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Defining the Platform of Positive Peace

Introduction

The following introductory section, and the contributed chapters in the *PALGRAVE Handbook of Positive Peace* seek to contribute a theoretical and practical appreciation of the contemporary scope of research, scholarship and practice into positive peace. The authors of this handbook and its editors come from diverse and divergent disciplines, fields and endeavors and from a variety of perspectives ranging from challenging to complimentary. Despite the multiplicity of voices and vantages the root of this theoretical pursuit emerges from what is often termed Peace Research, Peace Studies or Peace and Conflict Studies[1] because that is the field (the field encompasses many disciplines as well as inter-disciplines) concerned with the construct and construction of building a peaceful world.

Peace and Conflict Studies (PACS) is a field that analyses conflict and violence and champions nonviolence. PACS has emerged since the 1960s as a distinct domain of inquiry in the social sciences concerned with research, theory and practices that seek to transform conflict and foster peace. While first presented in 1954 by Quincy Wright, the concept of a 'positive peace' was amplified and "made more visible" by Johan Galtung who is considered a prime mover in Peace Studies (Regan, 2014, p. 346; Galtung, 1964, 1969). For much of that

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[1] The term *Peace and Conflict Studies* is utilized to signify a pursuit explicitly concerned with both conflict (and violence) and peace (or nonviolence).

1.1 DEFINING THE PLATFORM OF POSITIVE PEACE

disciplinary history of the field, the incarnation of 'peace' considered, pursued, and attained

is defined by most scholars in the Galtungian sense as 'negative;' *negative peace* is a peace

achieved through the cessation of direct violence.

'Techniqs' (Avruch, 2003) or practices of conflict transformation involve

interventions termed 'peacebuilding.'[2] *Negative peace peacebuilding* typically includes a

cease fire and demilitarization (demobilization of weapons) following the establishment of a

nonaggression 'peace' treaty. When overt violence is arrested, there is a return to 'peace' but

this conceptualization narrowly defines peace as simply the absence of war (organized

violent conflict) or militant antagonism of some sort. This dichotomous perception of peace

as the opposite of war also generally assumes that conflict is between groups, at times

symmetric and others asymmetric, and that groups exist in contestation with one another for a

variety of reasons along a spectrum of conflict. This spectrum concept includes a range of

impact or interaction ranging between assistance to full warfare. And, along this conflict

spectrum various levels of association are considered and referred to in three distinct but

contiguous domains of relationship: pre-conflict, conflict, and post-conflict. To *negative*

peacebuild is to aim intervention in such a way as to cease overt conflict and traverse to a

post-conflict (but possibly also pre-conflict) state. In this model, peace is simply, not war.

While *negative peace* is the cessation of overt violence[3], *positive peace* is far more

encompassing, interconnected and elusive. Positive peace is not merely the cessation of direct

violence but also structural violence[4] and incorporates "social structures that deny individuals

and groups the ability to satisfy human needs such as survival, well-being, recognition and

freedom" (Standish & Joyce, 2018, p. 30).

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[2] *Peacebuilding* is distinguished from *peacemaking* and *peacekeeping* as building peace involves a conflict intervention whereas making peace and keeping peace refer, respectively, to acts of political treaty or ceasefire creation or military (or civilian: See Furnari et. al. this volume) intervention to stop active conflict and provide a period of support and 'cooling off' of acute, often violence conflict.
[3] Termed *direct* violence in Galtung, 1969.
[4] Termed *indirect* in Galtung, 1969.

1.1 DEFINING THE PLATFORM OF POSITIVE PEACE

Although the binary of *negative* and *positive* peace insinuates 'vacancies in violence' where violence is absent it is important to remember the multiplicities of violence, and that,

> Every culture holds some form of violence permissible. Whether it is racism, homophobia, gendered constructs of power, just war doctrine, caste systems or ethnic prejudice, these cultural forms of violence have physical and structural limbs that act to harm and marginalize both individuals and groups (Standish, 2015, p. 1).

Positive peace does not suggest a space completely free of violence but rather envisages conflict (and also violence) in more comprehensive terms which leads to greater awareness of its presence. In positive peace the aperture of *conflict* consciousness (apparent, possible, or potential) is expanded, appreciated, and reflective and therefore it includes conflict that is latent, systemic, invisible and prospective; and as violence is connected and intersected so must be its remedy—a remedy that begins with discernment, understanding, and inclusion. *Negative peacebuilding* necessitates a halt to overt aggression whereas *positive peacebuilding* must be *holistic* intervention; positive peacebuilding must be sustainable, legitimate, far-reaching and conceptually comprehensive so that conflict/violence interventions do not create harm in one arena while seeking to decrease harm in another.

Positive peace acknowledges the continuum of human nonviolence, that has characterized much of our history (and prehistory) on this planet; a dynamic tapestry of living that is upset and unsettled by the violence of colonization, contemporary technological warfare and the precarity of modern life (Fry, 2007). An alignment to building positive peace is a return to an interconnected and networked perception of life where peace may remain elusive in a 'complete' sense but far more enveloping, comprehensive, and emancipatory. Positive peace seeks to reimagine and reincorporate fragmented humanity—to reconnect marginalized and collateral aspects of ending aggression that incorporate the more-than-human world of nature.

1.1 DEFINING THE PLATFORM OF POSITIVE PEACE

Positive peace, as we imagine it, seeks to recognize the connection between means and ends in order to foster peace practices that integrate nonviolence as a first principle in intervention and to conceptualize humanity within an ecological space of deep and critical meaningfulness. Positive peace perceives of the world as natural and social *systems* of actions and interactions that emerge from cultural, transactional, dynamic and embedded relations. Positive peace acknowledges the interconnection and enmeshment of the human and natural world and recognizes that in order to maximize planetary wellbeing relationships need to be positive and just, actions need to be nonviolent and our worldviews and world visions need to encompass more that tier one political and militaristic circumstances. It is not enough to simply leave peace to politicians. Our global climate, poverty, insecurity and ideological crises are apparent to any who care to look. As a solution to these problems is not *singular* our perception(s) and agency(s) must be multifactorial, multifaceted and multifocal.

To live in a world of violence(s) is to live in a state of depravation and suffering but the first step in rising to the challenge of transforming violence is to begin to 'see' violence and potential *violence transformation* with new eyes. So we thank the readers of this work for *looking* and hopefully *seeing* and then, with any luck, *joining* us in the work of building positive peace together.

The purpose of this handbook is to clearly expand and demarcate the positive peace platform in social scientific and humanities academic disciplines and to demonstrate the inherent multifactorial, multifaceted, and multifocal *interdisciplinarity* of positive peace. The *Handbook of Positive Peace* brings together diverse contemporary contributions from four domains of inquiry and intervention to expand and interconnect the work of building positive peace in the 21st Century.

1.1 DEFINING THE PLATFORM OF POSITIVE PEACE

Defining Positive Peace

There are many diverse and divergent conceptualizations of peace and this handbook seeks to

recognize different definitions of 'peace' to then distinguish and theoretically corral positive

peace as a nexus of four distinct but interconnected domains of intervention: *nonviolence,*

social justice, environmental sustainability and *positive relationships*. After a brief

introduction of typical notions of peace this chapter will venture to trace the idea of positive

peace in recent scholarship to establish how the term is utilized in the PACS world. It will

then endeavor to introduce each editorial domain within this handbook including a synopsis

of each form of intervention theoretically followed immediately by a summary of the

chapters that inhabit the *PALGRAVE Handbook of Positive Peace*.

The multifarity of peace

Peace (*pax* in the original Latin), used to be a treaty that ended war. In the modern world,

peace has a far greater and at times ethereal sense: peace refers to circumstances,

predispositions, relational bonds and levels of discord; things can be peaceful, one can be at

peace or peace can be yearned for yet absent. Peace is a place (without violence), a time

(before or after conflict), or a feeling (give me peace!), and like many terms with both

tangible and intangible aspects, peace means many things to many people.

　　　　Today, peace has many conceptions globally and has definitions that are both

relational and mental, encompassing interactions as much as temperaments. Peace has

behaviors and dispositions; peace has prohibitions that 'secure' peace and taboos that 'break'

it—peace can be fragile, breakable or enduring and peace can be fleeting, inauthentic, limited

overdue, in dispute, or denied. Peace in PACS (to name but a few) has been termed

sustainable (Lederach. 1995), as *stable* (Boulding. 1978), as *just* (Annan. 2005), as *perpetual*

(Kant. 1983), encompassing the whole world (Walker. 1988), and *durable* (Wagner &

1.1 DEFINING THE PLATFORM OF POSITIVE PEACE

Druckman, 2017). And although there have been calls to widen and expand the notion of peace as more than 'in a non-war state' in the PACS world peace has largely emerged as a contrast of *negative* (absence of direct violence) or *positive* (absence of indirect violence) peace. And when 'peace' was uttered in much of the last century of PACS scholarship and research it has largely been *negative peace* and concerned with peace between nations and groups within nations. There is no edge to what bounds peace conceptually but its articulation as 'positive' is a brief and identifiable chronicle.

Political Philosopher, Friendship expert and Indigenous Peacebuilding scholar Heather Devere (2018) traced the Western 20th century disciplinary roots of positive peace back to Jane Addams who first expanded the threshold of peace away from simply an absence of war to "positive ideals of peace" (1907, xvii). Devere identified the call from Martin Luther King (1964) for "love and justice" and Galtung (1969) encapsulated positive peace as "the presence of symbiosis and equity in human relations" (Galtung. 1996, p. 14)." All of these calls for a 'positive peace' expanded the landscape of 'peace' but also, crucially, began to identify positive peace as *relational*.

Later research echo's Galtung's 'symbiosis and equity' in aspects of social justice that seek to eradicate 'exploitation' (Bockerie, 2002), institute more 'comprehensive' peacebuilding (Newsom & Lee, 2009), and see building peace as a process of "social justice, social equity, cooperation, community engagement, collaboration, effective-governance and democracy" (Shields & Soeters, 2017, p. 324). Peace educator Ian Harris (2004) spoke of peace in broad and multifaceted terms:

> Inner peace concerns a state of being and thinking about others, e.g. holding them in
> reverence, while outer peace processes apply to the natural environment, the culture,
> international relations, civic communities, families and individuals. Within each one
> of these spheres it can have different meanings. Within the international sphere it can

be construed as a peace treaty, a ceasefire or a balance of power. Sociologists study

cultural norms that legitimize non-violence and condemn violence. Intercultural peace

implies interfaith dialogue, multicultural communication and so forth. Peace within

civic society depends upon full employment, affordable housing, ready access to

health care, quality educational opportunities and fair legal proceedings.

Psychologists concerned with interpersonal conflict provide awareness of positive

interpersonal communication skills used to resolve differences. Environmentalists

point to sustainable practices used by native cultures for thousands of years.

(2004, p. 7).

This disciplinary expansion of 'peace' and recognition of peace as much more than an *inter*

or *intrastate* condition of non-aggression (at least militarily) also expanded the work to

include building peace between humans, the self and the natural world. This *embracing* peace

both enlarged the pool of peacebuilders and magnifies the aims of building peace in the

world.

And Western notions of positive peace owe much to the writings and work of Gandhi

whose revolutionary nonviolent resistance to the British occupation of India included the

notion of *satyagraha* or love as a force of peace. In Gandhi's work he saw the transformation

of violence within acts of patience and compassion for one's opponent making the 'work' of

building peace *nonviolent,* and act of *social justice* and *relational.* And Gandhi was aware of

the suffering an individual undergoes when in the process of facing violence and the

temptation to reflect violence with violence so he made certain that the work of resistance

was *via* peace, by nonviolence and therefore in accord with the *ends* desired in overthrowing

a violent regime.

1.1 DEFINING THE PLATFORM OF POSITIVE PEACE

Termed satya (truth) graha (force) Gandhi believed that we must begin by
transforming our own inner violence before we can use compassion and
patience to change the hearts of our opponents. For Gandhi, violence was
proof that we perceived of the 'other' as separate from ourselves. If we
perceive of the unity of all life then violence is no longer an option.
Gandhian ahimsā affirms the unity of all sentient beings is both a restraint
(from violence) and an observance (of love) (Standish & Joyce, 2018, p.
18).

To Gandhi, the act of gaining 'peace' must be peaceful (nonviolent) and this all-
encompassing view of peace as an act of nonviolence infuses positive peace with an
understanding that you cannot use violence to build peace—something completely legitimate
when working towards *negative* peace.

Galtung views positive peace as the absence of *structural* violence, Gandhi sees
positive peace as a nonviolent interrelationship to bring justice (Bharadwaj, 1998), and Harris
& Morrison (2013) see positive peace in a triad of: nonviolence, social justice and
environmental sustainability. This handbook combines all three platforms (Galtung, Gandhi
and Harris & Morrison) into a quadrant of positive peace (see Table 1.1) to purposefully
include non-harming life affirmation, justness, supportive, caring, and, equitable relationships
within an holisticism that incorporates and encompasses the human and the more-than-human
world.

Table 1.1 The Positive Peace Quadrant (Standish, Devere, Suazo and Rafferty this publication).

Nonviolence	Social Justice

8

1.1 DEFINING THE PLATFORM OF POSITIVE PEACE

Environmental Sustainability	Positive Relationship
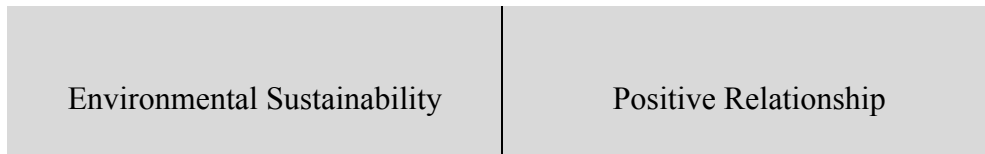
Nonviolence is an action, a system or an inner state of non-harming. The premise of nonviolence expresses the Gandhian precept of 'ends and means thinking,' which intones that we may not be able to control the outcome of our endeavors (ends) but we can control how we behave (means). To attain positive peace, we need to recognize violence but respond nonviolently.

Social Justice is the advancement of the concept of inherent human worth and dignity and interactions that seek to recognize and respect humans, groups and the natural world. The construct of social justice includes three facets: justice, rights and freedoms. Socially just societies are a key component of positive peace.

Environmental sustainability begins with an introspective exploration of the human bond with nature. The rhythm of resource consumption to which societies have been accustomed since the Industrial Revolution is no longer sustainable. Positive peace requires prioritizing the survival of all living systems in human and natural worlds.

Overview of the Positive Peace Quadrant

Nonviolence

Nonviolence can be separated into *principled* and *pragmatic* forms (Weber, 2003). *Principled* nonviolence, including pacifism, comes in a variety of intensities that espouse everything from living so as to minimize personal harm done to other living beings to refusing to participate in certain forms of organized violence (such as military service). *Pragmatic*

1.1 DEFINING THE PLATFORM OF POSITIVE PEACE

nonviolence encompasses dozens of separate and targeted methods to bring about political and social change and includes acts of civil resistance, civil disobedience, nonviolent defense and noncooperation (Sharpe, 2005; Weber, 2003). What both strands—principled and pragmatic nonviolence—share is an orientation and commitment to address violence with nonviolence (Firchow & Anastasiou, 2016).

Standish & Joyce summarize the nonviolence thusly:

Pacifism is a refusal to participate in violence (especially state organized violence), pragmatic nonviolence is a strategic discipline that works to change society or obtain a political outcome whereas principled nonviolence contains an internal dimension that comprises an ethical restraint on expressions of any form of violence for any reason. Simply put, a principled nonviolence advocate never feels that violence is permissible where a pragmatic nonviolence advocate feels that nonviolence is more successful when working toward social transformation. What all of these nonviolent traditions share is a sense that violence is unacceptable and an unacceptable action, even in response to violence. While some consider violence discretely, others include all acts that have the potential to cause harm (2018, p. 19).

While nonviolence is often approached as a mindset it is also frequently considered a strategy of conflict transformation (Stephan & Chenoweth, 2008) whether one considered it an ideological stance or behavioural predisposition a key appreciation of nonviolence is where it 'sits' in terms of our cultural and interactional landscapes as humans. To 'sit' in a space of violence lays within the Paradigm of Violence, whereas to 'sit' in a space of nonviolence places one firmly within the Paradigm of Nonviolence (also termed the Paradigm of Peace).

1.1 DEFINING THE PLATFORM OF POSITIVE PEACE

Table 1.2 Paradigms of Violence/Nonviolence

Paradigm of Violence	Paradigm of Nonviolence (peace)
Is the understanding that violence is an acceptable instrument to manage conflicts between individuals, within society and between states for the purpose of bringing about change.	Is the understanding that nonviolence is the only acceptable instrument to manage conflicts between individuals, within society and between states for the purpose of bringing about change.
Violent conflict is natural, normal and necessary.	**Violence is not natural; it is cultural and it is unnecessary.**

While the ideas and actions encompassed by nonviolence ascribe to an intention and impact that does not result in harm, nonviolence is clearly based on the awareness that violence is a choice and therefore, by the same logic, nonviolence is also a choice. Not something passive or not-doing, nonviolence is a comprehension and accomplishment of deliberate humanization. Undergirding the nonviolence mandate (to do no harm, no hurt and no violence) is the deeply held belief in the unity of life, a belief that both acknowledges the connectivity of thought and experience but further, that nothing done to others as an act of dehumanization does not also affect the perpetrator. Martin Buber's theory of connectivity captured the arc of dehumanization *as the perception of another as an it* (1970). This perception of another human as an object (not a subject) makes permissible numerous thoughts, beliefs and actions that negate the human propensity for consideration, care and compassion. To consider another person an *it* is to deny them full humanity—to dehumanize them—to turn them into an object to which one holds no duty of care.

And in addition, the reflection of the act of objectification firmly returns to its sender. This was the what Gandhi considered in the unity of life mandate, there is no thought, word

11

or action that does not also affect the instigator—to do harm to anther is to harm the self.

Double the violence, double the harm. To embrace and practice nonviolence is to understand

this connection and to refuse to dehumanize others. As a foundational pillar of positive peace,

nonviolence not only acknowledges violence but acts to actively transform violence.

Social Justice

Social justice is a necessary component of peace. The terms 'justice' and 'social justice' are

used, often interchangeably in any context as related to positive peace (Lambourne &

Carreon, 2016). As defined by Caritas, social justice "is the promotion of just societies and

treatment of individuals and communities based on the belief that we each possess an innate

human dignity" (2020, para. 1). Peace education scholar, Betty Reardon (1995), also

emphasizes universal human dignity but adds in the environment, claiming that social justice

can be realized fully "only under the conditions of a positive peace based on the respect for

individual persons, social groups, human cultures, and the natural environment" (p. 7).

In this handbook, we are considering positive peace within the framework of a

quadrant that comprises nonviolence, social justice, environmental sustainability, and

positive relationships. We focus in this section on the social justice part of the quadrant but

acknowledge the interlinking of the four parts of the quadrant as essential to fostering

positive peace. Not only is social justice a vital aspect of peace but it *requires* conditions of

positive peace including a sustainable environment, non-violent responses to challenges, and

just relationships.

As with other complex concepts, there is no one definition of social justice. Injustice

is more easily recognizable. Strier refers to social injustice as the "systemic subordination of

specific social groups through the institutionalized use of unjust power and authority" (2007,

p. 860). Essentially institutional and structural social justice is not necessarily present even in

societies that are ostensibly peaceful, so while it is essential for positive, sustainable peace,

there can be situations where injustice is present, but there is no overt conflict. This points to the importance of addressing structural violence. Injustice can be present particularly in situations where a focus on harmony can disguise underlying, or even overt, discrimination and oppression. Often so-called 'justice systems,' even in peaceful democracies, are themselves inherently unjust and unequal. These situations are examples of negative rather than positive peace.

Chizhik and Chizhik (2002), explore the concepts of privilege and oppression in the language of social justice where there is social structural inequality based on race, social class, gender and disability, as well as "other discriminatory practices that involve unequal power distributions" (e.g., age, language, immigrant status, land) (p. 792). Social justice therefore requires the redistribution of power between those with power (the privileged) and those without (the oppressed). There are international studies that make the link between disparity gaps showing that colonization has determined social [in]justice, resulting particularly in inequitable access to health, housing and education (see for example, Griffiths et al. 2016). Justice systems in Western nations often continue to fail to prevent racial injustices that prevent human equality (Randle 2016).

The language and conceptions of justice and human rights, while claiming to be universal, are part of a Western construct and philosophy that often ignores the cultural differences that exist between and within societies across the globe.

What types of justice are needed to ensure peace? Justice comes in a number of forms. *Retributive justice*, a system of criminal justice that uses punishment, has been found wanting, for not focusing on rehabilitation, so how effective is it? *Restorative justice* that focuses on reconciliation between offender and victim, is meant to put things right again, but is it able to do that? *Transitional justice* aims to redress abuses in countries emerging from conflict, but is it enough? *Relational justice* that focuses on processes of cooperative

behavior, agreement, negotiation and dialogue recognizes the importance of getting

relationships right, but does it address everything that is necessary? *Distributive justice*, that

provides moral guidance about the distribution of benefits and burdens, can address some of

the inequalities to bring about a fairer society, but does it work?

In terms of human rights, the 1948 Universal Declaration of Human Rights (UDHR)

stated that "all human beings are born free and equal in dignity and rights" (Article 1).

However, despite 'everyone' being entitled to the rights and freedoms as set out in the

Declaration, many people are unable to access these and live in states who do little to address

such insufficiency. There have been attempts over the subsequent 80 years since the creation

of the UDHR to address some of these inequalities. There are obviously gaps and attempts to

fill such gaps with the passing of multiple 'instruments' of Human Rights in various

'declarations' for women, children, the disabled, the Indigenous etc. but how does the

discourse of Human Rights relate to building positive peace? How have declarations that

support and enshrine women and gender rights contributed to positive peace? To what extent

have disability rights been addressed? Have the rights of Indigenous peoples improved? Are

children seen as having separate rights to those of their parents? Many questions remain as

does the question of rights vs freedoms.

A society where there is positive peace includes some basic freedoms. What sorts of

freedoms would be needed? How fundamental is freedom of religion? Should there be any

restriction on the freedom of movement? How much freedom to protest or resist should be

allowed? How essential is freedom for the media? How can we ensure freedom from

violence? How would it be possible to have freedom from poverty? Freedom from fear and

insecurity. Would rights include the right to self-destruction?

1.1 DEFINING THE PLATFORM OF POSITIVE PEACE

We engage with this debate as we seek to understand some of the different types of justice that an impact on peace; and the rights and freedoms that need to be upheld in order to establish and maintain positive peace.

Environmental Sustainability

Modern human systems are intrinsically dependent on a properly functioning and stable natural environment. Yet as Golden points out in a 2016 editorial, humans and their environment have grown increasingly apart through decades of urbanization, increasing commodification, and through departures from agricultural practices and subsistence patterns of living (Golden, 2016). As population growth influences an increase in natural resource demands, questions emerge in terms of how human infrastructures can endure in the face of the breaching of the so-called Planetary Boundaries of Earth (Steffen, 2015). Simply put: Humankind needs to rethink its current relationship with its Planet if it wishes to stand a chance of survival.

As it currently stands, peace and conflict literature shows striking asymmetries with how environmental and human systems are studied, and understood: Human systems tend to take priority over their non-human counterparts. Reconceptualizing a new Human-Nature contract entails revising one's own relationship with the natural environment, an exploration that inevitably leads to a disruption of humankind's ongoing and self-centered domination of Nature. A human-centric mind frame, or anthropocentric thinking, is defined as an act or thought, which is inherently at odds with Nature and non-human animals (Boddice, 2011). Transcending anthropocentrism requires more than just a peripheral interest in environmental systems: it requires a profound infusion of environmentalism in any human-conceived system, process or relationship. This section is a collection of deep reflections of how this infusion can occur and at what operational levels.

1.1 DEFINING THE PLATFORM OF POSITIVE PEACE

Positive Relationship

Relationships are intrinsic to human social life. The basic dictionary definition of a relationship is 'the way in which two things are connected' (Cambridge Dictionary, n.d.). This definition provides a starting point for further conceptualizing how the parties in a relationship respond to that connectedness, and what role relationships play in constituting society. Examining how human beings relate to one another is an essential element in understanding why societies take different forms, with some characterized by domination and violence while others exhibit high levels of equity and peacefulness.

Relationships can be said to have perceptual and behavioural components. Where the other party is perceived as our equal in dignity and rights, to paraphrase the UN declaration of human rights, where they are viewed positively, we will most likely act benevolently towards them; we will include them in decision-making, will cooperate with them in the pursuit of shared goals, and will act in solidarity with them when they seek to redress injustice. Conversely, if the other party is perceived as less-than-fully-human, as alien and separate to us, we are much more likely to ignore their suffering when they are impacted by direct or structural violence, and if we perceive them as our enemy, we may even engage in actively harming them. Relationships, then, develop out of how we view self and other, and these perceptions shape everyday behaviours at the individual level and the development of a system of laws and institutions at the societal level.

A number of social theories call attention to the importance of the relational in both our everyday lives, and in the constitution of our societies. These include social capital as a means of understanding the extent and quality of interactions in a society (Bhandari & Yasunobu, 2009), social cohesion as a conceptualisation of the degree to which society members perceive themselves as part of a whole (Manca, 2014), and relational ethics as a

1.1 DEFINING THE PLATFORM OF POSITIVE PEACE

philosophical framework for exploring our ethical responsibility towards others in our

environment (Austin, 2012).

However, there is space for much more conceptual development in this area. We can

benefit from deepening our understanding of how to define and examine the quality of

relationships in a society. The extent and quality of connections between individuals and

between groups can have important implications for democracy, collective action and social

inclusion. In particular, understanding how relationships guide social behaviour is

particularly relevant to exploring how violence emerges in our societies, and may give insight

into how violent societies might be transformed in the direction of positive peace.

The role of relationships in positive peacebuilding.

While relationships were not directly examined by Galtung (1969) in his original

conceptualisation of positive peace, in his more recent 'mini theory of peace' (Galtung, 2014)

he describes peace as a state of relationship:

> Peace is a relation, between two or more parties. The parties may be inside a person, a
>
> state or nation, a region or civilization, pulling in different directions. Peace is not a
>
> property of one party alone, but a property of the relation between parties (para.1).

In this work, Galtung goes on to elaborate that there can be three basic qualities of a

relationship; negative, indifferent or positive. He equates a positive quality of relationship to

a state of harmony, and asserts that harmonious relationships are central to a state of positive

peace.

However, an important distinction needs to be made between harmony as an end goal

that results from positive peace, and harmonious relationships as a means to achieve positive

peace. As a number of authors in this handbook explore, challenging negative relationships

characterized by domination and violence can require an assertive approach, while

developing harmonious relationships when social injustice remains unaddressed risks

1.1 DEFINING THE PLATFORM OF POSITIVE PEACE

embedding structural violence. As a result, the role of relationships in both enabling violence and in motivating collective action in pursuit of positive peace must be examined with careful attention to the nuances of different contexts and to the consequences of particular forms of relationship for those who are most vulnerable in our societies.

It is not surprising, then, that while a number of scholars working in peace and conflict studies and adjacent fields have developed conceptual frameworks that recognise the role of relationships in building peace, these scholars do not always agree on what form these relationships need to take in order to achieve peace. The divergence seems to be closely related to whether scholars are focused on reducing direct violence in the short-term, such as ending a cycle of violent conflict, or on reducing structural violence over the long-term, pursuing a more just and inclusive society by surfacing latent conflicts and confronting powerful interest groups (Lederach, 1997).

Hence, for example, conceptualizations of reconciliation tend to centre on the (re)establishment of a positive relationship between former antagonists, with a focus on apology and forgiveness (Bloomfield, Barnes & Huyse, 2003). Taking a more holistic view of the social changes required to bring about sustainable peace after armed conflict, conflict transformation theory recognizes that re-establishing positive relationships must occur alongside meaningful institutional changes (Lederach, 1997). Alternatively, scholars working in societies where mass direct violence is rare but structural violence remains high, understandably tend to focus more heavily on how relationships of solidarity can be established in order to challenge social, political and economic injustices (for example, hooks 1986, 2013). One challenge for the field of peace and conflict studies, then, going forward, is to further conceptualize the particular forms of relationship required to overcome both direct and structural violence across a variety of contexts. It is in this area that the 'positive relationships' section of the Handbook of Positive Peace seeks to contribute.

1.1 DEFINING THE PLATFORM OF POSITIVE PEACE

Conceptualizing positive relationships.

Philosophers from both Africa and Europe have argued that the relationship between self and other is central to our humanity (Levinas, 1978; Ramose, 2001). From this perspective, to dehumanize another is an act of self-harm that leaves us isolated and self-absorbed, incapable of realizing our full potential as ethical beings. Similarly, an 'ethics of care' rooted in feminist scholarship has emerged to articulate how deciding on an ethical course of action can only take place within a comprehensive understanding of our relatedness to others (Gilligan, 1982). This scholarship signals the importance of understanding what ethical, humanizing relationships look like in practice, as well as of identifying the transformative potential of such relationships at the societal level.

As developed in this handbook, the concept of 'positive relationships' refers to those relationships that have the potential to support the development of positive peace. However, the precise nature of such relationships deserves careful consideration. A nuanced conceptualisation of the varying nature of social relationships is necessary for identifying which relationships in a given society can be understood as positive, meaning that they enable both direct and structural violence to be reduced and hence can contribute to achieving positive peace. While there is more fulsome development of the nature of positive relationships in the relevant section in this handbook, as a first step three aspects of relationships can be identified as having the potential to contribute to positive peace.

The first aspect is whether a relationship is engaged or disengaged. An engaged relationship is one where both parties recognise their interdependence and direct efforts into their behaviour towards one another. Conversely, a disengaged relationship can be understood as one where the parties do not recognise their interdependence, where the other is ignored or seen as unimportant, and behaviour is characterized by avoidance rather than engaged activity.

1.1 DEFINING THE PLATFORM OF POSITIVE PEACE

The second aspect of a relationship that is relevant to positive peace is whether the relationship involves vertical or horizontal power relations. In other words, is the relationship one where one party is treated as superior and the other as inferior, or is the relationship characterized by equity and mutual respect?

The third aspect to consider is whether the relationship is characterized by care and concern for the other, or whether it is characterized by a desire to dominate and harm the other for selfish gain. This quality of care can be exhibited by one or both parties, but it is likely that, in time, consistent behaviour by one party will be mirrored by the other.

It is important to consider how each aspect relates to the other two, in order to arrive a more comprehensive understanding of a 'positive relationship.' For example, a relationship could be engaged and caring but also vertical leading to situation that is patronizing and disempowering for the party viewed as inferior. This would represent a relationship that does not have the capacity to support the development of positive peace unless the power imbalance is equalized. Similarly, while a disengaged relationship would often be destructive through a process of neglect, it could have some positive potential if the disengagement was founded in a degree of respect and care, recognizing perhaps that a minority group needs to be left alone to determine its own destiny. There is value then, in attending to which aspects of relationships can best contribute to positive peace in a given set of social circumstances.

That said, broadly speaking, the relationships that are most likely to support the development of positive peace are those where both parties are actively engaged in maintaining a relationship characterized by equitable power relations, and by a genuine concern for the wellbeing of one another. These are relationships where the other is humanized, recognised as having equal intrinsic value, and equal right to contribute to collective decision-making. It is difficult to conceive how violence can be tolerated, let alone committed, where such relationships are present. Hence, violence is rare in healthy families

20

and communities, but it is much more common between nations that view themselves as entirely separate from one another, and as entitled to dominate one another in the pursuit of the national self-interest.

Positive relationships can be found at multiple levels of analysis; between individuals, between social groups, and between nation states on the global stage. The chapters in the positive relationships section of this handbook provide a valuable starting point for defining and conceptualizing how different aspects of relationships, and different relationship-building practices, can contribute to the development of positive peace across a variety of contexts.

They provide a conceptual foundation for future research that could empirically explore the links between the quality of relationships and the degree of violence parties exhibit towards one another. Moreover, the transformative capacity of relationships deserves to be examined in depth in future scholarship, with a focus on how changes in the quality of relationships may motivate and support social change.

Positive Peace Quadrant Chapter Contributions

Nonviolence

In the nonviolence section of the handbook seventeen scholars have crafted pieces relating to building positive peace that include personal nonviolence, interpersonal nonviolence, social nonviolence and international nonviolence.

Personal Nonviolence

Personal Nonviolence relates to both an inner and outer dimension of building peace that centers on the thoughts and actions of the individual. In the first chapter Tatiyana Bastet engages with the notion and practice of reflective choice via yoga as a fulcrum of building positive peace. In chapter two, Katerina Standish presents a conceptual platform for *personal peacebuilding* utilizing the COVID-19 global pandemic as a hypothetical context. The next

chapter, by Marianella Sclavi, looks at the role of humor and listening in dealing with the unpredictable, the surprising and the unexpected in life. In chapter four Joe Llewellyn engages with the role of contemplative practices in contributing to positive peace and in the fifth chapter Lacey Sloan and Cathryne Schmitz examine the act of 'claiming voice' in marginalized communities to foster resilience.

Interpersonal Nonviolence

Two facets of interactional nonviolence are examined in this section: communication and forgiveness. In the first chapter, Tatiyana Bastet explores the role of cultural nonviolence communication in the workplace as a vehicle for positive peace and in the second chapter, Ann Macaskill investigates the fulcrum and function of the human practice of forgiveness.

Social Nonviolence

Social nonviolence relates to aspects of deliberate non-harming among and between groups. In this section the first chapter looks at peace education as a vehicle of positive peace as contributed by Heather Kertyzia. Chapter two, by Cheryl Duckworth, looks at peace education as a site of resistance during authoritarianism. The next chapter, by Joe Llewellyn looks at the role of pragmatic violence and positive peace. This is followed by Jonathan Pinckney's exploration of the role of nonviolent resistance in achieving positive peace. Marty Branagan contributes a chapter on the work of women in nonviolent environmental action in Australia and James Caron provides us with an avenue to appreciate the role of satire in the public sphere.

International Nonviolence

Nonviolence in the international realm concerns nations and groups globally working towards positive peace. This section begins with a chapter from Ellen Furnari, Berit Bliesemann de Guevara and Rachel Julian on unarmed civilian defense. The next chapter

1.1 DEFINING THE PLATFORM OF POSITIVE PEACE

examines the role of diplomacy as envisaged by Robert Patman and Peter Grace. The third

chapter, by Laura Reimer and Cathryne Schmitz looks at conflict transformation in the

international arena, while Engy Said contributes a chapter on conflict transformation in the

Arab World. The final chapter in this section looks at the possibility of 'measuring' positive

peace in a framework for analysis offered from Sean Byrne, Preston Lindsay and Ane

Cristina Figueiredo.

Social Justice

This section of the handbook explores the social justice quadrant of positive peace.

The thirteen chapters range from a discussion of different types of justice, to some of the

rights that are important for positive peace, and some of the freedoms that are needed to

ensure societies can operate in positive peace. Each chapter refers to aspects of social justice

that are not sufficient on their own, but need to be interwoven with other aspects of positive

peace for sustainable peaceful societies.

Types of Justice

The first chapter by Vicki Spencer looks at *Retributive Justice* that is often criticized

for being a 'primitive form of retaliation.' Spencer argues that while retribution has its limits,

this form of justice remains crucial as a contribution to positive peace as it helps to restore

balance to transitional societies that have suffered from unjust governments or war atrocities.

Restorative Justice is discussed in the chapter by Heather Devere and Kelli Te Maihāroa as a

form of justice where the main purpose is reconciliation rather than punishment. Aotearoa

New Zealand is used as a case study to explore the influence of Māori principles and values

on restorative justice practices, and the authors argue that a focus on human worth, dignity,

responsibility, acknowledgement of the other, inclusion and tolerance contribute to the

maintenance of a peaceful society.

1.1 DEFINING THE PLATFORM OF POSITIVE PEACE

Susan Opotow in her chapter describes *Inclusionary Justice* as 'a foundation for building and sustaining peace drawing on psychological scholarship on justice, conflict, and peace.' Opotow focuses particularly on the scope of justice, demonstrating that moral exclusion can gain momentum quickly producing a 'spiral of hate and destructive conflict and harmful behavior', whereas moral inclusion that can operationalize peaceful change in society, is a 'more fraught and fragile process that is slow and subject to setback.' Opotow recognizes that transforming an exclusionary dynamic into an inclusionary one is 'a daunting challenge', nevertheless it is possible and can 'mobilize cross-group collaborations for social justice'.

The last chapter on types of justice focuses on *Transformative Justice.* Natasha Jolly advocates including the concept of the relational in transformative justice processes in peacebuilding for societies that have experienced extraordinary abuses. In this chapter Jolly examines the power dynamics and privilege that result in gender disparity in traditional processes that have ignored gender-based violence. She describes this as the crisis of gender relationality in social conflict. Drawing on peacemaking criminology, Jolly advocates a 'non-violent and compassionate social justice plus a positive peace ideal that promotes equity and harmony, alongside accessible procedural justice.'

Rights and Responsibilities

International human rights law, developed with the purported intention of facilitating social justice within and across different nations, has been accompanied by critiques the claim that rights can be universal. The chapters in this section disclose some of these debates in so far as they relate to the importance of human rights for positive peace, and the responsibilities of the governments and authorities to ensure those rights.

It is only very recently that there has been a formal *Right to Peace.* The first chapter in this section by Heather Devere, traces the development within Western philosophy of moral

principles starting with Christian pacifism through justifications for war, to fighting a 'just' war, to the right to peace expressed in the UN Declaration on the Right to Peace. In Devere's chapter, the link between negative and positive rights and negative and positive peace is also explored.

Next, this handbook turns to the unmet rights of specific groups of people or sectors of society. Sylvia Frain's chapter on *Womxn's Rights* uses the United States of America as a case study to ask what are the barriers to positive peace, and how Black, Indigenous and womxn of colour contribute to positive peace. This chapters conceptualizes white feminism as false feminism and argues that there is a significant lack of positive peace in white feminism that impacts Indigenous and womxn of colour negatively.

Disability Rights are discussed by Roberta Francis Watene in her chapter that looks at positive peace through a disability lens. Francis Watene provides a platform where discussion about the role of disabled people 'within positive peace research, literature and practice can take place' to makes some practical suggestions and express a call to action to include those with disabilities when building cultures of positive peace.

Millions of people become displaced as a result of conflict and their status as refugees entitles them to protection as expressed in United Nations instruments. In the chapter on *Refugee Rights*, Rose Joudi demonstrates that often these rights are not met, vulnerable displaced groups are not protected, and they are also subjected to discrimination. She argues that, until there are durable solutions put in place for refugees and displaced individuals, lasting positive peace will not endure.

The two final chapters in this section take Aotearoa New Zealand as their case study for discussing rights unmet. The chapter on *Indigenous Rights* by Pounamu Aikman argues that positive peace can only be an illusion in the settler colonial context unless the dispossession of Indigenous lands is meaningfully addressed. Aikman provides evidence not

only of structural violence, which is largely invisible to the privileged, but also the very obvious physical violence perpetrated against Māori—the Indigenous people of Aotearoa New Zealand. Aikman alerts us that negative peace for Māori is a persistent reality in what is often considered to be a peaceful country.

Penelope Carroll points out that children, while they are undoubtedly human, are not often included in universal rights instruments that presume adulthood. Carroll looks specifically at *Children's Rights* and the protections available to children to examine the tensions between protection and participation of children as citizens. In this chapter two projects with children in Auckland, Aotearoa New Zealand are referenced to explore children's rights and to advocate for children's participation in the public realm.

Freedoms

The other side of justice is freedom, where negative freedom is the freedom to be able to do something with no or minimal interference, and positive freedom requires facilitating that freedom.

Fundamental to social justice is freedom of the media to investigate, challenge and question. In his chapter on *Media Freedom*, David Robie investigates the case study of human rights journalism reporting on West Papua, arguing that media freedom is essential for positive peace. Peace journalism or human rights journalism challenges the propaganda and prejudice of war journalism that can fuel the fires of conflict. Exposing systemic human rights violations and repressive structures, such as those of the Indonesian authorities in West Papua, can be dangerous for journalists, but gives hope to the West Papuans, builds global coalitions, and leaves open the possibility for eventual positive peace.

The fundamental *Freedom from Violence* is analyzed by Michael Ligaliga who incorporates peace and conflict theory and an Indigenous perspective to examine the situation in the Pacific and Samoa in particular where levels of domestic violence are have been rising

in the last decade. Ligaliga demonstrates that taking account of the cultural aspect of

domestic violence is essential for positive peace.

In *Freedom from Discrimination*, Mahdis Azarmandi unpacks the concept of positive

peace in the light of colonization. Azarmandi argues that although positive peace

'acknowledges multiple layers of violence' and offers a transformation of society where

structures of oppression and exploitation are removed, the concept is intrinsically aligned

with western thought, and risks reproducing 'the very many violences(s) positive peace seeks

to overcome.' In this chapter Azarmandi focuses on colonialism and the examination of racial

justice to query the term of 'positive peace,, and concludes that what is needed is decolonial,

inter- and transdisciplinary peace research that challenges coloniality and the epistemic

violence(s) it produces.

Environmental Sustainability

In this section of the Handbook, fourteen authors consider how environmental

sustainability is conceptually considered and is followed by ruminations that look at this facet

of positive peace from local, national/regional and international perspectives.

Conceptual Approaches

This section starts with an analytical overview of Nature's past and current

commodification process. In this chapter, Silvija Serafimova argues that a feasible Positive

Peace framework is inherently dependent on the undoing of what she calls 'Cheap Nature'.

This chapter is followed by Rimona Afana's exploration of speciesism, the dominance of the

Human sphere on Earth, and its impacts on socio-environmental fragilities. Building on these

concepts, Ayyoob Sharifi examines the interconnections between the concepts of sustainable

development and Positive Peace, and offers a vision of how such connections can become

materialized. Lastly, this section presents Shir Gruber's work on environmental activism

1.1 DEFINING THE PLATFORM OF POSITIVE PEACE

within the context of student politics, and argues that university policies and processes with greater environmental content and youth involvement are vessels for the implementation of Positive Peace.

Local Perspectives

Building on some of the theoretical explorations above, academics and practitioners highlight how the nexus between environmental sustainability and Positive Peace is experienced and implemented by local communities. To this end, Diana Rice lays out an exposition of environmental sustainability as the prescriptive tool for Positive Peace and community-building. Similarly, Leslie Van Gelder adopts an archaeological approach, and analyses how the questions of self, community and environment (space) intersect in the small New Zealand town of Glenorchy to advance a local-made version of Positive Peace. By examining religious communal living in Germany, Rosemarie Schade sheds important light on the concepts of spirituality, space and environmental sustainability in order to build conceptual and practical connections between the old and the new. Heather Tribe develops an examination of how the concepts of food security and positive peace intersect in the local community of Waikatere, New Zealand.

National and Regional Perspectives

Beyond perspectives of Positive Peace within local settings, authors also examine other national and regional perspectives of Positive Peace. For instance, Wyclife Ong'eta Mose explores how climate change and resource scarcity impose significant challenges for Positive Peace within pastoral communities in Kenya. Lastly, Engy Said devotes his efforts to the study of environmental degradation in the Middle Eastern-North African region, and focuses on how environmental decay contributes to a diminished state of Positive Peace in the context of Syria.

1.1 DEFINING THE PLATFORM OF POSITIVE PEACE

International Perspectives

As economic and political decision-making become increasingly interwoven, important questions emerge with regards to how the international system can contribute to the betterment of environmental and human systems. To this end, Mohammad al-Saidi examines the question of inter-state relations within the context of environmental cooperation in the Persian Gulf. He argues that challenges exist in the area that impede the flourishing of Positive Peace within its states. Also examining the question of international cooperation, Olga Skarlato provides an account of how inter-state cooperation mechanisms can open important avenues for community-level Positive Peace. She does so by examining environmental resource sharing along the US-Canada border, and by outlining the different actors involved in the development and sustainment of mutually-beneficial relationships. Lastly, Adan E. Suazo provides a critique of the environmental refugee system, and argues that it is overly human-centric. The chapter further suggests that in order for the international refugee regime to keep pace with the realities of environmental uncertainty and climatic episodes, it requires greater sensitivity for Positive Peace principles.

Positive Relationship

The positive relationships section takes a relational perspective on understanding how certain forms of relationships can contribute to the development of positive peace. Taken together, these fifteen chapters highlight the multiple dimensions of social relationships and expand our understanding of the many ways in which the achievement of positive peace in our world requires the establishment of positive relationships between individuals, social groups and nation states.

1.1 DEFINING THE PLATFORM OF POSITIVE PEACE

Relational Concepts

The chapters in the first subsection engage with a range of relational concepts, outlining their relevance to positive peacebuilding. The first chapter by Reina Neufeldt explores the importance of developing our peacebuilding practices in light of an ethics of care that is rooted in a specific cultural context. The second chapter is authored by Walt Kilroy and uses a social capital lens to consider the importance of relationship-building for developing a sustainable peace in post-conflict societies. This is followed by a chapter from Sorcha Tormey that elaborates how the concepts of solidarity and allyship are essential to confronting structural violence in our societies. Next, there is a chapter from Mogobote Bertrand Ramose on how the African philosophy of Ubuntu can be mobilised as a challenge to the direct, structural and epistemic violence of colonialism and its ongoing legacies. This is followed by a chapter by Daniel Christie and Daniel Morrison taking a peace psychology perspective on how empathy is a precursor to challenging both direct and structural violence, nationally and internationally. Next is a chapter from Hyuk-Min Kang exploring the potential of various theories of political reconciliation to contribute to the development of positive peace in post-conflict societies. This is followed by a chapter by Thia Saghery-Dickey examining the concept of trust and its potential role in achieving positive peace. Yuri van Hoef examines how personal friendships between state leaders have an under-recognised potential to contribute to developing positive peace at the international level and in the final chapter in this section Alejandra Ortiz-Ayala offers a rumination on security sector reform from Liberal Peace to Positive Peace.

Relational Practices

Meanwhile the chapters in the second subsection examine a range of relational peacebuilding practices and explore how these can be mobilised to support the development

1.1 DEFINING THE PLATFORM OF POSITIVE PEACE

of positive peace. The first chapter by Rachel Laird critically re-examines intergroup contact

practices and argues for the need to recognise and address intersectional disadvantage within

these spaces if they are to contribute to achieving positive peace. The second chapter is

authored by Julia Chaitin and explores the potential of intergroup dialogue to awaken concern

and respect for the other, as precursor to developing more peaceful relationships between

social groups. This is followed by a chapter from Silvia Guetta that elaborates how education

can develop students' relational competences in ways that are important for achieving a more

peaceful world. Next, there is chapter by Jacqueline Haessley that outlines the elements

necessary for weaving a culture of peace in our world, founded in a cultural paradigm that

rejects domination and war. This is followed by a chapter from Jeremy Simons that explores

restorative justice as a relationship-building practice with the potential to contribute to

developing positive peace at the level of local communities and national societies. Next, there

follows a chapter by Jessica Senehi that examines the potential of storytelling practices to

contribute to achieving positive peace. Finally, the section concludes with a chapter authored

by Cecile Mouly that introduces the practices of peace communities in Colombia and

examines the multiple ways in which these communities support the development of positive

peace in their region, in the face of both direct and structural violence.

Concluding remarks of invitation

This volume of work progresses from the perspective that there cannot be 'peace' as

long as environmental degradation, social injustice, targeted, structural and cultural violence

and negative relationships persist. The quadrant of Positive Peace indicates an

interrelationship and enmeshment amongst the four aspirational and operational domains of

nonviolence, social justice, environmental sustainability and positive relationships. It is

hoped that the establishment and consolidation of this quadrant will form a formidable

31

1.1 DEFINING THE PLATFORM OF POSITIVE PEACE

foundation or platform for future visions and manifestations of building a more peaceful and

peace filled world.

1.1 DEFINING THE PLATFORM OF POSITIVE PEACE

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