

## **Philosophy of Peace and Conflict Resolution (45 credits)**

- A. Understanding Peace Concept of Peace; Meaning of Peace
- B. • Positive and Negative Peace• Typologies of Peace• Sustainable Peace
- C. • B. Peace Building: Different Theories Realist Theory• Idealist Theory• Liberalist Theory•
- D. C. Gender and Peace Gender-Equality and Peace• Gender, Conflict and Peace•
- E. D. Some Philosophical Approaches to Peace and Conflict Resolution  
Kantian Perspective – Morality and Peace; Pre-condition and Condition of Perpetual Peace•
- F. Gandhian Perspective – Non-Violence, Truth, Satyagraha•
- G. Tagore’s Perspective –Spiritual Idealism and Humanism• Suggested Readings: English Handbook of Peace – (eds.) Charles Webel and Johan Galtung, Oxon, Routledge, 2007
- H. ,• <https://www.mkgandhi.org/ebks/handbook-of-peace-and-conflict-studies.pdf>,. Philosophical Perspectives of Peace – Howard P. Kainz• Peace, War and Defence – (ed.) Johan Galtung• The Moral and Political Writings of Mahatma Gandhi—(ed.) R. Iyer• Conflict Resolution and Gandhian Ethics --Thomas Weber, Gandhi Peace Foundation, New• Delhi, 1991. Gandhi, Gandhism and Gandhians – Thomas Weber, Roli Books, 2006. • Peace Education: The Concept, Principles and Practices around the World – (eds.) Gabriel• Solomon and Baruch Nevo, . Comprehensive Peace Education—Betty Reardon, Teachers College Press, 1988. • Peace, Culture and Society—(eds.) Elise Boulding, Clovis Brigagao, and Kevin Clements• ‘Perpetual Peace’ – Immanuel Kant, in Immanuel Kant, Political Writings of Kant, (ed.)• Hans Reiss, Cambridge, Cambridge University Press, 1977. Kant’s Political Writings –(ed.) Hans Reiss, 1977. • Three Decades of Peace Education Around the World – (ed.) Robin J. Burns and Robert• Aspeslagh, New York and London, garland Publishing, 1996. Conflict: Resolution and Prevention – J.W. Burton, New York, Martin’s Press, 1990. • Peace by Peaceful Means: Peace and Conflict, Development and Civilization –Johan• Galtung, London, Sage, 1996. Gender, War and Peacebuilding –Academy

for International Conflict Management and Peacebuilding  
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 Bengali Sabhyatar Sankat: Rabindranath Thakur Svadeshisamaj:  
 Rabindranath Thakur Swarajsadhan: Rabindranath Thakur Rabindra  
 Darshan: Hiranmoy Bandyopadhyay (Sahitya Samshad) Biswa Sankat o  
 Shantir Path: Hajrat Mirza Masrur Ahmed(I) (Pancham Khalifa)

- Typologies of Peace In the thinking of someone suggesting something, the problem of peace can be situated at any of five levels: the solitary individual; human groups; human societies or nations; the international system of states; and the developing level of a global state

Additionally, these concepts illuminate at least five interrelated and interdependent spheres of peace and right relationships that need to be nurtured toward the full development of the peacebuilder: the personal, the social, the political, the institutional, and the ecological.

How many types of peace are there in the world?

### **Types of the Peace**

- Negative Peace – Negative peace is defined by the absence of visible violence, such as war, which might be achieved by dialogue or mediation rather than physical force. ...
- Positive Peace – Positive peace is the relationships, institutions and structures that create and sustain peaceful societies

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.

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 Meaning and Typologies of Peace 1314 Introduction to Peace and Conflict Management 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.

1.3 শান্তির অর্থ শান্তির অনেক মাত্রা আছে। এটির একটি অনেক বিস্তৃত প্রয়োগ রয়েছে যা মানব ও সামাজিক অস্তিত্বের প্রতিটি স্তর এবং ক্ষেত্রকে অন্তর্ভুক্ত করে। একজন ধার্মিক ব্যক্তিকে জিজ্ঞাসা করুন শান্তি মানে কি, তিনি রাজনৈতিক দ্বন্দ্বগুলিকে গভীরভাবে উপবিষ্ট আধ্যাত্মিক অসুস্থতার অন্যান্য উপসর্গ হিসাবে চিত্রিত করবেন: ম্যানিং মিনিং অ্যান্ড টাইপোলজিস অফ পিস 1314 শান্তি এবং দ্বন্দ্ব ব্যবস্থাপনার ভূমিকা নিজেদের সাথে, অন্যদের সাথে বা তাদের সাথে শান্তিতে নয় সৃষ্টিকর্তা. একজন শান্তিবাদী অহিংসার ভিত্তিতে সমাজের সঠিক নৈতিক সংগঠনের পরিবর্তে মনোনিবেশ করবে। একজন মার্কসবাদের কাছে শান্তি পুঁজিবাদের মিথ্যা প্রতিশ্রুতি এবং আন্তর্জাতিক শ্রেণী সংগ্রামের গভীর বাস্তবতাকে নির্দেশ করে। আন্তর্জাতিক বিষয়ক পর্যবেক্ষকদের জন্য এটি প্রাথমিকভাবে যুদ্ধ বা সংঘাতের অনুপস্থিতি। কান্ট (1957) শান্তিকে প্রথমে "শত্রুতার সমাপ্তি" হিসাবে সংজ্ঞায়িত করেছেন এবং ইঙ্গিত করেছেন যে সমস্যাটি মূলত "ভাল সংগঠনের" একটি। তিনি শান্তিকে একটি "শর্ত" এর সাথে সমতুল্য করেন যা "আইনশাস্ত্রের

চূড়ান্ত সমাপ্তি" এবং এটিকে "সর্বোচ্চ রাজনৈতিক ভালো" হিসাবে মনোনীত করে শেষ করেন। ধারণাটি প্রসারিত করে, গালতুং (1996) যুদ্ধের অনুপস্থিতিকে নির্দেশ করার জন্য নেতিবাচক শান্তির ধারণাটি প্রবর্তন করেছিলেন এবং কাঠামোগত সহিংসতার অনুপস্থিতিকে নির্দেশ করার জন্য ইতিবাচক শান্তির সাথে এর বিপরীতে করেছিলেন। এই শেষোক্ত শব্দটি অসাম্যবাদী এবং বৈষম্যমূলক সামাজিক কাঠামোকে বোঝায় যা ব্যক্তি বা গোষ্ঠীর উপর পরোক্ষভাবে একটি নিয়মতান্ত্রিক এবং সংগঠিত উপায়ে সহিংসতা ঘটায় কারণ তারা যে প্রতিষ্ঠান এবং অনুশীলনগুলিকে ক্ষমা করে। দাসপ্রথা অতীতে কাঠামোগত সহিংসতার একটি উদাহরণ ছিল এবং জাতি, জাতি বা লিঙ্গের ভিত্তিতে বৈষম্য আমাদের যুগে কাঠামোগত সহিংসতার উদাহরণ। শান্তি গবেষকদের মতে, যেমন গালতুং, যে সমাজে এই ধরনের সামাজিক কাঠামো বিদ্যমান সেখানে শান্তিতে নেই যদিও তা যুদ্ধে নাও থাকতে পারে।