

# PEACE AND CONFLICT STUDIES

## NEED AND EVOLUTION

S . Showkat Dar

### **Abstract**

*Peace is needed to perform pacific deeds for blooming truth, love, harmony, happiness, and cooperation among humans across the ethnic, racial, religious, and national borders to work with each other. While as war is needed to feed the greed of political gods and to serve their emotional utopia by pouring human blood in conflicts and wars. In this response, the evolution of peace and conflict studies (PACS) as an academic discipline isto explore knowledge associated with the causes of war, conflict and sustainability of peace. The foundational objectives of the subject is to search for peaceful, profitable and dignified approaches through pedagogy, research and practice, by using appropriate methods and diverse stance in preventing, transforming, managing and resolving conflicts among citizens and states. In this general line of analysis, the article outlines the disciplinary evolution of peace and conflict studies in the broader context. In particular, it explores the need as well as situations and scenarios through which the discipline has emerged and has developed its scholarship through various phases.*

### **Keywords**

Conflict Analysis, Conflict Resolution, War, Violence, Pacifisms, International Relations, Peace Research, Misuse of Scientific Knowledge, Peaceful Co-existence, Non-violence.

The gravity of sufferings and painful life experienced by living generations after war, is evident in the war effected areas. Wars drain huge regional budgets towards defence at the cost of social security. some of the shadows of pain as a result of war is visualised as:

*Every gun that is made, every warship launched, every rocket fired signifies, in the final sense, a theft from those who hunger and are not fed, those who are cold and are not clothed. This world in arms is not spending money alone. It is spending the sweat of its laborers, the genius of its scientists, the hopes of its children. The cost of one modern heavy bomber equates a modern brick school in more than 30 cities (Dwight, D. Eisenhower, 1963).*

It is our responsibility to stand for projection of peace, train our minds, and encourage civilized and dignified approaches of peace and conflict based on the description of reality rather than the convenience of our hearts. For centuries, democracy achieved something and has replaced the dictatorship,

but has failed in bringing peaceful international relations. Social and political thinkers have explored a catalogue of theories and concepts to understand the conflict, its causes, consequences, and contexts during pre-war situations but still none have worked effectively in the abolition of wars. Peace is in transition, and has not replaced the wars and those who are engaged to develop scholarship in the universe of peace are actually working against conflicts and wars. However, wars are still on the top priorities of states; investment in strategizing wars through scientific knowledge for killing of life and destruction of its survival is still recognized as an admired profession. There are more people engaged in the development of the weapons of mass destruction rather than peace construction at institutional and organizational level. The war followers put efforts and build nuclear weapons for destruction which has rendered peace in the poor construction in the 21<sup>st</sup> century. It is high time to employ the knowledge for propagation of peace and conflict studies to divorce the conflicts and wars by investing in peace fair and development rather than warfare and destruction, particularly, keeping in view the imminent risk of a nuclear war.

Since the creation of the nation state system in 1648, there have been hundreds of wars in human history with immense loss happening in the form of millions of human deaths and damage of property worth billions. We have survived two World Wars - 1914 to 1918 and 1939 to 1945, and have lost more than 60 to 70 million people. The massive killings and destruction of these wars was expressed in the growth of peace and anti-war sentiments which appealed to the intellect of many scholars across the disciplines to initiate peaceful international relations. Their main drive was to spread the culture of peace through research and develop new perspectives on peace and conflict and explore the causes and consequences of various forms of conflict. In addition, they devised the means for constructively addressing conflict with nonviolent approaches. This has brought out a new academic discipline, known by various names as peace research, conflict analysis, conflict resolution, but commonly called peace and conflict studies PACS. In this context, the term peace is used as a basic or minimum condition for cooperation and conflict as the primary level of causes of war and violence.

Peace and conflict studies is one of the fast emerging interdisciplinary subjects in the academic universe of the 21<sup>st</sup> century. The subject is the outcome of sagacity that it is not necessary that human decisions and resources should be invested in mutual destruction by engaging millions of humans in fighting wars and killing one another. The decisions and resources should be devoted for mass construction by peaceful means of dialogues, negotiations and reconciliations. This approach is effective and productive in converting hostility into a peaceful society in national and international relations. It is a challenging issue before the world community that how to encourage states to use the decisions for peace in warlike situations. It is not a new concern

as peace and war are born twins in human relations and one is as old as the other. But war is a greater threat to the human life and has swallowed millions of lives throughout the course of human history. This discourse has directed the intellectuals to develop scholarship on the issues of peace and conflict in national and international relations. This approach has led to the emergence of peace and conflict studies as a subject of the essence in the Western world. The main intention of developing this cross-disciplinary subject is to promote understanding of the disastrous consequences of war and violence by evaluating and measuring the sufferings of war. In this context, it is essential to put the discipline in a conceptual framework to figure out the phases of evolution of the subject in an organized structure.

### **Origin and Evolution of Peace and Conflict Studies**

There are various narratives about the evolution of peace and conflict studies as how it emerged as an academic discipline across the globe. All narratives are integrated in developing the scholarship of the discipline of peace and conflict studies. The primary considerations of the discipline are rooted in religious texts, diverse ideas of “pacific philosophy” and other catastrophic wars of the twentieth century. Together all these factors have created a cognizance to construct a body of knowledge for making peace superior than the wars in pursuit of a dignified life at societal and global level. In this debate, wisdom dictates that peace being the total wellness and conflict as illness of life should be communicated loudly to discharge violence through institutionalization. It is evident that peace is good and one of the most cherished human values, which although difficult to attain, but yet important for biological and cultural survival. Consequently, this leads to the emergence of peace and conflict studies.

In this understanding, peace is viewed as a perception towards the surroundings, primarily focusing on happiness, harmony, safety, and goodness as well as tension free state of affairs in every facet of life. On the contrary, active conflict replaces peace, and produces deaths and destruction of life. Therefore, work for peace and development exclusively indicates ‘work against conflict’ and destruction<sup>1</sup>. In this context, peace and conflict studies, as an academic discipline, is more inclined towards the philosophy of pacifism with the belief that wars are bad and destructive, and the affirmation that peace is good which is not difficult to attain. Peace and conflict are two different and opposite state of affairs with different physical, material and cultural outcomes. Their existence is like light and shadow, day and night. I would prefer to relate peace and conflict with two opposite conditions and situations as wellness and illness.<sup>2</sup> Peace is societal wellness and conflict is societal illness with one eliminating the other. The key argument arises here that peace and conflict are two different and opposite situations but then why should we study them together? This intellectual query can be responded with

the fact that peace as societal wellness and conflict as societal illness, are inseparable in understanding its causes, effects and subsequent consequences thereafter. Therefore, the study of peace without understanding the causes and consequences of conflict is a disorganized and unproductive approach. Similarly, a study of conflict without aspirations for peace is thoughtless.

Hypothetically, the two situations are integrated and mutually dependent on theoretical and empirical methods of assumptions, observations and experiments. In times of peace (wellness), society needs to build knowledge for its sustainability and prevent the causes of conflict (illness) or if conflict (illness) occurs, the peaceful methods of conflict prevention, transformation, management and resolution should be available before it will turn to war and produce violence. The fact is that understanding of conflict will deter the disputants from breaking the peace and making wars or what British strategic thinker Basil Liddell Hart once wrote that 'if you want peace, understand war'.<sup>3</sup> Therefore, the two situations cannot be thought-out separately which make it important for diagnostic reasons to study them together in one discipline. The discipline of peace and conflict studies is known by various names including conflict analysis and resolution, peace and human rights etc. Keeping in view this analytical context, the emergence of the subject and its academic evolution is divided into four phases related to the international developments:

1. Evolutionary Phase (1648-1914).
2. Post-evolutionary Phase (1914-1945).
3. Institutional Developments (1945-1990).
4. Contemporary Phase (Post 1990).

### **Evolutionary Phase**

The evolutionary phase of peace and conflict studies refers to the period from the creation of the nation state system upto the First World War (1648-1914). During this period, many wars took place in Europe and in other parts of the world, including religious wars between Protestants and Catholics that plunged Europe into a destructive war situation which lasted for thirty years (1618-1648). It was one of the most destructive and the longest conflicts in the history of Europe which forever changed the way nation-states interact with each other. At the end of this longstanding conflict, a novel sense prevailed among the longest standing conflicting parties in the form of Westphalian treaties of peace in 1648.<sup>4</sup> One of the major outcomes of these treaties was to retain peace and devise social and political mechanism for abolishing war. Therefore, the end of thirty years war is recognized as a pre-developmental phase of peace and conflict studies, in a sense, that thinking about peace and conflict begins by means and methods of peace treaties and approaches.

Europe followed by North America, were the centers of 17<sup>th</sup> and 18<sup>th</sup> century wars, which resulted in an overwhelming debate and documentation

among the Europeans on the writings pertaining to the significance of peace and conflict. The philosophical and political writings could be traced from the times of Thomas Hobbes' work *Leviathan* (1651) which explores the causes of war and the conditions of peace. Before Hobbes, Plato and Thucydides wrote of war among city-states in the context of peace and justice.<sup>5</sup> Even, John Locke has philosophized the theme of peace through tolerance. He published a series of works from 1689-1692 – “A Letter Concerning Toleration, I, II, and III”. Toleration and peace are central to his political philosophy.<sup>6</sup> Then after fifty years, the Spanish war of succession occurred (1701-1714) in the land of Europe among several states. It was a large scale European war since thirty years war, which was fought from 1618 to 1648. During this period, the most influential work was carried out by Abbe De St. Pierre in 1712, titled as “Project for Perpetual Peace”. He stated “my design is to propose means for settling an everlasting peace among all the Christian states”. His project for perpetual peace went through several modifications and revised editions.<sup>7</sup> Therefore, this project is considered as a landmark for peace and conflict studies.

After the efforts of Abbe De St. Pierre, the new wave of conflicts occurred in the late 18<sup>th</sup> century, mainly during the American Revolution (1775-1783) and French Revolution (1789-1799) which sparked a series of wars called Napoleonic Wars in Europe (1799-1814), Congress of Vienna (1814-1815), the Vienna System (1815-48), Crimean War (1853-56), War of Italian Unification waged by Cavour and Garibaldi (1859-61), the Wars of German unification (1864-71), the Bismarckian System in Operation, (1871-90), Imperial Wars (1890-1907) and all these disasters culminated in the First World War. These wars were highly destructive in nature that resulted in the emergence of a new scholarship on the study of peace and conflict in various disciplines. The main objective was to construct a theoretical and conceptual framework intended to reshape the behaviour of conflicting parties by means and methods of peaceful dialogue.

This process was analysed by various scholars and philosophers including Voltaire (1694-1778), a French historian and philosopher, who talked of peace through tolerance. He projected perpetual peace and wrote “perceptual peace can only be established and achieved through tolerance”.<sup>8</sup> Rousseau (1712-1778), a political Philosopher, opposes war and tyrannies. His analysis of violence is very different as he emphasizes on the roots or causes of conflicts than its manifestations in pursuit of peace.<sup>9</sup> Adam Smith (1723-1790), a pioneer of political economy, talks of peace and war through the principles of war economies, deaths and debts, and peace by means of economic wellbeing and trade among nations.<sup>10</sup> Thomas Jefferson, a sincere pacifist and politician, described “peace as a natural state of humanity and war as an artificial institution”.<sup>11</sup> All of them have focused on ethical and practical issues concerning with various kinds of conflicts by developing a calculated

reasoning. The classical reference is of Immanuel Kant (1724-1804). He spells out 'perpetual peace' in 1795 which is a comprehensive model of peace for future of the world in which more favourable conditions had emerged since last 200 years.<sup>12</sup> John Stuart Mill wrote about peace through liberty of free discussions of ideas. According to him, liberty means "liberty of thought and feeling; absolute freedom of opinion and sentiment on all subjects, practical or speculative, scientific, moral, or theological".<sup>13</sup> These basics of liberty can survive only in peaceful conditions.

These scholarly efforts did not absolutely stop or abolish the occurrence of conflicts, suppressions and wars. Since the time of these thinkers, new issues of conflict have taken birth and devastated the peace, and consequently, many explanations have been put forward to address the societal illness. In this response, the influential works of Karl Marx (1818-1883) which emphasized on the issues of class conflict and capitalist manifestation are significant. Later on, the same theme was followed by Vladimir Lenin (1870-1934); by elaborating Marxism, he put capitalism and imperialism as the main cause of conflicts and wars for radical societal transformation. But the path of progress was so clear that wars and violence still occurred and finally, religious thoughts and practice were also incorporated in maintaining peace and resolving the conflicts. There are strong evidences to relate these arguments as the peaceful teachings and obligations had long existed in Christianity, Islam, Hinduism and other religions. All religions encourage peace and lay emphasis on pulling out from the worldly conflicts. During the 19<sup>th</sup> and early 20<sup>th</sup> Centuries, several engagements became evident in North America, Britain and other parts of Europe. The anti-war religious organizations and peace societies began to put efforts to end the conflicts. All religions have almost same approaches against the violence and pacifists believe that any form of violence and war is against the wish of God and hence a sinful act.<sup>14</sup> Keeping in view these facts, the evolution of peace and conflict studies have roots in philosophy and theology and then other modalities of social sciences.

### **Post Evolutionary Phase**

The first half of the twentieth century was one of the most turbulent periods in the world history. The foundational period of peace and conflict studies refers to the developments from the First World War 1914 until the Second World War 1945. During these three decades, world has survived two major global wars, First World War (1914-1918) and Second World War (1939- 1945). The consequences of the Second World War are briefly discussed in the next section of this paper. In this section, we will only focus on the period ranging from the beginning of the First World War to the end of the Second World War. The First World War or once called the 'Great War' involved most of the major European powers. At the end, it destroyed millions of lives and property worth billions. Almost every region of the world was directly and indirectly

involved in this war. According to one estimate, the total deaths in all nations who fought in this war are estimated to have been 8.5 million deaths with 21 million being wounded.<sup>15</sup> These mass killings with huge economic loss resulted in an innovative growth of pacific appearance among various social, political and economic organizations to initiate peace movement organizations. The objective of these movements was to generate an anti-war expression and encourage the peaceful conduct of national and international relations. According to Ishiyama and Breuning “the calamity of World War I and the horrifying human toll it brought about led to the new efforts to understand, prevent and ultimately eliminate war”.<sup>16</sup> In the years of post-World War I, the most important development in the peace and conflict was the organizational approach to outcrop peace and put efforts to construct institutions to reduce the causes of war.<sup>17</sup> The First World War concluded with a series of talks called Treaties of Paris, (1919-1920) to ensure the world peace. A number of treaties were signed at the end of World War I. These treaties include Treaty of Versailles (June 28, 1919), Treaty of Saint-Germain (Sept.10, 1919), Treaty of Neuilly (Nov. 27, 1919), Treaty of Trianon (June 4, 1920), and Treaty of Sevres (Aug. 10, 1920).<sup>18</sup> These treaties inspired many governments for the institutional creation of the League of Nations in 1920 which was the first international effort to maintain world peace and prevent the occurrence of future wars.

The alarming consequences of World War I have also alerted the other societal organizations of Europe to stick together for peace and project anti-war culture. These organizations include the formation of Dada Art Movement as an anti-war movement in Europe and New York from 1915 to 1923. The religious non-governmental organizations and groups have also mobilized to stop wars. In 1914, the inter-faith Fellowship of Reconciliation (FOR) was organized at a gathering in Cambridge, England to spread the message of peace and anti-war culture. The progress led to the foundation of American FOR in 1915 and finally, the International Faith Fellowship of Reconciliation (IFOR) was established in 1919.<sup>19</sup> The main motive of IFOR was to promote methods of non-violence, reconciliation, and educate and empower the youth for projection of peace making. The union of these organizations with European and North American societies worked as force to foster the respective governments in 1928 for Kellogg-Brand pact to outlaw wars. According to the Article I of this pact, “the Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin, they may be, which may arise among them, shall never be sought except by pacific means”.<sup>20</sup>

The institutional or academic efforts to explore new methods of peace and conflict studies include the issues of arms race, revolutions, wars and peace making. The scholarly research was conducted by a Russian sociologist, Pritim Sorokin, who wrote a classical book “The Sociology of Revolution”,

1925. After years, a group of American psychologists, John Dollard, Leonard William Doob and others, contributed to peace and conflict research by writing a book on “Frustration and Aggression”, 1939. Both the books had given an in-depth sociological and psychological analysis of conflicts, that wars and violence are harming the human efforts in pursuit of peaceful existence and survival at individual and social level. Then, Quincy Wright published first edition of a monumental book “A Study of War”, 1942, the product of his 15 years of inter-disciplinary research project. In this project, Quincy Wright investigated the history and causes of war from pre-emptive conflict onwards and in a subsequent edition in 1965, the project went on to look over the evolution of nuclear weapons.<sup>21</sup> This book is marked as the foundation of what we call at the present times ‘Peace Research’<sup>22</sup> or peace and conflict research study. This is a strong evidence that peace and conflict studies is an interdisciplinary field of study, and its evolution can be traced before the World War Second.

### **Institutional and Academic Phase**

The era from 1946 to 1990 is the most important phase in the academic history of peace and conflict studies. The majority of the scholars are of the same opinion that peace and conflict studies, as a distinct field of study, has its proper and institutional evolution in the post-World War Second or the years of 1950’s.<sup>23</sup> The massive killings and disastrous consequences of World War Second have invited the attention of the world community to develop war free international relations. The historical lesson learnt from the suicidal use of scientific knowledge against Japan at the final stage of World War Second, has rationalized the thinking about life and its survival. The massive killings of World War Second in which 1 in 22 Soviet citizens were killed, 1 in 25 Germans, 1 in 46 Japanese, 1 in 150 Britain’s, and 1 in 500 Americans have lost their lives,<sup>24</sup> rekindled the pro-peace thoughts and anti-war sentiments on academic fronts. The discourse begins with the idea that research should be conducted distinctively on issues of peace and conflict independent of each other. This led to the developments at institutional level in Europe and America with global acceptance.

After World War Second, many governmental and non-governmental schedules were initiated to prevent the future wars by building international institutions and organizations to promote the culture of peace by means of reconciliation between adversaries. In this regard, the first global development was the cooperation for peace among nations which led to the formation of United Nations in 1945 to prevent the future generations from scourge of war. In 1946, in Caux, Switzerland, a series of conferences was held under the patronage of an international conference for the reconciliation of European states and people who had been in the midst of an intense conflict. They held many workshops and brought together people at many levels of government

and society to develop mutual understanding and sense of amnesty. This philosophy of peace through reconciliation was encouraged and carried out by a non-governmental movement, an interfaith peace organization known as Moral Re-Armament.<sup>25</sup> These establishments and developments were the primary contribution to the peace and conflict research in Europe and North America.

The other important related developments in the peace and conflict studies were the various conflicts and crises associated with global conflict called Cold War. Those conflicts were dangerous because of the nuclear threat, but were managed without shooting a single fire and violating international law. The classical reference is of the Cuban Missile crisis of 1962, which had the potential of causing a nuclear war but was managed through effective negotiation without any military action. In this process, non-official high level meetings of the Pugwash and the Dartmouth conferences (1957, 1960) provided a kind of aid in US-USSR negotiations on issues of arms control. Many scholars endure the years of 1950s and 1960s as the academic foundation of peace and conflict studies, mainly in the United States. The research and theories were very much focused to devise the methodology, if not to completely eliminations of wars, but to prevent and demoralize wars because of nuclear consequences.

The years from 1946 to 1960 yielded a small amount of research and writings on issues of peace and conflict. In 1951, a group of scholars from various fields established an organization to promote research on the issues of peace and war. In 1952, they began publishing the Bulletin of the Research Exchange and Prevention of War. Within years, the Research Exchange and Prevention of War organized group discussions at the academic convention which included Quincy Wright and Pittirim Sorokin. In 1954-55, a group of scholars established the Center for Advanced and Behavioral Sciences (CASBS) at Stanford, to conduct research on various social conflicts. They include Kenneth Boulding, an economist, Anatol Rapoport, a mathematical biologist, and Stephen Richardson, a sociologist. Richardson brought two unpublished books of his father, Lewis Richardson, "Statistics of Deadly Quarrels" and "Arms and Insecurity", which became important for mathematical models in the study of issues of war and peace. The CASBS founders led the decision to start a cross-disciplinary journal that would replace the Bulletin of the Research Exchange. This new publication was named as the "Journal of Conflict Resolution: A Quarterly for Research Related to War and Peace" at the University of Michigan. The journal began publication in 1957 as the first journal in the newly emerging field of peace and conflict and was guided by an interdisciplinary board headed by Kenneth Boulding. Then in 1959, the group established Center for Research on Conflict Resolution at the same University. The "Journal of Conflict Resolution and Center for Research on Conflict Resolution" jointly focused on issues of peace and conflict which

gave rise to national and international peace associations in various parts of the world.

In 1960, “Journal of Peace Research” was purposely established to develop scholarship of peace research and the Council on Peace Research in History (CPRH) in United States was established in 1963. The Japan Peace Research Group (JPRG) and Canadian Peace Research and Education Research (CPREA) were formed in 1963 and 1964 respectively. In 1964, “The Journal of Peace Research” came up with typologies of peace in scientific context. In this founding edition, the founder of peace thinking, Johan Galtung, proposed two situations of peace i.e. Positive and Negative peace. He conceived “negative peace as the absence of violence, absence of war while positive peace as the integration of human society”.<sup>26</sup> Then, Peace Research Institute, Oslo, Norway, which initially began as part of the Institute of Social Research, became independent in 1966. The main focus of these Institutes and the Journals was predominately theorizing and broadening the concepts of peace and conflict articulated by Johan Galtung, particularly, on ‘positive’ and negative peace. The other institute established around this time was the Stockholm International Peace Research Institute (SIPARI, 1966) which remains concerned with the core issues of peace and conflict studies and prevention of biological weapons and disarmament.

During the 1970s and 1980s, peace and conflict studies got impetus from two different international developments. One was the independence of Indian subcontinent in 1947 from British by practicing Gandhian philosophy of non-violence. In 1970s, the Gandhian philosophy of non-violence (*Ahimsa*) and truth (*Satyagraha*) got a space in teachings of peace and conflict studies. Another was the anti-Vietnam War movements which gave rise to the right to protest against wars and other associated social evils in the practice and pedagogy of peace and conflict studies. Resultantly, these movements aided new ideas that resistance conflicts could be conducted constructively without producing much violence and developing confidence building measures among conflicting states. In summing, up these developments, the growth of peace and conflict studies at national and international stage is explored comprehensively.

### **Contemporary Phase**

In 1990s, two related developments took place with global impacts, one was the fall of the Berlin Wall in November 1989, and another was the breakup of Soviet Union in December 1991. These developments led to the emergence of an era called post-cold war world order. In this era, the discipline of peace and conflict studies was also under shadows of various divided discourses among thinkers in the West and other parts of the world. The end of cold war conflict was projected as an end of the conflict and the questions about the significance of peace and conflict studies were in decline. The arguments

were raised through different contexts, as post-cold war era is unipolar and issues of conflict related to the study of peace and conflict like arms race, disarmament, arms control, and nuclear confrontation/proliferation will be of least importance in need of study or research. Therefore, the reverence of peace and conflict studies in post-cold war era was under the optimistic influence in which conflict belonged to the history.

It was evident that a new world order was emerging with peace and harmony. This whole euphoria was described by Francis Fukuyama in 1989 within “The End of History”. In his view, the ideological components would mostly disappear and there would be an end of ideological conflicts and wars.<sup>27</sup> In the same vein, President George W Bush announced a “New World Order” in September, 1990, which purposefully meant that in post-cold war world order, war is obsolete.<sup>28</sup> However, this post-cold war optimism was short lived and shattered when conflicts and wars proliferated in various regions of the world with global consequences. At the beginning of the post-cold war era, UN witnessed a revival in addressing the issues of disputes and conflicts at the national and international level, but after the Gulf War of 1990, the situation turned into pessimism. And the UN was no longer in a position to sustain international peace and security, but rather to represent the desire of the major powers and consequently, it lost its significance.<sup>29</sup> The weakness of the international collective approach shattered the optimism with new changing scenarios and situations of conflicts and wars of the “third kind.” These included the use of asymmetric methods of terror without a specific front, campaigns and even strategies. The main objective of these conflicts and wars is high casualties (especially civilian casualties) and a little distinction between armed forces and the civilian population. This perspective was popularized by Samuel Huntington who projected a different theory called *Clash of Civilizations*, which is contrary to the Fukuyama’s “End of History”. Huntington’s central argument in his seminal book “The Clash of Civilizations” that the ideological conflicts of the cold war would be replaced by the post-cold war conflicts of ethnicity, religion and nationalism, and these would be the dominating factors in the post-cold war international relations.<sup>30</sup>

The conceptual and theoretical construction of post-cold war optimism was yet in its infancy when the situation turned into absolute chaos in August 1990 when 34 nations led by the United States attacked Iraq in response to Iraq’s invasion and annexation of Kuwait, thus, shattering the post-cold war optimism. Since the fall of Berlin war (1989 to 1992), 82 armed conflicts and 79 civil conflicts took place across the globe. In 1993, 42 countries in the world were beset with 52 major conflicts, with another 37 countries facing political violence. Of these 79 countries, 65 were in the developing world. There have been conflicts in all regions, including Europe - Bosnia, Georgia, Turkey and the United Kingdom, in West Asia - Iraq, Israel and Lebanon, in Latin America - Colombia and Guatemala, in Asia - Bangladesh, India-

Pakistan, Indonesia, Iran, the Lao People's Democratic Republic, Myanmar, the Philippines, Sri Lanka and Tajikistan, in Africa - Angola, Chad, Ethiopia, Morocco, Somalia, South Africa, Sudan, Uganda, Zaire and Zimbabwe. These conflicts and wars have had different causes, ranging from ethnic, religious, socio-political and other identity-based causes. As 'global chaos' and 'ethnic cleansing' and renewed meaning of 'genocide' found a place in the lexicon of the 1990s in which people were killed for what they were, less than who they were. This was evident in Rwanda, Yugoslavia, Iraqi Kurds, Sri-Lankan Tamils, Indian Kashmiris and other parts of the world. In total, the 20<sup>th</sup> century is described as the "Bloodiest" with an estimate of 187 million deaths due to the occurrence of various conflicts and wars around the world.<sup>31</sup>

At the end of the 20<sup>th</sup> century, eighty years out of hundred years were dominated by prolonged wars, including two world wars, hot-cold wars and other conflicts. According to SIPRI year book, in the first decade of post-war era (1990-2001), there were 57 major armed conflicts in 47 countries, and according to the conflict database of International Institute for Strategic Studies London, six million people were killed in armed conflicts during 1990s.<sup>32</sup> This implies that the end of the cold war does not mean the end of conflict or the end of the history, but in reverse, conflicts and wars are at our doorsteps.

In the beginning of the twenty-first century, new thoughts became necessitated in order to understand the occurrence of asymmetrical and violent attacks on American military and trade Icons (Pentagon and World Trade Centre) on September 11, 2001 and other series of attacks across the globe. These attacks, including Indonesia (Bali, 2002), Spain (Madrid, 2004), UK (London, 2005) and other number of violent attacks in India, Pakistan, Afghanistan, Iraq, Syria and other parts of the world. The drivers of these violent activities are often multi-faceted and multi-dimensional with various narratives. The substantial causes of these conflicts were generalized as socio-economic disparity that causes social hostilities between different ethnic, religious and linguistic groups. Presence of state-sponsored violence, such as extra judicial killings, gross human rights violations and other forms of violence, including deaths and disappearance in various conflict zones across the globe, has troubled the peace and security scenario of the 21<sup>st</sup> century.

The asymmetrical and volatile attacks have induced a new generation of ideas in all the five continents to think of peace and conflict studies in an inclusive perspective. These perceptions, include issues of emerging geopolitics, geo-economics, environmental conflicts, and their conversion from warfare to welfare or peace-fare, and societal illness to its wellness. Within this framework, the pedagogy and research in peace and conflict studies emerged as inclusive and open ended multidisciplinary subject in post-cold war era. It covers the whole range of causes of conflict and methods of sustainability of peace. It is open-ended in a sense that from space to earth

and sea, there are various issues of conflicts, and if ignored, they may lead to war and violence. Peace and conflict studies explores and invents the doors of new opportunity for prevention, transformation, resolution, mitigation, and management of these conflicts in an acceptable way. It binds the professionals across the disciplines to work against the enemies of peace. In this process, peace and conflict studies emerges as a major domain of all disciplines. It includes, moral, mental, and social sciences, legal studies, and even natural, material and medical sciences. In brief, themes and theories of peace and conflict studies includes every facet of human intervention that can cause conflict and would have an adverse influence on peace and security.

### **Paradigm Shift**

A chronology of publications right from 1940 till date, infer a positive side of the picture which clearly indicates a fast changing mood of scholars and writers in favour of peace. In view of this growing trend of opinions based on sound methodologies perpetuating non-violent policy with “live and let live” approach, the foreign relation, defence, strategic and conflict resolution measures etc., are being adopted in tune with peaceful co-existence. The global political and economic, giants instead of confronting with each other, have started to co-operate, compete and compliment each other. Hopefully, this positive development in discipline of PACS will continue to replace warfare by welfare. This paradigm shift towards soft politics is possibly due to the lesson learnt by the people after waging wars and observing that peace can be more powerful than war. Consequently, the scope, objectives, direction and related institutional developments of PACS as a growing discipline, changes in tune with the requirements.

The subject of PACS has extended its area of study beyond the limitations of its traditional engagements on arms races, arms control and nuclear confrontation. It is a transformative interdisciplinary academic field; analytical in nature, nonviolent in actions, theoretical and a-theoretical in methodological approaches, and global in scope. It provides a range of nonviolent actions to address the complex issues of conflicts faced by current and future generations. The main motive of the discipline is whether conflict is at the micro, meso, macro, or mega levels of analysis. It is almost dedicated to create positive change and establish just peace. It has widened its areas to include issues of gender, race and ethnicity, issues of non-proliferation, risks of nuclear conflicts, geopolitical conflicts, environmental conflicts, energy and resource conflicts, and conflicts caused by health and poverty on earth. Besides this, peace and conflict studies also includes maritime, space and cyber conflicts. The fundamental to the objectives of the discipline is an organised study of the conflicts, their causes and consequences in exploring the conditions of peace.<sup>33</sup> To maintain the wide-ranging pedagogy and demands of interdisciplinary scholarship methods of education, it primarily addresses the

issues of conflicts rather than simply countering them. In the broader context, it strives to produce a new generation of ideas to transform the warfare into welfare. The methodological orientation is more about incentives of being in a war and disincentives of being in conflict by exploring the cost benefit analysis of life and property. The main area of focus is to emphasize more on nonviolent approaches of prevention, management and resolution of conflicts rather than coercive approach. It also addresses various concerns to reform and transform the existing structures in order to sustain peace and suspend violence.

So far the academic developments of PACS are concerned, it has developed its teachings on “transformation of violence into peace and harmony through spirituality” in the classrooms of Manchester College, Indiana in 1948.<sup>34</sup> The major developments in the teachings of PACS in classrooms of colleges and universities took place only after the Vietnam War of 1955-75. The teachings at undergraduate and postgraduate level in 1970s and 1980 in the US and then in European countries were a thoughtful reaction against the Vietnam War. The programmes were titled as “Problems of War and Peace” and “Peace Research” under the Church of Brethren Institute.<sup>35</sup> The liberal programme was started at Uppsala University by establishing the Department of Peace and Conflict Research in 1971.<sup>36</sup> In Britain, the first Peace Studies department was established in 1973 at the University of Bradford.<sup>37</sup> The department sets its main aim as to study peace as a condition of social and political systems, in conjunction with attendant concepts such as justice, war, dignity and so on. In this process, the two organizations-- the World Policy Institute (formerly Institute for World Order) and COPRED played very significant role in developing new programs and curriculum of PACS in the North and South Atlantic.

In the post-Cold War set-up, PACS is more applicable for Global South than Global North, where most of the countries are struggling for social injustice, economic disparities that not only aggravate unemployment and poverty, but indeed instigate and drive social problems and proto-type conflicts. In this regard, one of the most important development took place in the recent past as a number of peace and conflict centres, departments and institutions have been established in Global South states, mainly in sub-Saharan Africa and Latina America. Besides, South Asian region has also introduced the subject of peace conflict studies in different Universities and Colleges. In June 1999, Bangladesh introduced peace and conflict studies at the University of Dhaka, Bangladesh. The department commenced with only Masters’ Program and conclusively fixed the purpose of advancing interdisciplinary study and research into the conditions of peace and the causes of war and other forms of violence.<sup>38</sup> The key issues of the department are to make a contribution to the advancement of peace and conflict studies alongwith non-violent conflict management processes.

At the beginning of the 21<sup>st</sup> century, University of Jammu founded the Gandhian Center for Peace and Conflict Studies (GCPCS) in 2004, with an aim to bring conflicting relationships down through to the non-violent teachings of the Gandhian philosophy.<sup>39</sup> However, as a research institute, the Institute of Peace and Conflict Studies (IPCS), a premier think tank that has a mission of developing an alternative and independent framework for peace and conflict issues in South Asia, was founded in New Delhi, India in 1996.<sup>40</sup> The Nelson Mandela Center for Peace and Conflict Resolution (NMPCR), the first Center for Peace and Conflict Resolution among the Indian universities, was established in 2004 at the Jamia Millia Islamia University, New Delhi. Since 2007 the NMPCR centre has started Masters course and Doctoral Degree in Conflict Analysis and Peace Building (CAPB), and Conflict and Peace Studies (CAPS) sequentially.<sup>41</sup>

In 2007, Nepal initiated a two-year multi-disciplinary Masters programme in Conflict, Peace and Development Studies (CPADS) at the University of Tribhuvan.<sup>42</sup> In 2012, the subject of PACS was introduced in National Defence University (NDU) of Pakistan.<sup>43</sup> In Bangladesh University of Professionals (BUP), Mirpur, have introduced a Masters programme in Peace and Human Rights Development Studies (PAHRDS). The programme was started with an aim to not only benefit both Bangladeshi armed forces but civilians to develop a vibrant civil-military relationship that would effectively contribute to the development of the country.<sup>44</sup> In the present context, peace and conflict studies is a full-fledged subject being taught under different titles such as Peace and Conflict Studies (PACS), Peace Studies and Research (PSR), Conflict Resolution (CR), and Peace and Human Rights Studies (PHRS). The subject is a newcomer, but is a fast growing one which is corroborated by the fact that it is now taught in more than 50 countries of the world. In the United States alone, there are 450 academic programs functioning at various levels.<sup>45</sup>

## **Conclusion**

In light of the above analysis of facts and figures, it could be inferred that the most common character of humans is to cherish for peace and alleviation from war. It is evident that peace is popular for building welfare, and war is famous for destruction of biological and cultural survival of life. Therefore, peace and conflict studies, as an interdisciplinary academic subject, sets about to explore knowledge associated with sustainability of peace and the causes of war and conflict. There are various narratives about the evolution of peace and conflict studies as an academic discipline. But, most of the scholars are of opinion that the emergence of the subject has roots in Post-World War Second era of 1950s and 1960s. However, in this study, the subject is contextualised from its evolution in different disciplines to its place as an independent domain, and also to the contemporary phase of its practicality in the universe of global academics as a full-fledged subject. The main agenda of peace and conflict

studies has been and would be to understand the dimensions of human conflict, and to explore peaceful solutions through pedagogy, research and practice, by using appropriate methods and diverse stances. The primary considerations of the discipline are rooted in religious texts, diverse ideas of “pacific philosophy” and other catastrophic wars of the twentieth century. The key issues of the subject are to prevent, transform, manage, and resolve conflicts by peaceful means and methods. In the contemporary world milieu, peace and conflict studies have a greater role to play in tackling the new threats and challenges of the twenty first century. The study of peace and conflict studies is dedicated to secure the present and future generation from the scourge of conventional and nuclear wars through power of knowledge. The research, pedagogy and practice of peace and conflict studies is a main instrument of transformation from violence to peace, destruction to construction and warfare to welfare across the globe.

### **References & Notes**

1. Galtung, J. et al. (2000): *Search for Peace: The Road to Transcend*, London, Pluto Press, 13.
2. Galtung, J. (1996) “*Peace by Peaceful Means - Peace and Conflict, Development and Civilization*”. London, Sage Publications, 1-2.
3. Brian, H. Reid. (2014): “The Legacy of Liddell Hart - The Contrasting Responses of Michael Howard and André Beaufre”, *British Journal for Military History*, 1(1), 69.
4. Two treaties were signed, one in the city of Münster, was formally an agreement between the Holy Roman Emperor and the King of France; the second, signed in the city of Osnabrück, was between the Emperor and the King of Sweden.
5. Carolyn, M. Stephenson (1999): “Peace Studies Overview”, in *Encyclopedia of Violence, Peace and Conflict*, (2), London, New Academic Press, 812.
6. Locke, John. (1689): *Letter Concerning to Toleration*, (translated by William Popple), 1-12. <http://socserv.socsci.mcmaster.ca/econ/ugcm/3113/locke/toleration.pdf>.
7. Patrick, Riley. (1975): “The Abbe DE ST. Pierre and Voltaire on Perpetual Peace in Europe”, *World Affairs*, 137(3), 186.
8. Ibid, 191-93.
9. Stanley, H. (1963): “Rousseau on War and Peace”, *The American Political Science Review*, 57(2), 317-33.
10. Hancock, W. (1961): *Four Studies of War & Peace in this Century*, Cambridge University Press, UK, 20- 21.
11. Reginald, C. Stuart Thomas Jefferson (1977): “The Origins of War”, *Peace & Change*, 4(2), 92.
12. Benjamin, Solomon (2003): “Kant’s Perpetual Peace - A New Look at this Centuries-Old Quest”, *The Online Journal of Peace and Conflict Resolution*. 5(1), 106-07.
13. Mill, J. Stuart (2001): *On Liberty’ 1859*, Ontario - Batoche Books Limited, 15.
14. Jorgen, Johansen (2007): “Nonviolence More than Absence of Violence”, in Charles Webel, & Galtung, *Peace & Conflict Studies*, Routledge, London, 144-45.

15. Adam, Hochschild (2011): *To End All Wars A Story of Loyalty and Rebellion, 1914–1918*, Houghton Mifflin Harcourt, New York, 347.
16. Ishiyama, J and Breuning. M. (1994): *21<sup>st</sup> Century Political Science - A Reference Handbook*. California: Sage Publications, 321.
17. Kriesberg, L. (2009): “The Evolution of Conflict Resolution”, in Jacob Bercovitch and et al, *Handbook of Conflict Resolution*, Thousand Oakas, Sage Publication, 17-18.
18. William, E. Rappard (1927): “The Evolution of League of Nations”, *The American Political Science Review*, 21(4) ,793-95.
19. Ishiyama, J (1994). 18.
20. See *Kellogg-Briand Pact 1928*, <http://www.uni-marburg.de/icwc/dateien/briandkelloggpackt.pdf>.
21. Peter, Lawler (2008): “Peace Studies”, in Paul D. Williams, (ed.), *Security Studies - An Introduction*, Routledge, London, 77.
22. Karl, W Deutsch (1970): “Quincy Wright’s Contribution to the Study of War - A Preface to Second Edition”, *Journal of Conflict Resolution*, 14(4), 474.
23. Carolyn, M. Stephenson (1999): “Peace Studies Overview”, in Encyclopedia of Violence, *Peace and Conflict*, (2), 809. Also See Paul D Williams, *Security Studies an Introduction*, 73.
24. Neal Riemer, Douglas W. Simon, and Joseph Romance (2003): *The Challenge of Politics*, CQ Press, Washington DC, 351.
25. Michael Henderson. (1996): *The Forgiveness Factor - Stories of Hope in a World of Conflict*, Grosvenor Books, USA.
26. Johan Galtung.(1964) : “An Editorial”, *Journal of Peace Research*, 1(1), 2.
27. Fukuyama, Y. Francis (1989): “The End of History”, *The National Interest*, see also Fukuyama. (1992) : *The End of the History and the Last Man*, The Free Press, New York.
28. George H. W. Bush (1990): Address Before a Joint Session of Congress, <http://millercenter.org/president/bush/speeches/speech-3425> .
29. Michael, N Barnett (1998): “The Limits of Peacekeeping, Sphere of Influence, and the Future of the United Nations”, in Joseph Leggold and Thomas G Weiss, *Collective Conflict Management and Changing World Politics*, State University, New York Press, 83-84
30. Huntington, Samuel (1996): *The Clash of Civilizations and the Remaking of World Order*, Simon Schuster, New York, see also Huntington (1993): *The Clash of Civilizations, Foreign Affairs*, 72(3), 22-49.
31. Hobsbawm, Eric (23 February, 2002): “War and Peace”, *The Guardian*, <http://www.theguardian.com/education/2002/feb/23/artsandhumanities.highereducation>.
32. International Institute for Strategic Studies (22 November, 2002): *Conflict Database Project*, London.
33. Elias, R and Jennifer Turpin (1994): “Introduction: Thinking About Peace”, in Robet Elias and Jennifer Turpin *Rethinking Peace* (ed.), Lynne Rienner Publishers, London, 5.
34. Johan Galtung (1996): *Peace by Peaceful Means - Peace and Conflict, Development and Civilization*, Sage Publications, London 13-15.
35. Paul Rogers (2013)” “Peace Studies” in Alan Collins, *Contemporary Security Studies* (3<sup>rd</sup> edition), Oxford University Press, UK, 56.

36. About the Department of Peace and Conflict Research, <http://www.pcr.uu.se/about/>
37. Ian M. Harris, M. and Larry J., Carol Rank (1998): "A Portrait of University Peace Studies in North America and Western Europe at the End of Millennium", *The International Journal of Peace Studies*, 3(1), 91.
38. Profile of the Department of Peace and Conflict Studies University of Dhaka, [http://www.du.ac.bd/academic/department\\_item/PCE](http://www.du.ac.bd/academic/department_item/PCE).
39. Gandhain Center for Peace and Conflict Studies (GCPCS), "Profile of the Gandhian Centre for Peace and Conflict Studies", University of Jammu, [www.jammuuniversity.in/centre/gandhi\\_centre.doc](http://www.jammuuniversity.in/centre/gandhi_centre.doc).
40. Institute of Peace and Conflict Studies (IPCS), "About Us", <http://www.ipcs.org/about-us>.
41. Introduction of Nelson Mandela Center for Peace and Conflict Resolution, University of JamiaMilliaIslamia", <http://jmi.ac.in/aboutjamia/centres/conflict-resolution/introduction>.
42. Department of Conflict, Peace and Development Studies, "Message from the Program Co-coordinator", <http://dcpds-tu.edu.np/content/23/message-from-theprogram-co-ordinator.html>
43. 'Department of Peace and Conflict Studies, National Defense University (NDU)', <http://www.insightonconflict.org/conflicts/pakistan/peacebuilding-organisations/ndu>
44. see Bangladesh University of professional, Faculty of security and strategic studies prospects for master of Peace and Human Rights development studies (MPHRDS) program. <http://www.bup.edu.bd/prospectus/MPHRS-Prospectus.pdf>.
45. Smith, D. (2007): "A Map of Peace and Conflict Studies in U.S. Undergraduate Colleges and Universities", *Conflict Resolution Quarterly*, 25, 145.