

The Nonkilling Paradigm

Katyayani Singh · Anoop Swarup

The Nonkilling Paradigm

For World Peace and Enlightenment

 Springer

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Foreword

The book ‘A Nonkilling World—what, why and how!’ has an unusual challenge that its authors have taken on—to explore the possibility of a nonkilling global society. The word nonkilling was coined by Prof. Glenn D. Paige in his seminal work ‘Nonkilling Global Political Science’ published in 2003; since then, it has been translated in over 30 languages. Paige defined a ‘nonkilling society’ as a human community from small to large in which there is no killing of humans: no threats to kill, no weapons designed to kill humans and no justifications for using them, and no conditions of society depends upon the threat or use of killing force for maintenance or change. ‘Is a Nonkilling Society possible? Yes or No?’ Paige’s reply to the question he posed, based on an evidence-based analysis, was in affirmative. His book paved the way for carrying out a significant body of research by scholars over the next decade ‘to promote change towards the measurable goal of a killing-free world by means open to infinite creativity’.

The task called for both creativity and mutual support amongst like-minded individuals, organizations and institutions.

Drs. Singh and Swarup’s book points to this substantive body of work that has been done over the past decade as well as new research the book represents on the subject. The book examines emerging societal paradigms to comprehend and create awareness of dangers to human life and existence. Their cutting-edge work focuses on the complex theme of how to mitigate the prevalent lethality, laying out a road map for a large-scale reconstruction of a global society, albeit a nonkilling one. They make an excellent case for the paradigm of creating a nonkilling world through a study of history, political leadership and utilizing empirical data to analyse lethal and nonlethal modes of behaviour and activities.

The work elicits the positivity and its opposite by juxtaposing violent and nonviolent leadership styles from ‘power over’ to ‘power to’ construct. It outlines a cycle of universal humanist principles and how these when not understood properly and not followed completely by leadership lead to malfunction and get corrupted, resulting in negative human actions of deceit, isolation, destruction, killing, dependence and subjugation. The authors conclude: ‘As for nonviolence to happen nonkilling is needed and for nonkilling to happen positive human relations need to

be developed'. Indeed, 'perfect peace and happiness is an ideal that can be achieved with gradual reforms directed by good intentions'.

Historian Antony Adolf, author of *Peace: A World History* cited in the work, states that a world where nonkilling is cherished is not a utopian ideal. Such societies have existed in the history of all civilizations be that of the East or West. In fact, the major part of known human history has been long periods of peace that have gone unrecorded because of little interest to historians who are focused on conflict, violence and war. Time and again, history has also shown that no conflict in the name of religion, god or peace has been successfully able to bring perpetual peace. The authors point that states may exist without crimes being committed by individuals but where there exist practices of discrimination, humiliation and suppression of any section of society, peace ends as a farce there. Moreover, if the state actors are themselves committing crimes and even legalizing them, then the danger of eruption of violence and killings, leading the state into anarchy, becomes all the more eminent.

Using the above leadership attributes, the work goes on to develop perspectives on nonviolence and nonkilling supported by empirical modelling, testing various killing and nonkilling hypotheses about actions that involve coercion with a conclusion that whether these be wars or terrorism, they are not as successful as we often think. One of the innovative pieces developed in the book is an attempt to prepare an index of killing/nonkilling, the Global Nonkilling Index (GNI), combined with a survey of 500 citizens around the globe. This is to find in what way and quantity deliberate killings occur in different countries. The five variables that went into the preparation of the Nonkilling Index are war deaths, armed conflict deaths (internal), death penalty, homicide and suicide. The specificity of these parameters makes it different from other existing global indexes. The authors describe GNI as the first step or rather the foundational step towards peace and happiness as it is more focused as a direct measure of societal well-being and its parameters are achievable and measurable.

Supported by data, condensed in 23 graphs and 12 tables, the pioneering GNI is a remarkable achievement of the book. The use of chi-square tests in modelling brings further insights into validation of various killing/nonkilling hypotheses raised in the work. (For example, a constant threat to human dignity has made people accept violence and killings as natural and sometimes necessary. However, using the chi-square method shows that as first crosstab observation, the hypothesis that constant threat to human life has made people accept killing as natural and necessary, but by the second crosstab, the hypothesis gets rejected. The difference between the two cross tabs is that in the former, killing is equated with charismatic leaders, while in the latter, the question of nonkilling is put forward in a simple manner pointing to more universal and authentic behaviour.)

In a robust discussion of affirmative nonkilling peace, the authors point to several underlying causes of lethality, one being parochial political philosophies that dominated past two centuries, dealing mainly with enhancement of the rights, liberty and power of only a certain section—the ruling elites, proletariats, minority or majority. In the long run, these gave birth to revolutions be these capitalist or

communist which in turn, despite material gains, resulted in large destruction and disintegration in society and state. A good society does not just ‘promote welfare’, ‘respect freedom’ or ‘create fairness’, it also needs to promote nonkilling-based virtue and fairness to safeguard human dignity. The objective of nonkilling peace is unambiguous—peace which aims to stop killings without killing anyone. The authors refer to the work of Evelin Lindner and Rachel McNair on the subject. States may exist without crimes being committed by individuals, but when there exist practices of discrimination, humiliation and suppression of any section of society, peace begins to erode. Moreover, if the state actors are themselves committing crimes and even legalizing them, then the danger of eruption of violence and killings leading the state into anarchy becomes all the more eminent.

In conclusion, this is a book of great value that may be compared with recent works by Steven Pinker and Yuval Harari that have helped in examining the big picture transformative capabilities of humans and humanity in modern times. We need more similar comprehensive nonkilling studies to create awareness of dangers to human life and existence, and ways of mitigating lethal actions and tendencies at individual, nonstate and state levels. The strength of the work is its open-ended evidence-based approach that points to ways of establishing a society with non-killing institutions and problem solving including infrastructures of nonkilling peace. It describes well its intent and broad scope of a subject that deserves serious attention in politics, academia and with the attentive public.

Ottawa, Canada

Balwant Bhaneja
Former Diplomat, Author and Scholar

Preface

The book *The Nonkilling Paradigm—For World Peace and Enlightenment* is a nonfictionalized, in-depth and broad-based attempt to deal with the meaning and significance of nonkilling in contemporary times. Advocating and promoting a nonkilling world view based on evidence-based research and findings, grounded in the ideas and methodologies of political science, philosophy and ethics as well as the principles of the United Nations is unique. The title in itself shows its practical moorings to eventually be a profound and new leading-edge area of social and political sciences work grounded in the ideas and methodologies of political science, philosophy and ethics as well as the principles of the United Nations. I must mention that the work has been tested in a doctoral work, painstakingly by Katyayani Singh under my guidance and my time spent and the deliberations with late Prof. Glenn D. Paige, the author of the 2002 path-breaking book, *Nonkilling Global Political Science*, who was the founding Chair of Hawaii-based ‘Centre for Global Nonkilling’ (in consultative status with the UN, now Chaired by me).

The book examines emerging societal paradigms to comprehend and create awareness of dangers to human life and existence. The attempt is to focus on the complex theme of how to mitigate the prevalent lethality, laying out a road map for a large-scale reconstruction of a global and affirmative nonkilling society to make a case for the paradigm of creating a ‘nonkilling world’ through a study of history, political leadership and utilizing empirical data to analyse lethal and nonlethal modes of behaviour and activities. By comparing and contrasting violent and nonviolent leadership styles from ‘*power over, to power to*’ construct, it outlines a cycle of universal humanist principles and how these when not understood properly and not followed completely by leadership can lead to disaster by being corrupted, resulting in negative human actions of deceit and destruction, killing, dependence and subjugation. ‘As for nonviolence to happen nonkilling is needed and for nonkilling to happen positive human relations need to be developed’. Indeed, ‘perfect peace and happiness is an ideal that can be achieved with gradual reforms directed by good intentions through affirmative nonkilling and peace’. The presentation of a Global Nonkilling Index based on a global survey is a notable

original contribution and could provide overarch to recently introduced indices in providing a measure for nonviolence, peace and happiness.

It is hoped that the book would prove to be of fundamental value as we explore, try and examine the question ‘Why Nonkilling’ at the outset in Chap. 1 as there already exist broad and profound philosophies of peace and nonviolence.

The study of human existence and the paradigm of power struggle reveals a unique perspective on the concept of power as elaborated in Chap. 2. The definition propounded by different scholars and schools through history, comprising mainly the idealists and the realists, has been analysed. Starting from Thucydides and going up to Morgenthau, one realizes that it was the realist school that found prominence not only in the subject of political science but also in the field of politics. The power struggle that exists in international politics has led to many devastating wars due to which the League of Nations and the United Nations came into existence. But since the philosophy of power had not changed, the same power struggle exists internationally and in the United Nations too. United Nations was bestowed with great powers to solve international conflicts, but after the analysis by various research scholars, it was felt that the UN had failed substantially in achieving its primary objective of peace owing to its rigid structures. Mostly, researches have been made to change the structure and functions of the United Nations, but no emphasis has ever been made on the kind of philosophy to be adopted, especially with reference to power. Thinkers like Gene Sharp, Hannah Arendt and M. K. Gandhi have tried to give a new definition of power, but that has not been given sufficient recognition, and the generally followed principle is theory of power propounded by the realist school followed by world’s political leaders which instigate conflicts all the more.

The book further illustrates in its Chap. 3 that in the contemporary world, coercive power is perceived as strong leadership. The reasons as to why, despite the brutal results of power conflicts, nations still constantly engage themselves in wars are explored. Important change by leaders throughout the world, particularly in the twentieth century, who exercised such coercive powers to bring about change in society has been highlighted. An effort is made to study not only the impact of their policies and as to how far they were successful in achieving the desired objective but also the psychology behind the choice of their action. This study focuses on leaders such as Adolf Hitler, Ernesto Guevara, Fidel Castro, Vladimir Lenin and Mao Tse Tung.

In succeeding Chap. 4, in contrast contemporary world leaders who had a consensual approach to power in the twentieth century and who proposed and practised a peaceful transition in society were studied. It reveals interestingly enough that their policies and approach were found to be more successful and their philosophy leads to better human values and promoted nonviolence and nonkilling. Since most of these leaders did not hold political power even after achieving the desired objective, an effort was made to know as to how they could remain non-violent in the face of injustice and oppression in the society. As an example, Martin Luther adopted a political and economic agenda. Gandhi was perhaps more holistic with his ecological and sociological approach by proposing ideas such as upliftment of weak, cleanliness, social reforms and healthy living. Mandela adopted only a

political approach which included nonviolence that never approved of killing. Rabindranath Tagore took a different path as he adopted a literary approach by sensitizing the society, not just about rights but also the duties. Tagore talks about humanization and how society as a whole should uplift human qualities and values. Tagore attempted to educate about freedom and rights before we fight for it, for otherwise he felt such subjugation may be exercised again. The concept of freedom and happiness which are determinants in peace become relevant in present-day governance promoted through concepts such as gross national happiness. To bring forth the view of people on nonkilling and the proponents of revolution, a survey was undertaken as brought out in the chapter, and the findings do reveal that persons did take precedence over principles and therefore the so-called revolutionary change was temporary and unstable.

A critical outlook on approaches to political leadership and nonkilling peace which explores charismatic political leaders who tried to bring about a change through revolutions (sudden and dramatic change) and evolutions (gradual reforms) have been discussed in Chap. 5. The time frame window selected for this comparison is the twentieth century owing to its relevance and impact in the present times. We do throw light on the duration of the movements by leaders, wherein killings involved in the movement and the political stability of the state or society after the end of their respective movement or revolution indicate to the fact that peaceful change was invariably more stable

A contemporary world perspective on nonkilling peace that deals with direct forms of killings perpetrated by the state and nonstate actors are probed in Chap. 6. We do highlight problems of homicide, suicide, ecocide, war and war crimes, death penalty, terrorism, mass-killing and genocide in the nineteenth and twentieth centuries as evidenced by factual events that create a hindrance in the establishment of stability and nonkilling peace.

An effort is made in Chap. 7 to create first of its kind Global Nonkilling Index that focuses on intentional forms of killings, and an attempt is made to grade countries accordingly. Thus, a Global Nonkilling Index has been introduced, which reveals that lives lost due to homicides, genocides, ecocides, suicides, terror and even capital punishment is even worse than those in an act of war, and the index is a better parameter for judging countries on their record of human development than on the basis of gross domestic product or even gross national happiness indices.

It is felt that a nonkilling legal perspective has to be developed based on centuries of human struggle and experience. The legal contributions made by individuals and organizations with regard to nonkilling peace need sanctification which is imperative for us to evolve into a nonkilling society. Thus, to progress to the next level of human evolution has been the prime theme in Chap. 8.

To invoke the future paradigm for a nonkilling world, different innovative concepts have been deliberated in Chap. 9 so that people can be made conscious of the value of life and the means for reverence to life are evolved. These precepts and principles such as human dignity based on post-war studies, nonkilling, consciousness and peace have been highlighted. Ideological tenets such as communism, capitalism and perceived misconceptions based on religion, faith and

idiosyncrasies have often led to instability, violence, terror and even nations to wage war against each other resulting not only in loss of lives, but also endangering those of all those around them. It is suggested that ideologies need to be refined and redefined so that humanity can thrive positively to affirmative nonviolence and nonkilling for positive peace. From a political perspective, it is proposed that a department of peace in every country to instil a framework for constructive schooling and education may prove to be the way forward in every society and country by which theoretical and practical actions may be taken to achieve affirmative nonkilling peace across the globe.

In the book, a case for values, religion, trust, ethics and spirituality is also made to highlight the importance of humanism without which our societies could not have evolved at the pace we see today. However, due to the uneven balance between the progress of science and our values, threat to human survival persists, and in such a circumstance, one cannot claim to have achieved enlightenment and perfection. One of the core values brought out in this book is that of reverence to life as such or 'nonkilling'. Indeed, there are inhuman practices and killings throughout the world in different forms through direct and indirect means. It is our case that there can be no enlightenment without recourse to spirituality and religion in conjunction with science and reason in contrast to the assertions recently being made. For true enlightenment for civilizational ascent to occur nonkilling should be one of the basic parameters to validate it. We do hope that this book will be of great value that may be compared with recent works by Steven Pinker and Yuval Harari that have helped in examining the big picture transformative capabilities of humans and humanity in modern times. We believe that the book will highlight the misconceptions of the 'power paradigm' that has led to mayhem, violence and killings in past human history to raise awareness of dangers to human life and existence, and ways of mitigating lethal actions and tendencies at individual, nonstate and state levels. The open-ended evidence-based approach in the book endeavours to point to ways of establishing a society with nonkilling institutions and problem-solving capabilities through new and modified affirmative infrastructures.

We present this evidence-based interdisciplinary work for both attentive general reader and specialist experts in the arts, humanities, social sciences and strategic studies by policy-makers as also for graduate and post-graduate studies in universities.

Bhopal, India

Anoop Swarup

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Abbreviations

<i>ABCC</i>	<i>Atomic Bomb Casualty Commission</i>
AD	Anno Domini
ANC	African National Congress
BA	Bachelor of Arts
BCE	Before Common Era
CE	Common Era, recent term used in place of AD
CGNK	Center for Global Nonkilling
CIA	Central Intelligence Agency
FEU	Federation of University Students (in Cuba)
GOC	General Officer Commanding
GPI	Global Peace Index
GTI	Global Terrorism Index
G4	Group of 4 Nations (Germany, Japan, India and Brazil)
INA	Indian National Army
INC	Indian National Congress
INRA	National Institute of Agrarian Reform (in Cuba)
IPS	Indian Protection Service
MK	Umkhonto we Sizwe (The Spear of the Nation)
NAACP	National Association for the Advancement of the Coloured People (in USA)
NIC	Natal Indian Congress
NKGPS	Nonkilling Global Political Science
NKI	Nonkilling Index
PLO	Palestine Liberation Organization
PTSD	Post-traumatic stress disorder
P5	Permanent 5 Members: China, USA, UK, France and Russia
SCLC	Southern Christian Leadership Conference
SIPRI	Stockholm International Peace Research Institute
S-5	Small Five Group (Costa Rica, Jordan, Liechtenstein, Singapore and Switzerland.)

UN	United Nations
UNDHR	Universal Declaration of Human Rights
UNO	United Nations Organization
UNSC	United Nations Security Council
US	United States
WHO	World Health Organization

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