and no other species carries this responsibility. Professor Glenn D. Paige, founder of the Global Nonkilling movement, taught that the first step toward a world without killing is the belief that such a world is possible.[13] Gandhi believed an empire could be ended without war, and proved it. Fukuoka believed a farm could feed people without killing its soil, and proved it. Humanity must now prove the same of its algorithms and its atmosphere alike. As the *Brihadaranyaka Upanishad* prays: *Sarve bhavantu sukhinah, sarve santu niramayah, ma kaschid duhkha bhag bhavet* meaning may all beings be happy, may all beings be free from suffering, may not a single being know sorrow.[14] *Ahimsa* is the oldest wisdom and, in the age of artificial intelligence, it must also become the newest engineering discipline. The only question is whether we will choose it in our fields, our oceans, and our code before the last ocean breathes no more.

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Applying the Cyber Values Systems (CVS) Model to the Governance and Control of Artificial Intelligence

John Bellavance

Abstract: *The Cyber Values Systems (CVS) model offers a framework for understanding how values, inputs, outputs, and feedback mechanisms shape behaviour in technologically mediated environments. This article explores its application to AI governance, focusing on AI alignment, data governance, behavioural accountability, and feedback loops. It argues that integrating value-based design and continuous oversight can help develop AI systems that are ethically aligned, socially responsible, and resilient to emerging digital risks.*

Keywords: *Cyber Values Systems (CVS); Artificial Intelligence; AI Governance; AI Alignment; Ethical AI; Data Governance; Digital Ethics.*

Introduction

The Cyber Values Systems (CVS) model provides a robust cybernetic framework for understanding how values shape behaviour within technologically mediated environments. Originally developed to analyse the interaction between human moral domains and information and communication technologies (ICTs), the model can be extended to guide the ethical design, governance, and control of artificial intelligence (AI) systems. At its core, the CVS model emphasises the dynamic interplay between inputs, outputs, feedback mechanisms, and circularity, through which values are both expressed and transformed.

Values as the Foundation of AI Alignment

Within the CVS framework, human values are understood as the primary drivers of behaviour in ICT environments, shaping the outputs that individuals and organisations produce. When applied to AI systems, this insight corresponds to the concept of AI alignment, whereby systems must be designed to reflect and uphold human ethical values such as honesty, accountability, fairness, and respect. These values function as normative constraints that guide AI decision-making processes and define acceptable behavioural boundaries.

Importantly, the CVS model highlights that values are not static; they are continuously mediated by interaction with technological environments. This underscores the need for AI systems to incorporate adaptive alignment mechanisms that maintain fidelity to core ethical principles even as they encounter novel contexts and inputs.

Outputs and Behavioural Accountability

In the CVS model, outputs represent the manifestation of values through actions within ICT environments. These outputs influence the surrounding system and contribute to ongoing feedback loops. In AI systems, outputs take the form of generated responses, decisions, or actions, all of which must be subject to ethical evaluation.

This necessitates the implementation of output monitoring and auditing systems to assess whether AI behaviour aligns with intended values. Such mechanisms are essential for identifying instances of bias, misinformation, or harm, thereby ensuring that AI systems remain accountable for their actions within socio-technical environments.

Negative Feedback as a Mechanism of Constraint

A central feature of the CVS model is negative feedback, defined as the process by which systems resist inputs that conflict with their preferred values. In the context of AI, negative feedback corresponds to the use of guardrails, safety constraints, and refusal mechanisms that prevent the system from producing harmful or unethical outputs.

These constraints play a critical role in maintaining system integrity, particularly in environments characterised by adversarial inputs or morally ambiguous requests. By filtering or rejecting inappropriate inputs, AI systems can preserve alignment with ethical standards and mitigate risks associated with misuse.

Positive Feedback and Behavioural Reinforcement

Conversely, the CVS model identifies positive feedback as the process through which certain inputs reinforce and amplify behaviours. In AI development, this principle is operationalised through reinforcement learning, where desirable behaviours are rewarded and undesirable ones penalised.

While positive feedback is essential for improving system performance, the CVS framework also cautions that it can reinforce undesirable behaviours if not properly managed. For example, systems trained on biased or harmful data may internalise and reproduce these patterns. Therefore, careful design of reward structures and training datasets is necessary to ensure that reinforcement processes promote ethical outcomes.

Inputs and the Role of Data Governance

The CVS model emphasises that inputs from ICT environments significantly influence human values and behaviours. In AI systems, inputs include training data, user prompts, and environmental signals. These inputs shape the system's internal representations and, consequently, its outputs.

Effective data governance is therefore essential for AI control. This includes curating high-quality, unbiased datasets, implementing input filtering mechanisms, and detecting malicious or adversarial inputs. Without such controls, AI systems risk adopting and amplifying harmful patterns present in their input environments.

Circularity and the Dynamics of Feedback Loops

A defining feature of the CVS model is circularity, whereby outputs feed back into the system as inputs, creating recursive feedback loops that shape future behaviour. This concept is particularly significant for AI systems operating in real-world environments, where their outputs can influence user behaviour, societal norms, and even future training data.

This recursive dynamic introduces both opportunities and risks. On one hand, positive cycles can reinforce beneficial behaviours and promote ethical norms. On the other hand, negative cycles can amplify bias, misinformation, or harmful practices. Consequently, AI governance must include continuous monitoring, evaluation, and recalibration to manage these feedback loops effectively.

Integrating the Moral Domains into AI Design

The CVS model further identifies three moral domains—moral reasoning, moral emotion, and moral behaviour as key components of ethical engagement with ICTs. These domains provide a useful framework for structuring AI ethics:

- **Moral reasoning** in AI involves the capacity to produce truthful, consistent, and logically sound outputs.
- **Moral emotion**, while not experienced by AI, can be approximated through the generation of empathetic and context-sensitive responses.
- **Moral behaviour** refers to the consistent enactment of ethical principles, such as respect, responsibility, and self-control, in system outputs.

Incorporating these domains into AI design can enhance the system's ability to operate in a manner that aligns with human ethical expectations.

Conclusion

The Cyber Values Systems model offers a comprehensive framework for understanding and guiding the ethical operation of AI systems. By emphasising the interplay between values, inputs, outputs, feedback mechanisms, and circularity, the CVS model highlights the importance of dynamic, feedback-driven governance in AI design. Applying this model to AI systems enables the development of technologies that are not only technically effective but also ethically aligned, socially responsible, and resilient to the complex moral challenges of digital environments.

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Nonviolence and Global Peace in the Era of Geopolitical Tensions: A Gen-Z perspective

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Abstract: *Growing up hyper-connected, we in Generation Z have inherited a world marked by escalating geopolitical friction, climate anxiety, and institutional distrust. From border standoffs to proxy wars, traditional statecraft relies heavily on militarized deterrence. For Gen Z, national security is shifting away from territorial defense toward human-centric stability, linking global peace to ethical living, digital responsibility, and systemic Nonviolence. In the present article, the author—himself a member of Gen Z—argues for the practice of simplicity, sustainability, and integrity to build lasting peace and to foster Nonkilling as the cardinal principle of a compassionate and humane global society.*

Keywords: *Nonviolence, Global Peace, SDGs, Climate Change, Sustainability, Integrity, Circularity, Nonkilling, compassionate humanity.*

Introduction

Generation Z is conscious of its role and responsibility in creating a world free from hunger, poverty, diseases, unemployment, pollution, and corruption that over the past several decades have crippled human society. This new world calls for a major reset of our mindset, redesigning our lifestyle for happy and healthy living, and developing the capabilities to use advances in science and technology with responsibility and integrity. It is here that the cause of peace and Nonviolence in the age of geopolitical uncertainty holds an important agenda. Gen Z is also conscious of the fact that the world is one, that humanity faces common challenges, and that we all share a common future. As such, in our acts and actions, we need to nurture a mindset tuned to peace, compassion, and harmony with nature and human society.

Aparigraha, Ahimsa and Climate Urgency

Nonviolence (Ahimsa) cannot exist without Aparigraha, the ancient Indian philosophy of non-possessiveness and non-accumulation. Geopolitical tensions and ecological breakdown share a root cause: the aggressive extraction of finite resources like rare-earth minerals, fossil fuels, and water. With climate change posing an existential threat, Gen Z recognizes that unchecked resource acquisition in wealthy regions directly triggers climate displacement and conflict in vulnerable communities.

- **Anti-Consumerism as Peacebuilding:** Rejecting fast fashion, hyper-consumerism, and planned obsolescence undermines the economic engines driving aggressive resource competition. Here lies the value of Aparigraha—minimizing consumption and supporting circularity to foster a new era of recycling, reuse, and remanufacturing to ensure the conservation of natural resources for future generations.
- **Minimizing Waste:** Reducing personal waste and advocating for circular economies protects shared ecosystems, treating environmental degradation as a quiet form of structural violence. Gen Z has a great responsibility to be part of the solution to environmental degradation and to create a healthy environment all around. Gen Z must also consciously commit to developing technological capabilities in smart and intelligent manufacturing to achieve the target of Zero Waste production and Net Zero emissions in both manufacturing and the service sector. Increasing the use of renewable energy and making energy efficiency and water conservation a social revolution and a major plank of the developmental economy should be a mandate for current and future generations to commit to the cause of sustainable development in harmony with nature.

Killing of Animals impacting the Climate and Global Peace

The killing of billions of animals annually for food represents a profound manifestation of resource exploitation that directly impacts global stability and climate security. In their landmark study published in Science, Poore and Nemecek (2018) conducted the most comprehensive global analysis of food systems to date. Their findings reveal that animal agriculture occupies 83% of global farmland while providing only 18% of calories and 37% of protein, proving that shifting away from animal products is the single most effective lever for reducing individual environmental footprints.

This resource footprint directly accelerates climate instability and resource-driven conflict. Gerber et al. in the UN FAO Report (2013) found that livestock production accounts for 14.5% of all human-induced greenhouse gas emissions, driving two-thirds of global agricultural land use and widespread deforestation. Climate modelling by Eisen and Brown (2022) in PLOS Climate further demonstrates that a rapid 15-year phaseout of animal agriculture, paired with restoring native vegetation on former grazing lands, would create a massive carbon sink. This transition could offset 68% of total CO2 emissions this century and effectively freeze global warming trends for 30 years, opening a critical window to stabilize the planet and avert resource scarcities that spark regional wars.

Despite these dramatic impacts, public discourse remains largely silent on food systems. In their research, Kristiansen, Painter, and Shea (2020) highlight the media's systemic underreporting of livestock emissions, emphasizing that achieving real climate security requires breaking media silence to address animal agriculture as a primary driver of global environmental degradation.

Traditionally, early hunting societies relied on slaughtering animals and birds to meet their basic calorie and protein needs. In contrast, river valley civilizations and agricultural societies transformed food security by advancing crop cultivation and plant-based nutrition. This shift enabled them to embrace the Nonkilling of animals, utilizing livestock instead for sustainable agriculture and dairy services. Naturally, peace and Nonviolence became the hallmark of these agricultural communities. Hunting societies, on the contrary, continued to rely on animal killing for their food and nutrition despite having shifted to rural-urban areas. Being elite and prosperous, they impacted the larger community of non-meat eaters toward meat eating on the plank of a healthy life, which was not the case, as evident from increased diseases including diabetes, heart ailments, and cancer.

Willett et al. (2019) in The Lancet (EAT-Lancet Commission) emphasized that unhealthy diets pose a greater risk to morbidity and mortality than unsafe sex, alcohol, drug, and tobacco use combined, with high intake of red and processed meats being major contributors. Likewise, Zheng et al. (2019) in the BMJ (British Medical Journal) revealed that increases in red meat consumption, especially processed red meat, over an eight-year period were associated with a higher risk of premature death in subsequent years. They also found that increasing red meat intake by just half a serving per day was linked to a 10% higher risk of overall mortality, with processed meats driving even higher rates of cardiovascular disease. Despite these revealing studies, many still continue to negate the nexus between animal killing for food and the rise of chronic diseases.

For Generation Z, this historical lesson carries urgent relevance, as our generation cannot afford to overlook the direct nexus between animal slaughter, environmental breakdown, and global conflict.

The Holy Trinity of the New Age

Addressing these existential threats requires more than policy tweaks; it demands a fundamental shift in human values. Prominent educationist Prof. P.B. Sharma has long advocated for a New Era rooted in the "holy trinity" of Simplicity, Sustainability, and Integrity. For Gen Z, this tripod offers a moral compass to navigate modern complexities:

- **Simplicity:** Rejecting endless accumulation to live mindfully and reduce ecological footprints.
- **Sustainability:** Designing technology, campuses, and economies to respect planetary boundaries and responding to the call of achieving the SDGs by 2030.
- **Integrity:** Restoring truth, moral accountability, and ethics to leadership, technology, and

public dialogue. The responsible use of social media and AI-powered smart and intelligent devices in an era of hyper-connectivity forms an essential part of Gen Z's commitment to integrity in personal and professional life.

Institutionalizing Nonkilling and Resolving Border Disputes

Moving beyond abstract pacifism, Gen Z adopts the "Nonkilling" paradigm pioneered by political scientist Glenn D. Paige (2002) in Nonkilling Global Political Science. Paige challenges the traditional assumption that lethal force is inevitable, presenting a framework for political systems that actively work to eliminate human killing, threats to kill, and the structural conditions that enable slaughter. For Gen Z, the settlement of disputes amicably through dialogue and negotiated peace is a far better option than human killing and the devastation caused by war and increased militarization.

Gen Z views militarized borders as obsolete flashpoints, preferring international arbitration, joint resource management, and demilitarized buffer zones to settle disputes without bloodshed. Gen Z is also conscious of the fact that increased national expenditures on militarization and war for territorial disputes shift national budgets away from more urgent spending on climate mitigation, public health, and human development—including education, research, and skilling, which are so vital to creating the desired talent pool of a future-ready workforce.

Negating Digital Hatred: Responsible Media Stewardship

While digital tools allow youth to organize across borders, social media is frequently weaponized to stoke nationalist fervor and climate denialism. Gen Z is redefining peacebuilding to include digital hygiene by:

- **Rejecting Online Polarization:** Refusing to amplify hate speech, xenophobia, or unverified rage-bait that fuels interstate animosity.
- **Combatting Disinformation:** Leveraging digital literacy and open-source intelligence to counter war propaganda, fact-check state narratives, and protect spaces for cross-border dialogue.

By fusing Paige's Nonkilling philosophy with Mahatma Gandhi's emphasis on absolute Nonviolence and the practice of Aparigraha, along with today's imperative of responsible digital stewardship, Gen Z is poised to build a compassionate, humane global society that respects the right to live and fosters global peace. Here, Prof. P.B. Sharma's call for Simplicity, Sustainability, and Integrity holds a clear mandate for Gen Z to demonstrate that global peace is built not through weapons or war on borders, but through how we live, consume, and negotiate in an interconnected world.

**The Author Sanskrit Sharma is a Class 12 Science Student aspiring to pursue Medical Education for higher studies and service to global humanity.*



When the Screen Becomes a Weapon

By Nandani Nigam, Class 12 Student



Abstract: *This article examines cyberbullying and digital harm in an increasingly AI-driven world. It explores how screens can distance people from the consequences of their words and actions, while AI and digital platforms can amplify harmful, hateful, and polarizing content. At the same time, AI can be used to identify abusive behaviour, support early intervention, and reduce digital harm. Drawing on the principle of ahimsa, the article argues for extending nonviolence into digital spaces through responsible communication, ethical technology use, and greater awareness of how online actions affect others.*

Keywords: *Cyberbullying; Artificial Intelligence; Digital Harm; Ahimsa; Nonviolence; Online Communication; Digital Ethics; Human-Centred Technology; Compassion; Global Peace.*

Introduction

Why is it so much easier to be cruel when there is a screen between us? When people are behind a screen, the words they type may not take into account the person on the other side, as if they do not exist in real life. A joke, a comment, or a message that may seem insignificant to the sender can become deeply hurtful to someone else. You may have witnessed someone—or perhaps experienced it yourself—going through such circumstances and suffering not physical, but emotional or psychological harm. Unlike physical violence, harm on social media can reach larger audiences, travel across platforms, and remain visible long after the original interaction.

As the use of artificial intelligence continues to increase in information consumption and communication, the scale and nature of such harm are also changing. AI can amplify harmful content and online polarization, but it can also help identify and prevent digital abuse. This raises an important question: as technology becomes more intelligent every day, is it possible to teach it to become more humane? The same technology that can make bullying easier can also be used to prevent it. Perhaps the principle of *ahimsa*, traditionally associated with nonviolence, needs to extend beyond our physical lives and into the digital spaces we create and inhabit.

Cyberbullying: Violence Beyond Physical Contact

Cyberbullying makes us rethink what we mean by violence. It does not necessarily require physical contact, yet its effects can be very real. In this form of bullying, a person may be targeted through repeated messages, humiliating comments, harmful posts, or the spread of personal information on the internet.

What makes digital violence particularly difficult is its ability to travel beyond the original interaction. A hurtful message or comment can be shared and seen by hundreds of people, turning a private moment of cruelty into a public and embarrassing experience. The screen may separate the person causing the harm from the person experiencing it, but it does not separate the consequences.

This is why cyberbullying should not be dismissed as simply "something that happens online." It challenges us to recognise that violence can exist in the way we communicate, participate, and treat others in digital spaces.

Artificial Intelligence and the Amplification of Digital Harm

Artificial intelligence adds another layer to this problem because it can increase the speed and reach of harmful online content. AI is also creating challenges for artists who invest time, energy,

and creativity in their work but may struggle to reach their target audiences as AI-generated content becomes increasingly accessible. Content that once required considerable time and effort can now be created and circulated within seconds.

At the same time, algorithms often determine what users see, which means harmful, hateful, or polarizing content can gain attention and reach wider audiences. But we cannot say that AI itself is responsible for cyberbullying. Rather, it reflects how technology can be misused by human beings.

As AI becomes a larger part of our digital lives, the question is no longer only about how people behave online, but also about how the systems around them shape, encourage, or spread that behaviour.

Using AI to Prevent Digital Harm

Artificial intelligence is not simply about the problems it may create; it is also about how it is used and manipulated by human beings. We cannot solely blame AI and avoid our own responsibility. If humans can use technology in harmful ways, they can also use it to prevent and reduce harm.

AI can help identify patterns of abusive or harmful content, assist platforms in detecting problematic behaviour, and make it easier for users to report harmful material. It can also support early detection, allowing intervention before harmful content spreads further.

However, AI cannot replace human judgment. Technology requires ethical rules and responsible people behind it so that it does not fall into the hands of those who may manipulate it for harmful purposes.

"If AI can make digital harm spread faster, it can also help us stop that harm earlier."

Ahimsa in the Digital World

Ahimsa, a principle deeply rooted in Indian philosophical traditions, traditionally refers to nonviolence. Yet violence is not limited to the physical world. *Himsa* can also enter our digital lives through cyberbullying, online abuse, and other forms of harmful communication.

If our online actions can hurt someone, then digital behaviour should also be part of our understanding of nonviolence. We should therefore extend the idea of *ahimsa* into the digital world.

It may sound difficult, but it can begin with something simple: thinking before posting, sharing, or amplifying harmful content. Before taking any action on an online platform, we should ask ourselves whether it could hurt someone. If something could make another person uncomfortable, humiliated, or distressed, perhaps we should reconsider taking that step.

Technology should not only become smarter; it should also become more human-centred and compassionate. If *ahimsa* teaches us to be conscious of the harm our actions can cause, then perhaps it should apply to our digital actions as much as to our physical ones.

Conclusion

Ultimately, creating a nonviolent digital world cannot be the responsibility of AI alone. It requires responsible choices from the people who create, develop, and use technology. We need to understand that every comment, post, message, and algorithm can influence another person's experience.

AI can make our digital world faster and more powerful, but it is up to us to decide what values guide that power. If we truly want technology to contribute to global peace, compassion, responsibility, and respect for human dignity must become part of the way we design and use it.

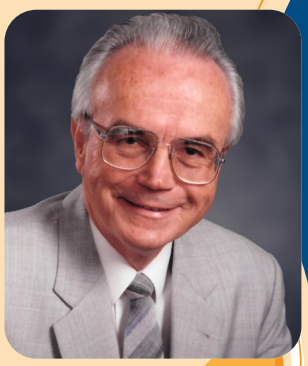
Ahimsa cannot remain limited to the physical world when so much of our lives now exist online. If violence can cross a screen, so can compassion.

The author, Nandani Nigam, is a Class 12 student, aspiring filmmaker, and media enthusiast with a background in filmmaking, acting, and media studies. She is interested in using media as a means of understanding and communicating contemporary social issues.

CENTER FOR GLOBAL nonkilling

To promote change toward the measurable goal of a killing-free world

"If tradition has taught that we must kill to be free, equal and secure, the present teaches that unless we stop killing, not only freedom and equality are in jeopardy but our very survival — individual, social, and ecological — is imperilled."



Prof. Glenn D. Paige
Founder, Center for Global Nonkilling

The Center for Global Nonkilling, based in Hawaii, is an organization dedicated to realizing the achievable vision of a world free from homicide, genocide, terrorism, and war. Operating on the belief that a killing-free society is a measurable goal the Center collaborates globally with individuals and institutions to foster new leadership and innovative approaches. By combining the spirit, science, skills, and arts of communities worldwide, it works to build a just world grounded in a universal right not to be killed and a shared responsibility not to kill.



Dr Anoop Swaroop
Chairman, Global Nonkilling, Hawaii

"W-AHEAD feels immensely proud of its association with the Centre for Global Nonkilling, Hawaii and its leadership, Dr Anoop Swarup in bringing out this Special Issue of Horizons-A Global Impact Quarterly."




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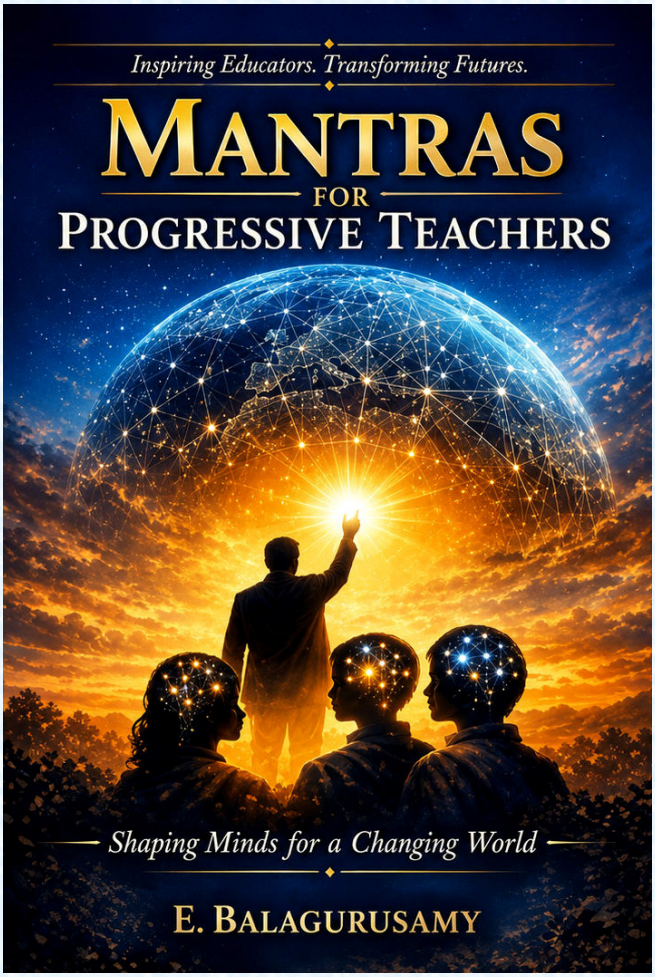


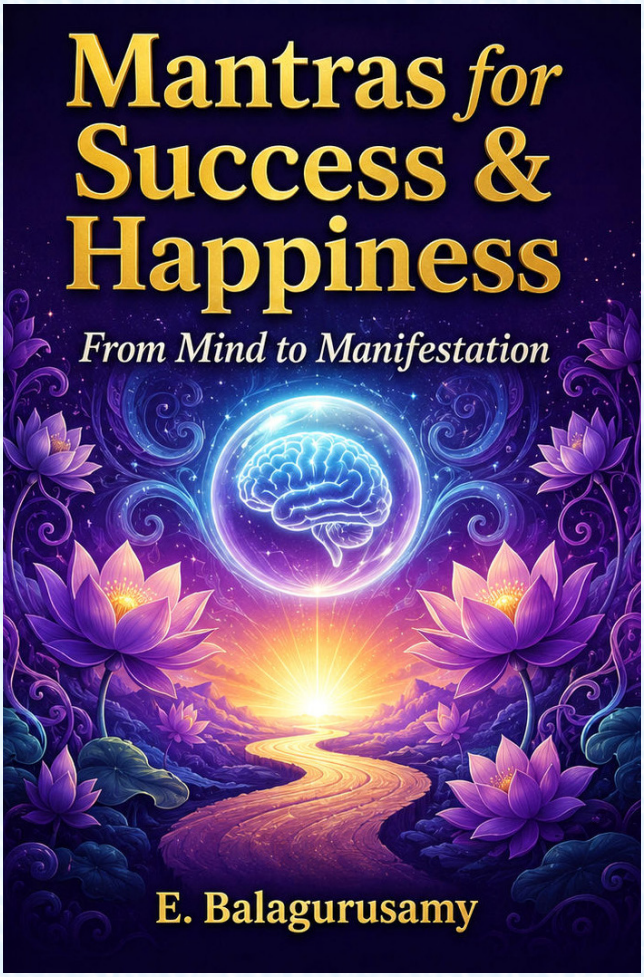


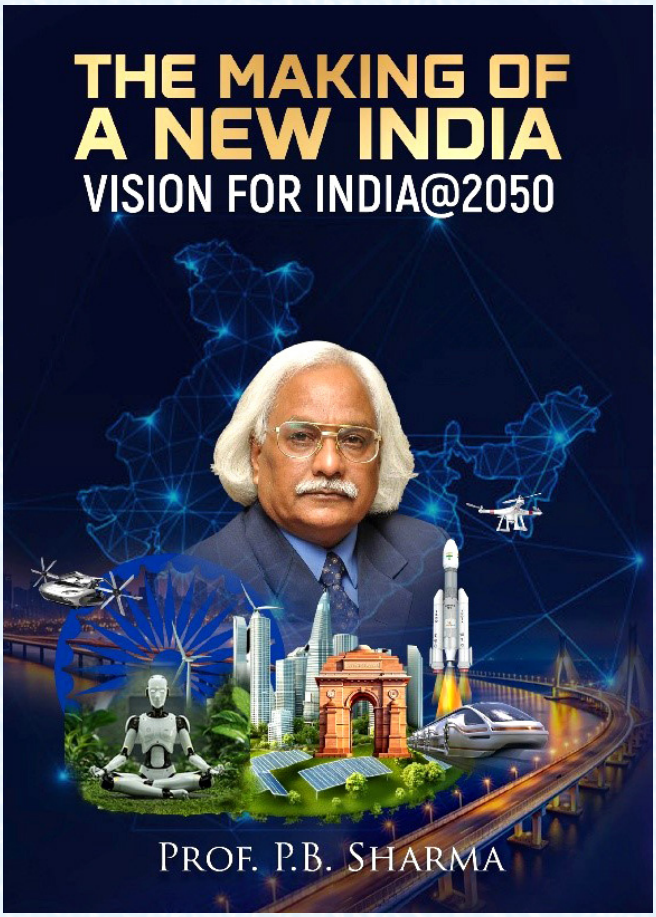

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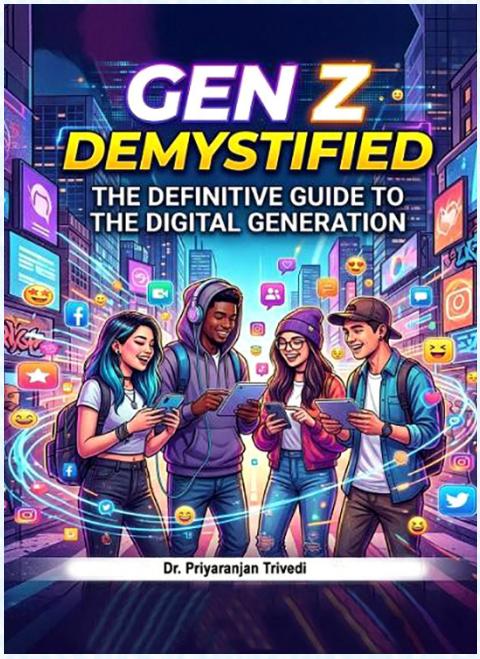
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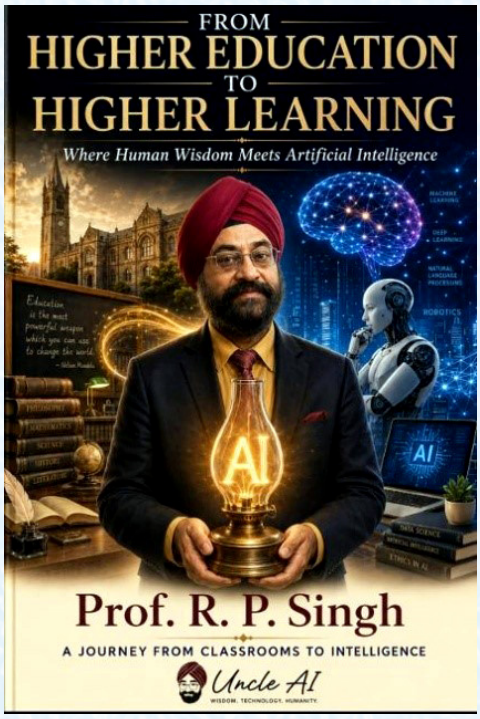
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Book Launch

The broader message of the book "Gen Z Demystified the Definitive Guide to the Digital Generation" by Dr Priyaranjan Trivedi is that Gen Z should not be reduced to stereotypes such as being "addicted to technology." It presents Gen Z as a generation whose relationship with technology affects education, communication, work, culture, consumption, and society. Understanding these interconnected aspects is essential for parents, teachers, businesses, employers and anyone who wants to communicate effectively with the digital generation.



At a time when global higher education is undergoing a rapid paradigm shift, transitioning from conventional degree-granting systems to holistic, outcome-driven and value-based learning ecosystems, this book arrives as a timely and vital contribution. The true purpose of education extends far beyond the mere acquisition of knowledge; it lies in the elevation of mind, character and consciousness. This book by Prof R.P. Singh on "From Higher Education to Higher Learning" reflects this very transition, from mere learning to deep, self-driven enlightenment, critical inquiry and a deeper commitment to practice universal human values.



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