

PEACE AND CONFLICT STUDIES : EVOLUTION OF AN ACADEMIC DISCIPLINE**

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Introduction

Peace and security are two ardent desires of human life, but simultaneously it is obvious that conflict and violence are integral parts of human society. So, whenever people truly work for peace and security that utterly indicates to 'work against conflict',¹ violence, and insecurity with some ethical values. Peace and Conflict Studies as an academic discipline has come to a current stage gradually evolving from the pacifist philosophy that war is bad and devastating and, on the contrary, peace is good and a complex social goal, which is not impossible to attain.² Non-violent means of resistance as well as conflict resolution approaches are two key aspects of attaining peace for the goodness of human civilization. Peace and Conflict Studies (PACS) basically is a discipline that academically analyses and teaches conditions and values of peace, factors of conflict, issues of security, mechanisms of conflict resolution, and ways of conflict transformation with a pursuit of making peace everlasting. The discipline has primarily originated as a liberal and idealistic phenomenon in its own pace during the Cold War period—that academically aimed to create an effective and vibrant counter force to War Studies (WS) and Strategic Studies (SS), more appropriately. Many of the International Relations (IR) theorists, however, see and firmly believe that the roots of Peace Studies (PS) are closely linked with the origin of IR,³ and as a part of IR, PS deals with broader issues of

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1 Johan Galtung *et al*, *Searching for Peace: The Road to Transcend*, (Pluto in Association with Transcend, 2000), p. xiii.

2 Johan Galtung, 'Violence and Peace', *A Reader in Peace Studies*, Paul Smoker, Ruth Davies & Barbara Munske (eds.), (Pergamon Press, 1990), p. 9.

3 Terry Terriff *et al*, 'Peace Studies', *Security Studies Today*, (Polity press, 1999), p. 66.

order, norms, structures, power and international organization and governance.⁴ Globally in different schools this subject is being taught in different names and titles such as Peace and Conflict Studies (PACS), Peace Studies (PS), Conflict and Conflict Resolution (CCR), Peace and Human Rights Studies (PHRS) and so on. For the purpose of this article, I use these diverse names and titles interchangeably.

This article, which is an output of a secondary research, initially aims to define the concept of peace, and historical construction and development of the concept of global peace—both intellectual and political. Afterwards, I take a historical view to analyse the evolutionary process of the discipline of PACS, which is primarily rooted in religious spirits, different philosophical ideas such as pacifism and non-violence, and certain disorderly traumatic events of the twentieth century. The catastrophic events of the last century have not only forced the pacifists to focus on value oriented social and scientific researches but also encouraged movements, both social and academic, particularly in the European and American countries in order to search alternatives of realist enigma of international politics. Since early 1970s the pacifist movement, for instance, anti-nuclear movement during the Cold War period, has started growing in other continents of the world. All these political factors, human focused and value oriented academic spirit, and social movements have collectively paved the pace for evolving the academic discipline of PACS. To enter into the realm of knowledge this discipline has to face some hurdles and challenges. The central goal of this discipline is making peace everlasting—through preventing the causes of war, bring to an early end, if war starts, and to promote peace values through education across the globe.⁵ In the Post-Cold War platform, PACS has become an academic discipline being studied at the global level, however, it is not only studied in the Western and developed countries, but developing countries of the Global South expressed their high interests and pursuits to offer courses and degrees in PACS, PS or PHRS. As a part of this trend this article further explores and analyses how this discipline has started in the universities and academic institutions of South Asia.

South Asia is an important consideration in this context because it is a region that is full of socio-economic problems (poverty, unemployment, economic

4 Oliver P Richmond, *Peace in International Relations*, (Routledge, 2008), p. 98.

5 Paul Rogers, in his class lecture on “The Evolution of Thinking About War and Peace 2: The Evolution of Peace Studies as an Academic Discipline” in the University of Bradford, on 28 September 2010.

disparities are high in South Asia that cause many proto-type internal conflicts as well as problems like terrorism and extremism), political tussle, interstate contentions as well as nuclearization of the region, by India and Pakistan in 1998, that not only pose threats to state and people's security but also reduce the applicability of peace dividend as defense budget of the countries follows an increasing trend. Considering this socio-political context this article focuses on how an academic subject like PACS or PHRS or Conflict Peace and Development Studies (CPDS) has started in the classrooms of South Asia, and what are the central aims that the South Asian institutions think best suit for their programs. Before approaching to the analysis of the evolutionary process of the discipline of PACS, however, it is crucial to get a basic understanding of peace, and what are the basic objectives and principles does this discipline focus on?

Peace and its Dimensions

Peace generally indicates an individual's perception towards the surrounding and the world. Such a perception mainly focuses on happiness, harmony, goodness as well as a tension free and apprehension-less situation⁶ that are always expected to be enduring. There is no universal definition of peace although the word 'peace' has both negative and positive meanings, and very often it is conceived in 'rather negative terms as the absence of war or the absence of violent conflict'—that means absence of direct violence.⁷ This negative definition is proved 'theoretically poor', and it is 'fairly Eurocentric';⁸ whereas the positive definition, which emphasizes social justice that can guarantee 'a state of harmony'.⁹ Galtung terming peace as 'social goals' has broaden the scope of peace that is related to 'social justice' as well as 'absence of violence', in particular structural form of violence.¹⁰

Thomas Aquinas during his time stated that 'the absence of war does not equate peace in the absence of justice'.¹¹ Focusing on management aspect of conflict James H. Laue states peace as 'a continuous and constructive management of

6 Md. Touhidul Islam, "Violence against Women in Bangladesh: A Structural Setback to Peace and Security", *Pakistan Journal of Criminology*, Vol. 2, No. 2, April 2010, p. 54.

7 Nigel Dower, *The Ethics of War and Peace: Cosmopolitan and Other Perspectives*, (Polity Press, 2009), p. 3.

8 Hakan Wibeng (b), 'What is the use of Conflict Theory?', Peter Wallensteen (ed), *Peace Research: Achievements and Challenges*, (West View Press, 1988), p. 106.

9 *Collins English Dictionary*, (Collins Publishers, 1982), p. 1078.

10 Johan Galtung, *Op cit*, 1990, p. 9.

11 Hakan Wibeng (b), *Op cit*, 1988, p. 106.

differences for mutually satisfying relations, which prevent the escalation of violence for universal well-being of human beings and their groups from the family to the culture and the state.¹² In a real world affair, which is full of conflict, violence and war like problems, positive peace seems ‘an idealistic dream rather than a practical goal’;¹³ however that does not indicate that it is impossible to attain positive objectives of peace. In fact, once objectives of positive peace are fulfilled that fundamentally curbs the possibilities of war and violence. Moreover, there is an ethical priority of every individual to promote and pursue this goal, because peace is not only an ultimate goal to achieve, but an essential way to accomplish also. Istvan Kende stresses, ‘peace is not only an everlasting dream, but also an everlasting source which inspires theories and encourages cooperation’ among people, nations and states.¹⁴

Additionally, Nigel Dower has coined the term “just durable peace”, in which global justice mechanism can play a crucial role to sustain it¹⁵ through appropriate and effective applications of international laws. Such applications have to be supported by ethics of domestic and international politics, and public opinion. Natalie La Balme argues that public opinion and voice can play a kinetic catalyst role for sustainable peace.¹⁶ Despite having globally acknowledged and established two dimensions of peace, the necessity of bringing this third dimension in academic space, I argue, is to ensure ethical, pacifist and humanitarian standard of PACS. ‘Just durable peace’ has a chance to influence both negative and positive dimensions equally. ‘Just durable peace’ in some ways is closely linked with Kenneth Boulding’s state of ‘stable peace’, in where the probability of war is very limited,¹⁷ only if rules of engagement of the parties are obeyed and maintained in bi-lateral and international relationships. However, disagreement may come from the realist perspective that there is no as such a strong position of ethics in international politics. I argue in this respect that if morality has any place in domestic and local politics, in where ethics play substantial role than international politics,¹⁸ that also have

12 James H Laue, *Approaches to Peace*, (United States Institute of Peace, Washington, DC. 1999), p. 301.

13 Nigel Dower, *Op cit*, 2009, p. 6.

14 Istvan Kende, “The History of Peace: Concept and Organizations from the Late Middle Ages to the 1870s”, *Journal of Peace Research*, Vol. 26, No. 3, 1989, p. 245.

15 Nigel Dower, *Op cit*, 2009, p. 6.

16 Natalie La Balme, as quoted in Philip P. Everts and Pierangelo Isernia (eds.), *Public Opinion and the International Use of Force*, (Routledge 2001), p. XV.

17 Kenneth E. Boulding, *Stable Peace*, (University of Texas Press, 1989), p. 13.

18 Joseph S Nye Jr., *Understanding International Conflicts: An Introduction to Theory and History*, (Rahul Parint O Pack, 2008), p. 21.

such power to influence bi-lateral, regional and international relationships with the support of greater public opinion. The figure 1 explains the basic components of peace in the 21st century, which indicates that peace touches much more than no war situation. However, neither the development of the concept of world peace nor the expansion of the discipline of PACS does come at the present stage in a short period of time; rather a well focused religious understanding, European philosophical movements of peace and conflict research, and social movements have contributed substantially to the evolution of the subject at every stage.

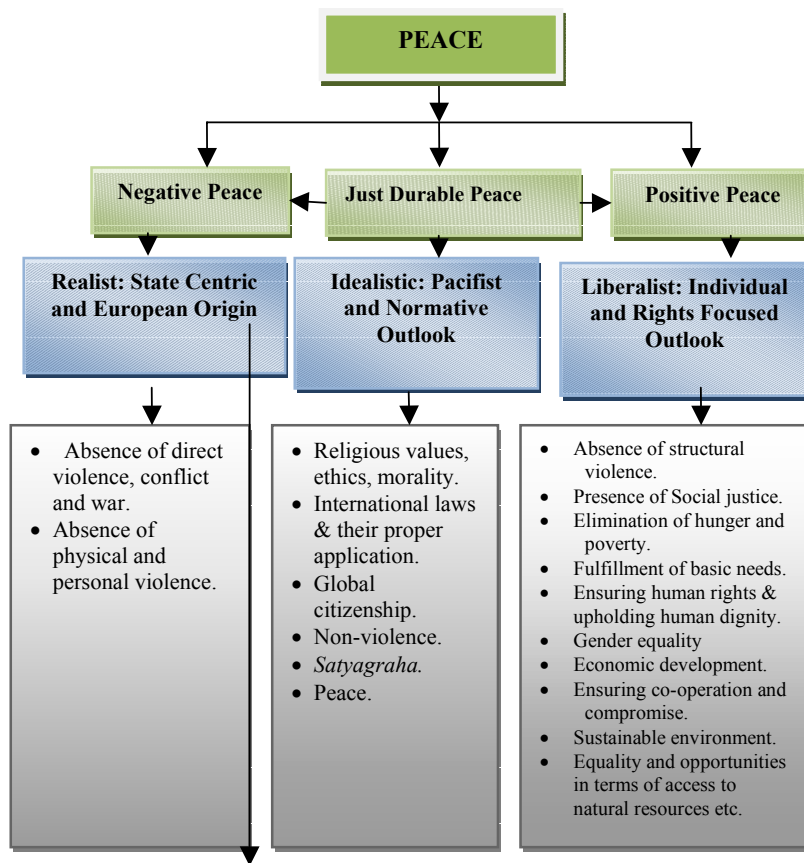


Figure 1: Dimensions of Peace

Peace and Conflict Studies: Objective and Principles

Peace and Conflict Studies (PACS), is a well-established and well-functioning academic discipline now across the globe, which ‘systematically study the causes of war and violence and the conditions of peace.’¹⁹ As an academic discipline this subject adheres to some basic principles for maintaining its own standard, which clearly distinguishes it from other established disciplines. The principles of PACS are to maintain rules of sound pedagogy and rigorous scholarship, to exercise interdisciplinary and multidisciplinary approach of education, to focus more on civil society rather than policy experts, to focus more on non-violent approaches of conflict management than coercive approach, to emphasize values, morality, ethics, justice and world community, and to reform and transform existing structures in order to sustain peace.²⁰ The discipline does not come overnight rather a number of other methodological and analytical approaches of studying conflict and war issues, and different historical peace proposals and plans, movements, peace education programs, and arguably peace actions are well associated with the development of this discipline.²¹ Beside religious motivations, peace movements, in this respect, is also a key contributing factor for the genesis of the discipline that does not expect to see results immediately, but tends to focus on a possible peaceful future world.²²

The discipline of PACS or PS, however, lacks any strong political back up, which other disciplines may have enjoyed during their genesis period; instead keeping pacifism as a spirit and responding to different traumatic events of global affairs and wars of the twentieth century the discipline has marched alone. David J Dunn in this respect states that ‘if international relations and strategic studies emerged with some visibility, and significant backing, at fairly specific times in relation to given circumstances, this is certainly not the case with regard to peace research.’²³ IR as an academic discipline was established in

19 Robert Elias and Jennifer Turpin, ‘Introduction: Thinking About Peace’, Robert Elias and Jennifer Turpin *Rethinking Peace*, (Lynne Rienner Publishers, 1994), p. 5.

20 Joseph J. Fahey, ‘Peace Studies: Beginning and Development’, Nigel J. Young (editor in chief), *The Oxford International Encyclopedia of Peace*, Vol. 3, (Oxford University Press, 2010), p. 491.

21 Robert Elias and Jennifer Turpin, *Op cit*, 1994, p. 5.

22 Bob Overy, *How Effective are Peace Movements*, (Harvest House, 1982), p. 1.

23 David J. Dunn, *The First Fifty Years of Peace Research: A Survey and Interpretation*, (Ashgate, 2005), p. 41.

the post-World War I period, and the first Chair of IR was immensely sponsored by the Welsh industrialists and Liberal MP David Davies. The realist dominated IR discipline may plausibly claim that ‘war and peace at the heart of its concerns’, whereas pacifist dominated discipline PACS’s central concern is not only to reduce and eventually eradicate war but also to control and reduce violent conflicts ‘by peaceful means’.²⁴ Though the latter’s formal launching was in a skeptical and pessimistic political scenario of the post-World War II period, but its overall objective is neither limited nor narrow focused. Pointing to its purpose and agenda David Dunn and Pedro Bernaldez cogently state:

As a whole, the objective of peace studies is to distill and spread the knowledge of peace research to wider community, in order to better understanding of peace and conflict issues in different and varied forms with certain values within a particular process and try to influence policy-making process successfully.²⁵

The overall commitment of PACS is not merely to keep peace, but to building, furthering and promoting it from an ethical ground²⁶ as well as to pursuing ‘cooperation between states’ for world peace.²⁷ The discipline became visible as a ‘formal field of study’ with its own institutions and journals in the post-1945 period,²⁸ and gradually has seen a decisive shift away from the foundational commitment to positivism.²⁹ The discipline has a multidisciplinary reach rather than claiming itself as a self-evidently distinct field. The comprehensive definition of peace and interdisciplinary origin of the subject arguably have two better foundations for distinguishing it from other cognate fields. Lawler points out, ‘the multidisciplinary origins of the foundations of peace research helped arguably to stymie their original goal of establishing a methodologically distinctive and theoretically robust field of social scientific enquiry’.³⁰

24 Peter Lawler, ‘Peace Studies’, Paul D. Williams (ed.), *Security Studies: An Introduction*, (Routledge, 2008), p. 74.

25 David Dunn and Pedro B. Bernaldez, ‘Peace Studies’, Young Seek Choue (ed.) *World Encyclopedia of Peace*, Vol. IV (second edition), (Oceana Publications, Inc., 1999), p. 266.

26 Nigel Dower, *Op cit*, 2009, p. 3.

27 Terry Terriff *et al*, *Op cit*, 1999, p. 6.

28 Paul Rogers, ‘Peace Studies’, *Contemporary Security Studies*, Alan Collins (ed.), (Oxford University Press, 2010), p. 70.

29 Peter Lawler, *Op cit*, 2008, p. 73.

30 *Ibid*, p. 74.

Although the emergence of the concept of peace in the world affairs has a very close connection with the religious believes; however, the discipline cannot be characterized by a particular emphasis on religious imperatives to pursue peace. It is almost impossible to undermine the contribution of religious thinking for the genesis of the discipline, but of course, there are many other factors that played crucial roles to developing global peace plans as well as to establishing a full-fledged discipline. PACS, or in different other titles, is now teaching in about 50 countries across the continents.

Philosophies and Proposals of Peace: Religion, Pacifism, Quakerism, and Global Peace Plans

The underlying philosophy of peace and the origin of the discipline of PACS are very closely associated with morality, religion, ethical practices, normative values and pacifism. This spiritual philosophy, in fact, is a common source for peaceful thinking for all religious communities in the world.³¹ There is hardly any religion in the world that does not invite or speaks for peace but only promotes violence.³² Ho-Won Jeong explains that the ‘concepts of peace have been reached in content across various religious and philosophical traditions. The search for inner and communal peace derives from the ideal sought in the spiritual life’.³³ Many religious traditions renounce war as a principle or goal of society, and oppose military conscription³⁴ as do the pacifists.

Peter Brock traced that pacifism is nearly two thousand years old.³⁵ The inspiration of pacifism, as Martin Ceadel pointed, came from ‘respected religious, ethical, or philosophical position’.³⁶ In Britain the ‘oldest and most durable’ motivation has been religion, ‘exclusively Christianity’.³⁷ Eastern religions also have strong emphasis on connections ‘between a spiritual life and

31 Antony Adolf, ‘Monotheistic Peaces: Judaism, Christianity and Islam’, *Peace: A World History*, (Polity, 2009), pp. 83-102.

32 In this respect it is important to mention that Buddhism, as a religion, only keeps peace in the center of spiritual thinking, but war resistance is not prominent in Buddhist teachings.

33 Ho-won Jeong, *Peace and Conflict Studies: An Introduction*, (Ashgate Publishing Limited, 2000), p. 7

34 *Ibid*, p. 337.

35 Ronald Bainton, *Christian Attitudes towards War and Peace*, 1961, as cited in Peter Brook’s *Pacifism in Europe*, 1972, p. 3.

36 Martin Ceadel, *Pacifism in Britain 1914-1945: The Defining of a Faith*, (Clarendon Press, 1980), p. 13.

37 *Ibid*.

action for social justice'.³⁸ Istvan Kende pointing to the Chinese, Indian, Arabic and other cultures states that there were similar thinking from the beginning in other societies and cultures to create peaceful societies.³⁹ The Buddhist religious belief—that is based on justice, equality, tranquility, nonviolence, concerns for the well being of others and harmonious interpersonal relationship—has a well grounded contribution for the development of the philosophy of peace.⁴⁰ Although pacifism is well rooted almost in all religions, however, Christian pacifism has played most significant and leading role for exposing and expanding peace philosophies across the globe.

Christian pacifism sees war as wrong because it 'denies the fatherhood of God and the Brotherhood of Man'.⁴¹ Jesus Christ's 'innovative form of pacification, pacifism and peacemaking'⁴² were the guiding principles for the early Christian churches. The early Christian churches preached for anti-militarism and objected to participate in active wars. Henry Cadbury points out that 'for the Christian, antimilitarism . . . is a well-defined opposition to war as a system and to participation in war in any form'.⁴³ Peter Brock clearly argued that until the early of the fourth century 'the official stand of the church . . . opposed Christian participation in war or the shedding of human blood'.⁴⁴ During that time church fathers not only spoken for anti-militarism, but also explored the pacific virtues of patience, humility, love of peace, and non-resistance.

These early churches were successful to influence many young and converted Christian for abstaining military services and many of them willingly laid down their arms.⁴⁵ The church fathers saw war "as an iniquity, 'madness', and a product of the lusts of the flesh".⁴⁶ Churches were seen as 'a moral agency' for

38 Paul Smoker and L Groff, "Spirituality, religion, culture and peace: Exploring for the foundations for inner-outer peace in the twentieth century", *International Journal for Peace Studies*, Vol. 1, No. 1, 1996. pp. 77-113.

39 Istvan Kende, *Op cit*, 1989, p. 233.

40 Ho-Won Jeong, *Op cit*, 2000, p. 7.

41 William .E Wilson, *The Foundation of Peace: A Discussion of Pacifism and the Prevention of Wars*, (Headley BROs. Publishers Ltd, 1918), p. 12.

42 Antony Adolf, *Op cit*, 2009, p. 88.

43 Henry. J. Chadbury, "The basis of early Christian administration", *Journal of Biblical Literature* (New Haven, Conn.) vol. XXXVII, 1918 as cited in Peter Brock, *Op cit*, 1972, p. 3.

44 Peter Brock, *Pacifism in Europe to 1914*, (Princeton University Press, 1972), p. 4.

45 *Ibid*, pp. 5-22.

46 *Ibid*, p. 7.

raising the Empire, creating peace as well as converting barbarians.⁴⁷ However, when Emperor Constantine accepted Christianity the church regarded him as the ‘champion of Christianity’. He made Christianity the official religion of the Roman Empire and formally Christianity started sanctioning war, and thus pacifism lost its philosophical values and as a consequence it became ‘a subterranean element within the church’.⁴⁸ With both the religious and administrative powers Roman’s defined pacifism for their own determined term and, as a result, pacifism was abandoned by the church.

African born Roman citizen St. Augustine’s contribution to ‘just war’ theory in the fourth century, the early medieval Christianity, and crusades had turned pacifism into ‘quasi-pacifism’ that was prolonged for several centuries.⁴⁹ Pacifism got its lost momentum back and returned to its’ true form once the movements of Mennonites and Quaker were founded in the mid-sixteenth and in the mid-seventeenth centuries respectively with the aim of upholding the ‘lasting values of Christian pacifism’.⁵⁰ True pacifism perhaps is the cornerstone for the genesis of the discipline of PS as many of the earlier and twentieth century peace thinkers, philosophers and researchers came from the Mennonites and Quaker sects. Peter Van Den Dungen states that those thinkers’ and researchers’ underlying ‘philosophy or ideology’ was concentrated to pacifism.⁵¹

Pacifism is a founding block of Quakerism. However, Sebastian Franck firstly brought the issue of pacifism in the light of literature saying that ‘all wars as crimes, sins committed against God, even if waged in God’s name, under the token of the cross’, which was perhaps the very first manifestation of ‘pure pacifism’.⁵² According to Nicholas of Hereford, Jesus Christ was their role model and duke of their battle, who taught them ‘law of patience and not to fight bodily’.⁵³ The cornerstone of pacifism is that ‘all war is always wrong and

47 *Ibid*, p. 12.

48 *Ibid*, pp. 21-24.

49 *Ibid*, p. 24.

50 Martin Ceadel, *Op cit*, 1980, p. 21.

51 Peter Van den Dungen, ‘Pacifism: Sources, inspiration and motivation’, in Peter Van Den Dungen (ed.) *West European Pacifism and The Strategy for Peace*, (The Macmillan Press Ltd, 1985), p. 19.

52 Istvan Kende, *Op cit*, 1989, p. 236.

53 As quoted in Peter Brock, *The Quaker Peace Testimony 1660 to 1914*, (Sessions Book Trust, 1990), p. 1.

should never be resorted to, whatever the consequences of abstaining from fighting; and the assumption that war, though sometimes necessary, is always an irrational and inhuman way to solve disputes'.⁵⁴ The main commitment for pacifism, therefore I can say, is not to fight as well as it is always wrong to fight in war.

The 1659 crisis—when a militant spirit predominated amongst Quakers—was a turning point for the emergence of Quaker peace testimony. But Quakers accepted pacifism in 1660, when the Society of Friends (SoF) was established and pacifism became the official principle of the sect.⁵⁵ The essence of Quakerism during the period of troubling political landscape of Europe of mid-seventeenth century was as Geoffrey Nuttal wrote 'the spirit of God was in every man'.⁵⁶ SoF bound the members together not only by a common religious faith but by an efficient organization and a discipline enforced against those who overstepped the limit of the allowable behavior.⁵⁷ Pacifism, as the principle of Quakerism, therefore, became an important and effective alternative way of 'disarming the old order'.⁵⁸ Based on the teachings of Jesus teaching, George Fox, the founder of Quakerism, emphasized not to engage with war as that was contrary to Quaker principles; for them weapons were spiritual rather than carnal.⁵⁹ Henceforward of the 1661 Declaration, pacifism became a hallmark of Quakerism. Quaker pacifism regarded war as evil,⁶⁰ which Wilson termed as 'morally wrong',⁶¹ whereas most optimistic position for pacifists was to conduct 'non-violent resistance'.⁶² The main motto of Quaker pacifism was not to fighting, but suffering⁶³ in order to bring 'spiritual reforms'.⁶⁴ Although there

54 Martin, Ceadel, *Op cit*, 1980, p. 3.

55 The year 1652 has been assigned traditionally as the starting point for Quakerism, founded by George Fox, who had a very clear pacifist conviction since his early age that became evident when he was in jail because of rejecting joining army and to attain war. He emphasized not to engage with war as it "contrary to our principles; for our weapons are spiritual not carnal".

56 Geoffrey Nuttal, *The Holy Spirit in Puritan Faith and Experience*, 1947, p. 3, as quoted in Peter Brock, *Op cit*, 1990, p. 10.

57 Peter Brock, *Op cit*, 1990, p. 24.

58 *Ibid*

59 Norman Penney (ed.), *The First Publishers of Truth*, 1907, p. 324, as quoted in Peter Brock, *Op cit*, 1990, p. 25.

60 Martin Ceadel, *Op cit*, 1980, p. 15.

61 William E Wilson, *Op cit*, 1918, p. 11.

62 Martin Ceadel, *Op cit*, 1980, p. 16.

63 Peter Brock, *Op cit*, 1972, p. 275.

64 *Ibid*, p. 255.

were speculations about Quakerism in the early stage, as they were viewed as ‘left wing’, ‘socially disreputable’ ‘trouble makers’; but after 1661 the position of Quakerism became more established as a ‘pacifist group’.⁶⁵ Though Quaker pacifism derived from Christian religious tradition, it rigorously challenged church’s political and warfare supporting role, and gradually extended their activities beyond Europe, particularly in America with their pacifist vision. At the same time, many philosophers, thinkers and researchers of different traditional academic fields started contributing to the development of the concept of world peace. Kenneth Boulding in this regard stated:

The movement goes back a long time and it inherits a long tradition of philosophical, historical, and literary studies of war and peace and a classical literature in many societies in the study of international law and political philosophy. Thinkers such as Erasmus, Grotius, Kant, William Penn, and so on represent a long history of human thoughts and concern about the problems of war and peace.⁶⁶

Their intellectual and innovative ideas had provided a ‘very legitimate demand for peace’⁶⁷ in Europe since late-Middle Ages to Renaissance time, and up to the era of Reformation.⁶⁸ The Christian peace, in particular the Roman Christian peace, concept had started changing into a human era—into one related to entire humanity—during Renaissance and Reformation era.⁶⁹ Münzer asserted that ‘the basic change of the social structure, perfect equality of people’ as the preconditions for peace.⁷⁰ The Renaissance understanding of peace focused on ‘real human way of life: life is peace’. Kende considering that shift argues that the ideal of peace indicated more than simply non-war situation—peace meant from the Renaissance period of ‘the improvement of life, the way to realize social justice, freedom and development as well’.⁷¹

65 Barry Reay, *The Quakerism and the English Revolution*, 1985, p. 3, as cited in Peter Brock, *Op cit*, 1990, pp. 9-11.

66 Kenneth E. Boulding, *Op cit*, 1989, p.128.

67 *Ibid*, p. 137.

68 Before the Renaissance era, during the Middle Ages, the philosophical development of the concept of peace was related with the Christianity, specially the Roman Catholic Church and the Emperor. Most of the philosophers and thinkers of that time supported the goal of peace to achieve through a Catholic military victory. Pierre Dubious advocated for the unification of all Christian Emperies to avoid war between Christians and supported supremacy of Pope to all united people. Alighieri Dante proposed a secular, of course Christian, a united monarchy, where the secular ruler would ensure happiness for the world people and the church would lead humanity towards spiritual happiness. George of Podebrady, King of Bohemia, spoke for ‘Christian peace’, with a victory against the infidel.

69 Istvan Kende, *Op cit*, 1989, p. 235.

70 *Ibid*.

71 *Ibid*, p. 236.

Desiderius Erasmus Rotterdamus,⁷² the ‘apostle of peace’, not only brought ‘the subject matter of peace into form’ but turned that ‘into the topic of one of the earliest masterpieces of political literature’.⁷³ He broadened the narrow Catholic-papal concept of peace towards ‘human, and then to reasons’⁷⁴ and simultaneously urged Christians to overcome their own warlike tendencies and religious intolerance.⁷⁵ Contrasting Machiavellian concept of power in *The Education of the Prince* he argued that ‘rulers should be classically trained, biblically guided model citizens’ for ensuring peace inside and outside the territory.⁷⁶ On the other hand, Emerice Cruce and Hugo Grotius worked ‘on the rights of war and peace’; where the latter dealt mostly with the issues of war, in particular to regulate war for a single goal of peace,⁷⁷ and the former contributed for great initiatives like the Peace of Westphalia.⁷⁸ Jeremy Bentham, The English thinker and the father of ‘utilitarianism’, who mainly worked for the principles of international law, looked for the reasons of wars, and produced two main suggestions: to reduce and limit the size of armies and arms to a low level; and to liberate the conquered territories dependence (colonies),⁷⁹ which certainly gave much impetus to the twentieth century arms control and disarmament movements.

Abbe de Saint-Pierre architected for *The Plan for Perpetual Peace in Europe* in order to ensure ‘sufficient security’—only through permanent and sufficiently strong alliance among the European rulers.⁸⁰ He, however, did not support a balance of power mechanism as because of lacking appropriate control mechanism. Jean-Jacques Rousseau, one of a contemporary of Saint-Pierre, who criticized the latter’s work, and proposed a *Project for Perpetual Peace* that empowered authority to society instead of the ruler. Such a proposal of empowering a nation was a precursor to the French Revolution. The *World Peace Declaration* on 22 May 1790, as a form of law, declared that ‘the rights for war and peace belong to the nation . . . The French nation would never wage war for conquest, and would never use its force against the freedom of any

72 Rottedamus Erasmus (1466-1536) studied Theology at the University of Paris and ordained as a Catholic priest.

73 Istvan Kende, *Op cit*, p. 235.

74 *Ibid*, p. 235.

75 Antony Adolf, *Op cit*, 2009, p. 113.

76 *Ibid*, p. 113.

77 Istvan Kende, *Op cit.*, 1989, p. 237.

78 Antony Adolf, *Op cit*, 2009, p. 126.

79 Istvan Kende, *Op cit*, 1989, p. 240.

80 *Ibid*, p. 238.

people’.⁸¹ French revolution is a permanent symbol of rights, equality, freedom, as well as dignity, and ultimately peace for all people across the world.

William Penn, a leading Quaker of nineteenth century, in 1862 took initiative to introduce Quaker pacifism in government services to influence ruling authority with pacifist believes. He expressed his views in a way that signified the power of positive virtues saying ‘love and persuasion’ have ‘more force than weapons of war’,⁸² and believed that actual ‘peace is much more profitable, more useful than war’.⁸³ Moreover, considering the troubled political context of the then Europe, he thought and articulated for an organization for peace, and urged the rulers saying that Europe ‘needs an olive branch, the doctrine of peace, as much as ever’, and simultaneously he proposed an European Dyet, Parliament or Estates.⁸⁴ This proposal undoubtedly signifies his thinking for global peace through ‘international government’ where arbitration would replace war as the regular method of settling disputes and adjusting rival claims⁸⁵ by ‘ongoing diplomacy’⁸⁶— based on ‘strict legal principles’.⁸⁷ This plan was harshly criticized by a German Scholar terming that—a childlike quality—as it designed for a blend of realism with idealism and common sense with naivety.⁸⁸ However, for building modern Europe its contribution was mentionable.

In the *Perpetual Peace* Immanuel Kant, a leading Enlightenment German thinker and philosopher, suggested ‘a federation of states, which pronounced the concept of ‘world citizenship’, and claimed that ‘such a federation could only be established when people were free, the citizen would live in republican states’.⁸⁹ With a ‘trading spirit’, the proposed federation was expected to profit through preventing wars and leading to perpetual peace. Henri de Saint Simon, a successor of Kantian ideas, also planned for a ‘federal government’—where an alliance of states remaining completely independent but would be controlled from the central. This ‘world government’ would only be dealing with matters of general interests, but be supported by the catalytic force that is public

81 *Ibid.*, p. 239.

82 Peter Brock, *Op cit*, 1972, p. 275.

83 Istvan Kende, *Op cit*, 1989, p. 237.

84 Peter Brock, *Op cit*, 1972, pp. 275-76.

85 *Ibid.*

86 Antony Adolf, *Op cit*, 2009, p. 127.

87 Istvan Kende, *Op cit*, 1989, p. 237.

88 Peter Brock, *Op cit*, 1990, p. 76.

89 Istvan Kende, *Op cit*, 1989, p. 240.

opinion, which always remained outside the power.⁹⁰ His peace plan has immensely contributed and influenced further global peace plans than any of his predecessors, and that happened only because of integrating greater importance of public opinion in power mechanism as well as empowering spiritual and secular powers for peaceful international society.

Peace and Conflict Studies: Emergence as a Discipline

Peace and Conflict Studies is a very well-articulated academic discipline now, which 'systematically study the cause of war and violence and the conditions of peace'.⁹¹ It does not come overnight rather the endeavor for establishing an academic discipline like PACS or PS has started only hundred years ago. Various actions, activities and approaches like peace movements, peace research, peace education and arguably peace action are rigorously associated with its evolution. Intellectual inspiration for PS has started emerging just after the Great War, but many of the IR theorists see that underlying foundations of PACS are closely associated with the origin of IR, and deals with particular issues like 'mediation, conflict resolution, conflict transformation or peace building'.⁹² However, the field of PACS has a normative and value oriented understanding and standing against war and direct fighting. In Lederach's view, Conflict Resolution (CR) is titled as a younger sister of a big brother, IR, that mostly focuses on soft and humanitarian issues of international relationships; whereas the latter deals with more hard core real *politik* issues.⁹³ In his writing Lederach examines the debate between a big brother (IR) and a younger sister (CR) relating with realism and idealism:

Over the years, in what might be called 'corridor conversations', I have heard some bickering between two professional communities, the fields of International Relations and of Conflict Resolution. At times it almost sounds like a spat between two siblings, as older brother and a younger sister, who situate themselves along a rather odd continuum that runs from 'realism' to 'emotionalism'.

The big brother, International Relations, trained in political science and with experience in the trenches of international conflict, has tended to see himself as needing to deal with the hard politics of the real world. He sees his younger sister as at best well-intentioned, at worst soft and driven by sentimentalism, and for the most part irrelevant. He finds himself constantly telling her,

⁹⁰ *Ibid*, p. 241.

⁹¹ Robert Elias and Jennifer Turpin, *Op cit*, 1994, p. 5.

⁹² Oliver P. Richmond, *Peace in International Relations*, (Routledge, 2008), p. 98.

⁹³ John Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies*, (United States Institute of Peace, 1997), p. 24.

‘Listen, touchy-feely is good for the glee club, but it holds no answer for the big time. We are dealing with hard-core gangsters out there.’ In contemporary conflict situations, he does not have to go far to find examples of who and what he is talking about.

For her part the younger sister, Conflict Resolution, has tended to see the big brother as locked into power paradigms and unable to reach the root of problems in creative ways. Having been trained in social psychology and influenced by the helping professions, she sees herself as integrating the emotional and substantive concerns in the resolution of conflicts. She finds herself repeating, ‘Mediators are not marshmallows, you know.’ She does not have to go far to find child-soldiers abducted into killing to make the case that more than hard politics is needed to support sustainable transformation and change in the society.⁹⁴

As a soft minded and philosophically non-violence oriented discipline, PACS has a challenging past but also has a shining future in the arenas of non coercive foreign relations, security and safety, development and peace, and conflict resolution and post-conflict transformation works.

Foundation Phase

Academically PS has started its journey with the ‘quantitative analyses of war’⁹⁵ during the interwar years, particularly focusing on the trauma of World War I, by three men namely Quincy Wright, Lewis Fry Richardson and Pitirim Aleksandrovich Sorokin.⁹⁶ As an ‘intellectual inspiration’⁹⁷ this phase indicates a well combination of social science research and scientific approaches to investigate war, and focuses on finding alternatives of solving problems of peace, conflict and war in more rigorous ways. Kenneth Boulding has rightly stated that ‘peace research is an intellectual movement, mainly within the social science, to apply the methods of science to problem of conflict, to war and peace, and to the improvement of these processes’.⁹⁸

Richardson’s *The Mathematical Psychology of War* was the first research in the realm of PACS, published only 300 copies in self-finance in 1919. Moreover,

94 *Ibid*, pp. 24-25.

95 Carolyn Stephenson, ‘The Evolution of Peace Studies’, Daniel C. Thomas and Michael T. Klare (eds.) *Peace and World Order Studies*, (Westview Press, 1989),

96 Quincy Wright (1890-1970) was a Professor of Political Science and International Law at the University of Chicago from 1923 to his retirement. Lewis Fry Richardson (1881-1953) was a Quaker and a famous meteorologist, who graduated in Physics and Psychology. Pitirim Aleksandrovich Sorokin was a Professor of Sociology in czarist Russia and the founder of the Department of Sociology at Harvard in 1930; Hakan Wiberg (a), ‘The Peace Research Movement’, Peter Wallensteen (ed.), *Peace Research: Achievements and Challenges*, (West view Press, 1988), p. 32.

97 Joseph J. Fahey, *Op cit*, 2010, p. 490.

98 Kenneth E. Boulding, *Op cit*, 1989, p.127.

his two other main works *Arms and Insecurity* and *Statistics of Deadly Quarrels*, which investigated the causes of war and of arms race in rigorous scientific way, were published after his death in 1960 with the assistance of 'invisible college' around Kenneth Boulding and Elise Boulding.⁹⁹ Many of next generation peace researchers have used his interactive hypothesis, which Richardson drew in *Arms and Insecurity*. Sorokin's *Social and Cultural Dynamics* of 1937 (third volume) that analyzed battles and wars since the sixth century B.C., and concluded that wars and internal disturbances generally occur during the time of transition due to the upsetting of various equilibrium in the societies.¹⁰⁰

After five years in 1942 Wright's quantitative data collection was reflected in *A Study of War*, which analyzed modern wars since 1480, was a pioneering work in the field of peace and conflict studies.¹⁰¹ His main emphasis was to transcend balance of power and supersede by supranational integration, which has not only given intellectual insights for contemporary other fields of studies but indeed inspired next generation prominent peace researchers namely Kenneth Boulding, Anatol Rapoport, Amitai Etzioni, Ernest Hass and Karl Deutsch.¹⁰²

The Take-Off

It is difficult to identify when exactly the discipline of PACS took-off. It is measured by some scholars that inter-war period of 1918 to 1945 was the period when the field was kicked off with primary researches. When idealism enchanted 'supranational structure', for instance, the League of Nations,¹⁰³ was unable to stop the World War II and its subsequent casualties of more than 50 million people, the involvement of North American and Western European universities in peace research has started. In the post-1945 pessimistic scenario, particularly when SS and WS were launched in many North American and European institutions, the discipline of PACS also got a start as a formal field of study with its own institutions and journals.¹⁰⁴ During 1950s, the field was shaped in relation to the pre-eminence of realism but mostly focused on social science positivism.

99 Hakan Wiberg (a), *Op cit*, 1988, p. 33.

100 *Ibid*, p 33.

101 *Ibid*, p 35.

102 *Ibid*.

103 Ghanshyam Pardeshi (ed.), *Contemporary Peace Research*, (Harvester Press, 1982), p. 2.

104 Paul Rogers, *Op cit*, 2010, p. 70.

Peace research theoretically moved from ‘an idealistic normative rhetoric’ to ‘empirical and factual analysis’¹⁰⁵ that focused on ‘social science positivism’.¹⁰⁶ This shift helped to present the problems of peace and war with more rigorous arguments that was connected with scientific authenticity.¹⁰⁷ Peace Research Laboratory by Theodore Lenz in St. Louis, and the Institut Francais de Polemologie in Europe were established in 1945. Lenz’s *Towards the Science of Peace* of 1952 became an important hallmark in the genesis of peace movement and scientific peace research.¹⁰⁸ During the height of Cold War, when academic subjects like SS and WS were full-fledged functioning, *American Psychologists* appealed for systematic and ‘pacifist approaches to foreign policy’ to maintain peaceful inter-state relationships.¹⁰⁹ Einestine and Russell manifesto of 1955 asked for greater ‘role of scientists to prevent a nuclear catastrophe’.¹¹⁰ Richardson Institute of Peace Centre, on the other hand, was established at the Lancaster University, in the Department of Politics, Philosophy and Religion in 1959, which was the first peace related institution in Britain. Keeping the initial spirit of founding Quaker scientist, Lewis F Richardson, the center has been undertaking cutting-edge research and outreach activities in peace and conflict studies.¹¹¹ As a whole, peace research from the beginning has a multi-dimensional flavor –‘multidisciplinary in the sense of breaking down and breaking through disciplinary barrier’¹¹²—which made it possible for the discipline to study the whole enigma of war, conflicts and conditions of peace. In fact, interdisciplinary feature neither meant internationality nor real multi-disciplinary character of the subject during that period, because the field of PS was pre-dominantly controlled only by the western social scientists.

Maturity and Institutionalization of Peace Research

The field of PACS has started becoming institutionalized with adequate research centers and institutions, journals and periodicals in both sides of the

105 Hakan Wiberg (a), *Op cit*, 1988, p. 39.

106 *Ibid*.

107 Terry Terriff, *Op cit*, 1999, p. 69.

108 Kenneth E. Boulding, *Op cit*, 1989, p.127.

109 Paul Rogers, *Op cit*, 2010, p. 71.

110 Wallensteen, Peter, ‘The Origin of Peace Research’, Peter Wallensteen (ed.) *Peace Research: Achievements and Challenges*, (Westview Press, 1988), p. 14.

111 Lancaster University, “The Richardson Institute: Research applied to peace and conflict”, available at <http://www.lancs.ac.uk/fass/centres/richinst/>, last accessed on 23 November 2012.

112 W Eckhardt, “Changing concerns in peace research and education”, *Bulletin of Peace Proposals*, vol. 5, no. 3, 1974, pp. 280-284, as quoted in Ho-Won Jeong, *Op cit*, 2000, p. 44.

Atlantic particularly after the mid-1950s. Regular publication of journals and periodicals, as Kenneth Boulding sees, is a significant feature for the development of peace research and academic studies. From that point of view it was clear since late 1950s that peace research was a raising discipline.¹¹³ During the altitude of Cold War, peace research was mostly focused on arms control, disarmament, conflict and conflict theory, conflict resolution, and dependency and development issues. However, in the post-Cold War scenario the agenda of peace and conflict research has broaden its' jurisdiction that includes many non-traditional security issues like human security, new factors of global insecurity such as non-state actors and terrorist activities, rebellion as well as insurgent groups and insurgency. Figure 2 illustrates the broader agenda of peace research up to the end of the first decade of the twenty first century.

The Center for Conflict Resolution (CCR) was established in 1956 at the University of Michigan, which has started publishing the *Journal of Conflict Resolution* (JCR) since 1957.¹¹⁴ Both the center and the journal emphasized how to prevent global war and to bring intellectual efforts to study international relationships as 'an interdisciplinary enterprise'.¹¹⁵ Conversely, within three years peace research crossed the Atlantic when Peace Research Institute Oslo (PRIO) was founded by Johan Galtung in 1959.¹¹⁶ Galtung as a 'social physician'¹¹⁷ brought the issue of 'ethical code'¹¹⁸ for peace research. The *Journal of Peace Research* (JPR) and *Security Dialogue* (SD) were started publishing by PRIO since 1964. Galtung broadened the perspectives of PS, which Paul Rogers terms as "'maximalist' agenda" of European peace research.¹¹⁹ It is mostly related with positive peace that stresses on the elimination of all forms of structural violence that exist in the societies and states.

113 Kenneth E. Boulding, *Op cit*, 1989, p.130.

114 The center was initiated by Kenneth E Boulding, who was personally and spiritually motivated as a member of the Society of Friends (SoF). Professionally he was an economist and other group members of this center were Anatol Rapaport, the mathematician-biologists; Herbert Kelman, the social psychologists; and Robert Cooley Angell, the sociologists.

115 *Journal of Conflict Resolution*, 1/1, 1957, p.3, cited in Paul Roger *Op cit*, 2010, p. 70.

116 Johan Galtung studied Philosophy, Mathematics and Sociology. His father was a physician, from whom Galtung absorbed that ethic transforming into the peace research is crucial—for what we call him 'social physician'.

117 Oliver Ramsbotham *et al.*, *Contemporary Conflict Resolution* (2nd edition), (Polity Press, 2005), p. 41.

118 Terry Terriff *et al.*, *Op cit*, 1999, p. 69.

119 Paul Rogers, *Op cit*, 2010, p. 73.

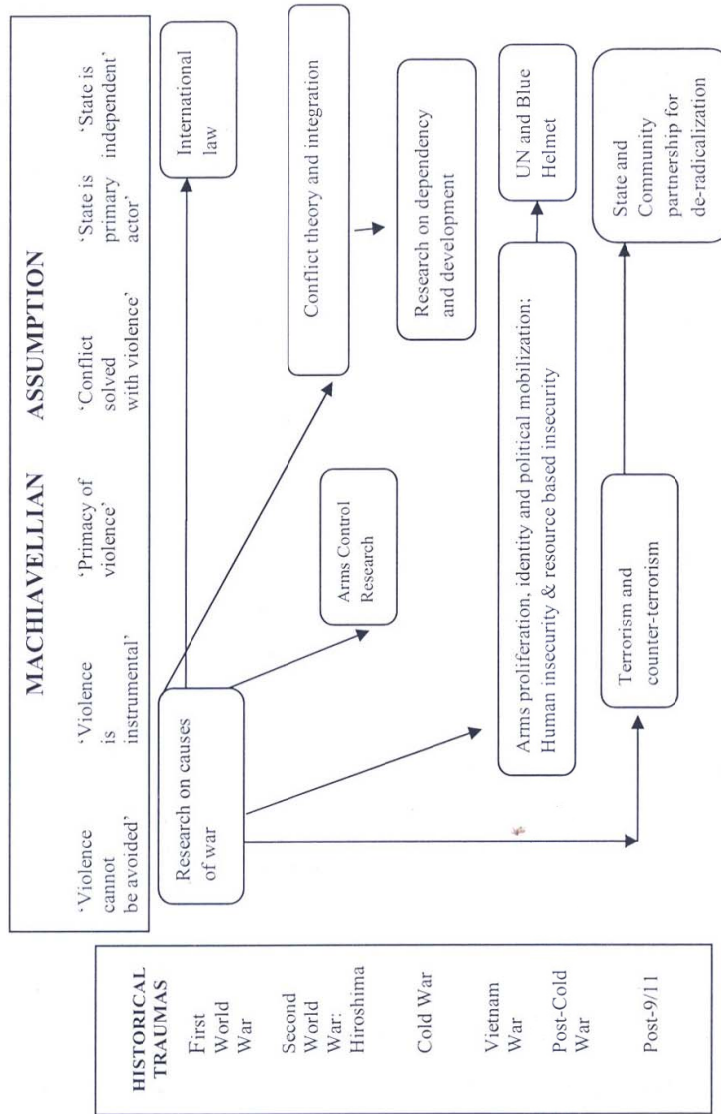


Figure 2: Traumas, political development and the development of peace research¹²⁰

¹²⁰ This figure is primarily taken from Peter Wallensteen, *Op cit*, 1988 p. 20. The bottom two sections of this figure—post-Cold War and post 9/11—are outlined and sketched by the author.

This Scandinavian approach focuses more on human empathy and solidarity than nation-state.¹²¹ Many of the IR theorists, who were mostly connected to WS and SS during the Cold War period, were skeptical about this maximalist approach of analysis. The controversy between ‘Atlanticist outlook’ and ‘idealist outlook’,¹²² I would say, actually made the subject area of PS more interdisciplinary, and strengthened its aptitude in academic arena.

The Stockholm International Peace Research Institute (SIPRI) was set up on 1st July 1966 under the auspices of the Swedish parliament that focused primarily on two broader projects: to preventing further development of biological weapons, and to disarmament research, including the study of anti-ballistic missile (ABM) system.¹²³ Nonetheless, International peace societies and professional associations like Peace Research Society International (PRSI) and the International Peace Research Association (IPPA) were established in 1963.¹²⁴ The IPRA Statute clearly set out its’ aim as ‘to advance interdisciplinary research into the conditions of peace and the causes of war’.¹²⁵ Moreover, some national peace associations, for instance, the Council on Peace Research in History (CPRH) in USA,¹²⁶ the Japan Peace Research Group (JPRG) and Canadian Peace Research and Education Association (CPREA) were formed in 1963, 1964 and 1966, respectively. On the other hand, Indian and Latin American Peace Societies were established by mid-1970s only when the issues of structural violence, Gandhian philosophy and dependency came into the broader umbrella of peace research and education.

Expansion to Classrooms

As a value oriented discipline PS¹²⁷ has started getting gradual expansion to undergraduate and postgraduate classrooms specially in the United States and

121 Peter Lawler, ‘New directions in peace research’, Hugh V. Emy and Andrew Linklater (eds.), *New Horizons in Politics: Essays with an Australian Focus*, Sydney: Allen and Unwin, 1990, p. 115.

122 Paul Rogers, *Op cit*, 2010, p. 72.

123 Adam Roberts, “New peace research, old International Relations”, Jaap Novel (ed.), *The Coming of Age of Peace Research: Studies in the Development of a Discipline*, (Styx Publications, 1991), p. 6.

124 PRSI was founded by Walter Izard in Sweden in 1963, and IPRA emerged from the Quaker International Conference in Clarens, Switzerland.

125 *International Peace Research Newsletter*, Vol. iv, No. 1, IPRA, Groningen, February 1966, as quoted in Adam Roberts, *Op cit*, 1991, p. 6.

126 CPRH was established in response to the John F Kennedy’s assassination and the escalation of U.S. involvement in Vietnam.

127 Johan Galtung, *Peace by Peaceful Means: Peace and Conflict, Development and Civilization*, (Sage Publications, 1996), pp. 13-15.

European countries after 1970s, in particular to the reaction of Vietnam War. Joseph Fahey states in this respect that ‘peace studies grew modestly during the 1970s and expanded rapidly in the 1980s’.¹²⁸ Although the Manchester College in Indiana established the first PS programme in 1948, and that was mostly focused on ‘spirituality and social transformation’.¹²⁹ But largely the program began there in early 1970s, as titled ‘Problems of War and Peace’, under the auspices of a church of the Brethren Institute.¹³⁰ The Department of Peace and Conflict Research (DPACR) was established in 1966 at Uppsala University, Sweden, and aimed to conduct ‘research on social and economic structures’, focusing on both national and international aspects.¹³¹ In Britain, in response to an initiative from a small group, the Quaker SoF, the first PS department was established in 1973 at the University of Bradford (UoB) under the leadership of Adam Curle.¹³² Since then UoB has been offering post-graduate and undergraduate degrees in PS. The department set 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. The object of the study is an appreciation of the nature of peace, the achievement of it, the obstacles of it, the components of it and the different social interpretations and evaluations of it’.¹³³ On the other hand, two organizations namely Institute for World Order (now the World Policy Institute) and COPRED played very significant role in developing new programs and curriculums of PACS or PS in both sides of the Atlantic. Surprisingly following the Vietnam War, the *JCR* brought a change and broaden its’ original agenda that included ‘international conflict over justice, equality, and human dignity; problems of conflict resolution for ecological balance and control’.

In the post-Cold War scenario, PS is more relevant for the countries of the Global South, where most of the poverty-stricken people are struggling with social injustice, economic disparities that not only aggravate unemployment and poverty but indeed instigate and drive social problems and proto-type conflicts.

128 Joseph Fahey, *Op cit*, 2010, p. 490.

129 *Ibid*.

130 *Ibid*, p. 491.

131 Adam Roberts, *Op cit*, 1991, p. 6.

132 Adam Curle was a Quaker and educationalist, who was involved in the mediation of Biafra War and West Pakistan-East Pakistan conflict in 1971. He retired in 1978 from the University of Bradford.

133 David Dunn and Pedro B Bernaldez, *Op cit*, 1999, p. 270.

People of many Global South countries are mostly vulnerable to global warming and climate change, and subsequent migration induced conflicts, either inter-state or internal, as well as resource based conflicts. Hence, academic subject like PS or PACS has more necessity as well as demand in the countries of Least Developed Countries (LDCs). Based on this background, in South Asia PACS as a fully-fledged academic discipline opened its' window of knowledge under the leadership of Dalem Chandra Barman of the University of Dhaka, Bangladesh, in 1999.¹³⁴ Advocating for a discipline like PS or PACS in Bangladesh Peter Wallensteen in 1997 wrote to Professor A.K. Azad Chowdhury, the then Vice-Chancellor of the University of Dhaka, Bangladesh, and stated,

internationally there are already now a large number of such programmes, not only in Sweden (where our training programme includes Bachelors, Masters and Ph.D of peace studies/research), but also in Britain (Bradford), Syracuse in the US and several programmes in the University of California System. Thus, Dhaka University would take its rightful place in a distinguished group of universities forwarding this subject in training as well as in research.¹³⁵

After two years of procedural activities, as an independent subject PACS started its journey in the University of Dhaka at the very outset of new millennia on 08 June 1999. 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'.¹³⁶ The long-term vision, however, of the department is to make a contribution to the advancement of peace studies, non-violent conflict management processes and a future peaceful world. From 2000-2001 academic year, the department started four-year undergraduate degree of PACS.

At the outset of the 21st century University of Kashmir, that is situated in one of the most turbulent areas of the world, founded a center—Gandhian Center for

134 Professor Dr. Dalem Chandra Barman was the founder Chairman of the Department of Peace and Conflict Studies, University of Dhaka, Bangladesh. In personal life he is a *Gandhian* non-violence believer and professionally a political scientist. Dr. Barman was inspired to establish this discipline from Uppsala University while he was attending Conflict Resolution program, where he met Dr. Peter Wallensteen in 1995 in the Uppsala University, Sweden.

135 Peter Wallensteen, as quoted Dalem Ch. Barman, 'Department of Peace and Conflict Studies: Origin, purpose and activities', *Peace: Our Turn to Think and Act*, Vol. ii, (Dept. of Peace and Conflict Studies, DU, 2005), p. 09.

136 *Ibid*, p.10.

Peace and Conflict Studies (GCPCS)—with an aim to bring conflicting relationships down through non-violent teachings of Gandhian philosophy. For this, the center from the beginning offering post-graduate diploma courses on conflict resolution.¹³⁷ However, as a research institute, the International Institute of Peace and Conflict Studies (IIPCS)—a premier think tank that has a mission of developing an alternative and independent framework for peace and security studies for South Asia—was founded in Indian Capital, New Delhi, in 1996.¹³⁸ IIPCS research jurisdiction covers both traditional and non-traditional security issues, for examples, nuclear security, non-proliferation of nuclear arsenals, disarmament, approaches of tackling terrorism and peace processes etc. Nelson Mandela Center for Peace and Conflict Resolution (NMCPCR), the first Center for Peace and Conflict Resolution among the Indian universities, was established in 2004 at the Jamia Millia Islamia University, India. Although NMCPCR started with certificate course followed by diploma course; hence, since 2007 the center started MA course and PhD in Conflict Analysis and Peace-Building (CAPB), and Conflict and Peace Studies (CAPS) respectively.¹³⁹ Academic objective of this center is not only to do critical analysis of contemporary studies of conflicting issues but to fill the gap that exists in Indian academic arena—‘the lack of serious and purposeful analysis of types and sources of conflict in our country and neighbourhood, and the methods of dealing with them that India has adopted’.¹⁴⁰

Considering the complex conflicting context, another neighbouring country of India, Nepal commenced its two-year multi-disciplinary Master program in Conflict, Peace and Development Studies (CPADS) in 2007 at the University of Tribhuvan. This program was designed to improve analytical and practical skills of the students that they can apply to prevent and resolve different aspects of conflict and to sustain peace.¹⁴¹ On the other hand, very recently, perhaps in

137 Gandhain Center for Peace and Conflict Studies (GCPCS), “Profile of the Gandhian Center for Peace and Conflict Studies”, *University of Jammu*, December 2007.

138 Institute of Peace and Conflict Studies (IPCS), “About Us”, available at <http://www.ipcs.org/about-us/>, last accessed on 31 July 2012.

139 Jamia Millia Islamia, “Nelson Mandela Center for Peace and Conflict Resolution: Introduction”, available at <http://jmi.ac.in/aboutjamia/centres/conflict-resolution/introduction>, last accessed on 31 July 2012.

140 *Ibid.*

141 Department of Conflict, Peace and Development Studies, “Message from the Program Co-ordinator”, available at <http://dcpds-tu.edu.np/content/23/message-from-the-program-co-ordinator.html>, last accessed on 31 July 2012.

2012, the subject matter of PACS got a position in the Pakistani academia. Under the umbrella of National Defence University (NDU) that primarily provides training to military officers on defence, security and war issues, the Department of PACS started two-year MSc and MPhil degrees.¹⁴² Pakistan's geo-strategic position and contribution to the United Nations Peacekeeping Force played crucial and enforcing role to launching such an academic curriculum at this military institute. Bangladesh University of Professionals (BUP), which is based in Mirpur cantonment, Dhaka, aims immediately to launch a two-year Master program in Peace and Human Rights Studies (PAHRS), which would not only benefit the Bangladesh armed forces personnel who participate in the UN Peace Operations but indeed posture a vibrant civil-military relationship that would effectively contribute to the development of the country.

Challenges to Peace and Conflict Studies

Although the discipline of PACS got rapid expansion to undergraduate and post-graduate classrooms, different stumbling blocks challenged and undermined its progress in different phases. The most extreme policy obstacle faced by the department of PS during the Second Cold War, a short militarily-renewed tension period between the USA and USSR from the late 1970s to early 1980.¹⁴³ 'A palpable risk of all out nuclear war'¹⁴⁴ was evident in Europe during that period; on the contrary, the activities of the discipline of PS and peace movements, i.e. anti-nuclear movement, became more visible across the globe in order to minimize nuclear tension. Because of such activities and involvements PS faced a policy war against it. At that period in Britain, peace researchers' engagement in anti-nuclear movements was viewed from a clear 'political polarization' perspective, and as a result the discipline faced severe and harsh criticism—such as 'unpatriotic appeasement studies',¹⁴⁵ and practitioners were termed as "communists", 'pacifists', and 'anarchists'.¹⁴⁶ A critical survey of that time on PS over speculatively suggested that 'concern has

142 "Department of Peace and Conflict Studies, National Defence University (NDU)", available at <http://www.insightonconflict.org/conflicts/pakistan/peacebuilding-organizations/ndu/>, last accessed on 31 July 2012.

143 It is worthy to mention that the Cuban Missile Crisis was seen as imminent to nuclear war for the first time. Terry Terriff, *Op cit*, p. 75.

144 Paul Rogers, *Op cit*, 2010, p.77.

145 *Ibid*.

146 Joseph Fahey, *Op cit*, 2010, p. 491.

recently been expressed over the nature of peace studies as an educational discipline . . . We argue that this concern is justified, that both the subject itself and the intentions of many who propagate it are open to serious criticism and that it is educationally desirable to exclude Peace Studies from our schools'.¹⁴⁷ The survey report concluded that the discipline 'discourages critical reflection and encourages prejudice, about peace, war and disarmament'.¹⁴⁸ Such critique is not unlikely in any context of contemporary initiatives of establishing the discipline of PACS in Global South countries, but the dynamics and dimensions of critiquing might be different. Once the communist Soviet ideology collapsed, many of the critics started taking side of PS because of its standard works on many agendas like mediation, peacekeeping,¹⁴⁹ social justice, human rights, and environmental issues¹⁵⁰ and so on.

However, in the post-Cold War period the discipline faces some new real life global problems, for instance, environmental degradation induced migration and potential conflicts, resource based conflicts, climate change vulnerabilities of the poor countries, economic disparity and deprivation based ethno-national conflicts, radicalization, extremism and terrorism, and social conflicts of protracted nature across the world, where more attention are required. More importantly, traditional patterns of inter-state conflicts and war continue in new dimension—where fifth generation of technological arsenals, like drone, replaced the position of soldiers—that is not only a concern for International Humanitarian Law (IHL) but also an unpleasant event for the standards of human rights. Considering the challenges and lessons, in the 21st century the discipline has not only gained academic and political acknowledgement from policy makers but indeed set its priority agendas of academic and research works for national, regional and global peace and security.

Concluding Remarks

The above discussion represents a brief overview of how the discipline of PACS has been evolved from religious beliefs, Quaker's movement of pacifism,

147 Caroline Cox and Roger Scruton, *Peace Studies: A Critical Survey*, Institution for European Defence and Strategic Studies, London, 1984, as quoted in David Dunn and Pedro B. Bernaldez, *Op cit*, 1999, p. 269.

148 *Ibid*.

149 Paul Rogers and S Whitby, 'Peace Studies at the University of Bradford', Carol Rank (ed.), *City of Peace: Bradford's Story*, (Bradford Libraries, 1997), p. 144.

150 Paul Rogers, *Op cit*, 2010, p. 77.

and through academic treats to different traumatic events of the twentieth century. Peace is no longer a utopia rather peace movements, peace research, and peace studies programs across the globe have turn it into a reality through knowledge and education of peace. As an interdisciplinary academic discipline PACS focuses on studying causes, actors and dynamics of conflict and war, as well as finding non-violent and creative alternatives of conflict resolution and transformation, and means of comprehensive security. Now, it is urgently needed to take a collective approach, which I see missing among peace researchers, academics and practitioners across the world, to tackle new threats and challenges of the twenty first century. At the same time, it is indispensable to take newer inter-cultural research initiatives, publish authentic research reports and disseminate such newer knowledge amongst the wider audience, including both policy makers and academics, for academic excellence of this discipline.