Cost Analysis of Nonviolence

Şiddetsizliğin Maliyet Analizi

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Abstract

Purpose: The aim of this study is to present to the reader the advantages or disadvantages, if any, of nonviolence over methods requiring violence, taking into account the costs and benefits that may arise regarding the solution if methods dominated by nonviolence are used instead of violence.

Design/Methodology: The study was designed with a case study of the cost analysis of nonviolence.

Findings: As a result of the study; When one tries to solve a problem or problem with non-violence or violence, it is understood that non-violence appears to be a method that provides more income and prevents harm than violence. It is noteworthy that the revenues of one option are the costs of the other option. Accordingly, the superiority of nonviolence over violence is not one fold, but twofold in monetary terms.

Limitations: In the study, the cost analysis of nonviolence was limited to the framework of the sample application.

Originality/Value: Although the study has been studied extensively in other fields, examining it in terms of cost benefit analysis in the field of accounting constitutes the original value of the study as it can provide a significant gain to the literature.

Keywords: Nonviolence, Cost Analysis, Violence

Öz

Amaç: Bu çalışmanın amacı şiddetin yerine şiddetsizliğin hâkim olduğu yöntemlerin kullanılması durumunda çözüme ilişkin ortaya çıkabilecek maliyet ve getirileri dikkate alarak şiddetsizliğin şiddet gerektiren yöntemlere göre üstünlükleri veya varsa dezavantajlarını ortaya koyabilmek ve okuyucunun görüşüne sunabilmektir.

Tasarım/Yöntem: Çalışmada şiddetsizliğin maliyet analizi bir örnek olay incelemesi ile tasarlanmıştır.

Bulgular: Çalışma sonucunda; sorun veya problemi şiddetsizlik veya şiddet ile çözmeğe çalıştığında şiddetsizlik şiddete göre daha fazla gelir sağlayan, zararı önleyen yöntem görünümünde olduğu anlaşılmaktadır. Bir seçeneğin gelirleri diğer seçeneğin maliyetleri olduğu dikkat çekicidir. Buna göre şiddetsizliğin şiddete göre üstünlüğü bir kat değil parasal olarak iki kat olduğu sonucuna ulaşılmıştır.

Sınırlılıklar: Çalışmada şiddetsizliğin maliyet analizi tasarlanan bir örnek uygulama çerçevesinde incelenmiş ve bu uygulama ile sınırlı kalmıştır.

Özgünlük/Değer: Çalışmanın şiddet ve şiddetsizlik boyutları başka alanlarda yoğun bir şekilde çalışılmasına karşın muhasebe alanında maliyet fayda analizi açısından irdelenmesi literatüre önemli bir kazanım sağlayabileceği açısından çalışmanın özgün değerini oluşturmaktadır.

Anahtar Kelimeler: Şiddetsizlik, Maliyet Analizi, Şiddet

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1. INTRODUCTION

Violence is one of the most serious problems of modern societies. The studies, carried out on human aggression in recent years, have shown that aggressive behaviors are largely learnt. Violence is a social reality that emerge as the reason or result of hardships, events and problems experienced during the process of life until death (Çubukçu & Dönmez, 2012: 75). Violence, which is inherent in the nature of every individual in a repressed manner, is the application of the existing power over another individual or society or the person himself/herself verbally or physically without thinking the consequences. Violence, usage area and effect of which have entered among the topics of researchers, is a problem field whose solution is difficult to find (Kocabaşoğlu & Yavuz, 2000: 120).

The fact that the individual chooses not to harm the others deliberately is the main aspect of nonviolence. Nonviolence is a complex structure and so far, no common definition has been done about it. In its lexical meaning, it is tried to be defined in a peaceful context. In the field investigations, the concept of nonviolence has been mentioned as policy, strategy, technique behavior, action, belief, psychology and personality in addition to a multi-dimensional concept such as philosophical, anthropological, political, sociological, and psychological forms (Mayton & Browne, 2011: 30). In cases where nonviolence is adopted, it appears as a personal principle not to harm oneself and others, regardless of the current circumstances.

Violent conflict produces long-term negative social, economic and political consequences when compared to the consequences of non-violent action. In post-violence period, societies should rebuild infrastructure destroyed during conflict and develop financial and political trust. In addition, even after conflicts end, societies also tend to be exposed to major public health crises. Successful nonviolent campaigns can also impose costs on society, but they are not as destructive as social, political and economic situations produced by violent conflicts (Chenoweth & Stephan, 2011: 142).

In this context, in the world that has now become a global village, it is important to encourage non-violent communication in families, schools, communities and organizations in order to live together in peace. In fact, the establishment of a culture of nonviolence and peace is an innate ideal of humanity (Coşar, 2001: 29).

In this study, when non-violent solution methods that do not require violence are used in addition to violence, in other words, in addition to the use of violent methods in solving problems at all levels of life, there may be some costs and many benefits provided by frivolity. The purpose of this study is to reveal the advantages or disadvantages, if any, of nonviolence over methods requiring violence, taking into account the costs and benefits that may arise regarding the solution if methods dominated by nonviolence are used instead of violence, and to present them to the reader (Balcıoğlu, 2001: 10).

2. NONVIOLENCE

Avoiding all forms of violence makes up the basis of nonviolence. It is not correct to define the absence of violence as non-violence, at the same time, "non-violence means being active". In nonviolence, there is an action and at the same time, one must be conscious of the action while taking this action.

People who adopt the principle of nonviolence apply it in every aspect of their lives as a philosophy of not hurting the other people, the environment and animals.

The concept of nonviolence, which we can use synonymously with being peaceful, is far from the concepts of inactiveness and passivity (Ackerman & Duvall, 2000: 15). Nonviolence means having a conciliatory attitude towards existing violence, being patient, calm, and acting in a controlled manner, without exposing any physical or verbal threats.

Violence, which is a negative behavior, appears to occur in different ways. Although there are various factors underlying the violence that occurs, there may be different methods used by people who resort to the same type of violence. Nonviolence, as an attitude, is defined as choosing not to resort to violence and exhibiting a healthy behavior in the face of any problem or conflict (Ackerman & Duvall, 2000: 70).

2.1 Etymologically Non-Violence

By defining violence, we indirectly define nonviolence. According to Pelton, who defines violence from a psychological perspective, violence is defined as "an action initiated with the expectation that it will physically hurt another living being" (Pelton, 1974: 4). Bondurant, a political theorist, defines violence with intention and explains it as "the intentional application of force to cause intentional harm to the person or group to whom it is applied" (Chapman, 1966: 705).

Robert L. Holmes (1971) presents the theory of nonviolence from a philosophical perspective. His theory is based on the assumption that nonviolence has significant power and is a powerful concept. Holmes, who defines nonviolence as a tactic, a way of life, or a philosophy, first distinguishes two types of violence in order to further his discussions on nonviolence. These are physical violence and psychological violence. Acts committed with the intent to cause bodily harm fall into the category of physical violence. On the other hand, actions aimed at causing psychological harm refer to incidents of psychological violence. Holmes defines nonviolence as an action that does not involve these two types of violence (Bove & Luneau, 2006: 19).

Holmes summarizes four ethical principles for understanding nonviolence as follows: We should not kill, we should not fight, we should not use physical and psychological violence (Holmes, 1971: 116). Here, Holmes uses these rules because he wants to point at the differences between pacifists and those who believe in nonviolence. This group, which he calls nonviolent, believes in the third or fourth rule, or both. Holmes states that non-violent people can be pacifists, but pacifists cannot be completely non-violent. According to him, pacifists have a narrow perspective that is only to be against war, but nonviolence is a broad perspective to be against violence in general. The critical aspect of Holmes' thesis is the difference between the absolutist and conditional interpretation of nonviolent views. While absolute pacifism clearly responds to issues such as being a conscientious objector, it is quite vulnerable to counter examples of positions. For example, if a person is an absolute pacifist, it is very difficult for him to support the position that, when faced with a person attacking a child or a loved one, he should not be killed under any circumstances. Therefore, absolute pacifism is clearly untenable. On the other hand, a conditional nonviolent person might argue that the Iraq war was wrong but that some other wars - the Second World War - were moral. Similarly, one may justify using violence in an attack against one's child. However, it may not justify a country defending its own country against war. Holmes claims that conditional nonviolence is defensible (Meçin, 2022: 1273). Holmes argues that pacifism is not suitable for all situations, but nonviolence is suitable for all situations. He presents the philosophy of nonviolence as a virtuous way of life.

According to Grotius, violence is legitimate as long as it does not violate someone else's rights. Therefore, violence in itself is not the source of injustice. Clarence Case wrote the first academic book, *Nonviolent Coercion*, on nonviolence in sociological thinking in 1923. Rather than defining nonviolence, Case tries to analyze nonviolence based on historical examples. Another sociologist, G. Lakey, tries to outline three mechanisms that make non-violent actions successful. These are pressure, manipulation and persuasion (Mayton, 2009: 35). In the pressure phase, the activist tries to force his opponent to do what he wants. The force here is not the use of any physical force. In the manipulation phase, the opponent begins to think positively in favor of the activists. In the persuasion phase, the opponent accepts what the activists want and fulfills them.

Daniel P. Ritter has recently developed a two-dimensional theory of nonviolence based on Gandhi's philosophy. In his theory, Ritter analyzes the nature of the means and ends of parties in a conflict through a 2 × 2 model in which both can be violent or nonviolent. Violent means include actions aimed at causing physical and psychological harm to the opponent. Nonviolent means mean avoiding violent actions and using tactics that do not involve physical or psychological violence (Mayton, 2009: 36). Ritter resolves a conflict in four basic types. He classifies it as first, violent means and violent consequences, second, violent means and nonviolent consequences, third, nonviolent means and violent consequences, and finally, nonviolent means and nonviolent consequences. Violent means and violent consequences become destructive acts or principled violence. It includes destructive violence and violence aimed at ethnic cleansing. Violent means and nonviolent ends are considered suppressive violence or strategic violence (Ritter, 2015: 8).

The combination of nonviolent means and violent consequences is intuitively problematic. In this type of struggle, non-violent means are applied to make the opponent change in the desired way with a little empathy or affection. While Ritter acknowledges that coercive action through applied methods can stop the cycle of violence, the final result of showing no mercy to one's opponents is that hatred between groups escalates and relationships and interactions deteriorate. Ritter points to the Indian Independence Movement and the American Civil Rights Movement as examples of strategic nonviolence. Principled nonviolence or transformation, on the other hand, is conflict behavior in which nonviolent means are combined with nonviolent results. Ritter sees this as the effective nonviolent response to break the cycle of violence truly. Because principled nonviolence is driven by love, not hatred. The aim here is to achieve positive outcomes for everyone, and a lasting peace is more likely because it involves mutual understanding and tolerance (Mayton, 2009: 37).

According to Ritter (2015), the success of nonviolent campaigns is achieved through principled nonviolence. He believes that the centrality of nonviolent thought is critical to the ultimate long-term success of nonviolent efforts to resolve conflict. In support of this, Ritter goes on to say, "if nonviolence is simply a means, it is unrealistic to expect it to be successful". Therefore, nonviolence should be done for the sake of practice and principle, not for specific goals, that is, with a result-oriented, pragmatic view.

2.2 Success of Nonviolence

When violence is first applied, it often results in the other party's resorting to violence and a spiral that cannot be controlled begins. The severe consequences of acts of violence are the greatest trump card that nonviolence has (Ökçesiz, 1994: 29).

For many people, human life is valuable and they consciously choose nonviolence thanks to this value they consider sacred. While some scientists limit this to only human life, others show the same sensitivity to all life forms. The reason for this tendency of people who prefer nonviolence is a theoretically important question (Durdu, 2018: 258).

The downside of resorting to violence to resolve a conflict, according to the utilitarian mentality, is that if you are wrong, irreversible actions have taken place. Such as making an attempt on a human life or inflicting physical and psychological violence.

Many conducted studies argue that nonviolence is more effective than violence. In current social movements, there is not even an alternative choice tool for violent acts. The only option is to discuss which nonviolence technique would be appropriate for the current course of action. Applying violence creates new problems far from the issue that is intended to be solved and creates new conflicts that are impossible to solve (Michaud, 2002: 37).

In recent years, nonviolent actions have achieved great political success all over the world. Employees have been provided with better working conditions, traditional practices have been abandoned, government policies have been changed, and unfair laws have been intervened (Gandhi, 1984: 49).

Although violence has been a more visible method throughout history, nonviolent methods have been more successful in every period. Erica Chenoweth and Maria Stephan conducted a research on the success of violence and nonviolence. In this research, 323 actions that took place between 1900 and 2006 were evaluated and it was concluded that nonviolence was more successful. As a result of the research, the success rate of nonviolent actions was 53 percent, while the success rate of violent actions was 26 percent (Chenoweth & Stephan, 2011: 9).

3. GANDHI AND NONVIOLENCE

Mohandas "Mahatma" Gandhi (1869-1948) is a great man of cause and thought who completely rejected violence, fought for peace and unity, and devoted his life to establishing an independent Indian state (Thomas, 2003: 120).

Born in India on October 2, 1896, Gandhi is also known as "mahatma", meaning "great soul", and "bapu", meaning "father". Gandhi, who completed his law education in London and returned to India, was exposed to racial discrimination in South Africa. During a train journey, he was asked to

travel in third class even though he had a first class ticket. When he refused, he was thrown off the train. Later, when he wanted to travel by horse carriage, he was beaten in an argument with the driver when he was asked to give up his seat to a European passenger and travel on the steps. The journey he had was a turning point for him. The racism of the British Empire towards its own people caused him to begin to question his status in society.

These events, which awakened him to social injustices, became a turning point in his life and formed the basis for his later social activism. He witnessed the racism, prejudice and injustice suffered by Indians in South Africa and began to question his people's place within the British Empire and his own place within the community.

In order to reach his people more easily, he started publishing a newspaper in South Africa, and in a short time, he took direct action against the law with the articles he wrote. Thanks to the Indian Congress he founded in 1894, he gathered many supporters and managed to draw attention to the troubles experienced by the Indians (Thoreau, 1999: 33).

In 1906, when the British Empire wanted to forcibly register the Indian population, Gandhi began mass demonstrations using satyagraha (passive protest method). He appealed to the Indian people to oppose the law through peaceful, non-violent means. As a result of actions such as strike, refusal to register, and burning registration documents after a 7-year struggle, thousands of Indians, along with Gandhi, were imprisoned, whipped and killed. With the impact created on public opinion as a result of peaceful methods, the government was forced to make a compromise with Gandhi. While these struggles continued, Gandhi developed the concept of "satyagraha".

As a result of his nonviolent actions, Gandhi finally succeeded in ending years of British colonialism in his country by weakening the desire of the British, who did not hesitate to resort to inhumane laws in their desire for ultimate sovereignty. Thus, the whole world witnessed the success of nonviolent actions against injustice. These actions succeeded not only against governments but also against religious orders and the caste system.

Gandhi proved that the individual, together with others and even alone, can develop moral forces that can lead to change in the social and political structure of the world. He also showed that civil disobedience is not only an effective tool of resistance, but rather it forms the philosophical basis for the betterment of society.

4. MARTIN LUTHER KING AND NONVIOLENCE

Martin Luther King summarizes the way to achieve non-violent social change in six steps. These steps are as follows (Hallak, 2001; Mayton, 2009; Pelton, 1974):

1. Information Gathering: researching and gaining knowledge about the issue before making a final decision when a dispute occurs. The purpose of collecting information is to ask questions about the cultural, economic and political roots of the problem and try to find the reasons so that the conflict can be resolved.
2. Education: This is the provision of information by people who are knowledgeable about the issue, in which case the other party may not have any knowledge about the issue. Education is provided to the public directly or through the use of media. The aim is to inform the public about this unfair situation. If there is ignorance or misinformation regarding the issue of conflict, education is provided to ensure a clear and concise view on the issue.
3. Making a Personal Promise, Commitment: It is making a sacrifice to prepare oneself for a short and long-term struggle. It is about preparing oneself to fight against unfairness and injustice.
4. Negotiation: Parties come together to learn each other's perspectives on the conflict issue and try to resolve unresolved issues.
5. Direct Action: This phase is the step to take non-violent action if negotiations fail. It includes many methods of action, such as non-cooperation, organizing boycotts, peaceful demonstrations, and civil disobedience.
6. Reconciliation: If the actions yield results, the parties come together again and compromise on the solution of the problem. In this way, the parties come to an agreement to create a world of harmony and peace, which is the goal of nonviolence.

5. PARTIES TO NONVIOLENCE

If violence is preferred instead of nonviolence or when we continue nonviolence, we may encounter monetary or non-monetary revenues and costs. The parties of these revenues and costs can be created as follows:

- Between state groups (1st and 2nd World Wars)
- Between two states (Iran-Iraq war)
- Between cities
- Between groups
- Between races
- Between religions
- Between villages
- Between lineages (clans, dynasties)
- Between people
- Between siblings
- Between child and parents

The above groups of people, who are expressed as parties to nonviolence, are also parties to violence. Parties who have to seek a solution by using violence against each other or choosing non-violence can apply violence or non-violence in dimensions that we can describe as plus infinity or minus infinity. They can practice violence or non-violence by dropping atomic bombs on each other or by making verbal requests, respectively. The solution platform for the problem or problems will vary depending on the level of the platform where violence or non-violence will be applied. The important issue is whether nonviolence should be preferred over violence.

6. ETYMOLOGICALLY VIOLENCE

Violence is observed both in social life and in inter-societal relations under many names such as war, torture, suicide, murder and abuse. It can be said that it is widely accepted that in almost every period of history, there have been incidents of violence indicated by types or names of violence that are rare or infrequent in any society. Therefore, violence, as "a phenomenon that we may encounter both individually and socially", appears in daily life, varying from society to society (Kocacik, 2001: 7).

Violence stems from the human feeling of doing evil. Violence can occur in the treatment of individuals, groups or societies towards each other, but it is also possible for an individual to commit violence against himself/herself. There are many types of violence: Physical, psychological, verbal or implied, sexual and economic violence are some of them. Whether a behavior is seen as violence may vary depending on time, place, social environment, education and culture. Many theories have been put forward in the West about the causes of violence (Kaboğlu, 1998: 255). According to these theories, it is suggested that the source of violence may be based on instinctive, biological and social learning, and that the reasons that lead to violence are childhood experiences, genetic structure, personality disorders, traumas, psychopathology, excessive stress, lack of motivational control, lack of self-confidence and substance addiction. When looked at within the framework of Islamic texts, the psychological causes of violence include rage and extreme anger, the feeling of domination and aggression, misperception, fear, jealousy and alcohol (Çetin, 2015: 392).

In general, we can think of violence in two ways: Direct violence and structural violence. Direct violence is a type of violence which is directly committed against an individual using physical force. This violence involves episodic behavior that results in relatively immediate injury or death and can be prevented by obvious means. Structural violence, on the other hand, harms and kills a person in slow and indirect ways. The death of a baby because a mother does not have health insurance and cannot receive prenatal care is an example of structural violence (Mayton, 2009: 19).

6.1. Concepts Explaining the Phenomenon of Violence

When the theories dealing with what the phenomenon of violence is and why it is so common, and the causes of violence and aggression are examined, it is seen that some theories assume that

aggression arises as a result of its internal dynamics, some argue that aggression and violence arise as a result of learning, and some associate it with culture.

According to Johan Galtung, known for his work on Gandhi, "violence exists when people's actual physical and mental states are affected in a way that is below their potential expectations". Therefore, violence is to increase the distance between the real and the possible situation. Galtung was interested in structural and personal violence. According to him, "in cases where the perpetrator of violence is known, we will call it direct or personal violence, and in cases where the perpetrator is not known, we will call it structural or indirect violence". Here, the perpetrator of personal violence is aware of violence and commits violence deliberately. However, such a situation is not the case in structural violence, because the person or entity have caused the violence unintentionally. For example, structural violence occurs when war opponents block the way of soldiers sent to fight in another country, and when the ambulance gets stuck in traffic due to heavy traffic congestion, and the patient in the ambulance dies. Philosopher Slavoj Zizek talks about three types of violence: Subjective, systematic and symbolic. According to him, "subjective violence is violence as it is in traditional perception, that is, someone being beaten or killed. Systematic violence is the often-devastating consequence of the smooth functioning of economic and political systems. Symbolic violence is violence committed using language". Zizek's definition of violence is very broad. Especially the type of symbolic violence exceeds the first two types of violence (Güler, 2023: 552).

Within the framework of these definitions of violence, it is worth noting that: It is difficult to draw a limit in violence. However, an action, behavior or word can be described as violence if it is in a position to disrupt the integrity of a human or an animal and if it contains intent or dignity-oriented content. As with every phenomenon based on force or power, violence creates its own tools.

6.2. Causes of Violence

There are many studies in the literature about the causes of violent behavior. These studies generally explain the causes of violence through individual, environmental and social factors.

6.2.1. Individual Causes of Violence

Among the individual reasons underlying violence, the biological and psychological characteristics of the person are generally considered. Some biological and psychological factors that affect people's use of violence or encountering violence at the individual level are listed as follows: Incentive control disorder, low education level, drug use and excessive alcohol use, history of aggression and abuse in the past, and presence of violence-related psychiatric problems (manic type bipolar disorder, schizophrenia, paranoid disorders, post-traumatic stress disorder, antisocial, paranoid personality disorders).

In the psychological dimension of individual violence, one of the points that should be emphasized is the psychological problems encountered during adolescence. Mental illnesses constitute the first group of psychological problems that occur during adolescence. Generally, the first symptoms of lifelong mental disorders such as schizophrenia, affective disorders, and personality disorders are seen in adolescence (Kızmaz, 2006: 258).

6.2.2. Environmental Causes of Violence

Hippocrates (460-377 BC) made the first observations on this subject, and as a result of his observations, he claimed that a person's spiritual structure is affected by the natural environment in which he was born and raised, and that those who live in the mountains and high places are brave, hardworking and fearless. Many later philosophers agree with this point of view (Kulaksızoğlu, 1998: 68).

He reported that in hot countries and seasons, people are apathetic, lethargic, while they are stagnant and inactive in cold countries and seasons, on the other hand, in countries with temperate weather or in warm seasons, aggressive behavior, acts of violence and crimes against people increase. He pointed out that riots and revolutions are more frequent in these countries. While murder incidents attract attention in the mountainous countries of Europe, it is stated that unlawful acts such as robbery and theft are more common in the plains and northern countries. In our country, in his research titled

"The effects of meteorological factors on murder and injury" in 1967, Çölaşan stated that the incidents of killing and wounding people are related to the air temperature, and that the crimes of killing and wounding people increase in parallel with the increase in temperature. Emotions such as anger and rage are seen in the emotional states of people who work and live in noisy environments like meteorological factors. In addition, physical and mental disorders caused by noise, deterioration of interpersonal relationships, a 30-60% decrease in work and work efficiency are among the factors that trigger aggressive behavior and acts of violence (Demirbaş, 2014: 95).

6.2.3. Social Causes of Violence

It is stated that, in addition to the individual factors and the effects of the natural environment that cause violent behavior in individuals, the factors that direct the behavior also originate from the social environment. At this point, we encounter the family, school, friend groups, etc. with which the individual is related. The family is seen as one of the most important social sources of violent behavior. Family, which is a unit that meets people's basic needs such as care, nutrition and sense of security, and protects and improves their physical and mental health, is sometimes an area where violence is fed and implemented. It is widely believed that healthy families are the basis of healthy, strong societies. For this reason, almost every society cares about the health of the families that form its basis and takes various measures to protect them. Often, individuals feel more comfortable and safe in the family environment. For this reason, violence experienced or witnessed within the family can be much more impressive than violence experienced in other environments and can leave deep scars on the individual.

The question of whether violence, one of the oldest and most important problems of humanity, is in human nature or is learned later, has been discussed by psychologists for a very long time; hence, various opinions have been put forward on this subject. While Freud argued that aggression is a part of human animal nature, many psychologists oppose this pessimistic view and emphasize the importance of environmental, social and learning factors in the emergence of aggressive behavior. In his article, published in 1994, on aggression theories, Leonard D. Eron states that in the last 50 years, psychologists have adopted the view that aggression is largely learned. This view is promising in terms of reducing violence and adopting nonviolence instead of violence. As a matter of fact, if violence is a learned behavior, the answer of researchers working on this subject to the question of whether it is possible not to learn it is positive. This positive response strengthens our hopes that violence can be reduced, if not completely eliminated (Morgan et al., 1989: 29).

7. COST ANALYSIS OF NONVIOLENCE

The opposite meaning or action of nonviolence is violence and showing violence. Both types of behavior have advantages and disadvantages when solving problems. Individuals, groups of people, or the people of countries may resolve their disagreements by resorting to violence.

All wars, conflicts, fights, fights and similar events occur because a solution is sought with violence instead of nonviolence. In solutions where violence is used, the consequences can be devastating for both parties. It is destructive for at least one party, and although it is sometimes thought to be not destructive for the other party, it can create negative psychological effects on parties that are not thought to experience destructive effects. It may cause new conflicts by revealing the grudge and hatred that the destructive party has built up over time, at unexpected times.

7.1. Revenues of Nonviolence

7.1.1. Monetary Revenues of Nonviolence

Monetary benefits and costs of nonviolence may be involved. The greatest income of nonviolence is the savings that will be achieved by not using weapons and similar materials that will be used for violence to resolve the conflict or problem that will be tried to be resolved through violence. Likewise, it saves the damage, loss and economic losses that may be caused to the other party through the use of violence and that the other party may inflict on us.

7.1.2. Non-Monetary Revenues of Nonviolence

By considering nonviolence as a prevention activity against violence and ensuring nonviolence against violence, many incomes (revenues) that are difficult to measure in monetary terms can be

provided. The most important non-monetary revenue is that people have not died. It is human life saved by nonviolence.

Other benefits are high morale, hope instead of despair, prestige, joy of life, sense of trust, happiness of not losing loved ones, and so on. Non-monetary benefits can appear in different forms in conflict resolution at all levels where nonviolence is preferred over violence.

7.2. Costs of Nonviolence

7.2.1. Monetary Costs of Nonviolence

One of the most important financial costs of nonviolence is the monetary losses, penalties and damages caused by the lack of solution that occurs due to the prolongation of the problem. Furthermore, they are the costs incurred by resorting to non-violent means. These costs are mediator, arbitrator expert, ombudsman, and litigation and stationery expenses. These costs may at times be higher than the anticipated costs. However, such costs are never worth more than a human life.

7.2.2. Non-Monetary Costs of Nonviolence

In the non-violence option, the longer the non-resolution, the more non-monetary costs begin to increase. In order to estimate what the non-monetary costs of nonviolence might be, it is necessary to look at the "non-monetary revenues of nonviolence" described above.

The opposite of almost all of the income listed here appears as non-monetary costs. These are demoralization, hopelessness, loss of prestige, loss of joy of life, insecurity, sadness of losing loved ones, and burnout syndrome.

7.3. Application of Cost Analysis of Nonviolence

We can analyze the cost of nonviolence with a case study. The case study arose due to a land dispute between two long-established families, although a long time was spent trying to resolve it with non-violence, it could not be resolved, it turned into violence with a spark on an issue, 12 people from both sides died, wheat fields were burned, 5 houses were set on fire, 52 animals were killed.

We can analyze this incident between the options of nonviolence and violence as follows:

Table 1: Cost Analysis of Nonviolence

	Nonviolence (TL)	Violence(TL)
Revenues		
Monetary Revenues		
Wheat Fields	3.000.000	None
Cost of Houses	5.000.000	None
House Properties	2.500.000	None
Domestic Animals	39.000.000	None
Non-Monetary Revenues		
Lives of 12 people	Present	None
Moral	Present	None
Hope	Present	None
Prestige	Present	None
Joy of Life	Present	None
Sense of Security	Present	None
Happiness	Present	None
Total Revenues	49.500.000	None
Costs		
Monetary Costs		
Wheat Fields	None	3.000.000
Cost of Houses	None	5.000.000
House Properties	None	2.500.000
Domestic Animals	None	39.000.000
Non-Monetary Costs		
Downheartedness	Possible	Present
Hopelessness	Possible	Present
Prestige	Possible	Present
Joy of Life	Possible	Present
Insecurity	Possible	Present

Sorrow	Possible	Present
Exhaustion	Possible	Present
Total Costs	-	49.500.000
Net benefit and Loss	49.500.000	(49.500.000)

When an issue or problem is tried to be solved by non-violence or violence, it is understood that non-violence seems to be a method that provides more income and prevents harm than violence. It is noteworthy that the revenues of one option are the costs of the other option. Accordingly, the superiority of nonviolence over violence is not one fold, but twofold in monetary terms.

8. CONCLUSION

We have created a saying from our recent readings: "People bear the cost of their tempers". The concept of temperament is defined as "all of human being's nature and spiritual characteristics and uniqueness". "Nature and spirituality", these two words are two important concepts that constitute man and make him/her what s/he is. People whose nature and spirituality may or may not be prone to violence will either act violently or prefer non-violence in the face of the events and problems they encounter. A person's tendency towards violence or preference for non-violence can be directed and influenced to some extent by education, training, family life and the environment. It seems very difficult for people who are born with one aspect very strong to be completely directed to the other side later on. Being prone to violence can mean incurring many costs. But some benefits can also be achieved by using violence. Nonviolence can greatly reduce costs, but returns may be delayed or completely ineffective. In general, although it seems that it is easy for people who are prone to violence to achieve what they want by using these characteristics, it is possible that they will incur huge costs and be subjected to huge penalties due to their use of violence. Today's violent wars, lost values and lost economic opportunities bring nonviolence to the fore. Choosing non-violence instead of violence, fighting and war, and acting by respecting the existence of people and each other and preserving lost economic values will also contribute to the concept of sustainability, which has recently appeared in our literature.

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