



# Contemplating Mahatma Gandhi and Peace in Modern Times

*A Series of Lectures in Peace Studies Certificate Course*

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## Foreword

Conflict is a social condition that arises when two or more actors pursue mutually exclusive or mutually incompatible goals. Conflict in global relations can be observed as war both in terms of a threatened outcome and an existential reality and bargaining behaviour short of the violent idiom. Hostile attitudes are evinced by elites, attentive and mass publics through such psychological dispositions as aggression and suspicion. Thus, the concept of conflict has evolved over times, becoming more covert and inconspicuous. Outright wars between countries are far less frequent than they were in the 19th and 20th century. Now, it is more a question of psychological warfare. At the same time, conflicts within societies and individuals have not changed much. From regionalism, communalism, casteism, sexism, classism to identity crises experienced by individuals, more and more sensitive issues are being brought in the open. These issues are being addressed all over the world.

In general, there are two broad approaches to study the violent conflict and its eradication within the peace research tradition. First, there are those who concentrate upon the psychological environment and take an essentially subjectivist view of the subject matter. This is the 'war begins in the minds of the men' tradition. Emphasis is placed upon the perception and misperception, and the relationship of these psychological processes with the tensions that cause violence. Second approach concentrates upon the structures at the outset rather than a consequence of actions. This view may be said to look towards the operational environment, therefore, as the main locus of enquiry. Henceforth, the modern peace research tradition has been dependent upon the insights of the social scientific conflict researcher for its resuscitation.

In such turbulent times, it is extremely crucial to explore and understand the phenomenon, concept and idea of peace. The entire world is experiencing and suffering from the pandemic together, leading to complications and challenges that all of us must conquer. Through the course of this pandemic, every individual has been forced to face isolation to some extent, and every individual has had to find some sort of inner strength to face this reality. The importance of inner and societal peace has never been more glaringly obvious.





Conducted by the Mahatma Gandhi Peace Centre at the Department of Applied Psychology and Counselling Centre, University of Mumbai, the Peace Studies Certificate Course offers the participant an opportunity to explore the meaning of peace from different cross-disciplinary perspectives. This booklet titled as “Contemplating Mahatma Gandhi and Peace in Modern Times: A series of lecture in Peace Studies Certificate Course 2020” is a compilation of the lectures conducted during the Peace Studies Certificate Course in the year 2020. It presents the ideas and views of experts from different disciplines on peace that were explored during the sessions of the course.

Providing a concise and integrative overview of peace from different disciplines, this booklet would be beneficial for anyone who is interested in exploring the different perspectives of peace. I am happy that this document is the outcome of the 8th Peace studies Certificate Course and hope the Mahatma Gandhi Peace Centre will come out with much more work.

Happy Reading!

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## Introduction

**Satishchandra Kumar, Anjali Majumdar & Aishe Debnath**

On 12th August 2008, University of Mumbai witnessed the establishment of the Mahatma Gandhi Peace Center (MGPC), housed in the Department of Applied Psychology and counselling Center, C.D. Deshmukh Bhavan, Vidyanagari. This center was established with the objective of disseminating the ideas of peace psychology, peace education, peace studies, peace building initiatives and peace-making strategies in a multicultural society. MGPC aimed to attain its objectives through a series of lectures, workshops, seminars by eminent personalities who have had notable contributions in the field of Peace psychology. This was supplemented with field visits to various organizations and institutions that embodied the principles of Peace and that would enable the participants to experience the theoretical concepts in the real world. The course also includes celebrating World Peace day on 21st September, the birth anniversary of Mahatma Gandhi on 2nd October and Martyr's day on 30th January through a series of discussions, pondering on the importance of these days and reflecting on the works of individuals who have shaped history through peaceful means. The center highlights Mahatma Gandhi's Philosophy, ideas and his work along with other national and international leaders who propagated Peace and harmony. MGPC conducts a short term Certificate course in Peace Studies. 2020 marks the 8th year of this course. Students in 8th batch were from diverse backgrounds and were very active and participative throughout the course. This batch started on 15th February 2020 and was concluded on 29th August 2020. This lecture book is an attempt to capture the nuances, highlights, experiences and exposure to vast academic literature through these six months. The initial sessions were face to face interactions followed by a seminar on Women's Day on Women and Peace. Post that, due to the pandemic and the subsequent lockdown, the interactions was conducted online through Google Meet. Even though the mode of exchange had changed all of a sudden, the transition was quite smooth as the students, course facilitator and guest speakers actively participated in making the journey enriching through stimulating discussions. Documenting this journey is an attempt to share the learning, experiences and perspectives gained during this course with future students so as to enable them to get an overview of the course.





Peace Psychology focuses on the concept of peace, the distinction between war and peace and also highlights the two types of peace namely positive peace and negative peace. While the former refers to prevalence of positive feelings like harmony, accord, unanimity, tranquility; the latter refers to absence of war or violence but not necessarily the presence of positive emotions. Higher levels of positive peace are statistically linked to greater growth in income, better environmental outcomes, higher levels of well-being, better developmental outcomes, and stronger resilience. It also traces the development of the idea of peace as against war, violence and conflict and its emergency as an academic discipline, the contribution of several notable authors and researchers into the importance, relevance and necessity of peace. The literature on Peace psychology can be aptly described in the words of Gautam Buddha who rightly pointed out that, “Peace comes from within. Do not seek it without.”

Given the ever growing importance of Peace in a world that is constantly combating violent protests, threats of nuclear annihilation, conflict & violence along ethnic & racial lines and much more, we sought to examine India’s position on the index of Peace and Happiness through the Global Peace Index (GPI) which ranks 163 nations on their level of peacefulness and the World Happiness Report that rank orders 156 nations in terms of the happiness of its population. In the 14th edition of the GPI published in 2020, India ranked 139th out of a total 163 nations. In 2019, it stood at 141. Prior to that, in 2018 it was at 136. In 2017, it slipped to 137. Following is the data of India’s position on the Global Peace Index since 2007:

| Global Peace Index Report |      | World Happiness Report |                |
|---------------------------|------|------------------------|----------------|
| Year                      | Rank | Year                   | Rank           |
| 2020                      | 139  | 2020                   | 144            |
| 2019                      | 141  | 2019                   | 140            |
| 2018                      | 136  | 2018                   | 133            |
| 2017                      | 137  | 2017                   | 122            |
| 2016                      | 141  | 2016                   | 118            |
| 2015                      | 143  | 2015                   | 117            |
| 2014                      | 143  | 2014                   | No Publication |
| 2013                      | 141  | 2013                   | 111            |
| 2012                      | 142  |                        |                |
| 2011                      | 135  |                        |                |
| 2010                      | 128  |                        |                |
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As evident from the data presented, our position on the Global Peace Index has consistently been towards the lower end making us one of the least peaceful countries. Moreover, our position has worsened in the past 14 years from being ranked at 109 in 2007 to our current rank of 139th in 2020.

A similar trend can be observed in the World Happiness Report. Out of 156 nations India was placed at the 144th level in terms of Happiness of its citizens in 2020. In 2019, the scenario was slightly better than the present, when it ranked 140th, in 2018, India took up the 133rd position. In 2017, we claimed the 122nd position out of a total 156 countries. In 2016, India ranked 118th. In 2015, we were at 117, in 2013 we were at the 111th position out of 156 which was by far our best score, yet quite low on the index as compared to other countries. A more notable point to ponder upon, is the gradual decline in the Happiness Index from 111th in 2013 to 144th in 2020. There has been a steep decline in reported happiness in our country over the years.

Reflecting on these scores and the current scenario across the world, the physical, military, economic and biological challenges that we are facing, the concept of Peace becomes extremely relevant and even a necessity in these unpredictable times. The substantial increase in structural inequalities, the widening disparities between the rich and the poor, between the developed and the underdeveloped leading to increased conflicts and violence across the globe and a threat to life, to humanity as a whole, calls for serious attention at the methods we are adopting to seek peace and stability in society.

As Martin Luther King stated, “One day we must come to see that peace is not merely a distant goal that we seek, but that it is a means by which we arrive at that goal. We must pursue peaceful ends through peaceful means.” His words couldn’t have been more relevant at a time when we are grappling with a pandemic that has wreaked havoc across the globe and threatened the lives and livelihoods of millions of people coupled with growing violence against several sections of society. Peace studies as an academic discipline becomes crucial to build the foundations of a peaceful society, to ingrain those values and the means to attain peace within every individual.

Peace Studies is an inter disciplinary and cross disciplinary academic field that draws from various social sciences such as Psychology, Education, Political Science, History Sociology, Economics, Law, Anthropology, Philosophy, and other fields to understand the importance, causes, and intervention of





peace and peaceful coexistence through just and fair systems and societies. The purpose of human existence is to coexist in harmony with other human being and nature. The origins of Peace Psychology can be traced back to a speech made by William James in 1906 at Stanford University. His speech shed light on his thoughts that war satisfied certain human needs like loyalty, discipline, conformity & group cohesiveness and to eliminate war humans would have to create a “moral equivalent of war” that enables people to experience the virtues that war satisfies. Around the same time, a lot of other psychologists made significant contributions in the area of peace psychology. Some of these notable authors includes Gordon Allport, William McDougall, Jeremy Bentham, Alfred Adler, Sigmund Freud, Ivan Pavlov, James Cattell and Edward Tolman. Most of these authors were of the opinion that war is built, not born and even though it is biologically possible, it is not inevitable. A number of manifestos highlighting these ideas were issued by psychologists. One of them was signed by four thousand psychologists after World War II and another one known as the Seville Statement was issued during the United Nations International Year of Peace in 1986. It was during this time that research focussed on the environmental conditions that were conducive to both peaceful behaviour and violent outbursts.

Peace psychology received a further boost during the Cold War in the face of a potential threat of nuclear annihilation as a result of the conflict between the Soviet Union and the United States. This looming threat led psychologists to discover concepts to get an enhanced understanding of intergroup conflicts and its resolution. It was around this time in 1990, that the 48th division of the American Psychological Association called Peace Psychology was established. This milestone was followed by a journal named Peace and Conflict: Journal of Peace Psychology and post that there has been no looking back. All of these contributions and efforts led to Peace psychology being recognized as a prominent academic discipline with doctoral-level training programs being encouraged and carried out across the globe.

The scope of Peace psychology has widened considerably since its inception. It now acknowledges that violence can also be a cultural phenomenon. Violence is considered to be cultural when cultural beliefs and ideas are used to validate or justify both structural and direct violence. While structural violence is more ingrained in the structure of society and deprives huge sections of the population of their basic needs, thereby leading to widespread depravity and death over a period of time; direct violence on the other hand is quick & dramatic and kills or injures a number of people at a time. Peace psychologists also distinguish between conflict and violence. While the former refers to perception of incompatible





goals, the latter refers to coercive actions that are intentionally carried out with the intent of harming others.

During the past 20 years, Peace psychology has emerged as a specialty in psychology with its own knowledge base, perspectives and concepts. An in-depth study and analysis of Peace and related concepts enable us to better understand the major threats to human security and to engage in practices that promote human well-being and survival. To sum up the relevance of Peace Studies in today's world we can quote Norwegian Sociologist Johan Galtung who is also considered the father of Peace studies. He states, "By peace we mean the capacity to transform conflicts with empathy, without violence, and creatively – a never-ending process." His statement truly highlights the relevance of peace studies as an academic discipline and also its implications in our day to day functioning. A noteworthy personality in this field at present is Ufra Mir from Kashmir, India. She is the first South Asian and the youngest peace psychologist in the world. Her initiative, Paigaam aims to create a sustainable future, both at the local and cultural level. Other notable Indian Personalities who have made significant contributions to the area of Peace studies are Sudhir Kakkar, Ashish Nandy, Vinod Kool and K Ramakrishna Rao.

Kool has to his credit several research papers and books on Gandhian philosophy of nonviolence and its applications in psychology and other disciplines. Most prominent among them are *The Psychology of Nonviolence & Aggression* and the two volumes on *Gandhi & the Psychology of Nonviolence*. Sudhir Kakkar, a psychoanalyst, presented a fictionalized account of the life and role of Madeline Slade in Gandhi's life in a book entitled *Mira and the Mahatma*. He has also shed light on Gandhi's ideas about sexuality and his experiments with brahmacharya through various articles. Ashish Nandy, a trained clinical and political psychologist, and also a sociologist has conducted in-depth studies of several aspects of Gandhi's life. He has written several articles to highlight Gandhi's teachings and philosophies while leaving his readers with the scope to find Gandhi and his ideals operating in their own lives. One of his most significant contributions was an article titled, *Death of a Nation*, in which he outlines the journey of India's partition, from the riots in Calcutta to the genocide in Punjab. He brings to light the role of Gandhi and other leaders in shaping India and merges it with concepts from psychology. Ramakrishna Rao has pertinently highlighted the relevance of Gandhi's pragmatic spirituality. It is through his works that we get an insight into the implications of this pragmatic spirituality on Psychology and specifically on Indian psychology. He entwines Gandhi's philosophies





of spiritual development with human development to strike a balance between spiritual aspirations and sensory indulgence. Apart from these eminent personalities, additional research in the field of peace has led to identifying eight key pillars. They range from a well-functioning government to ensuring equitable distribution of resources, establishing good relations with ones neighbours, accepting rights of other people, ensuring a sound business environment, high level of human capital, maintaining free flow of information and to ensure low levels of corruption.

The Gandhian philosophy that is of specific relevance in the modern era is that of the Seven Deadly Sins. On October 22, 1925, Mahatma Gandhi listed the seven deadly sins in his weekly newspaper, Young India. These sins are as follows:

1. **Wealth without Work:** This refers to claiming rewards without putting in the effort. This sin formed the basis of all the “get rich quick” pyramid organizations that led to many fraudulent schemes. The greed of the few is harming the rights of the many, leading to greater disparities between different economic and social classes. It has become one of the major causes of structural violence.
2. **Pleasure without Conscience:** Finding joy in life is something that drives most actions in society. However, causing harm to other people or the environment in our search for happiness or joy only leads to long-term suffering. When those with power indulge their wants without consideration of those without power, the consequences are faced by the future generations for a long time.
3. **Knowledge without Character:** It is much more important to develop values in children and young adults than to simply make them knowledgeable. After all, the pen is mightier than the sword, and great responsibility comes with great power. We are living in the Information Era, and as such knowledge is immensely powerful. Therefore, it is important to inculcate values that guide people to use their knowledge responsibly for the greater good.
4. **Commerce without Morality:** Business and trade that is built and developed without morality neglects the needs of the society in favour of the needs of the individual, and as such, do more harm than good. One only needs to read the newspapers to find examples of immoral transactions and how they have affected not just the parties involved, but also the general public. The business





transactions that are built on win-win negotiations for all parties involved are the ones that generate profit for the society.

5. Science without Humanity: In an era when innovations and new discoveries are encouraged at a global scale, it is important to emphasize that these innovations should benefit the people. One consequence of this sin is the nuclear warfare and testing that has become a concern for the entire world. Furthermore, science that promotes exploiting natural resources has also led to devastation of ecosystems around the world; global warming being just one of the major consequences.

6. Religion without Sacrifice: Without the sacrifice of our own pride and prejudice, it is impossible to serve God or society. In order to be religious or spiritual in any capacity, we must make some sacrifices. These sacrifices often come in the form of choices and decisions we make about how we live our life.

7. Politics without Principle: The principles of a person are their values and belief systems that guide their behaviour on a daily basis. Politicians are the leaders of society. They are chosen by the people as representatives of their state. Therefore, a politician without principles is a representative of a society without principles. This leads to chaos, destruction, lawlessness, and finally the downfall of the society.

It is important to notice here that Gandhiji did not propagate traditionalism, and he did not argue against progress and development, nor did he condemn seeking joy, happiness or pleasure. He simply pointed out that the conscience and humane values of society must not be forgotten in one's journey towards growth and development.

In the 8th Peace Studies Certificate course that spanned over six months in 2020, there were 17 Guest speakers from diverse fields like Psychology, Philosophy, Education, Political Science, Economics, Geography, Law, Social Psychology and Foreign language. These Guest speakers along with the course coordinator, shared both their academic knowledge, research and applied work in Peace studies through interdisciplinary and cross disciplinary perspectives. Fourteen of these eminent speakers shared their lectures in the written format with us. This lecture book, is an attempt to compile their lectures into a





handout so as to enable students to access reading material in the area of Peace studies. We are thankful to all the speakers who shared their valuable insights and experiences with the students and engaged in active discussions about the same. We aim to continue to spread awareness about the importance and relevance of Peace in current times. As Mahatma Gandhi rightly said, “Peace is its own reward” and it can create a more sustainable world characterized by peace, harmony, acceptance and respect for one another.





## **At the Crossroads of Crisis, Conflict and Peace**

### **- Kanchana Mahadevan**

#### **Introduction**

In the 21st century, we have been crossing the benchmarks of Gandhi's birth, his return to India from Transvaal, his brutal death with renewed assessments. We cease to forget Gandhi, indeed, we cannot forget Gandhi who remains etched in our conscious memory. He remains so after being revered or condemned for decades, the Indian context continues to witness his critical appraisal. Gandhi has been described by Ramchandra Guha as a "Man with multiple agendas". He addressed several issues such dealing with crisis and conflict, as is evident in his *Hind Swaraj*. Gandhi continues to hold fort in scholarly debates about Indian legacies in the works of D. Nagaraj, Bilgrami, Parekh, Sorabji, Guha, Devji... there is a long list. Indeed, the fascinating aspect of Gandhi is that he has not remained confined to the academician- he is very alive as a figure in popular culture. He is not a merely scholarly or 'scientific' figure, but a figure deeply entrenched in the practices and life-worlds of humanity.

In a painting series on Gandhi, Atul Dodiya imagines Gandhi – but as someone who cannot be seen! He projects Gandhi as a motivation, as a goal- but as someone who cannot be understood in a determinate form. This is because of crises and conflicts that hinder us from even putting together an image of Gandhi. But then having an image is not necessarily worthy. Following Dodiya we can turn to Gandhian spirit: How do we cut through layers of books piled on Gandhi to piece together his spirit today? How do we reinterpret Gandhi- who has been interpreted innumerable numbers of times- in the light of our contemporary concerns? How can Gandhi speak to us? Not direct biographical accounts of Gandhi, but rather what does his spirit stand for? The typical answer is nonviolence and peace. But then how does one become nonviolent and peaceful?

This session will explore the notions of crisis, conflict and peace with reference to one aspect of Gandhi's complex work, namely, religious pluralism. It will examine the notion of crisis articulated by Gandhi in the context of religion to examine his response to this crisis.

One could engage with Gandhi's thoughts on religion from two perspectives:

- **The personal:** On this view, life is an open book where one experiments with truth. This truth is also God and the self's relation to God matters. Hence, the self is interrogated, through the moral lens





of sacrifice to comprehend the extent to which it can focus on religion. Moreover, Gandhi interrogated himself in a public way, so that there is no divide between the public persona and the private. As V Geetha notes, in his “Experiments with Truth” Gandhi reveals how he cultivated peace by facing the struggles and challenges of personal life. In this the gendered aspect also becomes clear as Gandhi was influenced by women in his choice of peace. These included, his mother and wife, who inspired him with their ability to endure the hardest difficulties. He identified the ideal satyagrahi as someone who is socialized into nonviolence and peace. He noted with reference to himself that he could arrive at his public identity of being “an apostle of peace” (Geetha, 11) only through a long process of self-questioning, introspection and self-correction. On this note she quotes Gandhi, “I may not write merely to excite passion. The reader can have no idea of the restraint I have to exercise from week to week in the choice of topics and my vocabulary. It is a training for me. It enables me to peep into myself and make discoveries of my weaknesses. Often my vanity dictates a smart expression or my anger a harsh adjective. It is a terrible ordeal but a fine exercise to remove these weeds. The reader sees the pages of Young India fairly well dressed up and sometimes with Romain Rolland, he is inclined to say ‘what a fine old man this must be’. Well, let the world understand that the fineness is carefully and prayerfully cultivated. ...When that fineness has become perfectly natural, i.e., when I have become incapable of evil and when nothing harsh or haughty occupies, be it momentarily, my thought-world, then and not till then, my non-violence will move all the hearts of all the world”[1]

- **The social:** Religion is the quest for spirituality which has to be explored from the social-political points of view: the right to enter a temple was a community Hindu right for Harijans. Non-violence was affirmed as truth in opposing unjust institutions, laws, prejudices, injury. It was, therefore, satyagraha or the war of truth. To prove the truth of one’s innocence, of the injustice visited upon oneself, a person suffered privation and hurt, appealing thereby to the oppressor’s conscience. Instead of shaming the oppressor, one converted it to love. Gandhi’s social and political acts of non-violence opposed both British imperialism and orthodox Hinduism’s caste system. This session will argue that such nonviolence, encompassing passive resistance, non-cooperation and civil disobedience, has been integral to Gandhi’s articulation of inter-religious peace.

For Gandhi both the autobiographical and social aspects of religion were related in the struggle for non-violence and the pursuit of peace. Gandhi’s engagement with religion is a response to a crisis both at the individual and social levels. It responds to such crisis through a pluralistic perspective on religion based on peace and harmony.



[1]Gandhi quoted in Geetha (11).



## **I. Crisis and Conflict**

Gandhi's account of crisis in modern civilization can serve as the starting point to gain an understanding into his notion of religion. He responds to the problem of crisis and conflict in civilization. He observes that in modern civilization focuses on "... bodily welfare the object of life" (Gandhi 1997, 35). Thus, human beings have easy access to indulgences at the press of a button without bothering to cooperate with each other. "Men will not need the use of their hands and feet. They will press a button and they will have their clothing by their side. They will press another button and they will have their newspaper. A third, and a motor car will be waiting for them. They will have a variety of delicately shaped food. Everything will be done by machinery"(36). Industries, machines and fulfillment of physical needs that have come to characterize civilization have alienated the human being.

Yet for Gandhi, such a civilizational mode is a "disease"; it has bred self-interest through a focus on personal gratification by multiplication of wants and luxuries. It subjected vast populations to rule by experts and mass corporations based on instrumental reason. Human beings, as a result, became cogs in the wheel and could not develop their creative or cooperative dimensions. Gandhi maintained that their sole focus was the passive fulfillments of needs that were inflicted on them from outside. The individual thinks of himself or herself as an owner who is entitled to material well-being that can be quickly purchased. Further, there is no occasion for such an individual to interact with others.

The basic problem with such a civilization, according to Gandhi, is that "... it takes note neither or morality nor of religion." As "irreligion" modern civilization does not think beyond mundane mechanical needs and activities. It, therefore, stifles development and creativity. This in turn leads to a crisis, which is a turning point: where one could get worse or better depending on one's response. The crisis in such a civilization is both at the individual and social levels. The individual becomes passive in the pursuit of entitlements that come easily and feels no need to grow either morally or spiritually. Moreover, such an individual is alienated from the rest of society, since there is no need to collaborate on activities. Society itself is divided into compartments with set patterns and tasks so that there is no need for human beings to communicate with each other. Such an individual and social crisis can be extended to a crisis and conflict in religion. Each religion remains alienated and compartmentalized from the other. This is because of the original civilization "disease" of being under the tutelage of instrumental reason. There is a sense of ownership, where each person considers the religion to which she or he belongs as a personal domain. Consequently, this leads to a refusal to share and also





competitiveness of thinking of one's religion as most supreme. Conflict is between members of diverse groups who take their religious identity for granted. It emerges from the crisis of separation: of the individual from internal "soul force" or self-development. It also results from the refusal to labour and work, in the quest for consumption. Thus, creativity and productivity can resolve the crisis and conflict of civilization.

Gandhi, as is well known, upheld ancient Indian civilization to be a model because it addressed the various dimensions of crisis and alienation: labor, collective life and simplicity. These are to be found in its moral-religious perspective, which orient human beings in an authentic civilization towards their duties and communities. "To observe morality is to attain mastery over our mind and our passions. So doing, we know ourselves. The Gujarati equivalent for civilization means 'good conduct'". According to Gandhi, a civilization that is authentic will focus on moral development and religion. He regards immorality as "godless" while morality "is based on a belief in God." Thus, a true civilization will make room for religion in the sense of moral cooperation and well being among people. Religion in its Latin etymological sense of *religare* is the act of binding, of bringing people together. "The root of religion is 'that which binds'. The root meaning of its Sanskrit equivalent Dharma is 'that which holds'. It sustains a person as nothing else does. It is rock-bottom fundamental morality. When morally incarnates itself in a living man it becomes religion, because it binds, it holds, it sustains him in the hour of trial[2]" Thus, a development of humanity requires addressing the alienation of modern civilization both within the self and in society. Gandhi identified the loss of religion as the problem and this is because for him "...religion should pervade every one of religion does not mean sectarianism. It means a belief government of the universe." Thus, a religious person is not literally someone who visits a church or a temple, but is rather someone who labors to serve humanity. Religion develops both at the personal level and the social. Hence Gandhi did not think "...that an individual may gain spiritually and those who surround him suffer. I believe in *advaita*, I believe in the essential unity of man and, for that matter, of all that life's. Therefore, I believe that if one man gains spiritually, the whole world gains with him and, if one man falls, the whole world falls to that extent"[3]

Yet, Gandhi is also aware that religion in its ideal form hardly prevails in a crisis ridden civilization. He cautions that one should sift the grain of faith from the chaff of dogma. For all religions undergo what he identifies as "double distillation" wherein diverse interpreters can give different versions of the same scriptural truth. This requires that one thinks with the scriptures very carefully to comprehend their meaning in the light of one's own interpretation. One cannot substitute scriptural authority or receive



[2]From Harijan (26/1/1934) in Gandhi 1968.

[3]From Young India ( 4-12-1924) in Gandhi, 1968, p. 398



religious dogma for the labour of thought. One has to think with the scriptures, and think very deeply to discern meaning. For Gandhi, therefore, religion at one level would have to be achieved through an arduous process of personal struggle that introspects and reflects against “rank atheism” (106), where the latter is a quality of modern civilization. But this would entail experimenting with religion, imagining new modes of religion, rather than merely repeat dogmas pronounced by “hypocritical” (106) custodians of religion. Religious dogma only exacerbates the crisis through sectarianism, at the root source of religious conflict. Hence, Gandhi opined that “Preaching jars on me and makes no appeal me, and I get suspicious of missionaries who preach. But I love those who never preach but live the life according to their lights. Their lives are silent, yet most effective testimonies. Therefore, I cannot say what to preach, but I can say that a life of service and uttermost simplicity is the best preaching. If, therefore, you go on serving people and ask them also to serve, they would understand. But you quote instead John 3, 16, and ask them to believe it. That has no appeal to me, and I am sure people will not understand it. Where there has been acceptance of the gospel though preaching, my complaint is that there has been some motive. A rose does not need to preach. It simply spreads its fragrance. The fragrance is its own sermon. If it had human understanding and if it could engage a number of preaches, the preachers would not be able to sell more roses than the fragrance itself could do. The fragrance of religious and spiritual life is much finer and subtler than of the rose[4]”

All of this suggests that at the social level sectarianism – a mark of crisis- has to be eradicated from a genuine civilization. As Geetha notes, “Gandhi wrote eloquently against what he understood as the logic of his time: a society driven by profit and mind-numbing pleasure, and rendered intemperate by the limitless expansion of human needs”. Gandhi suggests that a socially responsible religion would have to sought in the interstices of overlaps and affinities between diverse religions.

## **II. Gandhi’s “Multiple Inheritances”**

In the words of Geetha, Gandhi has negotiated “multiple inheritances”, in the pursuit of peace or harmony between religions. He learnt from Jainism that truth is multifaceted and that non-killing or ahimsa is an ultimate goal. He developed the notion of compassion, love and humility from the bhakti tradition of Vaishnav Hinduism. He read Jewish and Islamic philosophies to garner their conception of martyrdom. Imam Hossein and Imam Hussein, who willingly undertook death so that their faith could outlive them, were significant reference points for Gandhi. Gandhi learnt charity from Christ’s “Sermon on the Mount”. Geetha notes how the New Testament mattered a lot to Gandhi; especially because it spelled out the capacity to endure without being arrogant or having a sense of entitlement. Thus, as



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[4] From Harijan (25/3/35) in Gandhi 1968, 50



Geetha notes, rather than from nonreligious philosophies, Gandhi learnt his basic ideas about civic tolerance from these religions.

Gandhi upholds that he is "...a believer in the truth of all the great religions of the world. There will be no lasting peace on earth unless we learn not merely to tolerate but even to respect the other faiths as our own. A reverent study of the sayings of different teachers of mankind is a step in the direction of such mutual respect." [5] Thus, shifting to the social level from the personal Gandhi upheld the spirit of religious syncretism. The multiple range of religions have to be brought together through a spirit of learning and dialogue. This will enable overcoming sectarianism and also contribute to world peace. He maintains that studying religions outside one's own can enrich one's own religious perspective and broaden one's horizons. Instead of remaining cloistered in the specificity of Hinduism or Islam, Gandhi searched for "that religion which underlines all religions... It does not supersede them. It harmonizes them and gives them reality." In *Young India* (5) he had already declared, "Let me explain what I mean by religion. It is not the Hindu religion which I certainly prize above all other religions, but the religion which transcends Hinduism, which changes one's very nature, which binds one indissolubly to the truth within and which ever purifies". Rather than one religion, a spirit of tolerance between different religions is what Gandhi aspired for.

In this endeavor, Gandhi also read religious texts in a creative and imaginative way. As Geetha notes, his reading of the Bhagavad Gita shows his ability to read against the grain of "virile and masculine nationalism" or the supremacy of religion as one integrated point of view. He instead thought of the Gita as a therapeutic text from which one could learn introspection and self-criticism. For Gandhi, it was thus a text that compelled one to comprehend emancipation from "violence of mortality, of the body and its needs". The relationship between personal development and the social in the quest for a harmonious life responding to the crisis is well narrated by the philosopher J.N. Mohanty (2002). He followed Gandhi's practices of spinning, cleanliness, service to the poor, labour while at the same time reading the Bhagwad Gita. To quote Mohanty, "Earlier in my youth, I spun on a spinning wheel—following the Mahatma's example—and used only hand-spun and hand-woven clothes, practiced vegetarianism, walked, if not on bare feet, with a locally made pair of sandals, said, when possible, the evening prayers for all major religions, read and memorized large parts of the Bhagavadgita, washed my own dishes after meals (this was not usually done in middle-class families in India), and tried to cultivate a spirit of empathy with nature and my fellow villagers. It was a way of life—where religion, social activism, and ethical spirit merged together. After finishing high school, I was spending the



[5] From *In search of the Supreme*, Vol. III, (1962) in Gandhi 1968 p. 10



summer in the village, translating Tagore's poems (originally in Bengali) into Oriya, when I decided to learn tilling the land with a bullock-drawn plough, as was the practice then (and also now). It was hard work, but I wanted to experience what work in the field meant." (Mohanty, 17) Mohanty has captured the key moments in trying to imitate Gandhi. The persistence of the problem of violence in society, and Gandhi is a harbinger of peace in the context of this violence. He systematically examined violence- from the most minute to the widest levels. He discerned violence through his analysis of the crisis of Europe and modernity. Further, he also discerned violence in the conflicting relations that prevailed. And he offered the alternative of peace to the persistent violence.

Gandhi's reading of the Bhagwat Gita as a text of dialogue, reconciliation, introspection and imagination reflects his perspective on religion. For Gandhi, it revealed the need to purify the inner self so that it becomes stronger- not in the sense of being aggressive. He understood the question of purification as external of adopting the practice of cleaning the world – a practice to which the underprivileged castes are condemned. It also meant cleansing the psyche of prejudice and immorality. Thus, Gandhi interpreted purification to critique the caste system that imposed an apartheid on society through rituals of pollution and purity. Gandhi urged the privileged caste Indian to adopt the practices of labor and cleaning – not as a tokenism- but to adopt the suffering and the pain of the underprivileged caste and to interrogate the self and its privileges. Thus, Bhagwad Gita is an experiment with the self, with psychological blockages. For Gandhi it is a text that enables self-criticism to comprehend Hinduism in imaginative ways. As his own autobiography, "The Story of My Experiments with Truth" shows, Gandhi does not have a sense of pride in the self; rather it reveals a sense of vulnerability and struggle to reimagine religion in ways that are inclusive, in ways that would address the crisis.

### **III. Nonviolence and Peace**

For Gandhi, the notion of non-violence evolved through dialogue between religions and imaginative reconstruction of religion. Yet, he did not understand non-violence as passivity in the mode of a crisis that afflicted modern civilization. It is instead the cultivation of moral steadfastness to forbear pain that results from patience, overcoming of ownership and jealousies. It is also requires giving up the desire for competitiveness to surpass others. As Geetha notes, rather than intellectualism, Gandhi worked out the truth of harmony in religious diversity through moral living. Following Tolstoy, as she notes, Gandhi upheld that it is better to die, rather than kill for the truth. What is the meaning of Peace? It has a negative side and a positive side. Do not kill, do not cause pain, do not cause injury, do not own: and actively seek peace through loving kindness. Against this one needs to cultivate an active peaceful





relationship by connecting and speaking to the other. Such a peace becomes possible when one introspects oneself- critiques one self and sees the limits of the self in pride and arrogance. Besides non-violence in not hurting the other, peace in its active form is a process of reconciliation where one learns and imbibes from the other. Thus, physical labour and feminization are modes of reconciliation in a crisis and conflict driven world.

Gandhi's articulation of non-violence and peace have been spelled out often in response to the severity of violence as Geetha notes. Violence has been an obstacle to life itself, yet this required endurance and change. Gandhi was especially critical of the violence in modern life which did not reign in the impulses and neglected the humility that evolved through spirituality. Like Hannah Arendt[6], Gandhi also understood violence to imply communication barrier; the incapacity to dialogue in which one confronts many points of view as Geetha notes. Thus, ruling out differences became the order of his day. Gandhi specifically addressed violence both at the personal and the social levels.

Ambedkar has argued against Gandhi's overt emphasis on conscience and persuasion as modes of remedying violent injuries of caste. His point was that those with caste privileges do not tend to give up on them voluntarily as Gandhi assumed. Moreover, Hinduism does not have a spontaneous inclination to overthrow caste. Hence, Ambedkar defended the conversion of Buddhism. Gandhi's interfaith dialogue has to address the core point raised by Ambedkar that "Untouchability is an attitude of the Hindu. For untouchability to vanish, it is the Hindu who must change. Will he change? Has the Hindu any conscience? Is he ever known to have been fired with a righteous indignation against a moral wrong? Assuming he does change so much as to regard Untouchability a moral wrong, assuming he is awakened to the sense of putting himself right with god and Man, will he agree to give up the economic and social advantages which Untouchability gives?" (2014)

Geetha aptly notes that "On the eve of his death, Gandhi demonstrated to the world how the 'measure of law' could be tempered with the 'measure of mercy', how truth and justice could be modulated with compassion on the one hand and reconciliation on the other" (464). So how do we think about Gandhi today? Perhaps we need to think of Gandhi not as an apostle, but as a pilgrim following Geetha. We could think of Gandhi along with Ambedkar, his critic from whom he learnt immensely. Gandhi critiques violence to propagate peace, both in the negative mode of nonviolence and in the constructive sense of being an active pursuit for freedom. Gandhi's quest towards reconciliation and freedom is not just a theoretical, but is rather ontological.



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[6]See Arendt 1970 for an account of lack of dialogue and compartmentalization as violence.



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## **Geography of Peace: People, Spaces and Politics**

**- Aparna Phadke**

### **I. Introduction:**

When it comes to Geography – especially critical geographical praxis, one is compelled to use ‘space’ as a construct to understand the interrelationship between people, nature, resources, economies, cultures and social structures as spaces are the outcome of all their interactions. That further suggests that the spaces are the mirrors of socio-cultural, economic and political amalgamations at a particular time and in a particular place.

The major determinants of any socio-cultural space thus would be people, communities and structures. What a particular space would contain will be decided by the process of production of space. Lefebvre (1996) explains the production of space as through “being” and “becoming”. He also suggests a triad to decode the production of space – perceived, conceived and lived spaces. The critical geographical praxis centres its analysis on production of space. It’s the approach of looking at things in and around you. The engagements into perceptions, visions, ideas, creativity, innovations to profit margins, business interests and selfish motives, all of them shape production of space – so people, cultures, structures and possibly everything that is produced by human beings.

“Spatial” approach reinstates “space as a dynamic element”. Most of the conventional geographers look at “time” as decider. The debate goes on around vis-à-vis how to place space and time with each other. For many, “time” is active, dynamic, decisive - so masculine, whereas spaces are passive, static, dependant - so feminine. The narrative of ‘everything changes with the time’ dominates the understanding of any “change”, whether social change or political change.

Interestingly, in the process, one conveniently ignores the conditions of “spatial fixity”, where in the absence of any stimulus, irrespective of passing time, the spaces remain unchanged. For example, a remote village continues to have similar living for decades on end in the absence of any stimuli. That indicates that the spaces are not passive and do not wait for ‘time’ to transform them. These are volatile forces, processes and influential people that shape any space and punctuate imprints of those changes in ‘time’.

To connect it with political geography, it’s the political discourse emanating from the political





space that decides the nature, intentions, approaches in inter-spatial political interactions. For example, in the post-world war II period, it was the anti-communist conspiracy that USA propagated against USSR. It is interesting to note that USSR never had the capacity to match the military and financial vigour of USA, but it was USA that started daydreaming and overestimated the strength of communist USSR. Such political values of USA reproduced a political space that instigated Cold War, tensions and conflicts, and so on.

How the space has evolved over time will decide that what fundamental ethics have been put to work, produce and run that space. In the bipolar world, political hierarchical arrangement is thus a political space produced by the 'expansionist' attitudes of both capitalist and communist blocs in the Cold War Period. So, what constitutes the socio-political space and which political ideologies are shaping the political spatial mending and so on, becomes vital.

For instance, the entire history of world politics is dominated by the discourses of expansionism, dominations, and controls. It is the capital that writes the script and makes political alliances, foes, coalitions and conflicts. The same capitalist political space creates endless divisions and exclusions. Hence, the relative and relational political space gains much more importance in studying geopolitics and international relations. As already discussed, in Geography 'peace' comes as 'no war' situation, putting peace as a secondary element of political space. The very secondary position of peace in geopolitical studies engulfs the discourse on peace and shifts it to the conflict resolution mode and weakens the independent thinking on centralising peace in the alternate discourse.

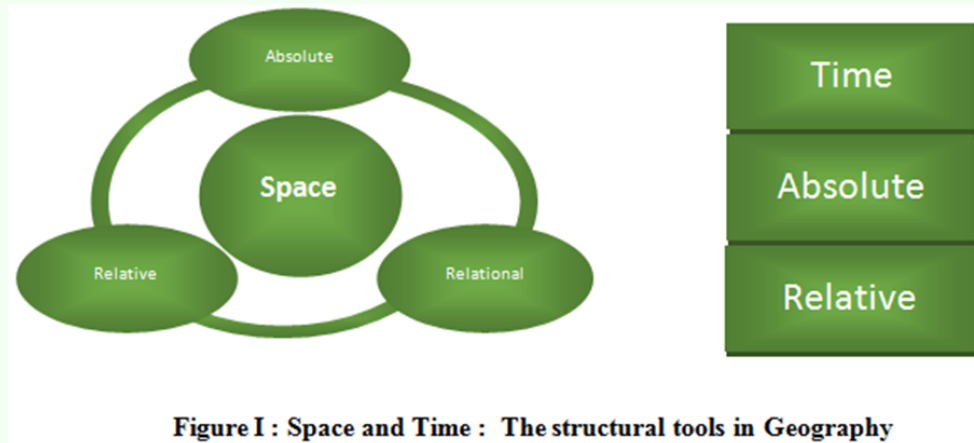
Whether it is Mackinder (Heartland Theory), Spykman (Rimland Theory), or Gregory (War and Peace), almost everyone has emphasised peace as a condition with no military conflicts. For example, Gaddis's (1987) description of the Cold War as "the Long Peace", when actually in the same cold war period, there were at least some 100 military interventions by USA and USSR in different parts of the world.

For example, Gregory (2011) suggests that there was a direct military aggression on Cuba, Vietnam and many other countries. This further suggests that no war situation is narrowed to „no war" between superpowers. Some 100 direct strikes and „war on terror" in some 72 odd countries by US Peace Army. So in non-war situation of peace civilians caught in the crossfire, they exclude deaths





from war induced disease or starvation and, crucially, the deliberate killing of unarmed civilians". These are serious limitations.



**Figure I : Space and Time : The structural tools in Geography**

To erase the deliberate killing of civilians makes a mockery not only of the 'new wars' which are widely supposed to focus on civilians as targets, but also of old ones (Gregory, 2009). Ferguson's (2006) antithesis would be interesting here. He says that "the Third Worlds War" is fought "indirectly in new and more remote theaters, where the strategic stakes (though not the human costs) were lower".

Judt (2008) describes the 20th century as a forgotten century- The amnesia. Engle gives a gloomy picture of the world. He continues to say, "It's hard for Americans to grasp that Washington is a war capital, that the United States is a war state, that it garrisons much of the planet, and that the norm for us is to be at war somewhere at any moment" (Engle Hardt, 2009).

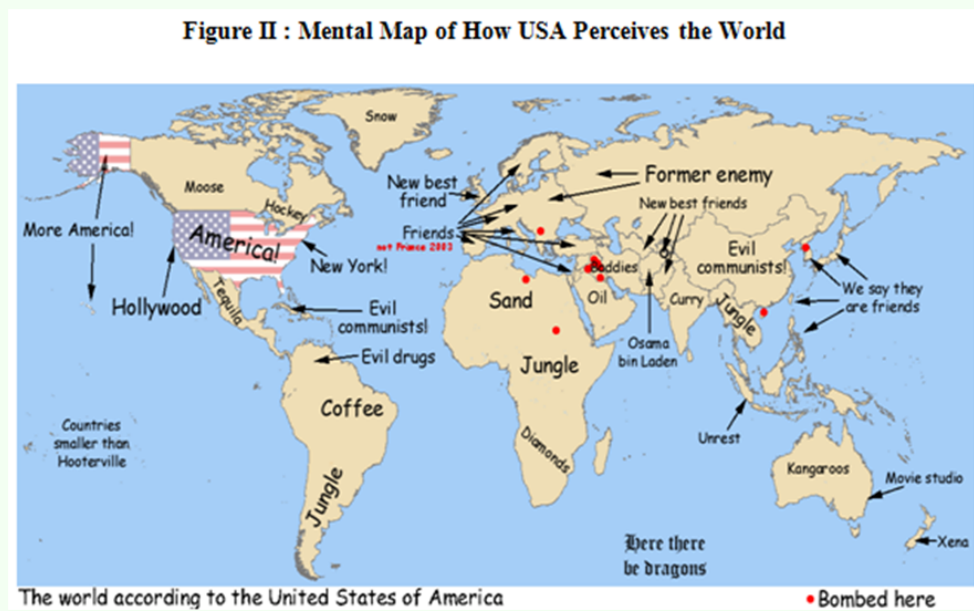
## **II. Can Capital Buy 'Peace'??**

The political aspirations of superpowers have, in fact, turned the world political space into a wrestling court. Capital, the main force driving these zealous and jealous competitions amongst the racing countries continues to mutate in different forms to (re)captivate the world into the false logic of the discourses on "(material) development and good life". Interestingly, for last seven decades, there has been technically no 'war situation', but can we call it as a period of peace? Definitely not. Why? Because we have always been in the implicit war situation. The world political and economic hierarchy has always been unequal. The situation deteriorates further with the incarnation of ethnic identities and economic class. May it be imperialism or





globalisation, they continue to impinge on hierarchical placements and propel the core and periphery structure of power distribution.



The economic globalisation probably converts everything else into a commodity and cultural globalisation “enlighten” us to consume those commodities as a part of “modern” lifestyle. Such homogenization of life aspirations is a method of suppression and segregation.

Economic and cultural globalisation does not remain superficial. They set in several micro-processes, subtly at work. These processes reproduce specific attitudes, perceptions and social psyche that would feed the Id (Freud), rather than ego and superego (Freud). The structures of emotions (arousals); needs (always dissatisfied); demands (snatch it anyhow attitudes) all set in society are part and parcel of the social Schizophrenia that is bound to emerge with extreme inequality, polarization and social fragmentation. As a result, there has been a growing social disharmony, feelings of ‘otherness’ and depressing social and mental health. The situations are implicit war situations at individual, communal and societal level. We are probably failing as a society to be harmonious enough.

### III. Reconstructing Peace through Geography

Reconstruction of “peace” and “space” must progress simultaneously. In fact, both should be intrinsically linked. With the advent of globalisation, there is a massive, abrupt, hurried and leap-frog pattern of social transformation. Probably at every scale there is a rush to grab maximum. We continue





to equate joy, happiness and peace with materialistic consumption – more or less, which is passive mode of consumption. There is a complete lack of creativity and originality in what we do as we have been trained to believe that ‘consumption is creativity’. Peace needs to be constructed in spaces by integrating and interweaving the mental peace at individual level to socio-economic peace at community level and political peace at societal level. How we can do that?

The answer lies with Mahatma Gandhi and his theories on development. Mahatma Gandhi proposed his economic theory of self-sufficient villages where he has emphasized on bottom-up approach rather than top-down. His emphasis on education through “Shram Sanskar”, and insistence on developing skill sets pertaining to “Bara Balutedar” (12 types of artisans interdependent on each other in rural settings) in students got reflected through the experiment of “Nayi Talim” in school education. The moral education through “The Experiments of Truth” and philosophy of Nonviolence and ‘simple living, higher thinking’, were the key elements in reaching the level of self-actualisation and spiritual intimacy. Finally, his directives on natural environment, “The earth, the air, the land and the water are not an inheritance from our forefathers, but on loan from our children. So we have to handover to them at least as it was handed over to us.”

*“There is a sufficiency in the world for man’s need but not for man’s greed.”*

The model of holistic development had been already offered by Mahatma Gandhi. His ardent followers like Vinoba Bhave who successfully cultivated the ‘Bhudan Movement’. The experiments rooted in Gandhian vision are success stories like Popatrao Pawar and the experiment of Hivarebajar, Mendha Lekha, rights to forests and empowerment of Scheduled tribe, Vanrai by Mohan Dharia, etc.

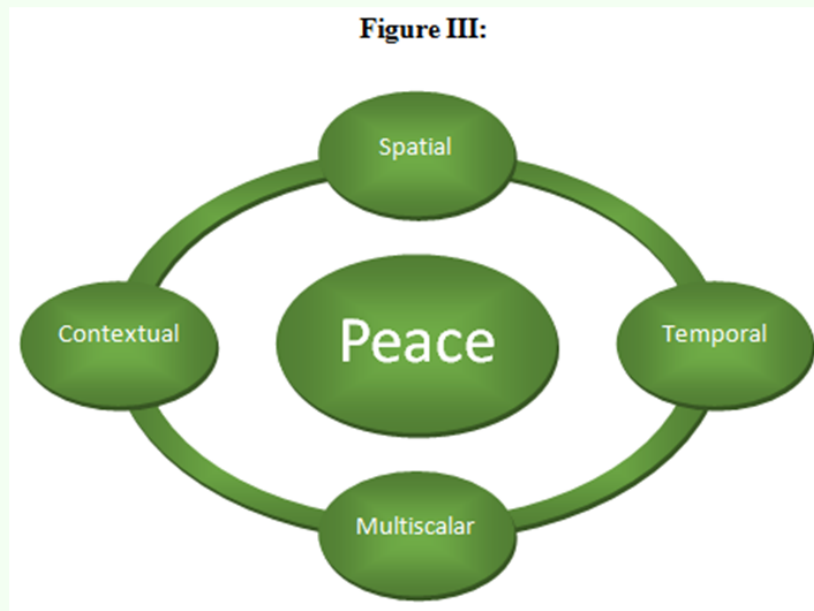
What we need to do is construct ‘peaceful spaces’ – interconnected with each other at all scales. How are we really going to do that? The first and foremost important venture could be reconstruction of social and cultural fabric through multiculturalism. There is an urgent need to develop a healthy social space consisting communal harmony through interactions and dialogues.

Recognition and respect for Diversity and Plurality makes the space unique and allow various communities to have a collective culture- a kind of unity in diversity. We need to remain abide by the formula - Dignity to Diversity then only we will probably be accommodative and will be able to assure economic and social justice. Interestingly, all these initiatives exist in the body system of the Indian





constitution that is rooted in the fundamental ethics of equality, fraternity, social justice, freedom and liberty.



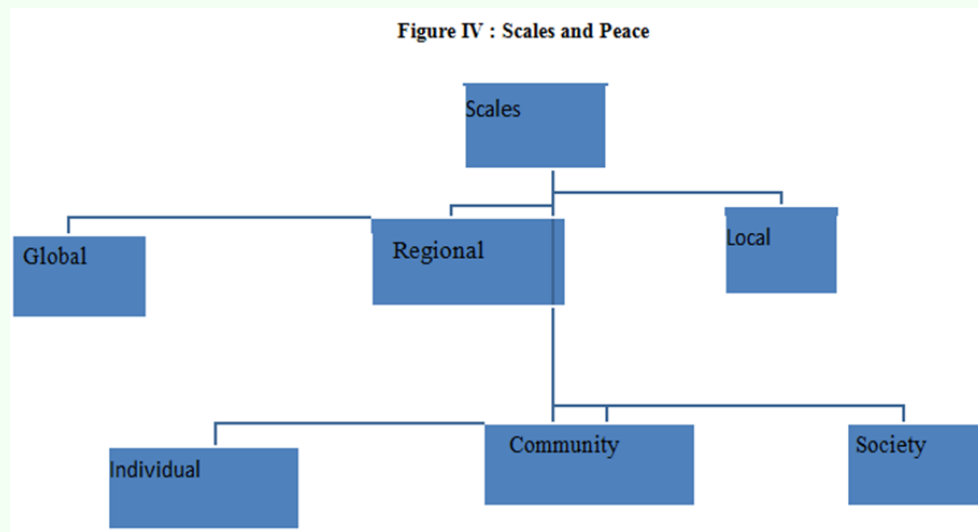
constitution that is rooted in the fundamental ethics of equality, fraternity, social justice, freedom and liberty. Megaron (2011) offers an interesting concept of “Everyday Peace”. While explaining the same he has quoted some experiences:

*“This argument points more broadly to an emerging and very promising area of research on what might be called ‘conviviality’ or ‘everyday peace’. It turns on their heads the common political geographical questions of ‘why was there violence here?’, ‘what form did it take?’, and ‘how was it politicised/represented?’ Instead it asks, ‘why wasn’t there violence here?’ An important example in this regard is Darling’s work on Sheffield as a ‘city of sanctuary’: it explores how local clergy and other activists sought to weave a politics of hospitality towards asylum seekers and refugees into the fabric of the city, re-imagining it as a space of refuge and welcome (Darling, 2010). A truly fine overseas example is Williams’ work on Hindu -Muslim relations in the city of Varanasi, India. In March 2006, suspected Muslim terrorists bombed a temple and other sites in the city of Varanasi. In other similar cases in India such attacks have led to communal retaliatory violence, but that did not occur here, in spite of both local and national precedents and the attempts of some extremists to make political capital from the attacks. Williams’ carefully explored why not. She uncovered a story of the crucial role played by local Hindu and Muslim leaders, the decisive action of central government*





*building on a recent history of conciliatory moves to Muslims, a good tradition of communal relations, and associational ties in networks such as the silk industry” (Megoran, 2011).*



The experiments of reconstructing peace through geography thus emanated from the effort of reconstructing communities, rather reconstructing people into communities. There is a tremendous scope for the political geographers to emerge with innovative concepts about reconstructing ‘peaceful spaces’. In fact, internal and external peace are intrinsically linked with each other. Bhutan, a tiny country ranks 15 in Global Peace Index, 2019 whereas India ranks 141 in Global Peace Index 2019 with deterioration of 4 points in last 5 years. The choice is ours.....

#### **IV. Alternatives**

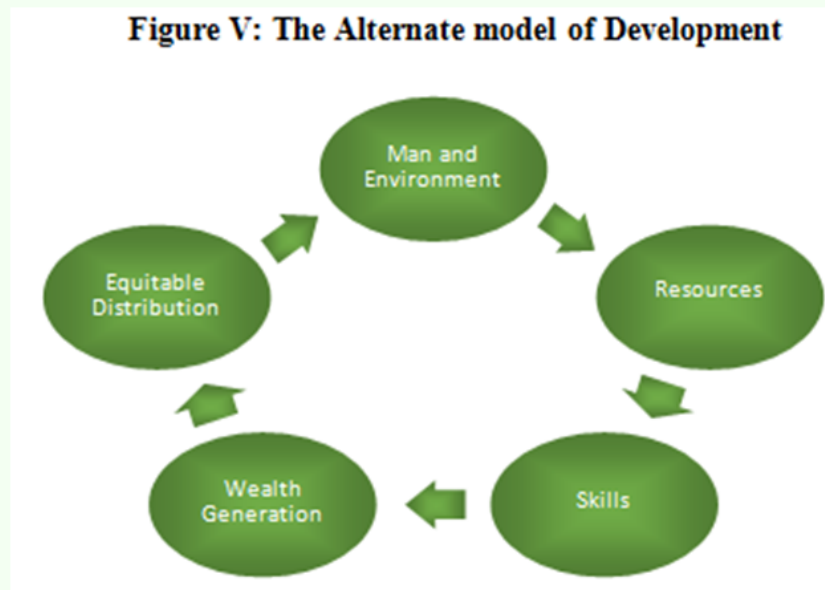
We need to reorient ourselves and assert peace as a primary stake in our individual and socio-political life. The spatio-social manifestation of peace can be found only in the communities that are leading a collective and integrated (integrated with all forms of life and nature) life. The politico-economic manifestations of „peace“ could be in the form of alternate developmental models that are eco-centric and people- centric (probably these are the most touted words but they mean a lot in assuring internal and external peace).

The alternate model of development should be inclusive. When the stimuli of development are locally generated and appropriated with the skill sets the communities have, it not only brings economic benefits but also instils the feeling of creativity, contentedness - so internal peace...As the resources are





managed locally, communities are bound to use the natural resources in optimum manner and would assure the environmental and economic sustainability and preservation of local knowledge system. The process of globalisation here can be appropriated creatively in terms of glocalisation (Brenner and Keil, 2006).



What can really bring us peace – homogeneity or diversity??? It is definitely the diversity – environmental, social, cultural and so on. In fact, the whole world economy thrives on diversity. Geographical diversities can be translated it into spatial uniqueness. The planning should be such that most of the people get right to not only resources (physical, financial and infrastructural) but also a right to plan their resources and livelihood in a sustainable manner for the long term and larger communal welfare (Phadke, 2019). The larger sustainability can be brought through inclusion, equity and responsibility (Phadke, 2019) and peace rests there...

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## **Mindfulness and Peace Education**

### **- Subbalakshmi Kumar**

#### **Introduction:**

Every human being wants to lead a peaceful and happy life, and be able to resolve conflicts amicably. But each one of us have come from a different background and been influenced by our families, friends and community. And now the internet.

As human beings we have been wired to think, generate emotions in a way that might be able to keep us alive, protect us and our young ones, but are actually proving to be a hindrance in the modern world, where the settings are so different and we don't have a predator around the corner. Before we set out to learn new skills and knowledge about dealing with conflicts and violence surrounding us we need to examine ourselves as to why we have developed certain unproductive patterns over the generations and address the root causes of these issues.

#### **Human behavior is driven by instincts.**

Drive means the thing that forces you to take action. Or even take the decision NOT to act.

**The first instinct is hunger.** Nature has designed us to look for food whenever we feel hungry. So, we have the drive to find food. Food gives us energy. In the hunter gatherer days, we might have to go for days without food, so the natural tendency is to eat whatever is available and the body was designed to store all that excess energy for future use when we had to go hungry again. We like sweets because fruits were sweet and spiked up our energy when we got it.

**The second one is procreation.** Again, nature has designed and built the sex drive into our body systems so that one wants to mate and procreate and result in carrying on the species into future generations. This is not learnt. It is a natural drive. Male (read – men) have a role to play of getting their genes into the next generation while the female (read: women) play the role of nurturing the young ones till they can support themselves.





**The third one is survival instinct** – the main one being fear to enable us to recognize danger and keep away from death by the sting of a snake or fall prey to a lion. And for us to decide whether we should stay back and fight or take flight.

This fear and other related animal emotions have created havoc in our lives by not enabling us to think clearly and act proactively. Once we understand our natural instinct and the function of our brain as different from our instinct, we can get clarity about what's controlling us. But to choose a different model of working, we need to first become aware of the mental models that we use currently. For that we need to become aware of our thinking strategies and mental models.

**Meditation** is the key to discovering old patterns of thought and replacing them with new patterns. In mindfulness meditation, we place our attention on an object and when the mind wanders, we bring it back to the object of focus, without being judgmental. In a study conducted by Valentine and Sweet in 1999, mindfulness meditators showed superior performance in comparison with concentrative meditators when the stimulus was unexpected but there was no difference between the two types of meditators when the stimulus was expected. So, practicing mindfulness meditation helps in coping with a stimulus that is not expected, like unexpected situations in life.

Several studies have reported a reduction in frequency of mind wandering during standardized tasks through mindfulness meditation programs, by training the participants to monitor their experience of present moment in an accepting or open way. The study conducted by Rahl et al (2017) compared the relevance of attention-monitoring component, and acceptance training component in reducing mind wandering. The findings reported that acceptance training plays a critical role in mind wandering reductions through mindfulness-training. This effect suggests that emotion regulation on frustrating and boring tasks that foster mind wandering, but that require sustained attention of individuals, is facilitated by acceptance skills. Hence it is better to not only meditate on a daily basis but also train in acceptance and other components of mindfulness and wellness.

There are three aspects of awareness:

Awareness of our **surroundings**, awareness of our **body and emotions** and awareness of our **thoughts**. Awareness of our surroundings and our body are simpler to understand but only become a habit when practiced.





Awareness of our emotions and thoughts take a longer time and a considerable amount of practice to become a habit. When we are aware of our emotions and thoughts we can recognize and identify them and take the necessary steps to acknowledge them and let them go so that we can get clarity of the mind which helps us to be more productive and lead better meaningful lives. Practice of mindfulness meditation is associated with emotional regulation, reduced intensity of distress, enhanced emotional recovery, reduced negative self-referential processing, and/or enhanced ability to engage in goal-directed behaviors. (Roemer, Williston and Rollins, 2015)

By being mindful, by training ourselves to observe our behavior and being in the present moment and paying attention to what is happening now, how we think and what is our body feeling, we can slowly take charge of our lives which will help us to understand and perhaps change the way in which we are driven by our survival instincts.

Only by understanding and acknowledging the conflicts that arise in our own minds due to the unique nature of the human brain can we understand others and how fear and survival instincts can move individuals and societies to react to situations emotionally and even violently without thinking.

So to understand peace, we need to understand conflict, what causes it. We also first need to understand what causes conflict in our own minds to understand conflict in society. Mindfulness meditation seems to be the first step in the direction to understand conflict and work for a peaceful society.

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## **Seeking Equality Through Gandhian Model of Trusteeship**

**- Harsha Bandkar**

The concept of Trusteeship in Gandhian ideology is a novel economic model that he developed as a means to achieve the goal of economic equality. His notion of Economic Equality was not absolute equality where each individual will be brought on par with the others removing all kinds of economic discrimination. Rather, with his notion of Sarvodaya (Sarva + Udaya that literally means Upliftment of All), he envisaged to create a society that provides equal opportunities to all, irrespective of caste, creed, religion or gender, to rise or to come up in life.

It is a well-known fact that Capitalism as an economic ideology, which was the consequence of Industrial Revolution in Europe, gave rise to the problem of inequality and injustice. The owners, the entrepreneurs, the landlords started exploiting the workers, the labourers and the landless peasants and thereby the society got divided into the two classes viz. the 'Haves' and 'the Have-nots'. With rising capitalism, the gap between the rich and the poor went on increasing as it gave more and more opportunities to the 'haves' to multiply their wealth and deprived the 'have-nots' of any opportunity, creating the problem of severe poverty.

Marxist communism as a solution to this problem treated both capitalism as well as the capitalists as the enemy and tried to destroy the capitalistic structure of society by total removal of the notion of private ownership. Having 'Classless society' as its goal, where there would be no 'haves' and 'no have-nots', communism tried to establish absolute economic equality by destroying the capitalistic system by force. They accepted the violent revolution as a means to establish absolute equality.

Gandhi attempted to resolve the problem of economic equality without the use of violence. Adopting to the notion of universal love, he did not consider anybody as the enemy. He did not accept the view that the capitalists are inherently evil and therefore will always be exploitative. Rather, he envisaged to establish a cordial and loving relationship between the capitalists and the labourer which according to him is not only desirable but also practically possible.

By introducing the notion of Trusteeship, he sought to achieve the economic goal of equality through the ethical and spiritual method which is a unique approach in itself. He tried to bring together the two otherwise totally distinct approaches viz. material development as the economic goal and spiritual





growth as the ultimate goal of human life. Just as he propagated the notion of Spiritualisation of Politics, he also tried to spiritualise the economic aspect of life through the notion of Trusteeship. Trusteeship can thus be known as a novel economic concept which is closely associated with the spiritual approach. One of the seven dangers to human virtues according to Gandhi was Economics without Ethics. Through the notion of trusteeship, he tried to introduce the ethico-spiritual aspect to economics. Trusteeship can thus be seen as an ideal combination of economics and ethics.

Gandhi was greatly influenced by Raychandbhai whom he saw as an ideal businessman because, despite being a successful diamond-jeweller who earned respect and reputation for his business integrity, he treated his co-workers with utmost respect, and his customers with total honesty, compassion and kindness. To him, business was for making a living only, it was not his whole life. He was a happy union of business acumen and ethical-spiritual integrity which always inspired Gandhi and guided him in search for a means to spiritualise economic activity.

Gandhi tried to link the five basic tenets of Hinduism viz. Satya or Truth, Ahimsa or Nonviolence, Asteya or Non-stealing, Aparigraha or Non-possession and Brahmacharya or Celibacy (Control on Desires) to economics by interpreting them from the economic point of view. He believed that a true believer must necessarily follow the path of truthfulness and non-violence even in his business and therefore must refrain from cheating and exploitation. He suggested that one has to voluntarily restrict one's possessions to necessities. Consequently, over consumption and accumulation of wealth is sinful because by doing so one encroaches upon the rights of others which amount to stealing. It is the spirit of non-possession that enables an individual to lead a simple life with total control on one's desires. Desires are endless and therefore the one who aims to satisfy all desires can never achieve the state of total satisfaction. It is the spiritual approach that helps the individual to realise the futility of running behind the desires and enables him to be content. It is the feeling of contentment that can bring real happiness to human life.

As one of the very famous quotes of Gandhi suggests, 'Earth has provided enough to satisfy every man's needs, but not every man's greed.' It is not the capitalism but the greed of the capitalists that causes the economic inequality and therefore rather than destroying the capitalistic system, Gandhi proposes to spiritualise the approach of the capitalists through the notion of Trusteeship.

As his notion of Sarvodaya suggested, every individual has a basic right to rise or uplift oneself, which





automatically implies that it is the duty of those who are capable to render a helping hand to those who are struggling to come up. The onus of equality is therefore not only on those who are struggling but also on those who are privileged to be in a better economic position. Trusteeship is a means through which it is possible to bridge the gap between the rich and the poor by appealing to the rich to help the poor.

Once the rich would voluntarily limit their desires and consciously minimise their needs, they will have access wealth which they would use as the trustees for the benefit of those who are in need. They would understand that the wealth that they possess does not really belong to them, what belongs to them is the right to honourable livelihood, the rest of the wealth belongs to the community and therefore, it must be used for the welfare of the community.

Gandhi personally tried to influence the rich to make them change their approach towards their wealth from the owner to the trustee and advised the rich businessmen to surrender their surplus wealth to be used for the benefit of the poor. He proposed two important slogans for the rich:

1. 'Enjoy your wealth by renouncing it.'
2. 'Excel in your work, produce wealth, take the minimum which you need, leave the rest to the welfare of the community.'

It is clear from this that, he did not consider the capitalists as intrinsically bad people, nor did he consider the earning as an evil activity. Rather he encouraged the capitalists to earn because the more they would earn the better equipped they would be to help the poor. Again, relating to religious belief, he suggested that if God has given you the capacity to earn, it is because he wants you to be an instrument to help the poor.

Thus, Gandhian model of Trusteeship is a very efficient tool to bring about economic equality in the society which is relevant even in the today's time. In fact, the notion of Corporate Social Responsibility, under which the corporates are expected to use a particular portion of their income for the welfare of the society as an obligation towards the society in which they function, is very closely connected to the model of Trusteeship. It will not be wrong to claim that the Gandhian Model of Trusteeship builds the case for CSR being embedded within the business values of the private sector.





There are many examples of entrepreneurs who implemented this model in their business voluntarily. The philosophy of giving back to society is the legacy of Jamsetji Tata, the Founder of the Tata group and an entrepreneur with a heart of gold. Gandhi developed a respect for the Tatas in the lifetime of Jamsetji Tata. He wrote, “In whatever he did, Mr. Tata never looked to self-interest, He never cared for any titles from the Government, nor did he ever take distinctions of caste or race into consideration... the Parsis, the Muslims, the Hindus — all were equal to him. For him it was enough that they were Indians... Though he possessed unlimited wealth, he spent nothing from it on his own pleasures. His simplicity was remarkable. May India produce many Tatas!”

Another such leading example is Azim Premji who has already spent about 9000 crores for the purpose of education through his charitable foundation. Being inspired by Gandhi he writes, ‘I was deeply influenced by Gandhi’s notion of holding one’s wealth in trusteeship, to be used for the betterment of the society and not as if one owned it.’

The Chairperson of the Infosys Foundation, Sudha Murty claims that she has found her purpose in life in serving people. “Serving people has bought me a tremendous amount of calmness. Nothing else matters to me now.” Already, Infosys Foundation has spent more than Rs 1,100 crore to help the underprivileged.

These and many more such examples prove that Gandhian model of trusteeship has its relevance due to the kind of philosophy that it prescribes. It is a novel, non-violent method that may help in seeking equality by leading people to the goal of spirituality in the world which is ridden with the materialistic consumeristic economic development that is turning out to be harmful in the long run.

Following are the important lessons that we can learn from Gandhian model of trusteeship with which we may be able to resolve the challenges of the 21st century:

- Sustainable consumption – consume what is enough for your needs without doing harm to others.
- Utilizing natural resources in a sustainable way – you are a trustee and you need to take care of what has been freely provided by nature.
- Dignity of labour and equitable distribution of wealth – wealth alone is not the answer. To feel happy, you need to ensure that the people who work for you and the community you work in is taken care of.





- Sustainable livelihoods – not charity – to ensure human dignity, growth and wellbeing.

To conclude, as Justice Dharmadhikari writes:

*“Gandhi’s idea of trusteeship could be considered in a holistic way. Once the idea of trusteeship grips the society, then the whole idea of philanthropy and gifts would disappear from the society.*

*A trustee would never entertain the feeling that he has given away something of his own, as he would never have the feeling of exclusive ownership of his property. He would never take himself to be more than a trustee... It is the time to give a fresh look at the Gandhian ideas and ideals with open eyes and with an open mind. That his ideas are not outdated is being demonstrated by numerous developments from all over the world. Let us also contribute our might in that direction. That is my ardent wish and prayer.”*





## **Peace Reconciliation for Harmonious Development**

### **- Medha Tapiawala**

#### **I. Introduction**

The term development is generally used in an affirmative sense. Many a time, Economics of Development and Growth is used as a synonym. But the recent literature has separated the terms on the basis that former is qualitative and continuous whereas later is quantitative and can be stagnant.

Hence, the conflict arises that even though there is progress indicated by material indicators like income, production, and consumption etc., many people are not in the state of bliss, globally. Hence while evolving the term development in an economic sense it was needed to be separated from growth. At the beginning of the 21st-century lot of attention was given to search for the area where there is a need for development. Development in an economic sense now is not restricted only to the increase in NI or national production but it also looks into what progress is experienced in areas like education, health, environment, gender studies, culture, art, sports, resources, so on and so forth. It is defined as the state of a better quality of life which allows enhancing knowledge with a good education system, a better lifestyle with a healthy life. Every economy works on factors like efficient Govt expenditure to build infrastructure like telecommunication, strong social institutions which can come from healthy competition. In such economies, there should be a peace which prevails only in lack of any shocks (conflicts, violence, etc.) the modern state of economic development without considering climate or environment-friendly approach is not accepted.

In the late 90s, the concept of human development came as a result of work done by Makbul Haque and Amartya Sen on the human element of development. UNDP came out with the first report on the Human development index. Here Human development was measured based on three components –life expectancy of people, education (literacy rate) and ability to spend off the people (standard of living). In 1990, 140 countries were included to calculate HDI, which is now increased to 189 countries in 2019. Norway is at the top for consecutive 2 years with a score of 0.954. India stands at 129 with 0.647.

#### **II. Development Explained**

The process of development started at the origin of the earth. The evolution theory by Darwin which is also called the theory of natural selection. It is dependent on 5 facets like variation, inheritance, time,





selection and adaptation. It's a biological process of evolution which has resulted in the development of brain and ability to think for "humans". All species of organisms arise and develop through the natural selection of small, inherited variations that increase the individual's ability to compete, survive, and reproduce. Every change or transformation resulting from research or studies lead to development. Human-centric development, in this case, became noticeable due to intellectual capacity and ability to think in humans. Development results from change, adaptation and transformation. It is a transformation from the stone age to the age of information and technology, from locked borders to international transactions, changing methods of communication, transportation and finally energy creations.

### **III. Principle theories showing the process of change**

Mercantilism – where the wealth of a nation is determined by the accumulation of gold and running trade surplus by making transactions.

Classical theory – Adam Smith emphasized the role of increasing returns to scale (economies of scale/specialisation). A surplus is generated by dividing labourers into groups and making them experts in a particular process of production, leading to economies of scale and hence accumulation of capital.

Neo-classical-theory– here Growth is based on supply-side factors such as labour productivity, size of the workforce, factor inputs.

Endogenous growth theories – Rate of economic growth strongly influenced by human capital and rate of technological innovation where profits are generated and hence capital is accumulated for further technological development

Keynesian demand-side – Keynes argued that aggregate demand could play a role in influencing economic growth in the short and medium-term. Though most growth theories ignore the role of aggregate demand, some economists argue recessions can cause hysteresis effects and lower long-term economic growth.

Limits to growth – From an environmental perspective, some argue in the very long-term economic growth will be constrained by resource degradation and global warming. This means that economic growth may come to an end – reminiscent of Malthus theories.

The time frame for the evolution of these theories is approximately from 18th century till date. The factors focused on the production process among all basic factors of production used for progress in above-mentioned theories have varied from land to labour, to capital and finally to the technical





knowhow.

When world's economic progress was checked over centuries, India had a large contribution to the world's GDP until almost 1700 but later the share started decreasing and even for China. But, in this competition with world economies after 20th-century china could cope up faster than India. The reason may lie in the exploitation of India by British colonization. However, the struggle of independent India in the 21st century also needs to be evaluated to know why India is still not entered in the category of Developed country. Before the 20th century, there were only 2 categories in which countries were divided as Rich and Poor.

But when the Human Development Report (HDR) by United Nation Development Programme (UNDP) measured the Human Development Ratios, the categories were named as Developed, Developing and Underdeveloped countries across the world. The first HDR report was measured for 140 countries. The latest report (2019) considered 189 countries in which India stood at 129th rank. (Norway is at the top with index valued 0.954). In the year 2000, UNDP launched 8-millennium development goals to be achieved in 2015. They are:

- to eradicate extreme poverty
- to achieve universal primary education;
- to promote gender equality and empower women;
- to reduce child mortality;
- to improve maternal health;
- to combat HIV/AIDS, malaria and other diseases;
- to ensure environment sustainability;
- to develop a global partnership for development.

These goals were far from being achieved for many of the member countries even by the year 2012 hence UNDP modified the goals and gave new goals called sustainable development goals to be achieved in 2030 they are as under -

1. No Poverty
2. Zero Hunger
3. Good Health
4. Quality Education
5. Gender Equality





6. Clean Water and Sanitation
7. Affordable and Clean Energy
8. Decent Work and Economic Growth
9. Industry, Innovation and Infrastructure
10. Reduced Inequality
11. Sustainable cities and communities
12. Responsible consumption and production
13. Climate Action
14. Life below Water
15. Life on Land
16. Peace and Justice
17. Strong Institutions
18. Partnerships to Achieve the Goals

Here for the first time, the goal for maintaining peace and have strong institution was included as a necessary goal in the development process.

#### **IV. Peace for economic development-**

There are two different views on how economic development can be achieved, sometimes economic development happens as a smooth process in the absence of any disturbance when the situation is optimistic. But sometimes a push (economic reform) is needed to roll the cart of development (in economics it is called shocks). However, if peace is defined as the absence of violence, riots, or conflicts, which is a pre-requisite for development. Peaceful country can experience the following factors which are responsible for growth.

It is easy to complete the big infrastructural projects in the areas where there is no community conflicts or religious differences where workers and capital investment can be comfortably available. Infrastructural development is a pillar of economic development.

In a capital deficit country, there is a need for foreign investment for carrying such programs. The capital-rich countries would invest only if the return is good and assured which is possible only in peace maintaining country.





Defence expenditure is seen as compulsory expenditure to maintain the safety of citizens and assets of the country but if the country can maintain peace for a longer time then the country can divert this unproductive expenditure to development projects.

Peaceful countries will have more chances to have imports and export boosts which will improve the chances to make other economic variables like employment, production, manufacturing sector boom etc. improve leading to economic development.

Peace from political stability helps to take proper planning decisions to upgrade the welfare policies. This also leads to a rapid rate of economic development than otherwise. Though the peace prevailing in the country seems to bring economic development, many a time it so happens that to maintain the peace particular level of economic development is needed.

#### **V. Economic development leading to peace and harmony in the country**

The countries belonging to the categories of the developed country can give hassle-free daily life to its citizens. Life without a struggle for survival allows the citizen to upgrade the educational and health qualities. The country also can spend more on health facilities and educational infrastructure by investing in it.

Developmental infrastructural projects not only improve the capacity to produce at the macro level but also create more employment and income-generating opportunities for their citizens. In developed countries live life without water stress, continuous supply of electricity, good speed internet, qualitative transportation facilities (good public transport) health insurance, pension facilities so on and so forth. All this ensures to have political stability with strong social institutions.

It is observed that the relationship between peace and economic development is bidirectional. The study in Africa showed that political instability was negatively affecting growth. (Augustin 1992). Income inequality causes socio-political instability and it has a negative relationship with investment showed by the study of 71 countries from 1960-1985 (Alesina and Perotti 1996). The same is confirmed that Political instability positively affects inflation hence there is a negative relationship between political instability when Devine and Kenaco (1998) studied it in 44 countries during 1969-1998.

On the other hand, Ray and Esteban (2017) showed how economic development is needed to maintain a





conflicts free situation. They have proved that higher standards of living reduce the probability of conflicts and if there is any conflict existing in developing countries it is ethnic in nature.

Considering the Indian economy, where there was great personality like Mahatma Gandhi was born and preached the importance of peace, the country still makes the world's 3rd largest expenditure on defence, after US and China. However, Mahatma Gandhi has given a path to follow to achieve peace and economic development simultaneously.

## **VI. Peace and Economic Development: Mahatma Gandhiji's path**

Gandhiji laid three main principles - Satyagrah, Sarvodaya and Ahinsa which according to him to be followed to bring the maturity of social and political economy. Following are the sub principles to be followed to achieve the above mentioned.

- Nonviolence in the market-the market operating on free hand of demand and supply can be free from any hindrance created by a monopoly (sellers or buyer's). Such a monopoly leads to some kind of exploitation of the weaker party. In nonviolence of market, such exploitation should be avoided.
- Exploitation of capitalism by decentralization of power (village self-sufficiency) any economy will progress based on capitalization. Generation of capital is possible from the surplus created in contemporary development. The urban economy is rising by using rural resources making the majority of villages lose their adequacy. Migration of labourers and their accommodation in urban habitat puts pressure on both rural and urban areas. Hence, like smart cities, there is a need to have self-sufficiency for 5,97,464 villages in India.
- No machines in labour abandoned country – Use of machines in makes under and miss utilization of resources to labour abandoned country. On one hand, labour remains unemployed and the business is capital centric in capital deficit country. This gives rise to conflicts
- Village Sarvodaya: Gandhiji wanted decentralised industry, small-scale co-operative organisations, and prosperous agriculture for the revival of ancient village communities. He also advocated for the participation of people at all levels. He declared that the real India was in the villages and not in the towns, and he accepted the remark that an Indian village was “a collection of insanitary dwellings constructed on a dunghill”. He desired that every Indian village may be converted into small self-sufficient republics. The idea of the ideal village will solve the problems.
- The Trusteeship Doctrine: Wealth or inheritance amassed by a person through industry and trade belongs not only to the individual, but the entire society; and so must be spent on the welfare of all.





That will make the capitalists be trustees and Gandhiji enunciated the doctrine of trusteeship. The capitalists would be treated as their benefactors by workers, inducing faith in workers. There would be confidence and mutual trust with the help of which the remarkable ideal of economic equality could be achieved.

- Self-sufficiency and food: Artificial food deficiency can be sorted by making each one produce one's bread. The food requirements of every individual must be curtailed to the minimum and the consumption of pulses and food grains should be reduced to the minimum as far as possible by substituting with fruits, milk, vegetables, etc.,. Black marketing should be stopped, no export of food permitted which in modern times is impossible
- Demographic issues: Gandhiji opposed the use of contraceptives, arguing that its use in India would make the male population of middle economic class imbecilic through abuse of the creative functions. Gandhiji was in favour of self-control or brahmacharya as modes of birth control. He considered self-control as the "infallible sovereign remedy". He wanted the propagation of sexual passion. He criticised those who supported birth control for solving the problem of overpopulation, arguing, "In my opinion, by a proper land system, better agriculture, and a supplementary industry, this country is capable of supporting twice as many people as there are today". Gandhiji believed that sterilisation of women was inhuman. However, since he thought that men were the aggressors, he was not against vasectomy, especially in the case of those men who suffer from chronic diseases.
- Labor policy: Exploitation of labour can be reduced with min wage fixation along with limiting duty hours. The dignity of labour should be maintained with a supportive policy. His thought for labour is having a strict ban on Child labour. In the process of industrial progress, the role of labour and capital should be harmonious. Labour should master capital and not the other way. His opinion was that unions can be formed for providing justice to labourers in a nonviolent way.

## VII. Conclusion

Peace and development go hand in hand. The relation between peace and economic growth is bidirectional. India after Britisher's impact has been drained and left with many socio-economic problems. Poverty, unequal distribution of income and wealth have not only affected the development but also led to conflicts and riots with cracks and scratches amongst people. If the cracks and scratches are to be healed for making India a 5 trillion economy with sustainable development, then we need to work on "principles" led by Mahatma Gandhi which are 100% feasible. When all communities rise in unity, the forces hostile to the country will be weakened and development further is strengthened.





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## Can we give Peace Education a chance in schools and colleges?

- Jayashree Inbaraj

‘Structural violence’ is a concept I often introduce in peace education sessions to emphasise how it acts as an impediment to peace in society. All these past years it took the audience some time to understand the connections of structural violence to Peace education. Exemplars from different newspapers helped to bring clarity. However, this year due to the pandemic it became incredibly easy to explain the concept of structural violence and its relation to peace. The migrant stories were fresh in the minds of participants, the trauma that poverty and lack of governmental support brought Johan Galtung’s ideas on structural violence crystal clear to them.

As Gandhi said, “It little matters to me whether you shoot a man or starve him to death by inches.” Also the old ironic saying that “the law is impartial: both rich and poor are forbidden from sleeping under the bridge” is an implicit recognition of structural violence and the ability of society to both create and ignore it. Structural violence, like armed violence, can have two effects – either the death of the victim or harm to victim in various ways short of killing. Poverty for instance is structural violation of human rights.

Galtung also talks of Cultural violence, *“a symbolic violence that is expressed in countless media — religion, ideology, language, art, science, media, education, etc— and serves to legitimize direct and structural violence and to inhibit or suppress the response of the victims. It even offers justifications for humans, unlike other species, to destroy each other and to be rewarded for doing so: it is not strange to accept violence in the name of country or religion. There is a culture of violence in which schools and other instruments of transmission and reproduction of culture show History as a succession of wars; it is usual to suppress conflicts by unquestioned parental authority or authority of the male over the female; mass media sell armies use as the main way of solving international conflicts and so life goes on in an atmosphere of constant violence, manifested daily in all areas and at all levels.”*

According to Galtung, often causes of direct violence are related to structural violence and justified by cultural violence: many situations are the result of an abuse of power which concerns an oppressed group or a social injustice —insufficient resources sharing, great inequality in personal income, limited access to social services- and receive the backing of speeches justifying them.





Bandy X Lee wrote in her article *Causes and cures VII: Structural violence*, "It refers to the avoidable limitations society places on groups of people that constrain them from achieving the quality of life that would have otherwise been possible. These limitations could be political, economic, religious, cultural, or legal in nature and usually originate in institutions that have authority over particular subjects." She goes on to say that it "directly illustrates a power system wherein social structures or institutions cause harm to people in a way that results in mal-development or deprivation". Rather than the term being called social injustice or oppression, there is an advocacy for it to be called violence because this phenomenon comes from, and can be corrected by human decisions, rather than just natural causes. Whenever persons are harmed, maimed, or killed by poverty and unjust social, political, and economic institutions, systems, or structures, we speak of structural violence.

All the above instances may seem like a macro problem and should not come in the way of peace education in schools? Should it? However, my contention is it strongly does. If fundamentally and structurally there is inequality, discrimination and bias in society then the school as microism of society cannot escape the consequences. The implementation of RTE is a good example to show how elite schools are finding it difficult to implement the RTE. It is extremely difficult to talk of one thing in school and do another. So technically, Peace Educators face a challenge of relevance.

Peace Education is also widening in its scope every day to include ecology and environment, poverty and humanitarian issues, war and conflict, bias, stereotyping and prejudice and hatred breeding within the country and across countries. Besides the aim for the elimination of any kind of violence, Peace Education extends to conflict resolution and transformation – resolving intrapersonal and interpersonal imbalance, belief in democracy, human rights, interculturality, emotional education, development studies and, in general, worldview positive transformation. Hence mindfulness too. Research indicates that Art and Music Education has undeniable positive elements that can contribute to peace education. The challenge is then how schools do and colleges put together a course that is all inclusive and relevant.

The current COVID crisis has increased stress for all age groups. Some of the stories are heart-breaking. People from all ages are disturbed. Peace of mind has become a luxury and at this current moment there is a lot that schools and colleges can do. Sadly, India as a nation is obsessed with academic subjects and examination. This is the time to think of life skills, build relationships and developing emotional intelligence. It's a time for cross curricular approaches and integration of peace





education with daily teaching. Developing empathy and self-regulation are life skills and, it's the most wonderful opportunity we seem to be missing. More than an overdose of textbooks and teaching of resources being made available, it's time for cross curricular teaching with an emphasis on music, dance, art, yoga, self-awareness and communication.

Harris (2004) says Peace Education should be about teaching what peace is, why peace does not exist and how it is possible to achieve. Isn't this a time for looking at Peace Education holistically and understanding that it's important for teachers to teach about the challenges of enhancing attitudes towards peace developing non-violent skills and achieving peaceful relationships. Developing nonviolent communication is a powerful technique to practise with children right from a young age. Marshall Rosenberg's concept of non-violent communication (NVC) or also known as compassionate communication. It integrates four aspects which are required for a peaceful way of life.

1. Consciousness- being aware of the principles underlying living-collaboration, compassion, authenticity and courage.
2. Language- Understanding how words contribute to connection or distance.
3. Knowing how to hear others even in disagreement, how to ask for what you want, and how to move forward towards solutions that work for all.
4. Means of influence - Sharing "power with others" rather than using "power over others."

Non-violent communication (NVC) also serves our desire to do three things:

- Sharing of resources so everyone benefits.
- Connect empathetically with self and others to have more satisfying relationships
- Increase our ability to live with choice, meaning and connection.

Many critics will say that the field is too wide and that peace education has good objectives and intentions but lacks clear pedagogy and methodology. The general criticism is also that it has no theoretical framework and well laid out methodology in peace education.

Further, developing teachers as agents for peacebuilding is the need of the hour. Across literature, teacher professional development is considered vital in supporting teachers in order to ensure equity, peace and social cohesion. As transformative agents' teachers may use their agency to resist change as well as facilitate change, to promote peacebuilding and to stoke conflict – the double-sided nature of teacher agency is one of the major challenges of peace education. Hence investment in teacher training for peace education is crucial for any society to change.





Schmidt and Friedman (1988) say “Peace education is holistic. It embraces the physical, emotional, intellectual, and social growth of children within a framework deeply rooted in traditional human values. It is based on philosophy that teaches love, compassion, trust, fairness, co-operation and reverence for the human family and all life on our beautiful planet.”

Peace Education is a divergent field requiring experts from various fields to contribute to its true potential. Funding research in this area is important. Research in Peace Education is not about the craft alone but also about the policies, governance, and administration that are fair to all.

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## Understanding Peace, Structural Violence - Kannamma Raman

### Definition of Peace

We cannot argue for one “best” definition of peace in view of the essentially contested nature of the concept. Yet, a working definition is necessary as it serves two functions. It (i) facilitates communication by use of language and (ii) helps organise formulation of theories, induce formation of attitudes, or, generally speaking, influence thought or feeling. The first function is commonly performed by descriptive definitions, the second by prescriptive ones. Definitions found in dictionaries (except technical terms) are, generally descriptive. They call attention to how the words defined are actually used (not how they should be used, which is the function of prescriptive definitions).

**Descriptive definitions** are formulated either in terms of synonyms (or near-synonyms) or illustrated by contexts defined by examples of usage. For example, in the *Explanatory Phonographic Pronouncing Dictionary of the English Language* ‘peace’ is defined as a list of synonyms (or near-synonyms):

Peace: Respite from war. Quiet from suits or disorder. Rest from any commotion. Stillness from riots or tumult. Reconciliation of differences. A state not hostile. Rest, quiet, content; freedom from terror; heavenly rest; silence; suppression of the thoughts. That quiet order of tranquility which is guaranteed by the government. A word commanding silence.

It is, perhaps, noteworthy that the first four of these are ‘definitions by exclusion’: ‘peace’ is defined by the absence of ‘non-peace’. In contrast, the Random House Dictionary begins with a ‘positive’ definition implied by the word ‘normal’. It defines peace as Peace:

The normal, non-warring condition of a nation, group of nations, or the world. Prescriptive definitions are used in scientific discourse. An important variant of the prescriptive definition is the operational definition, which indicates what to do and what to observe in order to understand the word defined in the context of a theory. They direct the ‘correct’ usage of a word with the view of making it available as a tool in the construction of a theory. For instance, in international law we find what amounts to prescriptive definitions of ‘an act of war’ (by enumeration). It includes, for example, ‘invasion of the territory of one state by another, blockade, etc.’. It seems in case of a value-laden term like ‘peace’, prescriptive definition is not feasible.

Keeping in view the above we can, at best, opt for a tentative working definition. We will tentatively





accept, as suggested by Bishop Tutu, a Nobel Peace Prize winner that “peace, involves inevitably righteousness, justice, wholeness, fullness of life, participation in decision making, goodness, laughter, joy, compassion, sharing and reconciliation.”

### **Variations in Cultures**

While it is beyond this write up to examine in depth the approaches of varied cultures/religion a brief overview is attempted. The word peace (or fred, freiden, pax, irene, shalom, mir paix, shanti) has positive connotations almost everywhere.

Table 1 shows the original meanings of the concepts of peace in few religion/cultures and the differences in emphasis among them. For instance, the emphasis is on positive orientation towards justice in shalom, good order in eirene and pax, and the state of mind in santi, p'ing ho and heiwa. In Japan analysis revealed a high degree of correlation between the words 'heiwa'(peace) and 'chowa' (harmony). Table 1 should not be taken to indicate that, for example, shālōm does not imply tranquility of mind. The intention is simply to illustrate differences of emphasis. If the emphasis moves to the left, the tendency to 'fight for peace' and the possibility of taking positive action to realise justice will increase, and the dangerous tendency toward 'war for peace' will arise.

This dangerous tendency diminishes as we move to the right of the Table, but another danger takes its place: the passive quietism which permits injustice and give tacit approval to a situation which may result in war. All the concepts analysed here terms usually translated as 'peace' in English.

There is, however, another group of concepts related to non-violence, such as ahimsa. In fact, why ahimsa was not translated 'peace' is an interesting question. One of the reasons is probably that the terms usually translated as 'peace' denote vital goals of life, while nonviolence or ahimsa is usually considered to be a question of means.

Privileging one aspect impacts the meaning of peace. For example, an emphasis on order (even one maintained with violence) is implicit in terms like Pax Romana and “officer of the peace”. Each has its own characteristic concept of peace: in the Judeo-Christian tradition the inclination is to fight against injustice, even using force if necessary; and in the Indian tradition the inclination is to preserve a tranquil state of mind, even accepting injustice if necessary. It is due to this it is noted that though both Gandhi and Martin Luther King Jr practised non-violent direct action the emphasis differed due to the difference in the cultural tradition that they belonged to.





**Table 1 Peace as seen in cultures**

| Emphasis Culture | The will of God, Justice | Prosperity | Order                        | Tranquillity of mind |
|------------------|--------------------------|------------|------------------------------|----------------------|
| Ancient Judaism  | shālōm                   |            |                              |                      |
| Greece           |                          | eirene     |                              |                      |
| Rome             |                          |            | Pax                          |                      |
| China (Japan)    |                          |            | ho p'ing or p'ing ho (heiwa) |                      |
| India            |                          |            |                              | śānti                |

Gandhi had to teach non-violent direct action and King had to teach non-violent direct action. However, there are difficulties. For instance, too much emphasis on peace of mind and harmony could result in the rejection not only of violence, but also of criticism of the established order and result in a peace-at-any-price point of view. The more intense the desire to keep harmony among the members of a society with a strong in-group consciousness, the stronger the tendency to fight against any enemy which threatens the inner harmony from outside. Gandhi, when he encountered the Christian concept of peace, grafted into the Indian concept whose emphasis on tranquility of mind often encouraged political apathy. By eliminating shortcomings, and by developing further the traditional concept of ahimsa, he established the principle of non-violent direct action. Over the years, scholars have made a strong case to positive notion of peace rather than merely absence of war. It is to this aspect we will now turn our attention.

### **Negative and Positive Peace**

Quincy Wright was among the first to make the distinction in his discussion of pacifists and internationalists in his 1942 classic, *A Study of War*. He attributed to the former an ‘unsophisticated interpretation’ of peace as negative (i.e., the absence of war) and contrasted this with the latter’s more complex understanding of peace as something positive (i.e., international justice), which in turn implies ‘orderly procedures and a spirit of cooperation’ in dealing with international problems which ‘can only be realized in a world-society’.

Wright however made it very clear that the positive aspect of peace—justice—cannot be separated





from the negative aspect—elimination of violence. It was Johan Galtung who advanced the distinction. In the editorial in the very first issue (1964) of the *Journal of Peace Research*, Galtung referred to the two aspects of peace, calling negative peace ‘the absence of violence, absence of war’ and positive peace ‘the integration of human society’.

In a 1968 essay, he defined negative peace as “the absence of organized violence between such major human groups as nations, but also between racial and ethnic groups because of the magnitude that can be reached by internal wars” and positive peace as “a pattern of cooperation and integration between major human groups.” He subsequently defined positive peace as the presence of some desirable condition in the society; the absence of structural violence.

Others described positive peace even more broadly to include presence of social justice, the integration of human society, functional co-operation and the like. By and large, this conception demands the absence of war and other direct or indirect violence and also the protection of human rights. Here again we can see the presence of a restricted and a more expansive view.

Western societies have generally restricted themselves to political and civil rights. Here, the absence of state repression would, for instance, be taken as an indication of the absence of violence and as a corollary, the presence of peace. Developing societies have emphasised on the importance of economic, social and cultural rights, or those welfare rights that states ‘ought’ to provide. Here, as pointed out in the latter part of the article, the absence of structural violence such as underdevelopment, institutionalised poverty would be a sign of peace. A recent addition has been the demand for the right to peace. Concept of positive peace would generally include all these dimensions. As of now it is easier to identify the absence of what constitute peace – it is difficult to pinpoint what will definitely constitute peace.

Brock-Utne explored and expanded the relationship between direct and indirect violence as she applied it to the field of peace education. Table 2 presents her summary frame.

All six cells are logically independent of one another, i.e., negative peace can be achieved without positive peace and vice versa. This implies that in a society there may be an absence of organised personal, physical and direct violence (war) but not an absence of unorganized personal, physical and direct violence such as rape or unequal distribution of resources so that some people starve to death.





**Table 2 Summarising Negative and Positive Peace**

|                         | Negative Peace                                                                                                                   | Positive Peace                                                                                                                                                                                                                             |                                                                                                                |
|-------------------------|----------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------|
|                         | Absence of personal, physical and direct violence                                                                                | Absence of indirect violence – that which endanger life                                                                                                                                                                                    | Absence of indirect violence reducing quality of life                                                          |
| Apparently Unstructured | Absence of practices such as wife battering, rapes, child abuse, dowry deaths, mugging and such other acts of physical violence. | Absence of inequalities in micro-structures so that all have a chance to enjoy life chances                                                                                                                                                | Absence of repression in the micro-structures leading to less freedom of choice and fulfilment.                |
| Apparently Structured   | Absence of war – This would include pre-war and post-war reconstruction period when the impact of violence is still palpable     | Absence of those economic structures constructed within a country or between countries that reduce life chances of some individuals or groups. This would include effects of mal-development, environmental destruction or radiation, etc. | Absence of repression in country. This would include the acceptance of human rights, rule of law and the like. |

*Note: We use the word apparently to imply that even when a phenomenon is visibly unstructured there could be an underlying motif like patriarchy which is responsible for violence against women. Yet, there is no attempt to openly organise.*

However, this does not mean that there are no relationships between them. It has often been seen that the occurrence of war or other types of direct types of direct violence not only suspends immediate peace but also encourages social injustice and unleashes forces of repression and brutality.

For instance, wars, not only cause the relentless violence of weapons, it also generates other violence such as an escalation of sexual assaults, further erosion of political and civil freedoms. Even more seriously, wars undermine the economic well - being of people in the region as it results in escalation of diseases, starvation and homelessness. The presence of war and other direct violence not only disrupt the immediate peace but also promote social injustice, since they promote widespread violations of human rights in all its definitions. It also devastates the natural environment in that region. The reverse





is also true.

The presence of perceived or real social injustice provides the rationale not only for immediate violence in the form of repression of opposition but also proves to be a fertile ground for the outbreak of war or other types of violence such as crimes. Having examined the nature of peace we will now turn our attention to what is violence.

### **Defining Violence**

As always, the best place to start is by investigating the etymology of violence. The word ‘violence’ is derived from the Latin *violentia*, meaning ‘vehemence’, a passionate and uncontrolled force. Yet, because acts of excessive force frequently result in the violation of norms, rights or rules, the meaning of violence is often conflated with that of ‘violation’, from the Latin *violare*, meaning ‘infringement’.

Indeed, most attempts to define violence tend to combine the idea of an act of physical force with a violation. Thus, for example, Ted Honderich defines violence as ‘a use of physical force that injures, damages, violates or destroys people or things’, while Manfred Steger points out that violence ‘comprises a range of meanings, including “to force”, “to injure”, “to dishonor”, and “to violate”’. Encyclopedia Britannica defines violence as “an act of physical force that causes or is intended to cause harm.

The damage inflicted by violence may be physical, psychological, or both. Violence may be distinguished from aggression, a more general type of hostile behaviour that may be physical, verbal, or passive in nature.” Violence is defined by the World Health Organization in as “the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment or deprivation”. A precise definition of violence requires four elements, namely, it should (a) intentional, (b) unwanted, (c) nonessential, and (d) harmful. All four elements are necessary to categorise an act as violent. It is due to this self-defense (a form of aggression), accidents, and horseplay etc. are not considered violence. The following table highlights major types of violence.





**Table 3 Nine Types of Violence and Abuse**

|                                                                                                                                            |                                                                                                                                                                           |                                                                                                                                                                        |
|--------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Physical Violence</b><br>Physical violence occurs when someone uses a part of their body or an object to control a person's actions.    | <b>Sexual Violence</b><br>Sexual violence occurs when a person is forced to unwillingly take part in sexual activity.                                                     | <b>Emotional Violence</b><br>Emotional violence occurs when someone says or does something to make a person feel stupid or worthless.                                  |
| <b>Psychological Violence</b><br>Psychological violence occurs when someone uses threats and causes fear in an individual to gain control. | <b>Spiritual Violence</b><br>Spiritual (or religious) violence occurs when someone uses an individual's spiritual beliefs to manipulate, dominate or control that person. | <b>Cultural Violence</b><br>Cultural violence occurs when an individual is harmed as a result of practices that are part of her or his culture, religion or tradition. |
| <b>Verbal Abuse</b><br>Verbal abuse occurs when someone uses language, whether spoken or written, to cause harm to an individual.          | <b>Financial Abuse</b><br>Financial abuse occurs when someone controls an individual's financial resources without the person's consent or misuses those resources.       | <b>Neglect</b><br>Neglect occurs when someone has the responsibility to provide care or assistance for an individual but does not.                                     |

In defining violence, some choose to restrict the term to the intentional use of force (foremost, but not exclusively, physical) against one or more 'others' (and in some definitions, to property) to inflict injury or death. Violence is seen as goal oriented; actors resort to violence in order to achieve some particular or general purpose(s). Thus, an actor, an action, and an 'actee' (adapting a legal convention that avoids relying on the word 'victim', a term which renders an individual, at least in ordinary usage, quite powerless) are necessary. However, Galtung expanded the concept of violence to include structural aspects. He referred to situations where harmful outcomes result, even if not the result of a direct act of violence from an individual or group to another, as 'structural violence'. It is to this aspect we will now turn our attention.

### **Structural Violence**

While the idea of structural violence (also called indirect violence and, sometimes, institutionalised violence) is as old as the study of conflict and violence it was formally introduced into the field by Johan Galtung. He maintained that the violence is so built into the structure that it shows up in unequal





power and consequently as unequal life chance, without any one person directly harming another person in the structure.

Galtung's definition of violence requires us to compare the “actual realizations” of human beings with their “potential realizations”. Galtung further argued that ‘[s]tructural violence is silent, it does not show – it is essentially static, it is the tranquil waters’ – thus it refers to the often unnoticed or taken for granted structures and affected livelihood. Galtung argued that structural violence explained the negative power of social institutions and systems of social organisation among marginalised communities. Structural violence is differentiated from personal violence (also called direct or behavioural) and refers to preventable harm or damage to persons (and by extension to things) where there is no need for an ‘actor’ in the traditional sense of the term, while there is some kind of ‘action’ and an ‘actee’. Such violence emerges from the unequal distribution of power and resources or, in other words, is said to be built into the structure(s).

Even within structural violence we can distinguish between two rather distinct groups of phenomenon: one which leads to premature deaths due to non-availability of vital goods such as food shelter, water, sanitation or health facilities. The other set of phenomenon, though not life depriving, results in stunting of the individual and thus prevents them from developing to their potential. This includes lack of access to education or even the absence of certain basic rights. For every person killed by an act of violence there are many more who have survived torture, brutality, persecution, the loss of loved ones, or (if they are lucky) the loss of all their belongings and livelihood. One can safely speculate that every person living today will experience, directly or indirectly, some type of violence. The main characteristics of structural violence are given in Box 1.

***Box 1 Characteristics of Structural Violence***

***Depersonalised*** – No clear perpetrator. But powerful interests are at work and violence manifests itself as unequal power and consequently as unequal life chances.

***On-going and pervasive*** – Goes beyond individual events.

***Invisible*** – Violence has been converted into structures of power that are normalised and routinized, so it has become part of everyday life.

Structural violence as a concept enables a more nuanced analyses of the social, cultural, political, economic, and historical forces that shape inequality and suffering. It facilitates analysis of different





types of marginalization such as sexism, racism, ableism, ageism, homophobia, and/or poverty and the unfairness of it all. It helps explain the multiple and often intersecting forces that create and perpetuate inequality on multiple levels, both for individuals and communities.

Thus, through this perspective, people living in housing or geographical locations that are risk prone, and/or being vulnerable to being unable to escape unscathed (physically, psychologically or in terms of longer term life-chances), and/or less able to challenge the political or economic system which may be underpinned by racism and other social inequalities, then they are affected by structural violence.

For example, potential life expectancy in the general population might be significantly longer than the actual life expectancy for members of disadvantaged groups, due to factors like racism, economic inequality, or sexism. In this example, the discrepancy between the potential and the actual life expectancy results from structural violence.

For instance, a study conducted by Tord Hoivik examined infant mortality rate and death of pre-school children at various socio- economic levels in Mexico. It brings out very graphically the disconcerting consequences of structural violence. The study revealed that the number of pre-school children who died in Mexico every year was 90,000 higher than what it would have been if the resources had been distributed more evenly. This is just about the same as the number of deaths per year during the Mexican revolution (1910), which by all accounts was one of the bloodiest in world history.

Structural violence also highlights the historical roots of inequality. In his 1969 essay, Galtung offered several illustrations of structural violence. One focused on hunger: *“if people are starving when this is objectively avoidable, then violence is committed, regardless of whether there is a clear subject–action–object relation, as during a siege yesterday or no such clear relationship, as in the way world economic relations are organized today.”*

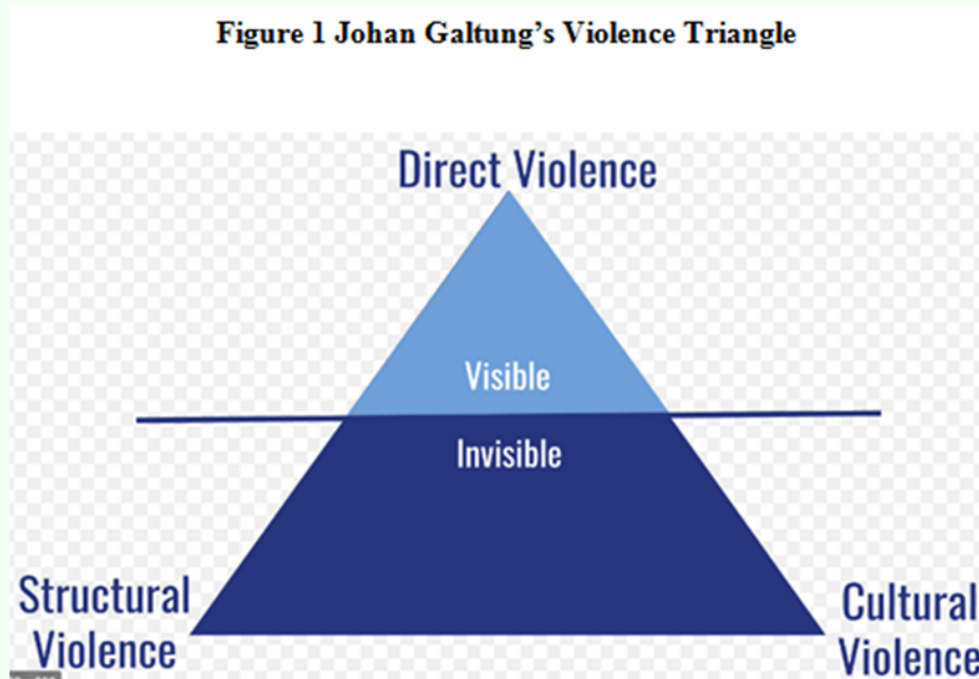
A second, perhaps more famous, example referred to husband–wife patterns: “Thus, when one husband beats his wife there is a clear case of personal violence, but when one million husbands keep one million wives in ignorance there is structural violence.”

However, another clear case of personal violence of a collective kind is one million husbands beating their wives. In a society where this happens, there is an absence of negative peace. Figure 1 gives a





pictorial overview of what structural violence means as explained by Galtung.



The intimate relationship between structural and behavioural violence is underscored by Gilligan, who notes that the “question as to which of the two forms of violence—structural or behavioral—is more important, dangerous, or lethal is moot, for they are inextricably related to each other, as cause to effect.” It is due to this that Galtung maintains that “... comparison of the two types of violence in terms of priorities seems a little bit like discussing whether medical research should focus on cancer or heart diseases.”

It is in view of this that of late maximalist peace notion has gained ground, both in the academic forums and in inter-governmental communications. For instance, the Vienna World Conference on Human rights (June 1993) was convened to consider, inter alia, the relationship between development, democracy and human rights. Since structural violence is by definition a consequence of specific socio-economic development the link between the two is both visible and yet very complex. It is to this aspect we will turn our attention.

### **Present Model of Development and Structural Violence**

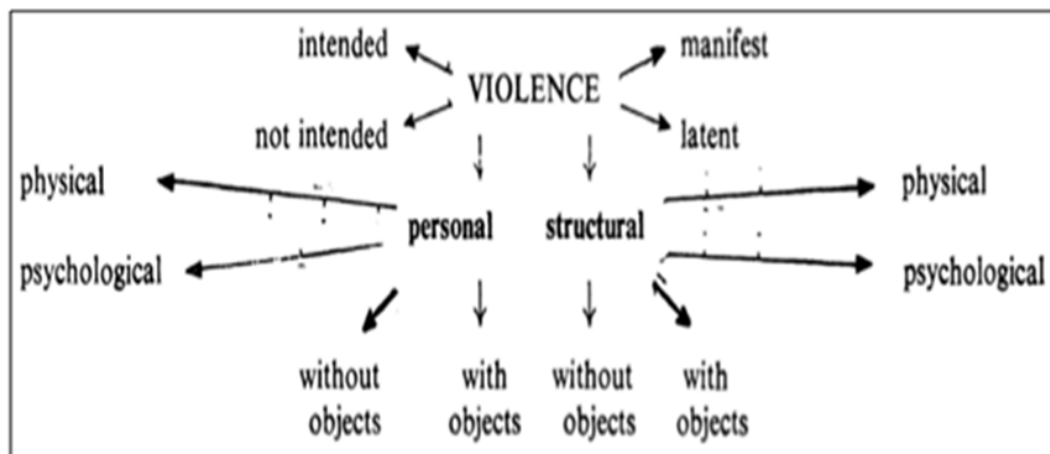
What is development? The central element is the metaphor of growth, progress, modernity and





emancipation. The most significant shift has been the identification of growth with progress and the creation of 'paradise on earth' - a society of plenty where consumers would be spoilt for choice. This contrasts with the earlier belief that growth is a cyclical process wherein generation, decay and doom are inevitable.

**Figure 2 The Nature of Violence and Its Dimensions**



The modern idea of progress, in contrast to earlier views, implied that 'civilisation' has moved, is moving, and will move in a desirable direction. Further, the technique espoused originally by anthropologists and subsequently by other social scientists resulted in the belief that the recent West could be taken as the evidence of the direction in which mankind as a whole move and flowing from this, should move. The comparison between 'backward' and 'advanced', 'barbarian' and 'civilised', 'traditional' and 'modern' entered the development studies lexicon. Every society must do what it takes to become modern developed countries. As result, as Wolfgang Sachs notes "Like a towering lighthouse guiding sailors towards the coast, 'development' stood as the idea which oriented emerging nations in their journey towards post-war history. No matter whether democracies or dictatorships, the countries of the South proclaimed development as their primary aspiration, after they had been freed from colonial subordination. ... decades later, governments and citizens alike still have their eyes fixed on the light flashing just as far away as ever: every effort and every sacrifice is justified in reaching the goal ...."

Development has often been nothing less than an officially sponsored triage[7]. The argument often couched in very altruistic terms of sacrificing for the larger good. Within such a Hobbsian world, dams



[1] Triage, of course, refers to military medical practice where deliberate decisions are made to concentrate resources on those most likely to recover and to let more seriously wounded patients die.



displace people, forest bills turn ecocidal and nuclear energy becomes a reason for state. If differences exist between modern, peasant and tribal, such differences are reduced through a time series. The tribal, peasant or fold are labelled pre-modern and therefore must be driven into modernity; all in their own interest so that they become like us. Every act of protest is heresy. What legitimises this violence is the doctrine of progress., which imposes a linearity to this world and justifies any violence done by modernising elites on allegedly backward sections. “All history, all biography, all memory is aligned to facilitate this long march to modernity.” Development policies in the world has taken every possible measure to bulldoze diversity. The culture of resource destruction which is spreading through ‘development’ embodies a culture of violence – of violence against nature and society. As resource destruction increases, resource-conflicts intensify, militarisation of civil society becomes inevitable. One of the outcomes of the mainstream development is the explosion of ethnic violence all over the world and in Asia in particular. The various economic problems that could trigger ethnic violence include struggle for scarce resources, regional imbalances or even perceived injustice. Conflicts over natural resources can be exemplified by the way forest wealth is used by tribals on the one hand and urban middle-class population on the other. For the former the forest represents a way of life, for the latter it means for instance building materials or paper for the newspaper industry. Such conflicts are results of different world view.

As a result, the survival of the distinct cultures of many ancient communities – and in some cases the physical survival – has become alarmingly precarious. Alienation and anomie arising out of consumerism is taking its toll particularly in the form of general unrest, growth of crimes, vandalism drug and alcohol dependence and breakdown of family structures. Poverty and the environment are caught in a downward spiral. Past resource degradation intensifies present deprivation, and this makes it very hard to care for and restore the agricultural base, prevent deforestation and desertification. Poor people are forced to deplete resources to survive, this degradation of the environment further impoverishes them.

Apart from this the inequality that this paradigm has resulted in is stark. Inequalities in consumption are stark. Thus, hundreds of millions of persons are being denied not only their human rights but indeed that most essential of all rights, the ‘right to be human’. Globally, the 20 per cent or the world’s people in the highest income countries account for 86 per cent or the total private consumption expenditures - the poorest 20 per cent a miniscule 1.3 per cent. More specifically, the richest fifth:

- consume 45 % of all meat and fish, the poorest fifth 5%;





- consume 58% of total energy, the poorest fifth less than 4%
- Have 74% of all telephone lines, the poorest fifth 1.5%;
- Consume 84% of all paper, the poorest fifth 1.1%
- Own 84% of the world's vehicle fleet, the poorest fifth less than 1%.

The upper echelon has amassed huge resources. In the 33rd annual Forbes list of the world's billionaires, the list included 2,153 billionaires with a total net wealth of \$8.7 trillion. Kylie Jenner, at 21 years old, was included in the 2019 list for the first time. Jenner's source of wealth is Kylie Cosmetics. The top billionaires and their assets 2019:

1. Jeff Bezos and family — \$131 billion
2. Bill Gates — \$96.5 billion
3. Warren Buffett — \$82.5 billion
4. Bernard Arnault and family — \$76 billion
5. Carlos Slim Helu and family — \$64 billion
6. Amancio Ortega — \$62.7 billion
7. Larry Ellison — \$62.5 billion
8. Mark Zuckerberg — \$62.3 billion
9. Michael Bloomberg — \$55.5 billion
10. Larry Page — \$50.8 billion

The gap between the super-rich and the rest of society remains unimaginably huge. Oxfam Report highlights the following:

- In 2019, the world's billionaires, only 2,153 people, have more wealth than 4.6 billion people.
- The 22 richest men have more wealth than all the women in Africa.
- The world's richest 1% have more than twice as much wealth as 6.9 billion people.
- If you saved \$10,000 a day since the building of the pyramids in Egypt, you would have one-fifth the average fortune of the 5 richest billionaires.
- If everyone were to sit on their wealth piled up in \$100 bills, most of humanity would be sitting on the floor. A middle-class person in a rich country would be sitting at the height of a chair. The world's two richest men would be sitting in outer space.
- The monetary value of women's unpaid care work globally for women aged 15 and over is at least \$10.8 trillion annually – three times the size of the world's tech industry.

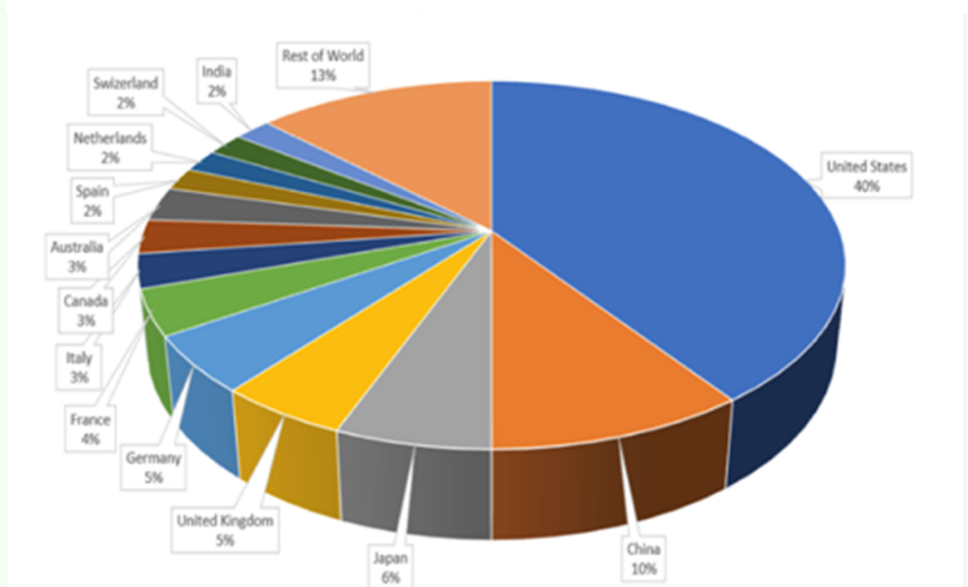




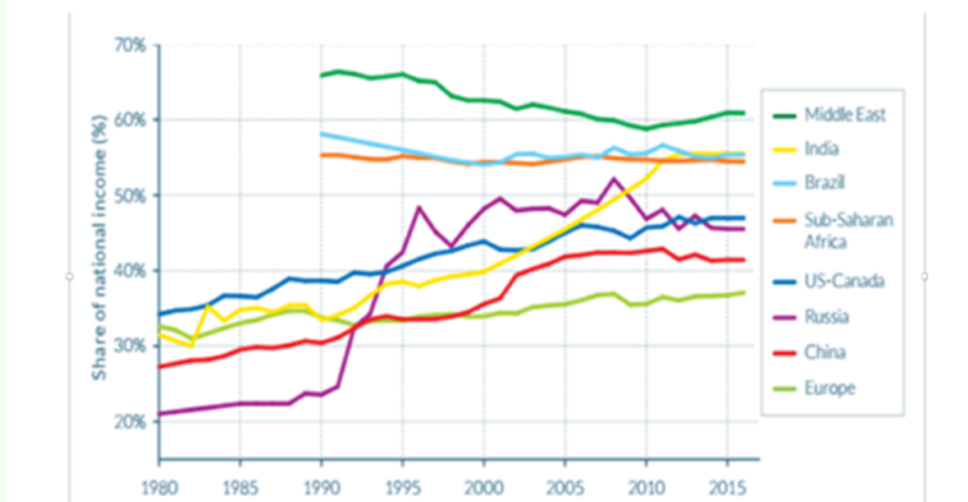
- Taxing an additional 0.5% of the wealth of the richest 1% over the next 10 years is equal to investments needed to create 117 million jobs in education, health and elderly care and other sectors, and to close care deficits.

Figure 3 to 7 highlights the distribution of world-wide millionaires and the skewed distribution across the globe.

**Figure 3 Distribution of Worldwide Millionaires Across Countries 2019**



**Figure 4 Top Ten Per Cent Income Share Across the World: Is World Inequality Moving Towards the High-Inequality Frontier**





**Figure 5 The Sixty Two Richest People in the World are Worth More Than The Poorest Fifty Per Cent**

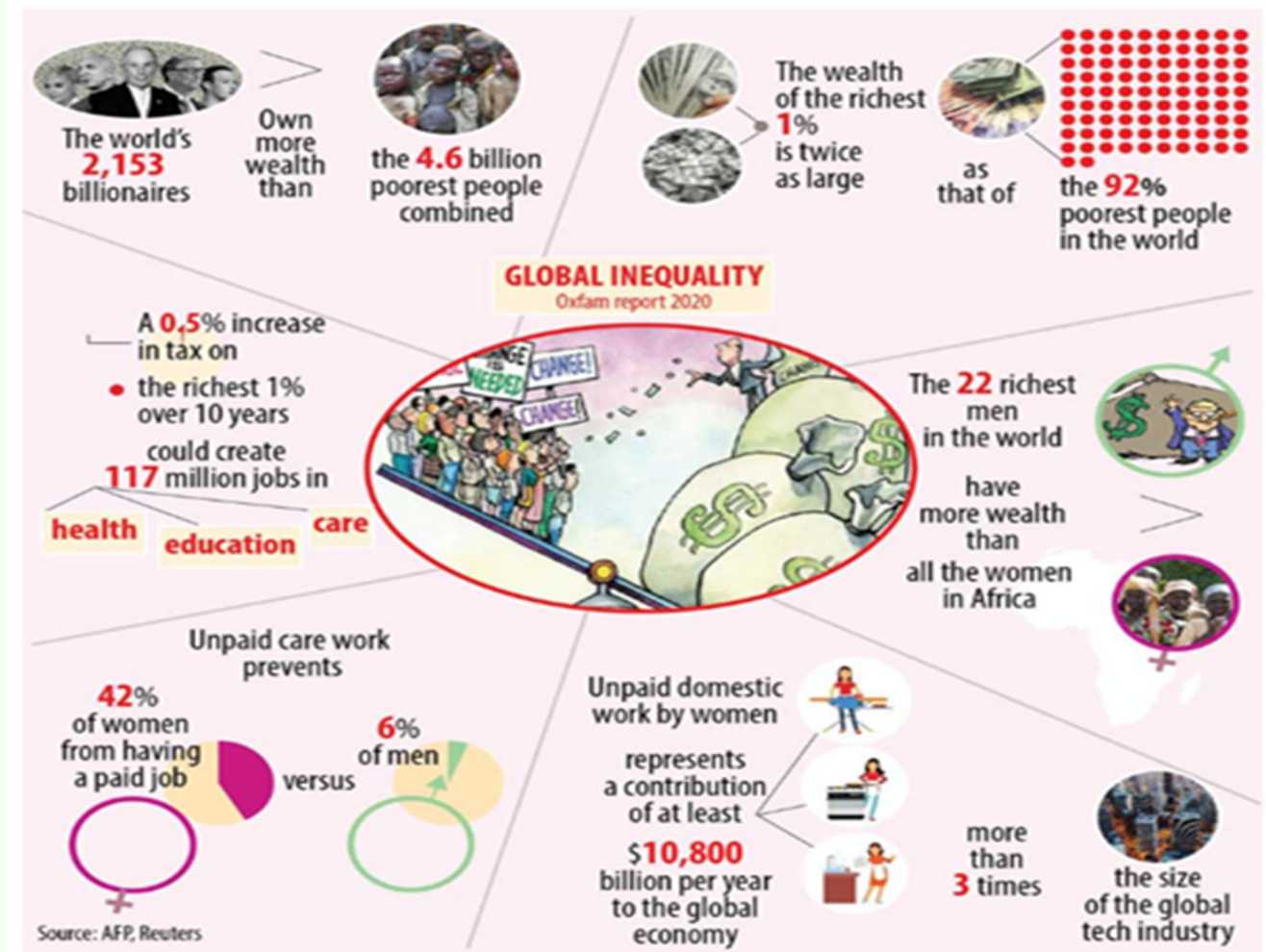


**Figure 6 The world's richest 22 men have more money than all the women in Africa**





**Figure 7 Global Inequality 2020**



It should be noted is that Oxfam's report presents a very conservative picture. Given that the rich hide so much of their wealth in tax havens and secrecy jurisdictions, it is impossible to know how much they really have. Recent estimates suggest that up to \$32tn is stored away in tax havens – around one sixth of the world's total private wealth. If we were to add that to Oxfam's metrics, inequality would look much, much worse. Many analysts object that we shouldn't be measuring wealth inequality, but rather income inequality. The glaring structural issues is highlighted in Box 2.





**Box 2 The Extent of Global Inequality – it is not who you are, but where you are**

Today's global inequality of opportunity means that what matters most for your living conditions is the good or bad luck of your place of birth.

**Health:** A child born in one of the countries with the worst health is 60-times more likely to die than a child born in a country with the best health. In several African countries more than one out of ten children born today will die before they are five years old. In the healthiest countries of the world – in Europe and East Asia – only 1 in 250 children will die before he or she is 5 years old.

**Education:** In the countries where people have the best access to education – in Europe and North America – children of school entrance age today can expect 15 to 20 years of formal education. Children entering school at the same time in countries with the poorest access to education can only expect 5 years. And additionally, children tend to learn much less in schools in poorer countries.

**Income:** If you look at average incomes and compare the richest country – Qatar with a GDP per capita of almost \$117,000 – to the poorest country in the world – the Central African Republic at \$661 – then you find a 177-fold difference. This is taking into account price differences between countries and therefore expressed in international-\$ (here is an explanation). Qatar and other very resource-rich economies might be considered outliers here, suggesting that it is more appropriate to compare countries that are very rich without relying mostly on exports of natural resources. The US has a GDP per capita of int.-\$54,225 and Switzerland of 57,410 international-\$. This means the Swiss can spend in 1 month what people in the Central African Republic can spend in 7 years.

*Roser, Max, "Global Economic Inequality", Retrieved from <https://ourworldindata.org/global-economic-inequality>.*

Given the deep chasm peace will remain a chimera. What gives people the chance for a good life is when the entire society and economy around them changes for the better. This is what development and economic growth should be about: transforming a place so that what was previously only attainable for the luckiest few becomes accessible to all.

Hence the urgent need to address the structural issues. Some international initiatives at the global level has tried to address it. For instance, there is greater recognition of the right of people to peace. The Declaration on Culture of Peace clearly states "... that peace not only is the absence of conflict, but also requires a positive, dynamic participatory process where dialogue is encouraged and conflicts are solved in a spirit of mutual understanding and cooperation". The declaration seeks to move towards the main features highlighted in Figure 8.





**Figure 8. Culture of Peace**



**Figure 9 Dismantling Structural Barriers**

**EQUALITY VERSUS EQUITY**



In the first image, it is assumed that everyone will benefit from the same supports. They are being treated equally.



In the second image, individuals are given different supports to make it possible for them to have equal access to the game. They are being treated equitably.



In the third image, all three can see the game without any supports or accommodations because the cause of the inequity was addressed. The systemic barrier has been removed.

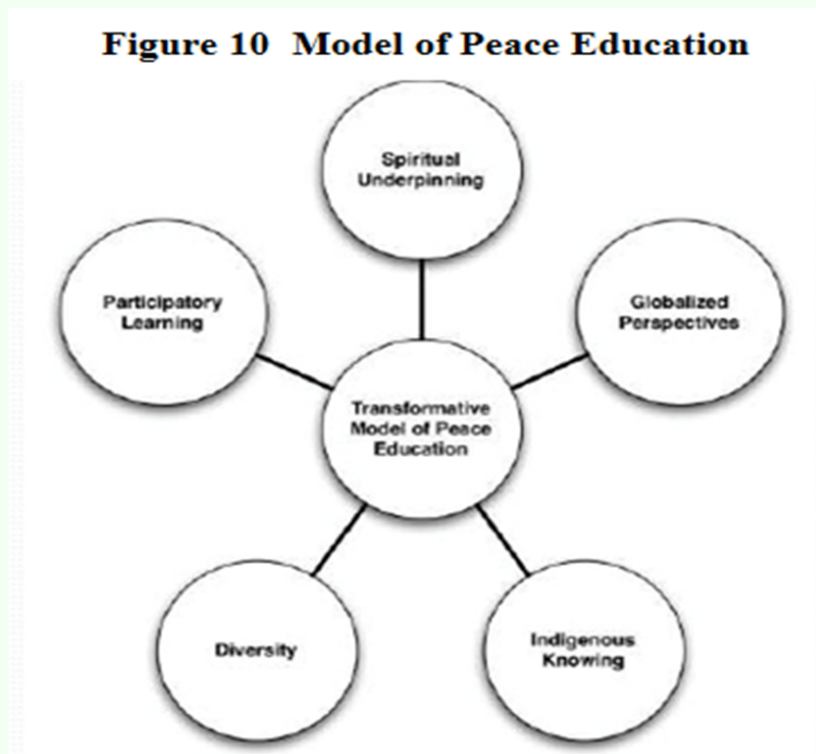
What is called for in the given situation is move towards, as shown in figure dismantling of structural barriers. It is in this context Peace education is mandatory, and as can be seen in the following figure it can facilitate the necessary transformation. As Betty Reardon notes





*... the general purpose of peace education, as I understand it, is to promote the development of an authentic planetary consciousness that will enable us to function as global citizens and to transform the present human condition by changing the social structures and the patterns of thought that have created it. This transformational imperative must, in my view, be at the center of peace education. It is important to emphasize that transformation, in this context, means a profound global cultural change that affects ways of thinking, world views, values, behaviors, relationships, and the structures that make up our public order. It implies a change in the human consciousness and in human society of a dimension far greater than any other that has taken place since the emergence of the nation-state system, and perhaps since the emergence of human settlements.*

As Figure 10 points out peace education needs to be transformative.



The goal of the transformational approach is to make violence unacceptable, not only in interactions among individuals but also in interactions among nations, and to make violent consequences unacceptable in foreign-policy planning. The changes sought are not only behavioural and institutional but also of thinking and in the formation of values. It is only then lasting peace in all dimensions is possible.





## Conclusion

Humankind has apparently reached a stage of development in which elimination of massive violence has become an imperative, the alternative widely imagined to be impending extinction. Since isolation is a practical impossibility, the problem of developing a violence-free society has become global. Peace is when:

- people are able to resolve their conflicts without violence and can work together to improve the quality of their lives;
- everyone lives in safety, without fear or threat of violence, and no form of violence is tolerated in law or in practice;
- everyone is equal before the law, the systems for justice are trusted, and fair and effective laws protect people's rights
- everyone is able to participate in shaping political decisions and the government is accountable to the people
- everyone has fair and equal access to the basic needs for their wellbeing – such as food, clean water, shelter, education, healthcare and a decent living environment
- everyone has an equal opportunity to work and make a living, regardless of gender, ethnicity or any other aspect of identity.

One can also learn from best practices from across the globe. A notable instance being that of Ubuntu. Ubuntu (oo-boon-too, n.) means, "I am because we are." One of the concept's best known proponents is Nobel Peace laureate Archbishop Desmond Tutu explained ubuntu as: "A person with ubuntu is open and available to others, affirming of others, does not feel threatened that others are able and good, for he or she has a proper self-assurance that comes from knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished, when others are tortured or oppressed."

Ubuntu is a Zulu or Xhosa word, and a traditional African concept. As can be seen in Box 3 it is a term for humaneness, for caring, sharing and being in harmony.





**Box 3 What “Ubuntu” actually means?**

An anthropologist studying the habits and customs of an African tribe found himself surrounded by children most days. So he decided to play a little game with them. He managed to get candy from the nearest town and put it all in a decorated basket at the foot of a tree. Then he called the children and suggested they play the game. When the anthropologist said “now”, the children had to run to the tree and the first one to get there could have all the candy to him/herself. So the children all lined up waiting for the signal. When the anthropologist said “now”, all of the children took each other by the hand ran together towards the tree. They all arrived at the same time divided up the candy, sat down and began to happily munch away.

The anthropologist went over to them and asked why they had all run together when any one of them could have had the candy all to themselves.

The children responded: “Ubuntu. How could any one of us be happy if all the others were sad?”

Ubuntu is a philosophy of African tribes that can be summed up as “I am what I am because of who we all are.”

**Figure 11 What is Ubuntu**





The African concept of ubuntu or “humanity toward others,” which more prominently entered global awareness as a touchstone of the South African Truth and Reconciliation Commission, also provides insight into the reflexive quality of positive peace, meaning one that cannot be defined by one perspective. It is in such traditions that provide hope.

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## **A Critical Appraisal of International Peace Initiatives**

**- Nandini Patel**

### **Background**

This paper presents a critical appraisal of the international peace initiatives from two standpoints: One, the United Nation's Agenda for Peace, with particular focus on Peace Keeping operations since the 1990s and the other, external assistance to the democratisation process in many countries of Africa, Eastern Europe and parts of Asia after the dismantling of dictatorships in the late 1980s/90s.

The ambit of 'peace' in the UN's approach embraced four components, namely, Preventive diplomacy, Peacemaking, Peace Keeping and Peacebuilding. Preventive diplomacy attempts to avert a potential conflict through mediation and other such measures, and Peacemaking refers primarily to means outlined in Chapter VI of the UN Charter, which concerns the pacific settlement of disputes and can include such measures as negotiation. Peacekeeping is described as 'the deployment of a United Nations presence in the field, hitherto with the consent of all the parties concerned, normally involving United Nations military and police personnel and frequently civilians as well.' Peacebuilding refers to an action to identify and support local structures which will help to strengthen and sustain peace to avoid a relapse into conflict.

Extending support to the democratisation process in countries emerging out of prolonged conflict or authoritarian regimes emerged as another strategy pursued by the UN through UNDP and its agencies along with western governments, international monetary agencies and NGOs. The focus was on enabling these fragile political systems to pursue "Good Governance" through institutions building such as elections, political parties, the rule of law, civil society, independent media, labour unions, and post-conflict peacebuilding programmes.

This paper presents a brief analysis of international peace initiatives in these two significant areas pursued by the UN, some western governments and other international agencies and regional organisations.

### **United Nations Peace Keeping: the first decade 1990s to 2000s.**

After the Cold War, there was a shift from "traditional" Peace Keeping missions involving generally





observational tasks performed by military personnel to complex “multidimensional” operations. The UN increasingly deployed peacekeepers in situations of internal conflict, which involved non-state or rebel forces whose commitment to the presence and mandate of a UN operation was much more tenuous. The tasks that peacekeepers were requested to perform were designed to address a conflict's root causes often deeply entrenched in ethnic, tribal, religious and class divisions.

The multidimensional peacekeeping operations are called upon not only to maintain peace and security but also to protect civilians, facilitate the political process, reintegration and demobilisation of former combatants, assist in the disarmament; promote and protect human rights, support the organisation of elections and assist in restoring the rule of law. “What prompted the UN to undertake this daunting task was perhaps its ability to be one of the most effective tools available to the UN to assist host countries in navigating the difficult path from conflict to peace and also its unique strengths, including legitimacy, burden sharing, and an ability to deploy and sustain troops and police from around the globe, integrating them with civilian peacekeepers to advance multidimensional mandates.” (<http://peacekeeping.un.org>).

Between 1989 – 1994 there was a rapid increase in Peace Keeping operations. With a shared sense of purpose and a consensus, the UN Security Council authorised a total of 20 new operations. The UN achieved moderate success through its UN Transitional Authority in Cambodia (UNTAC), ONUMOZ in Mozambique) and UN Transition Assistance Group (UNTAG) in Namibia, among others. But there were also colossal failures in Somalia, Bosnia and Rwanda. Rwanda's genocide and largescale killings in Bosnia exposed the inabilities and inadequacies of the UN to carry out such massive operations.

In response to the colossal failures of some of the missions and the mounting challenges mentioned above Secretary-General Kofi Annan appointed a Panel called the Brahimi Panel on United Nations Peace Operations to assess the shortcomings of the then existing peace operations system and to make specific and realistic recommendations for change. The panel addressed a wide range of issues pertaining to the implementation of the UN regulations on peacekeeping, adequacy of equipment, training for personnel and the right mindset for such operations. The report of the panel called The Brahimi Report presents a thorough analysis of issues and valuable recommendations to make future peacekeeping operations effective.

Firstly, it sought the importance of regional and sub-regional organisations in the establishment and





maintenance of security and peace (A/55/205-UN 2000). Regional organisations are more aware of the local situation and can help to establish "clear, credible and achievable" mandates. The presence of regional forces can encourage states to accept the intervention of external parties. The UN/AU hybrid mission in Darfur helped to build confidence amongst African leaders. Because of its ability to deploy troops quickly, the European Union (EU) has been particularly involved in operations. But the regional organisations cannot be compelled to send troops to stay on in a mission if they do not wish to.

Traditional military peacekeeping doctrine also emphasised the importance of neutrality which made sense when peacekeeping involved nothing more than standing between two warring sides to ensure a truce or cease-fire. The inadequacy of this approach became apparent in the complex modern peacekeeping environments of Haiti, Bosnia, Cambodia and Rwanda in the first half of the 1990s when one side commits horrific human rights violations or even genocide. Inaction based on concerns for neutrality makes one complicit in the crimes. The representative from Haiti raised the sensitive issue of respect for national sovereignty versus the need to protect people's lives. He said, "while not minimising the concerns of Member States over interventions that did not respect national sovereignty, the principle of non-interference in internal affairs should not bar operations meant to stop such horrors as genocide. International consensus along clear principles must guide such actions" (GA SPD 201).

The Peacebuilding Commission was created during the 2005 World Summit as a result of The Brahimi report recommendation to establish a capable body to deal with failing states and transitional administrations. A set of preventive measures to keep states from relapsing into conflict were also a part of the recommendations. This required dialogue between the UN, NGOs, donors, financial institutions, regional organisations and any other body capable of facilitating the post-conflict settlements.

Reflecting on the Brahimi report a team of officials from conflict-affected countries like Sierra Leone, Haiti gathered and shared their views. What came clear was there were numerous challenges for peacekeeping on the ground. The expectations from peacekeeping were high, but the ability of the UN system was limited apparently due to the political will of member states to adequately staff and equip missions. "besides adequate logistics, clear mandates and trained personnel, peacekeeping required well- equipped troops with the skills required to protect civilians and humanitarian personnel as well as themselves" (GA/SPD/201).





With increases in the scope and complexity of their mandates as well as in the number and size of missions, the United Nations (UN) operated at a historically unprecedented tempo during the first decade of the twenty-first century to meet the rising demand for peacekeepers. The need to deploy over 1,20,000 UN peacekeepers and the demands placed upon them in the field have threatened to wean the willingness and to some extent capacity of the UN's Member States (Bellamy & Williams, 2013). A good number of case studies have been undertaken over the years on the above question to enable the UN to address these challenges.

### **International support to Democratisation**

The very same reasons that expanded the scope of UN Peace Keeping also paved the way for the western countries and international organisations to undertake the 'democracy promotion project' in countries in Africa, Latin America, Eastern Europe and parts of Asia which were under autocratic/authoritarian regimes of one form or another. These regimes also entrenched ethnic divisions and conflict, along with the suppression of fundamental rights and freedoms.

Democracy aid programmes relate to support to democratic institutions - elections, political parties, the rule of law, civil society, independent media, labour unions, decentralisation, post-conflict peacebuilding programmes and other elements described as "the democracy template" that policymakers and aid officials apply. Focusing on 'procedural aspects of democracy' these efforts attempt to set the ground for evolving substantive democracy where a culture of democracy can be nurtured: several training programmes, and technical support to a wide range of institutions. UN Development Programme (UNDP) coordinates the development partners initiatives to democracy support in addition to many other individuals and joint initiatives by development partners. Democracy aid is provided by western governments, mainly the United States, United by multilateral agencies, by (international) non-governmental organisations (NGOs) and political parties or party affiliated foundations.

It can be said that democracy aid has assisted in bringing about the transition to democracy and assisted in the setting up of the basic institutional structure of democracy. However, the consolidation of the democratic process seems to be rough and slippery to these fledgling democracies. High on the list of deficits in African democracies is the 'quality' of general elections. After conducting four to six elections, the management of elections remains weak and inefficient. The inefficiency could be due to sheer lack of capacity or deliberate manipulation or a combination of both. The underlying factor is the





'trust' deficit in public institutions.

Several factors render democracy aid less effective. Democratisation process is largely an endogenous one, and the structural impediments render aid less effective. Despite years of external support in these critical areas, public service delivery has not improved, causing widespread public frustration and fatigue. There is an inherent tendency to rule by impunity setting aside the rule of law. Rampant corruption combined with continued traits of neopatrimonialism, clientism with rent seeking political elite continue to thwart efforts towards Democratisation. International actors can nonetheless play an important role in promoting (or preventing) Democratisation.

Donor aid has largely been to governments to strengthen governance system by enhancing public sector management and working closely with ministries in areas of public finance management, prison and police reforms, access to justice, ministries of health and agriculture and other such areas. But despite years of external support in these critical areas, public service delivery has not improved, tendency to rule by impunity has not receded, and rampant corruption combined with continued traits of neopatrimonialism, clientism with rent seeking political elite continue to thwart efforts towards Democratisation.

Another challenge is the varying Modalities of aid disbursement of donor aid. Democracy support from European countries shifted from sectoral support to General Budget Support (GBS) through a basket fund operated by UNDP. Direct budget support defined as an aid modality in which foreign funds are transferred to a recipient treasury, managed and spent according to national budgetary regulations and priorities. One challenge for recipient countries has been the diverse modalities of aid management with European donors with their rigid regulatory frameworks and the United States with their strategy of conditionality.

In support of democracy aid Dietrich & Wright (2012) provide two significant points. First democracy assistance is often aimed at strengthening public institutions, civil society; this may lead to a levelling of the political playing field as more channels through which opposition voices can be heard are created. Thus, there is a space for dialogue and accommodation. However, the institutionalisation of politics remains a big challenge for fledgeling democracies.





## Conclusion

International peace initiatives either through assistance to democratisation process or through mitigation and mediation of conflict can only kick start a process that can be long drawn involving various actors. Taking that process further is in the hands of respective states, its institutions and the citizenry at large. For the UN Peacekeeping to play its mandated role, all nations irrespective of their size and capabilities need to fulfil their commitments to ensure effective operations. The regional and continental bodies need to build their capacities in early warning systems and initial actions needed for conflict mitigation as they wait for the UN to step in.

For democracies to sustain the procedural aspect should be complemented with substantive democracy through regular dialogue and interaction. Fledgeling democracies need to build trust in institutions along with strengthening institutions. For democratic ventures to be successful, there has to be continuous consultation, multiple points of access to decision making, and the empowerment of individuals to participate.

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## **Perspectives in Education for Peace**

**- Arpeeta Bhatia Burman**

Everywhere, education is seen as the main way of enabling individuals and nations alike to meet the ever increasing economic, technological, social and personal challenges. We expect education to prepare young people for the world of work and for economic independence; to enable them to live constructively in responsible communities; and to enable them to live in a tolerant, culturally diverse and rapidly changing society. Perhaps above all, we expect education to help young people to build lives that have meaning and purpose in a future we can scarcely predict.

The experiences that we live and the information that we receive plays a key role in moulding our worldview which in turn shapes all that we do, think, value, consider being right or wrong, acceptable or unacceptable. Our experiences comprise of all things that are happening to us. Applying this to the formation of perception about peace, it can be assumed that the gateways of information around us and its association to the experiences in this context form the ideas about peace and war. The overarching goal of education for peace is to raise awareness and take action to liberate our schools and consequent cultures from oppressive systems (Freire, P. 2006).

Taking action for peace should be embedded in our ideologies and should be in a person's nature. For a fruit of a tree to ripen, it is essential for the tree to have strong healthy roots similarly for a culture of peace to prevail it is essential the very roots of our ethos should have peace ingrained in it. For this to happen it is vital to enhance the capability of people for building peaceful relationships and this onus lies on education fraternity to nurture it right from childhood. But for that to happen, we need to define peace as a construct.

Till 1960's the definition of peace proposed in Wright's two-volume study of war was accepted which says 'peace is the absence of war'. In the 1960's Johann Galtung, the Norwegian peace researcher, who is also known now as father of Peace studies, expanded this definition by distinguishing between 'negative' peace and 'positive' peace. Based upon the Greek and Roman view of peace as a stable social order untroubled by civil disturbances, negative peace referred to the absence of war, i.e. organized physical violence which has a direct effect on human society. On the other hand, positive peace is referred to as the absence of structural violence, i.e. unjust and discriminatory social structures which indirectly inflict violence upon individuals or groups, shortening their life span or reducing their





quality of life because of the social norms they justify and the practices they condone.

Michael Lund's definitions of peace are similar to those of Galtung. The equivalent of negative peace for Lund is cold peace, which he emphasizes as reflecting "a relationship of wary communication and limited cooperation (e.g. trade) within an overall context of basic order or national stability" in which no military cooperation exists, but in which disputes are generally worked out through non-violent means".

The word peace offers a large variety of interpretations, referring to different meanings in different contexts. Some of the definitions of peace are:

*"Peace is not an absence of war; it is a virtue, a state of mind, a disposition for benevolence, confidence, and justice."*

**Baruch Spinoza**

*"True peace is not merely the absence of tension: it is the presence of justice"*

**Martin Luther King, Jr.**

*"Peace is that state in which fear of any kind is unknown"*

**John Buchan**

### **Why is Education for Peace Important?**

*"Establishing lasting peace is the work of education; all politics can do is keep us out of war"*

~ **Maria Montessori**

Unlike disputes and conflict, violence is not inevitable. Without fueling hatred and suspicion, peace and tolerance must be promoted through education to prevent the continuing cycles of violence.

The decade of 2001-2010 was proclaimed by The General Assembly of the United Nations as the "International Decade for a Culture of Peace and Nonviolence for the Children of the World"; defining culture of peace as 'all the values, attitudes and forms of behaviour that reflect respect for life, for human dignity and for all human rights, the rejection of violence in all its forms and commitment to the principles of freedom, justice, solidarity, tolerance and understanding between people'.

Thus, in order to build a culture of peace it is essential to promote education for peace. There are





various perspectives and schools of thought to mold Education for peace. To move towards educating for peaceful values, cultural solidarity, personal and community empowerment and creative minds there can be perspectives of human rights, multicultural education and environmental education at forefront. This will make students who are responsible citizens, open to other cultures, respectful of diversity and committed to nonviolence to self, others and environment.

### **Human Rights perspective to Education for Peace**

For any society to move towards the construct of Peace requires to imbibe values of acknowledging equality for all at its very core. Human rights are relevant and applicable to each one of us. It is not only for the oppressed by everyone's right as human. For Education of Peace to withhold its roots, the seed lies in human rights. Human Rights perspective to Education for Peace is essential as it promotes democratic principles. Also, it helps to articulate one's rights and embed respect in all our thoughts and actions. It engages heart as well as mind. This perspective affirms the interdependence of the human family.

### **Multicultural Perspective to Education for Peace**

Multicultural perspective to education for peace is an educational philosophy that focuses on celebrating cultural differences while also recognizing the importance of challenging all forms of discrimination based on race, gender, age, religion, ability or sexual orientation. It is essential as it gives individuals the opportunity to examine their own social and cultural biases, break down those biases, and change their perspective within their own setting. Also, it enables to create a society that recognizes and respects the cultures of its diverse peoples united within a framework of democratic values that are shared by all

### **Environmental Education to Education for Peace**

Mahatma Gandhi has rightly pointed out that the earth has enough for everyone's need but not greed. It is at the very core of this thought that we acknowledge that environment is a legacy we leave behind for future generations hence we do not exploit with our greed. This perspective that allows individuals to explore environmental issues, engage in problem solving, and take action to improve the environment nurtures harmony from self to nature around us. As a result, individuals develop deeper understanding of environmental issues and have the skills to make informed and responsible decisions.

Thus, Peace goes beyond the absence of war. To be genuine, peace must manifest itself at all levels of





society and in all aspects of life. It cannot define itself solely by the absence of the most extreme form of conflict settlement between states. Peace therefore stands for the opposite of all forms of violence, exploitation or injustice. Ultimately, it is characterized by the presence and active realization of positive human values such as justice, freedom, equality, equity, solidarity, respect, tolerance, cooperation, compassion and dignity. Peace means a fully developed life, where one lives in harmony with oneself, with society and with nature.

In conclusion, education for peace has multi perspectives to progress toward a peace culture. For Peace to develop education needs to focus on broader and wider panorama of values and attitudes. If culture of peace is to be developed in today's multicultural and multi-ethnic society then educating for peace is the way.

*'There is no walk for peace; peace must be the walk.'*

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**Contemporary Crisis and Violence:  
Significance of Mahatma Gandhi for Peace Making Interventions  
- Akhouri Baibhav Prasad**

**Contemporary Crisis and Violence**

**The Unusual** - There is something unusual in the air since last three months (starting March 2020). Roads are desolate lifeless and idle. Lockdown caged entire humanity and clipped their wings dramatically restricting every movement. People are confined in the four walls of their houses. Economic activities have been stifled. We see multiple business folding itself, job loss is real, small business becoming unsustainable, indicating protracted economic recession. There is unrest at the borders getting aggravated every day and looking menacing.

There is political bickering happening to maintain and save their hegemony, a bitter exchange of words flying uncensored reaching every household through various media in no times. There are cases of family unrest, death, suicide, domestic violence, and child abuse reported in media every day. Natural calamities like cyclone, earthquake, flood is making headlines.

**Pathetic plight of the labour force** - The pain is written everywhere. Pandemic situation drove millions of workers from urban centres of economic hub to their native states and later to their respective places. Journey had been arduous and for some, it continues. Many workers started early with their entire family including octogenarian parents, pregnant wife, toddlers, luggage on head and journey on foot at 40 to 45-degree Celsius summer heat, not knowing the exact route to their destination or where the next food will come from.

Bluffed by arrangers they gathered to board the trains and ended up getting brutalized. Few started getting lucky to either get some arranged busses or when train started plying. Some people found golden opportunity to fleece and bleed them further and encashed on their misery.

This mass exodus was unprecedented in independent India after partition travail. Back at their respective states, they went for another endurance test with procedures of sanitization and quarantine with a stigma of COVID carriers written on their forehead. What lies ahead for many is unemployment and probably rejection and isolation due to pandemic scare.





Pandemic scare - Since most of the activities have come to a halt, recently such news items have got eyeballs of everyone sitting back at their home, a bit scared, hoping for better. There is some unprecedented change happening and may lead to a new normal, an irreversible change. Everyone is fighting unknown invisible enemy (COVID 19).

Crisis is deepening every day, with crumbling economy and medical infrastructure. There is social unrest due to it as no cure is at the sight. So far, we do not have control over spiking reported figures (Unreported figures are just mystery). However, we have also seen the entire humanity reacting to it in a wide range of sensitivity and care... from being very sensitive to being highly insensitive.

### **Unprecedented times**

*True Crisis* – Herman B. "Dutch" Leonard differentiates between routine emergency and true crisis. In routine emergencies, like cyclones, flood, accidents, earthquake although impact may be strong, but we know what to do and we can plan resources. True emergency can be characterized by significant novelty which requires innovative problem solving in chaotic situation on a real time basis.

We face lots of crisis in life which can be threatening and changes course of our life. For example, an accident on the highway, either killing or maiming breadwinner of a family. But this is the crisis we can plan for (Highway police, ambulance), have known remedial measures (hospitals with Doctor who know exactly what to do) and known course of action to follow (under observation in hospital and later recuperating under trained skilled nurse).

But what about the unique crisis that catches us unprepared and has huge impact in a short period of time. To the extent that the crisis brings the entire world to a grinding halt. It keeps on escalating with intense impact and no available cure at the sight. With no visible solution, we see things slipping out of our hands. There is helplessness to arrest the damage magnifying every day.

Such unprecedented crisis brings with it, serious challenges of adjustment. "An abnormal reaction to an abnormal situation is normal behaviour" says Viktor Frankl. He survived concentration camp and analysed behaviour of people when they were thrown into life threatening environment. A quick look at the same can help us in analysing current scenarios, particularly in India.





***Viktor Frankl –***

***Man's Search for meaning***

Viktor Frankl mentioned three phases when we get into challenging situation, endure the hardship, and finally get out of it and survive. Shock – (Shock during the initial admission phase to camp –letting go of ideas and identity associated with earlier life.) Emotions are getting flared up; in desperation we have started wondering “why me”? Blame game has become vicious, to find scape goats and target a group for debacle.

When India went for lockdown, people protested to comply with dictate to stay at home and started going out. Police used force to push them back to home. Confined to their houses, domestic violence and child abuse cases were reported. It is taking time to come to terms with the new harsh reality.

Blatant violation of lockdown rules, like attending parties, throwing birthday bashes, not going to quarantine was done by those who had affiliation with people in power. Brutal lathi charge by police and later attack on doctors and health workers reflected agitated mentality of law enforcing agencies and public at large. Gradually as situation aggravates, shock is converted to apathy.

**Apathy** – (Apathy after becoming accustomed to camp existence, in which inmates' values only that which helps themselves and their friends survive.) The way we are reacting to crumbling medical infrastructure, rough treatment of patients in many hospitals, fleecing patient under life threat, showed how people are demonstrating emotional blunting.

Disregard to human dignity while disposing dead bodies were in some cases pathetic. Urban insensitivity to deal with labour migration from urban economic centre to rural area was shocking. The entire sordid events were captured on video and reached every household to show case such harrowing experiences. Salary cut and job loss also is coming at a time when people need it most. Desperate to start work for economic gain some people started undermining importance of safety siting “herd immunity” as narrative.

**Reaction** – (Reaction to depersonalization, moral deformity, bitterness, and disillusionment if he survives and is liberated.) Peak is still to come in India. We do not know the time frame in which impact of COVID 19 can be contained, it may take another few months or year. Economist are predicting fiscal deficits, long economic recession, and hardship due to evaporating jobs and loss of





business. We can predict few impacts after COVID menace is contained. The experience of misery and hardship for a large population during these times may leave bitterness in many hearts and subsequent difficult behaviour from their sides in future. Moral deformity and depersonalization can lead to may overt or covert violence.

It indicates that coming time may be tough, leading to rise in many untoward incidences. We need some strong philosophy to guide us through it if we want to sail smoothly. How to maintain harmony and peace at personal, social, professional, and even at national level is the quest with which we really have to struggle.

As we talk about violence and peaceful mediation, a brief understanding of types of violence can be important to identify such incidences.

### **Types of violence**

According to Freud, there are two basic instincts - Eros (or life instinct) which serve the purpose of survival and racial propagation; and Thanatos (or death instinct), an unconscious wish to die as all living processes tend to return to the stability of the inorganic world. An important derivative of the death instinct is the aggressive drive. Aggressiveness is self-destruction turned outwards against substitute objects, Hall and Lindzey (1985).

Aggression can be emotional and verbal as we see lots of manifestation now in our public and private life in terms of abusive languages and emotional exploitation or blackmailing. Contemporary media narrates the story with strong emotions, many a time debates turning inflammatory and ugly. Such aggressions are also common in corporate and person life, where power imbalance and adverse situations triggers such violence. Personal immaturity and instability play a big role.

**Physical** aggression turns into use of physical force with an intension to hurt. It can be manifested in different ways such as **Physical and Social** as a mother taming the child or police overpowering the criminal, **Physical and asocial** like physical aggression against inanimate objects like breaking glass window, or throwing objects in tantrum, **Physical and antisocial** breaking social norms and law like spraying bullets in school, terrorist killing civilians, Destruction arson and destruction such as Taj Hotel attack with no intention to steal but to destruct huge property for making a political or military statement, Self-destruction by inflicting injury on self or ultimately by committing suicide.





In current crisis, as the days are passing by, we see all kinds of violence in private, professional and public life. In this new normal, we must have a strong philosophical base, a guiding force which can sober up the intensity of violence and propel us towards a symbiotic and harmonious living.

The philosophy of Gandhijee advocated peace. To quote him *“I object to violence because when it appears to do good, the good is only temporary; the evil it does is permanent.”* His view on peace was equally emphatic making everyone individually responsible for self and collective peace, quoting him *“Each one has to find his peace from within. And peace to be real must be unaffected by outside circumstances.”* The world view he advocated is extremely relevant in current context.

### **Relevance of Mahatma Gandhi and his philosophy**

*He who has a “why” to live for can bear almost any “how” ... Friedrich Nietzsche*

We all are looking up to source of inspirations, as current world view has brought considerable unrest in socio-economic and political fabric. We all are looking of meaning in a chaotic world.

Contemporary situation has aggravated disharmony with no solution at hand soon. New norm needs to be explored and we better replace all glaring social evils with some plausible alternatives to sustain humanity in long run. As William Hazlitt said, “Those who are at war with others are not at peace with themselves.” An unsettled and agitated might can be potential land mines.

Every crisis is pregnant with opportunity; it is for the leaders in every field to deliver the opportunity by their concerted efforts. Time has come to format and reconfigure the entire system and pave way for Principle Centred Authentic Leadership.

The philosophy of Gandhijee has stood as the light house for generations to take inspiration and direction. Time to challenge basic assumptions and promote authentic principle centred leadership at every sector of business and every facets of social and personal life. If we miss the bus now, we will be guilty of propagating seven sins.

**“Seven Social Sins”** was first published in Young India magazine on October 22, 2015 by Mahatma Gandhi. Examples of each evils are plenty, in current pandemic challenges it has got further aggravated.





The focus on below explanation is to look for some basic (long term) solutions for peace intervention, a concerted effort to bring harmony in society. May not be easy but can be very powerful to give a positive direction to contemporary society. It starts with child rearing with high values, character building at academic institution and fair game, transparency, and honesty in our social, economic, and political life.

The seven social sins are common practices in all spheres of our life, which we have institutionalized. It has almost become way of life, unchallenged. This jinx needs to be broken, even if it looks utopian in first place initially right now.

### 1. Wealth without work – (Concept: *Getting something for nothing*)

We have now graduated as generation of gold diggers looking for quick gains in short period of time managing resources and other human being for personal profits and gains. It is even better if we do not have to work hard for it. The need of the hour is to build trust in the social and political agencies and institution like administration, police, judiciary, corporate, academics and all other fields. Credentials and credibility should be built on fair play, transparency, and honesty. Restoring dignity of labour is critical to success.

| Practice                                                               | Violence                                                                                       | Need for peace Intervention                                                                          |
|------------------------------------------------------------------------|------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------|
| 1. Manipulating market<br>(Hoarding, Black-marketing, insider trading) | 1. Labour migration (Cheap labour without obligation)<br>2. Instigating riot to get into power | There is enough for everyone's need but not for everyone's greed<br>1. Building trust in institution |
| 2. Tax evasion                                                         | 3. Scams to get rich fast                                                                      | 2. Credentials and Credibility                                                                       |
| 3. Get rich quick scheme                                               | 4. School fee - paid facility                                                                  | 3. Education and awareness                                                                           |
| 4. Speculation business                                                | charges not returned in lockdown, but salary cut for teachers                                  | 4. Restoring dignity of labour                                                                       |
| 5. Perks without fulfilling responsibility, credit card                |                                                                                                | 5. Block wilful defaulters                                                                           |
| 6. Network marketing, over borrowing                                   | 5. Fake sanitizers sold in market with high price                                              |                                                                                                      |
| 7. Subprime crisis                                                     | 6. Cancelled holidays - no refund, use it for other purpose                                    |                                                                                                      |
| 8. Playing stock market                                                |                                                                                                |                                                                                                      |
| 9. Tenant farmer (Zamindari)                                           |                                                                                                |                                                                                                      |





At macro level, it indicates serious reforms if we want to touch root cause. We have long been dabbling with symptoms and creating records of logging our personal efforts. It will require strong political will and a forward-looking vision to hit root cause. But we do not always look at macro level, shirking our responsibility at micro level. Nation building and institution building demands concerted efforts of government and public.

## 2. Pleasure without conscience – (*Concept - Immature, greedy sensuous – WIIFM*)

Immediate gratification of the needs, inflated ego, and nefarious ambitions sometimes propel us on the path which leads us to ignore sane voices from within and around. Third phase of reaction according to Viktor Frankl leads to depersonalization, moral deformity, and bitterness. If we may get complex social situations in another 6 months, society is unprepared to deal with complications arising out of current pandemic assault. At short term basis a serious awareness campaign and stricter law enforcement is necessary to curb tendencies to transgress social norms.

| Practice                                                                 | Contemporary Crisis and Violence                                   | Need for peace Intervention                                                   |
|--------------------------------------------------------------------------|--------------------------------------------------------------------|-------------------------------------------------------------------------------|
| 1. Abandoning spouse, children, parents for career                       | 1. Celebrity party during lockdown                                 | Pleasure should come from within the soul, excitement from serving the needy. |
| 2. Sexual harassment                                                     | 2. Smuggling alcohol in government vehicles during lockdown        | 1. Change in academic curriculum to build character                           |
| 3. Advertisements inviting executives to indulge in mindless consumerism | 3. Harassing animals for tiktok video                              | 2. Campaign to create awareness                                               |
| 4. Drug and substance abuse 5. Hunting for fun                           | 4. Contractual appointments of teachers - put to various odd tasks |                                                                               |
|                                                                          | 5. Disproportionate remunerations and perks of CEOs                |                                                                               |





However, solution is not short term in nature, when the problem lies deep, merely addressing the symptom doesn't help. We require a next phase of academic reforms focussed to build higher social values. Decentralization of economic activities can also bring down pressure form urban hubs, which also have become hubs of vices. Such decentralization can have levelling effect for glaring economic disparity across geography.

Look at the specific example of handling of the labour forces migrating to their native places in pandemic times. India has been touted as country with cheap labour. You can demand world class performance and put them through demanding schedule, but when it comes to benchmarking wages and other facilities you remember local market norms. Managing large number of labour force clambering in urban centres, exposes workers to manipulation by subcontractors and companies alike. It is easy to turn blind eyes to some uncomfortable facts and easy to camouflage reality with cunning arguments. Current pandemic exposed the underbelly. So, leaders want pleasure of cheap labour to earn margins, but their conscience doesn't prick a bit when the labour force are stranded and exposed.

### 3. Knowledge without character – (*Imbalance between intellect- high and character-Low*)

| Practice                                                                     | Contemporary Crisis and Violence                | Need for peace Intervention                            |
|------------------------------------------------------------------------------|-------------------------------------------------|--------------------------------------------------------|
| 1. Analogy - High powered car in hands of teenager on drugs                  | 1. Patients fleeced by medical community        | Knowledge gives you power, character gives you respect |
| 2. Misuse of information and system (Few Doctor threaten to fleece patients) | 2. Ticketing scam for migrant labour            | 1. Public censor for unethical practices               |
| 3. Using authority for personal gain                                         | 3. Stealing personal data through apps (Spying) | 2. Stronger law enforcement as deterrent               |
| 4. Overcharging in crisis                                                    | 4. Hacking accounts and government portals      |                                                        |
| 5. Degree to earn higher salary, book worm with no social skills             | 5. Cybercrimes – cyber bullying                 |                                                        |

It is very dangerous proposition when pitched against those who lack it (knowledge). Let us take migration of labour force example once again. Workers are sitting ducks, their own ignorance, their





mind whitewashed by their handlers and their pathetic and precarious financial conditions (sometimes on hostile turfs) makes them prey of those whose character makes it easy to use them at their own whims. However, as migration created scarcity of labour, they have started showing open concerns in contrast. There is a paradigm shift in their narrative, exposing their true colour and character. The fight is on uneven grounds and it exposes workers. Pseudo integrity, compassion, care, and honesty are more used as the weapon of manipulation and tact. Events like this force us to reorganize significance of compassion and high integrity.

It is important to reiterate Stephen Covey who professed differentiation between ***character ethics and personality ethics*** - difference is “*what you actually are*” and “*how you appear to be*”. Issues like integrity, fidelity, compassion, contribution, responsibility, fairness, justice are typical character ethics. Whereas how we manage our look, image, public relations, communication skill, management techniques, influencing skills, dressing sense are personality ethics which can be polished with some care in short period of time. Character ethics must be inculcated over a period, while personality ethics can be managed through some intense training.

Public censor for unethical practices and stronger law enforcement can be deterrent to those who are willful defaulter and scamesters. Setting a right example in public life is very important. Judicial and police reform can bring confidence in people. People should see demonstration and delivery of justice within reasonable time.

#### **4. Commerce (Business) without morality (Ethics) – (*Concept - Using questionable means to serve business*)**

Running a business is like being at war. Some corporate houses with deep pockets can show some facades with their balance sheet magically managed by highly paid accountants and auditors. Those with shallow pockets and tough competition fight for survival. It is like that experiment with monkey and its baby put in a tub with rising water. Once the water rose above nose level, monkey puts down baby and stands on it to save its life. Morality is there till it serves purpose and end, till the water reaches the nose. Power dynamics are tilted towards those who are in commands.

There is dilemma between being compassionate and running business for profit (you are appointed to serve the later). Downsizing, salary cut, freeze on promotions and increment, withholding benefits, removed holidays and increased working hours are ready made and easy solutions to be cost





competitive.

| Practice                                                                                               | Contemporary Crisis and Violence                          | Need for peace Intervention                                                                                                 |
|--------------------------------------------------------------------------------------------------------|-----------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------|
| 1. Use of unfair means to make money - bribery                                                         | 1. Hording for profiteering during lockdown               | It takes 20 years to build reputation and five minutes to ruin it. If you think about that, you will do things differently. |
| 2. Managing and manipulating balance sheet (Corporate Bikini)                                          | 2. Charging exponentially by creating artificial crisis   |                                                                                                                             |
| 3. Rationalization and justification for corporate treachery                                           | 3. Forcing staff to travel during pandemic                | 1. Recognizing right practices in public life                                                                               |
| 4. Serving customer but mugging employees                                                              | 4. Wilful loan defaulters                                 | 2. Positive reinforcement 3. Enrolling people rather than stream rolling                                                    |
| 5. Using threat of job loss to overload employees, cut income or incentives and increase working hours | 5. Siphoning money through dummy companies and chit funds |                                                                                                                             |
| 6. Unethical governance structure                                                                      | 6. Cyber hacking of company data bases                    |                                                                                                                             |
| 7. Lack of integrity and security 8. Profit supersedes needs of people                                 |                                                           |                                                                                                                             |
| 9. Trade without mutual benefit                                                                        |                                                           |                                                                                                                             |

Instead of culture of repression, self-discipline and positive cultural intervention can set right role models and examples in society. Recognizing right practices in public life, giving people positive reinforcement can encourage right practices. Over glorification of crime and criminals should be curbed. Enrolling people rather than stream rolling can be key to success.





### 5. Science without humanity – (*Concept - Becoming victim of own technology*)

| Practice                                                                                           | Contemporary Crisis and Violence                                           | Need for peace Intervention                                  |
|----------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------|--------------------------------------------------------------|
| 1. Social media addiction over mobile and other devices                                            | 1. Accumulation and use of biological weapon or weapon of mass destruction | Gun don't kill people, people kill people                    |
| 2. Use of technology to steal personal data and accounts                                           | 2. Use of social media to misguide workers for mass assembly               | 1. Creating social order to meaningful life                  |
| 3. Gruesome weapons of destruction – biological, chemical, and nuclear weapons of mass destruction | 3. Mobile games encouraging suicide - Blue Whale                           | 2. Technology as enabler of life, rather than driver of life |
| 4. Cybercrimes and hacking                                                                         | 4. Environmental degradation by some highly polluting industries           |                                                              |
| 5. Environmental degradation by polluting industries                                               |                                                                            |                                                              |

If a car breaks down then you can take it to mechanic and he can rectify the error, but if it is frequently breaking down then we need to look for the root cause. Chance is there might be an inexperienced driver, a drunken old man, or a teenager on drug behind the wheel causing such problem. A weapon in hands of terrorist can be lethal to kill innocents. Science devoid of humanity can be misused and can be detrimental to peace and harmony.

With the signs of war looming at border and in international water, we are more exposed towards destructive side of science. A small mistake can prove lethal to humanity. Creating social order to meaningful life, respect of territorial integrity and transparency in international relations are critical. However, we manage at micro level, if any such flare up happens at macro level, everything can be ruined in no time. Solutions to such solution lies in harmonizing international relations.

Technology on the other hand can be used as enabler of life. The progress in medical science and





resultant life expectancy across the globe is one example. Technology in communications, transportation, automation, manufacturing, banking sector, agriculture, constructions, and infrastructure development sector have really revolutionized our life. We need progressive leadership in every field to bring human face of technology to enable progressive and happier life.

#### **6. Religious without sacrifice – (*Concept - Active in church, inactive in its gospel*)**

| Practice                                                                                                 | Contemporary Crisis and Violence                | Need for peace Intervention                                                                                                                    |
|----------------------------------------------------------------------------------------------------------|-------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>1. Religion reduced to meaningless rituals</b>                                                        | 1. Religious persecution of a community         | It takes sacrifice to serve the needs of other people                                                                                          |
| <b>2. In name of religion people have spawned more hate and violence than any government</b>             | 2. Instigating riot through inflammatory speech | 1. Practice of having social work from school days<br>2. Mandatory services by professionals to serve (Doctors in rural areas, Punjabi Langer) |
| <b>3. Shameless propaganda about our virtues without translating it into practice (Media management)</b> |                                                 |                                                                                                                                                |

We stop at preaching and practice is left to more vulnerable. Ideal of sacrifice doesn't suits many business and economic/political concerns these days. When preaching and practice are at dissonance, it creates culture of greed and insolvency. Violators are caught saving their hides and doing lip service.

Voices are tactfully silenced, and a narrative built to support apathy. Fixing blames on others makes our own guilt bearable. This is very sensitive issues, and subject to interpretation to suit personal interest.

Tolerance and respect for diversity should be inculcated in a child right from childhood, because once an opinion is formed it is difficult to remove it. Academic institutions should be reforming their system encouraging and celebrating diversity. Practice of having social work from school days to teach value of service to child is important. But such practices should also be extended in professional life extending compulsory services to needy people. Medical doctors serving rural areas, social work integrated in educational curricula, military/NCC/Scout-Guide training is to some extent efforts, but every profession should have some mandatory work dedicated to community.





**7. Politics without principle – (Concept - Politics driven by greed, power, opportunism, and crony capitalism - act of passive violence)**

| Practice                                                                            | Contemporary Crisis and Violence                         | Need for peace Intervention                                                                                                |
|-------------------------------------------------------------------------------------|----------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------|
| 1. No principles - just opportunism                                                 | 1. Brutality on labour during exodus after lockdown      | Get social will, value system aligned with correct principles                                                              |
| 2. Politician spending million dollars for image building                           | 2. Political squabbling over Sino-India face off         | 1. Rationalizing VIP culture - streamlining perks and authority, bringing accountability and responsibility with authority |
| 3. Horse trading to form government                                                 | 3. Politics to divide state, caste, and community        | 2. Encouraging educated group to join politics                                                                             |
| 4. Intrigues to displace rightful heir/owner deceitfully                            | 4. Politics to support criminal activities and criminals | 3. Public censor of criminal practices / treason / scams / open loot                                                       |
| 5. Politics of vengeance, sabotage, fear psychosis                                  | 5. Politics to suppress data of corruption               |                                                                                                                            |
| 6. "Passive violence - which fuels the active violence of crime, rebellion, and war | 6. Politics of vengeance to settle scores                |                                                                                                                            |
| 7. An unjust law is itself a species of violence                                    | 7. Politics for pure power and hegemony                  |                                                                                                                            |

Politics can be at micro and macro level of system, does not denote just political parties. Economic concerns of majority have always sacrificed principles creating dreadful work culture. VIP culture and lifestyle has isolated many leaders from their duties. Lavish and luxurious lifestyle and uninhibited power has intoxicated many political and corporate leaders. We need to rationalize VIP culture by streamlining perks and authority, bringing accountability and responsibility with authority. It is important that leaders should be coming from a broader perspective and not the feudal mindset. Encouraging educated group to join politics and severing the nexus of criminals and politicians are important steps. Political system can be made more transparent by automatising and digitalizing process and making political transactions transparent subject to public scrutiny. Public censor of criminal practices / treason / scams / open loot needs active citizen group keeping an alert vigil.





### **Conclusion**

Seven social sins as mentioned by Gandhijee can be root of social and political evils. It has potential to create unrest and violence. We need to look at both short term and long-term solutions to social evils. Contemporary India is waiting for veterans like Vivekanand, Ishwar Chand Vidyasagar and Dayanand Saraswati to bring social revolution hammering all the social evils once again and bringing a new order for more symbiotic and harmonious life.

Onus lies on every citizen.





## **Peace & Politics: The Issue of Ecology & Out Migration in Uttarakhand** **- Pratibha Naitthani**

### **Introduction**

The state of Uttarakhand was formed on 9th Nov 2000 after bifurcating Uttar Pradesh. The Population of the state is 1.17 CR, distributed in 13 districts of two main parts of the state, ie Garhwal and Kumaun. It has total area of 53,483 km<sup>2</sup> ie 1.69% of total land of India, of which 86% is mountainous and 65% is covered by forest, 15% is used in road networks, 12 % in dams/hydro projects, leaving only 08 % private land for housing and farming.

Around 13 Rivers originate from Uttarakhand, including Ganga, Jamuna and with this gift of natural water resources came the excessive pressure of Hydro electrical projects. Following are some details of Hydro Projects in Uttarakhand:

- Existing 51 large Hydro projects & 47 Mini projects- Total 98
- Under Construction projects- 41
- Proposed Projects- 74 + 22 +20 + 48 + 33 in different basins- total 197
- Overall – 336 Hydro projects to produce 27,189.56 MW.

But such large-scale construction has also led to large scale displacement. Another major issue related to rampant construction is environmental damage. As per the data the largest deforestation has taken place for the hydropower projects. Huge patches of forest are cleared, and mountains are cut to make the tunnels for the hydro projects. Some tunnels have length of 5 km to 30 km and width sufficient to carry three trains side by side.

Construction of this magnitude has also resulted in large scale destruction and devastation. The floods of 2013 were a clear evidence of this devastation. 'The Supreme Court ordered the Union Ministry of Environment and Forests (MoEF) to appoint an expert committee to ascertain whether existing and under-construction hydropower plants and projects in Uttarakhand contributed to the flood disaster that hit the state. The Supreme Court also ordered MoEF and the Uttarakhand government not to give any more environment clearances for hydroelectric projects in Uttarakhand' (Down to earth, 2015).

However, on one hand there are so many hydro projects on the other hand a number of areas in the





region are declared Eco Sensitive Zones. Due to biodiversity present in state 12% of total geographical area is protected areas which includes **6 National Park, 7 Wildlife Sanctuary, 4 Conservation & 1 Biosphere Reserve.**

- 1- Kedarnath Wildlife Sanctuary Biosphere Reserve, Valley of Flowers National Park, Nandadevi National Park, and buffer zone together cover total area of 2,26,271.75 ha.
- 2- Sonandi Wildlife Sanctuary and Corbett National Park along with the buffer zone covering Corbett Tiger Reserve together cover total area of 1,28,832 ha.
- 3- Established in the year 1995, Bharat Ratna Pandit Govind Vallabh Pant high altitude Zoological Park is spread over 4.963 ha.

This reflects the contradiction in the policies of the govt with regard to development and conservation. This lacuna in policies has also contributed to a large extent in the serious problem of migration in Uttarakhand.

### **The issue of Out Migration**

Migration in Uttarakhand has deep historic roots, as majority of the young men joined the armed forces, the hill communities accepted migration as a livelihood strategy, (Mamgain, 2014) and due to this the economy was called money order economy. In Uttarakhand it has been a trend to join the Defense services and army, generally is the first choice for the youth. It is the state which gives the most number of officers to Indian armed forces and for last 10 years it is among top 3 in the number of Indian army recruits.

This calculation is based on the population of Uttarakhand and the number of people joining armed forces from Uttarakhand. For example, in 2016 Uttarakhand, with a population of around 10 Million and it gave 52 officers, whereas the population of Uttar Pradesh is 204 Million but it gave only gave 98 officers. From this, one can assume the efficiency of this small state, (ssbcrack.com). However, this migration was not permanent as majority of them come back to the villages.

The government of Uttarakhand formed a Migration Commission in 2017 to study migration in the state. According to the data, 3,83,726 people have migrated from Uttarakhand villages over the last 10 years, with 50 per cent of them going out due to poor education and health facilities and the rest in search of livelihood, (Economic Times, 2018). Maximum percentage migration in the age group of 26





to 35 in all districts at 42.25 which is the youth of the state. It is believed that due to lack of any policy and programme for attracting the skills and abilities of return migrants, a large number of out-migrants tend to settle permanently outside their villages along with their households. This has increased the tendency of out-migration of an entire household. The migration has also adversely affected the source areas in terms of loss of educated and experienced human resources, which could otherwise would have been utilized locally (Mamgain, 2004).

However, according to the report of Rural Development & Migration commission, in the last 10 years, a total of 3,83,726 persons in 6338 gram panchayats have migrated on a semi - permanent basis, though they come to their homes in the villages from time to time and have not migrated permanently, in the last 10 years, there are 1, 18,981 permanent migrants from 3946 gram panchayats. Data indicates that there are more semi-permanent migrants than permanent migrants in all districts of the state.

About **1,768** hamlets in the state have been categorized as “**Ghost Villages**”-completely abandoned by residents. In Pauri Garhwal districts, a highest 122 villages (representing about 4 per cent of total villages of the district) are left with a population of **single digit** in 2011. Even after 20 years since, Uttarakhand was formed the mountain districts are still short of basic facilities, especially healthcare.

According to a fact-finding report from non-profit Integrated Mountain Initiative (IMS), around 32 lakh migrated from Uttarakhand’s rural areas since the state's inception, an average 246 people a day, possibly altering the political geography of the state. The trend may lead to a redrawing of the political boundaries of the Himalayan state, including its assembly constituencies, (Down to Earth, 2020).





**Table 1.1: District and Age wise Migration Status from gram panchayats (in Percentage)**

| District          | less than 25 years | 26 to 35 years old | more than 35 years of age |
|-------------------|--------------------|--------------------|---------------------------|
| Uttarkashi        | 30.68              | 36.56              | 32.77                     |
| Chamoli           | 26.71              | 43.49              | 29.79                     |
| Rudraprayag       | 28.97              | 41.83              | 29.2                      |
| Tehri Garhwal     | 29.26              | 40.92              | 29.82                     |
| Dehradun          | 38.41              | 34.47              | 27.12                     |
| Pauri Garhwal     | 29.23              | 41.67              | 29.1                      |
| Pithoragarh       | 28.32              | 42.58              | 29.1                      |
| Bageshwar         | 33.92              | 42.1               | 23.97                     |
| Almora            | 29.19              | 42.22              | 28.59                     |
| Champawat         | 25.23              | 45.49              | 29.29                     |
| Nainital          | 29.48              | 44.57              | 25.96                     |
| Udham Singh Nagar | 16.66              | 43.34              | 40                        |
| Haridwar          | 13.99              | 52.79              | 33.22                     |

*Source- Rural Development & Migration commission, 2019*

The segregation of migrated people from Uttarakhand is given in the table above. The table shows maximum percentage migration in the age group of 26 to 35 in all districts. The average percentage of people migrated from the age of 26 to 35 in the state is at 42.25 which is the youth of the state.

The problem is that there are no jobs in the rural mountain districts, leading to large-scale migration to the plains, leaving entire mountain villages uninhabited. Farming, which used to be the principal occupation in the hills, is crippled by small land holdings and a lack of government's agro initiatives that neighbouring Himachal Pradesh sees in plenty. As per the report- Outmigration from hill region of Uttarakhand by R. P. Mamgain & D. N. Reddy-

- The uncertainties in hill agriculture associated with climate change, very low irrigated land, scattered farms, rapid spread of wild grass destroying farm land, and growing menace of wild animals destroying crops.
- Per household gross value of production lower by 3.4 times for households reporting cultivation as a major activity in Uttarakhand (Rs. 10752) as compared to similar figure for all-India (Rs. 36696).
- No major efforts have been made to improve the agriculture and its productivity through its diversification in favour of high value crops.





- Area of cultivable land, availability of other assets like livestock, farm and non-farm assets are extremely limited.
- Due to limited land, the shortage of fodder poses a serious problem for most of the households as they have to travel longer distances to collect fodder from reserve forests. This also discourages households from maintaining a large number of milch animals.
- Lack of employment opportunities outside agriculture are extremely limited. Agriculture is a predominant economic activity engaging over 60 per cent of workers in the Hill Region as cultivators and another 5 per cent as agricultural labour.

### **The Issue of In Migration**

Two parallel trends of migration are observed in Uttarakhand, intra state- ie from rural to urban or semi urban areas, and inter-state migration, where people from other states come to urban centers in Uttarakhand in search of livelihood, (Joshi, 2015).

In the current COVID 19 pandemics according to government records total of 52,216 people returned to 10 hill districts of Uttarakhand from cities such as Gurugram, Faridabad and Bengaluru, as well as countries like Dubai, Singapore and Ireland. The number of such in migration is increasing by the day and the govt of Uttarakhand has planned to provide job opportunities to these people, so tat they do not go back to other states. However, considering the fact that these people got accustomed to the city life with good infrastructure, it is unlikely that they will resettle in the challenging terrain without many facilities of education and health care.

### **The Contradictions Within**

#### ***Agricultural Land on Lease-***

In Jan 2020 Uttarakhand became first state to implement agricultural land leasing policy. In lieu of leasing the land, the owner will get rent for the land. Any Company, Institution, Firm or NGO can lease up to 30 Acres of agricultural land for 30 years. Industrialists like Baba Ramdev buying huge land areas for commercial ventures. In 2011 he owned 644 Acres near Haridwar and now the area has expanded more.

Apparently, the government believes that this new policy will give equal opportunity to the people to get government land. The area to be given on land may be increased, depending up on the circumstances and needs. Many people from urban areas are buying land in Uttarakhand either directly





*or* indirectly. On one hand locals are leaving agriculture and migrating on the other hand rich and affluent are buying land at cheap rates, this basically is distress sale. The govt is not doing anything in this regard.

### ***Mining-***

As per the report of – SANDRP - South Asia Network on Dams, Rivers and People-

- Since early 2019 the govt has facilitated the riverbed mining and stone crushers while overlooking its impact on rivers, people and environment. In Oct 2019, Uttarakhand allowed mining within one km of either side of bridges on the river and also allowed use of machines for mining in riverbeds.
- The rampant issuing of license has attracted mining mafia from within the state and from outside the state as well.
- Due to climate change and large scale construction activities in the catchment of rivers, the load of RBMs- River Bed Material seems increasing dangerously but the govt and mining lobby sees it as an opportunity to mine rivers more without any credible impact assessment or addressing the root causes.
- In a cabinet meeting the Chief Minister approved 10 such proposals out of 13 discussed. Protesting against the decisions, activities termed it a move to facilitate Mining Mafias. In the same meeting, govt approved changes in boundaries of eco-sensitive zone around Corbett Tiger Reserve.
- In the same month, Uttarakhand cabinet approved an amendment in Uttarakhand Minor Mineral Concession Rules 2001 according to which now riverbed material (RBM) can be mined up to a depth of three metres which was limited to only 1.5 m earlier.
- The government in Feb 2020, authorized district magistrates to permit commercial mining on private land.
- It is pertinent to note here that the grazing rights of the communities have been prohibited sighting conservation and environmental protection as a reason, however allowing such mining rights is not considered at all.

### **Damage to Tourism**

Uttarakhand is the land of:

- Char Dham
- Tourism of Spiritual and religious significance
- Nanda Devi Peak, many other big and small peaks, heaven for expeditioners





- Adventure tourism & Sports
- Valley of Flowers
- Trekking & River Rafting
- Nature & Wildlife tourism
- Medical Tourism
- Films & documentary industry

**Rs.1,07,548 crore estimated figure from tourism.**

#### ***The footfall for tourism-***

- An annual pilgrimage, reportedly attracts around 2 crore visitors to the state. According to a report of the Associated Chambers of Commerce and Industry (ASSOCHAM), 1.1 lakh foreign and 2.25 crore domestic tourists visited the state in 2015 when the state was recovering from the 2013 deluge that devastated the Kedarnath valley.
- As per 2017 tourism statistics released, the State attracted 3,45,81,097 domestic tourists and 1,42,102 foreign visitors; Haridwar alone attracted over 2 crore travellers.

#### ***Ecology & Tourism-***

- Considering the large number of tourists and the mismanagement therein the High Court of Uttarakhand on 21st August 2018, passed an order prohibiting pitching any tents in the meadows.
- As reported by Times of India, 2018, a ban was placed by the High Court on night stay in high meadows of the state. A mandate limiting the number of tourists visiting there was also passed. With this move, lakhs of people who were engaged in mountaineering expeditions and treks may lose their jobs when adventure tourism in this region witnesses a major blow.
- Surprisingly, no agency or the Govt of Uttarakhand, challenge this order of the High Court.
- This has come as a rude shock to high altitude trekking and adventure tourism because they cannot stay in the higher regions for which there is a huge market, especially the foreign tourists.
- This has resulted in further diversion of the youth to the urban centers outside Uttarakhand.

#### **Impact of Out Migration**

As per report by Mamgain & Reddy due to huge migration of educated youth, has weakened the village voices at the local level. Many of such Gram Panchayats are unable to place their demands for the development works and other services before the government. 'With the increasing penetration of market forces coupled with out-migration, social institutions in the villages have become weak. A new





class of political leaders, contractors and government officials is growingly defining the new boundaries of “class” in these villages. Most of them have settled their families in relatively better places like Dehradun, Rishikesh, Haridwar, Haldwani and Kashipur in plain areas of the State. However, they dominate in decision making in the village,’ (Mamgain & Reddy, 2014)

Another impact of out migration is that due to migration the demography is changing. From the rural areas people are migrating to small towns or urban areas in plains. As a result, the seats of the mountain areas may reduce and the seats in the plains will increase. According to a report released in February 2020, this might result in fewer rural constituencies than urban ones. Uttarakhand was carved out of Uttar Pradesh in 2000. The delimitation exercise of 2002 increased the number of urban seats from 30 to 36, while the number of rural constituencies in the state reduced from 40 to 34. The representation of rural areas can further be reduced by a population-based delimitation, thus harming the state. According to a report from the state Migration Commission, in 2018 Uttarakhand had 1,700 ghost villages, with less than 100 people in about 1,000 villages. People migrated from a total of 3,900 villages in Uttarakhand (Down to Earth, Bhagirath Srivas, 2020).

However, there are people migrating to Uttarakhand in search of livelihood, over the years they get domicile and voting rights. This possibly will have two implications, one the rural representation will further weaken thus deteriorate their condition, second the people from the plains will again start formulating policies, neglecting the mountains and the mountain people, this will defeat the purpose of creating a separate mountain state.

A severe shortage of labour to work in agricultural sector created due to the increasing trends of rural out-migration is not only having serious environmental implications, but also affecting food productivity (Joshi, 2018). The other detrimental impact, which is permanent in nature is the loss of varieties of grains and such other agricultural produce. A huge loss of agro-biodiversity due to scarcity of labour and resultant abandonment of agricultural land in the region has been reported by the field surveys conducted in Ramgad Watershed.

Increase in Wasteland and Degraded Land -1.5%–3.7% of Total Area

Loss of Traditional Varieties of Paddy -25 Varieties

Loss of Wheat -7 Varieties

Loss of Maize- 11 (almost all varieties)





Loss of Barley -7 Varieties  
Loss of Millets- 5 Varieties  
Loss of Pulses -7 Varieties  
Loss of Oilseed Crops- 5 Varieties  
Root-crops -5 Varieties

*Source: Field Surveys from January 2011 to December 2015- Joshi (2018)*

The dearth of livelihood opportunities, lack of political representation, settling of outsiders exploiting natural resources and displacement will create more discontent. All the above and many more issues may culminate in to large scale discontent and disturbance. It is creating a background for a mega conflict. More and more conflict will lead to violence.

It is pertinent to note that Uttarakhand is a border state. It shares borders with Tibet and Nepal and hence preserving peace in this state is very important, for the state and for the national security also. Inhabited villages in border areas create a natural defense. On the other hand, the population from in the border districts has some valid demands, right from employment to education. These demands must be fulfilled. The rising discontent may have serious repercussions on the peace at the local level, which may result in complications. It is also important to note that the unemployed youth/population is also gullible to influence of anti-social and anti-national elements lurking around to find their prey.

Considering the scenario in agriculture, the need of the hour is to focus on generating rural employment opportunities in non-traditional sectors and agro-farm, particularly through value chain development, linking production systems with other sectors of the economy at both local and global levels, and development of village based ecological tourism, and to change the traditional agricultural system. It is also important to adopt sustainable conservation and utilization of critical natural resources, particularly forest, water, land, and biodiversity; and evolving disaster risk reduction strategies and effective climate change adaptation (Joshi, 2018). The solution lies in transparency and the adopting a development path more suited to regional ecology and culture of the society. There must be a balance between Development, Environment and Livelihood. Education, health and employment should be a priority.

Uttarakhand has yet to witness a noticeable improvement in income and employment opportunities for





their population. There is need for a strong political will to initiate a process of niche-based development strategy for the hill areas of the State with a strong support of bureaucracy (Mamgain & Reddy, 2015). The govt must rise above politics of vested interest and focus on the state and its people. Environment, sustainability, conservation will sustain if there is political peace and stability in the state.

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## **Women and Peace: Relevance of Mahatma Gandhiji's Thoughts on Non-Violence in Contemporary Times**

**- Priya M. Vaidya**

### **Introduction**

The role and relevance of Mahatma Gandhiji's philosophy is significant. His philosophical approach and spiritual engagement in context to life conveys his deeper commitment to the Self and the society at large. Gandhiji's contribution to India's freedom struggle has always been deep and distinct. It was for him –a philosophically engaging and psychologically enriching process to participate in India's freedom struggle. Thus, his concern for human life in general and progress of women in life in particular has been significant.

This paper attempts to discover the essential aspects of women and peace. The deeper focus of this paper is, to reveal and create the relevance of Mahatma Gandhi's thoughts (especially on non-violence) in context to life of women. This paper will try to focus on the relevance of non-violence with reference to women.

The paper intends to centre on some important nuances of freedom as viewed by Gandhiji. This viewpoint should help:

- a. People to advance the quality of life more significantly, to treat women with more dignity as well as respect.
- b. Women to become more progressive, to relook, reflect and become strong from within.

### **I. Status of Women in India: Gandhiji's approach**

Many women in India have been denied respect and dignity since many centuries. Women have often been perceived as weak, not competent to take decisions or become independent. Thus, atrocities against women in India still continue.

Some thinkers and social reformers in India strived hard to protect women from atrocities. Some thinkers were able to convey as well as convince women about the strength and exceptional qualities they possessed.

Mahatma Gandhiji's contribution to India's freedom struggle was significant. More engaging and





meaningful was his effort in encouraging Indian women to explore the potentialities within. Mahatma Gandhiji's role in the process of positive reinforcement of women was crucial.

He was convinced that women possessed exceptional qualities which made them strong and powerful from within. Gandhiji through his speeches and writings tried to inspire women to become more aware of the potentialities within. He inspired women to join India's freedom struggle. He was aware that women had the required capacities to develop a society on the dimensions based on nonviolence.

Gandhiji's perspective on women – to acquaint them with the inner strength they possess – to integrate it with the non-violent approach is unique as well as more meaningful. Gandhiji considered women as a strong force – a facilitator in the process of bringing forward transformation in India. Gandhiji was convinced that women had enormous potentialities to transcend problems and practice non-violence in all possible ways in life.

## **II. Potentialities of Women and path of progress:**

Mahatma Gandhiji's perspective on women most often emerged from his own life experiences with his mother, wife and co-workers. Thus, the limitless strength within women was witnessed by Mahatma Gandhiji from a close distance.

Women used and continue to use the techniques of non-violence in a more meaningful way every day. This continues to help women to become stronger and face the world with more confidence. The more women look within – they become more competent to know oneself and eliminate violence of any kind. This is essential to nurture peace and be progressive in life.

The ability to share love, practice empathy, the joy to be compassionate and help the other in all possible ways is essential. These aspects make women stronger in the most natural way to face life and practise non-violence. This helps women to grasp ways to eliminate violence and progress on the non-violent path. The aspects of tolerance, suffering and sensitivity in women continue to help them to become effective leaders especially in context to one's own family and with one's community as well.

Gandhiji felt that, women possessed qualities to nurture peace and be in harmony. However, he was also aware that women were hardly aware about the strength within and the finer qualities they had.





Women were more acquainted with the weaknesses imposed on her. Thus, Gandhiji urged women to know oneself (so as to know one's potentialities) - to use the same effectively in life.

### **III. Women, Non-violence and Beyond**

The practice of non-violence is not a new concept especially in India. In context to women especially in India – women perform multiple roles as a daughter, wife, mother or social worker or a manager etc. All these roles help women to develop skills to strengthen family bonds, nurture children with deeper responsibilities as well as accept challenges of life with fearlessness.

The practice of non-violence has often given some women the confidence to help one's own family and others in the community. Thus, the practice of non-violence has become more effective in the most natural way with women.

Gandhiji emphasized the need to learn from the women qualities which were rich and relevant for Self-development and social progress. Gandhiji urged people to look within, practise love and non-violence in a genuine way. He wanted people to be free and not dominate over others. He expected people to become more empathetic and understanding. Gandhiji suggested people to be free from one's impurities as well as weakness. He wanted women to actively participate in India's progress due to the qualities they possessed especially - the dynamics of non-violence. Thus, many women participated in the freedom struggle with complete dedication and concern.

### **IV. Women and Peace: Relevance of Gandhiji's philosophy of Non-violence in the modern age**

In a letter written to Raj Kumari Amrit Kaur from Wardha on 20- 10-1936, Gandhi wrote: "If you women would only realize your dignity and privilege, and make full use of it for mankind, you will make it much better than it is. But man has delighted in enslaving you and you have proved willing slaves till the slave and the slave holders have become one in the crime of degrading humanity. My special function from childhood, you might say, has been to make women realize her dignity. I was once slaveholder myself but I proved an unwilling slave and thus "opened my eyes to my mission."

The basic nature of women and the potentialities they possess have not remarkably changed. In the modern age, they certainly have the capacity to nurture peace from within – and with one's own family members, country and the world. Women in different countries in the world practised/continued to





practise Gandhiji's philosophy – especially his thoughts on Truth, Love and Non-violence in small and big way.

Peace activism in the world is explicit today. The natural ability of women is to grasp the essence of peace, reflect deeply on non-violence and understand love. The most important aspect is to practise it in a genuine way. This has certainly helped many families, communities and countries to progress. The need of the hour is to:

- (a) To integrate the system of education with values and life skills based on Mahatma Gandhiji thought (e.g. non-violence)
- (b) To empower women to know the capacities and potentialities within and use it to its fullest.
- (c) To train women to accept leadership roles.
- (d) To train men and women to understand and learn from each other – to celebrate co- existence in a more natural way.

### **Conclusion:**

The development of any society unfolds when transition and transformation manifest. Thoughts of great leaders like Mahatma Gandhiji can enable people to bring about this development for the wellbeing of all – especially women. The need of the hour is to extend the essence of his thoughts to many more.





## **Confidence Building, Conflict Management and Conflict Resolution** **- Wilbur Gonsalves**

Conflict is a recurring reality, even though it differs in nature and intensity. It is rather an inevitable occurrence in life whether at an intrapersonal, interpersonal or intergroup level. The intrapersonal in psychological terms is sometimes also referred to as 'intrapsychic' and may refer to conflicts in different values, values and motives or interests, conflict in impulses, drives and internal representations of social norms and taboos etc. Interpersonal conflicts may be viewed in terms of dyadic relationships or interpersonal transactions between multiple people (in the absence of salient group identifications) either at the same time and place, or transactions which has a connection and dynamic, but have multiple and different engagements involving different number of people, different time and place/mode references. Here the level of intimacy between the people involved may vary from very intimate to totally impersonal. Intragroup conflicts occur in reference to group formations based on shared characteristics or interests, salient personal or social identities, or even the ones which are based on defined or presumed geographical boundaries. These conceptual categories sum up the different types of conflicts we observe with ourselves, between couples, siblings, friends, co-workers, social groups, countries etc.

The scope of our discourse here is limited to the interpersonal and intergroup level. However one must not view these theoretical-conceptual categorizations as watertight compartments, with no spillover effects or reciprocal influences. For e.g. certain aspects of an interpersonal conflict may be acting out of intrapersonal conflicts, or intrapersonal factors such as values, stereotypes and biases may show up as intergroup prejudices and related discriminatory behaviours.

Conflict acknowledges the basic idea of 'existence of differences' in every sphere of life. However the presence of differences does not necessarily mean the existence of a state of conflict. It is rather just a condition due to which conflict may arise or occur. The acting out of these differences into rather rigid positioning of disagreement or intensifying of these differences in a state of tension is what we understand as conflict. Aubert (1963) makes a reference to this state of tension in 'antagonism', wherein either or both the parties may be a source of frustration to the other. However he also points out that conflict may be viewed in terms of differences of interests and values or a state of competition for valued resources or power. Even Tajfel and Turner (1985) in their widely accepted Social Identity Theory, recognize that competition and hostility for scarce resources are one of the important processes





that underlie social categorization and social conflict.

Conflict as a concept is diverse, complex and ambiguous. Deutsch (1994) offers some propositions that underlie the diverse nature of conflict and are summarized as follows:

1. Conflicts could be constructive or destructive in nature and outcome.
2. Most conflicts could have mixed-motives, with both competitive and cooperative interest held by the conflicting parties.
3. These competitive and cooperative processes may give rise to either 'integrative bargaining' or 'distributive bargaining' approach to conflict resolution.
4. The relative intensity of these competitive and cooperative processes determines the nature and outcomes of conflict viewed in constructive and destructive terms.

#### **Intervening a state of conflict:**

One of the widely held inaccurate assumptions is that the best approach to deal with conflict is to avoid it. In some circumstances short-term avoidance may be beneficial when you need to take some time out to ease out the tension between parties; or if you need time to analyze and comprehend the nature and causes underlying the conflict; or time needed to think of a proper approach, collect relevant information or verify and validate existing information, identify resources and devise a right strategy to deal with the conflict situation. However long-term avoidance, may fuel negative assumptions or thoughts, draw premature or inaccurate assumptions and further misunderstanding and deepen the related animosity. Work of one of the most influential psychologist Gordon Allport (1954) emphasizes on the contact hypothesis, wherein interpersonal contact based on perceived sense of equality, prolonged conditions for contact, facilitated by creating a common shared understanding and the willingness to cooperate in the process is an effective way of dealing with conflict.

Another flawed approach is a premature closure to the conflict, mostly driven by an external party. For example, parents tell their children who fight to shake hands, couples are told to hug each other, or say sorry to each other. Does that mean, the underlying sense of betrayal or dislike or any other negative connotation is resolved? A trigger and the whole thing would be out back again. That shows that vulnerabilities exist and core issues and related factors are left unaddressed. Such a strategy sometimes might work in very trivial or one-off instance of conflict, such as a road rage or a playground fight etc., where you do not want the concerned parties to over engage and unnecessarily escalate the issue, but rather just gloss over the tension.





A necessary prerequisite for dealing effectively with conflict is that the concerned parties must be themselves open and motivated enough to engage, resolve and build confidence in each other for an enriched relationship or an enduring healthy working relationship. Two conditions are very important in any type of intervention to conflict. Firstly parties involved need to identify in themselves, if they have, can effectively adapt or develop the necessary temperamental qualities, cognitive-affective skills, behavioral competency to smoothly deal with the conflicting situation. Secondly the environment of the conflicting situation must be safe and secure, and relevant systems involved must be neutral and fair. In the absence of the above mentioned two conditions, sometime the concerned parties may need the help of a third party, which is neutral, capable, respected by the conflicting parties and motivated enough to engage in the strenuous process of resolving a sometimes rigid standoff.

Basically there are three approaches which we can follow to mitigate conflicts. These three approaches differ in the intensity of effect in terms of the timeline the conflict is dormant and the probability that the conflict will arise again. Hence in these terms we can look at it as three different stages of conflict intervention. The three approaches are discussed below.

#### *Conflict Management:*

The results of conflict can turn positive or negative, healthy or unhealthy, constructive or destructive based on how they are managed. Conflict management is the immediate intervention to a current state of conflict situation in order to restore it to some state of agreed upon consensus. It's more of a time bound solution which has a more short-term effect. As the aim here is to prevent escalation of the current state of conflict, and redirect people to disengage and focus on other areas of their life. This approach may prove effective and may suffice as an end state of conflict intervention if the conflicting situation is trivial, mild, and less complex and has no deep-rooted issues which the conflicting parties harness. If there is no third party involved in the mitigation process at this stage, each of the parties may employ a set of behaviors to somehow reduce conflict levels or to avoid certain kinds of conflict which we understand as conflict management strategies and style. However, the difference between strategies and style here must be noted. As strategy is a well-planned out approach to influence the state of conflict, by taking into cognizance many factors surrounding it, and by gauging costs and benefits. A style on the other hand would represent a more characteristic way of responding by a person or a group of people, who have shown a similar pattern or response set in the past, by which one can lead to a more predictable assumption about a course of action they are likely to take in the future. People may engage in patterned ways of responding to a conflicting situation such as avoiding it, openly





confronting the situation or the other party, defusing by apologizing or giving in to the other persons demands etc.

To analyze such stylistic aspects of responding to conflict situations, Kilmann and Thomas (1977) came up with a measure to be able to examine people's dominant conflict handling behavior or what was known as conflict mode. In each of the five modes they conceptualized people are known to either give more weightage either to relationships or goal pursuit or they may try to find a midway between the two. The first mode is 'accommodation' where a person would value relationships and work out a solution in a way that the relationship is not affected, even if it was at the cost of one's own desired goals. Hence in this mode a person is likely to be less assertive and more cooperative. The second mode is 'avoidance' wherein the person is likely to disengage or withdraw from the conflicting situation without addressing it. Here the person is both unassertive and uncooperative, and may lead to conflicts being unresolved if a person does not change their stance. The 'competition' mode is considered to be a more forceful, authoritarian and dominant position, expecting the other party to give in to one's goals even at the cost of their relationship being affected. It may be best used by leaders when unpopular but correct and necessary decisions need to be taken even at the displeasure of the other person or party involved. A person using the 'collaboration' mode would try to not compromise on both relationship and goals, by trying to come to a win-win solution for both the parties. Using this mode it may take a lot of time and effort for consensus building, in order to come to a mutually agreeable and satisfying solution for both the parties. When issues are complex and a mutually agreeable solution is not possible then the fifth mode of 'compromise' is considered to be the best possible. Here both parties negotiate their positions and their goals to reach a middle path solution, which may not be considered an ideal or completely satisfactory outcome by both parties. However, relationships are maintained as both parties agree to some compromise in their goals, which seems fair.

Ohbuchi, Fukushima and Tedeschi (1999) emphasize that cultural orientations would also play an important role in determining which conflict resolution styles would be preferred. They highlight research which shows people from collectivistic cultures focus on maintaining harmonious relationships, while people from individualistic culture focus on personal goals and benefits in their approach to conflict management. However one must note that apart from looking at conflict management in terms of individual differences in modes and cultural factors which influence them, decisions related to what conflict management strategy to use may be much more complex and dependent on multiple factors. For example, in a conflicting situation decisions whether to address or





avoid the issue is based on the cost or benefits of doing so in a given situation, or based on the perceived power differences between the conflicting parties (Overton and Lowry, 2013).

*Conflict Resolution:*

Conflict resolution as an approach works on the conflict situation at a deeper level and is painstaking process. It requires the unearthing and addressing the causes, triggers, the related negative emotions breaking and other constituent parts of the conflict situation. The goal here come out with a more long-term solution, decrease the likelihood of the conflict resurfacing and even resolve the animosity around it. In simplistic terms the aim here is disengagement and prevention.

The process of conflict management can be broken down into different elements which involve analyzing the reasons for disagreement, making an attempt to understand the issue by explaining ones concerns and understanding the other parties concerns. It also requires either party to handle their emotions so that issues do not get diverted and it does not serve as a trigger or lead to any kind of escalation. It also requires either parties to be sensitive to the emotions of the other. From a problem-solving point of view, it also requires both parties to brainstorm and combine options in order to create a win-win situation. However this level of resolution requires both parties to be motivated and committed to the process of conflict resolution. As research also shows that involved parties normally prefer low-risk strategies such as bargaining as compared to high risk strategies such as problem solving (Dant and Schul, 1992). It is also crucial that the process ends with both parties acknowledging the mutuality of agreement so that neither party walks away with a sense of unfairness and residual negative feelings.

However working through conflict resolution in real terms is not an easy process, and theoretically may sound too ideal to be true. These negotiations require both parties to work with the principle of fairness and no use of pressure. Ross and Stillinger (1991) point out that the tendency of either party to engage in secrecy and deception and their aversion to loss in order to make some concessions to meet the preferences of the other party, act as major barriers in the conflict resolution process. Hence neither party should try to dig in their position, be rigid and talk in terms of a firm bottom line. It requires parties to be amicable and flexible. It does not mean you become friends at the end of the process, you can walk out as strangers once you are done resolving the conflict and the underlying problems. Sometimes to deal with the animosity which still lingers on, forgiveness may prove to be a good conflict resolution mechanism (Fincham, Beach and Davila, 2004). At a cognitive level it requires





either parties to actively reason out and to be open to reason. In fact research has shown that the individuals capacity for conflict resolution is related to their inductive and deductive reasoning ability (Sternberg and Soriano, 1984)

### *Confidence Building:*

Confidence building is an essential measure when deep rooted tensions exist between two or more groups or people. It aims at prevention of any conflict arising in the first place and also long term dissolution after a conflict has occurred, so that tensions are eased out and mutual trust is developed, due to which conflicts may not reoccur. According to Holst (1983) confidence-building measures could be understood as steps or arrangements designed to increase the 'confidence' as an assurance to the mind and also restore the trustworthiness between the concerned parties and certain conditions they together create. In this approach steps need to be taken to reduce the fear of threat or harm, and increase a sense of security especially to the weaker party. Attempts to facilitate open and healthy communication between concerned parties would reduce suspicion and increase trust over time. However here it is important that both parties commit to not default or engage in foul play. Any party diverging from this commitment can derail or even permanently disrupt the attempts towards confidence building. Confidence building can also be considered as an extension and a commitment to conflict resolution efforts. A commitment to adhere and stay true to the actions negotiated, agreed upon and implemented by both parties in the conflict resolution process.

When the confidence building process is aimed at preventing conflicts from arising, dialogue between the parties should not be misleading or involve any form of deception or manipulation. It may also prove helpful to use a mediator in the dialogue process that both the parties trust. However even mediators may find it an uphill task to get distrustful parties to cooperate together, especially when either or both parties try to sabotage a discussion to serve their interests or use tactics of humiliation (Landau and Landau, 1997). The dialogue process should begin with acknowledging and making attempts to understand the hostile environment, and seek cooperation from each other on humanitarian grounds. During the dialogue process it is important to address root causes and underlying motives, and also negotiate terms of restraint, behavior and compromise. It may sometimes even require the use of mild confrontation to get unstuck and push through the process or deal with unreasonable arguments; however, one must take care to avoid accusations, in order to not trigger a defensive or offensive reaction. Important values that can help this confidence building process are believing in honesty and transparency and showing mutual respect. This would happen if involved parties value the differences





despite the disagreements. According to Landau and Landau (1997) confidence building can happen only if both the parties demonstrate the willingness to talk, the willingness to listen, the willingness to meet the others needs and most importantly the willingness to improve the relationship. Even post the dialogue process, give scope for mistakes from the other party to occur, rather than being too quick to label the other as a defaulter and disrupt the trust building. It would also help that parties maintain positive and healthy contact, and also own up and take responsibility to manage their own emotions.

### **Conclusion:**

Conflicts impact the state of wellbeing and overall happiness and peace at all levels. Conflicts may arise at the level of individuals, institutions or states; however, two factors remain central to resolving these conflicts. Firstly, conflicts need to be dealt in a fair and healthy way or else the likelihood of conflicts reoccurring would be high or if not one of the parties would leave dissatisfied. You cannot clap with one hand, openness and active, sincere engagement in the conflict resolution process is required from both the parties involved. This can happen only if the parties involved understand that conflict brings no long term good and that conflicts are not healthy physically, emotionally and even at the level of relationships as we are all interdependent beings.

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## **Personality & Peace**

**- Juhi Deshmukh**

A peaceful personality is defined as the consistent manifestation of peaceful states, attitudes, and behaviors over time and across relevant contextual domains. Study of personality has always remained a core concept of psychology. Psychologists have often recognized and measured several personality traits and the related social dispositions ranging from hostility to compassion however there have been relatively few efforts to define and measure a more general tendency for peacefulness.

Literally, the word peace‘ is derived from the original Latin word pax‘, which means a pact, a control or an agreement to end war or 21 any dispute and conflict between two people, two nations or two antagonistic groups of people (Khemanando,1995) . According to Albert Einstein’s view, peace is not only an absence of war, but it means or includes the presence of justice, law, order or government in the society as he said —Peace is not merely the absence of war but the presence of justice, of law, of order – in short, of government (Vesilind,2005). Often the concept of peace is visualized from a view of white flags, accommodation, and serene environment. However, there is now a need to reclaim the concept of peace and the one that is sustainable. Today when we talk about peace as a facet of personality, we talk about the positive countenance of psychology.

It is ironical though that absence of pathology had set the course of action in the psychological arena for a long time. And the history of personality psychology was no different since it always had some allusion of pathology. The very history of psychology and psychiatry is a testament to the violence that can be unleashed due to this, and the sheer power that it wields. For instance, Samuel Cartwright, a white physician, is best known for ‘inventing’ the mental illness of Drapetomania, to diagnose black slaves as being obsessed with freedom. If the Indian socialist revolutionary, Bhagat Singh, whose dramatic acts of violence against the British, contributed significantly to the Indian Independence movement, was born in the times of Cartwright, it would not be surprising if he would be diagnosed with Drapetomania too!

From the Greek Hippocrates conceptualization of physical humors and personality to the highly applauded Big Five Factor theory of personality, the emphasis has always been on the pathology of personality in some or the other way with little to no attention paid to the impact of sociology, environment or culture resounded. The theories were heavily criticized for being highly focused on





pathology, which largely ignored “normal,” healthy functioning.

In 1970’s a call to democratize psychological practice was made in response to the criticisms faced by the discipline about being incapable of addressing the social problems plagued by society. This democratization was carried out by giving away psychological skills to enable individuals to have greater control over their own lives, thereby positioning structural and systemic problems like unemployment and poverty as individual and personal problems of development, much like learning to talk and walk.

Conceptualizing the positive or peaceful personality is a transgressive standpoint against the backdrop of the hegemony of psychopathological personality theories. A specific point of critique in this project is the standard, normative imagination of psychology to define, differentiate, classify, and objectively measure human variability and pathologize it as it is conducive to the psychological enterprise to reduce human suffering and increase human freedom through scientific understanding.

The proposal of positive or peaceful personality traits draws upon marginal knowledge formations to re-think taken-for-granted standards of human psychological functioning. The positive personality model also seeks to normalize or render defensible the personality traits associated with the pathologizing tendency of hegemonic psychopathology. Pushing back against the normative focus on individual deficits and the pathologizing tendency of psychology, positive psychology has become touted to represent the development and elaboration of psychological constructs like well-being, positive affect, and life satisfaction. de la Iglesia G and Castro Solano A in 2018, proposed the Positive Personality Model. It was proposed to represent the positive opposites of the dimensional classification of personality disorders introduced in the DSM-5 by Krueger. The dimensions of personality given by this model were: serenity, humanity, integrity, moderation, and sprightliness.

The dividing line between health and sickness is relative. Thus, if pathological and typical personality traits are imagined as being part of a continuum, they are arbitrary points, in which the positive personality traits, would then represent the extreme end. Positive personality traits comprise elements beyond mere non-normality or abnormality, reimagining the definition of optimal life functioning and good quality of life, as proposed by WHO, as constituting a mere absence of psychopathological symptoms.





Another model of personality given by Helen Palmer's Enneagram could be described as a working model of the positive personality traits, that helps to chart a customized roadmap for ongoing personal growth, in congruence with modern psychological topologies.

In the rear it can be said that when talking about a peaceful personality from a psychological perspective its more than crucial to understand that the concept of peaceful personality is an umbrella term which incorporates several positive traits like humanity, compassion, integrity, moderation.

In the present times where people live with the myopic view of self, there are several personalities who can be called as the epitome of peaceful personality. Africa's first Nobel Peace laureate, Wangari Maathai, awarded for her triumph of promoting "ecologically viable social, economic and cultural development" by founding the Green Belt Movement not just planted 30 million trees but in the process, empowered women to contribute to social change. She was beaten and imprisoned several times for her work. But her courage and resistance helped overthrow the authoritarian Kenyan President and forge a new path to ecological resilience—such was the overarching effect of her courage and resistance. And that is what defines the concept of peaceful personality today.

HabenGirma, Harvard Law School's first DeafBlind graduate, is a human rights lawyer and an advocate for people with disabilities, advancing disability justice. She firmly believes that her achievements are not a result of her overcoming her disability but were possible because of the larger community that she was a part of fight against digital, attitudinal, and physical barriers and practicing inclusion. Girma warns us of the dangers of a singular story, of reducing her to a disabled person or her life story and achievements as a source of inspiration.

Judy Williams, the driving force in the launching of an international campaign against landmines. By 1997, because of her strength and wisdom the International Campaign to Ban Landmines (ICBL) had 1,000 organizations from 60 countries on its list of members. The Ottawa Convention, which was signed by 120 states and entered into force in 1999, will always be associated with the names of Jody Williams and the ICBL. It banned the use, production, sale and stockpiling of anti-personnel mines.

Mathai, Girma, Judy and many others are shining examples of departure from the "internal focus to engage in a chronic struggle to overcome everyday constraints in isolated pursuit of self-determination". The stories of these women have their respective communities at the center of their life





and work. While Mathai won the support of the women in her community through her grit and resilience, Girma attributes her achievements to a community effort to dismantle barriers and embrace inclusivity. These are accounts of people whose lives have flourished because of resistance, access, fellowship, and interdependence. They embody the transformative potential of subverting the pathologizing gaze of psychology by emphasizing that the overarching goal of human development is not to be an independent center of agency but to facilitate collective survival strategies and “distributed activity and obligations of care”. And that is what will be the perfect psychological definition of a “Peaceful Personality”.

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## **Peace and Justice: Introductory Thoughts and Reflections**

**- Anuradha J. Bakshi**

### **Reflection on Peace**

I would like us to begin with a reflection on peace. There are many potentially contrasting layers to peace:

- Peace as a characteristic of an individual vs. peace as a characteristic of a group.
- Inner peace vs. the outer expression of peace (at either individual or group levels).
- Peace as the absence of something (inner conflict, agitation, distress at an individual level; unrest, chaos, violence at a group level) vs. peace as the presence of something (equanimity, serenity at an individual level; harmony, coherence, solidarity at a group level).
- Peace as maintenance of law and order vs. notions of peace that transcend law and order.
- Peace as defining the relations between individuals, between groups.
- Gandhian notions of peace which are interwoven with seeking justice through agentic, assertive yet nonviolent means, imbued with self-respect and respect of the other, even the “enemy”.

### **Relationship of Peace to Justice**

Notions and the experience of peace are strongly tied to integrity, respect (received from others and extended to others), human rights, and justice.

### **Exploring What is Justice: Three Examples**

Let us look at the context of justice, the struggle for justice, and the process of seeking justice using three examples.

**A. *The Dandi March***, which was started on the 12th of March 1930 and culminated on the 6th of April 1930 with the picking up of salt. The Dandi March exemplifies a process of seeking justice: that is, asserting that something is wrong, and seeking to right a wrong. Indians were prohibited by the British government to produce salt and were heavily taxed for salt. As is typical in the experience of injustice, British India was characterised by an absence of equality and liberty, and the experience of oppression and powerlessness. The salt tax was for Indians wrong and undeserved, an outcome of inequality and colonial oppression. ([www.thehindu.com](http://www.thehindu.com) [www.deccanherald.com](http://www.deccanherald.com))

**B. *Nirbhaya case*** (16th December, 2012): A grievous, heinous crime with Nirbhaya dying later from





injuries sustained. A crime that indicates the regrettable presence of sexual violence as an injustice, that amounted to an extreme violation of human rights and more specifically women's rights, and represents the broader problem of gender inequality. Mass protests followed in the aftermath of the tragedy with Nirbhaya. Justice was sought through the penal system and Akshay Thakur, Vinay Sharma, Pawan Gupta, and Mukesh Singh were sentenced to death by a trial court in 2013 and hanged on 20th March 2020. Justice was also rendered through a change in policy ([www.newindianexpress.com](http://www.newindianexpress.com); [www.ndtv.com](http://www.ndtv.com)). Mother Asha Devi & Advocate Seema Kushwaha

**C. The George Floyd Case:** George Floyd, 46, an African-American, died as a result of police brutality in Minneapolis, USA, on May 25, 2020. Police Officer Derek Chauvin used a chokehold/neck restraint: He knelt on Floyd's neck for 9 minutes and 30 seconds. Also an individual case, that however, is not an isolated incident. George Floyd's death has led to large-scale protests, not just in USA but worldwide; it has strengthened the Black Lives Matter movement. It has led to policy changes in police strategies. Justice is being sought through the penal system. ([www.syracuse.com](http://www.syracuse.com)) Minneapolis Police Officer Thomas Lane points A mural of George Floyd in Berlin, his gun at George Floyd in a body camera video. Germany. (Read, August 20, 2020, LA Times; Credit: Wikimedia).

Commons Christine Gardiner, a criminal justice professor at California State University, Fullerton, USA, said, "If they would have approached him respectfully, I think things would have turned out very differently" (Read, August 20 2020, LA Times). George Floyd was the recipient of undeserved, egregious (excessive) extent of negativity/adversity, disproportionate to the alleged reason for police intervention (having paid with a \$20 bill suspected to be counterfeit; a bill that was not checked by the police before, during or after the fatal arrest on the street [Vallejo, August 19 2020, Independent]).

The police did not intend to harm nor to kill: The intention was intimidation and the exercising of power, with grievous results. Typical of injustice, there was absence of equality: George Floyd was not given due respect as an equal. His perspective, his voice was rejected/dismissed ("I can't breathe": 20+ times); his voice was not heard, not valued. An individual case representative of: Structural inequality, systemic oppression, and racial injustice or community-specific injustice.

### **Relationship of Individual Experience of Injustice to Group Experience of Injustice & Group Movements Seeking Justice**

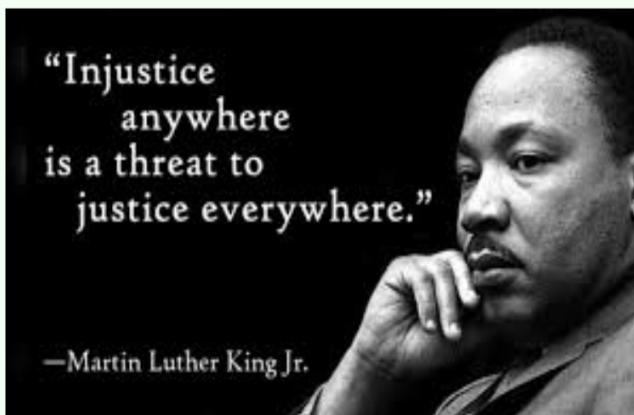
In Case A, one individual (e.g. Mahatma Gandhi) reflecting on the injustice specifically related to the





salt tax in British India could galvanise a group movement, not just the Dandi March itself, but a larger movement that eventually led us to constitute a free India, the largest democracy in the world. Cases B and C are individual experiences of injustice that most unfortunately are not lone incidents and represent clear structural inequalities and social pathologies drawn along lines of gender, race, community, class etc. For example, the criminal behaviours in Case B are indicative of individual pathology that simultaneously represents social pathology (e.g. a society in which many [though not all] view and treat women as objects who serve, that do not have a voice, who do not have the right to say no).

Individual cases catalyse a group experience of injustice and have the potential of creating powerful solidarity among those who identify with the injustice. Furthermore, it is not necessary that those who identify with the injustice are members of the same group as the recipient of injustice; solidarity can be larger and extend beyond the members of the group(s) or demographic categories to which the recipient belongs or belonged. Strangely or not, solidarity and unrest can co-exist, and the experience of powerlessness can itself lead to concerted efforts to restore power, correct power imbalances, and reconstruct the (felt and genuine) experience of peace and justice individually and as a group. Martin Luther King Jr.'s words are especially apt here:



(www.facebook.com)



(www.macrumors.com)

Next, as a human development specialist, with particular interest in child development, I would like to share my thoughts on early learnings of (in)justice in childhood.

### **Justice & Childhood: Early Learnings**

—As *an individual*: Examples such as, “Is the slice of cake that I got smaller than that of my brother’s?”





Why did the teacher scold me for a longer time? My friend and I both got a joint prize in the science quiz. Why was only my friend's hard work appreciated? What about my hard work?"

—*As belonging to particular categories and groups:* General jokes made about the groups/categories that I belong (e.g. gender, age, socioeconomic/income group, body shape and size/other physical features, religion or ethnic group). Personal discrimination experiences, personal receipt of prejudicial comments, and personal experience of hate crimes (lower likelihood). The child need not play the role only of a recipient; the child could also (learn to) be a perpetrator and may, himself/herself, make jokes or discriminate others in such manner.

### **What are the Principal Features of Justice and Injustice?**

—*As an individual:*

- Receiving less of something positive; not receiving something positive. Not rewarded sufficiently or deservedly. Generally accompanied by: Receiving more of something negative; receiving something negative undeservedly. Penalised or punished undeservedly.
- My perspective not listened to, not acknowledged, not valued, not accepted; the experience of rejection. Not being heard, not being listened to, not being validated; the experience of being misunderstood; not feeling respected. Generally accompanied by: Somebody else's perspective valued and accepted.
- Has to do with rights and wrongs: Experience of being wronged; feeling wronged. Justice as a process of setting a wrong right.

—*As a group:* Same as the above but experienced not only as an individual belonging to a group but collectively as a group. Thus, for example, the group's experience of not being validated; the group's experience of another group or other groups being valued and receiving preferential treatment. In addition, at the group level, the principal features of injustice include: (a) Misuse of power or abuse of power. (b) The group's experience of alienation and rejection, which can reduce universal solidarity and (c) polarise sections of society; can incite agitated emotions and actions both among those with more power and the group with less power.

Polarisation can also invite surreptitious behaviours and plans, Machiavellian scheming, and gravely injurious actions which include terrorism. Injustice(s), whether experienced by individuals or groups, and accompanying disruption of peace, represent structural inequalities, structural/systemic oppression,





and social pathologies. Social reform and social transformation are also potential outcomes of injustice. Social activism is part of the process of social reform and social transformation; social activists give voice, enable voice, speak on behalf of, and empower those they view as recipients of injustice.

The *vocabulary of justice* includes: Fairness, Liberty, Equality, Equity, Welfare and Virtue. Notions of justice are interconnected with notions of: morality and virtues; ethics (right and wrong); law (legislature, judiciary, executive); governments, institutions, and governance; structural qualities of society; and, power differentials in society.

### Introduction to Types of Justice

Table 1 provides an overview of some of the frequently discussed types of justice.

Table 1. Types of justice.

| Type of Justice                                                                                                                                                                                                                           | Refers to                                                                                                                                                                                                                                                                                                                                                       | Examples of how that type of justice is supported or promoted                                                                                                                                                                                | Example from learning/experience in childhood                                                                                            |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------|
| <i>Distributive Justice</i>                                                                                                                                                                                                               | Equitable share of benefits and burdens                                                                                                                                                                                                                                                                                                                         | Subsidized education for girls. Affirmative action or reservation policy.                                                                                                                                                                    | My sister and I are close to each other in age. We both get the same pocket money.                                                       |
| <i>Procedural Justice</i>                                                                                                                                                                                                                 | Process of obtaining justice is fair; decision-making relevant to justice is fair                                                                                                                                                                                                                                                                               | Trial courts & appeal courts.                                                                                                                                                                                                                | My sister and I had a huge fight. Although Mom was mad at us, she sat us down, and listened to both of us, one at a time, uninterrupted. |
| <i>Retributive Justice</i><br>Grey areas: Overlaid with notions of revenge; fairness of desert and proportionality; retribution that occurs outside the legitimate/legal process (e.g. honour killings, encounter killings, vigilantism). | Punitive outcomes of wrongs; penalties for wrongs. 3 principles (Walen, 2020):<br>1. Just deserts: Moral deservedness of proportionate punishment to wrongdoers/criminals.<br>2. Moral goodness of legitimate punishers delivering deserved punishment.<br>3. Morally reprehensible to deliberately punish the innocent or punish in excess of proportionality. | Judiciary.<br>The penal system.<br>Offender is punished through a two-way relationship between the state and the offender (www.unicef.org)                                                                                                   | My sister hit me first. I'm glad that Mom is reprimanding her.                                                                           |
| <i>Restorative Justice</i>                                                                                                                                                                                                                | Repairing the harm caused by wrongdoing/criminal behaviour. Optimally via cooperative processes in which all willing stakeholders meet. Goal is (re)integration and transformation.<br>www.restorativejustice.org                                                                                                                                               | Victim-offender reconciliation programmes.<br>A sentence that includes community service.<br>“(A)ddresses harm, needs, accountability and obligations via a three-way relationship (offender, victim/survivor and society)” (www.unicef.org) | My Mom stayed in the room while my sister said sorry to me and then helped us get started on planning a fun activity together.           |





### **Other Types of Justice: Social Justice**

Social justice refers to “fairness and equality in the distribution and access to resources, opportunities and rights and liberties” (Watts & Hodgson, 2019, p. 117). Structural inequalities in society thwart social justice. The ILO has identified inequality and exclusion as the two main barriers to social justice (www.ilo.org). “The persistence, aggravation and very existence of extreme poverty” is an example of social injustice (UN, 2006, p. 1). Social justice is a more recent term (UN, 2006) and is closely allied to distributive justice.

What is the difference? Although some believe that distributive justice has to do with justice/welfare for individuals, and that social justice is to do with justice/welfare for social groups, there are considerable overlaps in the use of the two terms. There are multiple theories and versions of social justice; for example, the *distributive* theory of justice (e.g., John Rawls’s theory), which is also simultaneously considered an example of a theory crucial to notions of distributive justice.

Let us have a brief look at *John Rawls’s theory of Justice*. Rawls broke away from Strict Egalitarianism (i.e., a strict equality principle) by condoning some inequality so long as this would benefit the least advantaged (Lamont & FAVOR, 2017). Thus, Rawls outlines two principles of justice (Farrelly, 2004):

1. Equal basic liberties principle (Farrelly, 2004; Rawls, 2004).
2. Social and economic inequalities must adhere to:
  - 2a. Fair equality of opportunity principle.
  - 2b. Difference principle: “socially just inequality” (Watts & Hodgson, 2019, p. 117); greatest benefit to the least-advantaged. Also known as the maximin strategy.

However, there have been many criticisms as the maximin strategy is not as simple to implement as it appears. For example, what if the inequalities are voluntarily chosen, argues Arneson (Farrelly, 2004). It is also relevant to examine Amartya Sen’s ideas on social justice, and his Niti vs. Nyaya theory (Brown, 2010). Niti has to do with right (instead of wrong) formal rules, procedures, and institutions. In contrast, Nyaya is a wider, more expansive notion that considers the world that comes out from these institutions, instead of focusing attention directly on the institutions themselves (Brown, 2010). Should justice be about establishing the right “justice-producing” organizations? Instead should we look at social realizations that are a product of institutions, as also, of human behaviour?





Amartya Sen has also reflected on which is more important: economic justice or political justice? He clearly leans towards political justice because, as he reasons, political justice enables economic justice. In his view, deprivation generally manifests as the lack of an entitlement to some good such as food, instead of the lack of that good itself (Brown, 2010). Referring to British India's Bengal famine of 1943, he has asserted that a famine has never occurred in a country where journalism is uncensored and the state's governance is open and participatory (Brown, 2010). Much of the literature/knowledge on justice is Western or claimed and owned by the West. Amartya Sen strongly advocates the so-called Enlightenment values but he rejects the exclusive Western ownership of these values (Brown, 2010). Thus, liberty, justice, and reason, Sen admonishes, are integral to the universal heritage of humanity. Emperors such as Ashoka and Akbar displayed principles of justice and were well ahead of their Western counterparts (Brown, 2010).

### Conclusion

The justice literature is replete with more questions than answers: Equality as a base concept itself has generated extensive debate and reflection. Sen, for example, has questioned, "Equality of what?" (Callinicos, 2004). As Callinicos discusses, various scholars, including Sen, have answered as well as criticized the answers to this question: Equality of welfare? Equality of resources or primary goods? Equality of access to advantage? Equality of income? Equality of well-being freedom? Equality of opportunity? Equality of capabilities? Confusing? We can take courage from Dr. Ambedkar, who noted that, *"Equality may be a fiction but nonetheless one must accept it as a governing principle"*.

Individuals and social groups, too, worldwide, continue to be engaged in the process of creating and crafting (or regrettably obstructing) justice. We do not have any country or region in which justice is accomplished once and for all. The perfect world is not a product, it is always a product in the making. Justice is all the more complex because of multiple perspectives, multiple truths. Single decisions emerging from multi-layered realities and complex potentialities are always difficult to accept. Ranging from a small to large extent, it is always the case that one wins and the other loses. It is possible to lose hope, it is possible to be made wrong on the path of righting a wrong.

I would like to take recourse, once again, to the words of Martin Luther King Jr.:

*"We must accept finite disappointment but never lose infinite hope".*





And finally, let us take solace and be inspired by Mahatma Gandhi's offering of peace and justice, captured in the following verse:

*I offer you peace.  
I offer you love.  
I offer you friendship.*

*I see your beauty.  
I hear your need.  
I feel your feelings.  
My wisdom flows from  
the highest Source.  
I salute that Source in you.*

*Let us work together.  
For unity and peace.*

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