

**Answer five questions in all, selecting at least two questions from each section. Each question is to be answered in about 500 words. Each question carries 20 marks.**

### **SECTION-I**

1. Critically examine the different conceptions of peace.

Peace is essential for individual well-being. Peace is an integral part of normal social life and relations. If peace is lost, man's existence loses its smooth, flawless tenor. With peace lost, man's equanimity, too, is adversely affected, if not completely lost. Uncertainty increases, doubt in man's capacity to cope with life's problems raises its ugly head, and social relations tend to be clouded with feelings of insecurity. It is not, therefore, surprising to find disturbed men begging for peace of mind and people in general hoping for the early return of peace if war breaks out. All this shows that peace is an essential condition for both the individual's personal life and social relations.

*The Conflict Principle* : Conflict is a balancing of powers among interests, capabilities, and wills. It is a mutual adjusting of what people want, can get, and are willing to pursue. Conflict behavior, whether hostile actions, violence, or war, is then a means and manifestation of this process.

*The Cooperation Principle* Cooperation depends on expectations aligned with power. Through conflict in a specific situation, a balance of powers and associated agreement are achieved. This balance is a definite equilibrium among the parties' interests, capabilities, and wills; the agreement is a simultaneous solution to the different equations of power, and thereby the achievement of a certain harmony--structure--of expectations. At the core of this structure is a status quo, or particular expectations over rights and obligations. Conflict thus interfaces and interlocks a specific balance of powers and an associated structure of expectations.

Cooperation--contractual or familistic interactions<sup>10</sup>--depends on a harmony of expectations, a mutual ability of the parties to predict the outcome of their behavior. Such is, for example, the major value of a written contract or treaty. And this structure of expectations depends on a particular balance of powers.<sup>11</sup> Thus, cooperation depends on expectations aligned with power.

#### *The Gap Principle*

*A gap between expectations and power causes conflict.* A structure of expectations, once established, has considerable social inertia, while the supporting balance of powers can change rapidly. Interests can shift, new capabilities can develop, wills can strengthen or weaken. As the underlying balance of powers changes, a gap between power and the structure of expectations can form, causing the associated agreement to lose support. The larger this gap, the greater the tension toward revising expectations in line with the change in power, and thus the more likely some random event will trigger conflict over the associated interests. Such conflict then serves to create a new congruence between expectations and power.

Conflict and cooperation therefore are interdependent. They are alternative phases in a continuous social process<sup>12</sup> underlying human interaction: now conflict, then cooperation, and then again conflict.<sup>13</sup> Cooperation involves a harmony of expectations congruent with a balance of powers achieved by conflict.

#### *The Helix Principle*

*Conflict becomes less intense, cooperation<sup>14</sup> more lasting.* If interaction occurs in a closed system or is free from sudden, sharp changes in the conditions of a relationship (as, for example, if one party to a business contract goes bankrupt, or a signatory to a regional military alliance with the United States has a military coup), then through conflict and cooperation people gradually learn more about each other, their mutual adjustments come easier, their expectations more harmonious and lasting. Conflict and cooperation thus form a helix, moving upward on a curve of

learning and adjustments, with the turn through cooperation being more familistic and durable; that through conflict shorter and less intense.

### *The Second and Fourth Master Principles*

*Through conflict is negotiated a social contract.*<sup>16</sup> As mentioned, conflict is a balancing of powers--a conscious or subconscious negotiation of opposing interests, capabilities, and wills. This process determines some implicit or explicit, subconscious or conscious social contract. It is social in involving a relationship or interaction between two or more wills. It is a contract in that there is an agreement--a harmonization of expectations.

*It is this social contract that is peace* within social field theory. Peace, then is determined by a process of adjustment between what people, groups, or states want, can, and will do. Peace is based on a consequent balance of powers and involves a corresponding structure of expectations and patterns of cooperation. Moreover, peace may become unstable when an increasing gap develops between expectations and power, as here defined,<sup>17</sup> and may collapse into conflict, violence, or war.

2. Explain the relationship between peace and democracy in the light of recent empirical studies.
3. Examine the meaning of culture of peace and describe institutional mechanisms of keeping peace.
4. Explain the concept of peace and the means of creating and sustaining peace.

Peace is essential for sustaining a normal tenor of life, a life free from tension and conflict. The disturbance of peace at any level identified above is likely to have a larger impact no matter where it is broken. If a person loses peace of mind, others in his immediate and mediate environments are sure to be affected in varying degrees. If a society is disturbed and is in turmoil, its members are adversely affected in various ways. And when organised violence erupts at the level of the world, the lives of the people all around the world are adversely affected in numerous ways. These three levels are differentiated by the scope and the extent of the impact that the disturbance of peace creates. However, whenever peace is broken, it is broken because of the failure of the mechanism of reconciliation and compromise that is set in operation whenever the possibility of conflict becomes visible. Even after the peace has been broken, attempts are made to quickly restore peace and let the normal life of everyday run its smooth course.

Peace has always been among humanity's highest values--for some, supreme. Consider: "Peace at any price." "The most disadvantageous peace is better than the most just war." "Peace is more important than all justice."<sup>3</sup> "I prefer the most unjust peace to the justest war that was ever waged."<sup>4</sup> "There never was a good war or a bad peace."

Yet, we agree little on what is peace. Perhaps the most popular (Western) view is as an absence of dissension, violence, or war, a meaning found in the *New Testament* and possibly an original meaning of the Greek word for peace, *Irene*. Pacifists have adopted this interpretation, for to them all violence is bad. This meaning is widely accepted among irenologists<sup>6</sup> and students of international relations. It is the primary dictionary definition.

Peace, however, is also seen as concord, or harmony and tranquility. It is viewed as peace of mind or serenity, especially in the East. It is defined as a state of law or civil government, a state of justice or goodness, a balance or equilibrium of Powers.

### **Nurturing**

By nurturing, I am referring to the basic physical and emotional support each person needs to function fully as a human being. Peace requires that essentially everyone throughout the planet succeed in meeting these needs. In part that means an end to structural violence, and it means empowering ourselves (i.e. everyone) so that we have the genuine opportunity to meet our own needs. But it also means an emotional supportiveness. Peace begins with love, and as the anthropological and psychological studies show, emotional maturity is greatly aided though lots of physical

affection from birth on, but especially for infants and adolescents. We need to build a culture that recognizes the social value of adequate nurturing for all, and supports it.

## **Empowerment**

Yet an exclusive focus on nurturing is unbalanced and potentially stifling. The emotional maturity on which both good communications skills and successful non-violence rest also requires the development and acknowledgement of each person's inner strength and worth. At a personal level, this can mean participation in significant rites of passage (such as "Outward Bound" type wilderness experiences or vision quests), or a process of psychological self-discovery. At its best, it means a profound journey of spiritual growth.

## **Communications**

But empowerment also is not enough. Done in isolation it can lead to the disaster of a fortress or lifeboat mentality, and there is no way, in terms of outer empowerment, that in isolation we can ever be strong enough to meet all the challenges that life offers. Besides, isolation simply isn't much fun. So the necessary third element is communications.

## **Strategies**

How do we get from here to there? We need to begin by seeing that warfare is an integral part of the patterns of civilization as they have existed for the past 5,500 years, and we can't expect to develop a better game than war without many other cultural changes as well. Thus the strategy for building a sustainable peace is essentially the same as the strategy for building a humane sustainable culture. The elimination of war is just one of the consequences of that broader shift. Nevertheless, focusing on the issue of war and peace helps us to identify certain important elements in that broader work. I would suggest four key areas:

**Raise the level of nurturing and empowerment** This large area of activity runs all the way from remembering to hug more often, to building new social and economic institutions here in our society, to working directly on world-wide structural violence. To find ways you could help with this last item, I recommend contacting any of the following: Oxfam America (grass roots development), 115 Broadway, Boston, MA 02116; Institute for Food and Development Policy, 1885 Mission St, San Francisco, CA 94103; Aprovecho Institute (solutions to the third world firewood crisis), 80574 Hazelton Rd, Cottage Grove, OR 97424; The Institute of Cultural Affairs (grass roots development), 4750 N. Sheridan Rd, Chicago, IL 60640.

**Raise the level of non-violent conflict resolution skills** :Whether it is through encouraging the formation of local mediation services or role play training for actual confrontations, there is a great deal that could be done so that people won't feel "but there was no alternative".

**Develop a true defense system:** The overwhelming bulk of our "defense" expenditures go towards having the capacity to threaten others, not towards making us more secure. Indeed, it is hard to avoid the impression that the whole thing is designed for the benefit of those special interest groups within the United States who want to be able to project power around the globe, and who are willing to hold the rest of us hostage in a global chess game of nuclear terror. This madness continues because the general public is unaware of convincing alternatives that could better serve their security. "Real Security" points in the direction of these alternatives. The other piece of the puzzle is provided by the techniques discussed above for thwarting coercion. Taken together, they form a meaningful defense strategy that would devote most of its energy to local empowerment. It is time that such a policy be clearly developed, publicized, and put into action.

**Build planetary links:** Finally, we need to build community within the "global village." From simply learning about people in other lands to doing things together, a world of delight and discovery awaits us. One of the ways we can convert this into a strategy for peace is through the development of what I would call "the planetary buddy system." Most of us have friends who live some distance way from us, many have friends in other countries. We care about these people, but we are rarely explicit in expressing our concern. The idea of the planetary buddy system is to say to our friends, "If there is ever anything that you feel is diminishing your security – whether it be a military threat, an economic problem, or whatever – I'd like to hear about it. I'm not sure what I could do to help, but there may be

something, and I want to at least have the chance to try." If the world had millions of such "buddy-pairs," early warning about problem areas would spread rapidly and we would have a much better chance of dealing with stresses before they are polarized into violence.

What hope does such a grass roots approach to peace have in the face of the \$600 billion per year war machine? I suspect its chances are surprisingly good. Even \$600 billion is relatively small if you look at all the effort that people around the world are putting into nurturing, empowerment and communications. The fact that the number of deaths from structural violence actually declined from 1965 to 1979 reflects some of the success of that effort. There is much more that remains to be done, but all the strategies discussed here are in keeping with the major cultural trends throughout the world. The end of war within the next few decades is as much of a possibility as the end of slavery was during the mid-19th century. It is an opportunity I would hate to see us miss.

##### 5. Critically examine the global sources of contemporary conflicts.

Since the end of Second World War, most of the interstate conflicts were caused by Cold War between two Super Powers – the United States and the USSR. With the disintegration of the Soviet Union, the Cold War came to an end. But this led to conflicts within the states. The former communist states of Soviet bloc experienced ethnic conflicts (Yugoslavia) and secession demands (Czechoslovakia, Chechnya etc). There are analyses of the systemic sources of conflicts themselves. Setting aside the ‘clash of civilizations’ hypothesis of Huntington which predicts future conflict across the fault lines between civilizations and, in particular, a geo-political struggle between ‘the West and the rest’, the main focus is on three interlinked trends: deep and enduring inequalities in the global distribution of wealth and economic power (as the rich developed countries, constituting 20 per cent of the world population, control and own 80 per cent of resources, whereas the 80 per cent poor from the developing world own and survive with 20 per cent of global wealth and resources); human-induced environmental constraints exacerbated by excessive energy consumption in the developed world and population growth in the underdeveloped world, making it difficult for human well-being to be improved by conventional economic growth; and continuous militarisation of security relations, including the further proliferation of lethal weaponry (it may be noted that \$176 billions-worth of weaponry was exported to the Third World between 1987 and 1991). As a result, ‘the combination of wealth-poverty disparities and limits to growth is likely to lead to a crisis of unsatisfied expectations within an increasingly informed global majority of the disempowered’. The probable outcome of this, argues Homer-Dixon, will be three kinds of conflict: scarcity conflicts mainly at interstate level over oil, water, fish, land; group-identity conflict exacerbated by large-scale population movements; and relative deprivation conflicts mainly at domestic level as the gap between expectation and achievement widens (cited in Ramsbotham and others, p.90). With the demise of the second world after the collapse of the Soviet bloc, the first and the third worlds are seen to be confronting each other all the more starkly.

Perhaps more than at any time in our history, our world is engaged in conflict. From the UK and USA engaged at war in Afghanistan and Iraq, through to insurgencies in Algeria, Burma and Columbia, civil wars in African nations, and conflict between people in China, Iran and Israel, we see that we are in a fragile landscape.

Over the past century, a number of facets of humanities development have contributed to this, including:

**Economics:** From early colonialism to modern capitalism, our western economic growth has often been at the detriment of other nations where, for example, we have aggressively acquired assets, created trade routes, or leveraged economic scale to source products, assets, and services artificially cheaply. These processes, while creating great wealth and development in Europe and the USA, have exacerbated poverty and economic inequality in many nations, creating a great deal of tension and potential for conflict.

**Agriculture and Energy:** Our world is hugely dependent on agriculture and energy. Both of these asset classes are in huge demand, with their protection and development becoming serious debate. Population and economic growth also puts huge strains on these assets, as our world comes close to consuming greater than is sustainable.

**Technology:** While technology has been a huge enabler for global development, it has also made our injustices and inequalities more visible to external and internal participants in any situation.

Climate Change: This is now becoming a real and significant issue with millions worldwide becoming displaced by climatic effects.

Religion, Governance, and Politics: These issues, and their allied topics of human rights, justice, and so forth have historically caused many of the world's most significant conflicts, and continue to do so as often these issues are the most fundamental in the structure of a society.

## SECTION-II

**Write a short note on each part of the question in about 250 words:**

6. a) Affirmative Action policy in India

b) Liberal and Marxist views on equality and inequality

7. a) Specific sources of conflict

Sources of Conflict: Early reviews in the field of conflict resolution identified a large number of schemes for describing sources or types of conflict (Fink, 1968; Mack & Snyder, 1958). One of the early theorists on conflict, Daniel Katz (1965), created a typology that distinguishes three main sources of conflict: economic, value, and power.

1. Economic conflict involves competing motives to attain scarce resources. Each party wants to get the most that it can, and the behavior and emotions of each party are directed toward maximizing its gain. Union and management conflict often has as one of its sources the incompatible goals of how to slice up the "economic pie".

2. Value conflict involves incompatibility in ways of life, ideologies – the preferences, principles and practices that people believe in. International conflict (e.g., the Cold War) often has a strong value component, wherein each side asserts the rightness and superiority of its way of life and its political-economic system.

3. Power conflict occurs when each party wishes to maintain or maximize the amount of influence that it exerts in the relationship and the social setting. It is impossible for one party to be stronger without the other being weaker, at least in terms of direct influence over each other. Thus, a power struggle ensues which usually ends in a victory and defeat, or in a "stand-off" with a continuing state of tension. Power conflicts can occur between individuals, between groups or between nations, whenever one or both parties choose to take a power approach to the relationship. Power also enters into all conflict since the parties are attempting to control each other.

b) Western and Eastern perspectives on conflict and its resolution

There are two broad categories of approaches to solve disputes: Violent and peaceful. Often violence carries a connotation of reproach or disapproval from an ethical or religious authority. Buddhism and Jainism are two examples which prohibit adoption of violence as a means of resolving any issue. Also, violence is becoming increasingly non-feasible, non-practical, counterproductive, and, indeed self-destructive in the nuclear age. As civilisation spreads and rational approach expands, violence gives way to debate and discussion, bargain and sharing, peaceful coexistence and peaceful competition. In the present world more and more peaceful methods are being explored and employed to resolve conflicts through peaceful rather than war-like or violent methods, internationally and domestically.

Violent option: Since conflicts are universal, efforts made to solve them over the centuries across the world, have been plenty and variegated. Depending upon the gravity, nature, extent and urgency, conflicts have been resolved or attempts made to resolve, successfully or otherwise. Until recently- that is the turn of the twentieth century- violence or war was accepted as a normal, legal and final way of settlement of disputes among the community of nations.

**NEGOTIATION** Through the long usages of customs, practices and conventions, one learns that violence or resort to violence in Inter-State affairs was not the first option. Either on their own or at the behest of others, states in conflicts tried their hands at peaceful methods of settlement of disputes.

**MEDIATION** If the parties to a dispute/conflict talk with each other it is described as negotiation. Sometimes it is not possible for a variety of reasons for states to take up talks with the opposite party directly. They may be willing or half-willing and yet they are not in a position to open negotiations. Under such circumstances, it is fortuitous if a

friendly state/entity/institution or even a person of standing were to come forward and bring the parties to the dispute to a negotiating table.

8. a) Coercion as a method of conflict resolution

b) Human Development and poverty eradication

9. a) Importance of Lok Adalat in resolving conflicts

The concept of conciliated settlement of disputes is not alien to the traditional Indian culture and social life. Nyaya Panchayats and Gram Panchayat provided seats for resolving the disputes in rural areas on an immediate basis. Generally, any crime or civil dispute used to be resolved within the village itself. Either village elders or caste elders or family elders used to facilitate the process.

The introduction of Lok Adalats added a new chapter to the justice dispensation system of this country and succeeded in providing a supplementary forum to the victims for satisfactory settlement of their disputes. This system is based on Gandhian principles. It is one of the components of ADR systems. It is an Indian contribution to the world jurisprudence of ADR. Lok Adalat (people's courts), established by the government settles dispute by the principles of justice, equity and fair play, which are the guiding factors for decisions based on compromises to be arrived at before such Adalats.

### **6.1 Speedy Justice And Saving From The Lengthy Court Procedures**

Lok adalats ensure speedier justice because it can be conducted at suitable places, arranged very fast, in local languages too, even for the illiterates.

### **6.2 Justice At No Cost**

Lok Adalat is the only institutionalized mechanism of dispute resolution in which the parties do not have to bear any expenses.

There is no court fee in Lok Adalat. If the case is already filed in the regular court, the fee paid is refunded in the manner provided under the Court Fees Act if the dispute is settled at the Lok Adalat. This kind of refund is an incentive given to parties to negotiate for settlement. Lok Adalat is a boon to the litigant public, where they can get their disputes settled fast and free of cost.

**Solving Problems Of Backlog Cases** The scheme also helps the overburdened Courts to alleviate the burden of arrears of cases and as the award becomes final and binding on both the parties, no appeal is filed in the Appellate Court and, as such, the burden of the Appellate Court in hierarchy is also reduced. Hence, to alleviate the accumulation of cases, the Lok Adalat is the need of the day.

**Maintenance Of Cordial Relations** In Lok Adalats, disputes are not only settled but also the cordial relations between the parties are retained as disputes are resolved amicably. Hence, it is a very healthy way of dispute resolution.

### **Conclusion**

Lok Adalats, as it has been again and again iterated throughout the paper, serve very crucial functions in a country due to many factors like pending cases, illiteracy etc. The Lok Adalat was a historic necessity in a country like India where illiteracy dominated about all aspects of governance. The most desired function of lok adalats may seem to be clearing the backlog, with the latest report showing 3 crore pending cases in Indian courts but the other functions cannot be ignored. The concept of Lok Adalat has been a success in practice.

b) Gandhi and peace education in contemporary world

Peace was central to Gandhi's political, social and religious philosophy and demonstrated to the world the supreme method of achieving world peace. Gandhi considered violence as the root cause of all evils. His method was non-violence, identified invariably with peace and truth. The same is reflected in his thoughts on education too. As S.N.Prasad says, 'Gandhi's concept of education reflects more or less what we call today as peace education. The

values he propounded reflect in his thought, speeches and in communication with others. The most fundamental principle of Gandhi's philosophy of peace is "Ahimsa" or nonviolence which is the law of love, life and creation as opposed to violence or himsa, the cause of hatred, death and destruction'. Gandhi considered non-violence as an indivisible, important and essential part of education and should serve as basic component guiding our day-to-day activities. Gandhi proclaimed that the foundations for the development of morality in a man should begin as early as in his childhood through moral and ethical education and considered it as important and necessary for the all round-development of personality in general and to progress towards Conflicts are intrinsically not bad or destructive. It depends upon how it is being waged to arrive at its end product, which is subject to moral judgment. "Social conflict can be waged destructively and can end in chaos. But it can also be waged constructively; it can be creative and can eventuate in a new and more harmonious and encompassing social organisation that existed prior to its initiation and resolution." (Pelton,1974,p.194). Conflicts can be waged in different ways for their settlement. The methods are varied in its natural functionality and in its settlement pattern. Some of the methods are more flexible and creative in nature while others are rigid and stereotypic. These methods are as follows:

#### I. Avoidance:

The interaction between the conflicting parties are withdrawn or suspended temporarily or permanently by keeping distance from each other unilaterally or bilaterally or forcibly. "There are three forms of avoidance. One party may simply remove itself from the field; the avoiding party here does all the work here." (Boulding, 1962,p.309). It is called withdrawal. This kind of behaviour may be due to fear or feeling powerless, disinterest in pursuing them or for strategic reasons.

The second form of avoidance is both the parties may remove themselves, though this is less likely, as once one party begins to remove itself, there is little incentive for the others to move.

The third form is where one party forcibly removes the other. This is called conquest. Conquest is the extreme form of avoidance in which one party removes forcibly others, temporarily or permanently, with coercion, which may be organised successfully. Very often this is responded with stiff opposition, resistance, other aggressive ways and violence.

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#### II. Procedural Resolution of Conflict:

If parties can neither conquer nor avoid each other, some form of procedural resolution of conflict is likely. (Boulding, 1962,p.309). In the procedural way of dealing conflict, the parties have to stay together and cooperate with each other directly or indirectly to find a solution. Some of the major approaches in the procedural methods are:

1. Negotiation and bargaining or involving the parties in a process of discussion, which seeks to bring them into voluntary agreement.
2. Adjudication or using the power of the state and its legal system to provide an authoritative conclusion.
3. Mediation or using a third party to help the conflicting parties come to a mutually satisfactory agreement.
4. Arbitration or using a third party to decide, through prior mutual consent, the issues in dispute." (Schellenberg,1996.p.13).
5. "Hybrid procedures in which both mediation and arbitration components are utilized fully: Mediation-arbitration and Arbitration-mediation." (Ross & Colon, 2000,p.3).

#### 10. a) Religious harmony and peace

**Religious harmony** in India is a concept that indicates that there is love, affection in between different **religions** in India. The Indian constitution supports and encourages **religious harmony**. In India, every citizen has a right to choose and practice any **religion**.

It is important to build and promote the new concept of religious harmony so as to meet the challenges posed by religious diversity in a globalized world. On the basis of recognizing religious diversity and differences, all religions should enhance mutual understanding and empathy through dialogue, shoulder the common responsibility of upholding peace and justice through cooperation, and foster intra- and inter-religious harmony and harmony between the religious community and the larger society. It is imperative to promote the principle of "harmony without uniformity" and learn to respect each other and jointly shoulder social responsibilities. The use of religion for ill purposes should be opposed and religious extremism should be guarded against.

To promote religious harmony, we need to advocate the idea of "harmony without uniformity."

we must learn to respect each other

To promote religious harmony, we should shoulder social responsibilities together

To promote religious harmony, we need to oppose any use of religion for ill purposes.  
To promote religious harmony, we need to guard against religious extremism.

The trend towards a multi-polar world and globalization have ushered us into an age of global village where we live in inter-dependence and with interconnected interests. It can be said that one country's mountains are easily the window-scene of another. The Beijing Forum takes as its theme "The Harmony of Civilization and Prosperity for All" in an active

response to the mounting social responsibilities to be

fulfilled by various countries and regions, groups and individuals. Religious diversity is not to be feared. Religions conflicts are not unavoidable. It is only that we need to tackle them with the right attitude and in an active manner.

Promoting favorable interfaith relations and embracing the concept of "religious harmony" is one crucial step towards the building of a harmonious world of lasting peace and common prosperity. To recap my talk in one sentence: religious harmony should be a fresh concept in our age of globalization

#### b) Peace movements across nations

Maintenance of domestic and international peace is imperative today. The two World War have taken the toll of humanity. Ensuring a genuine and stable peace is the major challenge facing the nation states today. However, since the end of the Cold War, efforts to establish a World without Arms and Armed Conflict have in-fact failed. There have been numerous intra-state and inter-state conflicts across states. The most affected being the states in Asia, Latin America and Africa. The long drawn conflict in West Asia, between Israel and the States backing the Palestinian(s); the India-Pakistan conflict have resulted in perennial tension and uncertainty pervading not only within the affected states, region but also the international arena. It is in this light that the establishment of Peace and Peace Movements attain relevance and significance. There have been several Peace Movements in different parts of the world, yet a world sans conflict is still a far cry. Though the United Nations (UN) has, to an extent, played a major role in forestalling another world war the several conflicts waged/still raging in different countries/regions, manifest the lack of a sincere effort by Nations to abjure violence. It is in these circumstances that the role of Peace Movements across nations becomes very important today A Peace Movement is a social movement that seeks to achieve ideals such as the ending of a particular war/conflict (or all wars/conflicts), minimise inter-human violence in a particular place or type of situation, often linked to the goal of achieving world peace. The means to achieve these ends include advocacy of pacifism, non-violent resistance, diplomacy, and boycott, moral persuasion, supporting anti-war political candidates, demonstrations and forming / using National Political Lobbying groups to create legislation. The Political Cooperative is an example of an organisation that seeks to merge all Peace Movement organisations and green set ups, which may have some diverse goals, but all of whom have the common goal of peace and human(e) sustainability.

The concept of peace has two connotations- negative peace and positive peace. Negative peace is defined as not only the absence of organised violence between such major human groups as nations, but also between racial and ethnic groups because of the magnitude that can be reached by internal wars. Positive peace is defined as a pattern of cooperation and integration between major human groups. The distinction between these two types of peace gives to a four fold classification of relations between two nations.

a) War which is organised group violence;

b) Negative peace, where there is no violence but no other form of interaction either, and where the best characterisation is peaceful coexistence;

c) Positive peace where there is some cooperation with occasional outbreaks of violence and unqualified peace;

d) Unqualified peace, where absence of violence is combined with a pattern of cooperation