Chapter 2

Overview of Life Style and its Non Violent Values

Individuals are the working unit of sustainable development and constitute the higher hierarchies with different permutation-combinations. Being the nucleus, his life style plays an imperative role in forming, adopting and executing the action for sustainability. Life of individual is drive by notions of utility and by social vestiges. The beliefs he learn, experienced and see around himself constitute his life style which in turn reflects in the behavior and day to day action. Hence a constructive, responsible and a visionary life style pattern is indeed a mandatory requirement for maintaining the sustainability of material as well as virtue development.

Lifestyle is the typical way of life of an individual, group, or culture.¹ The term was originally used by Austrian psychologist Alfred Adler.² In sociology, a lifestyle is the way a person lives. Lifestyle can be explained as a mode of expression of interpretation, behaviour, manner of acting, conduct and course.³ A lifestyle is a characteristic bundle of behaviours that makes sense to both others and oneself in a given time and place, including social relations, consumption, entertainment, and dress. The behaviours and practices within lifestyles are a mixture of habits, conventional ways of doing things, and reasoned actions. A lifestyle typically also reflects an individual's attitudes, values or worldview. Therefore, a lifestyle is a means of forging a sense of self and to create cultural symbols that resonate with personal identity. Not all aspects of a lifestyle are entirely voluntaristic. Surrounding social and technical systems can constrain the lifestyle choices available to the individual and the symbols she/he is able to project to others and the self.⁴

Tangible factors relates specifically to demographic variables, i.e. an individual’s demographic profile, whereas intangible factors concern the psychological aspects of an individual such personal values, preferences, and outlooks. There are two types of environment for a lifestyle: natural and social. Natural environment involves the conditions in which a person, animal, or plant lives and operates. Social environment includes an individual's living and working conditions, income level, educational background, community and religious beliefs if they have any.⁵
A lifestyle typically reflects an individual's attitudes, values or world view. Therefore, a lifestyle is a means of forging a sense of self and to create cultural symbols that resonate with personal identity with some social constraints which limits the lifestyle choices available to the individual and the symbols she/he is able to project to others and the self. An individual's health depends a lot on their lifestyle. Guru Granth Sahib includes some of the paap are: - impurity, vile, evil, sin, fault, unholy, misdeed etc. Among other source of sin mentioned are four rivers of vice and three maladies. The four rivers are hans, het, lobh, rop (violence, attachment, avarice and mirath). The three maladies are aadhi, viadhi, upadhi which are maladies of mind and body. The single term which comprehends the sinful hindency or nature is manmukh. More interestingly, a healthy or unhealthy lifestyle will most likely be transmitted across generations. According to the study done by case et al. (2002), when a 0-3 year old child has a mother who practices a healthy lifestyle, this child will be 27% more likely to become healthy and adopt the same lifestyle. According to Adorno, the media culture of advanced capitalism typically creates new 'life-styles' to drive the consumption of new commodities. 

Sustainable living is a lifestyle that attempts to reduce an individual's or society's use of the earth's natural resources and personal resources. Lester R. Brown, a prominent environmentalist describes sustainable living in the twenty-first century as "shifting to a renewable energy-based, reuse/recycle economy with a diversified transport system". Concluding all this, a life style which nourishes the moral values, optimizes the use of natural resources, limiting the personal consumption and take cares of future requirement can be termed as sustainable life style.

**Non Violent Values**

**Non Violent Values Stated in Different Tradition**

**Vedas**

Hinduism in India traces its source to the Vedas, ancient hymns composed and recited in Punjab as early as 1500 B.C. For centuries aspersions have been cast upon the Vedas; the primary holy scriptures of the Hindus. Three main Vedas - the Rig, Sama, and Yajur consist of chants that were originally recited by priests while offering plant
and animal sacrifices in sacred fires. A fourth collection, the Atharva Veda, contains a number of formulas for requirements as varied as medical cures and love magic. Vedas occupy a prominent position in the literature that represents Vedic philosophy. Historically it ranks as the oldest human work and it can be divided into four- Rig Veda, Sam Veda, Yajur Veda and Atharva Veda and these can be sub-divided into four each like Sanhita, Brahman, Aranyak and Upanishads. Smriti, Sutra, Ramayana, Mahabharata, Geeta, and Puranas also part of the great body of Vedic scriptures. Gyan can be described as knowing, understanding, becoming acquainted with proficiency. Consciousness that inner or esoteric portion of Vedas which refers to true spiritual knowledge of supreme spirit, as distinguished from the knowledge of ceremonial rites.\textsuperscript{12}

Nonviolence as a concept does not have a direct or specific location in the Vedas, rather the consequent values that emerge from the nonviolent thought is discussed. We also see a very clear reference to values of harmony, friendship, forgiveness and such principles that form the corpus of Nonviolence in the scriptures like Rig Veda, Yajur Veda. In the Rig Veda the thought takes the form of a prayer wherein the ascetic rishi pleads for a peaceful coexistence and wishes to follow the path shown by friends and well-wishers.\textsuperscript{13} The majority of modern Hindus revere these hymns as sacred sounds passed down to humanity from the greatest antiquity and as the source of Hindu tradition. The Vedas – the very roots of Hinduism, rather the first source of knowledge on earth – are meant for guiding the actions of human being in order to lead a blissful life.\textsuperscript{14} Few Shloks from Vedas which signifies that nonviolence plays very important role in the life of a person are as follow-

\begin{quote}
Yasmintsarvaani bhutaanyaatmaivaabhhuudvijaanatah \\
Tatra ko mohah kah shokah ekatvamanupasyatah (Yajurveda 40.7)
\end{quote}

\begin{quote}
“Those who see all beings as souls do not feel infatuation or anguish at their sight, for they experience oneness with them”.\textsuperscript{15}
\end{quote}

\begin{quote}
Anumantaa vishasitaa nihantaa krayavikrayee \\
Samskartaa chopahartaa cha khadakashcheti ghaatakaah (Manusmriti 5.51)
\end{quote}
Those who permit slaying of animals; those who bring animals for slaughter; those who slaughter; those who sell meat; those who purchase meat; those who prepare dish out of it; those who serve that meat and those who eat are all murderers.\textsuperscript{16}

\textit{Urjam no dhehi dwipade chatushpade} (Yajurveda 11.83)

“May all bipeds and quadrupeds gain strength and nourishment”.\textsuperscript{17}

This mantra is recited by Hindus before every meal which prays for well-being of every soul in every moment of life.

These depicts that the Vedas give importance to nonviolence in daily routine.

\textbf{Buddhism}

Buddhism is rightly seen as a religion of peace. As a spiritual value, peace lies at the core of buddhist life and practice. Nirvana, the cessation of suffering, which is the goal of buddhist practice and the experimental core of the Buddha’s teaching, is commonly described as “supreme peace”\textsuperscript{18} Buddha is recognized by Buddhists as an awakened or enlightened teacher who shared his insights to help sentient beings end their suffering through the elimination of ignorance and craving by way of understanding and the seeing of dependent origination, with the ultimate goal of attainment of the sublime state of nirvana.\textsuperscript{19}

Buddha identified the basic problem as one of suffering, imperfection, or dissatisfaction (dukkha). He emphasized the need for analyzing and clearly understanding the factor which give rise to suffering. The attitude of craving, grasping and self-orientation inevitable give rise to greed and hatred, which in turn give rise to selfishness, obsession, attachments, competition, hostility and violence. The specific antidote to these conditions, whether they are at the level of attitudes or overt acts of violence, is to be found in the cultivation through meditation of the four sublime states. These states of loving, kindness, compassion, sympathy, and even-mindedness were recommended by the Buddha for monks and laity alike.\textsuperscript{20} The teachings on the four noble truths are regarded as central to the teachings of Buddhism, and are said to provide a conceptual framework for Buddhist thought. These four truths explain the
nature of dukkha (suffering, anxiety, unsatisfactory), its causes, and how it can be overcome. The four truths are:-

1. The truth of dukkha (suffering, anxiety, unsatisfactory)
2. The truth of the origin of dukkha
3. The truth of the cessation of dukkha
4. The truth of the path leading to the cessation of dukkha

The noble eightfold path consists of a set of eight interconnected factors or conditions, that when developed together, lead to the cessation of dukkha. These eight factors are: right view (or right understanding), right intention (or right thought), right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. The teaching on right livelihood prohibits a lay person from trading in weapons, human being, flesh, intoxicants, and poison. Apart from condemning wars in general as futile and harmful and inconclusive, the Buddha instructed monks to avoid contacts with military matters and personnel. Specific prohibitions of acts of violence and retaliation are central to Buddhist ethical teachings. The first of the five precepts is to abstain from killing, which is expended in one important text in the following ways: “do not kill a living being, you should not kill or condone killing by others, having abandoned the use of violence you should not use force against either the strong or the feeble”.21

The achievements of some Buddhist in promoting peace, understanding, and Nonviolence have been mentioned. Buddhist ideas, values and practices are widely understood internationally and they contribute to the reduction of interpersonal and international violence.

Samdhong Rinpoche said that due to our nonviolent approach, not only is the Tibet issue still alive, but not a single PRC [people's republic of china] or Tibetan life has been lost as a result of Nonviolence. That is also a great achievement: to preserve human life is very important and very sacred.22
Islam

Islam means submission to god, and a Muslim is one who has submitted to the will of god. At the center of the religion is an intense concentration on the unity of god and the separation between god and his creatures. The duty of humanity is to profess the simple testimony: "there is no god but god (Allah), and Muhammad is his prophet". Obedience to god's will rests on following the example of the prophet in one's own life and faithfulness to the revelations collected into the most sacred text, the Quran.

The most commonly used arabic term denoting peace or the absence of war is salaam, meaning harmony, tranquility and peace. Salam is reflected in three interrelated areas of a Muslim’s life: the religious, which concerns his relation with god; the social, which concerns his relationship with others in same community and the political, which concerns intercommunal relations. Another word which is used very frequently by Muslims is Amin; in the meaning;” answer thou” or “so be it”. Its efficacy is enhanced at especially pious prayers. It is called god’s seal (taba or khatam) on the believe, because it prevents evil. The Sahifah (charter of al-Madinah), the first official document written by the prophet (622 ad) defined ummah, a community with motto “to command good and forbid evil”. To ensure this, the Koran insists that Muslims practice justice and it emphasizes unity, cooperation, and sharing as prerequisites for communal peace. To transform this motto, both Koran and the prophetic tradition prescribed an Islamic code of conduct where salaam, become a greeting at the social level.

The Koran envisaged peace as the ultimate objective of Islam, but it did not deny the need for a just war. Mohammad developed a theory of peace in 622 A.D. for Muslim community as well as of other religious communities. The prophet prohibited Muslims from committing acts of violence against their enemies, advising that if Muslims observed some evil activity, they should try to change it through dialogues; if unsuccessful, they should try to pray for god’s guidance for the offending persons: and only if that had did not work should they resort to force. "all praise belongs to god, lord of the universe, the beneficent, the merciful and master of the day of judgment, you alone we do worship and from you alone we do seek assistance, guide us to the right path, the path of those to whom you have granted blessings, those who are neither subject to your anger nor have gone astray". In Islam, faith and good
works go hand-in-hand. A mere verbal declaration of faith is not enough, for belief in Allah makes obedience to him a duty. Muslims consider everything they do in life to be an act of worship, if it is done according to Allah’s guidance. There are also five formal acts of worship which help strengthen a Muslim’s faith and obedience. They are often called the "five pillars of Islam". The five pillars of Islam are testimony of faith, prayer, alms giving to the poor, fasting and making the pilgrimage. People who obey god's commandments and live a good life will go to heaven after death; those who disobey will go to hell. All souls will be resurrected for a last judgment at the end of the world.

**Christianity**

Christianity is a monotheistic religion based on the life and oral teachings of Jesus as presented in the new testament. Most Christians believe that Jesus is the son of god, fully divine and fully human, and the saviour of humanity.

The central teachings of Jesus are presented in the Sermon on the Mount, notably the "golden rule" and the prescription to "love your enemies" and "turn the other cheek".

"You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you”. (Matthew 5:43-44)

Pop John XXIII, in his wide-ranging encyclical letter addressed to all humankind titled Peace on Earth, referred to the enormous build-up of armaments, with its “vast outlay of intellectual and economic resources”. Not only are the citizens of the nuclear powers “loaded with heavy burdens,” but “other countries as a result are deprived of the collaboration they needed in order to make economic and social progress”. He went on to say, Justice, then right reason and consideration for human dignity and life urgently demand that the arms race should cease; that the stockpiles which exist in various countries should be reduced equally and simultaneously by the parties concerned; that nuclear weapons should be banned; and finally that all come to an agreement on a fitting program of disarmament, employing mutual and effective
controls. He quoted a warning by Pius XII: “Nothing is lost by peace; everything may be lost by war”.28

A commitment to both peace and justice is regarded as a spiritual obligation also by the World Alliance of Reformed Churches. In the Alliance’s quarterly, Reformed World, it is stressed that peace is more than an absence of war. Peace means living together as a community in mutual respect, solidarity, and justice. Hunger, poverty exploitation, discrimination, and repression are all seen as related to the violation of human rights.

Father Cantalamessa in his 3rd Lenten Sermon said “Christ defeated violence, not by opposing it with greater violence, but suffering it and laying bare its injustice and uselessness. “According to thinker René Girard with his doctrine and life, Jesus unmaskesc and tears apart the mechanism of the scapegoat that canonizes violence, making himself innocent, the victim of all violence. In this connection, it is “emblematic that over his death there were gathered ‘Herod and Pontius Pilate, together with the Gentiles and the peoples of Israel’; those who were enemies before became friends, exactly as in every crisis of the scapegoat,” he said, citing Acts 4:27. In the preacher’s opinion, “the modern debate on violence and the sacred thus helps us to accept a new dimension of the Eucharist,” thanks to which “God’s absolute ‘no’ to violence, pronounced on the cross, is kept alive through the centuries. The Eucharist is the sacrament of Nonviolence!.”29

**Jainism**

Jainism prescribes a path of Nonviolence towards all living beings and emphasizes spiritual independence and equality between all forms of life. Jains developed a system of philosophy and ethics that had a great impact on Indian culture. The ancient belief system of the Jains rests on a concrete understanding of the working of karma, its effects on the living soul (*jiva*), and the conditions for extinguishing action and the soul's release.

The principle of Nonviolence is the most distinctive and well known aspect of Jaina religious practice. The *Jaina* understanding and implementation of ahimsa is more radical, scrupulous, and comprehensive than in other religions. Nonviolence is seen as
the most essential religious duty for everyone.\textsuperscript{30} According to the Jain view, most of the matter perceptible to human senses, including all animals and plants, is attached in various degrees to living souls and is in this sense alive. Any action has consequences that necessarily follow the embodied soul, but the worst accumulations of matter come from violence against other living beings. The ultimate Jain discipline, therefore, rests on complete inactivity and absolute Nonviolence (ahimsa) against any living beings. Abstention from killing was the first cardinal virtue to be practised by everybody. The Jaina canonical texts emphasize that one should try to think of all living creatures as equal to one’s own self and therefore should not try to harm anybody intentionally. Thus the Acharanga sutra notes: all beings are fond of life, they like pleasure, hate pain, avoid decay, and wish to live long. To all, life is dear… all breathing; existing, living, sentient creatures should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away. This is pure, unchangeably eternal law, which the clever ones, who understand the world, have declared.\textsuperscript{31}

Jainism encourages spiritual development through cultivation of personal wisdom and through reliance on self-control through vows. Jains accept different levels of compliance for ascetics and lay followers.

Ascetics of this religion undertake five major vows:

1. Ahimsa (Nonviolence)
2. Satya (Truth)
3. Asteya (non-stealing)
4. Brahmacharya (celibacy)
5. Aparigraha (non-possessiveness)

Laymen are encouraged to observe these five cardinal principles within their current practical limitations, while monks and nuns are obligated to practice them very strictly.\textsuperscript{32}

One of the most important and fundamental doctrines of Jainism is Anekantavada. It refers to the principles of pluralism and multiplicity of viewpoints, and to the notion that truth and reality are perceived differently from diverse points of view, no single one of which is complete.\textsuperscript{33} \textit{Anekantavada} encourages its adherents to consider the
views and beliefs of their rivals and opposing parties. Proponents of *Anekantavada* apply this principle to religions and philosophies, reminding themselves that any of these even Jainism that clings too dogmatically to its own tenets is committing an error based on its limited point of view.

**Non Violent Values Stated by Different Thinkers**

**Western Thinkers**

**Leo Tolstoy**

Lev Nikolayevich Tolstoy, in English Leo Tolstoy was a Russian educationist, writer, philosopher and social activist. His notable masterpieces War and Peace and Anna Karenina depict the depth of his vision to analyze the Russian life style, their attitude and reality of fiction. His “The Kingdom of God is Within You” in which he expressed his idea of non violent resistance become an inspirational motivation to iconic leaders like Mahatma Gandhi and Martin Luthar King, Jr.

He finds unity in the fundamental principles of all the religions. He considers that the core of religion was love which is the channel through which humanness, mutual trust, Nonviolence pave the way for world brotherhood and unity. According to him those who love has god within. He is constant endeavor to seek the truth throughout life. In his view, truth is the only way to reach the god. He quoted in the may 1855 edition of *Sevastopol* - “the hero of my tale, whom I love with all the power of my soul, whom I have tried to portray in all his beauty, who has been, is, and will be beautiful, is truth”. He considers religion as a guide who explains the meaning of life and defines the conduct. He has contradicted the superficial following of rituals as religion. He mentioned in “a letter to a Hindu” this religious unconsciousness as the soul reason of enslavement of millions of Indian people by handful of english men. He found that though people recognized that love is the essence virtue of life but they also accepted the violence based life as lawful and hence willfully accepted the torture and killing of one another.

Through his doctrine of non-resistance and love, he proposed to reconstruct society so as to wipe out social and economical inequality. He also put the idea of “bread
labour” into action according to which no one has the right to eat without doing his share of physical work. He himself worked in the farm, tilled the soil and made his own boots. He would frequently return to his country estate with vagrants whom he felt needed a helping hand, and would often dispense large sums of money to street beggars while on trips to the city.

He denied the necessity of violence and bloodshed. He said- “a man can live and be healthy without killing animals for food; therefore, if he eats meat, he participates in taking animal life merely for the sake of his appetite. And to act so is immoral”.

Leo Tolstoy strove from an early age to play a practical part in the education of the people. The idea behind his first book, the four periods of development, was to describe the process by which the human character is formed, from very earliest childhood, when the life of the spirit first begins to stir, to youth, when it has adopted its final shape. Tolstoy, at the age of 21, having opened a school on his ancestral estate at Yasnaya Polyana, made an attempt to begin teaching peasant children.

He took practical steps in this direction and planned the organization of an association whose aim would be ‘to educate the people; to publish a teaching journal; to set up schools where there are none and where the need for them is felt; to decide on the content of education; to train teachers; to provide schools with equipment; to contribute to the democratic management of education, etc.’.

He expressed his inner deep feelings through his writing. He was in opinion of establishing a classless society on the basis of economic equality. In the story of a landlord’s morning, the hero feels that his views of the world and of the meaning of life are quite clear and he has already decided on the course his life is to take. He has arrived at the conviction that the most important thing in life is to do good to those among whom one’s lot has been cast. Personal happiness is inseparable from the well-being of others. So long as the majority of the nation-the peasants-are sunk in poverty and ignorance, social wellbeing and, consequently, one’s own personal well-being, is impossible. “To be able to influence this simple, impressionable, unspoiled class of people, to save them from poverty, to give them some satisfaction and hand on to them the education which I, by good fortune, enjoy, to remedy faults born of
ignorance and superstition, to develop their moral qualities and to make them love what is good - what a magnificent, what a happy future!”.\textsuperscript{38}

Tolstoy has shown that the quest for truth and practice of Nonviolence and love can create the peaceful environment and nurture the world brotherhood dissolving the political boundaries. His writing has inspired many to resolve the complex problems in nonviolent manner.

**Martin Luther King, Jr.**

Martin Luther King, Jr. was an American prominent leader who led the African American civil rights movement by nonviolent methods following the teachings of Mahatma Gandhi. In 1959, King visited Gandhi's birthplace in India in 1959. The trip to India affected King in a profound way, deepening his understanding of nonviolent resistance and his commitment to America's struggle for civil rights. In a radio address made during his final evening in India, King reflected, "Since being in India, I am more convinced than ever before that the method of nonviolent resistance is the most potent weapon available to oppressed people in their struggle for justice and human dignity. In a real sense, Mahatma Gandhi embodied in his life certain universal principles that are inherent in the moral structure of the universe, and these principles are as inescapable as the law of gravitation”.\textsuperscript{39}

King was the youngest person to receive the Nobel Peace Prize in 1964 for his contribution towards racial equality and civil rights through civil disobedience and other nonviolent means. Unlike those who advocate the idea of a just war in which we kill in the name of justice, King thought that the means for creating justice had to be nonviolent - as he stated in his 1964 Nobel Peace Prize acceptance speech: "Nonviolence is the answer to the crucial political and moral question of our time - the need for man to overcome oppression and violence without resorting to violence and oppression”.

Martin experienced racism early in life. During the 1950's, he became active in the movement for civil rights and racial equality. He participated in the Montgomery, Alabama, bus boycott and many other peaceful demonstrations that protested the unfair treatment of African-Americans. In the Montgomery bus boycott he was
harassed and arrested by the Montgomery police, he and his family were threatened, and his home was bombed. It was at this point in his life, when he was feeling most burdened with the responsibilities of leadership and the safety of himself and his family, that he began to enunciate the philosophy of Nonviolence to his followers as a moral force to face down the vile immorality of white supremacist terrorism. According to king, the moment of truth came the evening when his house was bombed. Urging the crowd to leave peacefully, king stated:

We must love our white brothers . . . No matter what they do to us. We must make them know that we love them. Jesus still cries out in words that echo across the centuries: love your enemies; bless them that curse you; pray for them that despitefully use you. This is what we must live by. We must meet hate with love.

In that one shining moment king defined the course of black civil rights protest for the next fifteen years.40

Throughout his career of service, king wrote and spoke frequently, drawing on his experience as a preacher. His “letter from Birmingham jail,” written during his eight days of imprisonment in solitary confinement at the height of the nonviolent protest in that city, became a manifesto for the civil rights movement and continues to inspire readers even today.41 In his opinion, peace is connected with justice. Nonviolence requires creative and cooperative work. It also requires great spiritual strength to confront violence and injustice with patience and love.

His 17 minute “I Have a Dream” public speech delivered on August 28, 1963 to over 200,000 civil rights supporters, called for racial equality and an end to discrimination. The speech, from the steps of the Lincoln Memorial during the march on Washington for Jobs and Freedom, was a defining moment of the American Civil Rights Movement. In speech, he includes the vision of a color blind society to the American values. He said ;42

"I have a dream today! that my four little children will one day live in a nation where they will not be judged by the color of their skin, but by the content of their character. 
I have a dream today! One day right there in Alabama little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers”.

In the spring of 1968, King travelled to Memphis, Tennessee, to show support for black city sanitation workers striking for higher wages and better treatment. He was shot and killed as he stood on the balcony of the Loraine Motel. King was just thirty-nine years old. In 1971, King was posthumously awarded the Grammy Award for Best Spoken Word Album for his Why I Oppose the War in Vietnam. Six years later, the Presidential Medal of Freedom was awarded to King by Jimmy Carter. King and his wife were also awarded the Congressional Gold Medal in 2004.

According to him, Violence is impractical because the old eye for an eye philosophy ends up leaving everybody blind. This method is wrong. This method is immoral. It is immoral because it is a descending spiral ending in destruction for everybody. It is wrong because it seeks to annihilate the opponent rather than convert him. It is wrong because it leaves society in monologue rather than dialogue.

**Johan Galtung**

Johan Galtung is a peace hero - and widely regarded as the Father of Peace Research. Some of his childhood experiences (such as his father being imprisoned in a Nazis concentration camp) shaped his determination to work for peace. It surveys some of his main new concepts and theories such as direct, structural and cultural violence, negative and positive peace, rank discordance as a factor of genocide, and peaceful conflict transformation among many others. It summaries his contribution in mediating in over 100 international conflicts, founding peace institutes around the world, publishing over 160 books and over 1600 articles, teaching thousands of people around the world in conflict resolution and peace building, and inspiring many to devote their lives to peace.⁴³

On 1 January 1959, Galtung and his then wife Ingrid founded the International Peace Research Institute in Oslo, the world’s first research institute with the word peace in its name. In 1964, he founded the Journal of Peace Research, which remains one of the leading journals in this field.⁴⁴
Galtung classified violence into three types - structural, direct and cultural. Direct violence is an act of commission where is structural violence is based on numerous acts of omission and escape attention in cultures like Western and Christian weak on attention to acts of omission, according to Galtung. Later he added the concept of cultural violence – the intellectual justification for direct and structural violence through nationalism, racism, sexism, and other form of discrimination and prejudice in education, the media, literature, films, the art, street names, monuments celebrating wars “heroes”, etc. Galtung has promoted living economy, with its main focus on the satisfaction of human needs of those most in need, as opposed to today’s killing economy which causes avoidable death of over 1, 00,000 people every day from hunger and preventable or curable diseases.

He introduced the concept of negative peace and positive peace. Negative peace means absence of all the three forms of violence and positive peace includes mutually beneficial corporation on an equal basis and mutual learning to heal past violence and avoid future violence.

Johan Galtung proposed the concept of Peace Journalism. Peace journalism is when editors and reporters make choices – about what to report, and how to report it – that creates opportunities for society at large to consider and to value nonviolent responses to conflicts. It has been developed from research that indicates that often news about conflict has a value bias toward violence. It also includes practical methods for correcting this bias by producing journalism in both the mainstream and alternative media, and working with journalists, media professionals, audiences, and organizations in conflict. Peace journalism aims to shed light on structural and cultural causes of violence, as they impact upon the lives of people in a conflict arena as part of the explanation for violence. It aims to frame conflicts as consisting of many parties and pursuing many goals rather than a simple dichotomy. An explicit aim of peace journalism is to promote peace initiatives from whatever quarter and to allow the reader to distinguish between stated positions and real goals.

He is founder and reactor of transcend peace university in 2000, the world’s first online peace studies university. “Gandhi’s political ethics” was Johan Galtung’s first academic book published in 1955. Galtung has been dedicated to identifying the
necessary and sufficient causes for peace and equity. He was awarded the right livelihood award (also known as alternative nobel peace prize) in 1987.

**Albert Schweitzer**

Albert Schweitzer, the Nobel Peace Prize recipient of 1952, was a multidimensional personality. He was a philosopher, philanthropist, physician, theologian, missionary, and musicologist. Born in Kaysersberg in the German Empire, he made the heart of equatorial Africa, the Lambaréné his working ground to discover the universal ethical philosophy.
His sensitiveness to suffering is evident from an early age. From early childhood, he never missed to pray for animals along with humans in his traditional evening prayer. In his autobiographical essay “Memoirs of Childhood and Youth”, he gives numerous incidences where he felt sympathy for all form of life especially for animal’s world.

I was driving a sledge when neighbour Loscher’s dog, which was known to be vicious, ran yelping out of the house and sprang at the horse's head. I thought I was fully justified in trying to sting him up well with the whip, although it was evident that he only ran at the sledge in play. But my aim was too good; the lash caught him in the eye, and he rolled howling in the snow. His cries of pain haunted me; I could not get them out of my ears for weeks.48

The sensitiveness and such experience grew up an unshakeable conviction in Albert that without any unavoidable necessity, man has no right to inflict suffering and death on other living creatures in his thoughtlessness. Young Albert used to think about whether the happiness is a matter of course. He grew up an understanding of the saying of Jesus that we must not treat our lives as being for ourselves alone. Whoever is spared personal pain must feel themselves called to help in diminishing the pain of others.49 Later by experience, he found that both the concept of sympathy and the right to happiness has melted into each other. In his 21st year, he decided that at the age of thirty he will adopt a path of immediate service as man to my fellow men.

He received the 1952 nobel peace prize for his philosophy of "reverence for life". The phrase reverence for life came to his mind on a boat trip on the river oguwe in equatorial Africa, while struggling for the elementary and universal concept of ethics.

Reverence for life is a philosophy that says that the only thing we’re really sure of is that we live, and want to go on living. And this is something that we share with everything else that lives – from elephants to blades of grass. So we are brothers and sisters to all living things, and nothing else, neither race nor colour nor religion nor sex, should be more important than this one deepest, most extraordinary thing connecting us. Reverence for life is not some cranky and impossible commandment. It just says we must be aware of what we’re doing. The key is awareness, which makes us more alive.50
In his doctrine, he does not restrict to only man’s suffering despite includes all the living creatures including plants. The ethic of reverence for life judges the value of other’s life in relation to one’s own life. Schweitzer in his autobiography out of my life and thought says, “The ethic of reverence for life, therefore, comprehends within itself everything that can be described as love, devotion, and sympathy whether in suffering, joy, or effort”.

He not only gave this philosophy but put in action. He was born in family which for generations had been devoted to religion, music, and education. He became an acclaimed organist, a church pastor, principal of a theological seminary and a university professor with a doctorate in philosophy. But his quest of universal morality doesn’t get quenched by all these. For serving the mankind, he establishes a hospital at Lambarene in Gabon for the treatment of the diseased, and for his missionary and medico-surgical work. In the first nine months he and his wife had about 2,000 patients to examine.

Schweitzer shows great respect for Indian beliefs, particularly their willingness to extend ethical concerns beyond humans to all of life. According some authors, Schweitzer’s thought and specifically his development for reverence for life were influenced by Indian religious thought and in particular Jain principle of ahimsa (Nonviolence). Albert Schweitzer has noted the contribution of this in his book ‘Indian thought and its development’.

In Jainism Indian world and life negation first assumes an ethical character. And from the very beginning the Jains ascribe great importance to the commandment not to slay and not to harm. The laying down of the commandment not to kill and not to damage is one of the greatest events in the spiritual history of mankind. Starting from its principle, founded on world and life denial, of abstention from action, ancient Indian thought and this in a period when in other respects ethics have not progressed very far reaches the tremendous discovery that ethics know no bounds! So far as we know, this is for the first time clearly expressed by Jainism.

Schweitzer believed that until man extends his circle of compassion to include all living things, he will not himself find peace. “His reverence of life is more useful
today where potentiality of modern technology is carried through at the expense of humanity.

**Indian Thinkers**

**Chanakya**

Chanakya was a teacher, philosopher and royal advisor in the Kingdom of Chandragupta Maurya during 370–293 B.C. Chanakya is widely credited for having played an important role in the establishment of the Maurya Empire, which was the first empire in archaeologically recorded history to rule most of the Indian subcontinent. Chanakya authored the ancient Indian political treatise called *Arthasastra*. He has explained his views on various important topics like States, War, Social structure, Diplomacy, Ethics, Politics, State craft etc. in it. Chanakya is often called the "Indian Machiavelli".

Chanakya developed more than a score of new concepts, a systematic approach, and a scientific methodology and provided comprehensive and coherent analysis for building and sustaining a prosperous and secure empire. He is also known as management guru. He did not talk about management in terms of holism; it was built on deeper human values that increase the connection between citizens and leaders. According to Chanakya, leader should study four branches of knowledge; philosophy, scriptures, economics and politics because these are the basis of training in spiritual welfare (dharma) and material wealth (artha). In his “Arthasastra”, he talked about combining both because one is unsustainable without the other. Further his focus on leadership was on understanding the outerself and aligning it with the inner consciousness. Another element of his teaching is value based approach that the leader should take.

Chanakya emphasized good governance, which meant clean, caring and competent administration so that resources were not siphoned off from building infrastructure to personal uses. He conceived danda (literally mean stick) to be the surest and the most universal means of ensuring social security as well as the stability of social order. He contemplated the universal application of danda irrespective of the offender’s rank and status.
He stressed the importance of learning and acquiring the right skill to be an effective leader. Self-purification and inner cleansing were necessary for the right perspective. He anchored the secular values of compassion, tolerance, Nonviolence, truthfulness and honesty as the qualities possessed by a leader. Chanakya gave important sutras of life. He said - Sukhasya moolam Dharmah which means – the basis of “sukha” is “dharma” or righteous conduct. Another sutra is, Dharmasya mulam arthah meaning the basis of ethics is resources.

**Acharya Bhikshu**

There are many sects in Jaina tradition, but there are little fundamental differences among them. Most of them were founded with certain beliefs concerning conduct and the division has been caused by the time, clime, and want of unanimity in the interpretation of spiritual precepts and by differing tastes.

Acharya Bhikshu was one of the great revolutionary saints and reformer of Jainism. He was the founder and first spiritual head of the Swetambar Terapanth sect of Jainism. In the initial phase of his spiritual revolution, he had differences with his Guru on several aspects of religious practices of Sthanakvasi ascetics. He broke away from Sthanakvasi sect after receiving complaints from numerous lay followers in 1759. Upon reading the scriptures, he found that the order of monks have wandered away from true teachings of Jainism and Ragunathji’s unwillingness to read the scriptures for proof further fueled this.

He was a staunch disciple of Mahavira and completely immersed his life onto the path given by him. In the words of Lord Mahavira, “What is right is saintliness and he who is saintly is right”. Acharya Bhikshu gave a practical shape to the Lord’s commandments. Acharya Bhikshu always reminded of:

1. The aim of Sadhus is self-emancipation i.e. the attainment of perfect purity
2. Their devotion is Nonviolence, which is pure in itself.
3. Its means is self-discipline, which is pure in itself.

Acharya Bhikshu’s organisation is not so much for acquisition of power as for purity in conduct. He very much emphasized the fundamentals. Profligacy or even...
recklessness in conduct was intolerable to him. Testing religion, he said “it is the means of salvation. Freedom alone can be the means of emancipation, not bondage. Nothing but knowledge, intuition, conduct and penance is a mean of emancipation. Hence these four alone are dharma.⁶¹ He showed the importance of discipline, purity and self-control. The Letter of Conduct was written by him is still followed in the same manner with due respect with slight changes as per the time and situation.

Lord Krishna in Gita said “He whose self is harmonized by yoga seeth the self abiding in all beings and all beings in the self: everywhere he seems the same. (Gita phrase 6/29). Acharya Bhikshu in same line said that violence can never in any situation be Nonviolence. Necessities have no end. If necessary violence is regarded as Nonviolence, there will be no violence left. So necessary violence is also violence after all.⁶²

Acharya Bhikshu always emphasized on the change of heart for the transformation of personality. He said that the way of Nonviolence is to persuade an evil-doer to renounce his ways of improper conduct.⁶³ Nonviolence is possible only when a person wedded to violence understands its evil and finally gives it up. On ends and mean, he said that the means of a pure end cannot be impure and so the end of pure means cannot be impure. Salvation is the end and its means is restraint.⁶⁴ The right attitude is not to indulge in violence for religion. That mean there should be proper means to reach a proper end is not merely a good moral principle but also healthy practical politics, since improper mean often destroys the very end and give rise to new problems and difficulties.

Acharya Bhikshu wrote 38,000 "shlokas", now compiled in two volumes as "Bhikshu Granth Ratnakar". His "Nav Padarth Sadbhav", which advocated a society free from exploitation, is regarded as a significant philosophical composition that deals exhaustively with the nine gems of Jain philosophy. Visualized a systematic, well established and orderly religious sect and saw it taking shape through Terapanth. To organize and stabilize this religious order he propagated the ideology of one guru and brought to an end the concept of self discipleship. He was an ideal of tolerance, Nonviolence, generosity and equality and at every instance of his life he strived to stand against what was immoral and wrong in society fearlessly.
Mahatma Gandhi

Mahatma Gandhi is a renowned world leader who fights for the political freedom of India by nonviolent means. His nonviolent resistance satyagraha demolishes the concept that bloodshed is necessary to obtain the right of freedom. Flames of his movements spread all over the world and motivated many western leaders of civil rights as Martin Luther King Jr. etc to adopt the way of Nonviolence. His contribution is not bounded to the political limits but it peer deep into the humanity. His striving for establishing the “Swaraj” looks for the society based on the social, economical and religious equality along with ethically enriched hearts.

Gandhi considers few qualities as a character of Nonviolence. He admits ahimsa to be neither a rough thing, nor an inactive thought or a value established by man rather it is an unchangeable creed and an essential condition for existence, development and the ultimate goal in all walks of life and continuously. He considers Nonviolence as a dynamic, courageous and live value, not meant merely for the rishis and saints. In his definition, Nonviolence is a conscious deliberate restraint put upon one’s desire for vengeance. The desire for vengeance comes out of fear of harm, imaginary or real. His words “My love for Nonviolence is superior to every other thing mundane or supramundane. It is equaled only by my love for Truth, which is to me synonymous with Nonviolence through which and which alone I can see and reach Truth.”

Gandhian’s Nonviolence considers humility as its indispensable spirit. Humility is a quality of a man free from ego and pride. In this context Mahatma Gandhi himself says:” It was only when I had learnt to reduce myself to zero that I was able to evolve the power of Satyagraha in South Africa.

Gandhi successfully used the weapon of Nonviolence in freedom of movement. Not only by word but by action and its subsequent result he proved that Nonviolence is the greatest force at the disposal of mankind. As per him “It is mightier than the mightiest weapon of destruction devised by the ingenuity of man. Destruction is not the law of the humans. Man lives freely by his readiness to die, if need be, at the hands of his brother, never by killing him. Every murder or other injury, no matter for what cause, committed or inflicted on another is a crime against humanity.”
Gandhi worked for the economic simplicity and deny for unlimited wants for life. He had realized that if economic motive predominate the social aim, social life will be dominated by violence and universal corruption. He was of the view- “Our civilization, our culture, our Swaraj depend not upon multiplying our wants—self-indulgence, but upon restricting our wants—self-denial”.68 Gandhi adopted charkha to solve the problem of economic distress in a most natural, simple, inexpensive and business like manner and marked it as the symbol of the nation’s prosperity and, therefore, freedom. The basic feeling of using charkha in his view is “the message of the spinning-wheel is much wider than its circumference. Its message is one of simplicity, service of mankind, living so as not to hurt others, creating an indissoluble bond between the rich and the poor, capital and labour, the prince and the peasant. That larger message is naturally for all”.69 “Take to spinning [to find peace of mind]. The music of the wheel will be as balm to your soul. I believe that the yarn we spin is capable of mending the broken warp and woof of our life. The Charkha is the symbol of Nonviolence on which all life, if it is to be real life, must be based”.70

Gandhian way of nonviolence is simple but demand sincerity, sacrifice, high morality and courage in thought as well as in action. Nonviolence cannot be taught to a person who fears to die and has no power of resistance. Even today, it is same fresh, dynamic actionable philosophy which can serve solutions to many current critical issues of individual to international level.

Acharya Tulsi

Acharya Tulsi a prominent Jain Acharya was the founder of the Anuvrata movement.71 He was the institutor of the Jain Vishva Bharti Institute, Ladnun and the author of over one hundred books.

Acharya Tulsi was highly distressed at the genocide caused by holocaust at Hiroshima and Nagasaki on 6 and 9 August of 1945. He reflected on this human catastrophe deeply and came to the conclusion that durable peace in the world would be created only if the people begin to realize that violence, exploitation, dishonesty, lust for power and immortality were minimized through rejuvenation of moral and spiritual values. In 1949 he launched the Anuvrat Movement72 based on the five Jain
principles; Truth, Nonviolence, Non-possession, Non-stealing and Celibacy as applied in their limited version for the lay people. The movement encouraged people to apply the Anuvrata in their personal lives, even when dealing with non-religious aspects of the society. The movement also held that dharma is not for ensuring happiness in the future lives but also for achieving happiness in the present life. In the first convention of Anuvratis in Delhi in 1950, he said “If an atom has in it the monstrous power to destroy the world, amply demonstrated in the unprecedented holocaust at Hiroshima and Nagasaki, I want to tell the world that we have its counterpart in Anuvrata – a small or atomic vow – which alone has the power to ward off and counter the threat of an atom bomb.

The Time published from New York commented under the caption ‘Atom Bomb and Anuvrat – the atomic Vow’. ‘Like some men at various other places, here is an India lean, thin and short stunted but with shining eyes, who is very much worried at the present state of the world. He is Tulsi, aged 36, the preceptor of the Jain Terapanth which is a religious organisation having faith in nonviolence.

A member of this movement, as conceived by Tulsi, would take both a general and, depending on his or her status and walk of life, a modified version of the Anuvrata, the lay lesser vows, which through effecting a moral reformation would ‘inspire people to cultivate self-restraint irrespective of their caste, colour, creed, country and language, to establish the values of friendship, unity, peace and morality, to create an unfettered society free from exploitation’.

Acharya Tulsi renounced his physical comforts and dedicated his life to the noble cause of the well-being of the people. In 1960 during his stay at Rajsamand, Rajasthan launched the campaign naya mod (new direction) to rid the society from evil practices like purdah system (women covering faces), mrityubhoj (feast held on the occasion of someone's death), weeping aloud in the event of someone's death as an obligatory social custom, compelling widows to wear black clothes and subjecting them to insults, exhibitionism, dowry and certain harmful social functions held at the end of long fasts.
Acharya Vinoba Bhave

Vinoba Bhave was advocate of nonviolence and human rights and a widely venerated disciple of Mahatma Gandhi. Bhave was the founder of the Bhoom Yajna (“Land-Gift Movement”). Gandhi’s teachings led Bhave to a life of austerity dedicated to improving Indian village life. Bhave was imprisoned several times during the 1920s and ’30s and served a five-year prison sentence in the ’40s for leading nonviolent resistance to British rule. He was given the honorific title Acharya (“teacher”). Bhave’s idea of the land-gift movement was conceived in 1951, while he was touring villages in the province of Andhra Pradesh, when a landholder offered him acreage in response to his appeal on behalf of a group of landless Dalits. He then walked from village to village, appealing for gifts of land to be distributed among the landless and relating the act of giving to the principle of nonviolence. According to Bhave, land reform should be secured by a change of heart and not by enforced government action. His critics maintained that Bhudan Yajna encouraged the fragmentation of land and would thus obstruct a rational approach to large-scale agriculture, but Bhave declared that he preferred fragmented land to fragmented hearts. Later, however, he encouraged gramdan—i.e., the system whereby villagers pooled their land, after which the land was reorganized under a cooperative system.

Throughout 1975 Bhave took a vow of silence over the issue of the involvement of his followers in political agitation. As a result of a fast in 1979, he secured the government’s promise to enforce the law prohibiting the killing of cows throughout India. Bhave’s original project and his philosophy of life are explained in a series of articles collected and published as Bhoom Yajna.⁷⁵

Bhave created the Brahma Vidya Mandir for women in order for them to become self-sufficient and nonviolent in a community. This group farms to get their own food, but uses Gandhi’s beliefs about food production, which include sustainability and social justice, as a guide.⁷⁶
In 1958 Vinoba was the first recipient of the international Ramon Magsaysay Award for Community Leadership. He was awarded the Bharat Ratna posthumously in 1983.

Vinoba Bhave was very clear on using the nonviolence as the ultimate mean to resist wars. He said -these days absence of war is regarded as peace. But peace really connotes absence of fear. There would be peace only when no part of the world is afraid of or exploited by any other part. Peace is something mental and spiritual. If there be peace in our (personal) life, it will affect the whole world. It is a delusion that only when all nations are armed and strong, will there is peace among them. Efforts to establish nonviolence through violence have failed innumerable times, and they shall not only fail in future too but shall also make the whole humanity unsuccessful. Nonviolent resistance to war is final result of a nonviolent attitude and not the first as many Western pacifists seem to think.\textsuperscript{77}

Further describing the purpose of his life he said that my mission is not to stave off a revolution. I want to prevent a violent revolution and create a nonviolent one. The future peace and prosperity of the country depend upon a peaceful solution of the land problem. Just as air, water and the sun are freely available to all; even so all must be allowed to have a claim on land, which is equally a gift to God.

The present national boundaries are bound to be demolished, and it is already happening. The whole world is sure to become one, and this cannot be prevented. ...The people of a country with less land are entitled to go to another which has more. This is the application of Bhoodan and its message in the world context of today.\textsuperscript{78}

\textbf{Acharya Mahapragya}

Acharya Mahapragya born on 14 June 1920 was the tenth head of the Shwetambar Terapanth order of Jainism.\textsuperscript{79} Mahapragya was a saint, yogi, spiritual leader, philosopher, author, orator, and poet. Acharya Mahapragya formulated the well-organized and scientific Preksha meditation system in the 1970s,\textsuperscript{80} and education system "Science of Living" which is a practical approach for the balanced development of a student and his character building. Rajasthan Ministry of Education facilitated the training of teachers in Science of Living. Science of Living got very
positive feedback from teachers, student and parents on the student's emotional and overall development as such. Some of the feedback can be summarized as reduce in stress, improved efficiency in studies, better concentration and memory, better anger management, etc.

Mahapragya played an instrumental role in the Anuvrat movement launched on 2 March 1949 by Acharya Tulsi. He helped Acharya Tulsi in the preparation of the contents of Anuvrat and worked as a core member in the movement explaining the principles of Anuvrat.

Mahapragya, an apostle of nonviolence, launched the ahimsa yatra movement in 2001 which continued until 2009 to promote nonviolence and harmony.\textsuperscript{81} It is an endeavour to awaken a new faith in the infinite power of nonviolence. The spiritual aspect of nonviolence training is to ignite the consciousness of nonviolence and to cultivate the values of nonviolence. And its practical aspect is the employment training for livelihood.\textsuperscript{82} He passed through 87 districts of India, and covered more than 2400 villages, towns and cities, where he held meetings with many spiritual and political leaders and appealed for communal harmony. Approximately 40,000 volunteers were assigned to various responsibilities in their local areas through his public speaking, Acharya Mahapragya created awareness on the broad perspectives of nonviolence, unemployment eradication, encourages for leading a life free from drug addiction, bad habits, promoting communal harmony, healthy living, and harmonious social and personal lives.

Acharya Mahapragya motivated Dr. Abdul Kalam to evolve a system of peace wherein these very nuclear weapons will be ineffective, insignificant and politically inconsequential. Both co-authored the book the family and the nation which expresses an ideal by which Indian society may prosper, and speaks of how spirituality can create a noble nation and a better world. They feature the three components to create an enlightened society – (1) education with value system, (2) religion transforming into spirituality and (3) economic development for societal transformation. He believes that the seeds of peace in the world have their origin in the righteousness in the heart of every individual. Such righteous citizens lead to the evolution of an enlightened society.\textsuperscript{83}
On 15 October 2003 under the aegis of Acharya Mahapragya 15 enlightened spiritual and religious leaders organized a Conclave for Dr. A P J Abdul Kalam's vision for a fully developed beautiful India with prosperous and harmonious life for its citizens at Surat. The action plan of conclave is known as 'Surat Spiritual Declaration' (SSD). In order to pursue these in a sustained manner and to coordinate all activities, an organization, named "Foundation for Unity of Religious and Enlightened Citizenship" (FUREC), was launched by the President Dr. A P J Abdul Kalam on the birthday of Acharya Mahapragya, 15 June 2004 at Rashtrapati Bhavan, New Delhi.

Acharya Mahapragya authored more than 300 books on various subjects. He laid emphasis on the peaceful living by exploring the root causes of negative thoughts, described various techniques of meditations and their effects on the psyche, physiology, hormonal influences. His writing includes books; Art of Thinking Positive, Towards Inner Harmony, I and Mine, Mind beyond Mind, Mysteries of Mind, New Man New World, Mirror of Self. He has done extensive work on the Anekantavada, philosophy of non-absolutism and relativity. He showed ways how one can improve his thought process with Anekant and use it for a peaceful life and co-existence.
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