

resistance against French and Belgian occupation in Ruhr in 1923 and the most popular South Asian nonviolent movement was the Indian nationalist movement led by Mahatma Gandhi against British rule in India.

The practice of non-violent protest has its benefits because it registers their protest in a subtle manner without challenging someone. Such protests may be symbolic:

Passages in the Vinaya show that Ven. Channa — apparently, Prince Siddhattha's horseman on the night of his Great Renunciation — was proud and obdurate. After becoming a monk, he was unwilling to accept instruction from any of the other monks. (See the origin stories to Sanghadisesa 12 and Pacittiya 12 in Buddhist Monastic Code.) DN 16 tells of how the Buddha, on the night of his parinibbana, imposed the brahmapunishment on him: he was to be left to his own ways without anyone to teach or correct him. According to Cv. XI, news of this punishment shocked Ven. Channa so much that he fainted. He then went off into seclusion and practiced diligently to the point of attaining arahantship. As Ven. Ananda later told him, his attainment nullified the punishment.

Can nonviolent action be successfully used when people are enraged over social injustice? The answer for this question can be “yes”, “perhaps”, “doubtful”, or “no”. Nonviolence is beneficial in contexts where use of authority becomes powerless:

In the late 1980's, the Faculty Board of the Arts Faculty passed a motion not to repeat the lectures for students who had been boycotting lectures over Indian Army occupation in northern Sri Lanka and the

students gave up the struggle and the university continued to function.

If we aspire to benefit from non-violent protests, we need patience and should not demand an overnight change. The Green Party in Australia lost the recent elections because they used violence against farmers who were engaged in slaughtering of animals for food in the livestock industry. In Sri Lanka a monk set fire to himself over slaughtering of cattle; however, chicken continues to be a delicacy at Sri Lankan weddings and no protest has been registered against large scale massacre of chicken.

Violence has numbed our sensitivity to the suffering of those who have become victims of explosions. Do we have the mind set to discuss non-violent means of conflict resolution? Is it a nightmare that we experienced; as days pass by we may forget it; but there are things we can do to prevent it. The unavoidable question is whether we are now going to adopt this technique to challenge the perpetrators.

Do we ever consider logistics needed in launching such a venture? If we aspire to bring about peace and harmony among the divided communities how do we set about it? In order to achieve a target, you need support and resources, as if planning a journey, you under take: first you consider the mode of transport, you check whether you have got enough money with you and write down the itinerary. If travel documents, passports or visa are required, you think about the ways and means of obtaining them. Who is going to stand in for you in your absence. In planning non-violent action such a foresight is a prerequisite. Unfortunately, no such requirements have been met by those who attempt to initiate a change and their projects