UNIT 1 MEANING AND TYPOLOGIES OF PEACE

Structure

1.1   INTRODUCTION

Peace, in general, is considered one of the essentials for individual's well being. But the Problem that the world faces today is not that of peace for individual or of his morality or social behaviour but of intergroup and international behaviour and morals. This problem has reached such a critical and crucial stage, that either we solve it satisfactorily or we perish as human race, along with the civilization that has come up with painful efforts and travail of centuries. Every step in this advance has meant the devoted service of the pioneers, often enough carried through at the expense of their lives.

Let us for a moment examine the morality that guides groups and nations in their commerce with each other. It essentially is diametrically opposite to the social morality, the observance of which among individuals have made our civilization possible. What is good in individual and social conduct comes to be undesirable in political and especially in international relations. In social relations we admire the man who is peaceful, truthful, modest, and helpful to others. We greatly admire the man who at some personal inconvenience and loss serves his neighbor. However, in the international field we expect nations and their agents to be selfish, proud, overbearing and aggressive. A nation which

sacrificed its real or fancied interests for that of a neighboring nation would be considered foolish and even depraved. In social life we denounce aggression and violence, but the successful use of these is not applauded in the relations between nations. In social life, a murderer pays with his life for his crime, but in international field people responsible for arson, loot, rape, mass murders is applauded as a great patriot and a hero. In his honour are erected arches and triumphant marches organised. In social life, individuals are enjoined generally to trust each other and keep their word. No nation ever keeps its word with another nation if it considers that its interests are involved. Nations betraying each other are not the exception but the rule. Even after a war fought to end war, nations who were allied betray each other when the war is over.

However, it is not possible for men and women to live under conditions of cruelty, injustice and tyranny for long, without devising means to remove them. To allow these to remain un-remedied, because they cannot be solved without violence and war, will be an advice of despair which, however, temporarily acquiesced in, can never be a permanent solution. Throughout the centuries the best spirit of the age has worked for ever lasting peace. It is now clear that peace is an essential condition for both the individuals' personal life and social relation. In this unit we will elaborate these aspects.

Aims and Objectives

After studying this unit you should be able to:

- know the meaning of peace;

- distinguish between negative and positive peace;

- understand the typologies of peace; and

- know various international peace systems.

1.2 CONCEPT OF PEACE

Throughout the ages, the idea of peace has been imbibed into various traditions, social systems and religious scriptures. It is not new to any civilization. All civilizations have, invariably developed only under the peaceful environment and progress could be achieved primarily under peaceful surroundings. If we look at the history of the evolution of the ancient or modern civilizations, it becomes clear that the underline condition of progress is peace.

Every branch of discipline may it be art, music, sculpture or literature has flourished only under peaceful surroundings. In countries, where the revolt, war or conflictual situation dominates, the progress of the people or nation stagnates. Cultural evolution emanates only where the society is peaceful. It can be said that peace is as old as human civilization. The grand meaning of peace has recent origin. The basics of this concept have multifarious dimensions. They reveal the same idea of 'harmony' which is socially adjustable, mutually co-operative with peaceful way of life. These have been rich in content across various religious and philosophical traditions.

1.3 MEANING OF PEACE

Peace has many dimensions. It has a much broader application which includes every level and sphere of human and social existence. Ask a religious person what peace means, he will depict political frictions as the other symptoms of a deep-seated spiritual illness: man

is not at peace with himself, with others, or with God. A pacifist will focus instead on the proper moral organisation of society on the basis of non-violence. To a Marxist, peace suggests the false promises of capitalism and the deeper reality of the international class struggle. For observers of international affairs it primarily is absence of war or conflicts.

Kant (1957) defines peace first as an "end of hostilities" and indicates that the problem is largely one of "good organisation". He equates peace with a "condition" which is "the final end of jurisprudence", and concludes by designating it "the highest political good". Expanding the concept, Galtung (1996) introduced the notion of negative peace to refer to the absence of war and contrasted it with positive peace to refer to the absence of structural violence. This latter term refers to inegalitarian and discriminatory social structures which also indirectly inflict violence upon individuals or groups in a systematic and organised way because of the institutions and practices they condone. Slavery was an example of structural violence in the past, and discrimination on the basis of race, ethnicity, or gender are examples of structural violence in our age. According to peace researchers, such as Galtung, a society in which such social structures exist is not at peace even though it may not be at war.

Brock-Utne (1985) expands Galtung's definition. She acknowledges the existence of negative peace (the absence of war) and positive peace (the absence of structural violence). However, she introduces a distinction that separates structural violence that shortens the life span from structural violence that reduces quality of life. Finally she points out that there is a distinction between organised violence manifested in a systematic way on an intergroup level and unorganised physical and structural violence manifested on an interpersonal level, within the home, for example. In other words, even if there are no wars (organised physical violence), peace cannot be said to exist when children or women are abused within the home (unorganised physical violence). There is no peace if life span is lessened because of the effect of inequitable economic structures or damage of nature by pollution, radiation, etc. (organised structural violence) or if a girl child's need for food, health, clothing are not provided for adequately because of gender (unorganised structural violence). Finally, there is no positive peace if quality of life is reduced when free speech or the right to organise is denied (organised structural violence) or when educational opportunities in a home are determined according to gender (unorganised structural violence).

According to Wright, peace is 'the by-product of a satisfactory organisation of the world'. He further clarifies "the condition of community in which order and justice prevail, internally among its members and externally in its relations with other communities is a peaceful society".

1.3.1 Cultural Traditions

Conflicting definitions of peace in various cultural traditions have been studied by Ishida who lists the following renderings of peace as most prominent: *Shalom* (Judaeo-Christian) - positive orientation toward justice; *Eirene* (Greek) and *Pax* (Roman) stress on good orders; *Shanti* (Indian), *P'ing ho* (Chinese), and *Heiwa* (Japanese) tranquility of mind. Declaring that these ways of conceptualising peace are likely to conflict with one another, Ishidac suggests that it would be helpful if scholars would compute the uses of peace in state speeches, in order to clarify the structural concepts current in each nation so that a better balance might be achieved between conflicting meanings. He thinks that justice should not be neglected in favour of harmony and good order.

Ishida's emphasis on the conflicting nature of these 'peace values' underscores the error of lumping diverse moral goals and political objectives under the single umbrella of peace and ascribing to them some sort of automatic compatibility. On the other hand, each of Ishida's cultural formulations seems to represent a rather narrow conceptualisation in which one value is stressed to the determinant of others.

According to Kaplan (1957) one should avoid premature closure in assigning meaning to terms and concepts and should understand the whole process of scientific inquiry as a matter of 'successive definition'. Surely there are few concepts that have as many definitions as peace. Given its multiple dimensions and complex mix of social-scientific, ethical, and political elements, it makes excellent sense to regard peace as requiring continuous redefinition as peace theory advances. Moreover, precisely because of its complexity and because of what Kaplan would call its 'systemic meaning', any definition apart from its theoretical framework is not likely to prove very illuminating.

1.4   NEGATIVE AND POSITIVE PEACE

There is need to distinguish between two concepts of peace. Negative peace, defined as the absence of organised violence between such major human groups as nations, but also between racial and ethnic groups because of the magnitude that can be reached by internal wars; and Positive peace, defined as a pattern of cooperation and integration between major human groups. Absence of violence should not be confused with absence of conflict: violence may occur without conflict, and conflict may be solved by means of nonviolent mechanisms. The distinction between these two types of peace gives rise to a fourfold classification of relations between two nations: war, which is organised group violence; (1) negative peace, where there is no violence but no other form of interaction either and where the best characterisation is 'peaceful-coexistence'; (2) positive peace, where there is some cooperation interspersed with occasional outbreaks of violence; and unqualified peace, where absence of violence is combined with a pattern of cooperation.

The absence of every direct form of violence is considered to be "negative peace". Johan Galtung (1996) explained it lucidly, as absence of violence, particularly direct forms such as absence of personal violence, absence of war, war preparation, civil war, terrorism, management of conflicts both national and international. As the emphasis is on war, this approach examines direct violence or physical assault, which divides mankind in terms of religion, race, and class etc.

According to Gandhi 'peace is not merely a negative state of harmlessness' or absence but a 'positive state of love' of doing good to evil doers' too. Peaceless state of affair is a situation in which human beings are obstructed from achieving full development either because of their own internal relations that exist between themselves (as individuals or group members) and other persons or groups.

Violence is generally concerned with hostilities between nations, groups, communities or individuals, absence of peace results in physical harm or disturbed, unhappy, and potentially violent relationships. Violence starts when an individual's potential development (mental or physical) is held back by the condition of social relationship that is the emotional and social deprivation (low level of education, health etc.) condition creates peaceless circumstances into conflict.

Thus, the state of peaceless status and social injustice are the off-shoots of violence

emanating from the individuals and the social structure. According to Johan Galtung (1996), violence is present when human beings are influenced so that their actual somatic and mental realisations are below their potential capacities. Galtung divides violence into direct and indirect or structural violence by which he means uneven distribution of power over resources. The absence of former he calls 'negative peace' and he calls 'the later positive peace', or social justice. They together constitute peace in the full sense of the term. When both the types of violence are removed, the resulting state of affairs is peace.

The conception of peace as 'no war' is neither theoretically nor practically interesting: as used for instance, in describing the relationship that obtains between Norway and Nepal. It can often be explained in terms of a low level of interaction resulting from geographical distance and thus will hardly be identified by many as an ideal relation worth striving for. For peace, like health, has both cognitive and evaluative components: it designates states of a system of nations, but this state is so highly valued that institutions are built around it to protect and promote it. It is the concept of positive peace that is worth exploring, especially since negative peace is a condition *sine qua non* and the two concepts of peace may be empirically related even though they are logically independent.

From Violence to Peace
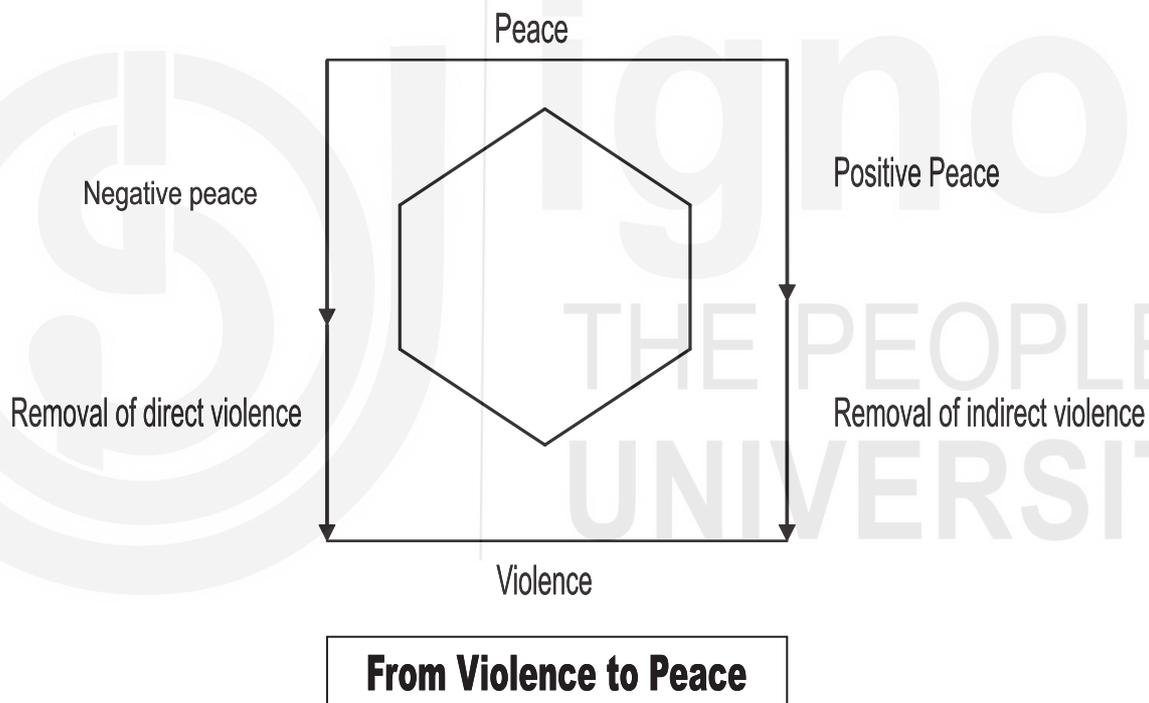
1.5 TYPOLOGIES OF PEACE

A major axis for the classification of any peace plan is the level of organisation that it singles out for reform. The problem of peace, in the mind of a person proposing something, can be located at any of five levels: the level of the isolated individual; the level of human groups; the level of human societies or nations; the level of the international system of nations; and the emerging level of a world state. For simplicity, the first three can be considered, leaving only three levels of peace plans: the sub-international, the international, and the level of the world state.

1.6 SUB-INTERNATIONAL PEACE PLANS

There are several well-known approaches at the sub-international level. Although they play a minor role in contemporary thinking about peace, they need to be mentioned because of their prevalence. The basic idea of intra-human approaches to peace is that inter-group, and also inter-human, conflicts are non-realistic conflicts and more particularly, projections of intra-human conflicts. Hence, if man could be freed from more of his inner conflicts, he would behave in a less aggressive manner at the international level. Past generations' techniques of freeing individuals from internal conflicts dependent on religious conversion, whereas in contemporary societies psychotherapy is more frequently called for- if not for the whole population, at least for its leaders, and if not for its present leaders, at least as a screening device for future leaders.

Inter-human approaches to peace emphasize the idea of projection of inter-human rivalry onto higher levels of human organisation and, more positively, the idea that training in peaceful conflict resolution at lower levels may be transferred to higher levels, including the international level. Life in the family, at school, at work, or in associations may be seen as possible training grounds, particularly for those who are to become world leaders.

Likewise, intra-societal approaches to peace emphasize the idea of projection: societies that are especially conflict-ridden will use external aggression as a means to force internal cohesion. This approach also includes the idea that some political systems are more peace-loving than others; more particularly, great importance is given to a fair distribution of the wealth of a nation to its inhabitants.

1.7 INTERNATIONAL PEACE SYSTEMS

Various suggestions for international peace plans are both theoretically and practically more promising than those that focus on the sub-international level.

1.7.1 Based on Distribution of Power

Most peace thinking has centered on the problem of how power shall best be distributed among the nations of the world. Theories relating to this are usually marred by the neglect of other kinds of power than coercive power. Influence potential in its most general sense is rarely considered. If we stick to this tradition of studying the distribution of military power, there are four major models of peace.

The first model is that of minimum equality, which is based on the theory that the international system is best served by making power the monopoly of one nation or system, just as it is monopolized by some states in the international system.

The second model focuses on maximum equality, or what is usually referred to as a "balance of power" in the sense that no nation or alliance is strong enough to defeat another nation or alliance. A modern version is the "balance of terror," in which a nation may defeat other nations, but only at the risk of being completely destroyed itself.

A third model views military powers as stabilized at a low level; this refers to all kinds of arms control efforts. Finally, there is the model that views power as stabilized at a zero level. This refers to the general (all nations) and complete (all weapons) disarmament advocated by pacifists.

1.7.2   Based on Organisation of Conflicts

The second general type of international peace plan focuses on the organisation of conflicts. The basic model here is the cris cross model, which is based on the idea that a system is strengthened, not weakened by the more conflicts it harbors, provided all these conflicts do not divide the units the same way. If two nations are allies in one conflict (for instance, between East and West, in the language of the Cold War), they may nevertheless be antagonists in another conflict (for instance, between rich and poor nations), and this subjects them to cross pressures. The effects of cross pressures are a tendency toward withdrawal and neutrality, or nonalignment; the development of multiple loyalties that prevent complete identification and involvement in any conflict; and a tendency to serve as a channel of communication between the groups that are not exposed to cross pressure.

1.7.3   Based on Individual Loyalty Conflicts

Whereas, according to the crisis cross model, peace is obtained when nations are caught in cross pressures, and other peace models imply that the violence potential of nations is reduced when divided loyalties are induced in individuals. One such plan seeks to manipulate multiple national loyalties: the idea is to impede conflict polarisation by institutionalising, preferably across potential conflict border lines, secondary and primary relations between individuals from different nations. In practice, the suggestions are many: for example, mixed marriages, exchanges of all kinds (children, youths, students, professionals, politicians), and increased knowledge and empathy.

A second plan seeks to build cross cutting organisational loyalties. The division of the world into nations and territories provides, roughly, an exhaustive and mutually exclusive division of mankind. But it is also divided into nearly two thousand international organisations, which provide many individuals with other focuses of identification, although this division is far from exhaustive (and not exclusive either). With increased communication, geographical distance decreases in importance; thus organisational identification may gradually gain in importance relative to national identification and eventually provide a multiple loyalty that would make it difficult to organise individuals in wars against their peers.

1.7.4   Based on Degree of Homology

Homology between nations means the extent to which they are similar in social and political structure, that is institution and states in nation A has its "opposite number" in nation B, has been singled out as a factor of importance. There are two models of peace based on this concept. In the models of minimum homology nations are as different as possible, in the sense that they have different value structures; thus, they will not compete for the same scarce values but can establish a very specific pattern of interdependence a kind of symbiosis based on complementarity. On the other hand, where maximum homology prevails, nations are as similar as possible in social structure and value structure, thus facilitating diffuse interaction and creating a value consensus. It is argued that the more similar nations are in terms of their culture (including language), the lower is the probability of misunderstanding. The theoretical basis is the thesis of "value homophily" i.e. that similarity tends to produce liking and interaction.

1.7.5   Based on International Stratification

We may assume that international stratification that is, the ranking of nations as high or

low on such rank dimensions as size, population, power, natural resources, income per capita, cultural level, social level and urbanization is multidimensional and that there is a tendency toward rank equilibrium, in the sense that nations tend to divide into those that are high and those that are low on most or many dimensions. The problem, as for systems of individuals, is how the interaction between nations is regulated. There seem to be two models that focus on regulating "class conflict" at the international level.

First, there is the feudal type of system, where there is a high level of interaction at the top and a low level at the bottom that is, the international system is tied together at the top by trade, diplomacy, and all other kinds of exchange. Although there is very little interaction at the bottom, there may be some from top to bottom. This system is easily controlled by the wealthy nations; if there is a consensus among them, the system may achieve stability similar to that of the caste system or of slave societies.

By contrast, in what may be called the modern system there is an equal level of interaction at the top and at the bottom. The "underdogs" unity in organisations makes it possible for them to countervail the influence of the "top dog" nations. Thus, one might envisage a kind of trade union of small nations that is able to strike against the big nations, organise embargoes to obtain better prices for raw materials, etc. and thus force upon the world a more equitable distribution of world output. Over time the importance of class lines may then decrease in the international system.

1.7.6 Based on Degree of Interdependence

Some models of peace are based on interdependence between nations. Interdependence, or interaction where some kind of positive value is exchanged between the parties to the interaction, may vary in frequency (how often), volume (how much is transferred), and scope (variety of value exchanged). Trade between two nations is a good example of how all three can vary independently. There are two principal models based on this concept. The model of minimum interdependence envisages a world where each nation is autonomous and self-sufficient and no nation intervenes or interferes in the affairs of any other nation. This is a clear case of negative peace, where positive peace is explicitly ruled out (Burton 1965). On the other hand, in the model of maximum interdependence all pairs of nations have maximum interaction in terms of frequency, volume, and scope. The idea is that all pairs of nations would be protected from rupture and violent conflict by the web of affiliations spun between them. Positive interaction with other nations would be built into each nation in such a way that wars would be too costly.

1.7.7 Based on Functional Cooperation Interaction or Interdependence

This means that only some kind of exchange should not be confused with functional cooperation, which implies that the parties together produce something they may then share. Co-production is one form of functional cooperation, when several nations combine resources in order to produce something really big, such as a supersonic commercial airplane or a gigantic development project. There is good reason to believe that, at the level of individuals, functional cooperation on equal terms is one of the factors most efficient in producing integration.

1.8   INTERNATIONAL PEACE SYSTEMS

Most peace thinking has centred on the problem of how power shall best be distributed among the nations of the world. The first model is that of minimum equality of power which is based on the theory that the international system is best served by making power the monopoly of one nation or system, just as it is monopolised by some states in the international system. Examples are the Pax Romana, Pax Ecclesiae, and Pax Britannica. These are instances of Roman Empire, the Catholic Church and Britain maintaining law and order over large areas in the globe. The second model focuses on maximum equality, or what is usually referred to as a 'balance of power' in the sense that no nation or alliance is strong enough to defeat another nation or alliance. A modern version of this is the balance of terror, in which a nation may defeat other nations, but only at the risk of itself being completely destroyed. The third model views military power as best stabilised at a low level; this refers to all kinds of arms control efforts, especially those that have taken place from the Hague Peace Conference of 1899 to the present day, including contemporary thinking that aims at subtracting from a Hobbesian dictum that denotes some means of violence and some objects of violence. The idea is to rule out general and complete war. Finally, there is the model that views power as stabilised at a zero level; this refers to the general and complete disarmament advocated by pacifists. Pacifism asserts that this state may be obtained unilaterally by the effect of example, because weapons become meaningless when the do not encounter similar weapons, and by the refusal of soldiers to use arms, as well as by governmental decisions.

1.9   SUMMARY

In this Unit, you have learnt various definitions of peace, distinction between Negative and Positive Peace and typologies of peace as identified by various approaches.

Negative peace generally is absence of direct form of violence. At a wider level, it also means absence of war. But, as Gandhi observed peace is not merely a negative state of harmlessness or absence but a positive state of love, of doing good to evil doers too. Positive peace at international level, as such will mean absence of violence combined with a pattern of cooperation.

There are several approaches at the sub-international level on types of peace. These are divided into intra-human and inter-human approaches. More important in terms of typology are international peace systems. These are based on Distribution of Power, Organisation of Conflicts, Individual Loyalty Conflicts, Degree of Homology, International Stratification, Degree of Interdependence and Functional Cooperation Interaction.

All the models of world systems have in common a certain resemblance to a nation state, usually held to be successful by the person who puts forward the proposal. The idea is that since many nation-states have obtained reasonable security and equity for their inhabitants, there must be something in their structure that is worth copying at the world level.

1.10   TERMINAL QUESTIONS

1)   Define Peace. Discuss its various dimensions.

2)   How is negative peace different from positive peace?

3)   Discuss the various typologies of Peace.

SUGGESTED READINGS

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