CHAPTER-11

Peace
2.1 Meaning of peace

'Peace' as a word has only five alphabets, but its meaning is very broad. Its real meaning depends not only on the human beings but also upon each and every living creature in the universe.

Often taken as absence of war, it certainly constitutes an important component for peace. There are two types of peace. Positive and Negative Peace. Johan Galtung a prominent Norwegian Peace Researcher who has discussed these issues in his writings, asserts that peace is not the opposite of war, but rather, the opposite of violence. He stated that violence is not defined simply as acts of force or terrorism. It is defined more broadly including several types of violence including cultural violence; direct violence is the direct and physical brutality where we can get the proof of its occurrence. Structural violence speaks about the systems of inequality, injustice, intolerance etc that uproots peaceful living. In this regard issues of economic, ecological, gender and racial justice are all essential components of peace. Cultural violence is considered, as cultural sanctioning of direct or structural violence, as for examples it exists in many places of Africa, The Middle East and India, mostly the victims are women. The absence of war is not peace; it also includes violence and hostilities at the national and international levels- enjoyment of economic and social justice, equality and the entire range of human rights, and fundamental freedoms within societies. Justice and equality are very much related with peace. Both are interdependent. One cannot exist without the other. Both of these are necessary components of peace. If we consider the work of Mahatma Gandhi, we can think that violence and injustice is never a solution for the creation of peace.
Peace cannot be kept by force; it can only be kept by understanding – ‘Albert Einstein’. Peace and nonviolence are inseparable. More importance could be given to delineation of the peoples life, situations of individuals, families, groups and communities to identify the roots of inherent violence surfacing on occasions in the form of riots, war etc. Though it is not very easy to solve these problems it could be possible through the cooperation from all sections of the people, individually and group wise. That is relevant to our contemporary life and situation. Gandhiji started to define peace by several ways. He did not mean violence as only force but it may be economic, social and political also. It may be by nation to nation, of individuals by individuals, of women by man, of individual by systems by individual and systems, of people and society by machines and systems and vice versa. According to him all these are examples of violence and its antonym is nonviolence. A society, which would be free from exploitations of all kinds, is peace.

The concept of peace is therefore a concept of revolutionary social change and development. These are the areas in different countries in the world and to which the Truths, Satya and Ahimsa are needed to be applied. The economic development includes employment, health, trade etc. Cultural upliftment is also important in the creation of peace. Galtung names absence of manifest violence as negative peace and develops a concept of positive peace. So the meaning of peace is something more than just the absence of organised violence. It means the absence of inequality, subservience and exploitation between individuals and nation states.
According to Dasgupta peace and war are interrelated concepts. War and peacelessness are also interrelated concepts. Rafiq Khan and Dasgupta say, absence of war, violence, tension and exploitation constitute only the negative aspect of peace. The process of human and social development and constant social changes in a planned and people oriented directions would be the positive aspects of peace. Even while trying to maintain negative peace the absence of direct or manifest violence and exploitation is not enough, but the absence of latent or structural violence inherent in the social system is equally important. Violence lies in the micro segments of society and in the minds of men. The new concept of peace therefore stands for peace with development. It is also linked with social structure and it is connected with all manifestations of peace, Peacelessness, mal development, violence- these all are related with one another.

Values regarding non-violence and peace constitute a sub-system of culture, which occupies the place of a great significance in the evolution, stability and progress of human society. The locus of peace is human mind. Peace is to be ultimately realized by the individuals. The individual mind when it is at peace is not only negatively free from disturbance but also secures positive satisfaction and joy. Peace which is intrinsically valuable and enjoyable state of human mind, is the result of harmonious relationship between different aspects of human nature. In fact the peace or harmony is something dynamic, which inspires people towards co-operation and leads the society towards its development from all sides. Nonviolent social order cannot be realized without peace. So, to create peaceful atmosphere firstly the individuals, the groups, the communities etc should come forward actively. A dynamic balance should be maintained on the way of socialization. A healthy thinking of sympathy, tolerance, transparency etc would be useful for the action of nonviolence.
Basically there are some rights without which men cannot live like a peaceful human being. In the Universal Declaration of human Rights it is mentioned that there are civil and political rights, economic, social and cultural rights, the United Nations General Assembly adopted on 10th Dec 1948. All these rights are to be enjoyed by all persons without any discrimination as to race, sex, language, religion etc. People should get a decent, civilized and peaceful life. All people would be able to maintain their dignity, would receive respect and get protection. In my view, self-development may be the first step of peace.

Peace is necessary for one and all, as it prevents destructions. All love peace and it should be maintained properly to the maximum extent at all cost. In times of peace alone there can be true development. It should be remembered by the people of the world that, ‘peace is a friend and war is an enemy of mankind’. True Peace is not merely the absence of tension but is the presence of justice and brotherhood.

2.2 Peace is the supreme goal of human life

Man cannot live without certain ideals. He is driven by some inexorable necessity to seek goodness as well as truth. This is the way man is made. It is as much his nature to be aware of good and evil as it is the nature of a tree to bear fruit. Mankind would never have developed standards and ideals if the germinating forces were not latent within the very plasma of humanity. Mostly
the mental and physical illness of man is due to fears, anxieties, hatreds etc that
the man has to face during his life. There is of course a true conscience, which
has nothing to do with self-hatred a false emphasis on one’s own unworthiness.
The genuine conscience forms a part of integrated personality and the following
of its demands is an affirmation of the whole self. This form of conscience is the
sterling mark of maturity. We see it in the inflexible standards that the artist,
doctor and teacher set for themselves; it is also present in every parent who rears
their children with love and devotion.

For every person who wishes to attain peace of mind, it is very important
to learn the art of renouncing many things in order to possess other things more
securely and fully. This is a most important and difficult step. Children are living
at a pleasure level. Their wishes are sovereign. When they cry they are promptly
fed, when frightened they are consoled and protected they are in the adult world
concerned with their comfort. As children they know very little about the
necessity of renunciation. The young mind simply has no experience in the
postponement of satisfaction. Yet as they grow older they learn that every stage
of human development calls upon them to weigh differing goods in the scales and
to sacrifice some for the sake of others.

The urge for peace and non-violence is universal in man. It is related to
the process of human evolution itself. The struggle for existence and the
succession of the dominant type of species could be instrumental in the process
of evolution. It could also tend towards the emergence of positive forces such as
harmony, co-existence and co-operation. The growth of social and cultural
environment helps to transform the nature and process of evolution.
Peace is necessary for human being from womb to tomb. When a child is conceived mother requires a peaceful and cordial environment and surroundings at home and outside. That environment keeps the child and the mother cheerful and in state of good health. That atmosphere should continue even after the birth of the child. Peace in the family helps much in the development and growth of the child. The Child suffers in his growth and development if parents and other family members remain disturbed and restless. It means absence of peace. In course of times nature transforms the child into growing youth, adolescent and adult. The most precious time in life is youth. Now if youth gets a peaceful background, harmonious atmosphere and enlightening environment he could exhibit his talent, strength and skill in a positive manner. This is much useful in his domestic and public relationship, creating pleasant and peaceful circumstances.

It is a universal fact that progress depends entirely upon peace. The history of evolution says that during the course of development of civilization the mankind has progressed only in the peacetime. When wars have taken place, it has disturbed equilibrium of the society. Not only that shadow of fear and perversion has been reflected in human mind during war period and thereafter for some years, because of absence of peace.

It is seen that the inventions carried out by scientists and social scientists for the welfare of human beings has been invented for the welfare and interest of the society only in peacetime. In quite an opposite way inventions during war period have given instruments in the hands of powerful states for destruction, snatching away peace of living creatures. When people or states fight with each other even then the people hope an early end of war and restoration of peace.
Because, fundamentally peace is the source of welfare, progress and happiness of individuals, groups, families and nations.

2.3 Self fulfillment through peace

From the falsehood to truth, from darkness to light, from death to Immortality. (Brihadaranyaka Upanishad).

A spiritual evolution is an evolution of progressive awareness and consciousness in cosmic process, that is the constant development of universal self-formation.

It is true that man is an animal sharing emotionality or feelings common to all animals in a much wider and deeper range. Man from the very earliest times has also reacted towards objects or phenomenon, which may be unfamiliar to him or beyond his control. In India we get the references from the earliest literary record of the Aryans and Rig-Veda bears ample testimony connected with all these common sense of fear, awe, satisfaction etc. The hymns express admiration in regard to all these basic human elements joy and splendidous phenomena of the early morning light. It evokes vision in the heart of the seer. There is another basic feeling of attraction and love expressed in Hymns of Rig-Veda that deities are seen and often addressed as father, mother, and friend. These forms of address express a feeling of intense affection, love or devotion to the concerned
dities. There are touches of a more heart-felt friendliness and attachment based on deep thought and reverence, resulting into Bhakti, which gives fulfillment in life. These are the elements that form a favourable atmosphere for the development and evolution of mankind. Love, devotion embodied in Bhakti so, in the development of Indian culture and religion the basic feeling of love is employed as a foundation of religious and philosophical systems as also its means. Accepting the definition of Bhakti it helps to develop the state of mind, which gradually suppresses the mental repercussions and acquires oneness of God. The union with the notion, the experience of the self in all and all in the self. It is an outcome of Bhakti rooted in intense love for the Lord.

All activity or behaviour can be fitted into the stimulus response scheme. Anything that arouses activity in man is stimulus and the resulting activity is the responses. All mental phenomena whether movements, sensations, emotions, impulses or thoughts are a person’s acts and every act is a response to some present stimulus. Responses are three types such as – (1) Reflexes (2) Reactions and (3) Secondary automatic reactions. Reflexes contain very simple types of reactions. We are born with them and it is not necessary to learn them. Like sneezing, watering of the eye, instinctive jerking of the leg when somebody tickles the sole of the foot etc. The reflex is therefore something native and inherent in the organism. It is permanent and the reflex is the connection between stimulus and response. A reaction is a response to a stimulus. A child has to be taught to make the correct reactions to the various types of stimuli that he comes across at home and outside and a good deal of its education is merely the process to learn to make the appropriate reactions which demand them. Secondary automatic reactions are certain simple reactions, which through constant usage become mechanical. Whereas a reaction is always conscious, the result of a
certain amount of thinking, automatic reactions are almost unconscious. The thing comes to us naturally without any thought giving to it. Most of the habits are cases of sensory automatic reactions.

The stimulus happens in one part of the body and the response in another. The nerve connections in the simple form of activity are known as a reflex and consist of a motor nerve. Bundles of motor nerves run from different parts of the body into the brain and spinal cord and bundles of sensory nerves run out from the brain and spinal cord into different parts of the body. The nerve centers are all located either in the brain or in the spinal cord. There are many systems in our body. A system is the quickest way to connecting up different units in it and through it is possible to act accordingly.

Man is popularly supposed to have five senses but recent psychological researches have added three more in it. So, sensations make us aware of certain facts either in the outer world or within us. Thinking mind is man's exclusive gift. All animals are endowed with memory, instincts and emotions but man's thinking power is above all. Man's thinking mind is mainly of two types. One is judicial mind, which analyzes, compares and chooses. Another one is creative mind that visualizes, foresees and generates ideas. These two minds work together and judgment keeps imagination on right track. Imagination not only opens ways to action but also can enlighten judgment. Recognition of imagination is the greatest gift to mankind by God. Man's body is faulty, his mind untrustworthy but their imagination has made them remarkable.

The goal of all human activities is self-fulfillment. A mother who cooks her daily food for the family or a father performing his parental duty of earning
the daily bread for the family may appear to indulge in fulfilling his or her obligations for others but the basic and the innermost feeling behind such activities is self fulfillment. What a pleasant feeling of self-fulfillment a human mother or a cow feeding her offspring expresses on her face!

Had it not been for self – fulfillment, no human activity would have been possible. All progress of mankind is the result of its efforts of fulfilling its ownself and this fact is conspicuously observable in all the forms of art. Art is the finest and most perfect expression of human feelings. Be it poetry, music, dance, instrumental music or statue and sculpture or a piece of architecture these perceptible experiences are the products of human desire finding expression for self-fulfillment. Sangeet (geet, nritya, and vadya) is one such art whose main purpose is an artist's self-fulfillment. All our poetry is nothing but words set in music. The poems in the early days were songs only and they were sung or composed for self-satisfaction, these songs were the spontaneous overflow of powerful feeling. The very personal element, which was responsible for this creation, was derived from the intense desire for self-fulfillment. A poem, which is music of heart, a statue or a sculpture frozen in stone or a dance finding expression through gestures and actions are all arts, expressed through different medias and is all the creations for self-fulfillment.

What purpose would a nightingale or a male koel have for singing in a bewitching tone at midnight than a desire for self-fulfillment? For human beings too sometimes the intuition becomes so irresistible, so much beyond control that it does not go out in search of some external purpose for its expression. Its immediate purpose is self – satisfaction only. Our Vedic Richas-hymns etc. were born out of the minds of seers only when they could not control their joy born out
of the glory of that wonderful world around them presenting itself in the form of shimmering rivers, chirping birds, mountains set in eternal penance through ages and leaves murmuring in tune with the soft music of the wind, creeping around them.

Art in fact does not have to serve any purpose. Its main purpose is the expression of self. Walter Pater and Oscar Wilde talked of art having no purpose. They believed in 'Art for arts sake'. This aphorism is applicable to music too. Why does a musician compose a song? I am not talking of a professional one. Ravishankar, Bismillakhan, Bethovan – when they are left alone, the sudden out burst of a composition through their mind has no purpose but self - fulfillment. Even our pop-singers when they are maddened by a frenzied crowd screaming around them forget everything and sing only with sheer joy of self – fulfillment.

This kind of self – fulfillment makes a man forget his sufferings. It makes him establish oneness with the spiritual world. It takes him nearer to God. And then the mission of his life is music only. If he sings for himself totally indifferent of the opinions or likes or dislikes of others and his song is an experience that is celestial and his tune, a language of God.

As for the listener, the experience he undergoes while enjoying a piece of music is much alike that of the one who sets his tune free to reverberate in the world around him. Both derive the common delight out of the music while listening to music. A true lover of music forgets all worldly bonds and finds full absorption in sangeet. People forget physical pain, mental tension and enjoy the sangeet only for 'santah sukhay'. A big congregation gathered in a hall to enjoy musical programme remains all quiet, spellbound, for hours, the feeling is the
feeling of self-fulfillment- a trance though it may be short lived. What more do we expect from music?

2.4 Necessity of peace

The new demand of our times is to harmonize nationalism, ideology and hegemonism so as to make them work together for a new goal in our age- that is to build internationalism and global cooperation. Most nations are still pursuing the traditional policy of putting their national interest first. Our world is witnessing an unprecedented arms race that bears close resemblance to the state of war. This arms race has become excessive, well beyond the defensive postures adopted to justify it. Yet the strong powers have not slowed down the concept of peace and still harbour an illusion that military supremacy is an absolute condition for national security. Our age although supposedly having abandoned the values of the old age has not in fact found new values suitable for the new condition of life. The structural residues of the old are still resisting the current of the new age. We must therefore be alert to the opportunities of the age and confront problems with a forward-looking mentality. Looking forward to a society of global co-operation we must abandon outmoded values and establish a new set of values suitable for the new age.

United Nations proposed on international body of U.N, which is capable of presiding over affairs related to peace and security of the world. We see that
peace has been sought in history through law, power, and ideology and through liberty of each nation. However there has not been a single case in which a nation holding the central position could establish institution capable of maintaining permanent peace. U.N.O has been created as an international organization geared to creating global co-operation, society on the basis of the spirit of humanity and democracy. The U.N should play a role not only for peace keeping in political, diplomatic and military areas but also for peace making in economic, cultural and social affairs. The new U.N should take fresh steps towards bridging the ideological gap between the East and West, the economic gap between North and South and the foreign policies of nations. Problems are not new; they are as old as human history itself. In these situation there could be some points on this way e.g. to make nations recognize the limitations of the futility of confrontation among themselves. To make them aware of the emergent global village and to make them realize that, there is a possibility of the convergence of the different nations.

Although the aims of the U.N may not be realized within a short time, we should at least have a global vision and develop global projects, which cannot be carried out by the individual nations alone. These projects should be such as the peaceful development of outer space and ocean beds. The preservation of the environment require global agencies to observe and preserve them. All these problems are no less important than the global security.

The Peace Brigade type actions could be found through out history of peace, but conscious development of the concept could be traced back to Mahatma Gandhi. Gandhiji first suggested the idea in 1922 as a way to handle the riots in Bombay and again in 1938 when he first used the term "Peace
Brigade”. Though this idea failed to take hold during his lifetime, but was later revived by his acknowledged spiritual successor Vinoba Bhave. In the year 1957 Bhave founded Shanti Sena ‘Peace Army’ to deal with riots in India. Peace soldiers acted as mediators, spoke out on the need for peace, investigated rumors, interposed themselves between groups of rioters and set up relief and reconstruction projects that often served as a basis of community reconciliation. From the time of its founding the idea of Santi Sena has inspired nonviolent activities in other countries also. Among them some of the countries have wanted to try the idea on an international level. In 1961 a conference near Beirut, Lebanon brought together peace activists including Santi Sena leaders for W.P.B. In 1964 the Nagaland Peace Mission involved W.P.B. and Gandhian activists in negotiating a ceasefire between tribal guerrilla in far eastern India and the central Govt. in many occasions Peace Brigade works and produce good result. Peace education is also important for peace. The development of peace education has been influenced historically by two sources. One is the so-called classical educators and second influence emerged during the middle of the 19th century with the rise of socialism.

In 1970s when peace education was close to the same as political education, it came closer in its content to development of education. In conceptual terms the link came through the conviction that unpeaceful relationships are the result of the fundamental inequality of North-South relationship. There existed a belief that peace could never be attained without an equal division of power and an equal distribution of the resources that sustain power.
Gandhiji believed that humans should live in communities, which should not be separated like monasteries from society. The idea of communal education forms the basis of Gandhiji's educational theories in which two aims stand central. One is learning should find a place in the day-to-day life and secondly education should foster democratic values and relationships. The pedagogical system of Gandhiji can be depicted as a holistic approach in which soul, spirit and body are united. In his philosophy Gandhiji valued highly manual labour, language, co-education, lifelong education, the village community, hygiene and literacy. However, to understand the meaning of Gandhiji's thoughts on peace and nonviolent education, it is to be seen in the light of his cultural and religious background. According to Gandhiji Satyagraha was much more than a nonviolent way of life in its fullest sense so as to create not only an acute awareness in regard to injustice and exploitation but also to restore human dignity and self-respect. His Satyagraha system of action tapasya, meaning self-suffering is an important principle and as such an expression of nonviolence and truth. In Buddhism a similar principle is 'Ahimsa' meaning the essence of life and integrity, which provides a view that is centered on non-violence as a means of struggle.

In the present context it has become an important item on the agenda of the peace movement. Peace education for youth is the application of positive educational content and process concerning the achievement of peace. Education for peace of mind and education for the absence of war must be life long for all citizens of all ages in all countries of the world. It is rather the process of providing a ready climate for world peace by stressing the concepts of world peace through formal educational process.
Cross-cultural exchange is to be a factor in peace education and it must be a successful experience. This can be done through group or individual visits of varying length either within or outside a country. Such visits to different cultures allow the observation and with careful teacher guidance, the understandings of the differences are observed. Cross-cultural exchanges of students within a country may involve experiments in living in other homes and attending other schools for short and longer periods of time. Cultural shock is a reality and occurs when a person moves from an underdeveloped country to a developed country as well as in the reverse direction.

Now a day’s peaceful co-existence has become an accepted term worldwide which gives utterance to the common desire of mankind for a harmonious existence of all peoples and nations of the world. Peaceful society is also one of the important sides of peace. The peaceful societies refer to societies that seem to be inherently peaceful or that have generally maintained peace for long periods. There are many studies of peace movements.

Human survival is now in question and human beings cause all the major threats to our survival. Nuclear weapons, pollution, mass-starvation and ecological imbalances all stem directly from human behaviour and can therefore be traced in part to psychological origin as well as our treatment of nature and over-exploitation of natural resources.