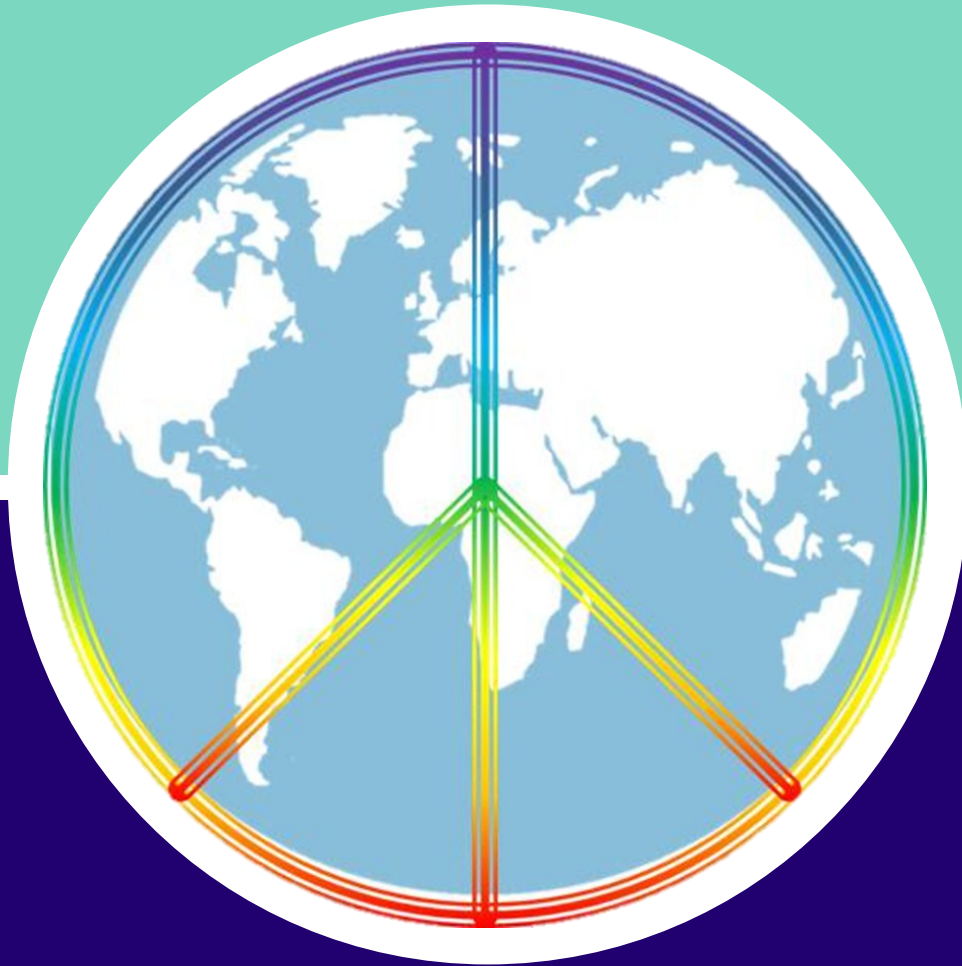


PEACE STUDIES

**Conducted by Mahatma Gandhi Peace Centre
University of Mumbai**



Batch 2019

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FOREWORD

Dr. Satishchandra Kumar

Coordinator of MGPC

“Mahatma Gandhi Peace Center (MGPC) was established on 12 th August 2008. The center was housed in University Department of Applied Psychology and the objective was to disseminate the ideas of peace psychology, peace education, peace studies, peace building initiative and peace making strategies in multicultural society.

The center also brings awareness of Mahatma Gandhi philosophy ideas along with other world leader’s ideas through lecture, seminars, symposium, and short term part time alternate Saturday courses on peace studies. MGPC had already organized 6 short term courses. The present batch is a 7th batch of Short term Part time Certificate of Participation students of peace studies course. They have taken an initiative to come out with a Peace Studies Certificate Course Journey Book which captures the whole course. The participants also went for a visit at Mani Bhavan in Mumbai where they a got a glimpse of Mahatma Gandhi’s life. I congratulate the batch for coming out with the Peace studies magazine which will provide insight to the upcoming batches, students and professionals from all walks of life eager to be a part of this course and enrich their lives with values of Peace in today’s time. “

VISION

“The Mahatma Gandhi Peace Centre, University of Mumbai, envisions contributing towards a community that thrives towards total acceptance and equality of all faiths and classes, living in harmony where conflicts are countered through regular peace-making efforts.”

MISSION

“The mission of Mahatma Gandhi Peace Centre, University of Mumbai , is to develop ideals of peace, justice, non-violence and equality into realities of today’s society by organizing talks, conferences, guest lectures, youth training programs in collaboration with other agencies that work towards this larger goal.”

ABOUT THE COURSE

We live in a “Century of violence” which seems threateningly more violent than the last century. To cope with this, governments of developed nations have pursued policies of intensifying their military powers to suppress claims of people and resolve the world situation of violence, but such policy has only induced counter-violence and made conflict-resolution more difficult and peace non-existent.

There is an urgent need to address the problems at the individual, social, national and communal levels, wherein a social structure built on values of justice, equal opportunity, humanitarianism, multiculturalism and peace is pursued through a mutual dialogue. In this regard the role of peace studies is pertinent. The goal of a peace analyst is to understand mechanisms of oppression, suppression and marginalization operating within the society. Following which, ways to manage conflicts can be determined, in ways that reduce the possibility or the level of violence without diminishing other values of justice or freedom. For looking into the roots of conflicts, it does not suffice to look into one field of thought. Therefore, Peace Studies is a Multi-disciplinary field. In order to understand the roots of especially violent conflicts, this academic field analyzes the reasons of war and conflicts by borrowing and expanding theories from psychology, social sciences, international relations, philosophy, education, political science and many more.

The present course follows both psychological and educational paradigms and seeks to enhance understanding theories and practices aimed at prevention and mitigation of conflict and violence. This course aims at fostering the ability of imagination and creativity and to use them in promoting peace. It aims to promote the Gandhian principles of non-violence, equality and understand Gandhi’s word “an eye for an eye, leaves the whole world blind”. This course finally aims at social justice through deliberations on peacemaking and peace-building methods.

OBJECTIVES OF THE COURSE:

1. To understand the theoretical dimension of Peace Studies.
2. To highlight the meaning, need, aim and scope of Peace Psychology.
3. To delineate the meaning, need, aim and scope of Peace Education.
4. To underline implication of Peace Studies for state and society through use of conflict management and peace-building initiatives.
5. To study the process of Peace Building and Peace-Making in multicultural societies and the pursuit of social justice.

COURSE STRUCTURE

1 Introduction to Peace Studies

- Introduction to Peace Studies and its various multi-disciplinary dimensions.
- Psychology of Peace and Conflict: Meaning, Aim and Scope
- Peace Education: Meaning, Aim and Scope

2 Theoretical Understanding

- Theories of Violence: direct, structural
- Theories of Nonviolence: Contemporary issues and Gandhian Thought.
- Peace building, Peace-Making and Promotion of Social Justice

3 Global Issues

- Distinguishing Culture of Peace from Culture of War.
- Societal Conflict and Promoting Culture of Peace.
- Peace Movements

4 Peace – Building Education

- Human Rights Education.
- Multicultural Education.
- Environmental Education

5 Peace - Making Interventions 8 Hours

- Psychological Construct of Personality for achieving Peace.
- Confidence Building, Conflict Management and Conflict – resolution.
- Negotiation, Communication, Decision-Making, Critical Thinking Skills

6 Practicum 8 Hours

- Exercising Peace Building & Peace Making Initiatives in the Community – Street Plays, Posters, Talks, Workshops, etc.
- Project Presentation of twenty minutes for each group.

COURSE CONTENT

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Visit to Mani Bhavan on Martyrs Day

To commemorate Martyrs Day, students of the Peace Studies Certificate course visited Mani Bhavan in Mumbai, where Mahatma Gandhi carried out most of his political activities from, between 1917 and 1934. Students were shown the museum which housed photographs and press



clippings documenting the Mahatma's life. A documentary on Gandhiji was also screened for those who were present. A glimpse into Gandhiji's simple and minimalistic lifestyle was provided through exhibits of his personal room. Students also had the opportunity to spin the charkha. The experience was cherished by all and set the tone for the following sessions.



Philosophy and Peace - Is Peace Possible?

Dr. Geeta Ramana

To ask, “If peace is possible ?” is a powerful question in the realm of philosophical thought and inquiry. In a world filled with various idealized notions of the concept of peace, it becomes imperative to conceptualize peace from the 'here and now'.

In philosophical analysis, one needs to identify the conditions in which peace can exist and hence, another important question arises: Is peace something that has to be discovered or something that we create?

While we still ponder upon the existence, discovery and creation of peace, another important notion that we must address is the price at which peace can exist. For this, what we need are two important qualities — freedom and self-awareness.

Philosophy of peace need not necessarily theorize about peace as a concept that offers solutions to current problems but provides a direction, a perspective for thinkers to understand peace in a way that can help generate and sustain a peaceful existence not just for the self but for humanity.



Human Mind, Lessons from Evolution and Peace

Dr. Vivek Belhekar

Before we understand and theorize about the ideas of peace and freedom, it's imperative to find answers to the questions of who we are as humans and what our origins are. In the search of these answers, we turn to the study of Evolution.

Evolution via natural selection has shaped us in ways to detect cheating, betrayal and threat thereby forming a very strong and enduring foundation for how we associate, co-operate with one another and how we define the concepts of fairness and justice.

Keeping in mind our lineage and history, it becomes necessary to move towards peace by working on the concepts of fairness and justice rather than on aggression.

A pressing need of the modern world is to redefine and re-conceptualize the spirit of abiding by the prevalent law of the land and the social rules therein. For this purpose, it becomes necessary to develop better systems of the law and the social rules such that they account for the concepts of fairness and justice and thus help us individuals to abide by those regulations better.



Perspectives in Education for Peace

Dr. Arpeeta Bhatia

For real peace to occur, peace must be found within oneself. We often find it difficult to bring ideas of peace to mind in contrast to the ease with which people speak about violent events. This is due to the extremely violent surroundings we live in. War and violence are very prominent in society hence easy to understand but peace is absent hence difficult to understand. In order to have a peaceful life, we must find peace within ourselves, make peace with others and create a peaceful environment. We often expect more from others and less from self. Similarly we expect others to bring peace for ourselves. However, true peace can only be found through inner peace.

Our past experiences shape us and who we are. The way we teach and the way we learn is all the same. In schools we have removed violence by preventing physical punishments and abuses by teachers but peace is not just the absence of physical violence. Through an activity it was demonstrated how the social situation in today's world is and how we perceive people according to their roles. How we have left certain people behind in the race to move forward.

We have certain social differences, cultural differences and socioeconomic differences in society today. The cultural differences lead to stereotypes which are present with us from the time we attend school. By teaching children about respecting others cultures, by removing the cultural barriers at a young age we can teach children to be more accepting of others and their culture. This is a way to live peacefully with others and creating a peaceful environment.

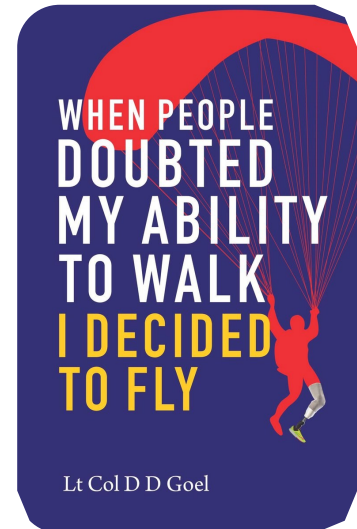


Our Own Conduct is Our Identity

Lt. Col. Dharamdatt Goel

Our identity is a direct consequence of the experiences we get exposed to, our reactions to those experiences, the subsequent choices we make and our overall behavior towards others and towards the self.

The Indian Army trains one to live in a certain way that makes some values and life lessons become undeniably important. It's these stories and values that were shared in this lecture that make it a remarkable one. A few of those include the importance of practical intelligence, organizing ability, the power of expressing oneself, the importance of the sense of responsibility, social adaptability and co-operation along with qualities of emotional control, a liking for others and the self, challenging oneself, determination and empathy among others. It's truly important that one does not get swayed by the opinions others have and to be strong enough to define and follow one's own purpose to ultimately lead a meaningful, wholesome and fulfilling life.



Cover Page of the book
authored by Lt. Col.
Dharamdatt Goel



General Bipin Rawat, Chief of Army Staff of the Indian Army (Left) with
Lieutenant Colonel Dharamdatt Goel (Right)

©Image(s) by Indian Army via <https://twitter.com/adgpi/status/1130799444046172160>

Understanding Peace and Structural Violence

Dr. Kannamma Raman

The concept of peace is extremely idealized in the world today. The flowery lens through which peace is portrayed paints a picture that becomes progressively impossible to achieve in reality. One needs to question the extent to which ideals of peace that exist can be translated into actual reality. The very definitions of peace can be misleading because of the sheer lack of agreement on the concepts, logic and ideas that are used to define peace.

The innumerable sources and causes of conflict along with the types of violence make it all the more difficult to arrive at a common understanding of peace. One of the most disturbing sources of violence and a threat to peace is the prevalence of structural violence. The nature of structural violence being much more commonplace, indirect, continuous and impersonal than direct violence makes it not only hard to detect but even harder to deal with and overcome. Poverty, unemployment, poor health care are few examples of structural violence.

The way out is to re-examine and re-assess how we actually build systems, structures and frameworks that create and sustain conditions that catalyze structural violence. We need to dislodge such a status quo in order to allow for newer systems to take their place which generate and promote conditions to allow for peace and justice to prevail.



Confidence Building, Conflict Management and Conflict Resolution

Dr. Wilbur Gonsalves

In the psychological perspective, people are viewed as behavioral agents and human behavior is influenced by a number of factors including but not restricted to underlying belief systems, automatic thought processes, arousal mechanisms.

Conflict is a result of several behaviors which range from miscommunication, misunderstanding, negative affect, disrespect, power struggles among others. Conflict levels also vary along the factors of magnitude, situations and identities. Given the complexity of the concept itself, the psychological perspective put across three different approaches one could use to mitigate conflict - Confidence Building, Conflict Management and Conflict Resolution. Confidence Building includes all those strategies one could use to reduce fear, tension and suspicion and increase trust, security and communication.

Conflict Management assists in developing and using behaviors in a way to help reduce conflict levels and mostly pertains the conflict resolution style one may employ as prescribed in the Thomas-Kilmann model.

Finally, Conflict Resolution involves the analysis of conflict and its components to develop a long term solution. These approaches can be used to develop different strategies as necessitated by the magnitude, situation and the salient identities of the conflict. It certainly would not be possible to create a world where there exists no space for conflict, but aiming to manage, resolve and develop trust and confidence to mitigate conflict situations is definitely achievable.



Reconstructing Peace through Geography

Dr. Aparna Phadke

The study of geography is about understanding the concepts of space and time in terms of absoluteness, relativity, relationships and contexts.

The study of time and space allows one to appreciate the process of interaction between humans and the environment wherein the resources from the environment along with human skills allow for the process of wealth generation. The creation of such wealth calls for the equitable distribution of the same, which in an ideal world, would occur smoothly and would solve almost all problems and crises. However, in the real world, equitable distribution is fraught with endless issues and is from being a reality.



When peace is understood from the geographical lens, the geo-political war over resources becomes very apparent. Tensions and conflicts emerge from the power that spaces and times allow to capture limited and precious resources.

The question that one must seek to answer then is whether or not peace can be defined as a non-war situation. Since real peace is not something that we have

achieved, peace-like situations are created through negotiations. However, the validity of such peace is questionable because the very nature of the process of creating such peace-like situations depends on the capacity of various nations to wield power which in turn is used to segregate people and groups so that it becomes easier to rule over them.

From this, it can be inferred that peace is not a static non-war situation but is in fact a dynamic and positive function of interrelation. One must pursue social, political and economic harmony in order to create conditions for peace to exist. Peace then will be defined in terms of spaces, time, contexts and multiple scales including global, regional, local, individual, community and societal scales.

Social Justice-Gandhi in the Perception of Youth

Professor Nishant Bangera

We can draw meaning from Mahatma Gandhi's work to understand social justice. In order to achieve justice, Gandhi believed if even one person is left behind then true social justice wouldn't be achieved. From Gandhi's perspective three things were extremely necessary to achieve social justice: **love, truth and non-violence**. Mahatma Gandhi gave certain principles to live by in life which have been interpreted in a modern way to deal with the social evils present in today's world.

Satya - fighting lies of corporations. In modern world it is easier for big corporations to control the mind of people by spreading lies and fear and use it as a resource to earn more profit. **Ahimsa** - There is aggression and frustration amongst many of us. For example, noise pollution is a serious issue in our city about which not many people are bothered.

Asteya - Questioning an open theft. Rich people and caretakers (politicians) today have accumulated wealth by trading our well-being for money.

Aparigraha - Receive more by sharing. Gandhi attempted to bridge the gap between poor and rich however that gap has widened. Today's

government is focused on globalisation and FDI however Gandhi believed in starting from the villages and the poorest of poor. **Sarvatra Bhayavarjana** - Our fear is leading to death of us. Machinery is trying to kill us in a systematic and calculated way. The first ones to be affected are the ones who have no voice like trees, forests and animals. An example of this is the systematic destruction of Aarey colony one of the last remaining forests of Mumbai. **Sparshabhavana** - Ignorance is the new untouchability. The communities like Dalits, tribals have largely been ignored in the so called developmental efforts.



The current society we live in is completely void of principles taught by Gandhiji. It seems Gandhiji is missing in today's society. To find Gandhi one must follow his principles.

Peace Education in Schools/Colleges.

Dr. Jayshree Inbaraj

When we think of violence, it commonly provokes images like those of aggression, hatred and weapons in our mind. However, it is necessary to consider the role of economics and infrastructure in propagating violence. Structural Violence, coined by Johan Galtung, is a term that articulates the hidden violence built into the structure of society, making it difficult to pinpoint and eradicate. Cultural Violence is symbolic violence that is expressed in media and serves to legitimize direct and structural violence to inhibit or suppress the response of victims.



One way to overcome structural and cultural violence is to integrate the principles of non-violence into one of the pillars of society via Education. Children are at a stage where they are not yet maligned by their experiences, and hence can be molded to practice non-violence, and find peaceful solutions to problems. To this end, educators

who are both self-aware and aware of their surroundings, creative and trained to think critically can engage children to participate in Non Violent Communication (NVC). NVC is empathetic communication that addresses feelings of self rather than focusing on blaming others. In order to identify and accept one's feelings towards specific behaviors and situations, it is important to differentiate between observations, and interpretations assigned to those observations.

Embedding principles of non-violence into education is a way to transcend the "white-supremacist - capitalist patriarchy", that is described by Bell Hooks as a combination of hegemonic, institutional and violent structures of race, class and gender in society.

Politics and Peace the Victims of Jammu and Kashmir

Dr. Pratibha Naitthani

The role that politics plays in both encouraging and disrupting peace is most evident when the state of J&K is reviewed. Dr. Naitthani began by explaining how the pre-independence India functioned under the control of British as one unit. The princely state that had borders adjoining both Pakistan and India were given the choice of signing the Instrument of Accession in favor of either India or Pakistan. The Maharaja of J&K signed the Instrument of Accession in favor of India on 26th October, 1947.

On October 17, 1949 the Indian Constituent Assembly adopted Article 370 which was a temporary provision, which granted certain degree of internal autonomy to elect a local governing body to the state of J&K. Article 35A stems from Article 370 which decides the identity of the state's permanent residents (through the Permanent Resident Certificate, PRC) and their rights to own land, vote, start a business, choose a profession or a life partner, (practically all the basic human rights) and privileges, has led to victimization of various people living within J&K.

Specifically victimized were the people displaced from Pakistan Occupied J&K to Indian Occupied J&K, who were not given a refugee status since they were assured that POJK will be liberated. However, till date, these people are not given a refugee status or residency hence are denied various benefits and rights. Similarly, the displaced people of Chamb who have also not been given PRC, and are therefore living without any basic human rights, which includes the right to repair the 1-room kitchen houses provided to them by the state of J&K under Article 35A. Various other groups such as the West Pakistan refugees, Valmiki, women and Gorkhas all have been victimized due to the Article 35A.

The policies that promote blatant communal division and the systematic displacement of only certain groups of Kashmiris has led to conditions that are inhumane by any standard. The practicality of outdated policies comes into question and would go a long way in deciding whether the people who are suffering will finally find any peace, or will continue to suffer.



"Zakhm" Movie screening

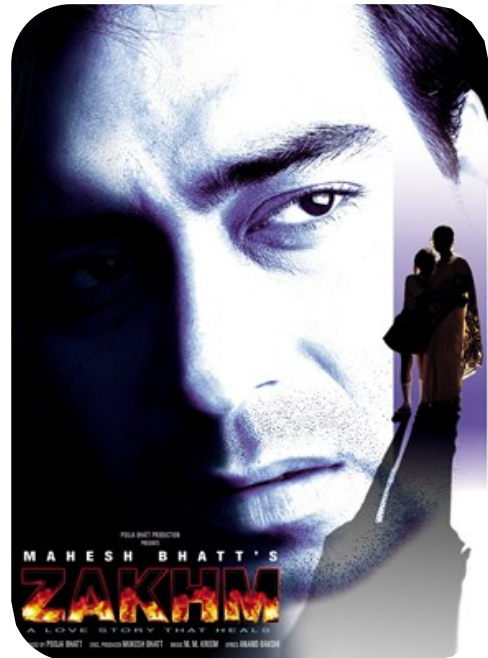
Dr. Wilbur Gonzalves.

"Zakhm" revolves around the various kinds of conflicts that the main characters face, including intrapersonal, interpersonal and group/communal conflicts. Mrs. Desai is a Bombay-based widow and lives with her singer son, Ajay, his pregnant wife Sonia, and a second son, Anand, who is currently involved in a right-wing organization run by Subodh Malgaonkar. Things take a turn for the worst when militants storm the Babri Masjid in Uttar Pradesh and demolish it. Anger runs high amongst the Muslim communities throughout India which leads to riots, even in far-off Bombay. The Bombay police move quickly and a curfew is imposed in the more sensitive parts such as Mohammed Ali Road, Jogeshwari, and Dharavi.

It is on this day that Mrs. Desai goes to offer prayers at her usual place of worship, and it is here that she is attacked by militants, set ablaze, admitted to the Holy Spirit Hospital with more than 80% burns, and virtually no chance of surviving. Ajay must now deal with conflicts with Sonia, who wants to leave India, and re-locate to England, where she wants to give birth to her child without any constraints as to religion and caste. He must also attempt to cool a vengeful Anand who is being coaxed and influenced by Subodh into attacking other innocent Muslims.

But the main thing Ajay has to do is carry out his mother's last request - to bury her - which is consistent with the Christian and Muslim religions. Ajay is the only one who knows the relevance of this request and must ensure that her last request is fulfilled despite of Subodh Malgaonkar's increasing pressure that his mother be cremated according to Hindu Rites.

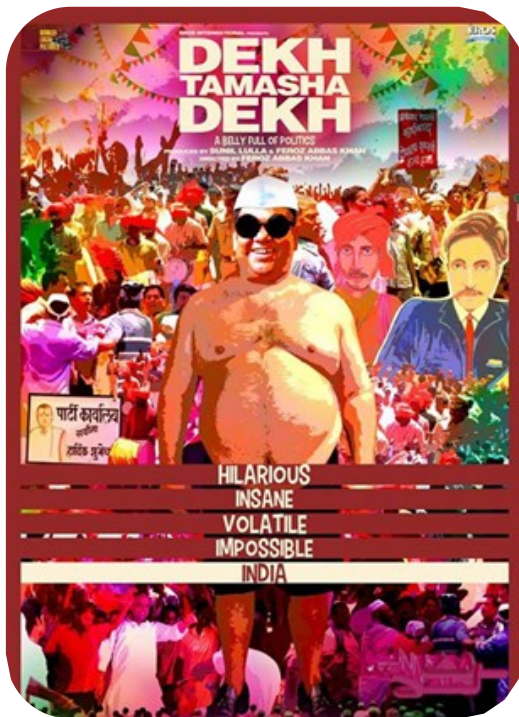
The movie sheds light on a lot of different conflicts that people face. It's a beautifully written script that brings out how people's experiences shape them, and allow them to handle stressful situations. It also reveals the way different people react to the same situation and rely on their past memories and experiences to make critical decisions.



Personality, Violence and Peace & Dekh Tamaasha Dekh Movie review

Dr. Umesh Bharte

Dekh Tamasha Dekh is a socio-political satire revolving around the dead body of Hamid, a tangewala who is crushed under a life size cut-out of a neta. When Hamid was to be buried according to his religious customs the ceremony was interrupted by a few Hindu activists who claimed that Hamid was actually a Hindu and his real name was Kishan.



Back at home, Hamid's wife grieves over his death. A romantic relationship between a Hindu boy (who is later shot dead) and a Hamid's Muslim daughter is also shown in the background of this Hindu-Muslim enmity. As the case about Hamid/Kishan's dead body drags on in the court violent riots take place in the village fueled by a Muslim cleric in which he incites the community. A newspaper editor who was initially shown ethical takes a complete U-turn by giving up his morals by printing stories that are based on rumors worsening the violence just for increasing his readership. Finally, the court decides to hand over the body to Hamid's brother. The Hindu activists see this as their victory and decide to take a procession through the village and then do the final rites. The police, however, steps in the last minute and decides to take Hamid's dead body and hand it over to his

brother, Laxman. At the same time making several arrests to prevent widespread violence. As it turns out, ironically, Laxman and his brother stem from a lower caste and in their community, the dead body is buried.

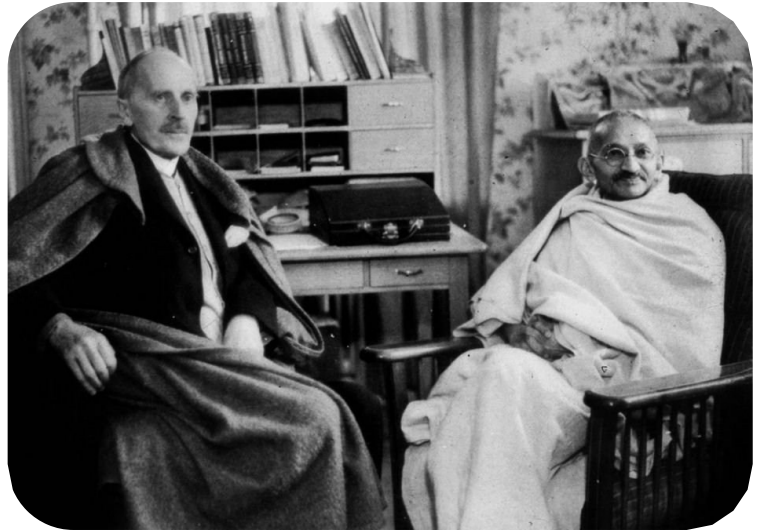
In the final scene, the village police officer gets transferred and the leaders of the two communities share a laugh, showing that all of this activism and riots were all but a show (tamaasha) for political gains. The name of the movie aptly sums up the whole movie. The religious identity of a poor man is made a matter of prestige and pride by some people to exploit this for their own selfish political gains. The film intelligently uses humor to reflect on our mindless religious beliefs and the media's misplaced priorities. The film depicts the current day scenario of our society where religions are pitted against one other for the sake of political gains.

Mahatma Gandhi and Romain Rolland

Dr Vasumathi Badrinathan

Romain Rolland was a French author, thinker and a Nobel Laureate in Literature. Romain Rolland's interest in India was first aroused by Tagore, the finest exponent of Indian philosophy and culture in the first quarter of this century. Rolland had the greatest admiration for Tagore's writings and personality. Coming into contact with him, he conceived a warm personal feeling for the Indian poet.

Gandhi's appeal to him was of a different, and in certain ways, more impressive kind. To Rolland, Gandhi was the dawn of a new hope for humanity. He was the symbol of spirit fighting against matter, soul force fighting against brute force. A born idealist and champion of the down-trodden, Rolland found in the Indian leader's career a practical challenge to the oppressive futility and complexity of Western materialism at a time when the greatest thinkers of the war did not know which



way to turn or the spiritual deliverance of Europe. Rolland wrote his biography of Mahatma Gandhi when, to all practical purposes, the movement launched by him had failed to win its objective. His book is an impassioned defense of Gandhi and Gandhism at a time when they were in danger of being derided as out-played in the West, thanks to systematic British propaganda.

The two men met at last on December 6, 1931, when the Mahatma was on his way back to India after attending the Second Round Table Conference. Correspondents have described this meeting as if it were like the union of two long-separated lovers. Gandhi stayed with Romain Rolland and his sister at their residence at Villeneuve (in Switzerland) for five days. Gandhiji kept up his contact with Rolland till his death. Rolland was very ill early in 1944. On May 22, Gandhi received a cablegram dated March 15 from Edmond Privat: "Rolland well, love from us both". This cablegram was not delivered to Gandhiji earlier, as he was then being kept in detention in the Aga Khan's palace. But Rolland died soon afterwards.

Closing Remarks and Certificate Distribution

The last session of the Mahatma Gandhi Peace Centre's certificate course gave students the opportunity to present and discuss their takeaway from this journey. A few students elaborated on what they consider as peace and how they have incorporated it in their lives; others expressed how the course has helped them to imbibe the value of peace.

Later, Dr. Satishchandra Kumar, HOD of University Department of Applied Psychology & Counseling Centre, and the Coordinator for the Peace Studies Certificate Course addressed the students. He spoke of the importance of a course of this nature, especially in a state of constant unrest and violence that we find ourselves. He interacted with the students to understand their journey and current understanding of peace.

The Mahatma Gandhi Peace Centre Certificate Course was concluded with the presentation of certificates, by Dr. Vasumathi Badrinathan to the students.



Poetry and Quotes

"Do not let the behavior of others destroy your inner peace." —Dalai Lama

"If you are depressed you are living in the past
if you are anxious you are living in the future,
if you are at peace, you are living in the
present." —Lao Tzu

"It isn't enough to talk about peace. One must
believe in it. And it isn't enough to believe in it.
One must work at it." —Eleanor Roosevelt

"You will find peace not by trying to escape
your problems, but by confronting them
courageously. You will find peace not in denial,
but in victory." —J. Donald Walters

"Peace is a daily, a weekly, a monthly process,
gradually changing opinions, slowly eroding
old barriers, quietly building new structures."
—John F. Kennedy

"Peace brings with it so many positive
emotions that it is worth aiming for in all
circumstances." —Estella Eliot

"No person, no place, and no thing has any
power over us, for 'we' are the only thinkers in
our mind. When we create peace and harmony
and balance in our minds, we will find it in our
lives." —Louise L. Hay

"When the power of love overcomes the love
of power the world will know peace." —Jimi
Hendrix

"Imagine all the people living life in peace. You
may say that I'm a dreamer, but I'm not the
only one. I hope someday you'll join us and the
world will be as one." —John Lennon

"Peace is not absence of conflict, it is the ability
to handle conflict by peaceful means." —
Ronald Reagan

In Salutation to the Eternal Peace by Sarojini Naidu

Men say the world is full of fear and hate,
And all life's ripening harvest-fields await
The restless sickle of relentless fate.

But I, sweet Soul, rejoice that I was born,
When from the climbing terraces of corn
I watch the golden orioles of Thy morn.

What care I for the world's desire and pride,
Who know the silver wings that gleam and glide,
The homing pigeons of Thine eventide?

What care I for the world's loud weariness,
Who dream in twilight granaries Thou dost bless
With delicate sheaves of mellow silences?

Say, shall I heed dull presages of doom,
Or dread the rumoured loneliness and gloom,
The mute and mythic terror of the tomb?

For my glad heart is drunk and drenched with
Thee,
O inmost wind of living ecstasy!
O intimate essence of eternity!

Batch of 2019



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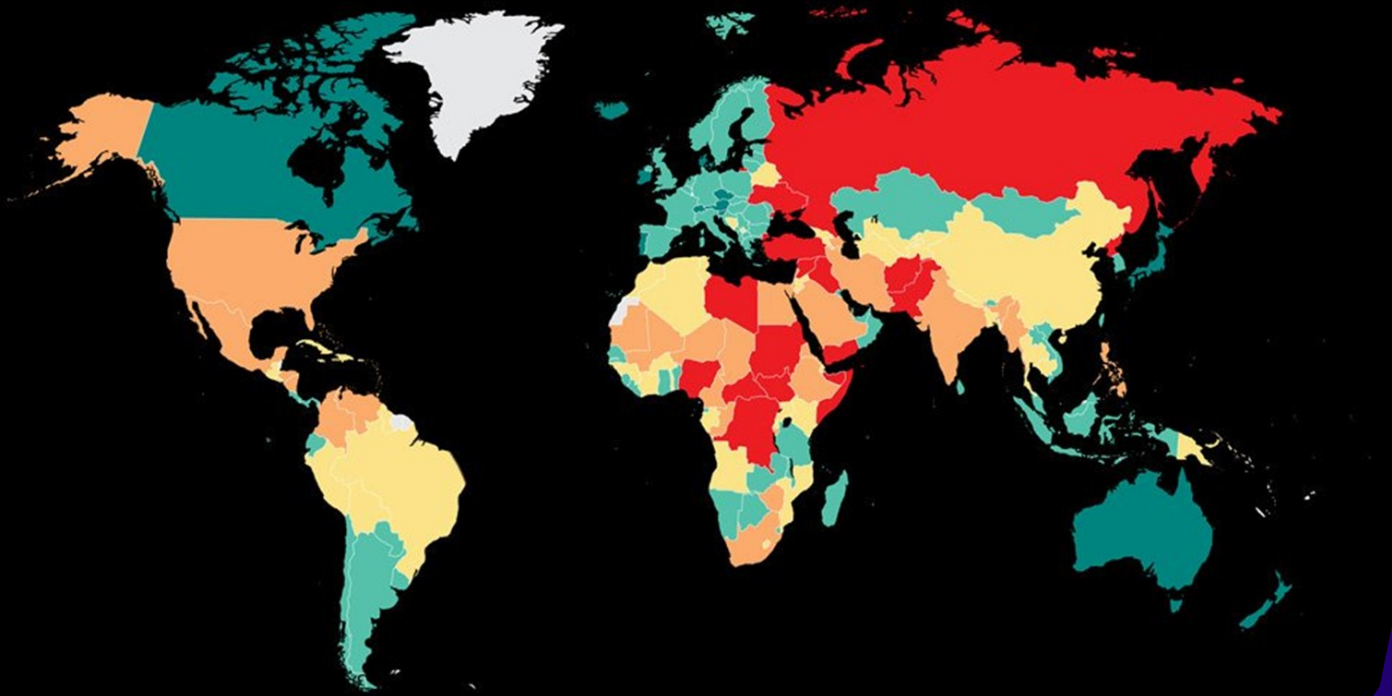


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2019 GLOBAL PEACE INDEX

A SNAPSHOT OF THE
GLOBAL STATE OF PEACE

THE STATE OF PEACE



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