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Peace and Conflict Studies
(Optional)

SEMESTER IV

POLITICAL SCIENCE

BLOCK : 1

KRISHNA KANTA HANDIQUI STATE OPEN UNIVERSITY

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POLITICAL SCIENCE
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COURSE INTRODUCTION

This is the third course of the MA Fourth Semester Programme of KKHSOU in Political Science. The course is one of the two optional courses available in the fourth semester. The course is titled "Peace and Conflict Studies". It is designed to help the learners to have an understanding of the basic conceptual and theoretical framework with regard to the area of Peace and Conflict Studies. The evolution of the field of Peace and Conflict studies could be traced back to the 19th century while it was in the 20th century after the end of World War II that the subject came to be formulated in a more theoretical framework.

. Accordingly, the course begins with an explanation of the concept of peace covering both negative and positive peace while at the same time trying to explore the meaning and types of conflict as well as the sources of conflict. The course then goes on to trace the evolution of the discipline of public administration up to the present period. ·The course focusses on certain key concepts and ideas in the realm of peace and conflict studies. Theses include the concepts of structural violence and cultural violence. It is also important that the learners became aware of the different traditions of peace available in different cultural traditions across the globe. Accordingly, the course discusses the diverse perspectives on peace in different cultures of the world. Again, the course highlights some of the leading peace movements in the world such as the Anti-War Movement (Opposition to the Vietnam War), Mahatma Gandhi's Satyagraha Movement, American Civil Rights Movement led by Dr. Martin Luther King (Jr.) and Anti-Apartheid Movement led by Nelson Mandela. An important dimension of peace and conflict studies is that of culture of peace initiated by the UNESCO's Culture of Peace Programme which is an integrated approach to peace building and post conflict reconstruction. At the same time, the concept of peace education aims to help people acquire skills for conflict prevention and conflict resolution through peaceful means. The course therefore highlights these two very important concepts in the field of peace and conflict studies. An important aspect related to the concept of peace and conflict studies is that of development and un development in the context of political economy. As such, the course covers within its ambit a discussion on political economy of development and underdevelopment. The course further highlights the relationship between war and militarism and discusses the impact of militarism on the society and economy . An important topic that has been discussed in the course is that of International humanitarian law or IHL which set certain rules that regulate the conduct of war and conflict. A central focus of peace and conflict studies is that of resolution of conflict. Accordingly, the course explores the concepts of conflict management and conflict resolution on the one hand and conflict settlement and

conflict transformation on the other. since militarism constitutes an important area of study in the field of peace and conflict studies. The themes of reconstructive and transformative peace building and peace making constitute an important area of study in the field of peace and conflict studies. Accordingly both the themes have also been adequately addressed by the course. The course also highlights on the legal means for conflict resolution. Diplomacy plays an important role in peace making. Accordingly, the course tries to explore the different types of diplomacy in peace making, namely, Track 1, Track 2 and Track 3 Diplomacy and also examines the role of the media in this regard. Finally, while exploring the conflict situation in a more localized context, the course ends with a discussion on the impact of the conflict situation in North East India on women and children. The course “Peace and Conflict Studies ” is divided into two blocks, (Block 1) and (Block 2). While Block 1 consists of eight units (units 1-8), Block 2 consists of seven units (units 9-15).

INTRODUCTION TO BLOCK 1

This is the first block of the third course titled "Peace and Conflict Studies" of the MA Fourth Semester Programme in Political Science of KKHSOU. The block contains eight units (units 1-8).

The first unit discusses the concept of peace and conflict. The second unit discusses the evolution of peace and conflict studies.The third unit discusses conflict studies with reference to the concepts of structural violence and cultural violence. The fourth unit discusses the diverse perspectives on peace in different cultures of the world. The fifth unit discusses the various peace movements in different parts of the world. The sixth unit discusses the concepts of culture of peace and peace education. The seventh unit discusses the political economy of development and underdevelopment . The eighth unit discusses the impact of war and militarism on peace.

While going through the units of this block, you will find that each unit is further divided into certain sections and sub-sections, wherever necessary, for your better understanding. You will notice some alongside boxes while going through a unit , which have been included to help you know some of the difficult, unseen terms. Again, each unit carries certain activities after every section. These "ACTIVITIES" will provide you the opportunity to practically apply your own thoughts based on the knowledge gained from reading the text in a particular section. Besides, in order to give you additional information on certain relevant topics, you will find a category called "LET US KNOW" after the sections in each unit. Another category that has been included at the end of each section of a particular unit is "CHECK YOUR PROGRESS". The purpose of this category is to help you to asses for yourself as to how thoroughly you have understood a particular section. It will be better if you answer the questions put in these boxes immediately after you go through the sections of the units and then match your answers with "ANSWERS TO CHECK YOUR PROGRESS" given at the end of each unit. Furthermore, a set of sample questions has been included under the category called "POSSIBLE questions" to give you a hint of the pattern of questions you are likely to get in the examination.

UNIT 1: CONCEPT OF PEACE AND CONFLICT

UNIT STRUCTURE

1.1 Learning Objectives

1.2 Introduction

1.3 Concept of Peace

- 1.3.1 Negative and Narrow Peace
- 1.3.2 Positive and Broad Peace

1.4 Meaning and Types of Conflict

1.5 Sources of Conflict

1.6 Let Us Sum Up

1.7 Further Reading

1.8 Answers to Check Your Progress

1.9 Possible Questions

1.1 LEARNING OBJECTIVES

After going through this unit, you will be able to:

- explain the concept of peace
- explain the meaning of conflict
- discuss the types of conflict
- discuss the sources of conflict.

1.2 INTRODUCTION

If we begin with the need to survive, we immediately see that peace is a primary requirement of the human condition itself.

Peace is a contested term in the present discourse of academic discussion. It signifies two kinds of possibilities of absence of violence at personal level and structural level. Basically, peace reflects absence of actual warfare. But, mere absence of war only constructs negative dimension of peace. Raymond Aron, a 20th century French intellectual and supporter of Negative Peace defined peace as a condition of "more or less lasting suspension of rivalry between political units."[1] According to Negative

dimension of peace, if there is total absence of war and state sponsored violence, peace will automatically attainable in the society. For Johan Galtung, negative peace is states of action which basically want to overcome the problems of overt conflict. But on the contrary, positive peace is "a pattern of cooperation and integration between major human groups...It is about people interacting in cooperative ways; it is about social organizations of diverse peoples who willingly choose to cooperate for the benefit of all humankind; it calls for a system in which there are no winners and losers-all are winners; it is a state so highly valued that institutions are built around it to protect and promote it."[2]

Both the concept of 'Peace' and 'Conflict' are inter-related. Etymologically both are reciprocal in nature as the absence of one is the result of the other, i.e. absence of Conflict result in Peace and absence of Peace result in Conflict. In this unit, we shall discuss the very basic concepts of peace and conflict.

1.3 CONCEPT OF PEACE

Peace is considered to be a much contested term in the sense that it carries different meanings for different individuals. While analyzing the concept of Peace, the idea of 'Self' and the 'Other' always carry lots of significance. Peace within self and peace within others determine the duration of peace. To remain in peace, the individual's mind must always act in a non-violent manner. But individual's own self and the other's self carries lots of unfolding contradictions which can only be resolved if both the individuals desire to remain in peace. As the needs and aspirations of each individual are different, so the level of satisfaction and dis-satisfaction also varies.

Webster's dictionary defines Peace "negatively as a freedom from civil clamor and confusion" and "positively as a state of public quiet". As every individual desires peace of mind, so attainment of peace always remain the ultimate human goal which can be achieved from social harmony and equilibrium. Chinese philosopher Lao-Tzu, founder of Taoism referred

to peaceful images of water or wind- both of them soft and yielding, yet ultimately victorious over such hard substances like rock or iron. The concept of Peace can be elaborated in terms of positive and negative dimensions of peace.

The terms "positive peace" and "negative peace" were introduced by Norwegian sociologist and a pioneer of peace and conflict studies - Johan Galtung who was the main founder of the Peace Research Institute Oslo (PRIO) in 1959. The terms "positive peace" and "negative peace" were introduced by Johan Galtung in 1964 while writing the editorial piece of the founding edition of the journal entitled Journal of Peace Research which was started by him.

In the 1960s , Galtung expanded the concepts of peace and violence to include not just direct violence but also indirect or structural violence. Accordingly, the concept of peace came to be interpreted as not just the absence of direct violence or negative peace (implying "absence of war") but also positive peace (implying "integration of human society" as described by Galtung himself). Thus, in order for real peace to prevail, there must exist harmonious social relations, constructive social communication, peace education, international cooperation and social, economic and political justice and equity. As a matter of fact, positive peace implies the fulfilment of those conditions which sustain peace and eliminate direct and structural violence.

1.3.1 Negative and Narrow Peace

Negative Peace is considered to be a cold peace i.e absence of war. But mere absence of war is not the permanent solution for the establishment of peace. Negative peace is more applicable in conflict-prone areas where immediate mechanisms for conflict resolution need to be resorted to. Diplomacy, negotiation, disarmament and arms control and international law, etc ., are some of the negative dimensions of peace. This perspective of peace is very narrow as the mere absence of war or violence does not result in peace. In

such a scenario, war or violence will keep recurring because the structural causes of violence have not been taken care of. To overcome these sorts of problems, emphasis must be given on the realization of positive peace.

1.3.2 Positive Peace

Positive Peace indicates the absence of not just direct violence but the removal of structural violence as well. Peace needs to be created by changing social structures and ensuring equality and equity in society. To achieve positive peace, reduction of violent behaviour has to be complemented with actions which seek to change the regressive social structures as well as changing attitudes. Positive peace is more conducive for eliminating overt violence as well as structural violence. Structural violence in the long run has the effect of denying people of their basic amenities thereby causing a great sense of human insecurity. For Johan Galtung, many people who behave as good citizens and peace-lovers often participate in settings within which individuals may do enormous amounts of harm to other human beings without ever intending to do so, just performing their regular duties as a job defined in the structure.[3] The positive dimension of peace always involves searching for resolution and keeping vigil on causes of conflict that produce violence. Violent conflicts, basically ethnic and religious in nature have become one of the most significant threats to human security in the 21st century. Peace, which is a multifaceted concept needs to be realized at the societal context for understanding the paradigms of human security. In this context, we can cite Trostle's comprehensive definition of peace,"Peace is a state of well-being that is characterized by trust, compassion and justice. In this state we can be encouraged to explore as well as celebrate our diversity, and search for the good in each other without the concern for personal pain and sacrifice... It provides us a chance to look at ourselves and others as part of the human family, part of one world."[4]



CHECK YOUR PROGRESS

Q.1: Write the meaning of peace.

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Q.2: What are the two types of peace?

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Q.3: Write the meaning of positive peace?

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1.4 MEANING AND TYPES OF CONFLICT

1.4.1 Meaning of Conflict

Conflict is another important concept of discussion. The meaning of conflict is very broad. In general, the term conflict has been interpreted as the opposite of peace. The kinds of events that increase the hint of antagonism, hostility, frustration, relative deprivation, aggression and any other indifference can be included under the conceptual meaning of conflict. Conflict is an expressed struggle between at least two interdependent parties who perceive incompatible goals, scarce resources and interference from the other party in achieving their goals.[5] The Oxford English Dictionary considers conflict as an encounter with arms that leads to a fight, battle, prolonged struggle, fighting that contend with arms, martial strife. In this context, conflict can be identified with fighting whether physically or verbally. According to the Realist theory, conflicts are always caused by scarcity of resources and attempts by states to win control over those resources.[6] Those conflicts which become more violent now a days are considered as protracted social conflict that

are based on needs, particularly identity related needs of ethno-cultural groups. Edward Azar argues that "These identity groups, whether formed around shared religious, ethnic, racial, cultural, or other characteristics, will act to achieve and insure their distinctive identity within a society. When they are denied physical and economic security, political participation, and recognition from other groups, their distinctive identity is lost, and they will do whatever is in their power to regain it. In short, this is the origin of protracted social conflict."[7] Stephen Ryan defined protracted conflict as "usually conflicts between ethnic groups which have been going on for some time, and which may appear to be irresolvable to the parties caught up in them."[8] The meaning of conflict becomes more clear and conceptual with Johan Galtung's idea of structural violence. Structural violence leads to relative deprivation and subsequently increases the magnitude and intensity of political conflict.

According to Jeong, conflict is said to exist when two or more groups engage in a struggle over values and claims to status, power and resources in which the aims of the opponents are to neutralize, injure or eliminate the rivals. Destructive behaviour is the most notable negative aspect of conflict. As such, human beings must interact among each other moderately to overcome the possible destruction. Because, conflict can lead to violence, loss of life, denial of human rights, frustration, aggression, disrupt establish working patterns, reduce productivity of the people engaged in various sectors, reduce social harmony and so on.

The term "conflict" is derived from the Latin "to clash or engage in a fight". It indicates a confrontation between one or more parties engaged in a pursuit to fulfil their competing goals and values. Conflict arises when the beliefs and actions of one group are resisted by another group leading to friction and discord among the two groups.

Conflict is a disagreement between two or more parties, such as individuals, groups, departments, organizations or countries, who

perceive that they have incompatible concerns. Conflicts exist whenever an action by one party is perceived as interfering with the goals, needs or actions of another party. Conflicts can arise for several reasons, some of them are:

- Incompatible goals
- Differences in the interpretation of facts
- Negative feelings
- Variations in values and philosophies
- Disputes over shared success

Conflict is neither good nor bad. Conflicts, if controlled or managed constructively, do not lead to violence. The outcome of a conflict is the criterion for determining whether the conflict is functional (conflict that supports organization's goal) or dysfunctional (conflict that prevents an organization from achieving its goal), that is, whether it has positive or negative outcomes for concerned parties.

- Positive Attitude towards Conflict:

  Conflicts in organizations can be positive forces. The creation and resolution of conflict can lead to constructive problem solving. The need to resolve conflict can lead people to search for ways of changing how they do things. The conflict-resolution process can stimulate innovation and positive change, as well as make change acceptable. A positive attitude towards conflict encourages people to solve their differences, to participate in developing an ethical and fair organization, and to directly handle injustice.

- Negative Attitude towards Conflict:

  Conflict can also have serious negative effects, diverting attention from the goal and depleting resources, especially time and money. Conflict can negatively affect the psychological wellbeing of employees and cause stress. Severe conflicting thoughts, ideas, and beliefs can lead to resentment, tension, and anxiety.

Over an extended period, conflicts can make it difficult to create and maintain supportive and trusting relationships. When cooperation is required, severe conflict and competition hurts performance. Deep and lasting conflicts that are not addressed can even trigger violence among people.

- Types of Conflict[9]

1. Intra-personal conflict : This is experienced by a single individual, when his or her own goals, values or roles clash and the individual must make a choice between which goals to pursue. Intra-personal conflict is internal to the person and is probably the most difficult type of conflict to analyze. It happens because the person is not clear about his role; he sets two mutually exclusive goals for himself. An individual is expected to play a variety of role in his life. Since it is practically impossible to live up to everyone's expectations, the role incumbent starts experiencing frustration and anxiety from within. These ultimately lead to interpersonal conflict.
2. Inter-personal conflict : This occurs when the values, ideas, opinions and goals of two or more individuals differ and they need to interact between themselves, resulting in conflict. So inter-personal conflict occurs when two person's attitudes, behaviour and actions are in opposition. Personality clashes lead to interpersonal conflicts in organizations. Inter-personal conflict also results when there is a lack of clarity in terms of understanding one's role in a given situation with respect to another person. The most commonly cited reasons for interpersonal conflict are: personality differences, differences in perception, clashes of values and interests and power and status differences.
3. Intra-group conflict : Intragroup conflict is conflict within a group or team, where members argue over which type of goals or procedures need to be pursued or followed. Such

conflicts are often noticed in political parties resulting in splits in a party. It includes disagreements between group members on certain issues, thereby leading to ineffectiveness in the group's functioning.

4. Inter-group conflict : This type of conflict occurs when two or more groups pursue different values, ideas, opinions and goals and tend to come into conflict with each other over the divergent values. Emergence of coalitions are also seen arising among groups, and an "us-versus-them" mentality develops. Intergroup conflicts often manifest themselves in the form of ethnic and communal clashes. Inter-group conflicts have both positive and negative consequences. On the positive side, the intergroup conflict increases the cohesiveness among the group members, thereby generating enhanced commitment and loyalty towards the group. On the negative side, it distances people from each other in organizations and enhances the gap between teams and departments.

Some other forms of conflict are also mentioned below:

Value Conflict: As a result of incompatible values, this type of conflict may arise between individuals and also between an individual and an organization. In most cases value conflict arises when one individual's value, which is an integral part of his or her self, comes into conflict where the other people expected him or her to act contrary to his or her own values.

Power conflict: The kind of desire that is shown by human beings to gain or maintain power results in power conflict. This type of conflict basically relates to the need for power on the part of every individual in comparison to the other. A basic need of human being is arguably to have enough power. The degree of exercise of power by certain categories of powerful groups further aggravate the situation and provokes others as well.

Territorial conflict: This type of conflict arises as result of territorial instinct shown by each nation state towards neighboring states. Territorial conflict is based on a perception that a particular territory is threatened and needs to be protected from the opponent. Again, each group may want to expand its sphere of influence over a particular territory and stake exclusive claiml over the same and thereby come into conflict with those who want to operate in the said territory.



CHECK YOUR PROGRESS

Q.4: Write the meaning of intrapersonal conflict?

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1.5 SOURCES OF CONFLICT

In most cases, conflict is identified with fighting and destructiveness. There is a close connection between society and conflict. There are various sources of conflict which are discussed below:

- **Misinformation:** Any type of conflict arises depending on of the type of information gathered by both the parties on the basis of which hostilities may increase or decreases. Misinformation regarding any event aggravates the possibility of conflict.
- **Miscommunication:** As a result of miscommunication, the degree of violence increases among the hostile groups during the time of conflict. Any form of miscommunication may damage a peaceful situation and lead to violent conflict.
- **Resources:** In order to safeguard the resources of a particular community from the scourge of another one, violent conflict may break out. Since natural resources are scarce, each community wants to safeguard the same from external threats. Edward Azer's concept of Protracted Social Conflict is one of such kinds of conflict.

- **Interest and Needs:** Due to divergent interests and needs of different human beings, there may break out a conflicting situation.
- **Relationships:** Conflict always breaks down the social cohesion. In this context, relationship plays a very significant role in both positive and negative ways. BAad and hostile relations result in the outburst of a conflicting situation.
- **Structures:** Structural incapability on the part of the system results in failure to resolve differences which ultimately results in conflict. It may happen in case of government, institution, society and at different levels.
- **Power:** Desire for power is always considered to be a strong source of conflict. Mad craze for power ultimately results in the destruction of the individual as well as the society.
- **Lack of Good Governance:** In most cases, the stability of a political system depends upon its capacity in terms of governance. Good governance is an important pre-condition of democracy. Failure to deliver the goods and services results in chaos and anarchy in the society. In most parts of the world, lack of governability capacity on the part of the government results in the outbreak of conflicting situations for which later on violence become indispensible.
- **Violation of Rights:** Human rights are one of the important criteria for establishing peace. If there is a gross violation of human rights in the society, there is no possibility of establishment of peace. Instead, it increases restlessness and increasing tension which ultimately results in the form of outburst of violent conflict.
- **Culture:** In order to preserve their respective culture, each group sometimes indulges in certain conflicting situation if they face trouble. Preserving one's own culture is considered to be a primordial loyalty for which they can go to any extent. Since

culture is directly related with the sentiment of a particular community, so any threat perception towards their own people results in restlessness among them which ultimately causes violent conflict.

- **Religion:** Religion is also considered to be a crucial source of conflict. Religious dogma, fundamentalism, etc always instigate the people against the established norms of the society which we need to overcome by developing a proper religious belief system without interfering other's religious issues. Religion is always good, but fundamentalism which sparks from religious orthodoxy and dogma is not acceptable for a secular society.
- **Ideology:** Ideological confrontation is one of the important sources of conflict. Ideological differences among the groups result in clashes which often turn violent by the use of armaments.
- **Identity:** In the post- cold war period, most of the conflict situations in different parts of the world, especially in the third world countries, are considered to be identity related conflict. Politics of identity, whether ethnic or linguistic, is a reality in all underdeveloped regions.



CHECK YOUR PROGRESS

Q.5: Write briefly about any two sources of conflict.

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1.6 LET US SUM UP

- Peace is a contested term in the present discourse of academic discussion. It signifies two kinds of possibilities of absence of violence at personal level and structural level. Basically, peace reflects absence

of actual warfare. But mere absence of war only constructs negative dimension of peace.

- Peace is considered to be a much contested term in the sense that it carries different meanings for different individuals. While analyzing the concept of Peace, the idea of 'Self' and 'Other' always carry lots of significance. Peace within self and peace within others determines the duration of peace.
- Negative Peace is considered to be a cold peace i.e., absence of war. But, mere absence of war is not the permanent solution for the establishment of peace. This perspective of peace is very narrow as the mere absence of war or violence does not result in peace.
- Positive Peace indicates the absence of not just direct violence but the removal of structural violence as well. Peace needs to be created by changing social structures and ensuring equality and equity in the society. To achieve positive peace, reduction of violent behaviour has to be complemented with actions directed at changing the structure as well as changing attitudes. Positive peace is more conducive for eliminating overt violence as well as structural violence.
- Conflict is another important concept of discussion. The meaning of conflict is very broad. In general, the term conflict has been interpreted as the opposite of peace. The kinds of events that increase the hint of antagonism, hostility, frustration, relative deprivation, aggression and any other indifference can be included under the conceptual meaning of conflict.
- There are various types of conflict, such as- intrapersonal conflict, interpersonal conflict, intragroup conflict, intergroup conflict, value conflict, power conflict and territorial conflict.
- There are various sources of conflict.



1.7 FURTHER READING

1) Galtung, Johan (1996). *Peace by Peaceful Means- P*eace and *Conflict*, *Development and Civilization* . PRIO. SAGE Publications Ltd.

2. Jeong, Ho-Won (2000). *Peace and Conflict Studies* : *An Introduction (Studies in Peace and Conflict Research)*.

1.8 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: Peace is considered to be a much contested term in the sense that it carries different meanings for different individuals. While analyzing the concept of Peace, the idea of 'Self' and the 'Other' always carry lots of significance.

Webster's dictionary defines Peace "negatively as a freedom from civil clamor and confusion" and "positively as a state of public quiet". As every individual desires peace of mind, so attainment of peace always remain the ultimate human goal which can be achieved from social harmony and equilibrium. Chinese philosopher Lao-Tzu, founder of Taoism referred to peaceful images of water or wind- both of them soft and yielding, yet ultimately victorious over such hard substances like rock or iron. The concept of Peace can be elaborated in terms of positive and negative dimensions of peace.

The terms "positive peace" and "negative peace" were introduced by Norwegian sociologist and a pioneer of peace and conflict studies - Johan Galtung who was the main founder of the Peace Research Institute Oslo (PRIO) in 1959. The terms "positive peace" and "negative peace" were introduced by Johan Galtung in 1964 while writing the editorial piece of the founding edition of the journal entitled Journal of Peace Research which was started by him.

In the 1960s , Galtung expanded the concepts of peace and violence to include not just direct violence but also indirect or structural violence. Accordingly, the concept of peace came to be interpreted as not just the absence of direct violence or negative peace (implying "absence of war") but also positive

peace (implying "integration of human society" as described by Galtung himself). Thus, in order for real peace to prevail, there must exist harmonious social relations, constructive social communication, peace education, international cooperation and social, economic and political justice and equity. As a matter of fact, positive peace implies the fulfilment of those conditions which sustain peace and eliminate direct and structural violence.

Ans to Q No 2: Negative peace and Positive peace.

Ans to Q No 3: Positive Peace indicates the absence of not just direct violence but the removal of structural violence as well. Peace needs to be created by changing social structures and ensuring equality and equity in society. To achieve positive peace, reduction of violent behaviour has to be complemented with actions which seek to change the regressive social structures as well as changing attitudes. Positive peace is more conducive for eliminating overt violence as well as structural violence. Structural violence in the long run has the effect of denying people of their basic amenities thereby causing a great sense of human insecurity. For Johan Galtung, many people who behave as good citizens and peace-lovers often participate in settings within which individuals may do enormous amounts of harm to other human beings without ever intending to do so, just performing their regular duties as a job defined in the structure. The positive dimension of peace always involves searching for resolution and keeping vigil on causes of conflict that produce violence.

Ans to Q No 4: This is experienced by a single individual, when his or her own goals, values or roles clash and the individual must make a choice between which goals to pursue. Intra-personal conflict is internal to the person and is probably the most difficult type of conflict to analyze. It happens because the person is not clear about his role; he sets two mutually exclusive goals for himself. An individual is expected to play a variety of role in his life. Since it is practically impossible to live up to everyone's expectations,

the role incumbent starts experiencing frustration and anxiety from within. These ultimately lead to interpersonal conflict.

Ans to Q No 5: (i) Misinformation

(ii) Ideology



1.9 POSSIBLE QUESTIONS

Q. 1 : Write the meaning of structural violence?

Q. 2 : Explain the meaning of peace with reference to positive peace and negative peace.

Q. 3 : Write about the meaning of conflict.

Q. 4 : Explain the various types of conflict.

Q. 5 : Examine any eight sources of conflict.

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[1]Aron, Raymond.(1966).Peace and War, New York, Doubleday, p-42

[2]Sandy, Leo R.,& Perkins, Ray.(2002). The nature of Peace and its Implications for Peace Education, in Online Journal of Peace and Conflict Resolution, Vol 2, No 2, 2002, p-3

[3]Galtung, Johan.(1985). Twenty Five Years of Peace Research: Ten Challenges and Responses, Journal of Peace Research, vol 22, p-414

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[8]S. Ryan, Ethnic Conflict and International Relations, Aldershot, 1990, p-27

[9]https://courses.lumenlearning.com/wm-organizationalbehavior/chapter/types-of-conflict/)

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UNIT 2: EVOLUTION OF PEACE AND CONFLICT STUDIES

UNIT STRUCTURE

2.1 Learning Objectives

2.2 Introduction

2.3 Origin and Growth of Peace and Conflict Studies

2.4 Present Status of Peace and Conflict Studies

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2.7 Answers to Check Your Progress

2.8 Possible Questions

2.1 LEARNING OBJECTIVES

After going through this unit, you will be able to:

- explain the origin of Peace and Conflict Studies
- discuss the growth and evolution of Peace and Conflict Studies as a discipline
- analyze the present status of Peace and Conflict Studies as an academic discipline.

2.2 INTRODUCTION

Concern and awareness regarding the need for Peace and Conflict Studies programme in the academic field gradually developed from 19th century onwards and it got accelerated in the 20th century after the end of World War II. The evolution of Peace and Conflict studies as an academic discipline is considered to be much younger than people's concern for peace. In the Western part of the world, peace studies evolved into a discipline only with the advent of modernity. But if we look at the genesis of mankind's abiding concern for peace, it was the Peloponnesian War by Thucydides in the West and the great Epic the Mahabharata in the far East. Peace and Conflict Studies as an academic discipline has come to a

current stage gradually evolving from the pacifist philosophy that war is bad and devastating and, on the contrary, peace is good and a complex social goal, which is not impossible to attain.[1]

Peace and Conflict Studies (PACS) basically is a discipline that academically analyses and teaches conditions and values of peace, factors of conflict, issues of security, mechanisms of conflict resolution, and ways of conflict transformation with a pursuit of making peace everlasting.[2] The discipline of Peace and Conflict study is considered to be an important branch of social science analysis where utmost importance is given to analyze the violent and non-violent behavior both at the individual as well as the societal context. Peace and conflict studies are an inter-disciplinary effort in the field of academics by encompassing with other disciplines of social sciences to find out a plausible solution for the problems that have been confronting our society day by day.

2.3 ORIGIN AND GROWTH OF PEACE AND CONFLICT STUDIES

Regarding the origin of Peace and Conflict studies as a discipline, World War I is considered to be the starting point. The changing paradigms of world consciousness after the end of World War I were the real turning point for establishing a discipline which entirely looks at the issue of peace and conflict. The three world leaders namely Georges Clemenceau, David Lloyd and Woodrow Wilson met in a crucial time i.e after the end of World War I where Wilson proposed his famous Fourteen Points for peacemaking in the entire Europe. Wilson's fourteen principles basically stressed upon the end of European Empire and for the establishment of League of Nations. The kind of destruction that had been going on during World War I compelled the world community to think in terms of peace. The two World Wars in the first four decades of the 20th century have carried lots of unending problems which the human society had to face immediately after the end of World War. As a result, emphasis was made to seriously think in terms of establishment peace and security in the entire world by stressing on

academic discussion in the field of Peace and Conflict Studies so that an unanimous consensus may create in the minds of all those peace loving individuals in this world.

Ever since the creation of nation state system through the Treaty of Westphalia in 1648, there have been hundreds of wars with immense loss including two World Wars in the twentieth century. The saga of violence and destruction of life and property caused the growth of peace and anti-war sentiments which appealed to the intellect of many scholars across the disciplines to initiate peaceful international relations. The main aim of establishment of Peace and Conflict Studies as a separate discipline was to spread the culture of peace through research and develop new perspectives on peace and conflict, and explore the causes and consequences of various forms of conflict.

Peace and Conflict Studies (PACS), is a well-established and well-functioning academic discipline now across the globe, which 'systematically study the causes of war and violence and the conditions of peace.[3] As such this discipline clearly distinguishes itself from other established disciplines. Subsequently it becomes clearer regarding the objectives and principle which need to follow in terms of peace studies. Especially after the end of World War II, the discipline tried to rigorously work in the field of research in order to offer solution for the establishment of peace and security in the world. Regarding the objective of Peace and Conflict Studies, David Dunn and Pedro Bernaldez Stated,

"As a whole, the objective of peace studies is to distill and spread the knowledge of peace research to wider community, in order to better understanding of peace and conflict issues in different and varied forms with certain values within a particular process and try to influence policy-making process successfully." [4]

Peace and Conflict Studies is a very well-articulated academic discipline now, which 'systematically study the cause of war and violence and the conditions of peace'.[5] Series of activities and approaches like peace movements, peace research, peace education, the process of peace building,

are rigorously associated with its evolution. Peace education plays a significant role in terms of analyzing and implementing policy of Peace studies.

While analyzing Peace and Conflict studies as an academic discipline, it has lot of co-relation with the discipline of International Relations. This relationship also well elaborated by John Paul Lederach. According to him, Peace and Conflict studies dealt exclusively on Conflict Resolution mechanism. In Lederach's view, Conflict Resolution (CR) is titled as a younger sister of a big brother, IR, that mostly focuses on soft and humanitarian issues of international relationships; whereas the latter deals with more hard core real politik issues.[6] So by making consensus between Conflict Resolution, which is a specialized field of study, and International Relation, a dominant discipline, the objectives of PACS (Peace and Conflict Studies) can be fulfilled. As a distinct field of study in the post-cold war phenomena, Conflict Resolution basically deals with series of mechanism such as Conflict Management, Conflict Prevention, Conflict Transformation, Peace Building, Peace Keeping, Peace Making etc. A group of pioneers from different disciplines saw the value of studying conflict as a general phenomenon and of late by making connection with peace they discover a new discipline in the name of Peace and Conflict Studies. Regarding the rapid development of Peace and Conflict Studies as a field of study it is measured by some eminent scholars that inter-war period of 1918 to 1945 i.e between World War I and World War II was the period when the discipline got accelerated with primary researches. When idealism enchanted 'supranational structure', for instance, the League of Nations, was unable to stop the World War II and its subsequent casualties of more than 50 million people, the involvement of North American and Western European universities in peace research has started. In the post-1945 period, particularly when SS and WS were launched in many North American and European institutions, the discipline of PACS also got a start as a formal field of study with its own institutions and journals.[7]

Richardson Institute of Peace Centre, which was established at the Lancaster University, in the Department of Politics, Philosophy and Religion

in 1959, was the first peace related institution in Britain. The Center for Conflict Resolution (CCR) was established in 1956 at the University of Michigan, which has started publishing the Journal of Conflict Resolution (JCR) since 1957. Both the center and the journal emphasized how to prevent global war and to bring intellectual efforts to study international relationships as 'an interdisciplinary enterprise'. Conversely, within three years peace research crossed the Atlantic when Peace Research Institute Oslo (PRIO) was founded by Johan Galtung in 1959. The PRIO started publishing the Journal of Peace Research (JPR) and Security Dialogue (SD) since 1964. Galtung broadened the perspectives of Peace Studies, which Paul Rogers terms as "'maximalist' agenda" of European peace research.[8]

The Stockholm International Peace Research Institute (SIPRI) was set up on 1st July 1966 under the auspices of the Swedish Parliament. It focused on two broader projects - how to prevent further development of biological weapons and on disarmament research, including the study of anti-ballistic missile (ABM) system. Subsequently, international peace societies and professional associations like Peace Research Society International (PRSI) and the International Peace Research Association (IPRA) were established in 1963. The Department of Peace and Conflict Research (DPACR) was established in 1966 at Uppsala University, Sweden and its aim was to conduct research on social and economic structures, focusing on both at the national and international level.

In the post-cold war scenario, growing militarization, arms competition, recurrent coups, brutal suppression of social movements in different parts of the world especially in the third world countries, have given birth to a widespread concern for peace. The discipline of Peace and Conflict Studies is more relevant for the global south, where the majority sections of people particularly the marginalized are struggling with social injustice and economic disparities. In this context PACS (Peace and Conflict Studies) has more necessity as well as demand in the Least Developed Countries (LDCs). It was for the first time in 1999, University

of Dhaka, Bangladesh opened a full- fledged academic discipline of Peace and Conflict Studies. Advocating for a discipline like PS or PACS in Bangladesh Peter Wallensteen in 1997 wrote to Professor A.K. Azad Chowdhury, the then Vice-Chancellor of the University of Dhaka, Bangladesh, and stated,

"Internationally there are already now a large number of such programmes, not only in Sweden (where our training programme includes Bachelors, Masters and Ph.D of peace studies/research), but also in Britain (Bradford), Syracuse in the US and several programmes in the University of California System. Thus, Dhaka University would take its rightful place in a distinguished group of universities forwarding this subject in training as well as in research." [9]

The whole analysis of Peace and Conflict Studies are basically revolving around one specific viewpoint i.e. the process of Conflict Resolution. Johan Galtung, a Norwegian sociologist proposed an influential model of conflict, that encompasses both symmetric and asymmetric conflicts. He suggested that conflict could be viewed as a triangle, with contradiction (C), attitude (A) and behaviour (B). In the field of academic discourse analysis Galtung's triangle model always plays a significant role thereby initiating different research works in Peace and Conflict studies.



CHECK YOUR PROGRESS

Q.1: In which year was the Stockholm International Peace Research Institute (SIPRI) set up?

.....

Q.2: What is the main aim of establishing Peace and Conflict Studies as a academic discipline?

.....

Q.3: Who founded the Peace Research Institute Oslo (PRIO)?

.....

.....

2.4 PRESENT STATUS OF PEACE AND CONFLICT STUDIES

At present almost all the democratic countries of world have been showing their interest in establishing institute for Peace and Conflict Studies. India is also not exception in this regard. The University of Kashmir founded a center-Gandhian Center for Peace and Conflict Studies (GCPCS). The aim of this centre is to bring conflicting relationships down through non-violent teachings of Gandhian philosophy. In 1996, the International Institute of Peace and Conflict Studies (IIPCS) was founded in New Delhi. It objective is to develop an alternative and independent framework for peace and security studies for South Asia. Nelson Mandela Center for Peace and Conflict Resolution (NMCPCR), the first Center for Peace and Conflict Resolution among the Indian universities, was established in 2004 at the Jamia Millia Islamia University, India. This Institute is has been offering various programmes on peace and conflict studies for students. Academic objective of this center is not only to do critical analysis of contemporary studies of conflicting issues but to fill the gap that exists in Indian academic arena-'the lack of serious and purposeful analysis of types and sources of conflict in our country and neighbourhood, and the methods of dealing with them that India has adopted'.[10] In Nepal, two year multi-disciplinary Master Programme in Conflict, Peace and Development Studies (CPADS) was started in 2007 at the University of Tribhuvan. Almost all the South Asian Universities initiated different academic programmes in the field of Peace and Conflict Studies.

Educationists of the entire world in general and South Asia in particular, are showing concern and awareness regarding need for peace studies programme. Because, the fate of peace and conflict studies as a discipline always lies on the concern of the people for peace. In this context, Peace education also plays a very significant role. Education is considered to be the key component in the process of building trust and cooperation between peoples. In this spirit, UNESCO celebrated 2000 as the International Year

for the Culture of Peace. Its 2000 World Education Report focused on the right to education as proclaimed in Article 26 of the Universal Declaration of Human Rights. It has also launched a major campaign known as Manifesto 2000, to propagate a culture of peace and non-violence. Nobel Peace Prize Laureates drafted the Manifesto 2000 which asks everyone to pledge to:

- Respect all life
- Reject violence
- Share with others
- Listen to understand
- Preserve the planet
- Rediscover solidarity

University Grants Commission in India spends several crores of rupees in programmes like Peace and Conflict Studies. As a part of it, several universities of India started different diploma and post-graduate programmes on Peace and Conflict Studies. But ironically, according to Ranabir Samaddar, there are lots of problems of preparing a Peace Studies Reader in South Asia. The first critical query that peace studies faces is with regard to its conceptualization. In order to understand the question peace in the third world countries especially in South Asia we need to understand the binary between coloniality and post-coloniality. Due to the prevailing dominance of colonial commonalities the peace studies face lots of contradictions. But, nevertheless as an inter-disciplinary academic discipline PACS (Peace and Conflict Studies) focuses on finding non-violent and creative alternatives of conflict resolution and transformation, and means of comprehensive security.



CHECK YOUR PROGRESS

Q.4: Which year was observed as International Year for the Culture of Peace by UNESCO?

.....

Q.5: What does the Manifesto 2000 pledge to everyone to propagate a culture of peace and non-violence?

.....

Q.6: Write briefly about various initiatives taken in India to develop Peace and Conflict Studies.

.....

.....

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.....



2.5 LET US SUM UP

- Peace and Conflict Studies (PACS) basically is a discipline that academically analyses and teaches conditions and values of peace, factors of conflict, issues of security, mechanisms of conflict resolution, and ways of conflict transformation with a pursuit of making peace everlasting. The discipline of Peace and Conflict study is considered to be an important branch of social science analysis where utmost importance is given to analyze the violent and non-violent behavior both at the individual as well as the societal context.
- Concern and awareness regarding the need for Peace and Conflict Studies programme in the academic field gradually developed from 19th century onwards and it got accelerated in the 20th century after the end of World War II.
- Various institutes of Peace and Conflict Studies were established in the post World War period. The Richardson Institute of Peace Centre, which was established at the Lancaster University, in the Department of Politics, Philosophy and Religion in 1959, was the first peace related institution in Britain. The Center for Conflict Resolution (CCR) was established in 1956 at the University of Michigan, which has started publishing the Journal of Conflict Resolution (JCR) since 1957. The Peace Research Institute Oslo (PRIO) was founded by Johan Galtung

in 1959. The Stockholm International Peace Research Institute (SIPRI) was set up on 1st July 1966. Subsequently, international peace societies and professional associations like Peace Research Society International (PRSI) and the International Peace Research Association (IPRA) were established in 1963. The Department of Peace and Conflict Research (DPACR) was established in 1966 at Uppsala University, Sweden.

- The discipline of Peace and Conflict Studies is more relevant for the global south, where the majority sections of people particularly the marginalized are struggling with social injustice and economic disparities.
- The UNESCO celebrated 2000 as the International Year for the Culture of Peace. It has also launched a major campaign known as Manifesto 2000, to propagate a culture of peace and non-violence.



2.6 FURTHER READING

1. Johan Galtung, 'Violence and Peace', *A Reader in Peace Studies,* in Paul Smoker, Ruth Davies & Barbara Munske (eds.), (Pergamon Press, 1990)
2. Md. Touhidul Islam, *Peace and Conflict Studies: Evolution of an Academic Discipline,* in Journal of Asiatic Society of Bangladesh (Humanities), Vol 58 (1), 2013
3. David Dunn and Pedro B. Bernaldez, 'Peace Studies', Young Seek Choue (ed.) World Encyclopedia of Peace, Vol. IV, second edition, Oceana Publications, Inc., 1999
4. Paul Rogers, Peace Studies', *Contemporary Security Studies,* Alan Collins (ed.), Oxford University Press, 2010, p-70.



2.7 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: In 1966

Ans to Q No 2: The main aim of establishment of Peace and Conflict

Studies as a separate discipline was to spread the culture of peace through research and develop new perspectives on peace and conflict, and explore the causes and consequences of various forms of conflict.

Ans to Q No 3: Johan Galtung

Ans to Q No 4: 2000

Ans to Q No 5: The Manifesto 2000 pledge to everyone to respect all life, reject violence, share with others, listen to understand, preserve the planet and rediscover solidarity.

Ans to Q No 6: The University of Kashmir founded a center-Gandhian Center for Peace and Conflict Studies (GCPCS). The aim of this centre is to bring conflicting relationships down through non-violent teachings of Gandhian philosophy. In 1996, the International Institute of Peace and Conflict Studies (IIPCS) was founded in New Delhi. It objective is to develop an alternative and independent framework for peace and security studies for South Asia. Nelson Mandela Center for Peace and Conflict Resolution (NMCPCR), the first Center for Peace and Conflict Resolution among the Indian universities, was established in 2004 at the Jamia Millia Islamia University, India. This Institute is has been offering various programmes on peace and conflict studies for students. University Grant Commission in India spends several crores of rupees in programmes like Peace and Conflict Studies. As a part of it, several universities of India started different diploma and post-graduate programmes on Peace and Conflict Studies.



2.8 POSSIBLE QUESTIONS

Q. 1 : Explain various initiatives taken to promote peace and conflict studies in South Asia.

Q. 2 : Write briefly about the growth of Peace and Conflict studies before the World War II.

Q. 3: Discuss the growth of peace and conflict studies as an academic discipline.

Q. 4 : Discuss the growth of peace and conflict studies as an academic discipline since the 1950s.

References

[1]Johan Galtung, 'Violence and Peace', A Reader in Peace Studies, in Paul Smoker, Ruth Davies & Barbara Munske (eds.), (Pergamon Press, 1990), p-09.

[2]Md. Touhidul Islam, Peace and Conflict Studies: Evolution of an Academic Discipline, in Journal of Asiatic Society of Bangladesh (Humanities), Vol 58 (1), 2013, p-129

[3]Robert Elias and Jennifer Turpin, 'Introduction: Thinking About Peace', Robet Elias and Jennifer Turpin Rethinking Peace, Lynne Rienner Publishers, 1994, p-05.

[4]David Dunn and Pedro B. Bernaldez, 'Peace Studies', Young Seek Choue (ed.) World Encyclopedia of Peace, Vol. IV, second edition, Oceana Publications, Inc., 1999, p-266.

[5]Robert Elias and Jennifer Turpin, Introduction: Thinking About Peace', Robet Elias and

Jennifer Turpin Rethinking Peace, Lynne Rienner Publishers, 1994, p- 05.

[6]John Paul Lederach, Building Peace: Sustainable Reconciliation in Divided Societies, United States Institute of Peace, 1997, p-24.

[7]Paul Rogers, Peace Studies', Contemporary Security Studies, Alan Collins (ed.), Oxford University Press, 2010, p-70.

[8]Paul Rogers, Peace Studies', Contemporary Security Studies, Alan Collins (ed.), Oxford University Press, 2010, p-73.

[9]Peter Wallensteen, as quoted Dalem Ch. Barman, 'Department of Peace and Conflict Studies: Origin, purpose and activities', Peace: Our Turn to Think and Act, Vol. ii, Dept. of Peace and Conflict Studies, DU, 2005, p-09.

[10]Ibid.

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UNIT 3: CONFLICT STUDIES (STRUCTURAL VIOLENCE AND CULTURAL VIOLENCE)

UNIT STRUCTURE

3.1 Learning Objectives
3.2 Introduction
3.3 Concept of Structural Violence
  3.3.1 Structural Violence Vs Direct Violence
  3.3.2 Patriarchy based Structural Violence
  3.3.3 Globalism and Structural Violence
3.4 Concept of Cultural Violence
  3.4.1 Manifestations of Cultural Violence
3.5 In search of Durable Peace
3.6 Let Us Sum Up
3.7 Further Reading
3.8 Answers to Check Your Progress
3.9 Possible Questions

3.1 LEARNING OBJECTIVES

After going through this unit, you will be able to:

- explain the meaning of the concept of structural violence and its various forms
- discuss the relationship between structural violence and direct violence
- discuss the impact of structural violence on human beings
- explain patriarchy based structural violence
- explain globalism and structural violence
- explain the meaning of the concept of cultural violence
- explain the different manifestations of cultural violence
- discuss the meaning of peace building
- explain the importance of the Sustainable Development Goals.

3.2 INTRODUCTION

Conflict Studies is one of the emerging fields of social science that identifies and analyses violent and non-violent behaviours as well as the

structural mechanism attending conflicts. Here conflict includes social, national or international impediments. Peace studies as a corollary to conflict studies aims at prevention, de-escalation and solution of conflicts by peaceful means. There is no winner or loser in such an amicable solution. In such cases, reconciliation is more suitable mode of dispute settlement instead of truce or treaty. Teachings and ideas of Mahatma Gandhi, Martin Luther King Jr., Nelson Mandela and other preachers of peace influenced this emerging discipline. In this unit, we are going to deal with two aspects of conflict studies; structural violence and cultural violence. Structural violence is not direct violence. It indirectly causes harm to humans either individually or as community. The traditional theories deal with direct violence only. Therefore, the concept of structural violence put forward a new insight to conflict in human life. Structural violence is subtle, apparently invisible but very much damaging. It causes mental trauma, depression, loss of social status, loss of human dignity and even homelessness. Structural violence is systematic and deprives a person or community from equal access to opportunity. These can be legal and formal structures that enforce marginalization; such as apartheid in South Africa or these can be informal such as limited access to education or healthcare for marginalized groups. Cultural violence represents prevailing social or cultural norms that make direct or structural violence natural, valid or at least acceptable. For example, the belief that the Africans are inferior to the Caucasians socially and intellectually gave sanction to the African slave trade. These three forms of violence:-direct violence, structural violence and cultural violence are interrelated and mutually reinforcing. And understanding them better is necessary for pursuit of broader and deeper peace. This is a major concern for humankind in the era of globalization.

3.3 CONCEPT OF STRUCTURAL VIOLENCE

Structural violence is a non-traditional way of understanding violence. Structural violence is the imposition of suffering and disadvantage by

social structure and systems. It can emerge from different constructs, such as economy, and is often the cause of more direct forms of violence. Structural violence is also the precursor to direct violence. The concept of structural violence was first developed by Johan Galtung in his article, "Violence, Peace and Peace Research" published in Journal of Peace Research in 1969. Galtung was associated with International Peace Research Institute, Oslo, Norway. He is regarded as the principal founder of the discipline of Peace and Conflict Studies. By the term 'structural violence' Johan Galtung means any constraint on human potential caused by economic and political structure. He argued that structural violence is an "avoidable impairment of fundamental human needs." The broad forms of structural violence are racism, sexism, classism, ageism, patriarchy, etc. Paul Farmer also includes political and economic inequalities as structural violence. Such arrangements that put individuals in harm's way are violent because they cause injuries to people. Such arrangements are structural because they are embedded in the social, political and economic structures. Unequal access to resources, to political power, to education, to health care, or to legal standing, is a form of structural violence. Structural violence exists when rural people have inadequate access to education and health as compared to urban affluent families, when daily wage labourers toil in inhuman conditions, when poor slum dwellers endure environmental toxins in their neighborhoods. Unfortunately, the victims of structural violence often do not understand the systematic ways in which their plight is choreographed by unequal and unfair distribution of society's resources.

Gilman R (1983) has defined structural violence as 'the physical and psychological harm that results from exploitative and unjust social, political and economic systems'. It is embedded in the social, economic and political systems themselves.

Structural violence has some terrible effects. It erases the history and consciousness of the social origin of poverty, sickness, hunger and premature death. No one is held accountable for occurrence of these

deterrence to development and hence taken for granted as natural. Ironically, victims of structural violence are themselves blamed in society for their plight such as poverty, ill health or lack of access to services.

3.3.1 Structural Violence Vs Direct Violence

Structural violence is problematic in and of itself, but it also frequently leads to direct violence. For example, organized armed conflict in various parts of the world is easily traced to structured inequalities or structural violence. The chronically oppressed sections of people out of frustration often resort to direct violence. Direct violence is what we normally think of when we think of violence. It represents the behavour that threatens life itself and diminishes one's capacity to meet basic human needs. For example, killing, maiming, bullying, sexual assault and emotional manipulation are some forms of direct violence. As such, direct violence injure or kill people quickly, whereas structural violence is much more widespread and kills far more people by depriving them of satisfaction of their basic human needs. For example, when people starve even though there is enough food for everyone, the distribution system is creating structural violence (Encyclopedia Britannica, 2020). Starvation, poverty and relative deprivation again become the cause of crime, communal riot and community clash. These are forms of direct violence. Hence, structural violence if unattended for a long period may result in direct violence and vice-versa. However, the reverse is also true. For example, brutal sufferers of structural violence become unwilling or unable to confront social injustice. The chronic situation conditions their life and thought process. In war-torn societies, the civilian population endures decades of poverty and disease. They suffer not only through death, but through devastation of neighbourhood and ecosystems, whereas the ruling elite, the perpetrator of conflict, rarely suffers. During the post-cold war period, the interplay of direct and structural violence has increased on an alarming scale.

Table 1

Typology of Violence

	Survival Needs	**Well-being Needs**	**Identity Needs**	**Freedom Needs**
Direct Violence	Killing	Maiming, Siege, sanctions, Misery	De-socialization, Re-socialization, Secondary citizen	Repression, Detention, Expulsion
Structural Violence	Exploitation A*	Exploitation B**	Penetration, Segmentation	Marginalization, Fragmentation

* the victim is so disadvantaged that they die due to starvation, disease or other cause.

** the victim is left permanently in unwanted state of misery, illness, malnutrition etc.

Source: Galtung, Johan: Cultural Violence, Journal of Peace Research, Vol.27, No. 3. (Aug., 1990), pp.291-305.

3.3.2 Patriarchy Based Structural Violence

Women and children, specially girl children are the worst sufferers of structural violence. From health care and food to legal standing and political power, women and girls get less than men in every country. The basic cause of this injustice is patriarchy and sexism. Patriarchy based structural violence will not be redressed until women are able to play more active roles making decisions about how resources are distributed. Like women, their children are also invisible victims of the society's structural violence. Children living in poverty experience diminished intellectual development because parents are too overwhelmed in earning bread and butter. Johan Galtung in "Violence, Peace and Peace Studies," 1969 has remarked "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."



LET US KNOW

Patriarchy and Sexism

Patriarchy is a system of social structure and practices, in which men dominate, oppress and exploit women. Patriarchy is observed in most societies. Patriarchal society is male dominated society, where power is predominantly held and manipulated by men and individual liberty, dignity and development of women are jeopardized. Hence, patriarchy is unjust and causes gender inequality and deprivation.

Sexism is discrimination based on sex or gender, against women and girls. Sexism can be a belief that one sex is superior to or more valuable than another sex. It functions to maintain patriarchy or male domination that oppresses women and girls. According to this belief, women are treated as weaker sex and less capable than men, specially in the realm of logic and reasoning, so they are relegated to the domestic realm nurturing, homemaking, child rearing etc. According to this reasoning, women cannot be good leaders in business, politics or academia. The extreme form of sexist ideology is misogyny, the hatred of women. In a society where misogyny is prevalent, rate of women oppression is very high.

3.3.3 Globalism and Structural Violence

In the era of globalization, economic reform and open market economy has fostered income disparity around the world. Open borders, relaxed trade and tariff rules and increased communication networks are creating powerful multinational conglomerates that control the economy of the underdeveloped and developing nations in various ways. The result is horrific structural violence to workers who toil under brutal working conditions. They are alienated from social life, work from morning to night, yet fail to meet the basic needs. These issues have emerged as major concerns of human rights violation now-a-days. Globalisation has also produced a monoculture

for the common people throughout the world and people learn that 'the good life' is based on consumer values.



ACTIVITY 1.1

Do you notice any kind of structural violence in your neighborhood? Make a list of those and find the causes.

.....

.....



CHECK YOUR PROGRESS

Q.1: Who wrote the article "Violence, Peace and Peace Research"?

.....

.....

Q.2: In which Journal did Johan Galtung advocate the concept of 'Structural Violence'?

.....

Q.3: How Gilman R has defined 'Structural Violence'?

.....

.....

Q.4: Mention two different forms of manifestations of structural violence?

.....

.....

Q.5: Write one difference between structural violence and direct violence?

.....

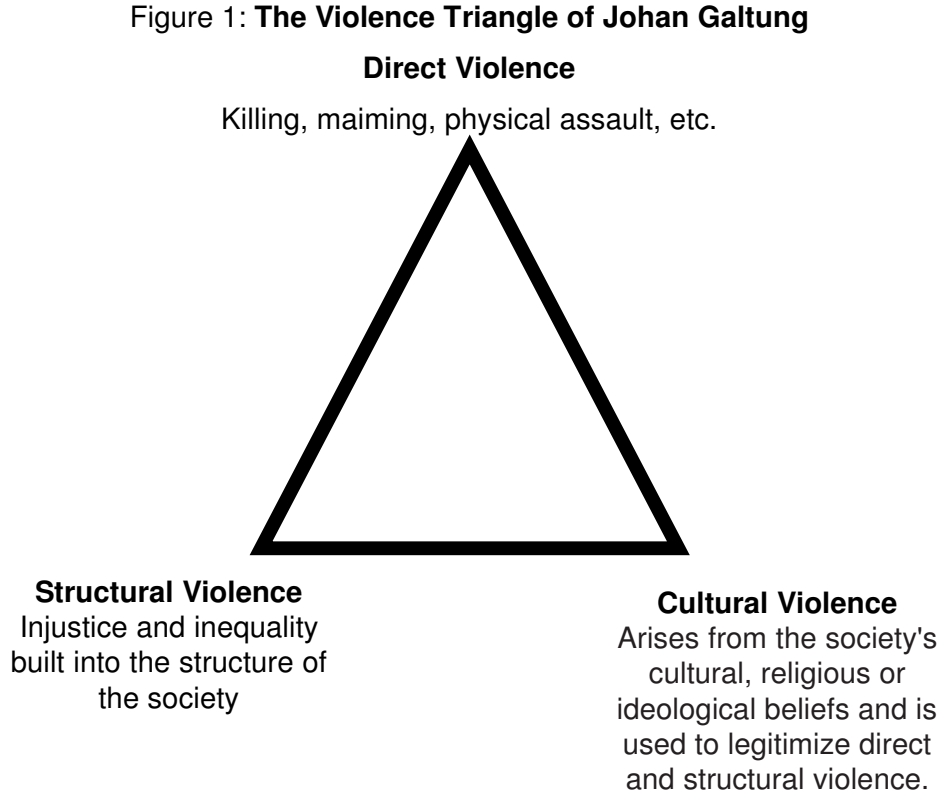
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3.4 CONCEPT OF CULTURAL VIOLENCE

The concept of cultural violence is again attributed to Johan Galtung who also propagated the concept of structural violence that we have

discussed above. Johan Galtung through his article "Cultural Violence" in the Journal of Peace Research in 1990 came up with this concept. Galtung included analysis of culture in peace and conflict studies in order to deepening the quest for peace. Cultural violence is defined as any aspect of a culture that can be used to legitimize violence in its direct or structural form (Galtung, 1990). Understanding of cultural violence helps explain how prominent beliefs can be embedded in a given culture that looks inevitable and are reproduced uncritically across generations. Usually, traditional beliefs and norms of dominant sections are recognized in the society. Thus, dominant culture may legitimize repression of minorities and the downtrodden sections for a status quo, favourable to the majority section. However, temptation to institutionalize the culture or efforts for imposing a culture everywhere would already be direct violence. Gatlung observes that cultural violence makes direct and structural violence look, even feel, right- or at least not wrong. Cultural violence like structural violence is also invisible. It can arise from cultural, religious or ideological beliefs. These beliefs are used to legitimize direct or structural violence. In a community certain kinds of structural or direct violence can be tolerated or can become acceptable or in some cases thought to be normal or unavoidable. In India, the violence and repression that the Dalit ("outcaste") community at times suffer in the hands of certain sections of the upper caste people in the society is also justified by a belief in the Indian caste system that the so called "outcaste" communities are culturally and intellectually inferior. If a person justifies the deaths of starving people by blaming them for their situation (called blaming the victim), that person is engaging in cultural violence.

Figure 1: **The Violence Triangle of Johan Galtung**



3.4.1 Manifestations of Cultural Violence

Cultural violence is manifested at different levels. At the personal level, female, children and aged people witness such violence in the name of tradition and social norms. Confinement of women in domestic work, beating children to make them obey their elders, making decisions for ageing people without their consent are some often tolerated in the name of tradition. Researchers have found that social and cultural norms that lead to the tolerance of violence are learnt in childhood.

We can also identify such cultural or social beliefs at social and national levels that impairs full potentiality of human being. Women are not regarded as leaders and believed to be fit for homemaking and culinary activities. Recently, the Supreme Court of India, in a ruling asked the government to set aside the traditional rule of not promoting women army officers to the position of commander since women are regarded

physiologically weaker than men. The Supreme Court blamed the government for sticking to patriarchal stereotypes, called 'sticky floor'. 'Sticky floor' is used to describe a discriminatory employment pattern that keep women at the bottom of the job hierarchy. This is a clear example of cultural violence at the national or administrative level. There are many others related to ethnic and tribal communities and other marginal sections. Cultural violence is manifested at the international level related through the problems of refugees, immigrants, victims of human trafficking, migrant workers of the MNCs, victims of human rights violation in war-torn zones, etc. International law is also found lacking in tackling these injustices. The victims are often blamed for their plight. Refugees and people who succumb to forced migration are kept in confinement and are subjected to inhuman treatment.

ACTIVITY 3.2

What do you understand by cultural violence? Explain.

.....

.....

3.5 IN SEARCH OF DURABLE PEACE

Peace building is an activity that aims to resolve injustice and to alter the cultural and structural rhetoric of violence that generates destructive conflict and human rights violation. Peace builders who do not equip themselves with an understanding of direct, structural and cultural violence are likely to fail in achieving durable peace. The United Nations since 1945 has been making many inroads for human rights protection, climate and environment protection, creating conditions for human development, etc. Since the 1990s the United Nations Development Program (UNDP) has been instrumental in preparing Human Development Index (HDI) for all the countries of the world based on the above factors. Those nations which are successful in stopping structural and cultural violence in public and private spheres are placed at the top of the HDI list. For example, Norway, Finland, Denmark, Sweden (Scandinavian countries) is rated high in Human

Development. The UN General Assembly adopted 17 global goals in 2015, known as Sustainable Development Goals (SDGs) to be achieved by the year 2030. The SDGs include no poverty, zero hunger, gender equality, reducing inequality, quality education, good health and well-being. These goals are directly linked to structural violence and cultural violence. Realizing the SDGs is the need of the hour and in a world system characterized by globalism and anarchy, these may find the way to durable peace.



CHECK YOUR PROGRESS

Q.6: Who wrote the article "Cultural Violence"?

.....

Q.7: In which year did Johan Galtung advocate the concept of 'cultural violence'?

.....

Q.8: Cultural violence like structural violence is also invisible. (True or false)

.....

Q.9: Mention two different forms of manifestations of cultural violence?

.....

Q.10: How does cultural violence justifies direct violence?

.....

Q.11: What is 'sticky floor'?

.....

Q.12: How many goals are there in Sustainable Development Goals?

.....

Q.13: What is peace-building?

.....

.....

Q.14: Mention the names of any two countries which are rated high in Human Development.?

.....

.....



3.6 LET US SUM UP

- Structural violence is a non-traditional way of understanding violence. Structural violence is the imposition of suffering and disadvantage by social structure and systems. It can emerge from different constructs, such as economy, and is often the cause of more direct forms of violence.
- Structural violence is also the precursor to direct violence. The concept of structural violence was first developed by Johan Galtung in his article, "Violence, Peace and Peace Research" published in Journal of Peace Research in 1969.
- Galtung was associated with International Peace Research Institute, Oslo, Norway. He is regarded as the principal founder of the discipline of Peace and Conflict Studies. By the term 'structural violence' Johan Galtung means any constraint on human potential caused by economic and political structure.
- He argued that structural violence is an "avoidable impairment of fundamental human needs."
- The broad forms of structural violence are racism, sexism, classism, ageism, patriarchy, etc. Paul Farmer also includes political, economic inequalities as structural violence.
- Such arrangements that put individuals in harm's way are violent because they cause injuries to people.
- Such arrangements are structural because they are embedded in the political and economic organization of our social world.
- Unequal access to resources, to political power, to education, to health care, or to legal standing, is a form of structural violence.
- Structural violence is problematic in and of itself, but it also frequently leads to direct violence.
- Women and children, specially girl children are the worst sufferers of structural violence.
- In the era of globalization, economic reform and open market economy

has fostered income disparity around the world.

- The concept of cultural violence is again attributed to Johan Galtung who also propagated the concept of structural violence that we have discussed above.
- Johan Galtung through his article "Cultural Violence" in the Journal of Peace Research in 1990 came up with this concept. Galtung included analysis of culture in peace and conflict studies in order to deepening the quest for peace.
- Cultural violence is defined as any aspect of a culture that can be used to legitimize violence in its direct or structural form (Galtung, 1990). Understanding of cultural violence helps explain how prominent beliefs can be embedded in a given culture that looks inevitable and are reproduced uncritically across generations.
- Usually, traditional beliefs and norms of dominant sections are recognized in the society. Thus, dominant culture may legitimize repression of minorities and the downtrodden sections for a status quo, favourable to the majority section.
- Gatlung observes that cultural violence makes direct and structural violence look, even feel, right- or at least not wrong. Cultural violence like structural violence is also invisible. It can arise from cultural, religious or ideological beliefs.
- These beliefs are used to legitimize direct or structural violence. In a community certain kinds of structural or direct violence can be tolerated or can become acceptable or in some cases thought to be normal or unavoidable.
- Cultural violence is manifested at different levels. At the personal level, female, children and aged people witness such violence in the name of tradition and social norms.
- Confinement of women in domestic work, beating children to make them obey their elders, making decisions for ageing people without their consent are some often tolerated in the name of tradition.
- Researchers have found that social and cultural norms that lead to the tolerance of violence are learnt in childhood.

- Peace building is an activity that aims to resolve injustice and to alter the cultural and structural rhetoric of violence that generates destructive conflict and human rights violation.
- Peace builders who do not equip themselves with an understanding of direct, structural and cultural violence are likely to fail in achieving durable peace.
- The United Nations since 1945 has been making many inroads for human rights protection, climate and environment protection, creating conditions for human development, etc.
- Since the 1990s the United Nations Development Program (UNDP) has been instrumental in preparing Human Development Index (HDI) for all the countries of the world based on the above factors.
- Those nations which are successful in stopping structural and cultural violence in public and private spheres are placed at the top of the HDI list. For example, Norway, Finland, Denmark, Sweden (Scandinavian countries) is rated high in Human Development.
- The UN General Assembly adopted 17 global goals in 2015, known as Sustainable Development Goals (SDGs) to be achieved by the year 2030.
- The SDGs include no poverty, zero hunger, gender equality, reducing inequality, quality education, good health and well-being. These goals are directly linked to structural violence and cultural violence.
- Realizing the SDGs is the need of the hour and in a world system characterized by globalism and anarchy, these may find the way to durable peace.



3.7 FURTHER READING

1) Galtung, Johan. "Cultural Violence" . *Journal of Peace Research,* Vol. 27, No. 3. (Aug., 1990), Sage Publications, Ltd. pp. 291-305. (available on URL:http://links.jstor.org/sici?sici=0022-3433%28199008%2927%3A3%3C291%3ACV%3E2.0.CO%3B2-6

Journal of Peace Research is currently published by Sage Publications, Ltd.)

2. Galtung, Johan (1996). *Peace by Peaceful Means- Peace and Conflict, Development and Civilization.* PRIO. SAGE Publications Ltd.

3.8 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: Johan Galtung

Ans to Q No 2: 1969

Ans to Q No 3: Gilman R has defined structural violence as 'the physical and psychological harm that results from exploitative and unjust social, political and economic systems'. It is embedded in the social, economic and political systems themselves.

Ans to Q No 4: Racism and ageism.

Ans to Q No 5: Structural violence is problematic in and of itself, but it also frequently leads to direct violence. For example, organized armed conflict in various parts of the world is easily traced to structured inequalities or structural violence. The chronically oppressed sections of people out of frustration often resort to direct violence. Direct violence is what we normally think of when we think of violence. It represents the behavour that threatens life itself and diminishes one's capacity to meet basic human needs. For example, killing, maiming, bullying, sexual assault and emotional manipulation are some forms of direct violence. As such, direct violence injure or kill people quickly, whereas structural violence is much more widespread and kills far more people by depriving them of satisfaction of their basic human needs. Starvation, poverty and relative deprivation again become the cause of crime, communal riot and community clash. These are forms of direct violence. Hence, structural violence if unattended for a long period may result in direct violence and vice-versa. However, the reverse is also true. For example, brutal sufferers of structural

violence become unwilling or unable to confront social injustice. The chronic situation conditions their life and thought process. In war-torn societies, the civilian population endures decades of poverty and disease. They suffer not only through death, but through devastation of neighbourhood and ecosystems, whereas the ruling elite, the perpetrator of conflict, rarely suffers. During the post-cold war period, the interplay of direct and structural violence has increased on an alarming scale.

Ans to Q No 6: Johan Galtung

Ans to Q No 7: 1990

Ans to Q No 8: True

Ans to Q No 9: (i) Confinement of women in domestic work,

(ii) Making decisions for ageing people without their consent.

Ans to Q No 10: Usually, traditional beliefs and norms of dominant sections are recognized in the society. Thus, dominant culture may legitimize repression of minorities and the downtrodden sections for a status quo, favourable to the majority section. However, temptation to institutionalize the culture or efforts for imposing a culture everywhere would already be direct violence. Gatlung observes that cultural violence makes direct and structural violence look, even feel, right- or at least not wrong. Cultural violence like structural violence is also invisible. It can arise from cultural, religious or ideological beliefs. These beliefs are used to legitimize direct or structural violence.

Ans to Q No 11: 'Sticky floor' is used to describe a discriminatory employment pattern that keep women at the bottom of the job hierarchy.

Ans to Q No 12: 17 goals.

Ans to Q No 13: Peace building is an activity that aims to resolve injustice and to alter the cultural and structural rhetoric of violence that generates destructive conflict and human rights violation. Peace builders who do not equip themselves with an understanding of direct, structural and cultural violence are likely to fail in achieving

durable peace. The United Nations since 1945 has been making many inroads for human rights protection, climate and environment protection, creating conditions for human development, etc.

Ans to Q No 14: Norway and Sweden



3.9 POSSIBLE QUESTIONS

Q. 1 : Explain the concept of structural violence.

Q. 2 : Write briefly about structural violence vs direct violence.

Q. 3 : Explain the concept of cultural violence.

Q. 4: Write briefly about durable peace and the Sustainable Development Goals.

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UNIT 4: PEACE TRADITIONS AND APPROACHES: A GLOBAL PERSPECTIVE

UNIT STRUCTURE

4.1 Learning Objectives

4.2 Introduction

4.3 Diverse Perspectives on Peace in Different Cultures of the World

4.4 Let Us Sum Up

4.5 Further Reading

4.6 Answers to Check Your Progress

4.7 Possible Questions

4.1 LEARNING OBJECTIVES

After going through this unit, you will be able to :

- explain the approach towards peace in Hinduism
- explain the concept of peace in Christianity
- discuss the five virtues prescribed by the philosophy of Confucianism
- discuss the path to a peaceful existence and liberation in the light of the teachings of Buddhism
- explain the meaning of peace in Islam.

4.2 INTRODUCTION

In the modern period, though attempts have been made to theorise the concept of peace, which is now broadly understood as a situation characterised by tranquillity and absence of violence and prevalence of those inherent conditions that sustain peace by facilitating justice and goodwill, yet no discussion on peace will be complete without trying to explore the diverse perspectives on peace in different cultures of the world. In this unit, we shall discuss the various peace traditions and approaches prevalent in different civilisations of the world with regard to some of the leading religions of the world.

4.3 DIVERSE PERSPECTIVES ON PEACE IN DIFFERENT CULTURES OF THE WORLD

- **Hinduism**

The history of Hinduism speaks of its embracing the various regional and ethnic religious traditions within its fold. Mahatma Gandhi says, "Hinduism is not an exclusive religion. In it, there is room for the worship of all the prophets of the world... Hinduism tells everyone to worship God according to his own faith or 'dharma' and so it lives at peace with all the religions', (M. K. Gandhi, *Young India* (October 26, 1921).

Hinduism includes so many trends believing in one supreme deity alone, a couple of deities, five deities or plurality of gods or none at all and it is due to or the Vedic dictum "The same Reality is spoken of differently by different names" or "All the pluralities are the different manifestations of the same reality".

The ancient period saw the growth of Aryan culture which absorbed many new elements and changed itself in the process. Classical Hindu Culture means ancient Aryan Culture and the term 'Aryan' gradually began to assume a cultural or religious connotation rather than a racial one. Though the cultural solidarity of Hinduism was always maintained, yet it was not uniform throughout the length and breadth of the country. The Aryan and non-Aryan elements combined in different proportions to form the Hinduism of today. This speaks of the tolerant attitude of Hinduism which has emerged by way of amalgamation of different streams of thought and wisdom expressed by our ancient seers, sages, holy texts and literature.

One of the most basic tenets of Hinduism found in texts such as the Maha Upanishad is *Vasudhaiva Kutumbakam*, which means "the world is one family". It is indicative of a holistic approach to life signifying respect for all forms of life and non-violence.

According to Hinduism, 'dharma' means the right course of conduct within its social framework. The ancient Hindu texts of the Vedas broadly speak of the virtues of peace and non-violence. The term *shanti* is used for peace in Sanskrit. The literal meaning of the term *shanti* is peacefulness, non-violence, calmness or tranquility denoting abstinence from mental and

physical violence and disturbances. Peace has to be practised at three levels, namely, in thought, word and deed. Hinduism emphasizes the fact that the principle of peace covers not only human beings but also pants and animals. The famous *Shanti-Mantra* of Yajur-Veda stresses the wellbeing of all. Hinduism aims at bridging the gap between the "self" and the "other" as all living beings are considered to part of the Supreme Lord.

In the Bhagavad-Gita , Lord Krishna says, *A person who is not disturbed by the incessant flow of desires—that enter like rivers into the ocean which is ever being filled but is always still—can alone achieve peace, and not the man who strives to satisfy such desires.* [Bhagavad-Gita 2.70]. Thus, renunciation of greed and staying on the path of righteousness, will collectively lead to peace and harmony in the world.

Some such basic thoughts gave rise to the spirit of tolerance in Hinduism. In the subsequent period, the rise of the bhakti tradition of Saint Sankaradeva or Caitanya Deva within Hinduism further led to a more democratic, humanist, liberal and compassionate tradition based on a culture of peace and universal brotherhood.



CHECK YOUR PROGRESS

Q.1: "All the pluralities are the different manifestations of the same reality" is a Vedic dictum. (True/False)

.....

Q.2: The famous Shanti-Mantra of which Veda stresses the wellbeing of all ?

.....

- **Christianity**

In Christianity, God is defined as Father, Son, and Holy Spirit. God as the Father is the universe. God as the Son is every enlightened being. God as the Holy Spirit is the spiritual being that every sensitive being can sense around him or herself. This can be perceived as light, love, peace and bliss. With this power, enlightened and highly developed spiritual people can help others. The Bible describes how Jesus poured Holy Spirit onto his

disciples on Pentecost (the day commemorating the descent of the Holy Spirit upon the Apostles and followers of Jesus Christ) . Jesus Christ filled his Apostles and followers with this Holy Spirit. The followers felt radiantly and divinely happy and radiated an aura of pure light. (https://en.wikibooks.org/wiki/God_and_Religious_Toleration/Christianity).

Christianity believes in making selfless sacrifices in serving humanity and forgiving even those who do us wrong. It believes in extending love and compassion to all.

In the Bible it is stated " Love your neighbor as yourself " which clearly indicates the spirit of mutual respect and solidarity. Some other core tenets of Christianity include forgiving others who have wronged us, loving one's enemies, helping the needy, being truthful and honest and not judging others, among others. Christianity lays emphasis on living in peace and harmony with others in order to receive God's glory. The *Sermon on the Mount* is a collection of sayings and teachings of Jesus Christ. It represents the moral teachings found in the Gospel of Matthew in the New Testament. It is stated in the Sermon on the Mount that " Blessed are the peacemakers: for they shall be called the children of God ". It is further stated in Sermon on the Mount that "Blessed are the merciful: for they shall obtain mercy". In the Bible , Jesus Christ is called the "Prince of Peace" and urges everyone to exhibit peace in their lives. Thus, the Bible accords a pride of place to those who work towards peace.



CHECK YOUR PROGRESS

Q.3: In Christianity, God as the Father means what?

.....

Q.4: Mention the name of the Sermon which is a collection of sayings and teachings of Jesus Christ.

.....

- **Confucianism**

Confucianism is the philosophy based on the teachings of Confucius (551 BC - 479 BC), who was an important Chinese philosopher.

Confucianism has had a large influence on the history of Chinese civilization. The teachings of Confucius mainly focus on the respect of one's parents, elders, and ancestors.

Confucianism teaches **five virtues**.

- Ren (Jen), that refers to altruism and humanity.
- Yi, that refers to righteousness.
- Li, that refers to good conduct.
- Zhi, that refers to knowledge.
- Xin, which means loyalty.

Adherence to the five virtues can help one reach the goal of a peaceful and harmonious life and contribute to welfare of the society at large.

(Source: https://simple.wikipedia.org/wiki/Confucianism)



CHECK YOUR PROGRESS

Q.5: Ren (Jen), that refers to what ?

.....

Q.6: Xin, which means what ?

.....

- **Buddhism**

Buddha basically was an ethical teacher and reformer. He did not prefer to discuss to metaphysical questions. Instead, he always tried to enlighten persons on the most important questions of life: suffering, its origin, its cessation and the path of its cessation. Hence, from his spiritual experience Buddha became convinced of the four noble truths that (i) there is suffering, (ii) there is cause of suffering, (iii) there is cessation of suffering or it can be suppressed and (iv) there is a way to accomplish it or there is a way leading to its cessation. Thus, for a truly peaceful existence, one should be aware of the four noble truths and endeavour to achieve liberation.

Let us discuss about the four noble truths in the following way :

First Noble Truth

The first noble truth 'There is suffering' (Duhkha) is considered as the tyranny of pain. Life is full of misery and pain. Poverty, disease, old

age, death, selfishness, greed, anger, hatred, conflicts, exploitation are flourishing excessively in this world. No one can deny this fact. Hence life of an individual is painful.

Second Noble Truth

The second noble truth is 'There is cause of suffering' (Duhkha-samudaya). It is concerned with the causes of suffering. According to Buddhism, everything has a cause; So, being a fact suffering also must have a cause. It must depend on some conditions. Craving generates the cycle of birth and death and is the cause of suffering. Craving is of three fold: (a) Craving for sensual pleasure, (b) craving for being and (c) craving for wealth.

Third Noble Truth

The third noble truth is related to the cessation of suffering (duhkha nirodha). Buddha viewed that though the world is full of suffering, it is not without a cause. Again, there is cessation of suffering i.e. it can be suppressed. Everything in this universe is dependent upon some causes and conditions. If these causes and conditions are removed, the effect also will cease to exist. Ignorance is the main cause of suffering and if it is removed suffering will cease to exist. By removing ignorance man can attain liberation or nirvâna.

Fourth Noble Truths

The fourth noble truth is known as 'Duhkha-Nirodha-Mârga' or there is a way leading to the cessation of suffering. There is an ethical and spiritual path by following which suffering or pain can be removed. Buddha himself followed this path and suggested to follow it. The right knowledge regarding the causes of suffering shows the way of liberation. Buddha recommended eight steps or rules to attain liberation. These are known as 'Noble Eightfold Path' or 'Astângika-mârga'. For liberation, eight fold path should be practised. It consists of eight steps. These are as follows:

(i) Right View (Samyag drsti): The first step towards liberation is right view. It is defined as the correct knowledge about the four noble truths. It was stated by Buddha that the knowledge about the four noble truths helps moral reformation and leads the human being towards the goal- nirvâna.

(ii) Right Resolve (Samyag sankalpa): The mere knowledge of truth would be meaningless, if one is not firmly determined to reform life in their light. Therefore, the human being who wants to attain liberation should renounce worldliness, give up ill feelings towards others and stop doing any harm to others. These three are the constituents of right resolve.

(iii) Right Speech (Samyag vâk): Samyag sankalpa or right determination should be used in practice. It should guide and control our speech. People should keep away themselves away from lying, slander, unkind words ,etc.

(iv) Right Conduct (Samyag karmânta): Right resolve is not limited to right speech only but it includes right conduct too. The concept of 'Pañca-Sila' i.e. abstention from killing, stealing, sensuality, lying and intoxication is included in right conduct.

(v) Right Livelihood (Samyag âjiva): Right livelihood means maintaining one's life by honest means. Human beings should perform action in consistency with good determination. They should never follow forbidden means to lead their lives.

(vi) Right Effort (Samyag vyâyâma): People should maintain a constant effort to root out evil thoughts. So, people should have constant endeavour to maintain moral progress by removing evil thoughts.

(vii) Right Mindfulness (Samyag smrti): The person who is willing to attain liberation should always remember and contemplate the body as body, the sensations as sensations, mind as mind and the mental states as mental states. We should have constant meditation on the knowledge gained through the feeling of soul, body, or perishable objects. Hence, attachment arises to such material things and we feel grief when we loss them. In this way, we become subject to bondage and misery. But, our contemplation on the perishable nature of these things helps us to remain free from attachment and misery.

(viii) Right Concentration (Samyag samâdhi): Right concentration is the last step in the path that leads to 'Nirvâna'. Any individual

who has successfully guided his life in the light of the seven rules and thereby freed himself from all passions and evil thoughts is eligible to enter into the stages of concentration leading to the detachment from bodily ease too. It is the state of nirvâna or perfect wisdom.

Thus, it may be mentioned here that the eightfold path of nirvâna consists of three main things – conduct (sila), concentration (samâdhi) and knowledge (prajñâ).



CHECK YOUR PROGRESS

Q.7: Mention the Four Noble Truths in Buddhism?

.....

.....

.....

.....

Q.8: Write briefly about the Fourth Noble Truth.

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- **Islam**

The Quran states that Allah is the all-powerful creator of the universe and all it contains, and that the proper role of humans is that of *Khâlifah*, a term generally understood in this context as meaning a steward or vice-regent or God's representative. Peace is associated in the Quran with God.

Creation is said to be good, and all aspects of it are miraculous signs (ayat) proving the existence of God. All of creation, moreover, is said to praise God, though humans may not perceive it. Nonhuman species are said to constitute "communities" similar to those of humans. While the Quran explicitly states that the Earth was created for all beings and not just for humans, it is also stated that certain species (particularly domestic

animals) were created to serve humans. Because creation belongs to God, humans are not to engage in activities that cause harm to creation. Wastefulness and excess consumption are likewise condemned.

The *Quranic* doctrine of vice-regent or '*Khâlifah*' placed Man in the role of *Amâna* or trustee and custodian of the earth, thus responsible for building the earth and utilizing its resources with a sense of justice to oneself and to fellow mankind.

The role assigned to 'Man' by the *Quran* included accountability of the numerous resources given by God or *Allah*. Moreover, the Islamic concept of knowledge includes both the transcendental knowledge as well as the knowledge based on sense perception and observation. Consequently, all knowledge gained through scientific activities aims to result in human welfare; and seeks to utilize the resources of the universe for beneficial purposes, that is, there is both social justice and compassion.

The Islamic philosophers affirm the position of humans near the top within the hierarchy of created beings, below angels but above other animals, plants, and minerals. Humans are the mediators between the heavenly and earthly realms and a major channel for divine grace. The human body, furthermore, is perceived as a microcosm of the universe.

Muslim mystics, known as Sufis, have tended to interpret Quranic references to the oneness of God (tawhid) as indicating an underlying unity to all reality. They describe 'creation' in terms of ''unity of being''. The Sufi notion of the ''complete man'' (insan alkamil), expands the conception of the human being as microcosm of the universe.



CHECK YOUR PROGRESS

Q.9: The Quranic doctrine of vice-regent or '*Khâlifah*' placed Man in the role of what ?

.....

Q.10: "Sufis" describe 'creation' in terms of "unity of being". (True/ False)

.....

.....



4.4 LET US SUM UP

- The history of Hinduism speaks of its embracing the various regional and ethnic religious traditions within its fold.
- Hinduism includes so many trends believing in one supreme deity alone, a couple of deities, five deities or plurality of gods or none at all and it is due to or the Vedic dictum "The same Reality is spoken of differently by different names" or "All the pluralities are the different manifestations of the same reality".
- Classical Hindu Culture means ancient Aryan Culture and the term 'Aryan' gradually began to assume a cultural or religious connotation rather than a racial one. Though the cultural solidarity of Hinduism was always maintained, yet it was not uniform throughout the length and breadth of the country.
- The Aryan and non-Aryan elements combined in different proportions to form the Hinduism of today. This speaks of the tolerant attitude of Hinduism which has emerged by way of amalgamation of different streams of thought and wisdom expressed by our ancient seers, sages, holy texts and literature.
- One of the most basic tenets of Hinduism found in texts such as the Maha Upanishad is *Vasudhaiva Kutumbakam*, which means "the world is one family". It is indicative of a holistic approach to life signifying respect for all forms of life and non-violence.
- According to Hinduism, 'dharma' means the right course of conduct within its social framework. The ancient Hindu texts of the Vedas broadly speak of the virtues of peace and non-violence. The term *shanti* is used for peace in Sanskrit.
- The literal meaning of the term *shanti* is peacefulness, non-violence, calmness or tranquility denoting abstinence from mental and physical violence and disturbances.
- Peace has to be practised at three levels, namely, in thought, word and deed. Hinduism emphasizes the fact that the principle of peace

covers not only human beings but also pants and animals. The famous *Shanti-Mantra* of Yajur-Veda stresses the wellbeing of all. Hinduism aims at bridging the gap between the "self" and the "other" as all living beings are considered to part of the Supreme Lord.

- In the Bhagavad-Gita , Lord Krishna says, *A person who is not disturbed by the incessant flow of desires—that enter like rivers into the ocean which is ever being filled but is always still—can alone achieve peace, and not the man who strives to satisfy such desires.* [Bhagavad-Gita 2.70]. Thus, renunciation of greed and staying on the path of righteousness, will collectively lead to peace and harmony in the world.
- Some such basic thoughts gave rise to the spirit of tolerance in Hinduism. In the subsequent period, the rise of the bhakti tradition of Saint Sankaradeva or Caitanya Deva within Hinduism further led to a more democratic, humanist, liberal and compassionate tradition based on a culture of peace and universal brotherhood.
- In Christianity, God is defined as Father, Son, and Holy Spirit. God as the Father is the universe. God as the Son is every enlightened being. God as the Holy Spirit is the spiritual being that every sensitive being can sense around him or herself. This can be perceived as light, love, peace and bliss. With this power, enlightened and highly developed spiritual people can help others.
- The Bible describes how Jesus poured Holy Spirit onto his disciples on Pentecost (the day commemorating the descent of the Holy Spirit upon the Apostles and followers of Jesus Christ) . Jesus Christ filled his Apostles and followers with this Holy Spirit. The followers felt radiantly and divinely happy and radiated an aura of pure light.
- Christianity believes in making selfless sacrifices in serving humanity and forgiving even those who do us wrong. It believes in extending love and compassion to all.
- In the Bible it is stated " Love your neighbor as yourself " which clearly indicates the spirit of mutual respect and solidarity.
- Some other core tenets of Christianity include forgiving others who have wronged us, loving one's enemies, helping the needy, being truthful and honest and not judging others, among others. Christianity

lays emphasis on living in peace and harmony with others in order to receive God's glory.

- The *Sermon on the Mount* is a collection of sayings and teachings of Jesus Christ. It represents the moral teachings found in the Gospel of Matthew in the New Testament. It is stated in the Sermon on the Mount that " Blessed are the peacemakers: for they shall be called the children of God ".
- It is further stated in Sermon on the Mount that "Blessed are the merciful: for they shall obtain mercy". In the Bible , Jesus Christ is called the "Prince of Peace" and urges everyone to exhibit peace in their lives. Thus, the Bible accords a pride of place to those who work towards peace.
- Confucianism is the philosophy based on the teachings of Confucius (551 BC - 479 BC), who was an important Chinese philosopher. Confucianism has had a large influence on the history of Chinese civilization. The teachings of Confucius mainly focus on the respect of one's parents, elders, and ancestors.
- Confucianism teaches five virtues- Ren (Jen), that refers to altruism and humanity; Yi, that refers to righteousness; Li, that refers to good conduct; Zhi, that refers to knowledge; Xin, which means loyalty.
- Buddha basically was an ethical teacher and reformer. He did not prefer to discuss to metaphysical questions. Instead, he always tried to enlighten persons on the most important questions of life: suffering, its origin, its cessation and the path of its cessation. Hence, from his spiritual experience Buddha became convinced of the four noble truths that (i) there is suffering, (ii) there is cause of suffering, (iii) there is cessation of suffering or it can be suppressed and (iv) there is a way to accomplish it or there is a way leading to its cessation.
- The fourth noble truth is known as 'Duhkha-Nirodha-Mârga' or there is a way leading to the cessation of suffering. There is an ethical and spiritual path by following which suffering or pain can be removed. Buddha himself followed this path and suggested to follow it.
- The right knowledge regarding the causes of suffering shows the way of liberation. Buddha recommended eight steps or rules to attain

liberation. These are known as 'Noble Eightfold Path' or 'Astângika-mârga'. For liberation, eight fold path should be practised. It consists of eight steps. These are : Right View (Samyag drsti);) Right Resolve (Samyag sankalpa); Right Speech (Samyag vâk) ; Right Conduct (Samyag karmânta); Right livelihood (samyag âjiva); Right Effort (Samyag vyâyâma); Right Mindfulness (Samyag smrti); Right Concentration (Samyag samâdhi).

- Thus, it may be mentioned here that the eightfold path of nirvâna consists of three main things – conduct (sila), concentration (samâdhi) and knowledge (prajñâ).
- The Quran states that Allah is the all-powerful creator of the universe and all it contains, and that the proper role of humans is that of *khalifa*, a term generally understood in this context as meaning a steward or vice-regent or God's representative.
- Creation is said to be good, and all aspects of it are miraculous signs (ayat) proving the existence of God. All of creation, moreover, is said to praise God, though humans may not perceive it. Nonhuman species are said to constitute ''communities'' similar to those of humans.
- While the Quran explicitly states that the Earth was created for all beings and not just for humans, it is also stated that certain species (particularly domestic animals) were created to serve humans. Because creation belongs to God, humans are not to engage in activities that cause it harm. Wastefulness and excess consumption are likewise condemned.
- The *Quranic* doctrine of vice-regent or '*Khâlifah*' placed Man in the role of *Amâna* or trustee and custodian of the earth, thus responsible for building the earth and utilizing its resources with a sense of justice to oneself and to fellow mankind.
- The role assigned to 'Man' by the *Quran* included accountability of the numerous resources given by God or *Allah*. Moreover, the Islamic concept of knowledge includes both the transcendental knowledge as well as the knowledge based on sense perception and observation.
- Consequently, all knowledge gained through scientific activities aims to result in human welfare; and seeks to utilize the resources of the

universe for beneficial purposes, that is, there is both social justice and compassion.

- The Islamic philosophers affirm the position of humans near the top within the hierarchy of created beings, below angels but above other animals, plants, and minerals. Humans are the mediators between the heavenly and earthly realms and a major channel for divine grace. The human body, furthermore, is perceived as a microcosm of the universe.
- Muslim mystics, known as Sufis, have tended to interpret Quranic references to the oneness of God (tawhid) as indicating an underlying unity to all reality. They describe 'creation' in terms of "unity of being". The Sufi notion of the "complete man" (insan alkamil), expands the conception of the human being as microcosm of the universe.



4.5 FURTHER READING

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7. Sinha, J. N. (201?). *Outlines of Indian Philosophy.* Kolkata: New Central Book Agency Pvt. Ltd.



4.6 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: True

Ans to Q No 2: Yajur Veda

Ans to Q No 3: Universe

Ans to Q No 4: Sermon on the Mount

Ans to Q No 5: Altruism and humanity

Ans to Q No 6: Loyalty

Ans to Q No 7: First Noble Truth: 'There is suffering' (Duhkha) is considered as the tyranny of pain.

Second Noble Truth : The second noble truth is 'There is cause of suffering' (Duhkha-samudaya).

Third Noble Truth : The third noble truth is related to the cessation of suffering (duhkha nirodha).

Fourth Noble Truth: The fourth noble truth is known as 'Duhkha-Nirodha-Mârga' or there is a way leading to the cessation of suffering.

Ans to Q No 8: The fourth noble truth is known as 'Duhkha-Nirodha-Mârga' or there is a way leading to the cessation of suffering. There is an ethical and spiritual path by following which suffering or pain can be removed. Buddha himself followed this path and suggested to follow it. The right knowledge regarding the causes of suffering shows the way of liberation. Buddha recommended eight steps or rules to attain liberation. These are known as 'Noble Eightfold Path' or 'Astângika-mârga'. For liberation, eight fold path should be practised. It consists of eight steps.

Ans to Q No 9: "Amâna" or trustee and custodian of the earth

Ans to Q No 10: True



4.7 POSSIBLE QUESTIONS

Q. 1 : Discuss the concept of peace in Hinduism.

Q. 2 : Discuss the concept of peace in Christianity.

Q. 3 : Discuss the concept of peace in Buddhism.

Q. 4 : Discuss the concept of peace in Islam.

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UNIT 5: PEACE MOVEMENTS

UNIT STRUCTURE

5.1 Learning Objectives

5.2 Meaning of Peace Movements

5.3 Anti-War Movement (Opposition to the Vietnam War)

5.4 Mahatma Gandhi's Satyagraha Movement

5.5 American Civil Rights Movement led by Dr. Martin Luther (Jr.)

5.6 Anti-Apartheid Movement led by Nelson Mandela

5.7 Check Your Progress

5.8 Let Us Sum Up

5.9 Further Reading

5.10 Answers to Check Your Progress

5.11 Possible Questions

5.1 LEARNING OBJECTIVES

After going through this unit, you will be able to :

- explain the meaning of Peace Movements
- discuss the Anti-War Movement (Opposition to the Vietnam War)
- discuss Mahatma Gandhi's Satyagraha Movement
- discuss the American Civil Rights Movement led by Dr. Martin Luther (Jr.)
- discuss the Anti-Apartheid Movement led by Nelson Mandela.

5.2 MEANING OF PEACE MOVEMENTS

The term 'peace' implies harmony in the absence of hostility and violence and it also implies concept of societal friendship. While in social science peace is commonly used to mean a situation of lack of conflict that is absence of war and also it implies freedom from fear of violence between individuals or groups. Peace is something very important in our life as a it is a source of true happiness. The most vital way and the most basic way to achieve peace is being true to oneself.

Coming to **'Peace Movement'** it can be defined broadly as a movement which is opposed to preparations for war and which aim at bringing about reduction in or elimination of nuclear weapons. A **'peace movement'** is basically a social movement that seeks achieving ideals such as minimizing inter-human violence in a particular place or such type of situation, including banning of guns, ending a particular or all wars and all these are linked to achieving world peace. There are various means to achieve ideals of a peace movement like advocacy of pacifism, diplomacy, boycotts, peace camps, moral persuasion, non-violent resistance, banning guns, supporting anti-war political candidates, creating open government and transparency tools, formation of direct democracy, supporting whistleblowers who expose war-crimes or conspiracies to create wars, demonstrations, national political lobbying groups to create legislation fostering peace and also legislation to remove profit from government contracts to the military -industrial complex. Peace movements aim at the goal of sustainable world peace.



CHECK YOUR PROGRESS

Q.1: Write briefly about peace movement.

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Q.2: Mention any two means to achieve ideals of a peace movement.

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5.3 ANTI-WAR MOVEMENT (OPPOSITION TO THE VIETNAM WAR)

The **Peace Movement** or the **Anti-War Movement** began in the 1960s in the United States and it was opposed to U.S. involvement in the Vietnam War. In fact, many advocates in the movement advocated a unilateral

withdrawal of U.S. forces from South Vietnam. The protests against the Vietnam War took place in the late 1960s and early 1970s. The protests were actually part of the movement in opposition to the Vietnam War and as such it took place in the United States mainly. The opposition to United States involvement in the Vietnam War began in 1964 with demonstrations and ended in 1973 . The protests were against the role of the U.S. military in the Vietnam War and eventually it grew into a broad social movement over the ensuing years. The Peace Movement of the post World War II period was the first of the modern social movements in Europe and America.

The Anti-War movement in the U.S. informed and helped in shaping the vigorous debate in the United States during the second half of the 1960s and early 1970s on how to end the Vietnam War. In the U.S. many participants in the peace movement were students, mothers or anti-establishment hippies. In fact, opposition grew with participation by the African-American civil rights groups, women's liberation groups and Chicano movement leaders (Mexican-American civil rights movement). Other groups too got involved which included educators, clergy, academics, journalists, lawyers, physicians like Benjamin Spock and military veterans. As the Vietnam War continued to escalate, public disenchantment grew and a variety of different groups were formed or became involved in the movement. The actions of the anti-war movement in U.S. was mainly of peaceful, non-violent events. In many cases against in the movement police used violent tactics against peaceful demonstrators. It must be mentioned in this context that in 1967, according to Gallup Polls, an increasing majority of Americans considered U.S. involvement in Vietnam to be a mistake and it was later stated by the then head of American war planning, former U.S. Secretary of Defence Robert McNamara.

Opposition to the Vietnam War arose during the time of unprecedented student activism, which followed the free speech movement and the Civil Rights Movement. During the war, the US government came up with system of draft which was a system of conscription that mainly drew from minorities and lower and middle class whites. There prevailed opposition to the draft itself based on the sentiment that the draft was unfairly administered. It

inflamed blue-collar Americans specially the African-American citizens. The opposition that grew against the Vietnam War was partly attributed to greater access to uncensored information through extensive television coverage on the ground in Vietnam. In addition to the opposition to the draft, anti-war protests made various moral arguments against the U.S. presence in Vietnam. The American college students along with the general public mainly accused the United States of having imperialistic goals in Vietnam. Many civilian deaths were downplayed or omitted entirely by the Western media and it thus became a subject of protest when photographic evidence of causalities emerged.

There was another reason of the movement and it was the perception that U.S. intervention in Vietnam was not legally justifiable though it had been argued in defence that the threat of communism called for American intervention. Even some sections of the American citizens believed that the communist threat was used as a scapegoat to hide imperialistic intentions and in South Vietnam the Americans interfered with the self-determination of the country. It was argued by some that the war in Vietnam was a kind of civil war that ought to have determined the fate of the country and they felt that America was wrong to intervene in the same. Media coverage of the war shocked many citizens' faith as news television brought images of wartime conflict to the homes of the American citizens.

There was a great deal of civic unrest on college campuses throughout the 1960s as students became largely involved in the Civil Rights Movement, Second Wave Feminism and anti-war movement. Many artists also during the 1960s and 1970s opposed the war in Vietnam and they used their creativity and careers to visibly oppose the war. Many writers and poets opposed the U.S. involvement in the Vietnam War like Allen Ginsberg, Denise Levertov, Robert Duncan and Robert Bly. Their great works often incorporated imagery based on the tragic events of the war as well as the disparity between life in Vietnam and the life in the United States. Some filmmakers too like Lenny Lipton, Jerry Abrams, Peter Gessner and David Ringo created many documentary style movies featuring actual footage from the anti-war marches to raise awareness about the war and the opposition to the same form diverse sections. Many playwrights like Frank O'Hara, Sam Shepard, Robert Lowell,

Kenneth Bernard also used theatre as a tool for portraying their thoughts about the Vietnam war and their opposition to it. Women too in great numbers became active participants of the anti-war movement. Despite the inequalities faced by women , their participation in various anti-war groups allowed women to gain experience with organizing protests and crafting effective anti-war rhetoric. Mothers and older generations of women too joined the opposition movement as advocates for peace. Many women in America were highly sympathetic to the Vietnamese civilians affected by the war and they joined the opposition movement.

Many Asian-Americans developed anti-war sentiments due to the racial inequality that they faced in the United States. Again, many African-American leaders were often anti-imperialist and anti-capitalist and in the escalating violence of the Vietnam War and perceived social injustice of the draft system made them get involved in anti-war groups.

The Anti-War movement in the U.S. finally resulted in disruption and eventual termination of the draft of military conscription. The end of Lyndon B. Johnson's presidency is also a result of this movement. Another result of the movement is lowering of U.S. voting age from 21 to 18 years codified nationally in 1971 in the 26th amendment to the United States Constitution. And finally, the movement led to the withdrawal of U.S. troops from Vietnam and there came an end to the U.S. presence in the Vietnam War.



CHECK YOUR PROGRESS

Q.3: The Anti-War Movement in the 1960s in the United States was opposed to U.S. involvement in which war ?

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Q.4: Mention the names of any two filmmakers who created many documentary style movies to raise awareness about the Vietnam War and the opposition the same.

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5.4 MAHATMA GANDHI'S SATYAGRAHA MOVEMENT

Gandhiji always believed that self-sacrifice, satyagraha or non-cooperation could make even the mightiest empires in the world bow. In Gandhian philosophy 'Satyagraha' is the most powerful weapon for fighting against imperialism or a powerful enemy. Satyagraha or holding on to truth force is a particular form of non-violent resistance or civil resistance. It is not the same as passive resistance and advocates resisting non-violently over using violence. Gandhi, by Satyagraha, meant adhering to truth under all circumstances. According to him, a true Satyagrahi should believe in God and ahimsa (non-violence). For Gandhiji, violence is untruth while non- violence is truth. He said ahimsa means no one should be injured and there should be no hatred in thought, speech and action. He said a true non-violent fighter hates evil and leaves his or her opponent because for him or her it is not the person but the institution which is to be hated. A true Satyagrahi is bound to leave good impression for himself in the minds of others and leaves nothing bitter behind him.

For Gandhiji it was futile to think that many weapons were needed to win over an enemy. An enemy according to him can only be easily won by love and affection. He even stated that ahimsa had a deep bearing not on body but on soul. The evil doer should not be hated but the evil should be hated. A Satyagrahi should have high ideals. Satyagraha can be in various forms like non-cooperation which according to Gandhiji is to be directed towards the various "systems of evil" perpetrating injustice or oppression. They should be denied of any support from any corner and the oppressor should feel himself alone. It is in such situation alone that he will be obliged to listen patiently to the demands of the opponent. Another form of Satyagraha is civil disobedience according to Gandhiji. It is another method of fighting against a powerful enemy. Gandhiji was completely opposed to armed resistance but what he pleaded was that the people should not obey unjust and anti-social laws. In fact, he stated that they should be bold enough to declare their intention to disobey cruel and unjust laws and openly defy such orders. They should also be ready to go behind the bars and

suffer such cruelties as the oppressor might inflict upon them but should carry on the struggle till the time the unjust law is abrogated and replaced by a just law. Strike according to Gandhiji is another weapon for fighting against the oppressor. He favoured the idea of strikes if these were organized on non-violent basis. He felt that strike was an effective instrument if it did not aim at destruction and sabotage. Fasting is another form of Satyagraha. Gandhiji felt that the sense of the persons in power can most effectively be touched by fasting. Further, he felt that it can be a success only when the person going on fast is spiritually disciplined and true to his cause. According to Gandhiji, to become a good Satyagrahi the best method is that of Hijrat or leaving one's ancestral place. It means voluntary exile or temporary withdrawal from the place where one cannot live with self-respect. This method was advised by Gandhi to the Bardoli peasants in 1928.

Gandhiji emphasized that non-violence is the weapon of the brave and not of the weak. Mahatma Gandhi adopted the technique of Satyagraha movement as a real and active weapon against violence.

The Champaran Satyagraha of 1917 was the first Satyagraha movement inspired by Gandhiji and a major revolt in the Indian struggle for independence. It was a farmer's uprising that took place in Champaran district of Bihar during British colonial period.

Gandhiji's transformed nonviolence into a tool of mass movement to fight injustice and oppression. In couse of time the Gandhian philosophy established its effectiveness and through these methods of Gandhiji could relieve Indians of their miseries in South Africa and also could win freedom for India from the world's mightiest empire. Gandhiji achieved great success in the revolutions he led in South Africa by following the path of Satyagraha. He had an innate belief that it would succeed in India too. He had an innate belief that it would be the only effective way to fight the powerful British as any other form of resistance was bound to fail on the part of India. Gandhiji's satyagraha methods had few takers in his early years at the Indian National Congress. However under the able guidance of Gopal Krishna Gokhale, Gandhiji's method gradually gained acceptance. Satyagraha gained wide popularity and there were committed satyagrahis all over the country. The

Quit India Movement reclaimed the ideals of satyagraha which finally went a long way in securing Indian independence. The significance of satyagraha was soon accepted worldwide. In fact, Martin Luther King adopted the methods of satyagraha in his fight against racial discrimination of the American authorities in 1950.

Thus, Satyagraha is more than a political tool of resistance. It is a holistic approach towards life, based on the ideals of truth and moral courage.



CHECK YOUR PROGRESS

Q.5: The Champaran Satyagraha of 1917 was the first Satyagraha movement inspired by Gandhiji. (True/False)

.....

Q.6: Mention any two forms of Satyagraha put forward by Gandhiji.

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5.5 AMERICAN CIVIL RIGHTS MOVEMENT LED BY DR. MARTIN LUTHER (JR.)

The American Civil Rights Movement was a decade-long struggle for social justice that took place mainly during the 1950s and 1960s for African Americans to gain equal rights under the law in the United States that white Americans already enjoyed. The main activists are Martin Luther King (Jr), Rosa Parks, Malcom X, Dorothy Height, Ella Baker and more. The movement is a mass protest movement against segregation and discrimination in the southern United States that came to national prominence during the mid-1950s. This movement had its roots in the centuries-long efforts of African slaves and their descendants to resist racial oppression and abolish the institution of slavery. It is a movement that came about out of the need and desire for equality and freedom for African Americans and other people of colour. The Civil War had officially abolished slavery, but it did not end

discrimination against blacks and they continued to endure the devastating effects of racism especially in the southern states. By the mid-20th century, African Americans had more than enough of prejudice and violence against them. They along with many whites mobilized and began an unprecedented fight for equality that spanned two decades. During Reconstruction (the period of American history following the American Civil War, whereby the newly freed slaves citizens were given civil rights) blacks took on leadership roles like never before. They held public office and sought legislative changes for equality and the right to vote. In 1868, the 14th Amendment to the Constitution gave blacks equal protection under the law. In 1870, the 15th Amendment granted blacks the right to vote. But many whites mainly those in the southern states were unhappy that people they would once enslave were now on a more or less equal playing field.

Therefore, to marginalize the blacks and keep them separate from whites and erase the progress during Reconstruction, 'Jim Crow laws' were established in the south beginning in the late 19th century. As a result of this, the blacks could not use the same public facilities as whites and most blacks could not vote as they were unable to pass voter literacy tests. Prior to World War II, most blacks were low-wage farmers, factory workers, domestic helps or servants. By the early 1940s, war-related work was booming, but most blacks were not given the better paying jobs. They were also discouraged from joining the military. After that, thousands of blacks threatened to march on Washington to demand equal employment rights, the then President Franklin D. Roosevelt issued executive order in 1941 and it opened national defence jobs and other government jobs to all the Americans regardless of race, creed, color or national origin.

One of the most famous events of the civil rights movement took place on August 28, 1963 that is the - March on Washington. It was organized and attended by civil rights leaders such as A. Philip Randolph, Bayard Rustin and Martin Luther King Jr. More than 200,000 , blacks and whites congregated in Washington, D.C. for the peaceful march with the main purpose of forcing civil rights legislation and establishing job equality for everyone. The highlight of the march was King's speech in which he

continually stated, "I have a dream" which quickly became a slogan for equality and freedom. Martin Luther King Jr. was one of the best known advocates for non-violent social change. His movement was so powerful that he inspired the Congress and it enacted the Civil Rights Act in 1964 and in the same year King himself was honoured with the Nobel Peace Prize. Posthumously awarded the Presidential Medal of Freedom, King is an icon of the civil rights movement and his life and work symbolize the quest for equality and nondiscrimination that lies at the heart of the American and human dream. King's personal exceptional oratorical skills and personal courage first attracted national attention in 1955 when he along with other civil rights activists were arrested after leading a boycott of a transportation company in Montgomery, Alabama which required nonwhites to surrender their seats to whites and stand or sit at the back of the bus. Over the following decade, King wrote, spoke and also organized nonviolent protests and mass demonstrations to draw attention to racial discrimination and to demand civil rights legislation to protect the rights of African-Americans. In 1963 in Birmingham, Alabama, King guided peaceful mass demonstrations that the white police force countered with police dogs and fire hoses creating a controversy which also generated newspaper headlines throughout the entire world. Subsequent mass demonstrations in many communities culminated in a march that attracted more than 250,000 protestors to Washington D.C.

President Lyndon B. Johnson signed the Civil Rights Act of 1964- the legislation initiated by President John F. Kennedy before his assassination into law on July 2 of the same year. King and other civil rights activists witnessed the signing. The law guaranteed equal employment for all, limited the use of voter literacy tests and allowed federal authorities to ensure that public facilities were integrated.

On March, 1965, the civil rights movement in Alabama took an especially violent turn as 600 peaceful demonstrators participated in the Selma to Montogomery march to protest the killing of black civil rights activist Jimmie Lee Jackson by a white police officer and to encourage legislation to enforce the 15th Amendment. The protesters were blocked by Alabama state and local. Refusing to stand down, protestors moved forward and

were viciously beaten and teargassed by police and dozens of protestors were hospitalized. This entire incident was televised and became known as 'Bloody Sunday' and even some activists wanted to retaliate with violence but King pushed for non-violent protests and eventually gained federal protection for another march.

The civil rights movement was an empowering yet precarious time for the blacks in America. The efforts of civil rights activists and countless protestors of all races brought about legislation to end segregation and eliminate black voter suppression and discriminatory employment and housing practices.



CHECK YOUR PROGRESS

Q.7: Mention the names of two prominent activists of the American Civil Rights Movement.

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Q.8: Martin Luther King's movement inspired the Congress to enact which Act in 1964 ?

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5.6 ANTI-APARTHEID MOVEMENT LED BY NELSON MANDELA

Apartheid was a system of racial inequality and segregation on the grounds of race, which kept all races separate from one another. In 1994 Nelson Mandela was of key importance in negotiating the freedom and equality of all South Africans. Then he became South Africa's first democratically elected President. Nelson Mandela is considered by many to be the father of South Africa. Nelson Mandela was an anti-apartheid activist which means that he fought for those who were disadvantaged by the system of racial segregation. Mandela became a civil rights leader, leading many against the Apartheid government.

Apartheid was introduced in 1948 by the Nationalist Party which was an all-white government. It was a harsh system that gave little opportunities to non-white people and took away their basic human rights such as education, freedom of movement and rights to self-determination. The iconic struggle between the apartheid regime of South Africa and those who resisted it illustrates the complexity of some cases of civil resistance. Originally the use of civil resistance against apartheid was based on Gandhian ideas which originated in South Africa in 1906 where Gandhi was a lawyer working for an Indian trading firm. Soon, the political party, namely, African National Congress(ANC) was founded in 1922 and it became a major force opposing the apartheid system's oppression of the 80 percent non-European population of the country. It was the major institutional vehicle of the resistance.

Mandela joined the African National Congress (ANC) in 1944 and was elected President of African National Congress Youth League in 1951. He first encouraged non-violent protests as he wanted to follow Mahatma Gandhi's ideals. But later, as non-violent methods did not work, more violent tactics began to be adopted. In fact, the apartheid government then considered Mandela and the other civil rights activists as terrorists. White South Africans monopolized control over the state and its economy including rich natural resources such as a third of the world's known gold reserves. The whites developed an explicit theology and philosophy of white racial superiority and a legal and economic system enforced by a modern military and police force that deliberately excluded non-whites from economic and political power. Discouraged by the lack of results from their non-violent campaign , Mandela and activists called for an armed uprising creating 'Spear of the Nation' that continued alongside the non-violent resistance. That too failed to abolish the apartheid system and in the end a concerted grassroots non-violent civil resistance movement in coalition with international support and sanctions forced the white government to negotiate. After decades of resistance to the explicitly-racist system, questions and even defections from the white power elite emerged in the 1980s as business leaders who were aware of the need for a high quality

workforce involving both blacks and whites began to despair at the failure of modest reforms and increased repression. Even questions began to emerge within the Dutch Nederlands-Reformed Church which fashioned the apartheid theology that had legitimated the regime. Though the apartheid regime of South Africa was powerful in terms of security forces, mineral wealth and industrial capacity, it was dependent on its non-white labour force, Southern African neighbours and international ties with the industrial west. However, when these pillars withdrew their support, the regime became unstable. The ANC at first emphasized legal forms of protests and then shifted to a more militant non-violent direct action campaign in the early 1950s. Later it advocated violent resistance. The violent resistance was limited to occasional bombings of government facilities and avoidance of civilian deaths. By the early 1980s, anti-apartheid forces were virtually united around non-violent resistance that could achieve maximum participation among non-whites and bring international pressure to bear on the government. A number of tactics were used in total during the anti-apartheid struggle and it includes creation of community based institutions like cooperatives, community clinics, legal resource centres; protest and persuation; mass demonstrations; marches; non-cooperation; lighting candles every night during the Christmas season; negotiations; strikes and stay-aways; economic boycotts, school boycotts, sports and cultural boycotts, rent boycotts and civil-disobedience.

Nelson Mandela was arrested by the apartheid government and during the Rivonia Trial (1963-64) and was sentenced to jail. Mandela spent 27 years in jail and most of that time was spent on Robben Island. Nelson Mandela during his jail tenure had become an international symbol for the anti-apartheid movement. In fact, Mandela and the anti-apartheid movement gained huge international support as there were worldwide protests and sanctions against the apartheid government. The fight against the apartheid government was a success due to the efforts of both local leaders and mounting international pressure which forced the regime to withdraw from holding power. On 17th March, 1992 two-thirds of South Africa's white voters approved a negotiated end of the minority regime and apartheid system.

On 27th April, 1994 in South Africa, the first democratic elections were held and everyone was given the right to vote regardless of their race. The ANC won the elections and Nelson Mandela was then elected as the President of the new South Africa in the first free elections where the entire population participated. Mandela stepped down as president in 1999 but continued to promote peace around the globe. Today, South Africa is a fully democratic country.



CHECK YOUR PROGRESS

Q.9: Apartheid was a system of racial inequality and segregation on the grounds of race. (True/False)

.....

Q.10: Which political party became a major force in South Africa opposing the apartheid system's oppression ?

.....



5.7 LET US SUM UP

- The term 'peace' implies harmony in the absence of hostility and violence and it also implies concept of societal friendship. While in social science peace is commonly used to mean a situation of lack of conflict that is absence of war and also it implies freedom from fear of violence between individuals or groups.
- Coming to 'Peace Movement' it can be defined broadly as a movement which is opposed to preparations for war and which aim at bringing about reduction in or elimination of nuclear weapons.
- A 'peace movement' is basically a social movement that seeks achieving ideals such as minimizing inter-human violence in a particular place or such type of situation, including banning of guns, ending a particular or all wars and all these are linked to achieving world peace.

- There are various means to achieve ideals of a peace movement like advocacy of pacifism, diplomacy, boycotts, peace camps, moral persuasion, non-violent resistance, etc.
- The Peace Movement or the Anti-War Movement began in the 1960s in the United States and it was opposed to U.S. involvement in the Vietnam War.
- The Anti-War movement in the U.S. informed and helped in shaping the vigorous debate in the United States during the second half of the 1960s and early 1970s on how to end the Vietnam War.
- The Anti-War movement in the U.S. finally resulted in disruption and eventual termination of the draft of military conscription. The end of Lyndon B. Johnson's presidency is also a result of this movement. Another result of the movement is lowering of U.S. voting age from 21 to 18 years codified nationally in 1971 in the 26th amendment to the United States Constitution. And finally, the movement led to the withdrawal of U.S. troops from Vietnam and there came an end to the U.S. presence in the Vietnam War.
- Gandhiji always believed that self-sacrifice, satyagraha or non-cooperation could make even the mightiest empires in the world bow. In Gandhian philosophy 'Satyagraha' is the most powerful weapon for fighting against imperialism or a powerful enemy.
- Satyagraha or holding on to truth force is a particular form of non-violent resistance or civil resistance. It is not the same as passive resistance and advocates resisting non-violently over using violence. Gandhi, by Satyagraha, meant adhering to truth under all circumstances. According to him, a true Satyagrahi should believe in God and ahimsa (non-violence).
- A Satyagrahi should have high ideals. Satyagraha can be in various forms like non-cooperation, civil disobedience, strikes, fasting, etc.
- The Champaran Satyagraha of 1917 was the first Satyagraha movement inspired by Gandhiji and a major revolt in the Indian struggle for independence. It was a farmer's uprising that took place in Champaran district of Bihar during British colonial period.

- Gandhiji's transformed nonviolence into a tool of mass movement to fight injustice and oppression.
- Satyagraha gained wide popularity and there were committed satyagrahis all over the country. The Quit India Movement reclaimed the ideals of satyagraha which finally went a long way in securing Indian independence. The significance of satyagraha was soon accepted worldwide. In fact, Martin Luther King adopted the methods of satyagraha in his fight against racial discrimination of the American authorities in 1950.
- Thus, Satyagraha is more than a political tool of resistance. It is a holistic approach towards life, based on the ideals of truth and moral courage.
- The American Civil Rights Movement was a decade-long struggle for social justice that took place mainly during the 1950s and 1960s for African Americans to gain equal rights under the law in the United States that white Americans already enjoyed.
- The main activists are Martin Luther King (Jr), Rosa Parks, Malcon X, Dorothy Height, Ella Baker and more.
- The movement is a mass protest movement against segregation and discrimination in the southern United States that came to national prominence during the mid-1950s.
- One of the most famous events of the civil rights movement took place on August 28, 1963 that is the - March on Washington. It was organized and attended by civil rights leaders such as A. Philip Randolph, Bayard Rustin and Martin Luther King Jr.
- More than 200,000 , blacks and whites congregated in Washington, D.C. for the peaceful march with the main purpose of forcing civil rights legislation and establishing job equality for everyone.
- The highlight of the march was King's speech in which he continually stated, "I have a dream" which quickly became a slogan for equality and freedom. Martin Luther King Jr. was one of the best known advocates for non-violent social change.

- King's movement was so powerful that he inspired the Congress and it enacted the Civil Rights Act in 1964 and in the same year King himself was honoured with the Nobel Peace Prize.
- President Lyndon B. Johnson signed the Civil Rights Act of 1964- the legislation initiated by President John F. Kennedy before his assassination into law on July 2 of the same year. King and other civil rights activists witnessed the signing. The law guaranteed equal employment for all, limited the use of voter literacy tests and allowed federal authorities to ensure that public facilities were integrated.
- The civil rights movement was an empowering yet precarious time for the blacks in America. The efforts of civil rights activists and countless protestors of all races brought about legislation to end segregation and eliminate black voter suppression and discriminatory employment and housing practices.
- Apartheid was a system of racial inequality and segregation on the grounds of race, which kept all races separate from one another. In 1994 Nelson Mandela was of key importance in negotiating the freedom and equality of all South Africans. Then he became South Africa's first democratically elected President. Nelson Mandela is considered by many to be the father of South Africa.
- Nelson Mandela was an anti-apartheid activist which means that he fought for those who were disadvantaged by the system of racial segregation. Mandela became a civil rights leader, leading many against the Apartheid government.
- Apartheid was introduced in 1948 by the Nationalist Party which was an all-white government. It was a harsh system that gave little opportunities to non-white people and took away their basic human rights such as education, freedom of movement and rights to self-determination.
- The iconic struggle between the apartheid regime of South Africa and those who resisted it illustrates the complexity of some cases of civil resistance. Originally the use of civil resistance against apartheid was

based on Gandhian ideas which originated in South Africa in 1906 where Gandhi was a lawyer working for an Indian trading firm.

- Mandela joined the African National Congress (ANC) in 1944 and was elected President of African National Congress Youth League in 1951. He first encouraged non-violent protests as he wanted to follow Mahatma Gandhi's.
- The ANC at first emphasized legal forms of protests and then shifted to a more militant non-violent direct action campaign in the early 1950s. Later it advocated violent resistance. The violent resistance was limited to occasional bombings of government facilities and avoidance of civilian deaths.
- By the early 1980s, anti-apartheid forces were virtually united around non-violent resistance that could achieve maximum participation among non-whites and bring international pressure to bear on the government.
- A number of tactics were used in total during the anti-apartheid struggle and it includes creation of community based institutions like cooperatives, community clinics, strikes and stay-aways; economic boycotts, school boycotts, sports and cultural boycotts, rent boycotts and civil-disobedience.
- Nelson Mandela was arrested by the apartheid government and during the Rivonia Trial (1963-64) and was sentenced to jail. Mandela spent 27 years in jail and most of that time was spent on Robben Island.
- Nelson Mandela during his jail tenure had become an international symbol for the anti-apartheid movement. In fact, Mandela and the anti-apartheid movement gained huge international support as there were worldwide protests and sanctions against the apartheid government.
- The fight against the apartheid government was a success due to the efforts of both local activists and mounting international pressure which forced the regime withdraw from holding power.
- On 17th March, 1992 two-thirds of South Africa's white voters approved a negotiated end of the minority regime and apartheid system. On 27th April, 1994 in South Africa, the first democratic elections were held and everyone was given the right to vote regardless of their race.

- The ANC won the elections and Nelson Mandela was then elected as the President of the new South Africa in the first free elections where the entire population participated.



5.8 FURTHER READING

1. Gauba, O P. *An Introduction to Political Theory.* Delhi. Macmillan India Ltd.
2. Baylis, John; Smith, Steve and Patricia Owens. *The Globalization of World Politics: An Introduction to international relations.* Oxford University Press.
3. Adam, Heribert and Kogila Moodley . *The Opening of the Apartheid Mind: Options for the New South Africa. Berkeley.* University of California Press. 1993.
4. Sen, Sailendra Nath. *History of the Freedom Movement in India (1857-1947).* New Age International Publishers.



5.9 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: A 'Peace Movement' can be defined broadly as a movement which is opposed to preparations for war and which aim at bringing about reduction in or elimination of nuclear weapons. A 'peace movement' is basically a social movement that seeks achieving ideals such as minimizing inter-human violence in a particular place or such type of situation, including banning of guns, ending a particular or all wars and all these are linked to achieving world peace. There are various means to achieve ideals of a peace movement like advocacy of pacifism, diplomacy, boycotts, peace camps, moral persuasion, non-violent resistance, banning guns, supporting anti-war political candidates, creating open government and transparency tools,

formation of direct democracy, supporting whistleblowers who expose war-crimes or conspiracies to create wars, demonstrations, national political lobbying groups to create legislation fostering peace and also legislation to remove profit from government contracts to the military -industrial complex. Peace movements aim at the goal of sustainable world peace.

Ans to Q No 2: Diplomacy and moral persuasion.

Ans to Q No 3: Vietnam War

Ans to Q No 4: Lenny Lipton and Jerry Abrams

Ans to Q No 5: True

Ans to Q No 6: Non-Cooperation and Civil Disobedience

Ans to Q No 7: Martin Luther King (Jr) and Rosa Parks

Ans to Q No 8: Civil Rights Act in 1964

Ans to Q No 9: True

Ans to Q No 10: African National Congress



5.10 POSSIBLE QUESTIONS

Q 1 : Explain the meaning of Peace Movements

Q 2 : Write briefly about the Anti-War Movement (Opposition to the Vietnam War) in the United States.

Q 3 : Discuss Mahatma Gandhi's Satyagraha Movement

Q 4 : Discuss the American Civil Rights Movement led by Dr. Martin Luther (Jr.)

Q 5 : Discuss the Anti-Apartheid Movement led by Nelson Mandela

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UNIT 6: PEACE CULTURE AND PEACE EDUCATION

UNIT STRUCTURE

6.1 Learning Objectives

6.2 Introduction

6.3 UNESCO's Structure of Peace Initiative

6.4 Peace Education

6.5 Let Us Sum Up

6.6 Further Reading

6.6 Answers to Check Your Progress

6.7 Possible Questions

6.1 LEARNING OBJECTIVES

After going through this unit, you will be able to :

- discuss UNESCO's Culture of Peace initiative
- explain the Declaration and Programme of Action on a Culture of Peace
- explain the concept of peace education
- explain the initiatives made in the field of promotion of peace education.

6.2 MEANING OF PEACE MOVEMENTS

In a world marked by the existence of various forms of violence and armed conflict, there is an urgent need to cultivate a spirit of love , tolerance, respect for human rights and solidarity among all human beings. Establishing dialogue and constructive communication among various groups and communities to foster better understanding and mutual respect is of utmost importance. At the same, to be able to live in peace and harmony, it is also necessary to impart the requisite skills and instil those attitudes among people which lead to the creation of an atmosphere conducive to peace. This is where the necessity of peace education

arises. In this unit, we shall discuss the concepts of "Culture of Peace" and "Peace Education".

6.3 UNESCO'S CULTURE OF PEACE INITIATIVE

The concept of a culture of peace is originally associated with the United Nations Educational, Scientific and Cultural Organization (UNESCO). Tracing the origin of the concept of culture of peace , one finds that the concept emerged from the International Congress on Peace in the Minds of Men organized by UNESCO in Ivory Coast situated in Africa in July, 1989. UNESCO is a specialized agency of the United Nations based in Paris. UNESCO's Culture of Peace Programme is an integrated approach to peace building and post conflict reconstruction. The promotion of a culture of peace is at the heart of UNESCO's mandate. In 1992, the UNESCO adopted a Culture of Peace Programme. Several initiatives had been undertaken by the UNESCO under its Culture of Peace Programme in conflict ridden countries such as El Salvador, Mozambique and Burundi where it was seen that conflicts could be settled peacefully when parties try to listen to and to understand one another and also to maintain their integrity without killing. (Source: http://www.culture-of-peace.info/annexes/IPRAnewsletter/page1.html). UNESCO, since 1945, has promoted the right to quality education and the advancement of science and its applications to develop knowledge and capacity for economic and social progress, the basis of peace and sustainable development. (https://en.unesco.org/themes/building-peace-programmes).

In 1997 the UN General Assembly adopted a resolution which called for called for a "transformation from a culture of war and violence to a culture of peace and non-violence." The resolution defines the culture of peace as based on "respect for human rights, democracy and tolerance, the promotion of development, education for peace, the free flow of information and the wider participation of women." Since 1997, the United Nations General Assembly has adopted resolutions every year in support of a culture of peace.

The United Nations General Assembly considers that a Culture of Peace consists of " a set values, attitudes, traditions and customs, modes of behaviour and ways of life that reflect and are directed towards respect for life, for human beings and their rights, the rejection of violence in all its forms, the recognition of the equal rights of men and women, the recognition of the rights of everyone to freedom of expression, opinion and information, attachment to the principles of democracy, freedom, justice, development for all, tolerance, solidarity, pluralism and acceptance of differences and understanding between nations, between ethnic, religious, cultural and other groups and between individuals. The individual elements of a culture of peace are therefore: non-violence and respect for human rights, respect and solidarity among all peoples and dialogue between cultures, the linkage of peace to democratic participation and sustainable human development, the free flow and sharing of information and knowledge, contribution to conflict-prevention and post-conflict peace-building, and equality between women and men, all best supported through projects in which people take an active role in transforming their values, attitudes and behaviours".

(Source:http://www.unesco.org/new/en/media-services/single- view/news/promoting_a_culture_of_peace_through_education_unesco_celeb/)

- **Declaration and Programme of Action on a Culture of Peace**

On September 13, 1999, the United Nations General Assembly adopted the Declaration and Programme of Action on a Culture of Peace. The Programme of Action include eight action areas which are listed below:

1. Culture of peace through education
2. Sustainable economic and social development
3. Respect for all human rights
4. Equality between women and men
5. Democratic participation
6. Understanding, tolerance and solidarity

7. Participatory communication and the free flow of information and knowledge
8. International peace and security

The above action areas are interlinked and complimentary. The United Nations declared the year 2000 as the International Year for the Culture of Peace with the aim of celebrating and encouraging a culture of peace worldwide. The UN General Assembly also declared the Decade 2001-2010 as the International Decade for a Culture of Peace and Non-Violence for the Children of the World.

In November 2000, the General Assembly entrusted UNESCO with the coordination of the activities of the organizations of the United Nations system to promote a culture of peace and liaising with other organizations concerned in this matter. The UNESCO is also engaged in promoting peace building through education and develops peace education materials. Peace education helps people to develop the necessary values and skills to live in harmony with one another and with the natural environment. UNESCO is concerned by the rise of racism, xenophobia and intolerance, and considers that education is essential to strengthening the foundations of tolerance, reducing discrimination and violence. (source: https://en.unesco.org/themes/building-peace-programmes).

It may be stated here that in the wake of the adoption of the Declaration and Programme of Action on a Culture of Peace adopted by the UN in 1999, many civil society organizations from different regions of the world came forward and joined in to contribute to a global movement for a culture of peace in the light of with the principles incorporated in the Declaration.



CHECK YOUR PROGRESS

Q.1: The concept of a culture of peace is originally associated with which organisation ?

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Q.2: How does the United Nations General Assembly explain the concept of a Culture of Peace ?

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Q.3: United Nations General Assembly's Declaration and Programme of Action on a Culture of Peace contains how many action areas ?

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Q.4: The United Nations declared which year as the International Year for the Culture of Peace

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6.4 PEACE EDUCATION

In recent times, the need has been felt, more than ever, to adopt a coherent approach to reduce violence and promote peace building through the means of Peace Education. Peace education seeks to foster and promote values centering around principles of democracy, non-violence, tolerance, mutual respect and trust, co-existence, justice, freedom, equality, respect for human rights, empathy, responsibility and solidarity, among others.

Peace education aims to help people acquire skills for conflict prevention and conflict resolution through peaceful means. Peace education can be imparted to people of all ages and in both formal and informal settings so that the target audience can acquire the skills needed for building and strengthening a culture of peace in the society, guided by a spirit of justice and fair play at all times in their individual lives. The emphasis is to create an atmosphere conducive to peace resulting in peace building. Programmes for peace education exist at local, national,

and international levels and in times of peace, conflict and post-conflict. Peace Education seeks to create dialogue among different sections of the society, cutting across civil society organizations, representatives of different ethnic communities, professional associations, educational institutions, the media, etc., so that the idea of peace and peace building gets disseminated across the board, covering all stakeholders. Bringing about long-term behavioural change is an objective of peace education so that peace building becomes a sustained initiative and people continue to repose faith only in nonviolent and peaceful resolution of disputes. Peace education constitutes an important component of the initiatives undertaken by the UN in promoting a Culture of Peace. As part of the UN General Assembly forum on the implementation of the UN Programme of Action on a Culture of Peace held in September, 2012, the then Secretary General of the UN, Ban Ki-moon said "Through education, we teach children not to hate. Through education, we raise leaders who act with wisdom and compassion. Through education, we establish a true, lasting culture of peace." (source: https://news.un.org/en/story/2012/09/419622-education-crucial-engender-culture-peace-un-officials-stress-general-assembly). It may be mentioned here, among all UN agencies, it is the UNESCO which has been playing a pivotal role in the realm of peace education as a means of developing a Culture of Peace. The UNESCO, over the years, has developed some valuable literature related to peace education and has believed in the idea that peace is something which must emerge from the local and grassroots levels rather than being imposed from above. UNESCO was founded in 1945. UNESCO's mission is to contribute to the building of a culture of peace, the eradication of poverty, sustainable development and intercultural dialogue through education, the sciences, culture, communication and information. UNESCO works to create the conditions for dialogue among civilizations, cultures and peoples, based upon respect for commonly shared values. (Source: https://www.un.org/youthenvoy/2013/08/unesco-united-nations-educational-scientific-and-cultural-organization/)

UNESCO states that "The promotion of peace through education is at the heart of UNESCO's mission. As stated in its constitution of 1945, UNESCO advances international peace and the common welfare of humanity through educational, scientific and cultural relations between peoples of the world." Describing the concept of peace education, UNESCO declares that "Education for non-violence and peace includes training, skills and information directed towards cultivating a culture of peace based on human rights principles. This education not only provides knowledge about a culture of peace, but also imparts the skills and attitudes necessary to defuse and recognize potential conflicts, and those needed to actively promote and establish a culture of peace and non-violence. The learning objectives of peace education may include an understanding of the manifestations of violence, the development of capacities to respond constructively to that violence and specific knowledge of alternatives to violence. Two fundamental concepts of peace education are respect and skills. Respect refers to the development of respect for self and for others; skills refer to specific communication, cooperation and behavioral skills used in conflict situations". (Source: https://unesdoc.unesco.org/ark:/48223/pf0000160787)

UNESCO promotes peace education activities by providing support to member states to incorporate the values of a culture of peace at all levels of their education systems. Towards this end, UNESCO provides various means of support, such as: the co-production of textbooks by two or more countries as a basis for mutual understanding; the development of learning materials that are culturally and linguistically appropriate; providing support for Member States wishing to carry out bilateral or multi-lateral revisions of curricula and textbooks in order to remove prejudices or stereotypes, and by promoting teacher training and educational programmes in peace and human rights education. UNESCO has worked with member states in the field of education for peace and non-violence. For instance, the UNESCO office in New Delhi has piloted a project with the National Council for Teacher Education to field test an Education for Peace manual in India. (Source: https://unesdoc.unesco.org/ark:/48223/pf0000160787)

At a more institutionalized level, peace studies has been incorporated in the curricula of several universities across the globe and more elaborately by those offering specialized programmes on the discipline of peace studies. As a matter of fact, the peace studies as a broader field of study is an interdisciplinary area of study and encompasses within its fold a variety of approaches and attitudes revolving around the concept of peace education, multiculturalism, education for democracy and human rights and education for sustainable development. More specifically, peace education combines both theoretical formulations and applied research. It relies on the contributions of academics, peace theorists, peace researchers and peace activists. Peace education lays stress on the fact that ignorance about other cultures and communities lead to prejudice and violence. So it is necessary to educate students and the people at large about the values, cultures, traditions and customs of other communities so that we all can appreciate cultural similarities and differences vis a vis other communities and build a more humane and tolerant society. Such a society will invariably be grounded in peace and harmony.

(main source: https://www.peaceinsight.org/themes/peace-education)



CHECK YOUR PROGRESS

Q.5: Explain how UNESCO promotes peace education.

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6.5 LET US SUM UP

- The concept of a culture of peace is originally associated with the United Nations Educational, Scientific and Cultural Organization

(UNESCO). Tracing the origin of the concept of culture of peace , one finds that the concept emerged from the International Congress on Peace in the Minds of Men organized by UNESCO in Ivory Coast situated in Africa in July, 1989.

- UNESCO is a specialized agency of the United Nations based in Paris. UNESCO's Culture of Peace Programme is an integrated approach to peace building and post conflict reconstruction. The promotion of a culture of peace is at the heart of UNESCO's mandate.
- In 1992, the UNESCO adopted a Culture of Peace Programme. Several initiatives had been undertaken by the UNESCO under its Culture of Peace Programme in conflict ridden countries such as El Salvador, Mozambique and Burundi where it was seen that conflicts could be settled peacefully when parties try to listen to and to understand one another and also to maintain their integrity without killing.
- In 1997 the UN General Assembly adopted a resolution which called for called for a "transformation from a culture of war and violence to a culture of peace and non-violence." The resolution defines the culture of peace as based on "respect for human rights, democracy and tolerance, the promotion of development, education for peace, the free flow of information and the wider participation of women."
- Since 1997, the United Nations General Assembly has adopted resolutions every year in support of a culture of peace.
- The United Nations General Assembly considers that a Culture of Peace consists of a set values, attitudes, traditions and customs, modes of behaviour and ways of life that reflect and are directed towards respect for life, for human beings and their rights, the rejection of violence in all its forms, the recognition of the equal rights of men and women, the recognition of the rights of everyone to freedom of expression, opinion and information, attachment to the principles of democracy, freedom, justice, development for all, tolerance, solidarity,

pluralism and acceptance of differences and understanding between nations, between ethnic, religious, cultural and other groups and between individuals.

- On September 13, 1999, the United Nations General Assembly adopted the Declaration and Programme of Action on a Culture of Peace. The Programme of Action include eight action areas.
- The above action areas are interlinked and complimentary. The United Nations declared the year 2000 as the International Year for the Culture of Peace with the aim of celebrating and encouraging a culture of peace worldwide. The UN General Assembly also declared the Decade 2001-2010 as the International Decade for a Culture of Peace and Non-Violence for the Children of the World.
- In November 2000, the General Assembly entrusted UNESCO with the coordination of the activities of the organizations of the United Nations system to promote a culture of peace and liaising with other organizations concerned in this matter. The UNESCO is also engaged in promoting peace building through education and develops peace education materials.
- Peace education helps people to develop the necessary values and skills to live in harmony with one another and with the natural environment. UNESCO is concerned by the rise of racism, xenophobia and intolerance, and considers that education is essential to strengthening the foundations of tolerance, reducing discrimination and violence. (source: https://en.unesco.org/themes/building-peace-programmes).
- It may be stated here that in the wake of the adoption of the Declaration and Programme of Action on a Culture of Peace adopted by the UN in 1999, many civil society organizations from different regions of the world came forward and joined in to contribute to a global movement for a culture of peace in the light of with the principles incorporated in the Declaration.

- In recent times, the need has been felt, more than ever, to adopt a coherent approach to reduce violence and promote peace building through the means of Peace Education. Peace education seeks to foster and promote values centering around principles of democracy, non-violence, tolerance, mutual respect and trust, co-existence, justice, freedom, equality, respect for human rights, empathy, responsibility and solidarity, among others.
- Peace education aims to help people acquire skills for conflict prevention and conflict resolution through peaceful means. Peace education can be imparted to people of all ages and in both formal and informal settings so that the target audience can acquire the skills needed for building and strengthening a culture of peace in the society, guided by a spirit of justice and fair play at all times in their individual lives.
- The emphasis is to create an atmosphere conducive to peace resulting in peace building. Programmes for peace education exist at local, national, and international levels and in times of peace, conflict and post-conflict.
- Peace Education seeks to create dialogue among different sections of the society, cutting across civil society organizations, representatives of different ethnic communities, professional associations, educational institutions, the media, etc., so that the idea of peace and peace building gets disseminated across the board, covering all stakeholders.
- Peace education constitutes an important component of the initiatives undertaken by the UN in promoting a Culture of Peace. As part of the UN General Assembly forum on the implementation of the UN Programme of Action on a Culture of Peace held in September, 2012, the then Secretary General of the UN, Ban Ki-moon said "Through education, we teach children not to hate. Through education, we raise leaders who act with wisdom and compassion. Through education, we establish a true, lasting culture of peace."

- The UNESCO, over the years, has developed some valuable literature related to peace education and has believed in the idea that peace is something which must emerge from the local and grassroots levels rather than being imposed from above.
- UNESCO was founded in 1945. UNESCO's mission is to contribute to the building of a culture of peace, the eradication of poverty, sustainable development and intercultural dialogue through education, the sciences, culture, communication and information. UNESCO works to create the conditions for dialogue among civilizations, cultures and peoples, based upon respect for commonly shared values.
- UNESCO promotes peace education activities by providing support to member states to incorporate the values of a culture of peace at all levels of their education systems.
- At a more institutionalized level, peace studies has been incorporated in the curricula of several universities across the globe and more elaborately by those offering specialized programmes on the discipline of peace studies.



6.6 FURTHER READING

1. *UNESCO and a Culture of Peace: Promoting a Global Movement.* UNESCO.
2. Kumar, Ravindra. *Some Vital Aspects of Peace Education.* Gyan Publishing House.



6.7 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: UNESCO

Ans to Q No 2: The United Nations General Assembly considers that a Culture of Peace consists of " a set values, attitudes, traditions

and customs, modes of behaviour and ways of life that reflect and are directed towards respect for life, for human beings and their rights, the rejection of violence in all its forms, the recognition of the equal rights of men and women, the recognition of the rights of everyone to freedom of expression, opinion and information, attachment to the principles of democracy, freedom, justice, development for all, tolerance, solidarity, pluralism and acceptance of differences and understanding between nations, between ethnic, religious, cultural and other groups and between individuals. The individual elements of a culture of peace are therefore: non-violence and respect for human rights, respect and solidarity among all peoples and dialogue between cultures, the linkage of peace to democratic participation and sustainable human development, the free flow and sharing of information and knowledge, contribution to conflict-prevention and post-conflict peace-building, and equality between women and men, all best supported through projects in which people take an active role in transforming their values, attitudes and behaviours".

Ans to Q No 3: Eight

Ans to Q No 4: 2000

Ans to Q No 5: UNESCO promotes peace education activities by providing support to member states to incorporate the values of a culture of peace at all levels of their education systems. Towards this end, UNESCO provides various means of support, such as: the co-production of textbooks by two or more countries as a basis for mutual understanding; the development of learning materials that are culturally and linguistically appropriate; providing support for Member States wishing to carry out bilateral or multi-lateral revisions of curricula and textbooks in order to remove prejudices or stereotypes, and by promoting teacher training and educational programmes in peace and human rights education.



6.8 POSSIBLE QUESTIONS

Q 1 : UNESCO's Culture of Peace Initiative.

Q 2 : Write briefly about the Declaration and Programme of Action on a Culture of Peace adopted by the UN General Assembly.

Q 3 : Explain the meaning of peace education.

Q 4 : Discuss the concept of a Culture of Peace as put forward by UNESCO.

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UNIT 7: POLITICAL ECONOMY OF DEVELOPMENT AND UNDERDEVELOPMENT

UNIT STRUCTURE

7.1 Learning Objectives

7.2 Political Economy (Colonialism, War, Free Market Economy, Globalization)

7.3 Relationship between Development, Conflict and Peace

7.4 Let Us Sum Up

7.5 Further Reading

7.6 Answers to Check Your Progress

7.7 Possible Questions

7.1 LEARNING OBJECTIVES

After going through this unit, you will be able to :

- explain the meaning of political economy
- explain political economy in the context of colonialism and war
- explain political economy in the context of free market economy and globalization
- discuss the relationship between development, conflict and peace

7.2 POLITICAL ECONOMY (COLONIALISM, WAR, FREE MARKET ECONOMY, GLOBALIZATION)

- **Meaning of Political Economy**

Political Economy is a concept that developed in the 17th century. The roots of the concept could be traced back to the theory of property put forward by John Locke . John Locke argued in the Second Treatise that property serves as an explanation for the existence of government and also acts as a criterion for evaluating the performance of government. (Source: Vaugn, Karen I : *John Locke's Theory of Property: Problems of Interpretation*-retrieved from https://www.libertarianism.org/publications/

essays/john-lockes-theory-property-problems-interpretation on 26/02/2020) At present, the concept of political economy is commonly understood as an interdisciplinary field of study that draws on economics, political science and law in order to understand how political institutions, the political environment and the economic system whether capitalist or socialist influence each other. It seeks to explore the relationship between the political environment and the economic environment among and within states.

- **Colonialism and War**

Prior to the Second World War, most countries from Africa, Asia and South America were colonies under the political domination of foreign countries. Historically speaking, European colonialism began in the fifteenth century, when the Spanish and Portuguese began exploring the Americas, and the coasts of Africa, the Middle East, India, and East Asia. Subsequently, in the sixteenth and seventeenth centuries, Britain, France and Holland raised their own colonial empires across the globe. It dawned the era of mercantile capitalism based on establishment of colonies, extraction of raw materials from the colonies to feed the factories of the home country and exporting the finished products and accumulation of wealth. Thus, colonialism involved exploring new areas in search of resources (land, minerals, forest, and other raw materials) and markets leading to exploitation of the colonies with far reaching political and socio-economic consequences leading to deprivation of the rights and liberties of the native population. During the early years of colonialism, there occurred several wars among the major powers like Britain, France and Holland over securing colonial domination in Africa and Asia. Thus the political history of the world during this period was largely determined by the conflicts among the colonial powers who competed among themselves to exercise control and domination over the resource rich countries of Asia, Africa and Latin America with a view to accumulate more and more wealth.

However, strong nationalist struggles against foreign domination began to sweep across most of these countries. After the Second World War, the process of decolonization was set rolling. More and more of these countries started gaining independence, one after the other, from the control of the

colonial powers. However, it was seen that in spite of their political independence, these newly independent countries found themselves to be economically dependent upon the developed countries in more ways than one. Years of colonial exploitation had left these countries impoverished. Upon gaining independence, these countries aimed at achieving the goals of rapid economic and political development. Consequently, these economically underdeveloped countries started receiving financial and technical assistance from the advanced and developed countries, most of which were former colonial powers. This opened the floodgates for the involvement of the developed countries in the affairs of the less developed countries. This behaviour of the developed countries came to be compared to a new kind of colonialism in the post-colonial world which has been describes as "neo-colonialism." It is a modern form of economic imperialism.

The term neo-colonialism began to gain currency particularly with reference to Africa. Soon after gaining independence, some national leaders and opposition groups from African countries argued that their countries were facing a new form of colonialism perpetrated by the former colonial powers and other developed nations.

Being economically dependent upon the developed countries, the developing and least-developed countries are not in a position to conduct their economic affairs independently. While framing and pursuing their respective economic policies, these countries are influenced and guided by the developed countries. It is also argued that international organizations such as the International Monetary Fund, World Bank, and World Trade Organization are all responsible for promoting the neocolonial influence. Through exercising economic control, they try to gain control over the governmental machinery. Accordingly, the sovereignty of the developing countries get infringed upon.

The rich countries have also tried to exert control over the politics and economics of the developing countries through Multi-National Corporations (MNCs). Most of these companies have their headquarters in the developed world. For instance, in many less developed countries, trans-national petroleum and mining companies enjoy a monopoly in the

exploitation of their resources. They are interested in the cheaply available raw materials from the less developed countries. The activities of the MNCs are not restricted to the economic field alone. With the help of their financial power, they try to influence the political activities of the developing countries by funding political parties and influencing the government.

Access to the markets of developed countries for the finished products of the less developed countries is restricted to a great extent. The developed countries do not open up their markets to the desirable extent vis-à-vis the less developed countries and impose many tariff and trade restrictions on the finished products of the latter and at best pay low prices for the same. On the other hand, the developed countries insist that the less developed countries should open up their own markets to the manufactured goods of the developed countries while keeping all trade barriers to the minimum. Such unequal agreements curtail the economic development of the national economies of the less developed countries. For instance, in the 1960s, it was argued that underdevelopment in the Latin American economies could be attributed to a large extent to the fact that the highly developed countries were paying low prices for agricultural products of the Latin American countries and flooding those economies with cheap manufactured goods.

During the Cold War period, the conflict between the Soviet Union and the United States tried to expand their respective spheres of influence. Each side funded proxy wars in many former colonized nations in Latin America, Asia and Africa and tried to put up puppet regimes in these countries that would further the economic interests of the relevant superpower.

Accordingly, it is through the above mentioned ways that the countries of the developing world are being subjected to neo-colonialism.

- **Free Market Economy and Globalization**

In the present world, the conduct of global trade and commerce has assumed an unprecedented dimension in the form of globalization. Globalization is a multi-dimensional concept. It has political, economic and cultural manifestations. It is largely the philosophy of a free market economy which has given an impetus to the spirit of globalization whereby it is assumed that maximum freedom and prosperity will be achieved if

economic forces including trade, investment, people and technology are allowed to move freely without interference from the government. In terms of economics, globalization means extending of economic activities across the national boundaries. It means integrating the economy of the country with the world economy. In short, the free flow of economic transactions (goods and commodities, labour and capital) across the political boundaries of nations or borderless trade is globalization. Globalization is a direct fallout of the impact of a free market economy Globalization has helped social activists, labour organizations, journalists, academics and many others to work on a global stage as well.



LET US KNOW

The term LPG is associated with Globalization. It means Liberalization, Privatization and Globalization. Liberalization means opening up of economy, less state control, de-regulation of custom duty and allowing foreign private capital to invest in national economy. Privatization refers to the condition when major economic activities are conducted by the private sector instead of government sector.

According to the International Monetary Fund (IMF), "Globalization is characterized by increases in flow of trade, capital and information, as well as mobility of individuals across borders."

Culturally, Globalization means exchange of ideas and cultural traits among the nations, people to people contact which results in homogeneity and interconnectedness. The social network platforms like facebook, twitter, etc. help to bring people of different countries closer.

Globalization has a strong historical basis. Global movement of people, ideas and commodities are common in the history of human civilization. So what is so special about the contemporary globalization? It is the scale and speed that has added to globalization today.

Causes of globalization

Some key factors responsible for globalization can be summarized as below:

- Politics of Liberalization pursued by different countries mainly account for the growth of globalization
- Technological advances and worldwide connectivity made the flow of ideas, capital, commodities and people easy. This factor has turned globalization into a reality.
- Failure of state-regulated controlled markets, attracted the nations towards western model of market economy and globalization.
- The political supremacy and influence of USA after the collapse of socialist bloc also hastened the process of globalization. USA pursued the liberal foreign policy of " enlargement of free market democracies"
- International institutions namely the World Trade Organization (WTO), International Monetary Fund (IMF), World Bank, International Labour Organization (ILO), United Nations Development Program (UNDP) etc have also helped globalization to flourish.

Features of Globalization

Liberal market oriented economy is the vehicle of globalization. Though several changes have appeared in social, political and cultural fields due to globalization, the influence of market and consumerism is evident everywhere. Following are some features or characteristics of globalization:

- Integration of domestic economy with global economy
- Opening up of domestic economy for foreign investment, and free competition
- Removal of all tariffs and restrictions on exports and imports for free international trade
- Expansion of Multi National Corporations
- Free flow of international capital across the political boundaries of nations
- Information Technology plays an integral part in process of globalization

- The scope of globalization has spread over time, taking on cultural, political, social and environmental dimensions also.

Impact of Globalization

Impact of globalization can be analyzed from two different perspectives. The first takes the process of globalization as inevitable and beneficial for world economic development. The other believes that it increases inequality within and between nations, increase dependency and expands neo-colonialism. These two opposite viewpoints are discussed below as positive and negative impact of globalization.

Positive effects of Globalization

There are many merits of globalization, some of which are mentioned below:-

- A World Bank report "Globalization, Growth and Poverty" shows that developing countries have achieved higher growth in income as a result of globalization process after 1990s. Life expectancy of the citizens of these countries has increased, poverty reduced. Globalization has promoted equitable distribution of economic resources also.
- Globalization creates an atmosphere for international cooperation resulting in better people to people contact and international peace. Globalization encourages interdependence which will lead to prosperity of all nations. This is the vehicle of modernity.
- Globalization encourages foreign direct investment and flow of capital across the border. Such transfer of resources increases productive economic activity.
- Multinational Corporations (MNC) in domestic market of the developing countries increase production and distribution. The MNCs brings superior technology, professional and managerial competence with quality.
- Globalization provides an environment for flow of ideas and increase in knowledge. The knowledge explosion is driving technical change, creating information network which is changing the nature of global interaction and competition.

- Globalization is also a cultural and social phenomenon. The cross cultural interactions spread good features like dignity of labour, community welfare, respect for law and order, respect for knowledge, etc.
- Globalization is beneficial to consumers. Global competition puts an emphasis on consumer concern, delivering the consumer a variety of good quality goods. This also helps to bring down prices.
- Globalization has extended world trade and business on multilateral basis. It breaks trade barriers among the nations.
- A new type of international division of labour is caused by globalization. The producers spread the production process in different countries according to the availability of resources and labour force. The developing countries specialized in workforce participate in the manufacturing process and gain out of it.

Negative effects of Globalization

There are many demerits of globalization, some of which are mentioned below:-

- The influence of globalization and interference of international financial institutions such as World Bank and IMF in national economy has reduced the role of the State. State sovereignty is no more absolute and developing countries are forced to adopt suitable economic policy as per directions of WTO and IMF to enhance free trade.
- Open border trade policy means less control on domestic economy. Therefore, in recent time many countries have experienced financial instability, depression, job and income insecurity and negative growth.
- Globalization is criticized as a means of neo-colonialism as it creates dependency. The under developed countries have become dependent upon the donor (rich) countries and World Bank.
- Cut throat competition among the multinational corporations might prove detrimental to the interests of the poor nations. The

indigenous industry, cottage industry and local producers suffer greatly as a result of this competition.

- Globalization increases economic inequality and regional disparity. The MNCs give importance to the production of luxury goods and not to the essential commodities. They set up industry in urban areas. Therefore, rural areas remain underdeveloped.
- Consumerism of western type has increased due to globalization. Luxurious lifestyle of some well off people has created class division in society that might lead to social tension.
- Last but not the least, globalization has an adverse impact on the natural resources. Corporate greed may lead to exploitation of natural resources like land, forests and minerals.



CHECK YOUR PROGRESS

Q.1: Write the meaning of political economy.

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Q.2: Write two positive effects of globalization.

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7.3 RELATIONSHIP BETWEEN DEVELOPMENT, CONFLICT AND PEACE

The term underdevelopment refers to that state of an economy where levels of living of masses are extremely low due to very low levels of per capita income resulting from low levels of productivity and high growth rates of population. Underdeveloped countries lag behind in industrialization, education, standard of living, healthcare, life expectancy and other technological and cultural norms in comparison to developed countries. According to the United Nations, "an underdeveloped country is one which has a real per capita income that is lower in relation to the real per capita

income of the USA, Canada, Australia and Western Europe. Professor Ragnar Nurkse also gave a definition of an under-developed country. According to him, "under-developed countries are those which compared with the advanced countries are under- equipped with capital in relation to their population and natural resources."

The poor countries of the Third World are usually referred to as developing countries. They are also termed as 'underdeveloped' or 'backward' or 'developing' countries. All these countries have some general economic characteristics though these characteristics may not be of the same degree in all the countries. The common characteristics are general poverty of the masses, low income, unutilised natural resources, deficiency of capital, technological backwardness, etc. These developing countries also face a number of difficulties in the process of economic development. These obstacles emerge out of economic, social, political, religious and institutional factors. The major economic factors discouraging economic development of a nation include - the Vicious Circle of Poverty, Deficiency of Capital, Market Imperfections, International Forces, Outdated Technology and Low Agricultural Productivity; whereas the non economic factors include - Underdeveloped Human Resources, Political Instability, Socio-Cultural Constraints and Religious Factors.

Following are the **basic features** commonly found in the developing countries-

- **Low per capita income:** The level of income as measured by per capita real GNP is very low in underdeveloped countries in comparison to developed countries.
- **Widespread Poverty:** In the developing countries the standard of living is very poor. Basic needs like food, clothing, housing, education and medical facilities are not available. People lead miserable lives.
- **Low industrialization:** The process of industrialization is very low in developing countries. The main reasons behind low industrialization are lack of capital and dearth of entrepreneurial skills.

- **Dependence on Agriculture:** The majority of population of such countries is engaged in agriculture. But unfortunately agriculture is in a backward stage, and the average land holding and per acre yield are low.
- **Population Pressure:** The rate of population growth is very high in comparison to the rate of economic growth. The birth rate still remains high.
- **Unemployment:** In the less developed countries rate of unemployment is very high. There also exists disguised unemployment.
- **Lack of Technology:** The state of technology is very low in the developing countries. Use of low level technology in various sectors results in higher cost and low rate of production.
- **Limited Home Market:** In less developed countries, the purchasing power of the people is low. Producers are unable to increase the supply of various goods due to low demand. The limited home market becomes an obstacle in economic development.
- **Low rate of capital formation:** Capital deficiency is an important characteristic of an underdeveloped economy. Capital formation or investment is low in such countries. Low capital formation leads to low productivity which leads to low incomes and the low income leads to low savings, and then low savings leads to low rate of capital formation. Thus there exists the vicious circle of poverty.
- **Lack of Infrastructure:** There are inadequate infrastructural facilities in the developing countries. This becomes an obstacle in bringing foreign investments.

The key concern of developing countries is to raise the standard of living of their people by improving the economic, political and social well-being of the people. For this, the pursuit of proper economic policies aimed at securing growth with equity is of paramount importance. However, it is not always the economic policies that determine the outcome of national approaches to critical development problems in developing countries. It is

the power structure and the interests of the dominant classes which ultimately decide the policy framework of the government. The political structure and the vested interests of different groups - large landowners, urban industrialists, bankers, foreign manufacturers, the military, trade unionists often determine the strategies to be followed which may be too "elitist" in nature thereby depriving the population from enjoying the fruits of development in the true sense. At times, lack of governance compounds the problems, especially when the population of the country is composed of diverse ethnic and linguistic communities which makes the "authoritative allocation of resources" that much more difficult for the government. The inability of the government to reconcile differences among different groups and ensure harmonious relationships among them further aggravates situation. Corruption, nepotism, lack of transparency and poor delivery of goods and services on the part of the governmental and administrative machinery leads to large scale dissatisfaction among the masses in the face of widespread inequality. Such a sense of injustice at times also leads to armed rebellions at times in different developing countries leading to violence and denial of human rights. Thus, regional imbalances and lopsided developmental paradigms tend to lead to friction and conflict among different groups and communities. Thus, the developing countries must remain alive to the aspirations of all communities residing within their territories by way of adopting developmental paradigms which include all and exclude none so as to ensure equitable distribution of resources. This alone will lead to overall peace and prosperity in the developing countries.



CHECK YOUR PROGRESS

Q.3: Mention any two basic features of developing countries.

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Q.4: The developing countries must adopt developmental paradigms which include all and exclude none so as to ensure equitable distribution of resources. (True/False)

.....



7.4 LET US SUM UP

- Political Economy is a concept that developed in the 17th century. The roots of the concept could be traced back to the theory of property put forward by John Locke . John Locke argued in the Second Treatise that property serves as an explanation for the existence of government and also acts as a criterion for evaluating the performance of government.
- Historically speaking, European colonialism began in the fifteenth century, when the Spanish and Portuguese began exploring the Americas, and the coasts of Africa, the Middle East, India, and East Asia.
- In the sixteenth and seventeenth centuries, Britain, France and Holland raised their own colonial empires across the globe. It dawned the era of mercantile capitalism based on establishment of colonies, extraction of raw materials from the colonies to feed the factories of the home country and exporting the finished products and accumulation of wealth.
- Thus, colonialism involved exploring new areas in search of resources (land, minerals, forest, and other raw materials) and markets leading to exploitation of the colonies with far reaching political and socio-economic consequences leading to deprivation of the rights and liberties of the native population.
- During the early years of colonialism, there occurred several wars among the major powers like Britain, France and Holland over securing colonial domination in Africa and Asia. Thus the political history of the world during this period was largely determined by the conflicts among the colonial powers who competed among themselves to exercise control and domination over the resource rich countries of Asia, Africa and Latin America with a view to accumulate more and more wealth.
- However, strong nationalist struggles against foreign domination began to sweep across most of these countries. After the Second World War, the process of decolonization was set rolling. More and more of these

countries started gaining independence, one after the other, from the control of the colonial powers.

- However, it was seen that in spite of their political independence, these newly independent countries found themselves to be economically dependent upon the developed countries in more ways than one. Years of colonial exploitation had left these countries impoverished. Upon gaining independence, these countries aimed at achieving the goals of rapid economic and political development.
- Consequently, these economically underdeveloped countries started receiving financial and technical assistance from the advanced and developed countries, most of which were former colonial powers. This opened the floodgates for the involvement of the developed countries in the affairs of the less developed countries.
- This behaviour of the developed countries came to be compared to a new kind of colonialism in the post-colonial world which has been describes as "neo-colonialism." It is a modern form of economic imperialism.
- Being economically dependent upon the developed countries, the developing and least-developed countries are not in a position to conduct their economic affairs independently.
- Access to the markets of developed countries for the finished products of the less developed countries is restricted to a great extent. The developed countries do not open up their markets to the desirable extent vis-à-vis the less developed countries and impose many tariff and trade restrictions on the finished products of the latter and at best pay low prices for the same.
- During the Cold War period, the conflict between the Soviet Union and the United States tried to expand their respective spheres of influence. Each side funded proxy wars in many former colonized nations in Latin America, Asia and Africa and tried to put up puppet regimes in these countries that would further the economic interests of the relevant superpower.

- In the present world, the conduct of global trade and commerce has assumed an unprecedented dimension in the form of globalization. Globalization is a multi-dimensional concept. It has political, economic and cultural manifestations.
- In terms of economics, globalization means extending of economic activities across the national boundaries. It means integrating the economy of the country with the world economy. In short, the free flow of economic transactions (goods and commodities, labour and capital) across the political boundaries of nations or borderless trade is globalization. Globalization is a direct fallout of the impact of a free market economy
- According to the International Monetary Fund (IMF), "Globalization is characterized by increases in flow of trade, capital and information, as well as mobility of individuals across borders."
- Culturally, globalization means exchange of ideas and cultural traits among the nations, people to people contact which results in homogeneity and interconnectedness. The social network paltforms like facebook, twitter, etc. helps to bring people of different countries closer.
- Liberal market oriented economy is the vehicle of globalization. Though several changes have appeared in social, political and cultural fields due to globalization, the influence of market and consumerism is evident everywhere.
- Impact of globalization can be said to be both positive and negative.
- The term underdevelopment refers to that state of an economy where levels of living of masses are extremely low due to very low levels of per capita income resulting from low levels of productivity and high growth rates of population.
- Underdeveloped countries lag behind in industrialization, education, standard of living, healthcare, life expectancy and other technological and cultural norms in comparison to developed countries.
- some of the basic features commonly found in the developing countries

include low per capita income, widespread poverty, low industrialization, dependence on agriculture, unemployment, low rate of capital formation, etc.

- The key concern of developing countries is to raise the standard of living of their people by improving the economic, political and social well-being of the people. For this, the pursuit of proper economic policies aimed at securing growth with equity is of paramount importance.
- However, it is not always the economic policies that determine the outcome of national approaches to critical development problems in developing countries. It is the power structure and the interests of the dominant classes which ultimately decide the policy framework of the government.
- The political structure and the vested interests of different groups - large landowners, urban industrialists, bankers, foreign manufacturers, the military, trade unionists often determine the strategies to be followed which may be too "elitist" in nature thereby depriving the population from enjoying the fruits of development in the true sense.
- At times, lack of governance compounds the problems, especially when the population of the country is composed of diverse ethnic and linguistic communities which makes the "authoritative allocation of resources" that much more difficult for the government.
- The inability of the government to reconcile differences among different groups and ensure harmonious relationships among them further aggravates situation. Thus, regional imbalances and lopsided developmental paradigms tend to lead to friction and conflict among different groups and communities.
- Thus, the developing countries must remain alive to the aspirations of all communities residing within their territories by way of adopting developmental paradigms which include all and exclude none so as to ensure equitable distribution of resources. This alone will lead to overall peace and prosperity in the developing countries.



7.5 FURTHER READING

1. Jhingan, M. L. (1992). *Economics of Development and Planning,* Delhi: Konark Publishers Pvt. Ltd.
2. Ronald, G (2014). *Development Economics*, New York: Routledge



7.6 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: Political Economy is a concept that developed in the 17th century. The roots of the concept could be traced back to the theory of property put forward by John Locke . John Locke argued in the Second Treatise that property serves as an explanation for the existence of government and also acts as a criterion for evaluating the performance of government.

At present, the concept of political economy is commonly understood as an interdisciplinary field of study that draws on economics, political science and law in order to understand how political institutions, the political environment and the economic system whether capitalist or socialist influence each other. It seeks to explore the relationship between the political environment and the economic environment among and within states.

Ans to Q No 2: (i) Globalization provides an environment for flow of ideas and increase in knowledge. The knowledge explosion is driving technical change, creating information network which is changing the nature of global interaction and competition.

(ii) Globalization is also a cultural and social phenomenon. The cross cultural interactions spread good features like dignity of labour, community welfare, respect for law and order, respect for knowledge, etc.

Ans to Q No 3: (a) Widespread Poverty: In the developing countries the standard of living is very poor. Basic needs like food, clothing, housing, education and medical facilities are not available. People lead miserable lives.

(b) Low industrialization: The process of industrialization is very low in developing countries. The main reasons behind low industrialization are lack of capital and dearth of entrepreneurial skills.

Ans to Q No 4: True



7.7 POSSIBLE QUESTIONS

Q 1 : Explain the meaning of political economy

Q 2 : Write about colonialism and war in the light of political economy.

Q 3 : Write the meaning of globalization. Explain the causes of globalization.

Q 4 : Discuss the relationship between development, conflict and peace.

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UNIT 8: WAR AND MILITARISM: IMPACT ON PEACE

UNIT STRUCTURE

8.1 Learning Objectives

8.2 Introduction

8.3 Military and the National Security Paradigm

- 8.3.1 War and Militarism
- 8.3.2 Causes of Militarism
- 8.3.3 Military and the National Security Paradigm

8.4 Impact of Militarization

- 8.4.1 Militarization its Socio-Economic impact
- 8.4.2 Impact of Militarization on Peace

8.5 Let Us Sum Up

8.6 Further Reading

8.7 Answers to Check Your Progress

8.8 Possible Questions

8.1 LEARNING OBJECTIVES

After going through the unit, you will be able to :

- explain the relationship between war and militarism
- explain the causes of militarism
- discuss the issue of militarization in the context of the national security paradigm
- discuss the impact of militarism on the society and economy.

8.2 INTRODUCTION

Armed conflict is one of the deadest threats to human existence in the present century. Inspite of the presence of a world body like UNO, armed conflict is a bitter truth which is taking a toll on the society as well as the economy in varied forms. Involvement of states singularly or in groups or alliance in armed conflict has been seen over the years, which involves

huge destruction of property and breaches of human rights. When armed conflict is institutionalized, it is termed as war. In social sciences, war is an armed conflict between political groups involving hostilities of considerable duration and magnitude. Sociologists usually apply the term to such conflicts only if they are initiated and conducted in accordance with socially recognized forms. They treat war as an institution recognized in custom or in law. Military writers usually confine the terms to hostilities in which the contending groups are sufficiently equal in power to render the outcome uncertain for a time.

Militarism is both a pre-war or post-war condition. The gradual building up of military groups which eventually take over the rule of the nation in name of keeping the law and order intact is termed as militarism. Militarism is the belief or the desire of a government or a people that a state should maintain a strong military capability and to use it aggressively to expand national interests and values. North Korea, the Soviet Union and Sparta are three examples of militaristic societies. Militarism in Europe in the early 1900s contributed to World War I. It believes that a strong military force is to be maintained and used aggressively to defend or promote national interests. It believes that there should be higher spending on military. Militarism is characterized by high military spending, increased military and naval forces, influence of military over civilian government and preference for force as a solution to problems.

The 20th century has been marked by UN as the most destructive century due to more than 250 wars fought. There have been six times as many deaths per war in the 20th century as in the 19th century. It is also been remarked that no other century on records equals the 20th century in terms of civil violence, number of conflict waged , military deployment and its expenses , hordes of refugees created and millions of people killed. Over the years, the characteristics of the wars have changed. The changing nature of war is attributed to the procurement of nuclear weapons and WMD. The great powers are highly armed and militarized. As such, they are reluctant to go for a full-fledged war . So, wars between great powers have considerably ceased, though they are fought indirectly.

8.3 MILITARY AND THE NATIONAL SECURITY PARADIGM

8.3.1 War and Militarism

War and militarism are dependent variables. Both are complementary as well as dependent. For example, constant armed conflict in some territory eventually leads to militarism like Jammu and Kashmir area of India, Pakistan Occupied Kashmir, etc. On the one hand, constant and continuous militarization eventually leads to war, like the case of World War I. So, militarism and war go hand in hand.

8.3.2 Causes of Militarism

Militarism is often closely associated with nationalism, mercantilism, imperialism, capitalism and industrialism. Militarism and nationalism often go hand in hand, especially when nationalism leads to a feeling of superiority. Ultra-nationalists believe that their country is superior to all others. They do not advocate joining global organizations and instead support using military force to defend their country. Nationalists justify a large military against attack other countries to show their military prowess. Military enforces the nation's superiority both internally and externally.

Militarism grows under imperialism and mercantilism. It defends the nation's imperial and trade interests. Between 1500 and 1800, Europe subscribed to mercantilism. It powered the evolution of nation states out of the ashes of feudalism. Holland, France, Spain, and England competed on economic fronts by having large military forces. The governments used military power to conquer colonies and defend the newly acquired natural resources. They worked together to fund corporate, military, and national growth. In return, the military funneled the riches from foreign expansion back to their governments. It also enforced order in the colonized country.

Militarism also benefitted from industrialization and capitalism. They strengthened the need for a self-governing nation to protect business rights. Capitalists supported governments that used the military to help them acquire natural resources and beat foreign competitors. This could occur even in countries that were not colonized. Just the threat of military power was enough to convince foreign governments to grant rights to multinational companies.

Infact, militarism was one of the causes behind World War 1. The five major European economic powers - Germany, Austria-Hungary, France, Russia, and Great Britain - had relied greatly on imperialism to build their wealth. They derived their economic power from lands they had conquered in the Middle East and Africa. They felt threatened when any of their rivals took over these colonies. At the same time, nationalism was increasing among countries, like Poland, which wanted their independence. There was no world authority like the UNO to make peace. As a result, these powers felt their only protection was to have strong militaries.

8.3.3 Military and the National Security Paradigm

National security is the nation's ability to preserve the nation's physical integrity and territory against external threats and to maintain its economic relations with the rest of the world on reasonable terms; to preserve its institutions and structures as well as protect its citizens. National security is a duty of the government. Traditionally, national security was referred only to security from military attack which eventually included other dimensions like terrorism or environmental threats. In that sense national security paradigms in a state of war is militarization. It has a far reaching impact on the society as well as the economy. Governments today organize their security policies into national security strategies; Many countries including Spain, Sweden, UK and the US appoint a National Security Council to oversee the security questions of the nation. The nations try to put in place a

strong defence system both at home and abroad by creating a strong military force. Key facts and figures from the Global Study on the implementation of United Nations Security Council resolution 1325 (relating to women and peace and security) indicates that annual military expenditures of the nations have increased by approximately 60 percent from 2000 to 2015; in 2014, the global military spending was 2.4 percent of global GDP, and almost 13 times higher than development aid from OECD-DA countries; In 2014, the global cost of violence was 1.4 percent of global GDP; in addition to unilateral military operations, there is now an expanding list of military deployments supported by the UN and regional organizations, such as NATO, the European Union, the African Union and the Arab League. These facts reveal that the spending on armaments is more than what is spent on preserving peace on the justification that it will help in establishing peace in turn. Thus, the question of increased military spending is integrally related to the national security paradigm. However, the key issue is to strike a balance between expenditure on building military strength (which is of great importance) and expenditure on health and education.



CHECK YOUR PROGRESS

Q.1: Militarism is both a pre-war or post-war condition. (True / False)

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Q.2: Write briefly about military and the National Security Paradigm.

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Q.3: Write about imperialism as a cause of militarism.

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Q.4: Which study of the UN has indicated that annual military expenditures of the nations have increased by approximately 60 percent from 2000 to 2015 ?

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8.4 IMPACT OF MILITARIZATION

8.4.1 Militarization and its Socio-Economic impact

However, the overall impact of such militarization has not been so fruitful. The points mentioned below clarify the impact of militarization on socio-economic life of a nation.

1. The rise of fascist leaders like Adolf Hitler used extreme nationalism to override individual rights and subjugate the welfare of the common people to achieve expansionist goals based on military invasions. It was all driven by an expansion of militarism.
2. United States of America has been one of the highest spenders on militarism since the Second World War. The US government subsidized development of technologically superior armaments to stay ahead of Russia and China. All through the Cold war, US had been heavily armed and militarized. In 1965, when the Vietnam War was launched, it cost the US $ 168 billion till 1975. Compensation benefits for veterans and families cost $ 22 billion annually which added up to $270 billion since 1970. During the war period many soldiers and civilians were killed while many more went missing. Further by 2001, due to the threat of terrorism there was enormous expansion in US militarism. By 2018 the US military budget doubled which is expected to reach $ 2.4 trillion by 2020.This figure includes the added spending for the Department of Defense, the overseas contingency funds, and the increased expenditure on Veteran's Administration. Increased

military spending often leads to unsustainable debt, which deprives funding for other pillars like education, infrastructure, environment protection and health care system.

3. Militarism diverts resources. Money which is used for procurement of high-technology military equipment could have been used on infrastructure, health care, education or other economic needs. So indirectly, militarism suppresses dissent, creates environmental damages, institutes classism and leads to crime and terrorism.
4. Destruction of the infrastructure is one of the important after-effects of war and militarism, which create a catastrophic collapse of the entire social structure. It causes serious disruptions in other related systems like education and health care system. For example: destruction of bridges to separate the attackers or militaries actually create barriers for the movement of people which has long term socio-economic effects.
5. The labour force of the economy is affected in a multitude of ways due to drastic loss of life, change in population, shrinkage or increase in labour force due to movements of refugees and displacement and destruction of infrastructure which in turn allows for a deterioration of productivity.
6. Due to increased militarism and war conditions, large scale displacement or forced migration happens which adversely affects the community and the individuals. Many people flee their native country in fear of losing their lives and families. As a result they are displaced both internally and externally. They are then deprived of their rights and citizenship which keeps them out of the system (both domestic and international). They often face hatred based on religion, ethnicity or race. According to Global Trends Reports by the UNHRC, in 2015, 53 percent of refugees worldwide originated from Somalia, Afghanistan and Syria (world's most war ridden and highly militarized states).

Approximately 65 million people around the world have been forced from their homes. They are deprived of their homes as well as their livelihood.

7. War and militarization affects women indirectly by breaking them down emotionally, socially and physically for a longer period. Women are physically assaulted, raped, mutilated over and again in a militarized situation. They are forced to join the labour force, look after the families, and taking other traditional male roles. Unfortunately, there are no concrete data on victims of rape and physical mutilation on women even by UN.
8. Political Scientist Jeffrey Herbst has a positive insight into the process of state formation from war and militarized condition. He states that interstate war is a prerequisite for a strong state because a state of war promotes the spirit of nationalism, helps in collection of higher revenue, results in efficient administration and provides overall a powerful impetus to development of a cooperative or unified state. However, his perception is theoretical because a nation in a state of war and militarization gradually develops different aspects like jingoism and xenophobia, intolerance, violence and also terrorism and all of which eventually result in the formation of a weak state.

8.4.2 Impact of Militarization on Peace

Peace is a concept of societal friendship and harmony in absence of hostility and violence. In social sense, peace is commonly used to mean a lack of conflict or war and freedom from fear of violence between individuals or groups. Peace is when people are able to resolve their differences and work together to improve the quality of life. Peace is a relative concept and seen to be achieved in a state of non existence of violence. Literally , the word peace is derived from the Latin word 'Pax' , which means a pact , a control or a an agreement to end war or any dispute and conflict between two people two nations

or two antagonistic groups of people. According to American military history, the word peace essentially means 'the absence of war'. Therefore, by militaries' views, they fight wars to win the peace, or they use force to maintain peace. In military paradigms, peace is seen as an ultimate or ideal goal rather than a means to an end. In terms of war and militarism peace is understood as a tool for containing war and militarism. Peacemaking and peacekeeping are the two efforts to re-establish peace in the warring zones.

Interestingly, the impact on peace due to war or militarization is very profound and influencing. War and militarism in no way promotes peace but accelerates violence. It has been claimed by Global Study on the implementation of United Nations Security Council resolution 1325 (relating to women and peace and security) that, "Militarism serves to uphold and perpetuate structural inequalities that in turn operate to disenfranchise people from public good and entrench exclusion and marginalization, and create the ingredients for a platform of broader inequalities that increase the potential for violent conflict to occur."

(source: https://www.peacewomen.org/sites/default/files/UNW-GLOBAL-STUDY-1325-2015%20(1).pdf)

The study also recognized that demilitarization is a critical part of structural conflict prevention and addressing root causes of war. The international community has made efforts to address militarization and to reduce military spending to promote development and peace. Some such initiatives include:

- Arms Trade Treaty
- Beijing Declaration and Platform of Action , Area E (Women and Armed conflict) (1995)
- Convention on the Elimination of All forms of Discrimination Against Women (CEDAW) (2013)
- Convention on Cluster Munitions (2008). (it seeks to prohibits the use, transfer, and stockpiling of cluster bombs)

- Geneva Declaration on Armed Violence and Development (2006).
- Program of Action on Small Arms and Light Weapons (2001).
- United Nations Sustainable Development Goals. (Goal 16 aims at peace, justice and strong institutions)
- UN Human Rights Council Resolutions on arms transfer and firearms, and small arms and light weapons.
- UN Security Council Resolution on Women , Peace and Security: UNSC resolutions 1325 , 1820 , 1888, 2106, 2122 , 2242
- UN General Assembly resolutions on women, disarmament, arms control and nonproliferation.
- UN Programme of Action on Small Arms and Light Weapons.
- UN Security Council Resolutions on Small Arms and Light Weapons. (UNSC resolutions 2117, 2200)

However, it is seen that in reality only a few disarmament, demobilization and reintegration programmes have been successful so far. There have been continuous implementations of these programmes in various war zones over the world like East Timor, Darfur, Lebanon, etc.

Nevertheless, the above mentioned efforts lay importance on disarmament, humanitarian action, control of small arms and light weapons and reforms in the global security environment. However, it is always necessary to address the core causes of war and militarization like illegitimate or weak institutions, corruption, insufficient, respect for human rights, lack of good governance, removal of socio economic differences, removal of unequal distribution of benefits, avoiding marginalization of vulnerable groups or geographical regions and eradication of feelings of relative deprivation which triggers more conflict rather than solving it.

In order to establish peace the following suggestions can be taken into consideration, suggested in OECD Issues Brief by Developmental Assistance Committee. (Source: https://

www.eda.admin.ch/dam/deza/en/documents/themen/fragile-kontexte/92802-peace-building-overview_EN.pdf)

- Support for political and administrative authorities and structures is necessary to rebuild the strength of the government in order to make them perform well.
- Lasting and sustainable peace depends not only on the commitment of political leaders, but also on social acceptance of peace by the population. So, reconciliation and non-violent conflict resolution at all levels of the society is of utmost necessity in post war zones.
- Support for peace oriented elements of civil society including the media.
- The issue of legal action and truth commission must be addressed.
- An appropriate balance needs to be found between truth, justice, punishment, reconciliation and impunity.
- Implementation of quick impact projects and long term development programmes for high - quality and accessible education and health services for everyone.
- Support of Intergovernmental organizations (IGOs) and Non-Governmental Organizations (NGOs) should be proactive.
- Support of substantial financial and human resources is required.



CHECK YOUR PROGRESS

Q.5: Write two points highlighting the impact of militarization on socio-economic life of a nation.

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Q.6: Mention any two initiatives made by the international community to address militarization and reduce military spending.

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8.5 LET US SUM UP

- War and militarism are dependent variables. Both are complementary as well as dependent. For example, constant armed conflict in some territory eventually leads to militarism like Jammu and Kashmir area of India, Pakistan Occupied Kashmir etc. On the hand, constant and continuous militarization eventually leads to war, like the case of World War I. So, militarism and war go hand in hand.
- Militarism grows under imperialism and mercantilism. It defends the nation's imperial and trade interests. Between 1500 and 1800, Europe subscribed to mercantilism. It powered the evolution of nation states out of the ashes of feudalism.
- Holland, France, Spain, and England competed on economic fronts by having large military forces. The governments used military power to conquer colonies and defend the newly acquired natural resources. They worked together to fund corporate, military, and national growth. In return, the military funneled the riches from foreign expansion back to their governments. It also enforced order in the colonized country.
- Militarism also benefitted from industrialization and capitalism. They strengthened the need for a self-governing nation to protect business rights. Capitalists supported governments that used the military to help them acquire natural resources and beat foreign competitors. This could occur even in countries that were not colonized. Just the threat of military power was enough to convince foreign governments to grant rights to multinational companies.
- Infact, militarism was one of the causes behind World War 1. The five major European economic powers - Germany, Austria-Hungary, France, Russia, and Great Britain - had relied greatly on imperialism to build their wealth.
- They derived their economic power from lands they had conquered in the Middle East and Africa. They felt threatened when any of their

rivals took over these colonies. At the same time, nationalism was increasing among countries, like Poland, which wanted their independence. There was no world authority like the UNO to make peace. As a result, these powers felt their only protection was to have strong militaries.

- National security is the nation's ability to preserve the nation's physical integrity and territory against external threats and to maintain its economic relations with the rest of the world on reasonable terms; to preserve its institutions and structures as well as protect its citizens.
- National security is a duty of the government. Traditionally, national security was referred only to security from military attack which eventually included other dimensions like terrorism or environmental threats. In that sense national security paradigms in a state of war is militarization.
- Militarization has a far reaching impact on the society as well as the economy. Governments today organize their security policies into national security strategies; Many countries including Spain, Sweden, UK and the US appoint a National Security Council to oversee the security questions of the nation. The nations try to put in place a strong defence system both at home and abroad by creating a strong military force.
- Key facts and figures from the Global Study on the implementation of United Nations Security Council resolution 1325 (relating to women and peace and security) indicates that annual military expenditures of the nations have increased by approximately 60 percent from 2000 to 2015.
- However, the key issue is to strike a balance between expenditure on building military strength (which is of great importance) and expenditure on health and education.
- However, the overall impact of such militarization has not been so fruitful. The points mentioned below clarify the impact of militarization on socio-economic life of a nation.

- The rise of fascist leaders like Adolf Hitler used extreme nationalism to override individual rights and subjugate the welfare of the common people to achieve expansionist goals based on military invasions. It was all driven by an expansion of militarism.
- Increased military spending often leads to unsustainable debt, which deprives funding for other pillars like education, infrastructure, environment protection and health care system.
- Militarism diverts resources. Money which is used for procurement of high-technology military equipment could have been used on infrastructure, health care, education or other economic needs.
- Destruction of the infrastructure is one of the important after-effects of war and militarism, which create a catastrophic collapse of the entire social structure. It causes serious disruptions in other related systems like education and health care system.
- The labour force of the economy is affected in a multitude of ways.
- Due to increased militarism and war conditions, large scale displacement or forced migration happens which adversely affects the community and the individuals. Many people flee their native country in fear of losing their lives and families.
- War and militarization affects women indirectly by breaking them down emotionally, socially and physically for a longer period.
- Political Scientist Jeffrey Herbst has a positive insight into the process of state formation from war and militarized condition.
- He states that interstate war is a prerequisite for a strong state because a state of war promotes the spirit of nationalism, helps in collection of higher revenue, results in efficient administration and provides overall a powerful impetus to development of a cooperative or unified state.
- However, his perception is theoretical because a nation in a state of war and militarization gradually develops different aspects like jingoism and xenophobia, intolerance, violence and also terrorism and all of which eventually result in the formation of a weak state.

- Peace is a concept of societal friendship and harmony in absence of hostility and violence. In social sense, peace is commonly used to mean a lack of conflict or war and freedom from fear of violence between individuals or groups. Peace is when people are able to resolve their differences and work together to improve the quality of life.
- Peace is a relative concept and seen to be achieved in a state of non existence of violence. Literally , the word peace is derived from the Latin word 'Pax' , which means a pact , a control or a an agreement to end war or any dispute and conflict between two people two nations or two antagonistic groups of people.
- According to American military history, the word peace essentially means 'the absence of war'. Therefore, by militaries' views, they fight wars to win the peace, or they use force to maintain peace. In military paradigms, peace is seen as an ultimate or ideal goal rather than a means to an end. In terms of war and militarism peace is understood as a tool for containing war and militarism. Peacemaking and peacekeeping are the two efforts to re-establish peace in the warring zones.
- Interestingly, the impact on peace due to war or militarization is very profound and influencing. War and militarism in no way promotes peace but accelerates violence. It has been claimed by Global Study on the implementation of United Nations Security Council resolution 1325 (relating to women and peace and security) that, "Militarism serves to uphold and perpetuate structural inequalities that in turn operate to disenfranchise people from public good and entrench exclusion and marginalization, and create the ingredients for a platform of broader inequalities that increase the potential for violent conflict to occur."
- The study also recognized that demilitarization is a critical part of structural conflict prevention and addressing root causes of war. The

international community has made efforts to address militarization and to reduce military spending to promote development and peace.

- However, it is seen that in reality only a few disarmament, demobilization and reintegration programmes have been successful so far. There have been continuous implementations of these programmes in various war zones over the world like East Timor, Darfur, Lebanon, etc.
- Nevertheless, the above mentioned efforts lay importance on disarmament, humanitarian action, control of small arms and light weapons and reforms in the global security environment.
- However, it is always necessary to address the core causes of war and militarization like illegitimate or weak institutions, corruption, insufficient, respect for human rights, lack of good governance, removal of socio economic differences, removal of unequal distribution of benefits, avoiding marginalization of vulnerable groups or geographical regions and eradication of feelings of relative deprivation which triggers more conflict rather than solving it.



8.6 FURTHER READING

1. Jeong, Ho-Won (2000). *Peace and Conflict Studies : An Introduction (Studies in Peace and Conflict Research).*
2. D. O'Neill Jr., George. *The Impact of War.* Titan Publishing Company LLC, 2019



8.7 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: True

Ans to Q No 2: National security is the nation's ability to preserve the nation's physical integrity and territory against external threats and to maintain its economic relations with the rest of the world

on reasonable terms; to preserve its institutions and structures as well as protect its citizens. National security is a duty of the government. Traditionally, national security was referred only to security from military attack which eventually included other dimensions like terrorism or environmental threats. In that sense national security paradigms in a state of war is militarization. It has a far reaching impact on the society as well as the economy. Governments today organize their security policies into national security strategies; Many countries including Spain, Sweden, UK and the US appoint a National Security Council to oversee the security questions of the nation. The nations try to put in place a strong defence system both at home and abroad by creating a strong military force. Very often, the spending on armaments is more than what is spent on preserving peace on the justification that it will help in establishing peace in turn. Thus, the question of increased military spending is integrally related to the national security paradigm. However, the key issue is to strike a balance between expenditure on building military strength (which is of great importance) and expenditure on health and education.

Ans to Q No 3: Global Study on the implementation of United Nations Security Council.

Ans to Q No 4: Militarism defends the nation's imperial and trade interests. Between 1500 and 1800, Europe subscribed to mercantilism. It powered the evolution of nation states out of the ashes of feudalism. Holland, France, Spain, and England competed on economic fronts by having large military forces. The governments used military power to conquer colonies and defend the newly acquired natural resources. They worked together to fund corporate, military, and national growth. In return, the military funneled the riches from foreign expansion back to their governments. It also enforced order in the colonized country.

Ans to Q No 5:

(i) The rise of fascist leaders like Adolf Hitler used extreme

nationalism to override individual rights and subjugate the welfare of the common people to achieve expansionist goals based on military invasions. It was all driven by an expansion of militarism.

(ii) Due to increased militarism and war conditions, large scale displacement or forced migration happens which adversely affects the community and the individuals. Many people flee their native country in fear of losing their lives and families. As a result they are displaced both internally and externally

Ans to Q No 6:

(i) Geneva Declaration on Armed Violence and Development (2006).

(ii) Program of Action on Small Arms and Light Weapons (2001).



8.8 POSSIBLE QUESTIONS

Q 1 : Write briefly about Military and the National Security Paradigm

Q 2 : Explain the causes of Militarism

Q 3 : Discuss the socio-economic impact of Militarization

Q 4 : Discuss the impact of Militarization on Peace

*** ***** ***

Name of the Paper: .....
Course Code: .....

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Learner's Feedback on Course

Dear Learner,

Regarding the course as mentioned above, we would like to know your opinions and comments so as to improve the quality of self learning materials in future. Please respond to the following statements by ticking the number you feel most reflect your opinion. After completion of the additional comments, please detach the page and send/mail the same to us at the address given below.

The Director, Centre for Internal Quality Assurance, KKHandiqui State Open University
Housefed Complex, Dispur, Guwahati-781006
(E-mail id: ciqa@kkhsou.in)

1) Approximately how many hours did you spend for studying the units in the course? ☐☐☐

2) Please give your opinions (by ✓ mark) to the following items based on your reading of the block:

Sl. No.	Statements	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
I)	The SLMs of the course fulfil the learning objectives set out in the beginning of each unit					
II)	The units of the SLM could satisfy my academic needs and expectations					
III)	The Unit writers have excellent knowledge about the course contents					
IV)	Language and contents of the units were presented at a level which I could readily understand					
V)	Ample opportunity for participation in the activities provided in the units					
VI)	Used enough Illustrations (Diagrams, tables etc.) for conceptual clarity					
VII)	Quality of content is engaging, relevant, and up-to-date					
VIII)	The self check questions are very helpful					
IX)	The Possible/model questions and the answers to check my progress have benefited me a lot					

Additional Comments: *(Please feel free to provide your open comments)*

1) Which aspects of the SLM, according to you, worked well?

.....

.....

2) What sort of changes/improvements do you feel KKHSOU could implement to improve the overall quality of the SLM?

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Thank you for taking the time to complete this form.