
UNIT 9 GLOBAL PEACE MOVEMENTS

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9.1 INTRODUCTION

With the end of the Cold War many looked forward to an era of peace and prosperity. However, at no time in the history has humankind experienced such a perilous situation, as that which we are facing now in the twenty first century; there is a constant threat of a nuclear war, terrorist attacks, natural disasters, outbreak of pandemic diseases like H1N1, Avian flu, violent ethnic and religious discrimination presenting an unending cycle of conflict, poverty, hunger, degradation of the natural environment and an ever-widening rich and poor divide.

With such myriad and serious problems confronting us we now need to think about peace in a new way. Margaret Mead once said, “A small group of thoughtful people could change the world. Indeed, it’s the only thing that ever has”. True to her statement, it has been individuals or small groups of people who have taken it as their life’s mission to remove misery from the face of the earth and ensure world peace and from humble beginnings their crusade has spread world wide. A lot of them emerged in the aftermath of World War II and began with the establishment of the United Nations.

In this Unit we will take a look at some global organisations that are ensuring peace in the world through different arenas- spirituality, culture, art, education, fight against hunger and poverty, disarmament, etc.

Aims and Objectives

After studying this Unit, you should be able to understand

- The underlying cause of calamities
- As to what is necessary for true and lasting peace
- Various organisations working for peace around the world.

9.2 THE UNDERLYING CAUSES OF VIOLENCE AND WAR

What is the underlying cause of the various calamities besetting mankind today- be it war or terrorism, epidemics, illness, stress, inflation, natural disasters, etc? The root cause of all disasters and conflicts is Man himself; because of the poison of anger within man and the belief that his views or he alone is right, he starts a conflict with other human beings. British historian, Arnold Toynbee once stated, “War is the price for failed diplomacy”. So warfare is a conflict between human beings, or a disturbance of the social environment. As Gandhi stated, the Earth can produce enough to satisfy everyone’s need, but not everyone’s greed; because of the greed, man takes from the environment more than what he needs thus causing a disturbance in the relationship between human beings and their natural environment. Such disturbances lead to abnormal weather, crop failure, food shortage and high grain prices. Illness and stress have become a major cause for concern today and this is because of man’s ignorance on how to lead a correct, healthy, harmonious life. Here we can see a breakdown within man himself. So to reiterate, it is due to a breakdown in the relationship between man and man; man and the environment and man with himself that there is unhappiness in the world. Fortunately, there is a new emerging global momentum for peace, wherein people of conscience are coming together to work for peace with the belief that since war and violence are ultimately products of the human heart, the human heart is also capable of fostering peace and solidarity.

9.3 LASTING WORLD PEACE

Traditionally peace has been perceived as mere stillness between wars or in terms of national security. Ways to secure peace have often consisted of methods for controlling war by mutually reducing arms preparedness on the level of diplomatic talks. Such kind of peace is termed as “negative peace” as it is a mere absence of tension, but for truly lasting peace what is also required is “positive peace” which is the presence of justice too. The UNDP too has been stressing on the need to think of peace in terms of human security which means not just the abolishing of weapons and wars but taking care of human life, its welfare and dignity. Peace should be secured in a broad social, political, economic and spiritual way.

First of all we must ensure that there is no hunger and poverty in the world. Peace is inextricably linked to poverty. Poverty is a threat to peace and hunger is poverty in its extreme form. The Roman philosopher Seneca wrote, “A hungry people listens not to reason, nor cares for justice, nor is bent by any prayers”. The ethnic conflicts taking place now in many parts of Africa are ultimately related to food and water. At the same time it is imperative that Man changes from deep within his life. For this, not only is basic education required but also education on peace and great efforts to build a high-level

spiritual foundation. Hence a multitude of organisations and people of goodwill, with peace as their basic premise have emerged to address all the causes for war and conflict. Let us briefly study the goals and efforts of various organisations to bring about a lasting world peace. Given below is a wide range of global peace organisations and movements who are working in varied fields like eradication of hunger and poverty, peace education, disarmament, spirituality, music and art, etc.

9.4 ORGANISATIONS RELATED TO GLOBAL PEACE

9.4.1 United Nations

The United Nations is an international organisation founded in 1945 after the Second World War by 51 countries committed to maintaining international peace and security, developing friendly relations among nations and promoting social progress, better living standards and human rights. Due to its unique international character, and the powers vested in its founding Charter, the Organisation can take action on a wide range of issues, and provide a forum for its 192 Member States to express their views, through the General Assembly, the Security Council, the Economic and Social Council and other bodies and committees.

The work of the United Nations reaches every corner of the globe. Although best known for peacekeeping, peacebuilding, conflict prevention and humanitarian assistance, there are many other ways the United Nations and its System (specialised agencies, funds and programmes) affect our lives and make the world a better place. The Organisation works on a broad range of fundamental issues, from sustainable development, environment and refugees protection, disaster relief, counter terrorism, disarmament and non-proliferation, to promoting democracy, human rights, governance, economic and social development and international health, clearing landmines, expanding food production, and more, in order to achieve its goals and coordinate efforts for a safer world for this and future generations. In 2000, world leaders gathered at the United Nations and adopted a historic goal to reduce poverty by half by 2015.

Let us briefly look at some of its subsidiaries functions.

i) UN Peacekeeping- UN peacekeeping is a unique and dynamic subsidiary developed for helping countries torn by conflict to create the conditions for lasting peace. Their goals were primarily limited to maintaining ceasefires and stabilising situations on the ground, so that efforts could be made at the political level to resolve the conflict by peaceful means. Today's peacekeepers however undertake a wide variety of complex tasks, from helping to build sustainable institutions of governance, to human rights monitoring, to security sector reform, to the disarmament, demobilisation and reintegration of former combatants.

ii) WFP – The World Food Programme is the world's largest humanitarian agency fighting hunger. Together with FAO, IFAD and NGOs it pursues a vision of the world in which every human being has enough food to lead an active and healthy life. In 2010 it aims to reach more than 90 million people with food assistance in 73 countries. Around 10,000 people work for the organisation, most of them in remote areas, directly serving the hungry poor. Its five main objectives are:

1. Save lives and protect livelihoods in emergencies
2. Prepare for emergencies

3. Restore and rebuild lives after emergencies
 4. Reduce chronic hunger and under nutrition everywhere
 5. Strengthen the capacity of countries to reduce hunger.
- (Website: <http://www.un.org>)

9.4.2 International Committee of the Red Cross (ICRC)

The International Committee of the Red Cross (ICRC) is today a worldwide peace organisation but it was started by one single individual. The whole movement originated when Henry Dunant wrote a book titled '*A Memory of Solferino*' of the horrifying experience of the aftermath of the battle at Solferino in which he saw thousands of wounded men dying because of lack of medical aid and facilities. In order to prevent situations like these he proposed that a society should be established for relief of the wounded and a treaty adopted to protect the wounded and medical personnel on the battlefield. Accordingly, a group of 5 men got together and adopted a convention of 10 articles with the above-mentioned aim. Dunant had two clear questions in the book he wrote: "Would it not be possible, in time of peace and quiet, to form relief societies for the purpose of having care given to the wounded in wartime by zealous, devoted and thoroughly qualified volunteers". It was this question that led to the founding of the Red Cross. He also asked the military authorities of various countries whether they could formulate some international principle, which once agreed upon and ratified, might constitute the basis for the relief of the wounded in European countries. This second question was the basis for the Geneva Conventions. From such humble beginnings of a 5 member team 150 years ago, the ICRC has grown to over 12,000 staff in more than 80 countries. Henry Dunant was also the recipient of the very first Nobel Peace Prize in 1901 while ICRC has received three Nobel Prize since its founding.

One of the foremost goals of the ICRC has been to protect civilians against arbitrary displacement. In 2008, worldwide, approximately 3.77 million internally displaced people (IDP) benefited from ICRC humanitarian activities in 36 countries. The displacements were due to armed conflict and other violent situations as in Georgia, Kenya, Pakistan, Sri Lanka, Philippines when major, sudden crises was caused by armed conflict and other violent situations or displacements due to natural disasters in Myanmar, Nepal, Somalia.

9.4.3 Grameen Bank – “Banker to the Poor”

Prof. Muhammad Yunus was the Head of the Rural Economics Program at the University of Chittagong, Bangladesh when his country was going through its terrible famine in 1974. He was so shaken by the sight of the people dying of starvation in Jobra, the village next to his campus that he felt he must do something to help even one person. The idea and opportunity came to him when he came across a poor villager who made bamboo stools for a living but had no money to buy the bamboo. She was forced to borrow from a moneylender who demanded that she should sell her finished products back to him at a price so low that she made a profit of just 2 cents a day.

Prof. Yunus then found 42 more women in such a predicament whose total borrowing from the money lender was just \$27. Prof. Yunus lent them this money from his own pocket and freed them from the money lender. The women's profits soared to \$1.25 per day. Seeing how simple it was to solve such a complex problem, Prof. Yunus tried to get banks to loan these women money but they retorted that the poor were not creditworthy and that they would never pay back their loans. He then offered to stand as guarantor

for the loans and was stunned to find that the poor paid back their loans on time, every time. It was then in 1983 that he established the Grameen Bank or Village Bank in Bangladesh fuelled by the belief that credit is a fundamental human right. By extending small loans- microcredit- to support grassroots enterprises, he opened the way for large numbers of people to lift themselves out of poverty.

Today, Grameen Bank gives collateral-free micro- loans to over 8.01 million poor, 97 per cent of whom are women. It has 2,563 branches spread out in 81,000 villages in Bangladesh. Since its inception the loan amount disbursed by them has been US \$ 8.86 billion out of which US \$ 7.86 billion has been repaid.

Today Grameen methods and models operate in more than 100 countries and in April 2010 at the next Microcredit Summit in Nairobi, Kenya, Prof.Yunus proposed to launch the next phase of microfinance throughout the African continent. In 2006 Prof.Yunus and the Grameen Bank received the Nobel Peace Prize.

(Website: www.grameen-info.org/)

9.4.4 Nuclear Age Peace Foundation (NAPF)

The Nuclear Age Peace Foundation was founded by David Krieger in 1982 for the purpose of creating peace in the Nuclear Age. Its vision is a world at peace, free of the threat of war and free of weapons of mass destruction. Towards this, its top priority is to abolish nuclear weapons from the world. NAPF has consultative status to United Nations Economic and Social Council and is recognised by the UN as a Peace Messenger Organisation. In its most recent campaign, it has joined hands with organisations around the US and the world in a petition campaign calling for the abolition of nuclear weapons which will be presented at the Non Proliferation Treaty Review Conference in May 2010. The Foundation is active in many fields. They publish a newsletter, 'Waging Peace' and a free electronic newsletter, 'The Sunflower'. They particularly reach out to young people and have many peace education programmes. They offer internships for college students; conducting an annual international peace essay contest for high school students; offer prizes for peace poetry in different age categories. Each year they commemorate the anniversaries of Hiroshima and Nagasaki in the peace garden they have created in Santa Barbara.

Dr. Krieger is also greatly responsible for popularising the sunflower as a symbol of a world free of nuclear weapons. After Ukraine gave up its last of the 1900 nuclear warheads for dismantlement on June 1, 1996, they celebrated by scattering sunflower seeds and planting sunflowers, which can remove toxins, including nuclear waste, from soil and water. Sunflowers were used near Chernobyl to extract radionuclides cesium 137 and strontium 90 from contaminated ponds following the catastrophic nuclear reactor accident in April 1986.

Dr. Krieger is of the firm belief that if Ukraine could accomplish this, so can the rest of the world. In his words, "We need to control our darker impulses. Nothing could be more representative of this than replacing missiles with sunflowers. Please make the sunflower your symbol of a world free of nuclear weapons. In doing so, you will also make it a symbol of a better humanity, of bringing forth a greater humanness in each of us. Let the sunflower also symbolize your own deeper humanity as you continue to work for the elimination of nuclear weapons". A popular slogan that has now emerged is – 'Sunflowers instead of missiles' (Website: www.wagingpeace.org)

9.4.5 University for Peace (UPEACE) - Costa Rica

Costa Rica is the first country in the world to have constitutionally abolished the armed forces – that is, it has no army since 1949. And it is in this peaceful country that the campus of the University was established in 1980. It is the only university in the United Nations system authorised to offer academic degrees in the field of peace and conflict studies.

According to their Rector, John Maresca- “every country, every community, needs leaders for peace” and UPEACE is helping to foster such leaders at every level of society and all walks of life.

The Charter of the University has the following principles:

1. The persistence of war in the history of mankind and the growing threats against peace in recent decades jeopardize the very existence of the human race and make it imperative that peace should no longer be viewed as a negative concept, as the end of conflict or as a simple diplomatic compromise, but rather that it should be achieved and ensured through the most valuable and most effective resource that man possesses: education.
2. Peace is the primary and irrevocable obligation of a nation and the fundamental objective of the United Nations; it is the reason for its existence. However, the best tool for achieving this supreme good for humankind, namely education, has not been used.
3. Many nations and international organizations have attempted to attain peace through disarmament. This effort must be continued; yet facts show that man should not be too optimistic as long as the human mind has not been imbued with the notion of peace from an early age. It is necessary to break the vicious circle of struggling for peace without an educational foundation.
4. This is the challenge that now faces all nations and all men as the twenty-first century approaches. The decision must be made to save the human race, which is threatened by war, through education for peace. If education has been the instrument of science and technology, there is all the more reason to use it to achieve this primary right of the human being.

UPEACE is a unique institution, with a unique mandate. It is currently expanding and developing new programmes to ensure that its courses and teaching materials are available throughout the world.

(Website: www.upeace.org)

9.4.6 Realizing the Dream (RTD)

Realizing the Dream is a nonprofit, international organisation which is carrying on the dream and legacy of Dr.Martin Luther King Jr. into the twenty first century. It was founded in 2006 by Martin Luther King, III – the second oldest child of Dr.Martin Luther King Jr. and Mrs.Coretta Scott King.

Their mission is to champion freedom, justice and equality by working to redress poverty, build community and foster peace through nonviolence in America and throughout the world. They also make great efforts to create the next generation of peacemakers through

various leadership development and non violence training for youth. They also develop cross-sector partnerships to implement collaborative projects like youth development, capacity-building and conflict resolution that are tailored to the unique situations of partner communities around the world. They also provide training in Kingian non violence and encourage dialogue amongst global leaders.

One unique initiative of theirs is the Generation II Global Peace Program (Gen II). This consists of a team of children or grandchildren of some of the 20th century's greatest peacemakers such as Mahatma Gandhi, Dr.Martin Luther King Jr., Rev. Tutu, Nelson Mandela, Kennedy, Yitzhak Rabin, Pierre Trudeau and Cesar Chavez. The mission of the **Generation II Global Peace Program** is to continue the work of their visionary ancestors in addressing instances of conflict and injustice worldwide. Its primary goals are to help resolve current conflicts through nonviolent means and promote human rights, which it will do through direct engagement in hostile conflict zones worldwide.

One such example is their recent project in building a '*beloved community*' in Sri Lanka. Organised in partnership with the U.S.Embassy in Colombo, RTD first sent a team of individuals to assess the situation on what role they could play in Sri Lanka's post-war process of peace building and development through Dr.Martin Luther King Jr.'s message of love, forgiveness and nonviolence. As a next step, Martin Luther King III went on a week-long mission in February 2010, meeting the highest levels of the Sri Lankan government and the civil society, promoting nonviolent conflict resolution and reconciliation in order to achieve "positive peace". Then as an additional follow-up, Mr.King plans to return again to the island with the members of the Gen II, when they would continue their dialogue with the government and civil society. They also plan to develop a collaborative project within the country which would include non violence training for the youth, introducing a non violence curriculum in the primary and secondary education amongst other initiatives.

In Mr. King's words - "my father would have said that after any conflict there must be a time for healing, for reconciliation. I know that the people of Sri Lanka need our support to help them through this difficult time and to build a common future. I hope that my organization and others like ours will be of assistance in this time of need." The project is part of our broader International Nonviolence Initiative, an ongoing campaign committed to promoting nonviolent action, education and public policy across the globe.

(Website: www.realizingthedream.org)

9.4.7 Peace Pilgrim (1908- 1981)

"This is the way of peace. Overcome evil with good, Falsehood with truth, And hatred with love."

Peace Pilgrim, born Mildred Norman in 1908, lived modestly during her early years on a small farm in Egg Harbor City, NJ. Like many people she gradually acquired money and things but she began realising that such a self-centered life was meaningless and worldly goods were more a burden than a blessing. She gradually adopted a life of voluntary simplicity and for the next fifteen years prepared herself spiritually while working as a volunteer for peace groups and with physically and mentally challenged people. Her spiritual preparations involved –

- o *Having a right attitude toward life.* By this she meant that one should not be an escapist and face life and its problems squarely, as no problem ever comes without

a purpose in our life. It is only through solving problems that inner growth is achieved. Collective problems like disarmament and world peace had to be solved collectively and anyone who avoids doing his or her share in the solving of collective problems will not find inner peace.

- o *Bringing our lives into harmony with the laws that govern this universe* – To find peace within or without, human beings must live in harmony with laws that govern the universe and human conduct. Such laws include the law that evil can only be overcome by good; only good means can attain a good end; that those who do unloving things hurt themselves spiritually.
- o *Simplicity of living* – It is because of the unbridled pursuit of material things and the lack of spiritual growth that the world has gone off kilter and is not in harmony; because of our preoccupation with materialism we often miss the best things in life, which are free. To bring inner and outer well being and harmony in one's life, she felt she could no longer have more than her basic needs while others in the world had less than basic needs. Simplicity of living brings true freedom and future research should focus on the inner, spiritual side so that we can acquire the wisdom to use the outer well being we already have.

After relinquishing her own identity and adopting the name Peace Pilgrim, she began walking on January 1, 1953. She stopped counting the miles at 25,000, which took until 1964, but continued to walk and spread her message of peace. Peace Pilgrim talked with thousands of people throughout the McCarthy era, the Korean and Vietnam War. She met with people on city streets, ghettos, suburbs and truckstops. She talked to university classes in psychology, political science, philosophy and sociology, to high school assemblies and pulpits of churches. She vowed to remain a wanderer until humankind learned the way of peace. Her pilgrimage was one of “prayer and example.” On the way to a speaking engagement in Knox, Indiana on July 7, 1981, she and her driver were killed in a head-on collision. Her life and its message continue to have a great impact worldwide and many belong to the ‘Friends of Peace Pilgrim’ movement and in 2008 her birth centenary was commemorated in her hometown.

(Website: www.peacepilgrim.org)

9.4.8 Soka Gakkai International (SGI)

The SGI is an organisation whose fundamental aim and mission is to contribute to peace, culture and education based on the philosophy of the 13th century Buddhist reformer Nichiren Daishonin. Nichiren based his teachings on the Lotus Sutra and its core message of the dignity of all life. According to this sutra, all people possess and can manifest the Buddha nature- an unlimited, inherent life state of freedom which enables them to create value out of any situation.

The SGI has over 12 million members practising this dynamic philosophy in 192 countries. Its core philosophy can be summed up by the concept of “human revolution”. This is the idea that the self-motivated inner change of a single individual positively affects the larger web of life and results in the rejuvenation of human society. In Dr. Ikeda's words, “A great human revolution in just a single individual will help achieve a change in the destiny of a nation and, further, will enable a change in the destiny of all humankind.”

Every year, the SGI President, Dr. Daisaku Ikeda publishes a peace proposal which explores the interrelation between core Buddhist concepts and the diverse challenges

global society faces in the effort to realise peace and human security. In addition, he has also made proposals touching on issues such as education reform, the environment, the United Nations and nuclear abolition. Many of these proposals have been actualised.

- For example, in 1983, Dr. Ikeda proposed a U.S.-Soviet summit, which then took place in 1985.
- In 1987, he proposed the establishment of a UN Decade of Education for World Citizens, and the United Nations designated the 10 years starting in 2001 as the International Decade for a Culture of Peace and Non-violence for the Children of the World, calling for support for education to ensure world peace.
- In 1989 he proposed the establishment of a Conflict Prevention Centre, and in 1991, European Centre for Conflict Prevention was inaugurated.
- In 1993, President Ikeda proposed the holding of a World NGO Summit, and in 2000 the United Nations held the Millennium NGO Forum.
- In 1995, the SGI leader called for the early establishment of an international criminal court. In 2002, the Rome statute establishing the International Criminal Court entered into force. The new court is based in The Hague.
- In 1999, President Ikeda called on the world community to adopt and ratify the optional protocol to the Convention on the Rights of the Child prohibiting the use of child soldiers. In 2002, this protocol on the involvement of children in armed conflict entered into force.

The year 2005 marked the start of A Decade of Education for Sustainable Development. This was a proposal made by Dr. Ikeda, which was put forward by Soka Gakkai representatives, then taken up and proposed by the Japanese Government, and finally agreed to be as part of the Plan of Implementation issued at the WSSD held at Johannesburg in September 2002.

As a matter of fact, like Gandhi, Dr. Ikeda believes in action; neither in empty rhetoric nor economic aid alone. Hence his efforts to support the United Nations also include the holding of many exhibitions co-sponsored with the UN. Some of them are:

- Nuclear Arms: Threat to Our World
- War and Peace
- Toward the Century of Life: The Environment and Development
- International Textbooks
- World Boys and Girls Art Exhibition
- Toys of the World and Education
- World's Children and UNICEF
- What are the Rights of the Child?

The SGI has also sent several delegations of youth division representatives to visit refugee camps in different parts of the world. In 1998 the youth division members supported the global movement called Abolition 2000 to eliminate nuclear weapons and collected and

submitted 13 million signatures to the UN Headquarters. In recognition of its peace efforts, the SGI was bestowed the title of Peace Messenger from the UN in 1987.

(Website: www.sgi.org)

9.4.9 The International Committee of Artists for Peace (ICAP)

This is an organisation of passionately committed individuals using the creative power of the arts to bring about a peaceful society. Collaborating with individuals and organisations that share its mission for peace, ICAP employs dialogue and the full creative power of the arts to instill the ideals of humanism and nonviolence in today's youth. Since 2002, ICAP has sponsored concerts, exhibits and dialogues in support of the United Nations Declaration and Program of Action on a Culture of Peace.

Their mission is to establish peace and foster peacemakers through the power of art. They do this through:

- Performance. Members of ICAP, across a wide spectrum of genres, perform the fine art of reconnecting audiences with their humanity;
- Education through mentoring and arts. ICAP artists share their talents and visions of peace with youth through school workshops, seminars and joint performances;
- Awards and Scholarships. ICAP recognises and rewards individuals and organisations that contribute to making the arts a vehicle for creating peace;
- Collaboration. ICAP facilitates peace and performing-arts activities and events with other like-minded organisations toward creating a groundswell movement for peace, culture and education.
- Exhibits. ICAP-sponsored peace and culture exhibitions have been presented at schools, organisational events and conventions. Their travelling exhibit "Building a Culture of Peace For the Children of the World" was produced in support of the United Nations International Decade for a Culture of Peace and Non-Violence for the Children of the World (2001-2010) and has been showcased worldwide.

9.4.10 The Transnational Foundation for Peace and Future Research (TFF)

Co-founded by Jan Oberg and his wife Dr.Christina Spannar, TFF is an independent think tank, a global network and a website for peace by peaceful means. It is an all-volunteer global network and promotes conflict-mitigation and reconciliation in general and in selected conflict regions through meticulous on-the-ground research, active listening, education and advocacy. Some of the areas of their work are:

1. On-the-ground conflict analyses as well as educational and reconciliation work in Burundi, the former Yugoslavia, Iraq, Iran, Middle East and Sweden.
2. TFF constantly develops its intellectual resource base and provides free learning opportunities through their website, courses and training sessions.

(Website: www.transnational.org)

9.5 SUMMARY

Traditionally, peace has been discussed from the point of view of national security but as UNDP stresses we now need to think of peace in terms of human security. Human security concerns not only doing away with weapons but also concerns human life and dignity. So when working for peace it must not only be a peace where one fights for disarmament and no wars but also the kind of peace which concerns itself with human welfare and happiness of all. To quote President John F. Kennedy: "There is no single, simple key to this peace — no grand or magic formula to be adopted by one or two powers. Genuine peace must be the product of many nations, the sum of many acts." So we can understand the importance of each of the above-mentioned organisations and their varied ways of working for the one goal of lasting peace. This is in no way an exhaustive list, as there are several reputed peace movements today like the Pugwash Conferences on Science and World Affairs, Amnesty International, UNESCO, WHO, etc who are committed to the goal of human security and lasting peace.

9.6 TERMINAL QUESTIONS

1. Is the stopping of wars and abolishment of arms enough to establish lasting peace? If not, what else is required?
2. Give one example of a peace movement working through art and culture.
3. Briefly explain how the Grameen Bank is working towards eradicating poverty and hunger.

SUGGESTED READINGS

Peace Pilgrim- Her Life and Work in Her Own Words, Ocean Tree Books, New Mexico, 2004.

Krieger, David, and Ikeda, Daisaku., Choose Hope, Middleway Press, California, 2002.

Hopkins, Jeffrey., (ed.), The Art of Peace, Snow Lion Publications, New York, 2000.

UNIT 10 ROLE OF NGOs IN PEACE PROCESS

Structure

10.1 Introduction

Aims and Objectives

10.2 Who is an NGO?

10.2.1 Types of NGOs

10.2.2 The Importance of NGOs

10.2.3 Methods and Strategies used by NGOs

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Suggested Readings

10.1 INTRODUCTION

True peace is not just a mere absence of war. It is a situation where in addition to the absence of war, there is no hunger or poverty and the people are happy, healthy, safe, and wise and can lead a sustainable life. So creating lasting peace is a multi-dimensional activity wherein NGOs are emerging as crucial players. While, to a great extent, it is the responsibility of governments, sovereigns and states to ensure this, the truth is that these very governments start wars, permit human rights abuses or environmental damage or jeopardise human security. Seeing the futility of relying on governments, NGOs, that is, Non-governmental organisations emerged as a counterforce to such powers. NGOs have often come into being because an individual or a few committed people have recognised problems that are inadequately addressed by governments. Their cause usually spreads by word of mouth and of late, through the internet. They are rarely well funded but are driven by their great power of commitment and compassion to create a more peaceful and equitable world. Often they have to fight relentlessly against huge authoritarian powers and against great odds. In this Unit, we will study what is an NGO, their role, goals, methods adopted by them and the wide range of issues they are involved in. We will study some landmark achievements by specific international NGOs who have even received a Nobel Prize for their efforts.

Aims and Objectives

After studying this Unit, you should be able to know

- Who are NGOs;
- Different categories of NGO's and their goals;
- The important role they play in ensuring peace and justice in society; and the
- Steps employed by renowned NGOs to achieve their goals.

10.2 WHO IS AN NGO?

Non-governmental organisation (NGO) is a term that has become widely accepted as referring to a legally constituted, non-governmental organisation created by an individual or a group of people with no participation or representation of any government. Even in cases where the NGO is partially or totally funded by the government, it maintains its non-governmental status and excludes government representatives from membership in the organisation. Many prominent NGOs accept donations only from individuals so as to maintain their independence. They are also defined as 'civil society organisations'. Some peace activists like Dr. Jan Oberg feel that the term non-governmental organisation carries a negative prefix 'non' and a more positive designation would be '*people's organization*'. Dr. Hazel Henderson, world-renowned futurist also prefers not to use such a negative prefix like 'non' and so refers to them as **CSO's** or **civil-society organisations**. In fact this is what they are – civil society in action- not for profit, citizen-based and promoting public interest over vested interests. Other alternative terms used are, civil society, volunteer sector, non-state actors and grassroots organisations.

The term non-governmental organisation or NGO was not in common use before the UN was formed. The manner in which the NGO sector has exploded or multiplied in the last 100 years, particularly after World War II, is really interesting. They were a hardly noticed group in the past, with perhaps the exception of the International Red Cross. In 1909 there were about 17 NGO's and by 1998 it rose to more than 23,000. In 1948, shortly after the formation of the United Nations, the number of NGOs in Consultative Status with the UN stood at 41, in 1968 it was 500 and 1992 it was 1000. As of September 2008, there are 3183 in consultative status with the United Nations Economic and Social Council (ECOSOC) and about 400 NGOs accredited to the Commission on Sustainable Development (CSD). The number of internationally operating NGOs is estimated at 40,000. National numbers are even higher with India's figures being estimated as between 1 to 2 million.

10.2.1 Types of NGOs

NGOs are often broadly classified as Operational NGOs or Advocacy NGOs. Operational NGOs are further divided into relief-oriented or development-oriented organisations as their primary purpose is to design and implement development-related projects. Advocacy NGOs' primary purpose is to defend or promote a specific cause. These organisations try to raise awareness and knowledge by lobbying, media work and activist events.

A further classification can be made into six groups according to the nature of work they do, namely, Humanitarian, Human Rights, Capacity Building, Conflict Resolution and Conflict Monitoring, Disarmament and Environmental. It is important to understand that these are broad classifications and in reality they often take up more roles or the nature of their work changes according to the demands of the situation. For instance, many humanitarian NGOs are also involved in conflict prevention or resolution activities in addition to their main efforts in relief and development.

- 1) **Humanitarian NGOs** (e.g. CARE, OXFAM, Soka Gakkai, Red Cross, Doctors Without Borders). They divide their work between relief and development efforts. Relief work is usually short-term and aimed at providing quick emergency relief during natural or man-made disasters. The nature of work undertaken is airlifting and distribution of food, medicines, safe water, providing tents, temporary shelters,

counselling, preventing epidemics, etc. Development projects are usually long-term projects aimed at helping communities to achieve sustainable social, economic and political structure by focusing on education, employment and infrastructure needs.

- 2) **Human Rights NGOs.** (e.g. Amnesty International, Human Rights Watch). These are advocacy organisations who promote basic rights for all people. They research and provide information to governments and the press about human rights abuses and repression, set standards for human rights which are then lobbied for so that the governments ratify and make treaties, provide direct assistance to victims of human rights abuses. The landmark UDHR came into existence due to persistent lobbying by NGOs, notably by the American Jewish Committee. They play the dual role of educating officials and the public and exerting pressure on institutions to condemn offending parties- a process known as 'shaming'.
- 3) **Capacity Building NGOs.** (e.g. International Center on Non violent Conflict, Open Society Institute). They engage in activities like making public policies to promote transition from communism or totalitarianism to democratic governance or from conflict to peace. Their goal is to empower the local communities and also address issues like free and fair elections, freedom of speech, economic and legal reform.
- 4) **Conflict Resolution and Monitoring NGOs** (e.g. TFF, Centre for Humanitarian Dialogue, International Crisis Group). They are conflict mediation organisations especially dedicated to prevent and resolve armed conflicts through dialogue. They facilitate negotiations and ensure that accepted solutions are upheld. Sometimes they initiate dialogue between the warring parties and other times they monitor and expedite the dialogue. One of the most important contributions that NGOs make in conflict zones is to help with meeting basic human needs of food, water, shelter and health care. They also conduct peace research and education, make efforts to improve conflict understanding at all levels and promote alternate security and global development based on non violent politics, economics, sustainability and ethics of care.
- 5) **Disarmament NGOs** (e.g. The Nuclear Age Peace Foundation, International Campaign to Ban Landmines) They initiate and support worldwide efforts to abolish nuclear weapons, ban landmines, strengthen international law and to inspire and empower a new generation of peace leaders.
- 6) **Environmental NGOs** (e.g. Greenpeace, WWF) They campaign and take measures to prevent environmental degradation and build a planet in which humans live in harmony with nature.

Given below is a list of acronyms that easily helps to differentiate types of NGOs. Some of them are:

- INGO stands for International NGO
- ENGO stands for Environmental NGO
- RINGO is short for Religious International NGO such as Catholic Relief Services
- GONGO is Government-operated NGO which may have been set up by governments to look like NGOs in order to be able to receive outside aid.

10.2.2 The Importance of NGOs

When the Universal Declaration of Human Rights was adopted in 1948, its principal architect Eleanor Roosevelt predicted that “a curious grapevine” would carry the message of the UDHR and its violations beyond barbed wires and through stone walls. The “curious grapevine” she spoke of seems to be none other than NGOs, as they are the ones who continue to create a global awareness- be it human rights issues, environmental, nuclear arms stockpiling, etc. NGOs are gaining more and more importance and exerting a greater influence in the world. NGOs are an alternative to governments for specific issues. In their hearts every one wants peace, but discussions between nations and states tend to give priority to strategy and considerations of gain and loss rather than the basic anti-war sentiments shared by people at the grass-roots level everywhere. Due to their non-political nature, NGOs more accurately reflect the concerns of the ordinary people and also have greater freedom and courage to take a moral and global stand on issues. Unrestrained by the narrow self-interests of governments, NGOs can awaken the conscience of the global community on serious problems that transcend territorial boundaries and compel governments to take more humane actions.

Since NGOs are mostly grassroots activists, they tend to have more familiarity with the local conflict environment, closer contacts with the people and therefore have been ascribed with the ability to play a preventive role too. They do this by a system of gathering information and giving ‘early warning’ to governments. Another major peace-building role played by them is through capacity building - conducting training of local leaders, as this helps in strengthening civil society and the social system. Expanding their grassroots networks, these organisations contribute greatly to peace and arms reduction and to solving a wide range of global problems like human rights issue, development, environment, food security, population, even distributing aid in battle zones.

10.2.3 Methods and Strategies used by NGOs

As seen above, the NGOs have different goals and hence vary in their methods of operation and strategies. However three indispensable steps they have to go through after identifying their goals are information gathering or fact-finding, evaluation and dissemination. With the emergence of the internet and the Web, NGOs are able to quickly disseminate or publish their information and coordinate efforts. Then depending on the nature of the NGO, it resorts to advocacy, early warning, lobbying or shaming national and intergovernmental agencies, engaging in humanitarian relief, legal aid, and other forms of direct assistance. In the case of human rights NGOs, the first crucial step for them is standard-setting, that is establishing international norms which are set forth in legally binding treaties which have been negotiated and ratified by governments, thus making it mandatory for the offending state to follow. The next major step is to research and provide information about the human rights abuses. Next comes lobbying officials and media and then providing assistance to the victims.

10.3 SOME PROMINENT NGOs

Let us take a look at the commendable peace building work being done by some well known NGOs in each of the categories mentioned earlier.

- 1) **Doctors Without Borders/ Médecins Sans Frontières (MSF)** - Humanitarian NGO

This is an international medical humanitarian organisation created by doctors and journalists in France in 1971. It operates independently of any political, military or religious agenda. One of the reasons that it is able to work independently is because 89% of its funding is from private sources and not governments. Today it provides aid in nearly 60 countries, to people caught in a crisis occurring due to armed conflict, epidemics, malnutrition, exclusion from health care or natural disasters. For its commendable work MSF received the Nobel Peace Prize in 1999.

Medical teams first conduct evaluations on the ground to determine the medical needs of the affected population. At times MSF speaks out publicly in an effort to bring attention to neglected crises, alert the public to abuses, to challenge inadequacies of the aid system, or to challenge the diversion of humanitarian aid for political interests.

MSF concentrates mostly on crises arising due to armed conflict and other ongoing and less visible crises like exclusion from health care. In fact fifty percent of their programmes are for helping victims of armed conflicts. They provide medical care to people caught in war zones and who may have been injured by gunshot, knife, bombings or sexual violence. They also provide medical care to refugees; treat malnutrition, infectious diseases and temporary shelters. In epidemics they have been known to respond quickly to contain the spread of cholera, measles, meningitis, etc. Malnutrition is a key factor in the deaths of five million children every year. In 2006, MSF treated 1,50,000 severely malnourished children, primarily with ready-to-use food or RUF which is a milk and peanut based paste containing all the essential vitamins and minerals required by growing young children. Responding to natural disasters represents just five percent of MSF's work, since local agencies are able to quickly organise support from governments and international agencies. In the recent disaster in Haiti on January 12, 2010, within the first few days they had treated over 6000 injured people and performed 1000 major surgeries including amputations. And about 10 days later they had also set up MSF's inflatable hospital in a school ground in Port-au-Prince. In their exclusion from health care programme, they reach out to street children, migrants, displaced people, refugees, people with HIV/AIDS, drug abusers, sex workers and provide them medical, social, and mental health care. These are people who have been ostracised or have a stigma attached to them because of certain reasons. They also persuade governments and civil society for improved access to health services and better social acceptance for such people.

<http://doctorswithoutborders.org/aboutus/>

2) Human Rights Watch- Human Rights NGO

Human Rights Watch was initially formed in 1978 as Helsinki Watch by Robert Bernstein, to monitor the compliance of Soviet bloc countries with the human rights provisions of the Helsinki Accords. Initially its scope was limited to creating awareness in human rights violations in the Soviet and communist East Europe countries. Today it is a global organisation which tracks developments in more than 80 countries and has programmes on women's rights, children's rights, terrorism and counterterrorism, the use of abusive weapons in warfare, HIV/AIDS, the rights of lesbian, gay, bisexual and transgender people, the human rights responsibilities of corporations, international justice, and refugees.

Human Rights Watch is an independent, nongovernmental organisation, supported by contributions from private individuals and foundations worldwide. It accepts no government funds, directly or indirectly. They achieve their goals mainly through fact-reporting. They investigate allegations of human rights violations, document the abuses and publish them

and make the state or other entity responsible for the violation to be accountable. They stand with victims and activists to prevent discrimination, to uphold political freedom, to protect people from inhumane conduct in wartime, and to bring offenders to justice. They investigate and expose human rights violations and hold abusers accountable. They challenge governments and those who hold power to end abusive practices and respect international human rights law. They enlist the public and the international community to support the cause of human rights for all. It is also a leading member of the International Campaign to Ban Landmines.

Over the past 30 years, Human Rights Watch has helped to advance respect for human rights by:

- leading an international coalition to press for the adoption of a treaty banning the use of child soldiers;
- documenting abuses by the United States in the “war on terror,” including the CIA’s secret detention, interrogation and rendition programme, the torture of detainees held in Iraq, Afghanistan and Guantanamo, and unfair trials at Guantanamo;
- working to achieve a comprehensive treaty banning antipersonnel land mines;
- documenting violations of the laws of war in numerous conflicts, including Afghanistan, Bosnia, Chechnya, Colombia, Democratic Republic of Congo, Kosovo, Georgia, Israel and the Occupied Palestinian Territories, Iraq, Lebanon, Somalia, and Sudan;
- working with international war crimes tribunals and providing evidence of abuses leading to convictions of officials from the former Yugoslavia and Rwanda;
- helping focus attention on abuses in China ahead of the 2008 Olympic Games;
- Documenting the killing and maiming of civilians by cluster munitions in Kosovo, Afghanistan, Iraq, Lebanon, and Georgia, and helping to bring about the international treaty ban.

In recognition of the vital role played by them in trying to end abuses, they were bestowed the UN Prize for Human Rights in December 2008.

(Website: www.hrw.org)

3) International Center on Nonviolent Conflict (ICNC) - Capacity Building NGO

The International Center on Nonviolent Conflict is an independent, nonprofit educational foundation that develops and encourages the study and use of civilian-based, nonmilitary strategies to citizens, conduct workshops for activists, NGOs, media professionals and policy makers. They also develop learning material for schools and universities. Their goal is to disseminate knowledge related to nonviolent conflict and its practice throughout the world. The purpose of the International Center on Nonviolent Conflict (ICNC) is to develop and disseminate knowledge related to nonviolent conflict and its practice, throughout the world.

What is nonviolent conflict? When civilians use non violent tactics such as strikes and boycotts to fight for their rights or to defeat their opponent it is called a nonviolent conflict. Protests such as petitions, parades, walkouts and mass demonstrations mobilise and intensify the people’s participation. Acts of non cooperation such as resignations, refusal to pay fess and taxes, and civil disobedience help subvert the operations of

governments. And direct intervention such as sit-ins, targeted acts of economic sabotage and blockades can diminish an arbitrary ruler's ability to frighten and subjugate his people. These are the weapons of nonviolent conflict. There are several significant nonviolent conflicts taking place in the world today. Aung San Suu Kyi is leading a nonviolent movement against the military dictatorship in Myanmar. (Source www.nonviolent-conflict.org/)

4) Centre for Humanitarian Dialogue- Conflict Resolution and Monitoring NGO

The Centre for Humanitarian Dialogue (HD Centre) is a neutral and impartial organisation founded in August 1999, and is today one of the world's most influential conflict mediation organisations. Its aim is to help alleviate the suffering of individuals and populations caught up in armed conflicts, by acting as mediators and by providing other mediators with the support they need to work effectively. They firmly believe in the power of dialogue to achieve political settlements and where formal diplomacy fails they are confident that as a private and neutral organisation they can step in and help mediate.

They undertake action to prevent and resolve armed conflicts in the following ways:

- facilitating discussions, including acting as a mediator where appropriate
- ensuring that the parties are able to participate effectively in negotiations
- mobilising humanitarian, diplomatic and/or political responses
- contributing policy input on relevant substantive issues
- providing other specifically adapted services, such as financing mechanisms and other logistical support, where the assistance of a private foundation is required.

Before committing itself to any involvement in a mediation process, the HD Centre monitors conflicts and then makes a formal assessment and evaluation. The HD Centre is actively involved in several conflict situations around the world. Wherever it mediates between warring parties, its goal is to help reach agreements that reduce the consequences of the conflict, improve security, and ultimately contribute to the peaceful conflict resolution.

(Source: www.hdcentre.org/)

5) International Campaign to Ban Landmines - Disarmament NGO

The International Campaign to Ban Landmines (ICBL) is a global network in over 70 countries that works for a world free of antipersonnel landmines and cluster munitions. It started out in 1992 with a coalition of just 6 NGOs like Human Rights Watch, VVAF, Physicians for Human Rights, and others. Its chief strategist Ms. Jody Williams, a former anti-Vietnam War activist, was approached and hired by Bobby Muller, President of VVAF to coordinate the ICBL. Jody Williams wrote and spoke extensively about the horrors of landmines and how soldiers, innocent civilians- women and children had been maimed for life because of it.

What are landmines? These are weapons placed under or on the ground, which explode under contact or presence of a person. These were initially used to defend borders, camps, bridges and thwart enemy from encroaching territories. But over time they began being deployed on a wider scale and started being aimed at civilians. They were used to terrorise communities, deny access to farming land, create fear and restrict people's movement. On explosion they either kill or severely maim the person. In fact they are specially designed to maim rather than kill the enemy, the logic being that it would cost

more to care for an injured person than a dead soldier. But these landmines do not discriminate- in the sense they harm not just soldiers, but innocent civilians, grazing cattle, etc long after the war is over too. Also since they are least expensive to make, costing \$1, they have been used extensively. However the cost to find and destroy it is almost \$1000.

Armed with the thorough fact-finding and systematic documentation of the impact of antipersonnel landmines done by Human Rights Watch, Jody Williams approached governments and militaries and lobbied for an international ban on the use of, production, stockpiling, sale, transfer of antipersonnel mines. She also sought for increased resources for demining landmines, medical assistance and rehabilitation for victims. She gradually convinced more than 1000 NGOs from over sixty countries to support the campaign. Late Princess Diana also became a very vocal anti-landmine activist and this gave a lot of support and visibility to the ICBL. Finally in December 1997, 125 governments gathered in Ottawa to sign the Mine Ban Treaty. The treaty requires that countries should:

1. Ban the use, production, transfer and stockpiling of anti-personnel landmines;
2. Destroy existing stockpiles within four years of signing of the convention coming into force;
3. Clear minefields within ten years unless they can justify an extension;
4. Co-operate with a compliance regime

In a remarkably short period of six years, the ICBL had achieved so much. In recognition for their efforts, the Nobel Peace Prize was awarded jointly to Ms.Jody Williams and the ICBL in 1997. (www.icbl.org/)

6) **Greenpeace-** Environmental NGO

Greenpeace is an international organisation with a presence in 40 countries and has been engaged in campaigns against environmental degradation since 1971. Listed below are some of the ways by which Greenpeace strives to protect and conserve the environment and to promote peace. Cited against them are also examples of their recent victories.

1. Defending the oceans by challenging wasteful and destructive fishing.

Eg. It was Greenpeace that revealed the shocking fact that every four seconds, marine life in an area of ocean floor the size of ten football fields is wiped out by high seas bottom trawlers. During deep-sea fishing, these trawlers drag their nets along the seabed, destroying corals and other fragile marine life that have developed thousands of years ago. After four years of campaigning by Greenpeace and other activists, an international agreement was made in 2007 to protect 25% of the sea from this type of destructive fishing method.

2. Protecting the world's ancient forests and the animals, plants and people that depend on them.

E.g. Destruction and degradation of forests drives climate change in two ways. First, the clearing and burning of forests releases carbon dioxide into the atmosphere and second, the area of forest that absorbs carbon dioxide is reduced. Forest protection is one of the fastest ways to save the climate. In November 2009, around 50 Greenpeace activists shut down deforestation operations in the Indonesian rainforest.

3. Working for disarmament and peace by tackling the causes of conflict and calling for the elimination of all nuclear weapons.

Their very first campaign in 1971 was to “bear witness” to the US underground nuclear testing at Amchitka near Alaska. Though these groups of activists were arrested, the media coverage they received put pressure on the US government and four months later, the US cancelled further nuclear tests. Since then they have campaigned against nuclear weapons and nuclear power by bearing witness in test zones, supplying scientific data and measurements on human and environmental impacts and by conducting direct non-violent actions to call attention to the problem.

4. Creating a toxic free future with safer alternatives to hazardous chemicals in today’s products and manufacturing.

E.g. Since 2005 Greenpeace has been encouraging technology companies to manufacture greener electronics which are free from both hazardous PVC and BFRs. In October 2009 Apple was the first PC maker to completely eliminate hazardous plastic in its new iMac and Macbook. And in February 2010, Wipro announced the launch of a new computer called ‘Greenware’ which is PVC and BFR-free computer. PVC is one of the most damaging plastics as when burned it produces dioxin which is carcinogenic.

5. Campaigning for sustainable agriculture by rejecting engineered organisms, protecting biodiversity and encouraging socially responsible farming.

E.g. When India approved Monsanto’s Bt brinjal to be grown in India, Greenpeace put in a lot of pressure and created an awareness and outrage amongst scientists, farmers, consumers and civil society. As a result, in February 2010, the Indian government took a decision to impose a moratorium on Bt brinjal and to protect Indian agriculture. Genetic engineering (GE) crops are a threat to food security as they have repeatedly failed under extreme weather conditions, and some GE plants yield consistently less than their natural counterparts.

(Source - <http://www.greenpeace.org/international/>)

10.4 TAKING UP A CAUSE

The first step taken by an NGO is to identify and take up a cause. Let us look at the founding reason for the World Centers of Compassion for Children International (WCCCI) by Mrs. Betty Williams of Ireland. This is an NGO which was formed due to the courage and compassion of a single individual, a woman. For centuries Northern Ireland had been experiencing bitter religious conflict between Catholics and Protestants resulting in political strife. One day on August 1976 while Mrs. Williams was driving through Belfast with her daughter in the back seat, a getaway car bearing an IRA gunman was shot by a British soldier. Gun fire ensued and Irish republican’s car careened out of control smashing into an iron fence and killing three innocent young children and critically injuring their mother who happened to have been walking down that road. Mrs. Williams was so angered by this senseless killing that she decided to make a personal effort to bring an end to this tragedy afflicting Ireland and the suffering and pain of Irish mothers. She started a house-to-house petition drive for peace, knocking on the doors of families on both sides of the conflict. Within 2 days she had collected 6000 signatures for her petition. She also led a peace march of ten thousand Protestant and Catholic women to visit the graves of the three children who had died amidst assaults by members of the Irish Republican army.

The movement spread widely among the women of Northern Ireland and an organisation called the Community of Peace People was formed with a goal to end sectarian fighting in Northern Ireland and to provide aid to victims of violence. This grassroots activity attracted worldwide sympathy and recognition, and in 1976 Mrs. Williams, together with Mairead Corrigan (the aunt of the 3 children who had died), was awarded the Nobel Peace Prize for their grassroots work that spawned the Northern Ireland Peace Movement. Since then she has persisted in taking action for the welfare of women and children around the globe through her World Centers of Compassion for Children (WCCC). The organisation is dedicated to creating safe and nurturing environments for children in areas afflicted by war and poverty.

10.5 SUMMARY

Increasingly, states and intergovernmental organisations are delegating the responsibility of peacemaking and peace-building to NGOs working in humanitarian, developmental, educational and conflict resolution activities. Through citing some prominent NGOs and their achievements, we can see the new approaches they have used to end conflicts especially because of their neutral, unbiased approach. The fact that a lot of them receive funds from individuals and not governments helps them to work independently and unrestrictedly. Moreover through the advancement of information technology NGOs large and small have been able to network through internet quickly and effectively and impact globally.

In his book 'Choose Peace', Dr.Daisaku Ikeda says that we must realise the importance of 'soft power', that is, all kinds of exchanges and contacts on non-governmental levels. He adds that for the sake of global symbiosis, exchanges among ordinary people are far more effective than contacts between governments. For instance environmental issues came to the forefront as a result of the work of people's organisations. Very little would have been done in the ecological field had not organisations such as Greenpeace mobilised public opinion. Governments and corporations have only acted because civil society has shamed them into it.

It was NGOs that laid the groundwork for the dismantling of the Soviet empire, brought about a political transformation in Poland, brought an end to the apartheid system in South Africa, established the principle of accountability for crimes against humanity and derailed the 1999 Seattle WTO meeting – to name a few. Such stunning achievements have made governments worldwide sit up and take NGO's so seriously that today they involve NGOs in their deliberations and decision-making. They are involved in policymaking by organisations like United Nations, World Bank, WTO, IMF, etc. International relations and peace talks are no more the exclusive domain of diplomats and bureaucrats; the NGOs too now play a vital role towards this end.

10.6 TERMINAL QUESTIONS

1. Who is an NGO? Define the different classification of NGOs.
2. Give details of an NGO doing work in the area of environment or nuclear disarmament.
3. Describe the steps and strategies used by human rights NGOs to achieve their purpose.

SUGGESTED READINGS

Korey, William., NGOs and the Universal Declaration of Human Rights, “A Curious Grapevine”, Palgrave, New York, 1998.

David, Krieger, and Ikeda, Daisaku., Choose Hope, Middleway Press, Santa Monica, 2001.



UNIT 11 HUMAN RIGHTS AND CULTURE FOR PEACE

Structure

11.1 Introduction

Aims and Objectives

11.2 Defining Human Rights

11.3 The Origins and Historical Development of Human Rights

11.4 Culture of Peace

11.5 Evolution of the Concept

11.6 Eight Action Areas for Creating a Culture of Peace

11.7 Summary

11.8 Terminal Questions

Suggested Readings

11.1 INTRODUCTION

While the 20th century was undoubtedly a century of unimaginable breakthroughs, especially in the areas of science and technology, regrettably, it was also a most horrific one - with two world wars, the holocaust and the atomic bombings of Hiroshima and Nagasaki.

Perhaps the greatest positive outcome of World War II was the birth of the United Nations in April 1945 and the signing of its Charter by 50 countries; because it was in this Charter, that for the first time references were made to human rights. Soon after, in November 1945, the UNESCO was established to ensure that there would never again be another world war. Its goal was to achieve peace and security by promoting international collaboration through education, science, and culture in order to further the universal respect for human rights and justice as proclaimed in the UN Charter. It was in 1989 that the UNESCO came up with the concept of a 'Culture of Peace', indicating that the world must make a shift from a Culture of War to a Culture of Peace. Culture of Peace is the most recent development in the field of peace education.

In this Unit, we will briefly look at the origins of Human Rights, some historically influential and well known human rights documents leading to the Universal Declaration of Human Rights (UDHR). A culture of human rights is now growing throughout the world, with governments taking important steps to place it on their national agenda. However, even though human rights are protected and guaranteed by law and government policy, ensuring that they are upheld, can only happen if the common people- civil society- is well educated on this subject. Hence the need for human rights education is very important. Hand in hand with this, is the understanding of how peace begins in the heart of the individual, what are the barriers to peace and the 8 action areas for creating a culture of peace.

Aims and Objectives

After studying this Unit, you should be able to know

- Evolution of human rights
- Our basic and fundamental rights
- Importance of human rights education
- Meaning of culture and true peace, and how as individuals we can contribute to creating a peaceful world.

11.2 DEFINING HUMAN RIGHTS

What are Human Rights? Human rights are, literally, the rights that one has, simply because one is a human being. These are basic and inherent rights with which a person is born in the world and these are equal and inalienable rights. Human dignity is the quintessence of human rights. The concept of human rights is based on the respect for the inherent dignity and fundamental worth of the individual which is at the very depth of all human life leaving aside all artificial man-made divisions based on colour, race, sex, religion, etc. Human rights are *equal* rights, they are also *inalienable* rights and as members of the species of *Homo sapiens*, they are also *universal* rights.

Basic and Fundamental rights

Basic human rights are the ones without which it would be impossible to live, such as the right to food, water, shelter and basic medical care. Fundamental rights are those which allow us to be citizens and participate in our society such as having the right to freedom of speech.

Traditional views limited human rights to civil and political rights. Included amongst these are the right to life, liberty and security; the right not to be discriminated against on the basis of race, colour, sex, language, religion, social class or political opinion; the right to vote; freedom of movement; freedom of speech and freedom of the press; the right to be free from arbitrary invasion of privacy within family and home and legal rights such as the right to due process of law.

It has been acknowledged that this set of rights is far too limited in scope and that a more multi-dimensional and holistic approach must be taken. Such an approach includes not only the basic civil and political rights noted above, but also essential social, economic and cultural rights, including the right to an adequate standard of living; the right to education; the right to work and to equal pay for equal work; and the right of minorities to practice and enjoy their own cultures, languages and religions.

Of particular importance is the protection and advancement of the rights of disadvantaged and minority groups, including women, the elderly, children and indigenous peoples. The United Nations has adopted a holistic approach in broadening the scope of human rights, and the international community has repeatedly affirmed the interdependence of both sets of rights.

11.3 THE ORIGINS AND HISTORICAL DEVELOPMENT OF HUMAN RIGHTS

‘Human rights’ is a modern term, but the principle it evokes is age old, ever since the creation of humanity. It stemmed from the conscience of visionaries, philosophers, peace lovers and humankind in general. These were people who dreamt of an equitable world in which all people can enjoy basic and inherent rights simply because they belong to the human race. Some of these visions emerged out of religious beliefs, feeling of brotherhood, compassion and still others emerged as a result of indignation on seeing injustice being inflicted on women, children, war victims, slavery, genocide and ethnic cleansing. Initially these claims had no legal basis and were considered to be moral claims. In due course these rights were formally recognised and protected by law. Often they were incorporated in the constitution in the form of a Bill of Rights.

“One can trace these ideals in the ancient Indian *Vedic* texts, the *Puranas* and the *Epics*. The *Rig Veda* talks about the three civil liberties- *Tana* (body), *Skridhi* (dwelling, house) and *Jibazi* (life). The *Arthasastra*, the greatest political treatise gives details of civil and legal rights. It states that “the king shall provide the orphan, the aged, the infirm, the afflicted and helpless with maintenance. He shall also provide subsistence to the helpless expectant mothers and also to the children they give birth to”. The *Manusmriti*, *Mahabharatha* and *Arthasastra* also focus on the conduct of war- when a war should and should not be fought, as it was one major cause of human rights violations in ancient India. Furthermore, the underlying principle of *vasudaiva kudumbakam* propounded the concept of universal equality” (Mr.D.R.Kaarthikeyan, Human Rights and Societies in Transition, pp.363- 364).

More than 2500 years ago the teachings Gautama Buddha expounded were truly revolutionary and egalitarian. In his Lotus Sutra he reveals “At the start I took a vow, hoping to make all persons equal to me, without any distinction between us”. His teachings were expounded for the happiness of all people with no discrimination based on social position, power, wealth or gender- in fact he was the first to include women in the Buddhist sangha.

In the West, one of the first examples of a codification of laws concerning individual rights is the **tablet of Hammurabi**. Hammurabi was a Babylonian king who lived about four thousand years ago. The Codes of law he established offered fair wages, protection of property, proportionate punishment and justice, standards on how to live and treat each other. The 282 laws he created became a precedent to the laws that later evolved in the West. However, the Codes were not exhaustive. For instance they did not spell out how they treat their enemies- the Assyrians, nor did it touch upon freedom of beliefs and religion.

A distinctive contribution to modern human rights thinking was made by Ancient Greece- the cradle of Western civilisation. The Greek concept of **natural law**, were laws that reflected the natural order of the universe. The idea behind natural law is that the source of authoritative moral principles, by which we judge people’s actions and society’s laws, is not God or the supernatural but nature. At the same time there was no denying the influence of Greek gods who they believed controlled nature. The idea of natural rights continued in Ancient Rome, where it evolved a little more into the belief that natural rights belonged to every person, whether they were a Roman citizen or not. However these

doctrines concerned mainly the duties rather than the rights of man and they also legitimised slavery and serfdom hence they were lacking in freedom and equality rights.

The next fundamental philosophy of human rights arose from the idea of **positive law**. **Thomas Hobbes (1588-1679)** was the first to argue that human beings have rights because they are human beings and that right to life is an inherent right. Positive law is the idea that law and human rights come from the state. Hobbes and his contemporary Jeremy Bentham believed in centralising an absolute political power, therefore under positive law, instead of human rights being absolute, they can be given, taken away, and modified by the state or society to suit its needs.

John Locke (1632-1704)

The positive law view was changed to include the idea that the state's law stemmed from a constitution, the legal framework of the society. Locke's three main arguments were – all human beings have natural rights to life, liberty and property; governments are formed by people to realise these natural rights and to ensure protection of them from criminals; citizens should be empowered to revolt or overthrow the government in case it failed in its task to protect them, abused its powers or if it violated natural rights. This became the underlying idea behind the American and French revolutions and the subsequent American Declaration of Independence.

Magna Carta (1215)

The Magna Carta, a document written in 1215, meaning Great Charter was the first document forced onto an English King by some rich barons and land owners in an attempt to limit his powers by law and protect their privileges. King John's treasury had been exhausted in all the wars and Crusades he had been fighting, especially in the Middle East. When he asked the nobles and wealthy land-owners for money, they agreed on the condition that he sign a document with various rights like, recognition of their property rights as owners of vast tracts of land; rights to move freely throughout England for the purpose of trade and commerce and just legal proceedings. Again, these rights were limited in scope as they protected the rights of only a certain class of people. However, the Magna Carta influenced many constitutional documents, including the United States Constitution.

The English Bill of Rights (1689)

This was written in 1689 during the reign of the Protestant King William when he overthrew the Catholic King James II who had ruled as an absolute monarch. The principal clauses in this document were that monarchy was henceforth illegal and that there should be an elected parliament to advise the king; freedom of speech and debates within parliament, and the right not to be inflicted with cruel and unusual punishments for those convicted of crime. About 100 years later, these rights were to impress and influence George Mason in writing the Virginia Declaration Rights which in turn strongly influenced Thomas Jefferson in writing the Declaration of Independence (1776) and later when James Madison drafted the U.S Bill of Rights in 1789, he too relied heavily on George Mason's views.

The American Charters of Freedom

Two very impressive documents of human rights are the **U.S. Declaration of Independence** (1776), and The U.S Constitution and its first ten amendments, which constitute the **Bill of Rights** (1789 and 1791). The Declaration of Independence from England was drafted

by Thomas Jefferson between June 11 and June 28, 1776 wherein he set forth a list of grievances against the King of England in order to justify the breaking of ties between the colonies and the mother country (England). It famously proclaims, “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed” (The Declaration of Independence, adopted July 4, 1776). However, The Declaration of Independence was a political proclamation without a legal binding in American courts. It is the American Bill of Rights, with its reference to the first ten amendments to the American Constitution that carries legal weight.

French Declaration of the Rights of Man and Citizen (1789)

Close on the heels of the successful American Revolution, the French activists and dissidents began the French Revolution against the monarchical regime of Louis XVI in 1789. The French revolutionaries began addressing everyone including the King as “Citizen”. The French Declaration was issued in the same year as the American document and has basically the same rights as the U.S. Constitution. Its most notable feature is its repeated insistence on the right of equality. Its title itself specifies that it is not just for French citizens, but for everyone. The very first article declares that “men are born free and equal in rights”. It also insists that taxes “be assessed equally on all citizens in proportion to their means”. The two documents have a lot in common as they proclaim fundamental freedoms, the right to security, and rights to a trial with fair processes.

The UN Charter and the United Nations

The first half of the twentieth century was wrought with unimaginable suffering, brutality and cruelty. The century began with the First World War; in its aftermath was born an international body, the **League of Nations**, in 1919, to promote international cooperation, achieve peace and security and to prevent the outbreak of another war. However, the League of Nations ceased its activities after failing to prevent the Second World War. The magnitude of violence and mass destruction especially by the holocaust and atomic bombings shocked the international community so much as to “outrage the conscience of mankind”. Determined postwar visionaries set out to champion the cause of International Human Rights, most notable amongst them being Eleanor Roosevelt. As a result, representatives of 50 countries met in San Francisco in 1945 and drew up a **United Nations Charter** which was deliberated upon and signed on 26 June 1945. The **United Nations** officially came into existence on 24 October 1945, when the Charter had been ratified by China, France, the Soviet Union, UK, and USA and by a majority of other signatories. Since then, each year on 24 October United Nations Day is celebrated. It was in this Charter’s preamble that for the first time human rights was clearly stated- “to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small”. So historically we can see that the term “human rights” came into wide use after World War II replacing the earlier phrase “natural rights” from the Greco-Roman concept.

The Universal Declaration of Human Rights (UDHR)

The Universal Declaration of Human Rights (UDHR) was adopted and proclaimed in the third General Assembly of the United Nations on December 10, 1948. Thereafter, **December 10th** became known as **International Human Rights Day**. The document

consists of a preamble and thirty articles, setting out in detail a broad range of individual freedoms and fundamental rights which all men and women, everywhere in the world, are entitled, without any distinction. It was the first official international recognition that all human beings have fundamental rights and freedoms, and the first time that the rights and freedoms of individuals had ever been set forth in such detail. Among others, these include civil and political rights such as the right not to be subjected to torture, to equality before the law, to a fair trial, to freedom of movement, to asylum and to freedom of thought, conscience, religion, opinion and expression. The rights outlined in the UDHR also include economic, social and cultural rights such as the right to food, clothing, housing and medical care, to social security, to work, to equal pay for equal work, to form trade unions and to education.

The drafting of the UDHR involved representatives from all regions and notable amongst them is Mrs. Eleanor Roosevelt. As First Lady to President Franklin D. Roosevelt, she was already an internationally respected and well admired lady. As Chairperson of the Commission on Human Rights, she was its most influential member and her work on the UDHR will forever remain her greatest legacy to mankind.

The UDHR was followed by two Covenants in 1966, the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social and Cultural Rights (ICESCR). The three together constitute the **International Bill of Rights**.

The UDHR was originally intended as a “common standard of achievement for all peoples and all nations”, and considered ‘soft law’, i.e. a resolution without binding force. Nonetheless it has over the past fifty years become a living document for customary international law, and all governments are now bound to apply its principles. Both the above stated Covenants were signed and ratified by India in 1979 thereby binding India to observe these standards and providing its citizens with these rights.

However, the “International accords and the resulting structure of human rights law are not in themselves sufficient to bring about any tangible improvements in the lives of individuals whose rights are being infringed. The tragic reality of human rights violations and abuses can be found everywhere; the spirit of the UDHR has yet to become a reality for people around the world in equal measure (Daisaku Ikeda, 1998 Peace Proposal, p.33). Hence the urgent need for human rights education. (See: www.unhchr.ch/udhr/ Learn more at www.knowyourrights2008.org)

The Constitution of India

Post-independence, the new government of India framed and adopted its Constitution on November 26, 1949. In keeping with the UDHR, it guarantees the basic freedoms as Fundamental Rights in Part III of the Constitution under the headings- Right to equality, Right to Freedom, Right against exploitation, Right to freedom of religion, Cultural and educational rights, Right to Constitutional remedies, Right to privacy, etc. The Constitution also abolishes the practice of untouchability. The Part IV of the Constitution, called the Directive Principles of State Policy state principles which are aimed at the welfare of citizens based on justice in social, political and economic life. For example, equal work for equal pay for both men and women, free and compulsory education, uplift of Dalits, etc. The Directive Principles are not legally binding, but serve as a moral guidance to the government and promote socio-economic justice.

Human Rights Education

Human rights education is an integral part of the right to education and is increasingly

gaining recognition as a human right in itself. Knowledge of rights and freedoms is considered a fundamental tool to guarantee respect for the rights of all. Organisations such as Amnesty International and Human Rights Education Associates promote human rights education with their programmes believing *“that learning about human rights is the first step toward respecting, promoting and defending those rights”*. Human rights education is vital to building a universal culture of human rights. As a follow-up to the Decade for Human Rights Education (1995 – 2004), the United Nations initiated a World Programme for Human Rights Education in January 2005. This is an ongoing programme in which during the first phase of 2005- 2009 it focuses on the primary and secondary school systems with concrete strategies and practical ideas for implementing human rights education nationally.

Human rights education can be defined as education, training and information aiming at building a universal culture of human rights through sharing knowledge, imparting skills and moulding attitudes to: the strengthening of respect for human rights and fundamental freedoms; the promotion of understanding, tolerance, gender equality and friendship among all nations, indigenous peoples and racial, ethnic, religious groups; and the enabling of all persons to participate effectively in a free and democratic society governed by the rule of law. Human rights education is, therefore, an action-oriented process.

11.4 CULTURE OF PEACE

The twentieth century was truly an era of endless tragedy with the two World Wars, the holocaust, and the atomic bombings of Hiroshima and Nagasaki. And in the ten years following the end of the Cold War in 1989, more than fifty states were engaged in violent conflict, division or independence in which an estimated four million lives were lost. Truly it was a century of mass slaughter and mega deaths. The old concept of peace was- an absence of war- or, the stillness between wars when no particular war was being waged, although of course preparations were being made for the next war. As part of the global effort to transform the age-old “culture of war” into a new “culture of peace”, the United Nations declared 2000 the International Year for the Culture of Peace, and designated the first decade of the 21st century (2001- 2010) the International Decade for a Culture of Peace and Nonviolence for the Children of the World.

Definition

What is ‘Culture’ and the ‘Culture of Peace’?

Culture comes from the same root as ‘cultivate’, meaning to grow or develop. Culture is the sum total of a people’s way of life, their world views, their spiritual and religious beliefs, history and collective memory, arts, language and literature, social institutions, social and personal relations. Culture is the way in which we realise our humanity, our commonalities and human differences. Virtually every aspect of our lives is influenced by the cultures in which they lived. People themselves devise and develop their cultures. The culture of war has been devised and developed by human beings, and so it is human beings who have to devise and develop a culture of peace.

As stated in the United Nations definition, a Culture of Peace is a set of values, attitudes, modes of behaviour and ways of life that reject violence and prevent conflicts by tackling their root causes and solving problems through dialogue and negotiation among individuals, groups and nations. It is interesting to note that “culture” is defined in the broad anthropological sense and not in the popular sense of music, dance and other arts.

11.5 EVOLUTION OF THE CONCEPT

The concept of a ‘culture of peace’ was formulated at the International Congress on Peace in the Minds of Men, held in Ivory Coast, Africa in 1989. The idea to use the term was inspired by an educational initiative called *Cultura de paz* developed in Peru in 1986, and by the Seville Statement on Violence adopted by scientists from around the world, which stated that war is not a fatality determined by genes, violent brains, human nature or instincts, but is rather a social invention. Therefore, the same species that invented war is capable of inventing peace’. If war is not in our genes, where does it come from and why has it recurred so persistently throughout history? The answer is in our culture. Over the course of history, we humans have developed a culture that permits and encourages war and violence- a culture of war.

To understand what is meant by a culture of peace we need to first discuss the differences between the culture of war and the culture of peace. History has shown that cultural encounters have not always been peaceful. Attempts by one culture to subjugate and impose itself on another have resulted in much violence and bloodshed. Whether such violence is inherent in the nature of culture, or is the result of deliberate distortion and manipulation is difficult to say. However one can surmise that culture manifests two contrasting aspects. One resonates with the original sense of the word “culture” and involves the cultivation of the inner life of human beings and their spiritual elevation. The other is the aggressive, invasive imposition of one people’s manners and mores on another, inscribing there a sense of resentment and sowing the seeds of future conflict. In this case culture serves not the cause of peace, but the cause of war.

One of the classic examples of this invasive, aggressive aspect is the cultural imperialism that was intertwined with European colonial policy in the modern era. While the term “cultural imperialism” was coined only during the 1960’s during the global process of de-colonisation, its reality and experience date back to the earliest days of European exploration and expansion including the five-hundred-year history of modern colonialism. This is an example of the violent potential of culture in both intent and application.

Differences between a	
Culture of Violence/War	Culture of Peace
Violence	Non Violence
Hierarchical, vertical authority	Democratic, participative
Rules, orders	Dialogue, communication
Exploitative of people and natural environment	Respect for human rights, dignity and the natural environment. Sustainable development
Male dominated	Power sharing between men and women. Empowerment of women
Secretive (information is controlled)	Open sharing of information
Demonizing the ‘other’ or enemy	Tolerance and respect for diversity
Division	Unity & Cooperation
Responding to conflict with violent suppression	Negotiation, mediation, search for non violent solutions to causes of conflict
Source: http://www.un.org/events/UNART/panel_culture_of_peace04.pdf	

As Dr. David Adams former Director of UNESCO and chief architect of the 'Culture of Peace' programme explains -What is required to start a war?

- an enemy
- armaments
- a society in which people follow orders
- a belief that power can be maintained through violence
- control of information (secrecy, propaganda).

In fact, if any one of these is missing, you cannot have war. No enemy - no war. No armaments - no war. No control of information - no war. And if people do not follow orders and if they do not believe that power can be maintained through violence - no war.

Add to these three other important aspects of the culture of war:

- profitability - whether for plunder, colonies, economic domination or the profits of the military-industrial complex.
- male domination
- education for war

There is only one way out from the cycle of violence: a culture of peace:

instead of enemy images, '! understanding, tolerance & solidarity

instead of armaments, '! disarmament, universal & verifiable

instead of authoritarian governance, '! democratic participation

instead of secrecy and propaganda, '! the free flow & sharing of information

instead of violence, '! dialogue, negotiation, rule of law, active non-violence

instead of male domination, '!the equality of women

instead of education for war, '! education for peace

instead of exploitation of the weak and of the environment, '! economies of peace with equitable, sustainable development.

(Source: Dr.David Adam's website - <http://www.culture-of-peace.info/index.html>)

Barriers to Peace

Nuclear Threat- Nuclear weapons are the ultimate embodiment of human negativity. There are enough nuclear weapons stockpiled to destroy the earth and kill every person on the planet.

The Illusion of "Efficiency"- The dehumanising that has taken place in the name of technological and scientific progress, whereby human beings have been reduced to things has been a cause for great alarm. This dehumanising tendency is evident in the language of war planning where the death of innocent people becomes "collateral damage", attacks

become “strikes” and “liquidation” and “neutralise” become euphemisms for killing. Even media reports blare figures like ‘ten thousand dead’ but the value of human life cannot be measured by numbers alone. Each of those people were irreplaceable and precious father, mother, child, friend to someone.

Prejudice and Stereotyping- To motivate people to make war, the ‘Enemy’ must be a recognisable evil- a stereotype. The root cause of such prejudiced behaviour is ignorance.

Environmental Irresponsibility- Pollution and the destruction of the natural environment require solutions that go beyond national boundaries. Global warming could cause 40-50% of the world’s population to be affected by insect transmitted diseases such as malaria and dengue fever.

Poverty- Hunger is poverty in its extreme form and the root cause of many of the conflicts of the world. So long as there is poverty and hunger, there can never be true peace. The Roman philosopher Seneca wrote, “A hungry person listens not to reason, nor cares for justice, nor is bent by any prayers.”

Isolationism- The rising tide of internationalism has made people afraid and retreat into their own familiar and comfortable place and customs, avoiding contact with foreigners. Ignorance of other cultures and countries creates a narrow, distorted view of life and the world. Education is the key to fostering global-minded individuals.

Greed- Competition between countries for land and resources led to two World Wars and the Cold War. Now the struggle is for economic domination. The US with just over 4% of the world’s population consumes 28% of world resources.

11.6 EIGHT ACTION AREAS FOR CREATING A CULTURE OF PEACE

1. Culture of peace through Education

In finalising the 8 action areas, education has been put first as this is the primary medium through which culture is systematically transmitted and social goals are clarified. Fostering a culture of peace through education by promoting education for all, focusing especially on girls; revising curricula to promote qualitative values, attitudes and behaviour inherent in a culture of peace; training for conflict prevention and resolution, dialogue, consensus-building and active non violence.

2. Promote sustainable economic and social development

Target the eradication of poverty; focusing on the special needs of children and women; work towards environmental sustainability; foster national and international co-operation to reduce economic and social inequalities.

3. Respect for all human rights

Human rights and culture of peace are complementary: whenever war and violence dominate, there is no possibility to ensure human rights; at the same time, without human rights, in all their dimensions, there can be no culture of peace. To create awareness by distributing the Universal Declaration of Human Rights at all levels.

4. Equality between men and women

Ensure full participation of women in economic, social and political decision-making,

eliminate all forms of discrimination and violence against women and render support and assistance to women in crisis situations resulting from war and all other forms of violence.

5. Democratic participation

Fostering democratic participation by educating responsible citizens; reinforcing actions to promote democratic principles and practices; establishing and strengthening national institutions and processes that promote and sustain democracy.

6. Understanding tolerance and solidarity

Overcome enemy images with understanding, tolerance and solidarity by promoting a dialogue among civilisations and respecting difference and cultural diversity.

7. Free flow of information and knowledge

Freedom of information and communication and the sharing of information and knowledge are indispensable for a culture of peace. However, measures need to be taken to address the issue of violence in the media, including new information and communication technologies.

8. International peace and security

Promote general and complete disarmament, have greater involvement of women in the prevention and resolution of conflicts and in promoting a culture of peace in post-conflict situations; initiatives in conflict situations; encouraging confidence-building measures and efforts for negotiating peaceful settlements.

(Source: UNESCO- <http://www3.unesco.org/iycp/default.htm>)

11.7 SUMMARY

Human rights, democracy and peace are a single entity wherein if one disintegrates, they all disintegrate. In the long history of humanity, there has been no true happiness, no true peace and one of the main reasons for this sad state of affairs is the failure to securely establish human rights. Today the language of human rights, if not human rights themselves, is nearly universal. Governments everywhere claim to believe and respect the dignity of their citizens. However, even if human rights are protected and guaranteed by law and government policy, we have to make sure that ceaseless efforts are made to ensure that they are upheld, hence the great urgency in disseminating human rights education. Today the impact of human rights upon International Relations is profound, the global community is no longer willing to remain silent on systematic abuses- victims have a voice and can seek protection. As Louis Henkin says, 'human rights are the idea of our time'; we can see a visible rise of universal human rights culture which depicts a moral progress. The wisdom of our ancient scriptures and beliefs in *Vasudaiva Kutumbakam* - the 'world is one family' and *Sarve Bhavantu Sukhinah* - 'let peace and happiness descend on all' seem to echo in the current slogan - 'All human rights for all'.

11.8 TERMINAL QUESTIONS

1. Define human rights. Why is human rights education so important?
2. What is the UDHR? Trace the causes that led to its drafting.
3. Enumerate the Eight action areas for creating a culture of peace.

SUGGESTED READINGS

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UNIT 12 PEACE MOVEMENTS IN INDIA

Structure

12.1 Introduction

Aims and Objectives

12.2 Understanding Peace Movements

12.3 Types of Peace Movements

12.4 Genesis and Evolution of Peace Movements

12.5 Development of Peace Movements

12.6 Peace Education

12.7 Issues in Peace Movements

12.8 Summary

12.9 Terminal Questions

Suggested Readings

12.1 INTRODUCTION

Peace movements constitute an important component of the subject of peace studies as they seek to spread the message of peace and non-violence far and wide, and deeper in minds of the masses in order to make peace and sustainable development viable policy options for governments. The veracity of peace movements springs from the fact that newer advancements in scientific and technological innovations are providing tools in the hands of man to not only tamper with the regular cycle of nature but also manufacture unconventional weapons of mass destruction. The net result of all such activities would be no less than a perpetual threat to peace in society. Hence, peace movements are conceptualised and operationalised in almost all parts of the world to make people aware of the threats emanating from the instruments of destruction in possession of certain people. In other words, these movements seek to build a strong public opinion against the moves and activities having potential of disturbing peace in short or long term. Such public opinion, in turn, is supposed to persuade and in certain cases compel the governments to abandon the peace-disturbing moves and activities in order to establish peace on long term and sustainable basis.

In the countries like India where threats to peace and order in society emanate not only from the obvious portents such as nuclear energy or weapon programmes, environmentally-destructive developmental policies etc. but also from sinister exploitations of the socio-religious cleavages in society, peace movements represent a kind of concerted efforts on the part of civil society to suggest an alternative model of peaceful and harmonious life for the people at large. Though the antecedents of peace movements in the country could be traced back to the glorious legacies of a, by and large, peaceful nationalist movement under the leadership of Mahatma Gandhi, they attained newer heights and varying dimensions with the changing nature and growing scale of threats to peace. For instance, after independence in 1947, the government of India under the leadership of Jawaharlal

Nehru embarked upon an ambitious course of rapid economic development of the country through constructing large multi-purpose valley projects besides other heavy industrial installations symbolically called the 'temples of modern India'. Despite causing considerable damage to ecology of the region and emitting other pollutants in the atmosphere, these projects escaped the scrutiny of the peace activists owing to lack of knowledge and awareness regarding their peace-disturbing potential. But in present times, when such developmental projects are planned, they are subjected to strict public scrutiny on various parameters such as displacement, rehabilitation, environmental impact assessment, potential damage to ecology of the region, probable impact on the life and livelihood of the people living in the area, among others. A pertinent example in this context seems to be the proposed Jaitapur Nuclear Power Plant in Maharashtra. In the backdrop of the recent Fukushima nuclear disaster in Japan due to earthquake and subsequent Tsunami leading to the radiation in the plant, the peace activists in India appear to be dead against Jaitapur Nuclear Power Plant despite government's assurance of highest degree of safety measures stipulated for the plant. Peace movements, thus, appear to have gained a new perspective and vigour in the new millennium with growing awareness amongst people, supported by technical input and global experiences provided by advocacy groups regarding the impact of various developmental plans and projects on their life and livelihood.

Aims and Objectives

This Unit would enable you to understand

- The concept and meaning of peace movements
- The genesis, evolution and types of peace movements and
- The issues in peace movements.

12.2 UNDERSTANDING PEACE MOVEMENTS

Conceptually, a peace movement is understood as a new social movement aimed at galvanising public opinion through advocacy and concerted action on the plans, policies and projects having potential to cause serious threat to peaceful existence of the people. Peace movements are reckoned to be new social movements owing to their inception in the post-Second World War times to take up the unconventional issues, technologies and policies that are found to be destructive of peace, both at the global as well as local levels. In a way, peace movements may be construed to be some sort of umbrella movements as they encompass many other social movements within their fold with the common objective of securing peace in society. The key word, therefore, in proper understanding of peace movements is 'peace'. Clearly, peace need not be understood here in a narrow sense of just absence of war. On the contrary, peace ought to be conceptualised in a broader sense to include indicatively, if not exhaustively, means of a decent livelihood, liberation from social, economic and political violence, access to natural resources for a satisfying livelihood, cultural autonomy, and freedom from all those policies and actions that may endanger a dignified life in peace.

However, given the fact that each of the above mentioned subjects are of paramount importance meriting autonomy of conceptualisation, quite often autonomous social movements are initiated on such issues. Yet, in the ultimate analysis, the objective of all such movements seems to be saving the people from violence and distress, and secure a

peaceful life for them. In the discourse of peace movements, therefore, the idea of security does not remain confined to the realm of national security but extends to the notion of 'human security' which means a happy and meaningful life in peace. Ordinarily, most of the new social movements appear to be in the nature of peace movements despite being known by different nomenclatures on the basis of the issue dominating the movement. Like other social movements, peace movements are not simply a sudden, spontaneous and temporary outburst of the people's anger against an issue. Rather, they are organised protests against certain issues, policies or projects of the government having potential to disturb peace in the region and thereby likely to create violent ruptures in life of the people. Thus, they have definite goals and objectives to achieve for which they use certain peaceful means, methods, strategies and tactics. Their motive is to convince and mobilise people to become part of their campaign to pressurise the government to accept their point of view on a given issue.

12.3 TYPES OF PEACE MOVEMENTS

The existence of a variety of social movements apparently working on the issues of peace and dignified life for people creates a mosaic of peace movements in the country. Scholars have tried to classify peace movements in India into two categories on the basis of approach towards peace that these movements adopt (Manivannan, 1988, pp.7-8). In this regard, the first group consists of the Gandhian institutions, scholars, activists and sympathisers who advocate and practise a non-violent approach of alternative models of peace and development embedded in the Gandhian thought and action. Such activities and thinking are rooted in an intrinsic critique of modernity and modern methods of socio-economic development that inherently involve pain to one for the gain of others. The main vehicle to carry forward the Gandhian peace movement to all nook and corners of the country are supposed to be the numerous Gandhi Ashrams established by the devoted Gandhians in the areas of their living and activity. These Ashrams, in fact, happen to be the hub of activities in constructive, peaceful and austere life for the people having faith in Gandhian thought and action. As Manivannan writes succinctly, 'They remain not only the main sources of inspiration for the nonviolent movement but are themselves engaged in confronting basic problems of security and survival of the people. This nonviolent movement, having its bases at various Gandhian Ashrams, consists of people (functioning as of both conscientious intellectuals and grass root activists) determined to contribute their lives to the most fundamental issues of peace and survival' (Manivannan, 1988, p.7).

The second category of peace movements is an amalgam of various autonomous movements working in different walks of life with the common purpose of securing dignified life in peace for the people. This group consists of both the conventional social movements such as socio-religious reform movements, civil rights movements, peasants and workers movements as well as new social movements like student's movements, women's movements, anti-nuclear protest movements, environmental movements, human rights movements, right to information movements, anti-corruption movements and movements for good governance. Owing to the primacy of a given issue, though these movements are usually single issue movements, yet they are not oblivious of the overlap that their cause unmistakably has with the cause of other social movements going on at different places and times. 'Working in their own areas, they gradually came to realize that most negative developments in India were linked not only to each other but also to the problems of militarization and misguided development. Single-issue groups in dialogue with each other discovered the link between national defence policy and underdevelopment, nuclear

weapons and nuclear power, industrialization and crime, the green revolution and ecological destruction, development and the loss of cultural autonomy and so forth' (Manivannan, 1988, p.8). Such a subtle realisation made the sporadic peace movements to be in periodic consultation and support with each other and, on certain occasions, evolve a common front to provide renewed vigour and strength to their movements.

12.4 GENESIS AND EVOLUTION OF PEACE MOVEMENTS

As a civilisation, India has been a champion of peaceful and dignified life for all in an unparalleled manner. The classic case has been that of Gautam Buddha who, despite being born in a royal family, was so disturbed by the pathetic and miserable conditions of common people that he renounced the worldly comfort to become the messenger of peace and social harmony not only in India but also other parts of the world as well. Similarly, emperor Ashoka also became a torchbearer of futility of war and value of peace even after emerging victorious in one of the bloodiest wars he fought. He even sent his beloved ones as special emissaries to different parts of the world on peace expeditions to spread the message of peace and harmony in social life. Moreover, it may be argued that value of peace is intrinsic and natural in the Indian psyche as all religions, great personalities, socio-cultural value systems as well as daily chores of life reflect unmistakable appreciation for the value of peace.

In modern times, the roots of peace movements in India may be traced back to the mammoth nationalist movement conducted under the spirited leadership of Mahatma Gandhi. Significantly, given the Indian mentality of privileging peace over violence, the main course of Indian national movement remained peaceful at all the times. But certain young and overenthusiastic nationalists sought to win quick freedom for the country through armed and violent struggle thereby introducing the element of violence also in the by and large peaceful national struggle. Hence, in order to prune the mainstream national movement even from an iota of violence, Gandhi reinvented the classical Indian concepts of Ahimsa and Satyagraha and elevated them to become sine quo non in conducting a peaceful national movement. In a way, therefore, the biggest peace movements in pre-independent India such as non-cooperation movement, civil disobedience movement etc. were initiated by Gandhi against the British rule in the country. What was typical in the Gandhian peace movements was that they were not one-shot affair but conducted as successive steps towards achieving a long-cherished goal of freedom for the motherland. Intermittently, after a movement was withdrawn and another movement was still not initiated, the interregnum was utilised by Gandhi for carrying out constructive programmes of nation-building in order to further cement the ultimate cause of securing swaraj or self-rule, not only in terms of political independence but also social, economic and spiritual emancipation for the common people. Such constructive programmes became the hallmark of peace movements in early years of independent India. The nationalistic fervour of pre-independence times continued even after independence and the orientations of peace movements in the country turned towards realising Gandhi's dream of establishing '*Ram rajya*' through numerous constructive programmes of development in different walks of life. Thus, for a fairly long period of time after independence, the peace movements remained focused on socio-economic reconstruction in typical Gandhian mould through the innumerable Gandhian Ashrams set up in different parts of the country.

12.5 DEVELOPMENT OF PEACE MOVEMENTS

Peace movements in the form of protest movements became widespread in India during the second half of the decade of seventies in the wake of certain fundamental changes taking place in political, strategic and developmental landscape of the nation. In this context, the issue that pioneered peace movements in the form of protest movements may arguably be taken to be the nuclear energy and subsequently nuclear armaments. Embarking on the path of massive economic development after gaining independence, India was short of energy resources from the very beginning. So, amongst the different sources of energy, the policy makers also decided to utilise the nuclear fissile material as a source of clean and assured energy to meet the developmental needs of various sectors of economy. With the passage of the Atomic Energy Act, 1962, the stage appeared set for massive use of nuclear energy in the country. Such an uncritical acceptance of a potentially harmful material for widespread production of power raised the eyebrows of peace activists in the country who were quite well aware of the catastrophe of Hiroshima and Nagasaki during Second World War. Moreover, the ongoing peace movements against nuclear energy and armaments in other parts of the world, particularly Western Europe, also gave credence to the arguments of peace activists that nuclear energy can never be a peaceful and safe option for power sufficiency in the country. The flashpoint in anti-nuclear peace movements in India came in 1974 when the so-called peaceful programme of nuclear energy of the country was militarised by exploding a nuclear device at Pokharan in Rajasthan. Now, no inhibition was left in minds of the peace activists that Indian nuclear programme is essentially meant for military purposes and the bogey of peaceful energy was raised only to conceal its true character. Thereafter, formidable fronts were created to protest against not only the militarised nuclear programme but also the peaceful nuclear energy programme of the country. It was argued that nuclear power cannot be safe at any cost and its potential danger for the life and livelihood of the people would ever render it as the greatest threat to peace at any given time. Peace organisations and campaigns such as The Committee for Sane Nuclear Policy (COSNUP), Network to Oust Nuclear Energy (NONE), Citizens Against Nuclear Energy (CANE), Media Collective, Group for Nuclear Disarmament (GROUND), National Association of Indian Doctors for the Prevention of Nuclear War, Anu Urja Jagriti, amongst others, initiated concerted efforts to awaken people against the dangerous portents of nuclear energy and enlist their support in making government abandon the policy of increasing nuclearisation of energy sector and defence preparedness.

Women's movement also formed a crucial part of peace movements in India that started gaining salience in the decade of seventies. Importantly, with the United Nations stipulating the decade of seventies as the International Decade for Women, the stage appeared set for both the governmental as well as the Non-governmental organisations to take up the issues of women's development on priority basis. While the governmental pursuits were confined to the formulation of policies and programmes of women's development in the straightjacket of conventional five year plans, in addition to creation of certain specific institutional mechanisms to implement such policies and programmes, the major contentious issues found their articulation in the autonomous women's movement started in various parts of the country. The focus of these movements such as the anti-price rise movement of 1970s, the Chipko women's movement in the hills of Uttar Pradesh, the SEWA initiative in Gujarat, the Vasai-Virar Women's struggles in Thane district of Maharashtra for water etc. have had, unmistakably been on the issues of peaceful and dignified survival

and managing the basic objects of life like food, fodder, water, self-employment, easy and affordable availability of essential supplies of life etc. Thus, instead of clamouring for an enhanced and effective role in the institutions and processes of political decisions making in the country, these women's movements confined their operational domain only to essentially non-political issues pertaining to the basic livelihood issues. However, when it was realised by the women's groups that without gaining sufficient space in the institutions and processes of political decision making, the idea of empowerment of women would not reach its logical conclusion, they started focusing on that aspect as well. Thus, rising above the issues of day to day life, the women's movement gained the clamour for political assertiveness to obtain the due share of women in political decision making process by the decade of 1990s. Setting the scene in this regard happens to be the Constitution 73rd and 74th amendment enacted in 1993 pertaining to the rural and urban local self-government bodies respectively which stipulated the constitutionally guaranteed reservation of seats for the women in the ratio of not less than 1/3rd in all such bodies. Taking clue from this somewhat revolutionary move, the women's groups in various parts of the country started demanding the extension of such reservation in the higher legislative bodies at both the central as well as the state level also, i.e. in the Legislative Assemblies of the states and the two houses of Parliament. Thus, since 1996, most of the political parties have unfailingly been promising in their election manifestos to provide for 33% of reservation of seats for women in the higher legislative bodies. However, the probable apprehension of the male members in most of the political parties, of losing the grip over the commanding positions in the politics, on the one hand, and in view of the sustained resistance emanating from certain vested interest serving political parties, on the other, the move towards ensuring the 33% reservation in the seats of higher legislative bodies in the country remains a distant dream despite the hue and cry being raised periodically on the issue.

Environmental movements have also emerged as important constituents of peace movements in India. As matter of fact, the roots of environmental conflicts in India lie in the adoption of a particular model of development in the country after independence. Between the two available somewhat, if not complete, indigenous models of development, namely the Gandhian and the Nehruvian models, the political leadership of the country unhesitatingly went for the latter in utter disregard for the former. Conceptually, the Gandhian model of economic development was very much eco-friendly owing to its emphasis on small scale industries, village and cottage industries, local production and consumption of the things utilising the locally available resources and decentralised economy and polity, with complete rejection of the idea of heavy industrialisation and commercial exploitation of resources for the sake of profit and amassing of wealth by few people. As against this, the Nehruvian model of development, drawing its ideological inspiration and practical implementation from the system prevailing in the Soviet Union, was rooted in the mode of centrally planned economic development of the economy with stress on heavy industrialisation in the state sector, adoption of capital-intensive in place of labour-intensive technologies of development and creation of mega developmental projects in various parts of the country irrespective of the environmental and human costs involved in the execution of such projects. Hence, in the early decades of India's independence, the construction of the modern temples of independent India went unopposed presumably due to the ignorance of the people regarding the environmental cost involved in such projects on the one hand, and the lack of concerted and formidable movements to fight for the cause of environmental issues in the country on the other.

However, with the proliferation of Nehruvian model of development in all the nooks and corners of the country by the 1970s, the realisation started dawning in the minds of the people to oppose the excessive commercial exploitation of the natural resources to the detriment of the fragile ecosystem. In view of the able leadership being given to such movements, the environmental movements turned out to be new pedestals of waging people's struggle against the oppressive and anti-peoples policies of the governments. In this context, three types of environmental movements have been experienced in the country since 1970s. First, the inception of the environmental movements in India may be reckoned to be the agitation of the people to assert their rights over the access to and use of forest products as against the state sponsored move of allowing the commercial exploitation of forests by the private interests. Championed by the illiterate and politically novice female dominant sections of the people, the high point in such movements happen to be the Chipko Movement of the Uttaranchal during the first half of 1970s. Taking clue and inspiration from the Chipko Movement, a number of other forest movements were also started in various parts of the country like the Appiko Movement in Karnataka, Bharat Jana Andolan in Bastar etc. which succeeded in highlighting the centrality of the forest resources in the life of the native peoples and inculcated the spirit of struggle in the people to fight for their cherished possessions.

Next, the conflicts over the marine and hydraulic resources have also gained momentum during the 1980s and 1990s on the issue of over-exploitation of marine resources for commercial purposes. Chilka Bachao Andolan of Orissa is the classic example when the people of the region consisting mainly of the local fishermen struggled against the proposed harmful and commercial ventures like the mechanised fishing, deep sea fishing and related marine farming. Later on, such struggles extended to the protection of the riverbeds from the encroachment by the government agencies in the name of various types of developmental activities, a fine example of which happens to be the on-going campaign in the name of 'Save Yamuna Campaign' to protest against the construction of the games village for the 2010 Commonwealth Games in Delhi on the river beds of the Yamuna. Finally, the environmental movements have also taken up the cudgels against the big dams and the large multipurpose river valley projects in recent times. Starting with the Silent River Valley Project of Kerala during the 1970s, the struggles against the big dams gained currency during the struggle against Tehri Dam in Uttaranchal and the Narmada Valley Project in Gujarat in recent times.

12.6 PEACE EDUCATION

The growing network of peace movements in India has also induced intellectuals and activists to introduce peace education in few institutions of higher learning. The basic idea behind including peace studies in the academic curricula is to facilitate a clear understanding amongst the common people in general and prospective peace workers in particular the complexities and issues of peace and threats to peace. In the beginning, the courses on peace studies remained confined to the universities having chairs or departments involved in teaching and research on Gandhian thought and action. The trendsetters in this regard are Department of Gandhian Studies, Mahatma Gandhi University, Kottayam, Kerala; Centre for Studies on Peace and Non-violence, Sri Venkateswara University, Tirupati; Peace Research Centre, Gujarat Vidyapeeth, Ahmedabad; and Institute of Gandhian Thought and Peace Studies, University of Allahabad, Allahabad.

A new impetus to peace education was provided at the dawn of the twenty-first century

in India on account of two reasons. First, with the increasing conflict situations both within and outside the country involving issues of development, livelihood, gender-related violence, environmental degradation, militarisation of nuclear programmes, deficit of trust and governance in governmental institutions etc., the peace activists endeavoured to make the value of peace and non-violence cherished by as many people as possible in order to avoid violence and disorder in society. In this project, the educational institutions at various levels were found to be of greater use given the persuasive value of education on the minds of people. Second, in order to diversify the field of education by promoting greater emphasis on interdisciplinary and trans-disciplinary studies, and also starting programmes like Gandhian and Peace Studies as independent courses of study, the government provided better incentives for more and more universities and scholars to take up peace studies on priority basis. Subsequently, increasing number of universities started establishing Gandhi Bhawans, Gandhi Study Circles and Department of Gandhian Thought and Action, and Centres for Peace and Conflict Resolutions. Moreover, now peace studies became truly interdisciplinary as scholars, researchers and practitioners from across disciplines and professions adopted Gandhian and Peace Studies as their full time areas of interest. In recent times, with government placing renewed focus on nuclear energy, peace education is taken as a vehicle of mass education on the issue of adverse effects of nuclear energy both in times of war and peace. Activists are being trained to give effective leadership to the people opposed to the setting up of nuclear power projects in their areas. For instance, concerted efforts of the peace activists in tandem with the local people are creating formidable stumbling blocks in the way of establishing a nuclear power project at Jaitapur in Maharashtra. So, peace education has turned out to be an effective tool in the hands of the peace activists to arouse and mould public opinion against issues and activities threatening peace and initiate sustained efforts to compel the government to eschew such policies and activities.

12.7 ISSUES IN PEACE MOVEMENTS

Despite having come of age, peace movements in India face a number of challenges in becoming a decisive factor in shaping the broad contours of life and livelihood of common people. Irrespective of the fact that India is home to the eternal virtues of peace and non-violence since time immemorial, the masses do not seem to be sufficiently aware of the inter-linkages amongst unsustainable development, nuclear energy, nuclear armaments, societal cleavages and tensions and their impact on fragility of peace and dignified life in society. As a result, majority of people are unable to appreciate the value of cause being espoused by the peace movements in normal times. Moreover, even if some of them are appreciative of the cause of peace movements, such appreciation does not reach the level of being converted into strong support and participation in peace movements. So, the peace movements have onerous task before them in enlightening the common people on the virtue of peace, even slight neglect of which may prove catastrophic for them.

Peace movements in India appear to suffer from the duality of foreign and indigenous sources of inspiration and action. For a long time, drawing their inspiration from the West European peace movements, Indian peace movements remained focused on the issues of nuclear energy and militarisation of nuclear programme in the country. Even on these issues, instead of making masses aware of the ominous portents of nuclear energy for their life and livelihood, peace movements allowed them to become city-based advocacy groups busy in research and publication aimed at providing critique of government policies

without making concerted efforts to get them reversed. Moreover, such issues did not have to do much with the day to day chores of life of the common people. Hence, they could not become active and willing partners in the peace movements.

On the other hand, the indigenous roots of peace movements in the form of Gandhian techniques of Ahimsa and Satyagraha were either ignored or misunderstood to have relevance only for waging monumental struggles such as the national movement. In cases where Gandhian thought and action was taken to be the core concern, most of the efforts were found to be in putting Gandhian constructive programmes into action. The policies and programmes aimed at disturbing peace around them in the name of developmental activities were, by and large, ignored by the Gandhian peace activists. So, it was left to the common people to fend for themselves if they could discern the real intent and implication of such peace disturbing activities. In other words, Ahimsa and Satyagraha could never become the preferred instruments of protest and persuasion in the hands of the peace activists to a large extent.

Owing to lack of vision and long term perspective, peace movements in India remained, more or less, episodic, disorganised, incohesive, academic, and elitist. In many cases, peace movements by NGOs are found to serve the interests of their organisers more than the interest of the issue in hand. Such incidents not only created wedge amongst stakeholders of peace movements but also convinced the government of their inability to evolve a deterrent mass movement in protest of its sinister development designs. Otherwise, there is no plausible explanation for government's plans of rapid nuclearisation of energy sector in the country despite strong protests from the peace activists and local people.

12.8 SUMMARY

In spite of certain discomfitures, peace movements have travelled a long way in India traversing numerous difficult terrains. Under the influence of the West European peace movements, though, for some times, Indian peace movements remained engrossed with the issues of nuclear energy and possible nuclear arms race in the region, the peculiarity of Indian social and economic contexts made them change their vision and approach to the issues of peace and non-violence very soon. Consequently, they graduated from being just single issue (nuclear energy/weapons) movement to become one of the most diverse and inclusive peace movements in the world. Clearly, inclusion of issues like environmental protection, women's rights, development-displacement conundrum, human rights, communal harmony, social inclusion, rights of tribal people over forests, among others, helped peace movements reach far and wide in the country. Retaining peace as the central component of their plan, innumerable movements are active in various parts of India seeking a peaceful life and decent livelihood for the people. Supposedly, with the kind of development policies being pursued by the government in which issues of life and livelihood of common people appear to be relegated to background for the interests of corporate houses, peace movements are likely to be the only appropriate instruments in the hands of people to reclaim their right to peaceful and dignified life. Here, the onus of responsibility squarely lies on the proponents of peace movements to provide sustained and concerted leadership to such movements in order to help them reach their logical conclusion.

12.9 TERMINAL QUESTIONS

1. What do you understand by peace movements? Analyse different types of peace movements.
2. Trace the origin and evolution of peace movements.
3. How can peace education be considered as a tool for establishing peace?

SUGGESTED READINGS

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