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Susanne Amira Maria Urban is

Cosmopolitan living in Norway since 1977.
In 2006, she was named one of Aftenposten's Top 10 role models among "successful immigrants in Norway."

She has completed various peace courses under the auspices of the Hardanger Academy and attended the academy's annual summer symposia with Johan Galtung.

She is an architect, urban planner and public debater on issues of sustainable urban development, the environment and peace; she is co-editor of the book 100-års peace work, what now? for IKFF / WILPF-Norway's 100th anniversary. She has translated the textbook After the nuclear accident – effective protection against radioactive radiation – a practical guide (Vladimir Babenko) from French to Norwegian, German and English.

Publications of the Hardanger Academy,

Nordic Centre for Peace, Development and Environment

7. 2020 Galtung's Method for Peace S.Urban
6. 2017 Seven paths to a vision of life in a globalizing age J.Galtung
5. 2013 Small places can think big thoughts VMLStorsletten and O.Jakobsen eds.
6. 2015 100 years of peace work. What now? S. Urban ed.
3. 20 1 4 Young people as civilization builders in the Middle Ages, T.Øra
   1814-1914-2014: what have we learned? J. Galtung
2. 1962 reprint Aristotle, Friedrich Engels and the Dialectics of Nature EDVogt
1. 2 0 1 4 Seven Ways to Happiness J. Galtung

> “ I have never encountered a conflict where one of the parties is without a single good point.

GALTUNG'S METHOD FOR PEACE

Johan Galtung, a master of peace research, has mediated countless conflicts for half a century. Through courses and symposia, he has emphasized an important lesson for decades: It is always, always,
always important to ask – how does that marriage look/ that work situation/that Afghanistan out there that you want to live in?
It's about anchoring the process in a positive vision, to unleash creativity. Then you will discover shared dreams and longings across dividing lines.

A popular science publication can in no way do justice to Johan Galtung's life's work, but it can arouse curiosity to learn more.

Galtung's method for peace is an introduction in 3 parts – life, theories and influence: • first get to know
the man behind groundbreaking theories • then be introduced to the theories themselves and finish by looking at
• the influence these theories have had on further thinking and acting.

Susanne Urban is the architect behind Galtung's method for peace. She is a long-time leader and board member of the International Women's League for Peace and Freedom / IKFF-Bergen, and a council member of the Hardanger Academy for Peace, Development and Environment.

Galtung's Method for Peace is published as publication No. 7 from the Hardanger Academy for Peace, Development and Environment on the occasion of Johan Galtung's 90th birthday, October 24, 2020.

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GALTUNG'S METHOD FOR PEACE

Writings from the Hardanger Academy No. 7

GALTUNGS METHOD FOR PEACE

Peace researcher Johan Galtung's life, theories and influence

Writings from the Hardanger Academy for Peace, Development and Environment | No. 7

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SUSANNE URBAN

GALTUNGS METHOD FOR PEACE

Peace researcher Johan Galtung's life, theories and influence

COLOPHON PUBLISHING

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Galtung's method for peace – the
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Hardanger Academy for Peace, Development and Environment
Women's International League for Peace and Freedom
The Peace Foundation
Ullensvang Municipality
Urban Rabbe architects as

The book would never have been realized without many rounds of patient help and support from Sondof Rabbe and Maria Sol Urban Rabbe. THANK YOU!

To my mother
and all the optimists on whom life depends –
those who dare to hope for what they believe in

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Peace has many names

One name for peace is justice.
Justice has many names: symbiosis,
reciprocity,
interdependence.

equal benefits
equal rights
symmetry equality.

Another name for peace is harmony
Harmony has many names:
empathy,
compassion,
sharing the suffering of others.
to share the joys of others.

Peace is relationships in justice and harmony.
Since violence and war are relationships,
it is in relationships that peace must be built.

The rest of this book
are comments on
these claims.

Johan Galtung in
the opening of the book A Theory of Peace

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Foreword by Jan Øberg

Jan Øberg is a Danish peace and futurist researcher and author, living in Sweden. He is founder and director of the Transnational Foundation1 and of Peace and Future Research in Lund, and former secretary general of the Danish Peace Fund in Copenhagen. He has been an active participant and is a council member of the Hardanger Academy for Peace, Development and Environment.

I met Johan Galtung for the first time in 1968. I was 17 years old and went to Aarhus Cathedral School in Denmark. The old school's principal was Aage Bertelsen, one of the leaders of the secret rescue operation of 7,000 Danish Jews over to Sweden and author of the book October 1943.

Bertelsen was also Denmark's most important pacifist and schoolman, author of the classic "Her Er Dit Våben" (1962), the greatest Danish representation of non-violence and pacifism. He was deeply committed to the question: How can study and research contribute to peace? So who else to invite than pioneer Galtung to lecture at his school?

As a strongly involved teenager, I understood that that Galtung with the turquoise shirt, suede jacket, tie and slightly longer light wavy hair had an elegance, dynamism and radiance beyond the usual: Knowledge, communication skills and vision all in one. He caught!

It would be 7 years before I ran into him again. I studied sociology at Lund University and there was another of my mentors in peace research, the wandering encyclopedia with a degree in philosophy, mathematics and sociology, Håkan Wiberg (1942–2010). He and Johan already knew each other well; it, which later became the Lund University Peace Research Institute, LUPRI, had been started in 1963 by Wiberg and a number of researchers in Lund with Johan as the main inspiration.

1 https://transnational.live/jan-oberg/

In the earlier 1970s, Wiberg ran a short course at the Sociologist on peace and conflict research. I learned to see the world as one community, macro in time and space. One day in 1974 he said: "Go down to Dubrovnik and take some courses at the Inter-University Centre, IUC. The center is led by Johan Galtung."

Since then, we have worked together on probably so much in peace and future research - e.g. militarism, human security and alternative pro-response. A few years ago, Galtung, Wiberg and Øberg published well over 2,000 A4 pages in a blog about the topic, which more than anything else binds us together: "Yugoslavia: What Should Have Been Done?"

During my years as head of LUPRI (1983–1989), Johan was a frequent guest lecturer. I have been visiting professor at institutes around the world in his footsteps. We have seen institutes rise and fall and I was involved early on in the Hardanger Academy. Johan has been an "Associate" in the Transnational Foundation for Peace and Future Research, TFF, of which I am co-founder and head since 1986. Many of his articles can be found at transnational.live

In short, an enormously rewarding, faithful intellectual and personal relationship over a lifetime. It is my pleasure and honor to write this small foreword to another well-deserved book about Johan's absolutely unique efforts for peace - through research, communication, politics - and friendship.

Lund, June 16, 2020

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> I have often heard that "the interesting thing about you, Johan, is that you are neither Marxist nor anti-Marxist, communist nor anti-communist, neither liberal nor anti-liberal, you are trying to understand". That is a good description, and you will have great difficulty finding common labels. They do not fit me. I do something other.
>
> J. Galtung

How the book works

Johan Galtung is considered to be the world's oldest2 in peace research3 , the founder of peace studies as an academic discipline, the "inventor" of a scientific method for creating peace.

This book presents the life and work of peace researcher Johan Galtung in three parts:

Part I, LIFE is about Johan Galtung as a citizen of the world. This section was written by Susanne Urban with the help of Andreas Galtung, one of Johan Galtung's four children.

Part II, THE THEORIES, reproduces some of Johan Galtung's groundbreaking contributions to building peace by peaceful means – in a language for "the majority of people".

In collaboration with the philosopher Arne Næss, Johan Galtung has summarized and systematized Gandhi's political method, ethics, and philosophy, so that others can follow in Gandhi's powerful nonviolent footsteps.

Galtung shows that conflict and violence are not the same. He distinguishes between three different types of violence: direct, structural and cultural violence. He develops the Transcend method, which transcends polarizing conflicts and creates interaction for the common good. Galtung sets out a simple formula for peace – and presents effective tools for abolishing war.

Part two of the book is closely based on Johan Galtung's articles, books and lectures. Johan Galtung's work spans more than 70 years. Therefore, some of the older formulations will be adjusted according to Johan Galtung's more recent lectures.

> Don't worry about repetitions – they don't hurt.
>
> J. Galtung

Part III, INFLUENCE, considers Galtung's influence on further thinking and action. Johan Galtung not only "invented" peace research after centuries of war schools and military academies, but also delivered a wealth of transdisciplinary and surprising contributions in areas such as economics, journalism and philosophy. Constructive, creative and concrete as few others.

In this third part, Johan Galtung's work will be reviewed. through the eyes of people who carry on his life's work.

---

2 da.glosbe.com/da/da/Nestor Nestor: age chairman; mentor; emeritus; senior; elderly; age president; the doy; grand old man 3

Peace and conflict studies is a social science field which identifies and analyzes violent and non-violent behavior as well as the structural mechanisms involved in conflicts (including social conflicts), with a view to understanding the processes that lead to a more desirable human condition.

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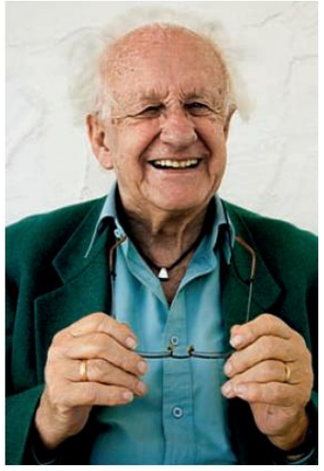
Introduction



© Oberg PhotoGraphics 2010

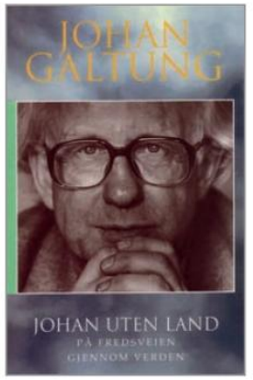
Impatient, provocative and productive in his pursuit of peace through research, publishing and commentary, Johan Galtung turns 90 on October 24, 2020. The Hardanger Academy for Peace, Development and Environment wishes to honor the "inventor" of peace research as an academic discipline by publishing a celebratory publication: Galtung's Method for Peace.

Peace has been the common thread in Johan Galtung's has undertaken a long life journey. Johan Galtung's broad output of over 160 books and 1000 articles cannot be encompassed in a few selected examples. In addition to an enormous production of books, research and articles, and a hectic travel schedule between lectures and meetings, there is an impressive list of institutions he has initiated – right from the beginning of his long academic career.

Those who have been fortunate enough to have experienced Johan Galtung lecture, will happily think of the lively way he speaks; freely and without script, very structured and pedagogical, abundantly spiced with anecdotes.

Although this popular science publication can in no way do Johan Galtung's life and teachings justice, it will provide some glimpses of his world of thought – and perhaps arouse curiosity to learn more.

Galtung's Method for Peace
– written and edited by Susanne Urban I,



who have taken it upon myself to extract essential insights from articles and books, lectures and seminars, have followed Johan Galtung since the turn of the millennium. I have completed various peace courses under the auspices of the Hardanger Academy for Peace, Development and Environment, formerly the Nordic Peace Academy, and have actively participated in the annual summer symposia with Johan for 20 years. This has given me unique opportunities to meet a world star in person.

In 2018, I started thinking about making peace researcher Johan Galtung's life's work widely available. Johan himself commented on it this way: "If you focus on the ideas and not the person, that's fine with me."

I am a cosmopolitan with parents from Vienna. Born in Baghdad, raised in Tripoli, Buenos Aires, Algiers – and Vienna. I enjoy reading articles in Norwegian, German, English, French, Italian and Spanish. It comes in handy when you try -
to embrace Johan Galtung's work.

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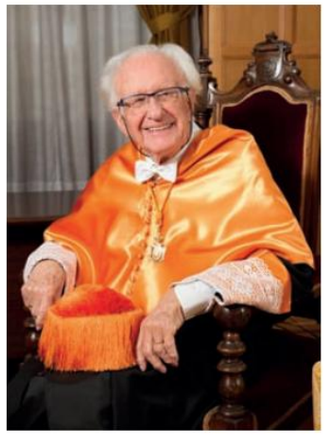
1. Who is Johan Galtung?

> Galtung's work is so large and so varied that it is hard to believe that it comes from one person.
>
> Kenneth Boulding, peace researcher

To set the tone for what a privilege it is to have come close to such an extraordinary capacity as Johan Galtung – it is as well to start with the awards. They are from academic institutions in various countries on several continents – and they span subjects such as law, sociology, philosophy, sociology of law, social sciences, futures studies, non-fiction – and of course peace studies.



Madrid 2017: honorary doctorate no.10 [Transcend]

Awards and honors4

2016 The 2016 Claes Nobel World Betterment Award, Atlanta United States

2016 International Sociological Association Lifetime Future Award, NYC USA

2016 Gandhi-King Community Builders Award, Morehouse, Atlanta United States

2013 Parque de la Paz Johan Galtung, Alfaz del Pi, Spain

2012 Premio Albatros della cultura, Naples, Italy

2011 Abdul Ghaffar Khan International Peace-Builder Award, USA

2011 Erik Bye Memorial Prize, Kristiansand, Norway

2010 The Demilitarized Zone DMZ Korean Peace Prize

2009 Honorary membership in the Green Party, Norway

2007 Marburg Golden Book, Germany

2005 Augsburg Golden Book of Peace, Germany

2005 Premio Hidalgo (international award for defending the rights of the Roma people), Madrid, Spain

2001 Morton Deutsch Conflict Resolution Award (first counter-taker) St. Louis

2001 Norwegian Sociological Association's Honorary Award, Oslo

2000 Brage Prize (non-fiction/best non-fiction book) for the autobiography 'Johan uten land'

1995 Alo'ha International Peace Award (Honolulu)

1993 Bajaj International Prize for promoting Gandhian Values, (Mumbai)

1990 Socrates Prize, Vuxenuppläring, Stockholm

1988 Norwegian Humanist Prize, Norwegian Humanist Association, Oslo

1988 Phi-Beta-Delta International

1987 Right Livelihood Award5 ("Alternative Nobel Peace Prize»)

4 The chapter was written in consultation with Andreas Galtung, Johan's first gave birth

5 The Right Livelihood Award was founded in 1980 in Stockholm to "honor and support courageous people who solve global problems."
The prize has become known as "The Alternative Nobel Prize", after the Nobel Foundation declined to establish an environmental prize.

1986 Laureate, The Academy of Humanism

1986 Soka Gakkai International Peace and Culture Award

1986 Award, New Jersey Consortium for Global Education

1986 Award, Canadian Peace Research & Education Association

1982 Honorary Gandhi lecture, Ahmedabad, 1982

1981 Alternative Reith lecture Disarmament and Peace, Newcastle

Medaille d'or, Academie Internationale de Lutèce, 1978- social science

1975 Alternative Rosenkiær Prize, Copenhagen 1973

Honorary mention, State of Hawaii, Honolulu

Honorary Doctorates and Honorary Professorships

Tenth honorary doctorate6 : Dr honoris causa, Universidad Madrid Complutense, (Spain) 2017 – peace

Dr hc, Universidad Autonoma de Puebla (Mexico) 2006 – law

Dr hc, Universidad de Alicante (Spain) 2002 – sociology

Dr hc, Fern Universität Hagen (Germany) 2000 – philosophy

Dr hc, Università di Torino (Italy) 1998 – sociology of law

Dr hc, Universität Osnabrück (Germany) 1995 – future research

Dr hc, Soka University, Tokyo (Japan) 1990 – peace/Buddhism Dr hc, Uppsala University (Sweden) 1987 – sociology

Dr hc, University Cluj-Napoca (Romania), 1976 - future research

Dr hc, University of Tampere, 1975 – peace research

Honorary professor, Universität Witten/Herdecke (Germany) 1993

Honorary professor, Sichuan University, Chengdu (China) 1986

Honorary professor, Freie Universität Berlin (Germany) 1984

Honorary professor, Universidad de Alicante (Spain) 1981

Membership

Member of the Norwegian Academy of Sciences and Letters, sociology, Oslo 1979

Honorary Member Third World Forum, 1975

In addition, there are a wide range of guest professorships, international consulting positions and engagements as a lecturer for global corporations.

- 10 honorary doctorates and several honorary professorships received between 1975 and 2017
- Recipient of the alternative Nobel Prize Right Livelihood Award in 1987 •

Recipient of multiple awards in many different fields, including in Norway, Spain, the USA and India

6 An honorary doctorate (title Dr. honoris causa, abbreviated Dr.hc) is awarded to very prominent, often foreign, academics, in recognition of a life's work of great importance.

Galtung's method for peace.indd 14-15

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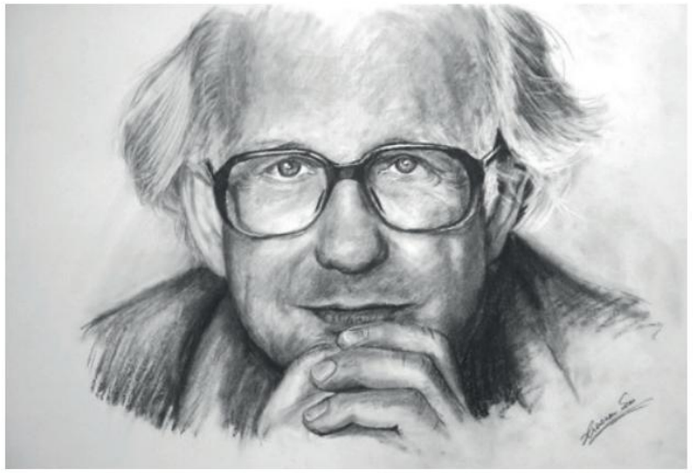
ÿ CONVICTIONS FOR PEACE ÿ

It is both possible and meaningful to be

ÿ anti-Hitlerism without being anti-German ÿ
ÿ anti-Stalinism without being anti-Russian ÿ
ÿ anti-US-imperialism without being anti-American ÿ
ÿ anti-expansionist-zionism without being anti-semitic ÿ
ÿ anti-quislingism without being anti-Norwegian ÿ
ÿ anti-Japanese militarism without being anti-Japanese ÿ

I have stood and will continue to stand by these convictions



Johan Galtung
Founder of the Academic Discipline of Peace Studies

Transcend International, drawing by Xiaonan

2. A cry for peace – Galtung in the social debate

From Wikipedia

Galtung is known as an outspoken social debater on the political left, and has often taken strong positions that have repeatedly been met with criticism.

His critical statements about the United States and Israel in particular have been controversial in some circles, and his assessments of the Soviet Union and left-wing countries such as Cuba and (later) Venezuela have met with some opposition.7

From the Great Norwegian Encyclopedia8

Johan Galtung is one of Norway's most renowned social scientists.

As co-founder and long-time director of the Institute for Peace Research in Oslo (PRIO), editor of the Journal of Peace Research, and professor of conflict and peace research at the University of Oslo, he has had a strong impact on the development of sociology and peace research both in Norway and internationally.

Through his extensive academic and peace policy writing and his active involvement in social debate in a number of areas, he has won international recognition.

But Galtung is also controversial, partly for his positions and proposed solutions (which many perceive as utopian), and partly for his debating style (which can seem arrogant).

Owl set at home, recognized abroad10

By Atle Andersson, 28.12. 2002, Bergens Tidende. In Norway, Johan Galtung is perceived by many as an arrogant complainer.

Abroad, he is deeply respected and is perceived as an academic bright spot that people listen to, says Terje Dale, project manager and director of the documentary Galtung's Journey.

This book is for those of you who take one of Johan Galtung's most important recommendations seriously: if you want to know something, go to the source – and form your own opinion.

> “When you are going to understand conflicts, you have to listen to both sides. In 1977 I resigned from my position and moved abroad. […]
> I had criticized the United States, so I was labeled a communist…9
>
> J. Galtung

7 https://no.wikipedia.org/wiki/Johan_Galtung 08.04.20

8 https://snl.no/Johan_Galtung 08.04.20

9 https://spania.no/alicante/alfaz-del-pi/johan-galtung-alfaz-landsvikere-frontline fighters/ 13.04.20

10 https://www.bt.no/nyheter/innenriks/i/2px1R/krig-mot-irak-vil-utloese-revenge-in-500-years 08.04.20

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Part I

Life

Part I of Life was written in consultation with Andreas Galtung, Johan's firstborn.

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1. Lineage of officers and medics

> In the dining room hung the ancestral pictures – painted in the main living room of their home at Torsnes in Hardanger in 1652. Norwegian noble family from the Viking Age with their nobility confirmed by the Danish king in 1648. There was Admiral Lauritz, his wife... and the little boy with the rattle. Johan Vincent, after whom I am named.
>
> J. Galtung

Many of Galtung's ancestors and mothers for several generations were doctors and nurses. When he was born in Oslo on October 24, 1930, a family friend said: "A doctor is born." In one sense, Galtung is indeed a doctor, but his patients are not individuals, but entire societies with their illnesses. Using the technical terms of medicine, he has developed a method of • **diagnosis** (what is the source of suffering), **prognosis** (what is likely to happen without intervention) and • **therapy** (what can be done to reduce

• violence and suffering)

for conflicts around the world.

Galtung family coat of arms
Danish Nobility Yearbook 1916
[Anders Thiset]

In the dining room hung the ancestral pictures [photo borrowed from A. Galtung]

2. Inspiration from father

Lots of praise, lots of hugs, little scolding

"Father – two broad shoulders that I rode on, Always equally interested." Always encouraging. And always filled with one simple thought about how to raise children: Play up to the positive! When children do wrong, wrong, even evil, point it out, but don't make too much of it. Lots of praise, lots of hugs, little scolding.

– You're spoiling him, August! – said uncles and aunts.

Father smiled, warmly."11

> Reward the good very much, don't go too deep into the less successful. That's what I learned by father.
>
> J. Galtung

Saving the lives of occupiers

On April 9, 1940, when Johan Galtung is nine years old, the German warship Blücher leads a war fleet into the Oslofjord to capture Oslo and occupy Norway. The ship has over 2,000 soldiers and sailors on board. It is hit by a torpedo.

A sea of flames erupts and the ship sinks. Many of the soldiers swim ashore, with burns to their throats. Johan's father is an ear, nose and throat surgeon. He operates feverishly day and night to save the lives of as many of the soldiers as possible. Johan asks his father: "Aren't you sometimes tempted to let your scalpel slip a little?" The father replies: "Absolutely not! It is a doctor's most important duty, to save lives, without making any distinction between people."

This leaves a deep impression on little Johan.

Chief Physician August Andreas Logn Jensen Galtung

Great concern for father in concentration camp

In 1944, Johan's father is taken by the Nazis from his home in Erling Skjalgssons gate in Frogner. Together with other prominent Norwegians, he is taken to the Grini concentration camp. Every day the family fears hearing the news on the radio: "In retaliation for English bombing, Dr. Galtung was executed today." But fortunately, on April 9, 1945, on the fifth anniversary of the German invasion of Norway, a month before the end of the war, the father returns home, unharmed.

This reinforces Johan's determination to work for the prevention of war.12

> Dad came out, completely without hatred. That made an impression on me.
>
> J. Galtung

11 Johan Galtung 2000, Johan without a country – on the path of peace through the world

12 https://blogs.prio.org/2019/05/inspiration-from-a-father-johan-galtung-interviewed-by-henrik-urdal/

Galtung's method for peace.indd 20-21

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3. A calling for life

Helsinki City Library [sheet. Theodor Høyjer]

Growing up and education in Oslo

Johan Galtung grows up in Oslo, in Frogner. In elementary school he sets his sights on becoming a doctor like his father. After graduating from high school in the natural sciences in 1948 and in the English department in 1949, he begins to study mathematics at the University of Oslo, but is soon – under the influence of, among others, professors Sverre Holm and Arne Næss – drawn into the social sciences. Holm conveys an infectious sociological entrepreneurial spirit, to which Galtung responds with such enthusiasm that he becomes Holm's assistant teacher in methods; Næss conveys a logical, objective approach to the social sciences and a democratic and pacifist attitude.

> “Wow – that was interesting, I thought. 'Peace studies don't exist.' And the thought struck me that maybe that would be my life's work. I was 20 years old then.
>
> J. Galtung

Nothing about peace at the main library!

In 1951, Johan Galtung is studying on a scholarship in Helsinki. He asks the library about books on peace research. The librarian has none, and writes to the Swedish Central Library, which has a much larger collection. The answer comes: “There are no such books.” Johan finds this strange. There were thousands of books on research on war and military strategy, why shouldn’t there be any books on research on peace?

Peace research, a new and interdisciplinary branch of science

Peace research is a missing discipline, and he decides that this will be his life's calling. Johan Galtung has contributed with independent research and insight in many intellectual fields. He has published over 160 books and over 1600 book chapters and articles in scientific and popular science journals. 41 of his books have been translated into 35 languages, in a total of 135 book translations13. He is the most cited author in peace studies to date.

13 https://vof.no/johan-galtung-verdenskjent-forsker-og-fredsmekler/

4. Conscientious objector/prisoner of conscience

In 1954, at the age of 24, Johan Galtung was imprisoned as a conscientious objector. He had completed 12 months of civilian service, the same as the regular military service. He agreed to serve the legally required six additional months as a civilian if he could work for peace, but was refused. In prison, he wrote his first book, Gandhi's Political Ethics, with his mentor, the philosopher Arne Næss.

The mentor Arne Næss, Norwegian philosopher who established the concept of 'deep ecology'. [Laurvik, NTB-Scanpix]

5. Oslo – New York round trip

1956, Johan completes his major in mathematics and then devotes himself to social studies.

In 1957 he received his Master of Arts degree in sociology with a thesis and later book about the prison as a social institution: Prison Society: An Attempt at Analysis.

That same year, Galtung leaves the security of social science as a single discipline and becomes an assistant professor of mathematical sociology at Columbia University in New York. He is then 27 years old, and younger than many of his students. He receives two renowned mentors: the sociologists Paul Lazarsfeld and Robert Merton. He is offered a permanent position, but returns to Oslo.

In 1959, at the head of a group of younger Norwegian social scientists, Johan Galtung (29 years old) took the initiative to establish PRIO. The Peace Research Institute Oslo became the first of dozens of peace institutes around the world that Galtung helped to establish.

Throughout his life, Johan Galtung has explored different scientific perspectives, which has enabled him to better understand and explain the different facets of the concept of peace.

Since his first teaching assistant position, he has taught thousands of show of students. At many universities and institutes around the world, Johan Galtung has inspired listeners to dedicate their lives to peace.

Johan Galtung lectures in China [TranscendMediaService]

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6. Family life – marriage to two outstanding women

> I remember someone asking one of my children if it's hard to have a strong father. The pod replied, 'Well, he's very strong, but one advantage is that he travels so much, so he comes in small doses!'
>
> J. Galtung

Johan Galtung marries Norwegian Ingrid Eide at the age of 26 in 1956. Ingrid Eide is a sociologist with extensive international professional experience, including from UNESCO and as director of UNDP, the United Nations Programme for Women and Development. She is a key figure in the International Women's League for Peace and Freedom in Norway. In addition, Norwegian politician (Labour Party Ap) and deputy representative to the Storting for Ap Oslo; in Oslo city council for Ap; 1973–76 State Secretary in the Ministry of Church and Education. Together they have two children: Andreas, born 1958, professor of law, author, musician and painter; has illustrated Johan's children's book En flyve-appelsin forteller (2003), and Harald, born 1962, electrical engineer.

Johan Galtung is 39 years old when he marries for the second time, to Japanese Fumiko Nishimura. They have been married since 1969 and have two children together: A son, Fredrik (freds-riket, the kingdom of peace), born 1970, CEO and co-founder of TrueFootprint (helping to make sustainable investments more efficient), Transparency International (anti-corruption) and Integrity Action (monitoring development projects and services). A daughter, Irene (Greek eirene, peace), born 1977, doctorate in law with a thesis on food as a human right. She has contributed to the book Abolishing war.

Johan and Fumi – Alfaz del Pi 2010
© Oberg PhotoGraphics 2010

7. Citizen of the world with homes on three continents

Galtung finds a home in France/Switzerland, the USA, Spain and Japan. With an apartment in Kyoto, he literally stands with one foot in Western culture (on parquet) and the other in the East (on tatami mats).

He has a cabin in Norway. For many years, Johan and Fumi Galtung have regularly come to Norway and visit the cabin in Jondal/Hardanger, where the Galtung family's roots lie.

Johan and Fumi Galtung choose the small coastal municipality of Alfaz del Pi in Alicante, southern Spain, as their main base in 1972. The city has honored Johan by naming a park in his name 'Johan Galtung Park for Peace'. In 2015, the Johan Galtung International Center of Conflict's Solutions opened in Alfaz del Pi.

Johan Galtung is residing in Kuala Lumpur, Malaysia, in the years 2014–2015, where he will be the Tun Mahathir Professor of 'Global Peace' at the International Islamic University Malaysia14.

PARQUE 'por la paz' JOHAN GALTUNG. Johan Galtung park for peace in Alfaz del Pi, Costa Blanca, Southern Spain

14 http://www.iium.edu.my/kulliyyah/AIKOL/tun-mahathir-chair-for-global-peace

Timeline

1930
October 24, Johan Vincent Galtung is born, son of Helga Holmboe (1890–1967) and consultant August Andreas Galtung (1881–1964)

1951
Conscription; civilian service

1954–55
24 years old, in prison as a conscientious objector. First book is published, Gandhi's Political Ethics, written with mentor Arne Næss

1956
Johan finishes his major in mathematics and then devotes himself to social studies.

1956–68
Married to Ingrid Eide; 2 children – Andreas (b.1958) and Harald (b.1962)

1957
Master's degree in sociology, University of Oslo with Prison Society, a dissertation and later book about the prison as a social institution

1957–1959
After receiving a magister artium degree (mag. art.) in humanities and social sciences, Galtung moves to Columbia University in New York.

1959
International Peace Research Institute (PRIO) founded together with Ingrid Eide, Erik Rinde and Mari Holmboe Ruge. As director for 10 years, he saw the institute develop from a department within the Norwegian Institute for Social Research into an independent research institute

1964
The first academic journal devoted to Peace Studies sees the light of day: Journal of Peace Research, and in the same year Galtung is involved in the establishment of the International Peace Research Association

1969
Married to Fumiko Nishimura; 2 children – Fredrik (b.1970) and Irene (b. 1977)

1967
Future and trend research: Images of the World in the Year 2000, the world's first futurist conference; the futurist Robert Jungk and
Johan Galtung edits the lectures in the book Mankind 2000, (1969)

1969–77
As holder of the newly created professorship in conflict and peace research at the University of Oslo, Galtung seeks to establish his own theoretical basis for peace research. He soon begins to develop theories himself. Many of them have great influence – such as the distinction between positive and negative peace, the concept of “structural violence” and the theories of conflict and conflict resolution. The theory of the mechanisms of imperialism (1971) is particularly influential.

1971
Projects on education and economic growth in the "Third World": Members of Two Worlds

August Andreas and Helga Galtung with grandson Andreas

Ingrid Eide

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1977

Macrohistorical studies: On the last 2500 Years in Western History and some Remarks on the Coming 500

He resigned his professorship in Oslo in 1977 and has since held professorships at several other universities.

1977–82

The UN University in Geneva, where Galtung will be project coordinator. He lives in Switzerland and France and is constantly on world tour

1984–93

Several professorships, i.a. at Freie Universität in Berlin,
1985–87, Princeton University in the USA
1986–99, Universität Witten/Herdecke in Germany 1987–1993, University of Hawaii

Galtung writes diligently, and he undertakes countless engagements, from student societies in Oslo, Trondheim and Tromsø – to the House of Lords in London

1985

Lecture on Gandhi's political ethics for the House of Lords in London

1987

Right Livelihood Award – the Alternative Nobel Prize ...
"for his systematic and interdisciplinary study of conditions that can lead to peace."

1990

Peace mediation between Ecuador and Peru resulting in a bi-national zone and the creation of a national park with joint management

1993–2000

Galtung teaches as an honorary professor of peace studies at the University of Hawaii

1993

Johan Galtung and Fumiko Nishimura establish Transcend International, a conflict mediation organization

2000

The Hardanger Academy for Peace, Development and Environment is established as the Nordic Peace Academy, and finds a permanent home at Jonatunet in Jondal in Hardanger in 2014. It aims to be a place in Norway that will one day safeguard the legacy of Johan Galtung.

2001

"Conference of Foreign Ministers 1991–2001" at the Czech Ministry of Foreign Affairs. Galtung is invited to the conference, along with a number of former foreign ministers from various countries.
The conference marked the tenth anniversary of the collapse of the Soviet Union.

2008

Transcend Network for Peace, Development and Environment is established at the initiative of Prof. Galtung

2014–15

Based in Kuala Lumpur, as the first 'Tun Mahathir Professor of Global Peace' at the International Islamic University of Malaysia. The book Abolishing War – Criminalizing War, Removing War Causes, Removing War as Institution

2017

Book The art of Peace – Global Peace studies 101: Theory and Practice

2017

Humankind 2050 – Peace • Development • Environment; 22nd WFSF World Future Studies Federation World Conference held at the Hardanger Academy for Peace, Development and Environment, Jondal

2020

October 24: Johan Galtung 90 years old

Johan Galtung teaching circa 1965

Photo from around 1980
[Great Norwegian Encyclopedia]

Right Livelihood Award
1987 [rightlivelihood.org]

WFSF
LONG TERM - BIG PICTURE - RADICAL CHANGE

World Future Studies Federation

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Part II

Theories

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1. Across disciplines and cultures

Johan Galtung's work consists largely of learning to use methods from different disciplines, and then applying them to peace and conflict studies.

Johan Galtung has conducted significant research in many different fields and has made original contributions not only to peace studies, but also in human rights, basic human needs, development strategies, a sustainable world economy, macrohistory, theory of civilizations, federalism, globalization, theory of discourse, the study of social problems, deep culture, peace and religions, social science, methodology, sociology, ecology and futures studies.

In the 1960s, Johan Galtung began studying peace based on sociology, political science, and international relations.

In the 1970s, the time came to deepen peace studies with concepts from religious studies, economics, and pedagogy.

In the 1980s, Johan Galtung explored the historians' doctrine of methods, and helped define macrohistory as an approach that provides better insight into major historical trends. One of his articles is entitled The Last 2500 Years of Western History and Some Remarks on the Next 500.

In the 1990s, Galtung focused on Jungian and Freudian psychological approaches to conflict and peace. In addition, he focused on anthropological and civilizational factors of conflict, violence and peace. One of the highlights of his research was published under the title A Theory of Civilization: Overcoming Cultural Violence in 2012.

2. The small difference – a clarification of terms

A clarification of some concepts used in Johan Galtung's peace theory

Contradictions are not a problem, but rather the driving force for development.

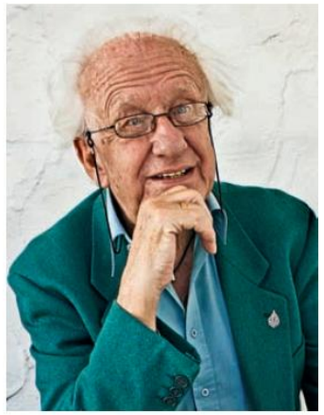
Conflict is not violence, but can lead to violence if several parties have incompatible goals. As a rule, a conflict has more than 2 parties.

Conflict is primarily incompatible goals, not incompatible parties.

Conflict resolution is an open process where, through good communication and clarification of concepts and positions, one transcends the conflict in a creative way, in order to achieve positive peace, that is, cooperation towards common goals.

Dialogue is not debate; dialogue is listening, asking questions – and anything but debate; you have to win a debate. That's why panel discussion is preferable to panel debate.

Compromise and peace are not the same: an agreement on a least common multiple is called compromise. Everyone gives, everyone takes, and in the end, neither party may be satisfied.
Lasting peace often consists of cooperation for a better future, a solution that was not initially apparent.



Do not mix together
CONFLICT and VIOLENCE

> I believe peace is a verb, as my wife Fumiko says, and is created through the work of thousands, millions of well-informed peacebuilders. Peace is to will.
>
> J. Galtung

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3. On Gandhi's Shoulders: First Book – Gandhi's Political Ethics – with Arne Næss

The necessary and sufficient causes of peace and justice have been the main focus for Johan Galtung since the beginning of his studies.

Galtung wrote the book Gandhi's Political Ethics together with the philosopher Arne Næss. This was the first time that Gandhi's ethics were systematized in a scientific context. It is for this early and groundbreaking achievement that Johan Galtung is internationally referred to as the "father of peace studies."

"When Gandhi was shot on January 30, 1948, I found myself crying—much to my amazement and dismay. I was 17, and 17-year-olds don't cry. At least not boys. In a way, Gandhi's message had struck me so deeply that I reacted in this unexpected way.

J. Galtung

Prison stay leads to the first book

In 1954, Johan Galtung spent six months as a prisoner of conscience in a Norwegian prison for refusing military service. He agreed to serve the legally required six additional months of civilian service if he could work for peace – but was refused. In prison, he wrote his first book, Gandhi's Political Ethics, together with his mentor, the ecologist Arne Næss. Galtung was then 24 years old. This publication was the start of a worldwide, lifelong work for peace, with over 160 book publications in a number of languages in a dozen countries.

There is no path to peace. Peace is the path.

Mohandas Karamchand Gandhi was born in 1869 in Gujarat, northwestern India – and assassinated by a Hindu fundamentalist in 1948. He was married at the age of 13 to Kasturba. Gandhi trained as a lawyer in London. He went to South Africa to practice, but soon led the Indians' struggle against racism and for equality in the country.15 In South Africa he developed his method of active nonviolence. With practical experience from nonviolent actionism, he then returned to India to contribute to the struggle for independence from Britain.

The first systematization of Gandhi's doctrine of nonviolence

Gandhi himself never delivered a unified, well-worked presentation of his thoughts, but he lived his teachings in practice, and the power of example is great: it was Gandhi's ability to act that first and foremost above all made him the inspiring leader he became.

Sociologist, social scientist and social critic Johan Galtung and philosopher Arne Næss succeeded in summarizing and systematizing the content of Gandhi's political method, ethics and philosophy. It appears as a hierarchically structured system of norms. The book Gandhi's Political Ethics was first published in 1955 and was updated by the authors in 1994.

15 In the late 19th century, Indians were a large ethnic group in what would later become South Africa. As a newly qualified lawyer, Gandhi became involved in a number of campaigns to ensure Indians had the same rights as South Africans of European descent. Under his leadership, thousands of Indians refused to be registered in a separate register to pay a special tax that was only imposed on Indians.
The Indians in South Africa spoke different languages and belonged to different religions, but Gandhi managed to unite Tamils and Gujaratis, as well as Hindus and Muslims, in a common nonviolent struggle.
In 1913, intermarriage among Indians was made legal and the special tax for Indians was abolished.

Is this little man in the white, self-spun loincloth of importance to us today?

Courage and Imagination Later centuries may see Gandhi as a bright spot in the cruel twentieth century, as the first to break through the paralyzing spell of violence and have the courage and imagination to find nonviolent forms of behavior in human conflicts. Gandhi's world-historical effort consisted in devising and applying a method for achieving politically and socially defined goals.

Gandhi's political ethics shows Gandhi's teachings as a hierarchically structured method for achieving politically and socially defined goals.

Glossary

Gandhi used ancient concepts to think new thoughts:

Ahimsa: Sanskrit16 – non-violence in a very broad sense (himsa: violence); ahimsa is the highest law.

Satyagraha: nonviolent approach to life, composed of the Sanskrit words Satya (truth, love) and Graha (to hold, synonymous with force and resistance). For Mahatma Gandhi, satyagraha meant much more than passive resistance and became an expression of the power of the practice of confrontational nonviolence and other nonviolent methods.

Military mindset: "rather kill than be killed"
Sathiagraha: "rather be killed than kill"

Swaraj: self-rule, self-rule, independence in a broad sense

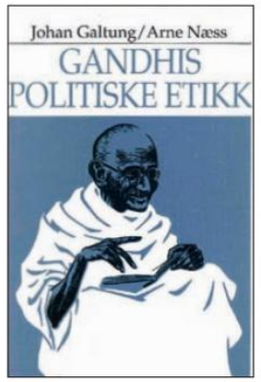
Swadeshi: local, the spirit within us that makes us make use of our immediate surroundings rather than those more distant; – that which belongs to or is made in one's own country, one's own village (cf. self-sufficiency/food security)

Brahmacharya: self-control

Gandhi's "silent Monday" – a complete silence that could make it possible to listen to the inner voice (conscience/ intuition)

"The crucial criterion of the principle of nonviolence is that no grudge remains after a conflict transformed without the use of violence. Enemies are eventually converted to become friends.

M.K. Gandhi



16 Sanskrit is one of the oldest languages in the Indo-European language family, over 3,000 years old.

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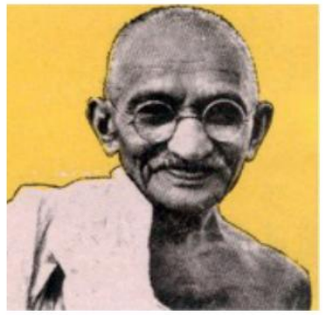
> The humiliating and foolishness of a conflict can make true statesmen throw up their arms and declare that "now we have no time to argue any more, there are more important tasks to tackle."
>
> MKGandhi



Gandhi's Satyagraha norms

Satyagraha is in itself more of a way of life than a form of struggle. "... I do not ask to see the distant scene: one step is enough for me." This means that one does not need to have initially decided how far one will go in the nonviolent struggle. Galtung and Ness list 15 norms, N1-N15.

Basic norm: You shall not use violence or intend to use violence against any living being, but act and intend to act for its best interests.

N 1 Observe non-violence (ahimsa) in thought and mind

N 2 Identify with those you fight for!

N 3 Give the struggle a positive content! "Just as military training is necessary for armed rebellion, training in constructive work is necessary for civil resistance"

N 4 Do not expand the goal of the match!

N 5 Show confidence in your opponent!

- meet your opponent in person
- don't judge your opponent more harshly than you judge yourself

N 6 Be willing to compromise17! Satyagraha is a serious measures, it is a form of strife and is therefore in itself an evil. But it follows that it should be brought to an end as soon as possible, and one of the conditions for that is that one is willing to compromise.

N 7 You shall not kill!

N 8 Don't force your opponent – convert him!

- direct the fight against the cause, not against the person
- do not exploit your opponent's weaknesses
- do not provoke the opponent

N 9 Choose means that correspond to the goal!

- don't bargain! (no horse trading18)
- don't depend on outside help

17 Galtung himself later developed a 5-step method for conflict management, where compromise is one of 5 possible outcomes; the absolute best solution does not consist of compromise, but in a creative transcendence of the conflict, where the parties come together to work towards a common goal 18 Horse trading:

negotiation where the parties compromise their principles, stated desires, etc. in order to reach an agreement

N10 Be willing to sacrifice!

N11 Observe non-violence (ahimsa) in speech and writing!

- empathize with your opponent's points of view
- don't hide plans
- admit your mistakes

N12 Get the victim to safety from the abuser!

N13 Do not commit sabotage!

N14 Be as loyal as possible!

N15 Choose violence over cowardice!19

Gandhi's moral ranking of acts of struggle: The nonviolence of the strong.

The nonviolence of the weak.

Violence with a mindset of ahimsa.

The nonviolence of cowards.

Violence, combined with hatred.

The noblest thing is when the strong chooses nonviolence. It places great demands on the athlete to take the risk of being injured.

Non-violent forms of action

The aim of a Satyagraha campaign is to arouse both the Satyagraha group and the opponent to cooperate for a common cause.

A Satyagraha campaign consists of carrying out a suitable range of different forms of action. The range should be progressive, but which form to start and end with is a matter of discretion. Some of them can be used only under special circumstances, and several can be carried on simultaneously, even if the actions are gradually stepped up.

> Be the change you wish to see in the world.
>
> MKGandhi

19 Gandhi believed that nonviolence required more courage than violent action. "I cannot tolerate cowardice under any circumstances. Let no one say, when I am gone, that I taught the people to be cowards... I would far rather you died bravely fighting than you died in abject fear... to flee from battle is cowardice and unworthy of a warrior... cowardice is worse than violence because cowards can never choose non-violence" https://www.indiatoday.in/featured/story/gandhi-jayanti-non-violent-mahatma-gandhi-preferred-violence-over-cowardice-212996-2013-10-02

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Nonviolent forms of action can be used with varying degrees of strength:
mild, strong and extreme

Mild forms of action

3. Demonstration: "Die-in" or "Lie-in", where people lie down on the ground and play dead; Extinc-tion Rebellion with Norwegian record in Bergen 30.08.2019

1. Negotiations	Decisive: • the willingness to get the other party involved fashion • meet the opponent personally, not just between the leaders, but with the broadest possible base
2. Arbitration, settlement	Both parties present the case to a third party who is accepted by both of them.
3. Agitation, demonstrations, ultimatums	

Strong forms

4. Hartal – work stoppage	Extended demonstration/work stoppage for a short period of time
5. Strikes and general strikes	
6. Picket line	Intensifies a strike by controlling the work stoppage, blocking access to the workplace, prosecuting strikebreakers
7. Economic boycott	
8. Social boycott20	Cuts off a party from the benefits of the community
9. Dharna/ sit-down strike	Very old Indian form of demonstration: one sits down, squats or on the ground and says that one will not move until one's demands are met; it is important to choose the right place
10. Hizrat/ move away	mass emigration from the area the opponent has influence over

5th school strike: Greta Thunberg (13 years old) on strike in front of the Riksdag in Stockholm to get adults to do something about climate change inspired the youth protest movement in 2018

20 Social Boycott: Example from Mumbai during the 2020 Corona Pandemic: The social boycott will prevent those who violate the curfew from using the common areas of the village, common wells, boreholes and taps, as well as buying food from local shops. They will not be allowed to attend social events in the village, and others will not attend their events either. Priests will not be allowed to perform ceremonies and rituals for them. https://theprint.in/india/with-social-boycott-and-fines-covid-19-is-the-new-untouchability-in-maharashtra-villages/388746/

Extreme forms

11. Fasting	
12. Tax evasion	Example: Peace tax is a form of economic military refusal where a portion of tax money is redirected to peacebuilding.
13. Non-cooperation	
14. Civil disobedience • defensive civil disobedience (against particularly degrading, degrading and totalitarian laws) • offensive civil disobedience	"To suppress civil disobedience would be to try to imprison conscience" MKGandhi
15. Parallel board	Training in obedience and discipline towards the group's own institutions - comes in handy when the fight is over

11. Fasting/hunger strike: Rather die of hunger than be sent home to Afghanistan. 59 Afghans hunger strike in front of the Cathedral in Oslo against rejection of their asylum application 30.05.2006, Aftenposten [Solrun Dregelid]

12. Tax Refusal: Peacetax Seven in the UK refuse to pay for warfare through their tax bill for reasons of conscience; the case is being taken to court.
[PeaceTaxSeven]

14. Civil disobedience: The environmental queen against the monster mast in Hardanger: The police deployed a large force to remove protesters who were practicing civil disobedience in July 2011. Synnøve Kvamme appeared in a traditional Norwegian national costume to emphasize the seriousness of the protests [Vidar Herre, Hordaland newspaper]

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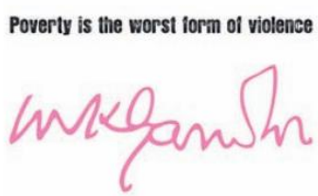

What did Gandhi do?
He gave the malnourished, the destitute, and the oppressed courage to believe in themselves.

How to spread a nonviolent movement?
Each local chapter shall immediately establish a corps of volunteers dedicated to nonviolence in thought, word, and deed. Furthermore, an instruction manual for training, etc., should be created that is accessible to everyone.

Satyagraha as a supplement
Satyagraha can be considered a supplement to military defense, not a contradiction, believe the authors Galtung and Næss.

Gandhi's method was not intended to directly oppose persons or institutions he believed had an adverse influence, but to attempt to make them redundant by showing that there are alternatives, that something different and better can be put in their place.

Satyagraha means "holding fast to the truth"
What truth? Gandhi did not know it himself, but precisely in his recognition of ignorance lies something that makes Gandhi's teachings eternally relevant. Gandhi emphasized the ignorance and fallibility of humans. An act of violence is irreversible – therefore: not violence.

Throughout human history, there have been people who have overcome their lack of self-confidence, pointed to the individual, and said: You don't need powerful friends, you don't need weapons – You have within you the power needed... Believe in yourself!

Every political and social movement goes through four stages: concealment, ridicule, resistance – and victory. Will Gandhi's ethics undergo such an evolution in the West?

“First they ignore you,
then they laugh at you,
then they fight you,
then you win.
MKGandhi

4. Peace research: peace work as an academic discipline

a. Conflict does not equal violence

Galtung claims in his theoretical work that conflict can arise at four levels:
- within a person or between people
- between ethnic groups, genders, generations or social classes
- between states
- and between civilizations or multiple state regions, such as the Cold War

Building peace
Galtung describes conflict as incompatible goals and introduces the concept of peacebuilding. With this, he seeks to help promote “peacebuilding structures” that address the roots of conflict and involve “capacity building” at the local level to create peace.

Galtung is known as the father of peace research, particularly for his work on the concept of structural violence and the distinction between negative and positive peace.

Peace and Conflict Studies
is a social science field that identifies and analyzes violent and nonviolent behavior as well as the structural mechanisms involved in conflicts (including social conflicts), with a view to understanding the processes that lead to a more desirable human condition. This is in contrast to military studies, which aim to effectively achieve victory in conflicts, primarily by violent means to satisfy one or more, but not all, parties involved. Fields related to peace and conflict studies may include, among others, philosophy, political science, geography, economics, psychology, sociology, international relations, history, anthropology, religious studies, gender studies, and journalism. Relevant subdisciplines of such fields, such as peace economics, can also be considered to belong to peace and conflict studies.

“Incompatibility is a definition of conflict. The way we perceive a concept determines how we think about an issue. Conflict can be defined as incompatible goals. Thus, it is the goals that are the focus, and not incompatible people or countries.
J. Galtung

Related material: Part II, 5. Peace by peaceful means

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b. Four forms of violence:

direct, structural, cultural – and violence against nature

> More people die from curable diseases and exploitation than from wars.
>
> J. Galtung

Johan Galtung has defined three types of violence: direct, cultural and structural violence.

• **Direct violence is when 'I hit you'.**

Violence is direct when it results in injury or death. It can also be direct when it causes unnecessary violations of basic human needs and lives – such as through sieges, sanctions, discrimination or oppression.

[Peter Urban]

• **Structural violence** is when people starve due to unequal distribution.

Violence is structural when a system is founded on exploitation. A hierarchical structure then emerges in which privileged "upper-dogs" receive more resources to satisfy their needs than underprivileged "underdogs." Structural violence can lead to the misery of the oppressed, such as malnutrition, disease, and death. While direct acts of violence are acknowledged as fact, "structural violence" is still a controversial term. "That wasn't the intention!" Exactly.

Therefore structural, without a specific perpetrator. •

Cultural violence occurs when various cultural aspects such as religions, ideologies, languages, arts or natural sciences are used to justify direct and structural violence.

For example, the Inquisition killed and tortured in the name of religion. A more recent example is the Islamic State.

• **Violence against nature21**

Later, Galtung added violence against nature as a fourth category. Nature has two basic needs: diversity and symbiosis (coexistence). Basic violations against nature are the reduction of species diversity, the depletion of resources, pollution through greenhouse gases and climate change. The depletion of nature and pollution have always hit the lower classes hardest; what is new is that climate change now threatens all of humanity and all life on earth.

> Violating the needs of nature also violates our basic human needs.
>
> J. Galtung

21 The Art of Peace – Global Peace Studies: Theory and Practice, Galtung 2017

Conspicuous – and less conspicuous – violence

Direct physical or verbal violence is easily visible. Structural violence and cultural violence are forces that are more invisible, but no less violent. They are the roots of direct violence and include various socio-political and cultural forms of society: violent structures such as oppression, exploitation, marginalization or even alienation. A culture of violence legitimizes violence that is connected to racism, patriarchy or sexism.

A self-reinforcing, negative spiral

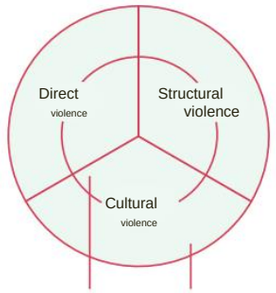
Direct violence reinforces structural and cultural violence, just as cultural and structural violence reinforces and legitimizes direct violence. The most glaring example of this mechanism occurs during war/civil war, where those who are already worst off are made even worse off in terms of lack of food, health, schooling, and security. It is a vicious circle. With the weapons at our disposal (nuclear weapons, radioactive weapons with depleted uranium, chemical weapons), today's spiral of violence threatens to destroy all life on earth.

A COMPREHENSIVE UNDERSTANDING OF VIOLENCE

Different forms of violence

Direct: use of physical or psychological force
Structural: socio-economic or political system

Cultural: legitimizing features of religion, culture, ideology, art, science, and language



Micro level Macro level

Different levels

Collective, interpersonal and self-inflicted (WHO)
Mega, macro, meso and micro (Galtung)

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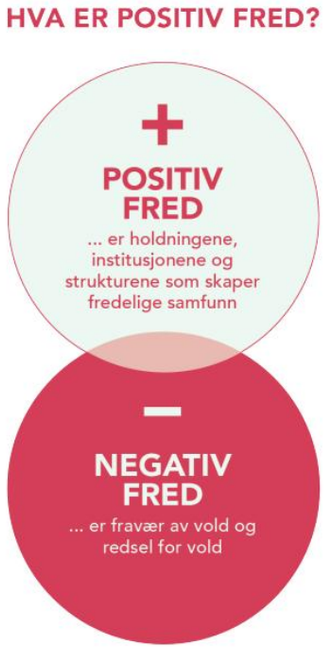
> It takes two to tango and love, for violence and conflict, and for peace.
>
> J. Galtung



Related material: Part II, 5.b Diagnosis-Prognosis-Therapy

c. Negative and positive peace

Peace is a relationship, not a characteristic of a party or an actor. Violence is a relationship with something bad flowing between the parties; something hurtful and harmful.

Positive peace

Positive peace is a relationship in which something good flows between the parties. They are good for each other. Positive peace consists of attitudes, institutions and structures that create and support peaceful societies.

Negative peace

Negative peace is when there is no violence or fear of violence. Negative peace is neither positive peace nor violence. Nothing flows, or what flows is neutral, neither good nor bad. The Golden Rule, in its negative version, is enough for negative peace: Do not do to others what you do not want them to do to you. Passive, peaceful, coexistence.

Example: Negative peace can be conflict mediation that leads to a ceasefire, while positive peace can only be created by joint projects related to the causes behind the violence.

Relationships are complex

Few relationships are so simple that they are just good or bad. Usually it is a mixture, with ambiguities. In this mixture there are two tasks for peace practice: to reduce the negative flow and to increase the positive. Rather than changing the other party or oneself, change the flow between the parties.

Justice and equality

Only when an oppressive regime and other armed groups lay down their weapons, and the authoritarian and totalitarian elements of a regime collapse, will the civilian population have an opportunity to build peace.

Violence can be defined as direct/structural/cultural. It is important to understand that peace is not only the absence of direct violence, but also the absence of structural violence. We can describe this as social justice and an equitable distribution of power and resources.

Negative Peace versus Positive Peace

Peace must be more than just the absence of violent conflict (this is referred to as negative peace). States, or any group in a conflict, must seek cooperation and mutual support to achieve a situation of positive peace.

Johan Galtung builds on earlier definitions of these concepts by Jane Addams22 (1907) and Martin Luther King Jr. (1963)23

22 https://books.google.ca/books?id=gVwrAVfjYJMC&dq=william+james+positive+peace& source=gbs_navlinks_s Jane Addams, the founder of the Women's International League for Peace and Freedom, expressed the idea of peace as more than just "the absence of war" in her book Newer Ideas of Peace (1899). She writes of peace as a dynamic social process that grows out of the slums.

23 "Negative peace is the absence of tension to a positive peace which is the presence of justice" Martin Luther King http://www.iwj.org/resources/2016-advent-reflections/a-positive-peace

> Deal with trauma and conflict – and achieve negative peace. Build projects between equal parties – and achieve positive peace.
>
> J. Galtung

Negative peace is passive, peaceful coexistence.
The violence has stopped, but the causes behind the violence and the trauma it has created have not been unraveled.
Positive peace is active, a work in progress. which continues over time.
Negative and positive peace can be seen as two different tasks, which must be solved simultaneously. Positive peace is everything that comes in addition to stopping acts of violence.

> At the time a ceasefire is signed, the work of building peace is only just beginning.
>
> Active and constant peacebuilding is needed to achieve a sustainable peace that lasts beyond the ceasefire.
>
> J. Galtung

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5. Peace by peaceful means

a. Conflict transformation, reconciliation, peacebuilding

Conflict transformation is a main focus of professional peace work, in addition to reconciliation that heals the effects of past violence, and peacebuilding that prevents future violence.

> “ Peace is to violence what health is to illness.
>
> J. Galtung

b. Diagnosis – prognosis – therapy; counterfactual history

Peace work in practice

Peace work aims to reduce violence and build peace.
It is similar to health work, which aims to reduce disease and build health. Peace work addresses the mind and spirit through dialogues that aim to change attitudes and behavior. So does health work, which addresses the human mind and spirit through conversations, and takes care of the body through touch, medication, and surgery—all with the aim of improving the condition.

Related material: Part III, 6. TFF – Transnational Foundation for Peace and Future Research

As on the individual level, the concepts of diagnosis-prognosis-therapy can also be applied at the societal level:

- **Diagnosis** is analysis of the underlying deep culture, deep structure, deep nature, unreconciled traumas and unresolved conflicts, between different parties with different goals and problems

- **Prognosis** is a prediction of what will happen in the event of intervention, or lack of intervention • **Therapy** is treatment – building peace with compassion and equality, with reconciliation and resolution. As in the formula for peace.

$$\text{FRED} = \frac{\text{LIKEVERD} \times \text{EMPATI}}{\text{uforsonet TRAUMA} \times \text{uløst KONFLIKT}}$$

...must be increased

...must be reduced

- **Counterfactual history**

  Later, Galtung added therapy of the past, or 'counterfactual history': what could have been done differently in the past, by whom – to prevent or reduce violence? This can provide valuable lessons for the future.

Diagnosis, prognosis, therapy

In analogy with medical terminology, Johan Galtung analyzes conflicts in terms of • diagnosis (sources of a conflict), • prognosis (probable development - ling without intervention), • therapy (suggested measures to prevent or reduce violence).

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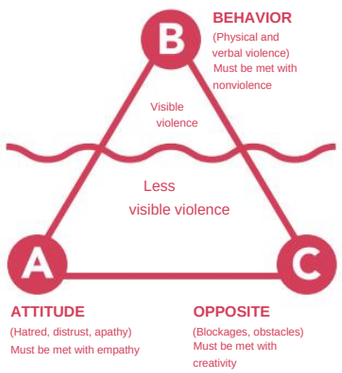
c. The ABC triangle for conflict transformation: Attitude-Behaviour-Contradiction / Conflict

Conflict structure and conflict dynamics

Conflict structure and conflict dynamics are complex processes. However, all conflict situations have certain basic elements in common. One way to visualize the relationship between these elements is a "conflict triangle" organized by attitudes, behaviors, and contradictions. Galtung was the first to present this model for understanding conflict.

ABC TRIANGLE (VISIBLE AND INVISIBLE VIOLENCE)

Violence must be reduced to promote negative peace



Working to resolve conflicts by changing attitudes and context, beyond reducing violence, promotes positive peace

A conflict involves

A Attitudes: 'enemy images' and 'friend images'

B Behavior: violent or nonviolent, verbal and physical

C Contradiction/conflict: incompatible goals – illustrated by the ABC triangle

What is needed to transform a conflict?

A Attitudes such as hatred, suspicion and apathy must be met with empathy

B Behavior with violence in words and actions must be met with nonviolence

C Contradictions, blockages and seemingly overwhelming obstacles must be met with creativity

Conflicts will rarely be completely 'solved'

It is not that conflicts simply disappear. But conflicts can and must be transformed from being fought by violent means to being conducted by peaceful means, e.g. through dialogue. Conflicts can in this respect have a constructive function by helping to create a desired change.

Violence starts easily, and spreads easily

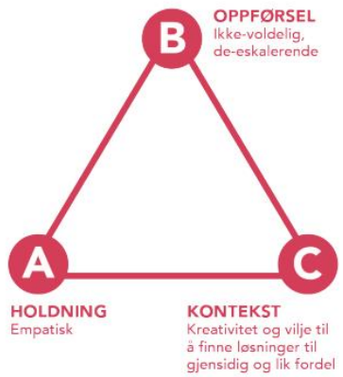
Violence can start at any corner of the ABC triangle – and is easily transferred to the other corners. With an institutionalization of a violent structure and an internalization of a culture of violence24, direct violence also tends to become institutionalized, repetitive, ritualistic, like a vendetta.

Peace is promoted with a peaceful attitude and peaceful means .

The triangular syndrome of violence should be contrasted with a triangle of peace. It is about creating a positive spiral where cultural peace gives structural peace, with just interaction in interdependence, kindness and with love.

Such a positive triangle is promoted by working on all three corners simultaneously.

ABC TREKANT (FRED)



24 Institutionalization and internalization: examples include the military as an institution and gangs with an internalized code of honor. Internalization is a psychological process where external norms, ideas, and other people's attitudes and characteristics that are not originally present in the person are taken up and experienced as part of the person's self-image. Store norske leksikon May 2020

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6. Culture of peace as an alternative to culture of violence

> We have a health culture based on personal hygiene and social hygiene26. We need a culture of peace based on conflict hygiene. Conflict hygiene will be for peace what personal hygiene is for the body.
>
> J. Galtung

a. Solution replaces victory – peacekeeping, peacemaking and peacebuilding

Johan Galtung introduced the concept of 'peacebuilding' in 1975, in his seminal work Three Approaches to Peace: Peacekeeping, Peacemaking and Peacebuilding.25 In this article, he postulated that "peace has a structure that is different – and perhaps goes beyond peacekeeping and ad hoc peacemaking. The mechanisms on which peace is based should be built into the structure and be present as a reservoir that the system itself can actively use. More specifically, there must be structures that remove the causes of wars and offer alternatives to war in situations where wars may arise." These studies are the intellectual precursors of today's concept of peacebuilding: an attempt to create sustainable peace by addressing the "roots" of violent conflict and calling on the parties' own resources for peaceful conflict management and resolution.

Galtung sets out three approaches to peace work in practice

1. Peacekeeping: by separating the parties from each other.

2. Peacemaking: creating peace through conflict resolution

3. Peacebuilding: through joint projects, a unifying vision.

Approach 1 – peacekeeping, would have negative peace as the minimum goal; approaches 2 and 3 – peacemaking and peacebuilding – create positive peace.

25 Johan Galtung, Three Approaches to Peace: Peacekeeping, Peace-making, and Peacebuilding in Peace, War and Defense: Essays in Peace Research, Vol II (Copenhagen: Christian Ejlers, 1976), 297–298

26 The word hygiene comes from the Greek hygieia, which means "healthy." Good hygiene is good for health and prevents disease. We take care of our personal hygiene to feel well and have a sense of good health. Public hygiene concerns the measures for which public authorities are responsible, and which are preventive health measures for the entire population.

b. Actions, and lack of action

People and nature are harmed, lives are lost due to lack of food, clean air and care, or due to negligence and neglect. No one is to blame – only victims of sins of omission. If one replaces this with active deeds, such as lifting people out of poverty with affordable food, care, health – and repairing damaged nature through green policies, human suffering will cease.27

c. A culture of peace with infrastructure for peace

We must move from today's culture of violence to a culture of peace with strong structures and institutions for peace. A culture of peace, the exact opposite of a culture of violence, is built on five elements:

1. Dialogue to learn, not debate to win

2. Equality – with fair distribution of the side effects of an interaction; peace business

3. Harmony – promoted by education that provides awareness of one's own and others' views and goals; peace education helps to create interest and understanding.

4. Resolving trauma – reconciliation28, healing, closure; cleaning up the past, wishing for violence to be undone, and working together for a better future: peace journalism can help to reconcile trauma

5. Conflict resolution – creating new realities by making legitimate goals compatible; peace journalism

A "scheme" to create peaceful societies.

Galtung concludes that peace has a structure – and that peace needs an infrastructure. He calls for promoting sustainable and robust peace by establishing mechanisms and institutions to preserve, create and build peace.

27 J.Galtung p.20, The Art of Peace, 2017

28 Trauma reconciliation, in English, corresponds in Norwegian to: forsoning, harmonization, to mend, to bring together again, to repair, to resolve

UN Sustainable Development Goal No. 16: Peace, Justice and Strong Institutions

A culture of peace, the direct opposite of a culture of violence, is based on five elements:

1. Dialogue
2. Equality 3. Harmony
4. Reconciliation of trauma
5. Resolution of conflicts

> Society can change from the inside through education. A well-developed conflict hygiene program in schools can contribute to a healthier and more inclusive society – starting with the children.
>
> Synnøve Faldalen, Conflict management educator

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> A peace ministry could come into conflict with the foreign ministry and the defense ministry, which could argue that the peace ministry casts doubt on the country's position on security issues or during delicate negotiations; and that they are already doing their job through diplomacy and defense work. A start could be that the peace minister has an advisory role with the right to participate in government meetings.
>
> J. Galtung

$$\text{FRED} = \frac{\text{LIKEVERD} \times \text{EMPATI}}{\text{TRAUMA} \times \text{KONFLIKT}}$$

Related material: Part II, Chapter 7 – A Formula for Peace

Ikff-Bergen on May 1st trains for the Ministry of Peace [Lise Engdahl]

d. Ministry of Peace

A separate Ministry of Peace29 is needed that gathers expertise and coordinates as many of the alternatives to a weapons-based defense as possible.

A ministry has sections

The Formula for Peace involves four tasks. One section for each task provides a concrete picture of a possible Ministry of Peace:

- **A section for conflict analysis and conflict resolution** – domestically along fault lines such as gender and ethnicity, class and nation; globally between occupiers and occupied, whites and non-whites, the haves and the have-nots; civilizations. There is much to be done here, both domestically and globally, through the UN and other intergovernmental organizations.
- **A section for the reconciliation of trauma** – within nations there are always wounds from the state-building process. These can be genocide and other abuses, both state and between different population groups. Globally there is great pain that remains from colonialism, ongoing imperialism and wars. A larger UN branch where all countries participated could focus on the reconciliation of such traumas.
- **A section for harmony** through empathy, as a major subject throughout schooling: what does the world look like from other perspectives – taught with expertise in conflict resolution and Trauma reconciliation. At a global level, this has been the task of UNESCO30, but it is also needed in the education system.
- **A section for equal cooperation** – peacebuilding is positive, preventing violence is negative; both are needed, but a positive approach is less burdened by accusations and blame. Domestically, this applies to everything from marriage counseling to social conflicts along fault lines; at the global level, it applies to unions of neighboring countries, to dialogue and mutual learning between different civilizations.

Domestic and foreign affairs tasks in each of the four sections

What about just two sections, one domestic and one foreign? That would cement the whole thing firmly within the framework of the nation-state. Then it is better to retain the unified structure and coherence given by the four tasks of the peace formula. In this way, domestic and foreign policy experiences can more easily interact with each other.

29 J. Galtung A Theory of Peace p.153

30 UNESCO is the United Nations Educational, Scientific, Cultural and communication. UNESCO's mandate is to contribute to peace and security by promoting cooperation between nations within the four disciplines.

Peace taken seriously

Even stronger than a directorate, a Ministry of Peace would send a clear signal that peace is taken seriously. Peacebuilding, through a Minister for Peace at government level, would have a spokesperson in government meetings, thus communicating thoughts from the peace movement and other voices that are not usually heard.

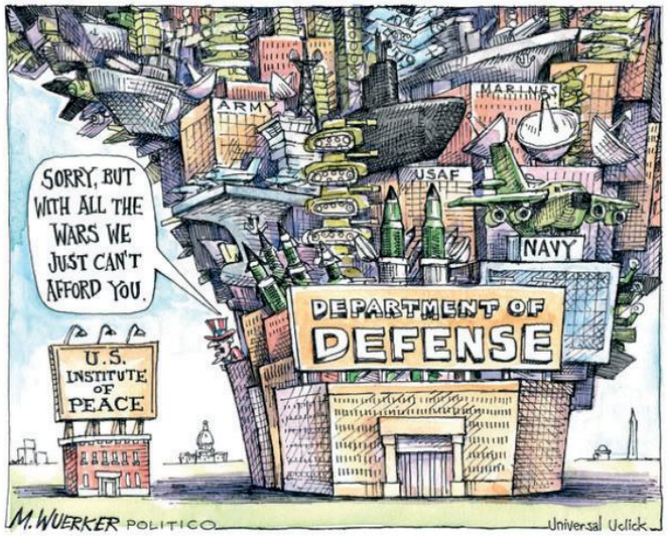
It's time for a Ministry of Peace31

In the UN, a Ministry of Peace was proposed as early as 1961. In Norway, Johan Galtung, together with Professor Anders Bratholm, launched a modest version in the form of a peace directorate under the Prime Minister's office – "So that the best does not become the enemy of the good" – in 1964.

The Ministry of Peace will also have a research department that will prepare proposals for parliamentary bills, a department for disarmament, offices for peace-relevant aspects of international aid, as well as Norec (Peace Corps)32, international law, international peacekeeping and nonviolent resistance to occupation.

In Norway, among others, IKFF (Women's International League for Peace and Freedom)/WILPF-Norway is working for the establishment of a Ministry of Peace.

In 1972, Norway became the first country in the world to establish a Ministry of Environmental Protection. Since then, around 60 countries have established similar ministries of the environment, which has strengthened efforts to safeguard environmental interests. Now is the time for a Ministry of Peace – like in Costa Rica, Nepal, or Ethiopia. The Ministry of Peace is an idea for a state institution that is high time to realize.



> A Ministry of Peace would send a clear signal that peace is taken seriously.
>
> J. Galtung

31 To read more about establishing a Ministry of Peace, go to the website of International Women's League for Peace and Freedom ikff.no

32 Norec, formerly the Norwegian Peace Corps, is a Norwegian administrative agency that facilitates the exchange of people between companies and organizations in Norway and countries in Africa, Asia and South America. It is subordinate to the Ministry of Foreign Affairs.

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> A country that bases its security on peace is not only safer, but also a gift to the world.
>
> J. Galtung

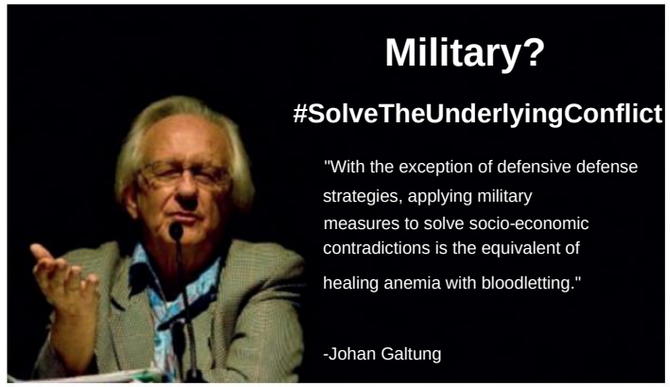
e. A military defense as pure defense-defense

Non-offensive, non-provocative, with an arsenal limited to the weapons one would tolerate in others. Supplemented, among other things, with a non-military defense that trains the population in massive civil disobedience and non-cooperation, in the event of an illegitimately imposed regime. Galtung distinguishes between disarmament and transarmament33 – from military to civilian defense.

A country that bases its security on peace will be a country with a low probability of being attacked.

A state that stands outside bloc formations is useful to others, it can assume a mediating role in conflicts and help process trauma. With a high score on empathy and equal cooperation, without offensive weapons, but with a well-prepared defensive and non-military defense, with a Ministry of Peace at the forefront.

A country that scores high on these points is not only safer, but also a gift to the world, surrounded by growing circles of friendship. Switzerland and Nepal are role models in this regard.



33 Transarmament in English, rearmament in Norwegian: the transition from a military-based to a civilian-based defense policy. In contrast to disarmament, rearmament involves replacing one means of defense with another, rather than disarmament or giving up military capacity.

7. A Formula for Peace – to build direct, structural and cultural peace

Desired:

A movement from violence to negative peace (absence of violence and fear of violence) → to positive peace (cooperation towards common goals).

Starting point:

Roots of violence: lack of positive peace, trauma, conflicts.

A formula:

To build positive peace, traumas must be reconciled, conflicts resolved. There will be four tasks:

$$\text{FRED} = \frac{\text{LIKEVERD} \times \text{EMPATI}}{\text{uforsonet TRAUMA} \times \text{uløst KONFLIKT}}$$

It is important to increase empathy and equality.
It is important to reduce trauma and conflict.

For trauma from past violence: reconciliation.

To prevent violence from current and future conflicts: conflict resolution through depolarization and de-dominance (weakening one party's dominance over others).

Why is peace so important?

To reduce human suffering and increase human well-being. Peace between people is like health to the body.

> By peace we mean the ability to transform conflicts with empathy, without violence, and in a creative way – a process that never ends.
>
> J. Galtung

Right Livelihood award
[Orla Connolly]

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8. Peace journalism vs. war journalism

Editors and journalists make choices – about what to report and how to report it. Peace journalism34 creates opportunities for society at large to become aware of and value nonviolent responses to conflict. Since the mid-1990s, peace journalism has
has become a new, interdisciplinary field for journalists in all parts of the world – for civil society activists, university researchers and others interested in the role of the media during conflicts.

A comparison of peace and war journalism35

Peace/conflict journalism	War/violence journalism
In Peace/Conflict Oriented investigates conflict formation and origin – why?	**In War / violence-oriented** focus on the conflict arena - where?
X number of parties, Y number of targets, Z number of cases General win-win orientation Open form, open time horizon	2 parties, 1 goal (to win) A general zero-sum orientation Limited place, limited time. Causes and
Open understanding of causes and effects Also in history/culture Make conflicts clear and understandable Gives all parties a voice	effects are understood within the limitations of the conflict. "Who threw the first stone?" Cover-up and secrecy of wars "Us and Them" Journalism
Empathy, understanding Sees violent conflict/war as a problem	Propaganda voice Sees "them" as a problem for "us"
Focus on creativity within conflicts	Focus on the one who has the upper hand in the war
Humanization of all sides Proactive: prevention before violence is used at all Focus on the invisible part of violence (structural and cultural damage)	Demonization of "them" Reactive: waiting for violence before reporting Focus only on the visible part of violence (killed, injured and material damage)
II Truth-oriented	**II Propaganda-oriented**
Exposes falsehoods on all sides Reveals all attempts to cover up/hide	Revealing "their" untruths Supports "our" cover-ups/lies
III Oriented towards the general public	**III Elite-oriented**
Focus on suffering everywhere Focus on women, the elderly, children Giving voice to the voiceless Names all who commit crimes Focusing on people – peacemakers	Focus on "our" suffering Focus on able-bodied elite men Is a mouthpiece for the power elite Prefers to name "the others'" perpetrators Focus on a peace-making elite
IV Solution-oriented	**IV Victory-oriented**
Peace = nonviolence + creativity	Peace = victory + truce
Emphasizes peace initiatives, also to avoid more war Focuses on structure, culture The peaceful society	Hiding peace initiatives before a victory is imminent Focuses on agreements, institutions The controlled society
In the aftermath: resolution, reconstruction, reconciliation (Re-solution, Re-construction, Re-conciliation)	Moving on to the next war, coming back if the old one flares up again

34 https://www.transcend.org/tms/

35 J. Galtung A Theory of Peace p.165

What does the media write about?

In 1973, Johan Galtung and Mari Holmboe Ruge published an article36 on how different aspects of an event increase the likelihood that it will be selected as a news story by journalists. It is still valid today – and provides poor conditions for reporting on the painstaking work of building and maintaining peace.

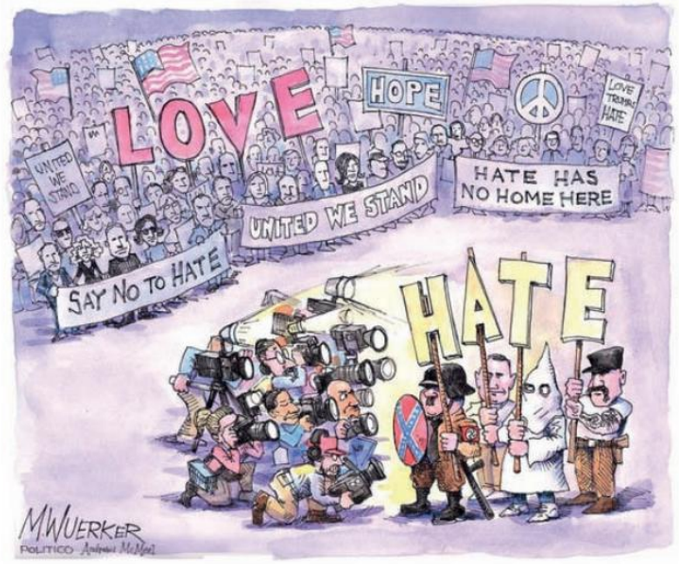
> "The task of peace journalism is professional reporting, which makes an issue understandable. Peace journalism is simply good journalism.
>
> J. Galtung

The news value depends on

- Immediacy, timeliness: has it just happened?
- Recognizability: is it close to us in Norway?
- Size: is it a large event that affects many people?
- Frequency: does it happen often?
- Unambiguity: is it clear and defined? •

Predictability: did we expect it to happen? • Surprise: is it a rare and unexpected event?

- Continuity: has it previously been defined as novelty?
- Elite nations or people: big countries or celebrities?
- Person focus: is it a human interest story?
- Negativity: is it bad news?



36 The structure of foreign news https://www.idunn.no/nmt/2002/01/foreign_news_structure

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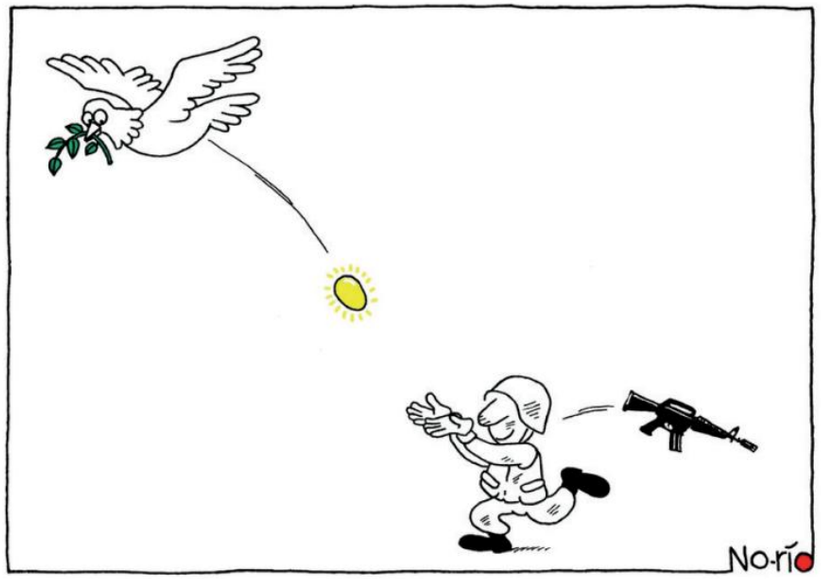

9. The crowning glory: The Transcend method – conflict transformation through peaceful means

a. Conflict equals incompatible goals

To prevent violence and develop the creative potential of a conflict, transformation must be created
This is the central thesis of the Transcend method37. The starting point is to understand conflict as incompatible goals. It is therefore a problem to be solved, rather than incompatible parties (people, countries, etc.) figuring out who should rule over whom.

Conflict of goals is at the heart of any conflict. Transforming a conflict requires transcending the goals of opposing parties, defining other goals, lifting the conflict off its original track, and moving it to a more promising platform. This is achieved through dialogue based on empathy, nonviolence, and shared creativity.

Failure to transform conflicts leads to violence.

A conflict has its own life cycle. Most conflicts are complex and involve many actors, goals and issues. Incompatible goals can breed contradictions that – combined with hateful attitudes and violent behavior – generate conflict.

Violent cultures (which legitimize violence), violent struc- (which promote exploitation and alienation), as well as violent actors can easily produce simple conflicts. If these are allowed to develop freely, they can degenerate into meta-conflicts. Meta-conflicts are about whether and how to engage in a conflict, and to a small extent touch on the actual basis of the disagreement.

> “Conflict as an opportunity: use the energy a conflict creates to come up with creative solutions.
>
> J. Galtung

The Transcend method shows how conflicts can be transformed through a focus on cultures, structures and actors. By finding positive goals for all parties and creative ways to combine them, conflicts can be turned into positive factors for change.

37 Transcend, transcend: to transcend, from Latin transcendere 'exceed', composed of trans; see trans-, and chant 'rise, climb'

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Conflict resolution can have 5 possible outcomes

Solution 1) and 2): to win or lose

Solution 3) is procrastination

Solution 4) is various compromises

5) The five-point solution transcends the conflict and creates a win-win situation

> In almost all disagreements, you can resolve the problems by bringing in something new.
>
> J. Galtung

b. Compromise or peace?

Four traditional ways There are four "common" but unsatisfactory ways that conflicts between two parties are handled:

1. A wins, B loses
2. B wins, A loses
3. The solution is postponed because neither A nor B feels ready to to end the conflict
4. Unclear compromises are reached between different requirements and goals involved, something neither A nor B is happy with

A fifth way: win-win

Galtung attempts to break with these four unsatisfactory ways of dealing with conflict by finding a "fifth way":

5. Both A and B feel that they win when both dare to expect more from peace than just an end to violence. The Five-point solution transcends the conflict and creates a situation where all parties are seen and heard, and where the solution opens up a new reality that safeguards the legitimate38 goals of all parties.

The Transcend method also insists that transcending a conflict must ensure that basic human needs – such as survival, health, freedom and identity – are respected.

38 Legitimate = rightful, which can be openly defended and justified by legislation or other recognized rules.

c. A method for transcending conflicts

Correct order

Galtung has observed that "bringing the conflicting parties together around the table" for direct negotiations, as most mediators try to do, can be counterproductive because it can easily trigger a flood of mutual accusations and arguments, which can often exacerbate a conflict rather than resolve it.

Through 'experiments with peace', Galtung has developed a three-step approach – the Transcend Method. It is proven to be more effective and produce more long-lasting results than processes that create winners and losers:

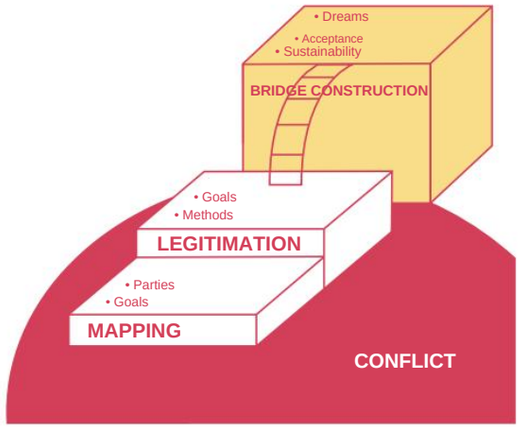
Step 1: Mapping through individual dialogues Individual dialogues must be conducted with all the different parties directly and indirectly involved in a conflict. The mediator must strive to understand their goals, fears and concerns, and gain trust.

Step 2: Legitimization – distinguishing between legitimate and illegitimate goals

Legitimate goals seek to satisfy basic human needs, while illegitimate goals violate the needs of other people. For example, self-determination is a legitimate goal, dominating others is not. Whatever we may demand from other parties, we ourselves must also be willing to give.

Step 3: Bridging the gap between all legitimate but seemingly conflicting goals is a prerequisite for creating a new reality. This is done by finding mutually acceptable and desired solutions, which promote creativity, empathy and non-violence.

THE TRANSCENDENT METHOD
CONFLICT RESOLUTION IN THREE STEPS



The Transcend Method for Peacebuilding Communication

To map the conflict, start by talking to all parties individually.

Structure the conversation according to four Step:

1. Positive future: what is the dream?
2. Positive past: is there something that was good before?
3. Negative past: where did it go wrong?
4. Negative future: what is the worst that can happen?

And finally another round of 1. What is the dream?

Only when all parties are ready will everyone meet around the table for a joint dialogue.

> Dialogue trumps debate: The main tool for transcending a conflict is empathetic, respectful dialogue that explores the fault lines.
>
> J. Galtung

Related material: Part III, 9. Sabona - world peace in the sandbox

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> “ Peace is created through cooperation for mutual and equal benefit.
>
> J. Galtung

Six premises embodied in the thought of various world religions form the basis of the Transcend method. These include: • Conflict must be considered as a source of both violence and development • The parties are in mutual causality and has shared responsibility

• Dialogue is the key

d. Conflict transformation without the use of violence

There are many methods for resolving a conflict without violence. Galtung's Transcend method is based on dialogue, empathy, non-violence and creativity. It aims to help bring parties together in a self-sustaining positive process. The goal is for the parties to be able to handle their conflicts on their own, without the use of violence, and without outside help or interference.

The Transcend method can be used in all types of conflicts. To be effective, “peace workers” must be educated and trained in its use. The method is summarized and explained in the training manual of the UN Disaster Management Program39.

Transcendence based on deep culture

Positive aspects from various world religions have inspired a process for peacebuilding by peaceful means. Six starting points are included in the UN manual for conflict transformation by peaceful means – Conflict Transformation by Peaceful Means (The Transcend Method) © United Nations 2000 – here in a Norwegian translation.

Starting point I: According to Hindu thought, remember – Conflict that destroys and conflict that creates; conflict as a source of violence, and conflict as a source of development. The conflict worker has a third role – which is to ensure a transformation of the conflict by avoiding violence and promoting development.

Premise II: According to Buddhist thought, remember – Everything has a common origin, everything grows side by side out of mutual cause and effect. Conflicts have no beginning or end, we all share responsibility; no single actor (such as heads of state) bears all responsibility (monopoly) and no single actor bears all blame.

Premise III: According to Christian thought, remember – The responsibility for conflict transformation lies with individuals and it is each individual's responsibility to decide to act to promote peace rather than violence – and follow the principle of hope.

Premise IV: According to Taoist thought, remember – Everything is yin and yang, good and evil; there is a high probability of that an action one chooses could have negative consequences and that an action one chooses not to have could have positive consequences; hence the need for reversibility, to only do what can be reversed.

39 UN's Disaster Management Training Program DMTP https://www.transcend.org/pctrcluj2004/TRANSCEND_manual.pdf

Premise V: According to Islamic thought, remember – The strength that comes from coming together around a common goal, which also includes the concrete responsibility for the welfare of all.

Premise VI: According to Jewish thought, remember – Truth lies in the dialogue to arrive at the formula of truth – more than in the final wording; dialogue has no beginning and no end.

Related material: Part III, 3. UN Manual for Mediators and Peacekeepers – the training manual from the UN Disaster Management Programme

The Transcend method in short version

The premises of various world religions have inspired the Transcend method of peacebuilding through peaceful means. The process can be summarized as follows:

1. Map the conflict: all parties, all goals, all problems
2. Bring in forgotten parties with important viewpoints
3. Have very empathetic dialogues with all parties individually
4. Each conflict worker can specialize in one of the parties. serve
5. Identify acceptable, legitimate goals for each party
6. Bring in forgotten goals that can open up new perspectives. tiver
7. Come up with bridge-building goals that can be accepted by everyone parties
8. Find short, catchy goal statements
9. Help define tasks for all parties according to the defined goal; release the goal from its original context and link it to something else by bringing up forgotten goals and parties
10. Verify how achieving the goal will meet the goals of the other parties
11. Retreat from this conflict, move on to the next one – but continue to be available

Nine dots must be connected with four lines without lifting the pen from the sheet...

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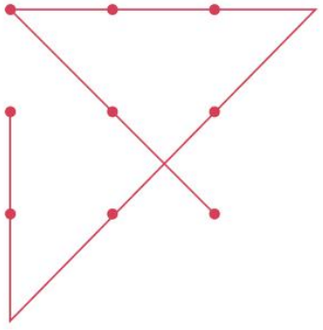


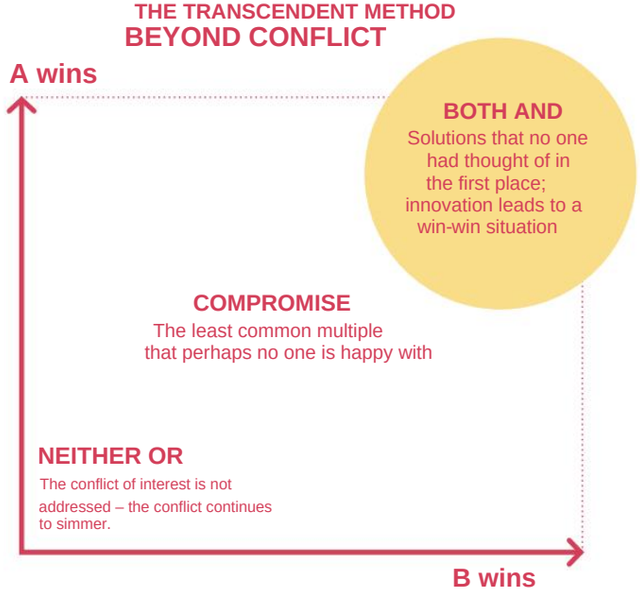
Nine dots must be connected by four lines without lifting the pen from the sheet: it succeeds through transcendence – the creativity lies in expanding the area taken into account.

e. Both-and / win-win

Transcend = bridging legitimate goals

	I Conventional method	II Transcend method
setting	parties and mediators all around the same table	the mediators with the parties one by one
method	negotiation, debate	searching, dialogue: 1- mapping 2- identification 3 - bridge building
goal	compromise	transcendence, new reality "both and and and and and"

Costs little, brings a lot
A method with a win-win focus does not involve large costs, mostly salaries and training of "peace workers".
The Transcend method used for conflict resolution at various levels can save society significant costs and free up resources for other projects.



10.Mediation, conciliation, annulment

a. Mediation

Before mediation: identify the underlying conflicts and traumas that need to be resolved and reconciled.
Mediation step 1: creating visions, based on one-to-one dialogues for visions of a new reality
Mediation step 2: vision dialogues, in the form of events and festivities

Mediation step 3: realization of visions, as concrete peace-policy

> “My wife Fumiko Nishi-mura is the one who has taught me the most about peace and conflict.
>
> J. Galtung

b. Reconciliation of trauma

Trauma is the wound from past violence. In the work of reconciliation of trauma (reconciliation)40 – there are various aspects to consider:

- Reconciliation of trauma involves illuminating and clearing up the past to build a future.
- The abuser/perpetrator may also be traumatized and suffer from the harm they have caused others. • To wish the violence was undone, to elaborate on why it happened, and consider future projects.
- Some methods place blame on external factors; compensation; apology-and-forgiveness. • Other methods focus on confession-punishment; rebirth
- The Transcend method focuses on confession-remorse-compensation sation with amnesty41 as the goal; focus on education to create new opportunities. •

Some methods use meditation (inside the abuser) and mediation between the parties.

- One method is shared grief, shared reconstruction, resolving trauma together.
- Ho'oPono Pono is a Polynesian conflict resolution method that also takes into account sins of omission, which is rare in the Western legal system.

AKE principle of reconciliation

- **Responsibility:** I have done something that I would rather have left undone. • **Specific:** This was completely Specifically what I said/did – how did it get there?
- **Change:** It is easier to bear the consequences of a negative action if one is assured that it will not happen again.

40 Galtung 2012, A Theory of Peace: Building Direct Structural Cultural Peace p.61

41 Amnesty – from Greek amnestia, 'forgetfulness; Amnesty, decision that Persons who have committed certain types of criminal acts (especially political ones) or have been sentenced to certain types of punishment shall be exempt from prosecution or punishment.

Galtung's method for peace.indd 62-63 22.09.2020 12:10:22

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> Note: If anything still scurrying, deep culture and deep structure must be included in the work of resolving conflict and reconciling trauma.
>
> J. Galtung

c. Resolution of conflict

Moments for achieving reconciliation, (re-solution): • One definition of conflict is incompatibility, contradiction • Conflict (resolution) must create acceptable (legitimate) goals and sustainable long-term solutions

• Three aspects of conflict: attitude, behavior, contradiction • Four phases in mediation: positive and negative – both for the future and past

• Conflict management can lead to five possible outcomes: either, or (either one wins, or the other wins), neither-or, compromise, both-and (win-win) • Common approach: all parties together, debate/negotiation/compromise • Transcend approach: one at a time, dialogue, transcendence = new reality • Transcend process: map conflict, legitimate goals, bridge

• Transcend goal: 3xK constructive-creative-concrete mediation • Necessary qualities to mediate: empathy, nonviolence, creativity

Related material: Part II, Chapter 14, Deep Culture, Structure, Nature

11. A general method that can be applied at all levels: micro, meso, macro and mega levels

Peace with nature – our basis for existence

The Transcend method of conflict transformation is valid at all five levels where incompatible goals may arise: • **the foundation:** peace with nature • **the micro level:** between people (the domain of psychologists)

• **mesolevel:** between social groups, across dividing lines (field for sociologists and political scientists)

• **macro level:** between states, nations (international and interstate relations)

• **mega level:** between regions, civilizations

> A theory of peace without peace with nature is empty talk.
>
> J. Galtung

Five levels of positive peace – parties who are good to each other:

• Equality: cooperation for mutual and equal benefit, including friendship

• Harmony: sharing joys and sorrows, high compassion, also love

• Institutions of equality: marriage, community

• Merger: total peace in a new player, everyone's peace with everyone42

• In the hereafter: in another or beyond this world; heaven/ nirvana/ paradise; Mutually Assured Bliss.

This is in opposition to parties harming each other
Five levels of violence:

• Hurt/damage, physical/symbolic: polarization between block-formations, upper class dominance

• Hate: sorrow at the joy of others, joy at the sorrow of others

• Institution for hurting, harming and hating – in organized form: war

• Fusion: total war as a state, civil war – all against all

• In the hereafter: in another, or outside this world; hell, mutually assured destruction (Mutually Assured Destruction MAD43).

> It turns out that conflict management is conflict management, regardless of whether it's in kindergarten, in Norway, or in the Middle East.
>
> Hege Bakke Andresen, director of the world's first Sabona kindergarten

Connections can be seen between military doctrines such as MAD and notions of Ragnarok/Armageddon/ apocalypse. There are dangerous archetypes stored in many people's subconscious as a counterpart to ideas about heaven/nirvana/paradise.

---

42 Fusion = fusion: peace of all with all in a new actor – the EU's Vision is an example.

43 Mutually assured destruction (MAD) is a military-strategic doctrine. A full-scale use of nuclear weapons by two or more opposing sides would lead to the near-total annihilation of both attacker and defender. It is based on the theory of deterrence, which means that the threat of using powerful weapons against the enemy prevents the enemy from using the same type of weapon. 'Mutually assured Bliss' is Galtung's counter-proposal.

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12. Peace museums
- a peace & conflict perspective

> It is a sin of omission more than a crime to create anti-war museums under the name 'peace museums'.
>
> J. Galtung

1. Diagnosis: Most peace museums are anti-war museums
The exhibitions mostly describe the horrors and horrors of war, and not the blessings of peace; like a health museum focused on illness and ways of dying, and not the blessings of health for love, work and development.

2. Forecast: No tools to prevent war and build peace
Anti-war museums may give visitors a deep sense that war is bad, like an anti-disease museum of health. But they do not equip the public with the tools to prevent war and build peace.

3. Therapy: Some Wishes for a Peace Museum

- A peace museum should provide information about peace, how to deal with conflicts nonviolently and creatively; peace is more than little or no violence
- It can show violence, war and peace in the form of "war genes", that is, show what leads to war. From there, derive a path to peace: war limitations through preventive laws and regulations, through rules of war, and arms control; abolishing war by refusing military service; no money for weapons; a Hippocratic oath for scientists44
- It can also focus on “peace genes” – conditions that promote peace and tolerance
- Peace museums should contribute to world peace through education
- A main focus should be on the fault lines between groups: man/nature, gender, generations, ethnicity, class, exclusion, nation, state; it is highly misleading to focus only on violence and national security

- A peace museum should show human, social and global normal state with little or no violence; we must remember that normal life is harmonious, friendly and loving
- It should be made very clear that everyone can contribute to peace, not only Buddha-Christ-Gandhi figures
- Show peace as created by people, not as a gift from elites
- A peace museum should show peace as processes of peaceful conflict transformation and peaceful structural adjustment
- What could have been done differently in the past, by whom – to prevent or reduce violence? Counterfactual history would become an important part of a peace museum through dialogues with young people in education

44 Hippocratic Oath for Physicians, first paragraph among several: A physician shall protect human health. The physician shall heal, relieve and comfort. The physician shall help the sick to regain their health and the healthy to preserve it. The physician shall base his work on respect for fundamental human rights, and on truth and justice in his relationship with the patient and society.

13. Peace economy
– a life-promoting economy

From a killing to a living economy
"When a nature as abundant as ours, and a humanity that works so hard, share a world with so much environmental destruction, contempt for human needs, lack of equality, inequality and economic crises, then something fundamentally must be wrong."

Galtung emphasizes that it is not only economic practices that should be criticized; he traces the causes of the problems back to the fundamental theories and models of economics.45 According to Galtung, the development of a peace-making economy presupposes structural changes. In other words, it is not sufficient to mitigate the negative symptoms within the framework of the current economic system.

> When a nature as generous as ours and a mankind working so hard share a world with so much environmental degradation, insults to human needs, inequity, inequality, and economic crises, then something basic must be wrong.
>
> J. Galtung

Diagnosis
Six trends
Galtung mentions six trends that underlie the serious challenges facing the economy and society: economism (all values are converted into money), globalization (loss of overview), mass production (local small producers are replaced by centralized mass producers), privatization (holistic joint solutions are crumbling), shareholders (profits flow upwards to the owners), productivity (increased productivity reduces the number of jobs).

Increasing alienation

- Nature is reduced to an economic resource
- Humans are reduced to producers and consumers
- Society is reduced to a market for the sale of products

- The world has been reduced to a global market
- The time horizon is reduced both backwards and forwards
- Culture is reduced to marketable products

The result of alienation is that the economy is in a state of constant conflict with both society and the environment.

45 From the foreword to the book Peace Economics, Galtung 2012

Galtung's method for peace. indd 66-67

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> Today's globalized financial economy represents a 'casino capitalism', which is much worse than what happens in a regular casino, because gamblers put other people's money at stake. They pocket the winnings while the losses are passed on to others.
>
> J. Galtung

Peace-making economy

- is rooted in partnership with nature
- satisfies basic needs for everyone
- is decentralized •

puts human development before growth

- follows fair trade principles

- does not allow monetary speculation to override trade in resources, products, goods and services
- supports community development based on spiritual needs and community

Forecast

Negative factors: Where is the limit? The Limits to Growth46

- An economy that leads to ecological collapse
- An economy where growth is considered positive regardless of whether it is in weapons production, cancer surgeries or the sale of environmental toxins.

Positive factors can be found in •

an economy that promotes personal initiative • supply and demand as a factor of production

Therapy

Structural changes are needed to establish a peace-creating economy:

• **Partnership with nature** The economy must be rooted in partnership with nature – that is, economic goals and instruments must be coordinated with environmental framework conditions and social and cultural goals and values.

• **Basic needs must be met for everyone: decentralization**
The most important prerequisite for a peace economy is that all people have their basic needs met. To achieve this, large parts of the economy must be decentralized so that local communities, regions and nations become self-sufficient in food to the greatest extent possible. Proximity between production and consumption increases the responsibility of producers and the willingness of customers to pay. Local communities become the center of planning.

• **Human development over growth**
An economy that prioritizes human development and quality of life must replace the demand for growth. Specifically, this means abandoning the goal of growth in gross domestic product (GDP) and instead focusing on measures that contribute to the development of the Human Development Index (HDI).

• **Principles of fair trade must be introduced.** Meeting the basic needs of people who lack purchasing power must be prioritized over profit maximization.
This is to prevent increasing inequality between poor and rich (globally and nationally) from leading to serious conflicts of interest – and violence.

46 The limits to Growth is a report originally published in 1972 on commissioned by the Club of Rome. Based on computer models of population growth, consumption and resource access, researchers attempted to calculate how long we have before human consumption exceeds the physical limits of the planet.

• **Balance between finance and real economy47 must be established**
In simplified terms: The smaller the proportion of all monetary transactions that are based on the goods and services of the real economy, the greater the risk of a financial collapse when the speculative economy goes out of control.

'Living Economy' is a peace-making economy A living economy arises when much of what is produced goes to local consumption at the same time as what is consumed is produced locally. For example, food should increasingly be prepared based on local raw materials. As a means of promoting increased production and consumption of local goods and services, the use of local currency and time vouchers, such as the exchange of working hours, should be opened up.

> We have the economy and the economists we deserve given our social and global structures, our culture, and our history.
>
> J. Galtung

The vibrant economy is based on five basic principles:

- Production for need, not for greed (Quality of life)
- Circular value chains (Eco-cycles)
- Production should replace what is consumed (Steady-state-economy)
- Stimulate the development of local markets (Slow food)
- No company/organization should become too big (Human scale)

This chapter is written in consultation with Professor Ove Jakobsen, Center for Ecological Economics and Ethics, Bodø School of Economics, and is based on one of his articles in Penge-virke.

Bibliography:

- Pengevirke 2015/1 article by Prof. Ove Jakobsen / Niccolò Caranti – Own work, CC BY-SA 3.0
- Peace Business, Humans and Nature Above Markets and Capital v/ J.Galtung, J.Santa Barbara and FCDubee 2009
- Peace Economics: From a Killing Economy to a Living Economy 2012 by J.Galtung

47 An important dichotomy of the economy is the division into real economy and monetary economy or financial economy. Real economy is about factors such as resources and products, that is, supply (production) and demand for goods and services, in contrast to monetary economy, which is about financial or monetary economic factors such as debt and receivables.

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14.Peace business: man and nature before market and capital

Economics is housekeeping to run a society.
Business is running a store.

Economics and business refer to different levels. The most important

considerations that drive peace business48 are:

- Failure of current business paradigms to meet the basic needs49 of the world's population due to unfair resource distribution.

- Our overconsumption, which far exceeds the planet's carrying capacity, driven by today's economic and business paradigms.

Peace business

Meeting basic human needs in a just and sustainable way is different from profit maximization: this difference in purpose is a fundamental distinction between the current business paradigm and peace business.

Peacebusiness/business life for peace follows four principles 1. Nonviolence in corporate culture and corporate structures: flat structure, transparency
2. Justice: for mutual and equal benefit
3. Respect for nature: maintaining and enhancing nature
4. Don't overdo it: invest and distribute

Why is peace business needed?

Instead of relying on generating profits first, and then leaving it to governments or large corporations to redistribute the values in a fair manner, the main focus of peace business is to meet basic human needs.

48 Jack Santa Barbara, Fred Dubee, Johan Galtung 2009, Peacebusiness

49 Basic needs A term for the needs that people primarily seek to have met – such as food, clean drinking water, health, clothing and housing. The term has over time been expanded to also include education, good sanitation, the right to participate in decision-making processes and basic human rights. (Source: Bistandslexikon)

Peace business vs. violence

business A comparison between soft and hard business shows different focuses:

Area	Peace business / soft business	Violence business / hard business
Development	Fulfilling basic needs Solidarity with all	Economic growth Matching supply and demand
• Bottom line	The needs of the needy • survival • well-being • identity • freedom	The profit of the greedy • murder economy • people in misery • identity eroded • only one system
• Externalities (negative and positive side effects)	Very conscious of sharing the positive • reduce the negative internalizing side effects	"Unconscious" • keeps the positive to themselves • pushes the negative onto others externalizes
• Economy	Addressing side effects Alternative economy	Taken out of context Ordinary economy
Environment	Improve nature • circuit control • closed circuits • nature has intrinsic value	(Over)using nature • sector control • growth • nature exists for man
Peace		
Business structure • justice • relationships	Whatever benefits I receive from others, I extend them to "all of us"	Benefits for me, not for "the others", including in pricing policy
Business culture	Integrated into various circuits Flat structure Different business industries	Large top-bottom distance Hierarchy Transnational corporations
• basic theme	Cooperation	Competition
• verbal behavior	Dialogue, openness Joint brainstorming	Debate, slander, deception Pushing the other into a corner
• value	Meets needs	Creates increased demands and needs
Handling conflict	By transcending incompatibilities	By controlling attitudes By controlling behavior
Global governance	According to the UN Business Assembly50: accountability to people and authorities	Business seen as separate from society and governments; responsible only to the business

50 https://www.un.org/en/sections/resources-different-audiences/business/index.html

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15. Deep culture and deep structure

Three pillars of peace theory and practice

- Deep culture, within the individual, subconscious due to repression or so obvious that no questions are asked
- Deep structure, around individuals, as patterns of interaction.
- Deep nature, both in and around individuals, often not recognized.

a. Deep culture, deep structure, deep nature51

In the 1990s, Galtung focused on Jungian52 and Freudian53 psychological approaches to conflict and peace.

First focus: the subconscious

"Deep" means sub-conscious, un-conscious, unarticulated. According to Freud, the un- and sub-conscious are the storage place for the unpleasant, burdened by shame and guilt, repressed by the mind.
In addition to Freud's repression, there is also the opposite: the obvious, the so banal, so natural-normal that we take it for granted, so universally valid that we do not perceive it consciously. For example: "A case has two sides", "On the one hand, on the other hand". Obvious. And wrong. Yugoslavia had at least 27 "sides" or parties, 15 inside and 12 outside the country itself.
But the subconscious mind can be inclined to make us think only two, see only two – like “Us vs. Them”, talk about only two – and act accordingly.

It is the subconscious that rules – but unspoken, not articulated.

Dualism is an archetype that structures the way we think, according to psychoanalyst CG Jung. The perception that "That's the way things are" governs our thoughts, our symbolic and concrete way of speaking, what we do and what we don't do.
It follows that when two points of view are identified in a conflict, the duality is fulfilled and the search for more stops.

51 Johan Galtung, The Art of Peace – Global Peacestudies 101: Theory and Practice 2017 and Deep Culture, Deep Structure, Deep Nature – Three Pillars of Peace Theory and Peace Practice 2017

52 Carl Gustav Jung (1875–1961) was a Swiss psychologist and psychiatrist who founded analytical psychology. This constitutes a separate depth psychology that differs from pure psychoanalysis.

53 Sigmund Freud (1856–1939) was an Austrian neurologist and psychologist, known as the founder of psychoanalysis. Freud has had a great influence far beyond his own field; many of his ideas and concepts have entered the language, and many writers and artists have been inspired by his theories on dreams, repression, and sexuality.

Second focus: the collective subconscious “Deep” means the collective (shared) subconscious of individuals in a group: a nation, a state, a civilization, a region, a gender, a generation, a class, etc. Like a “Zeitgeist” – the spirit of the times in a generation at a certain time. What concerns many individuals can be shared in the collective subconscious.

The deep structure and "our nature" also regulate us, but without us noticing it. Consciousness is not there by itself, we have to gain knowledge about it through sociology or biology. Unwelcome knowledge can be repressed - like the connection between smoking and cancer: "Enjoy now, pay later".

A hidden conflict management manual

Deep structure refers to the fact that we are not aware of how many different social structures are possible – such as the entire spectrum between hierarchies and flat structures.

Since most societies do not come with conflict transformation handbooks, we must look for implicit manuals when focusing on the community's ability to handle conflict. They may lie in the deep culture, in Freud's individual unconscious, and in CG Jung's collective unconscious.

Poster for summer concert Friedensburg Schlaining, Austria, friedensburg.at

> “A philosophy of life should make life visible, and what we think about life.
>
> J. Galtung

b. Seven paths to a vision of life in a globalizing age54

Faith and religion are important parts of a society's deep culture. Religion is brought to the fore in many power struggles and conflicts. It is therefore interesting to consider the strengths and weaknesses of different religions from a peacebuilding perspective. Perhaps we have something to learn from each other?

54 Johan Galtung, Seven Paths to a Vision of Life in a Globalizing Age
Papers from the Hardanger Academy for Peace, Development and Environment, no. 6 2015-2017

Galtung's method for peace. indd 72-73

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An attempt to create a map of life-view maps

The table shows 16 religions and other beliefs as different theisms with a list of weak and strong sides.

... - theism	Religion and other faith	– Weaknesses + Strong points
Mono-	Judaism	– Jews as a chosen people with a promised land + Dialogue as truth; intellectuality
Mono-	Orthodoxy	– The one true faith; The Patriarchate – The Patriarch + Optimism in the long term: Christ is risen!
Mono-	Catholicism	– The one universal faith; The Vatican - The Pope + The sinner who confesses his sin is forgiven; Intercession
Mono-	Protestantism	– The One Faith: The Father; The Holy Spirit; Dogma + 3 SAM: Conscience – Compassion – Samaritanism
Mono-	Islam	– The one universal belief; Retribution + Closeness – Sharing – Basic Needs – Peace; Few Dogmas
Mono-	State Shinto	– Shinto Sun Goddess as Japan's Mother; Too Much State + Eclecticism with Confucianism-Buddhism
Poly-	Hinduism	– The caste system here and in the hereafter + Birth-Life-Death; Diversity
Pan-	Buddhism	– Compatible with state faith and aggression + Relationships network; Nonviolence; Engi55; Tetralemma56
Pan-	Daoism	– Compatible with fatalism and apathy + Holism; Dialectics; Yin/ Yang; Dynamics
Pan-	Confucianism	– Authoritarian-feudal; For older-educated-men + Both duties and rights for both above and below
Pan-	Kami Shinto	– The local god as the center; Too much localism + The local community as a building block
Pan-	Polynesianism	– Compatible with fatalism + Alo'ha57 in all; Cosmos-Nature-People
A-	Humanism	– People at the expense of nature and society + Protagoras58; Human Rights; Democracy
A-	Naturism	– Nature at the expense of people and society + Diversity and symbioses
A-	Liberalism	– The individual's right at the expense of society and nature; Growth without equilibrium as a goal; Too strong a market + The individual's free choice of value and action
A-	Marxism	– Society at the expense of people and nature; Too strong plan + Distribution; Class struggle; History as dynamics; Basic human needs

55 Engi: the thesis that everything exists only thanks to cause and effect.

56 Tetralemma: we are used to choosing between two alternatives – either – or. In a tetra-lemma (Gk. Tetra = four, lemma = assumptions) two additional positions are added that lead us out of this situation, namely both-óg and neither.

57 Alo'ha = love, peace, care (Hawaiian)

58 Protagoras of Abdera was a Greek philosopher, considered the most significant of the Sophists, known for the phrase "Man is the measure of all things"

If we look at the structures behind these religions and isms, we see that monotheism creates a pyramid with a God at the top. Polytheism flattens the top, while Pantheism creates a circle. Atheism creates anarchy and uses God-substitutes from the Enlightenment: Man – Nature – Nationalism – Market – Plan.

The table on the opposite page is Johan Galtung's keynote presentation of the content that is elaborated in the thin book Seven Ways to a View of Life.

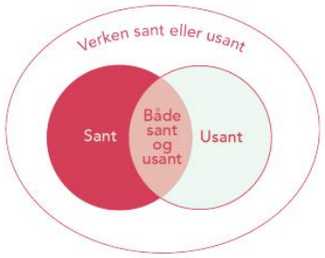
A philosophy is a doctrine and a belief in life

In different civilizations there is different wisdom – or different wisdoms. One can learn something from all of them, and weave the lessons together. Not just learn about China, but from China – which has a different view of Western humanism and -isms in general. No one has a monopoly on a view of life. Everyone has a contribution.

Public dialogue and mutual learning based on strengths

That dialogue is probably taking place today among millions, perhaps billions of people.

TRETRALEMMA



There is a message of peace in all religions and faiths

Galtung's method for peace. indd 74-75 22.09.2020 12:10:23

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16.Learn from history: the fall of the wall; the fall of the US empire; and after that?

> Faith had crumbled away.
>
> J. Galtung on the Soviet Union

How to predict the end of the Soviet Empire?59

Using a holistic view of power imbalances: Russia transferred much wealth to the periphery but monopolized military power and decision-making. The contradiction between the myth of a communist utopia and the reality of the Soviet state became too great. Communist ideology was official talk but not credible, as the ideal failed to materialize. Hence strong demands for independence in the satellite states.

> In 1941 I was a little Norwegian eleven-year-old under German occupation. Hitler was winning everywhere, almost all of Europe was occupied, the Soviet Union was invaded.
>
> The other Axis powers, Italy and Japan, were winning just as much. And my father claimed – "Hitler has no chance, he will lose – mark my words – around Easter or Christmas". It didn't look like that, so I asked my father: how could you say something like that?
>
> He looked at me with his 'how much can a little boy understand' look – and said with a smile: "Because he doesn't know how and when to give in."
>
> I never forgot those words.
>
> J. Galtung

Empires show a pattern in their life cycle What do the Roman Empire of 2,000 years ago and Western imperialism after World War II have in common? They are two of the same species. Their life cycles show so many similarities that one would expect that as the Roman Empire declined until it finally fell – so it is likely that later empires will also do so.

The fall of the US empire: with a bang or a whimper?60

How to predict the decline and fall of US dominance?

By focusing on the imbalance in power relations. The contradictions between reality and the American dream are enormous:

- **Economic:** between growth and distribution; between real-economics and financial economics.
- **Financial:** between production-distribution-consumption and nature.
- **Military:** between US state terrorism and terrorism (the war in Iraq, the war in Afghanistan, the war on terror). • **Political:** Latin America-Caribbean is uniting; in Africa, resistance to the US military presence is increasing.
- **Cultural:** Between America's Judeo-Christian tradition and Islam; America's claim to be uniquely chosen by God is rejected.

> The magic is gone, the time for post-empire building has arrived.
>
> J. Galtung on the USA

59 Galtung, J., 2009, The Fall of the US Empire – And Then What? TUP

60 TSElliot This is the way the world ends … Not with a bang but a whimper.

«I love the US republic, and I hate the US Empire»

It is controversial, to say the least, in 2009, when Galtung published the book The Fall of the US Empire – And Then What? In it he predicts the fall of the US empire in the 2020s. "Military defeats in deliberately provoked wars will generate political loss of influence and irrelevance externally, which may trigger a soul-searching internally. The Vietnam War was just a prelude. Iraq, Afghanistan, Libya follow the script. Israel could become a burden for the US. The subtitle of the book is Successors, regionalization or globalization? US fascism or American flourishing? And as always, Galtung has constructive, creative and concrete suggestions for resolving the tangles. 61

Regionalization: 7 regions – and after that?

Hypothesis: the system that will succeed the US empire will not be an empire led by a large state like China, nor will it be globalization led by the great powers and transnational corporations (with a little help from the UN). But a world of regions – the EU being one of them – with their own currencies, armies, foreign policies, and for most an identifiable cultural civilization. There are already four regions that bring together 100 of the UN's 193 member states.

The following areas appear to be undergoing regionalization processes:

Shanghai

Cooperation Organisation (SCO, 6 members, 3 observers), Latin America and the Caribbean (LA, 33 countries) and the Organisation of the Islamic Cooperation (OIC with 56 members, from Morocco to the Philippines).

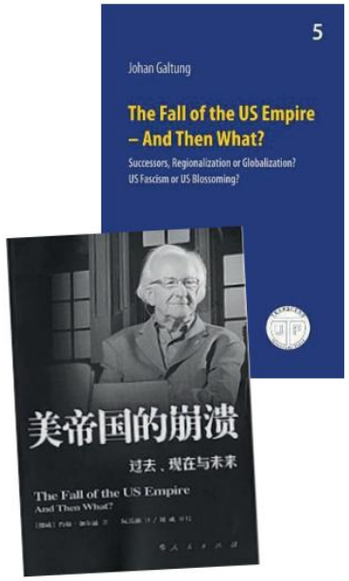
Why regionalization? Because rapid transportation and real-time communication abolish (transcend) national borders, and because different cultural proximity and different affiliations block the possibility of the entire world being globalized into a single state.

Regions

Four regions that bring together 100 of the UN's 193 member states:

the European Union (EU, 27 states), the African Union (AU, 55 states), the South Asian Association for Regional Cooperation, SAARC, (8 states), ASEAN (Association of Southeast Asian Nations, 10 states).

> We are not yet mature enough to disregard national borders – but one day it may be possible: The world as one nation – Humanity. It will come. Later.
>
> J. Galtung



61 https://www.democracynow.org/2010/6/15/i_love_the_us_republic_and

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Part III

Influence

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3xK for good processes: constructive, creative, concrete

Regardless of whether it is in kindergarten, school, in work life or international relations, a good process must be

3xK:

CONSTRUCTIVE

CREATIVE

CONCRETE

1. Peace research – a separate scientific field

Practical application

Johan Galtung not only 'invented' peace research after millennia of war schools and military academies, but has also delivered a wealth of transdisciplinary and surprising contributions in economics, journalism and philosophy. Concrete, constructive and creative like few others.

In this third part of the book, Johan Galtung's work will be seen through the eyes of those who carry on his life's work.

The world's first professor in the subject, Johan Galtung, is primarily associated with PRIO, which has been a model for peace research institutes in many other countries.

But he has also helped shape other institutions62, including • Folkereisning Mot Krig

(chairman 1961–62)

• Stockholm International Peace Research Institute SIPRI (council member from 1966)

• Inter-University Center in Dubrovnik (Director 1973–77) • World Future Studies Federation (Chairman 1974–77)

• In 1998, Galtung began developing a global network for practical peace work, Transcend, consisting of about 100 leading academics, activists, and peace mediators

> “Peace speaks to the heart, studies to the brain. Both are necessary, yes, simply indispensable. But equally indispensable is a functioning connection between brain and heart. In a nutshell, this is what peace studies and peace practice are all about.
>
> J. Galtung

Related material: Part II, 4. Peace research

62 https://nbl.snl.no/Johan_Galtung Large Norwegian Encyclopedia

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2. PRIO Peace Research Institute Oslo

Peace Research Institute Oslo – PRIO

The Norwegian Institute for Peace Research is a research institute founded in 1959 by a group of Norwegian researchers led by Johan Galtung. The institute is considered "the world's oldest and most important center for peace research." PRIO publishes the Journal of Peace Research, an internationally recognized journal.

The Institute for Peace Research (PRIO[63] Peace Research Institute Oslo) is an independent research institute located in Oslo.

A group of younger Norwegian social scientists, Ingrid Eide, Erik Rinde and Mari Holmboe Ruge, led by Johan Galtung, took the initiative to establish the Institute for Peace Research in 1959. The institute was originally a department of the Institute for Social Research, and became an independent institute in 1966[64].

The institute has played a central role in the development of peace and conflict research internationally, and is considered "the world's oldest and most important center for peace research."

Peace journalism at the top level

The institute publishes the Journal of Peace Research, the leading journal in peace and conflict research, and one of the highest-ranked journals internationally in political science and international studies.

PRIO also edits the journal Security Dialogue and hosts the editors of the journals Journal of Military Ethics and International Area Studies Review.

Johan Galtung at the Peace Research Institute Oslo (PRIO) in 1968. [Henrik Laurvik / NTB / Scanpix]

An independent foundation with an international staff The PRIO Institute's staff is distinctly international, with around 75 affiliated researchers, guest researchers, interns and students (2020).

PRIO is mainly funded through the Norwegian Research Council. advice and grants from the Ministry of Foreign Affairs and the Ministry of Defense, in addition to funds from international organizations such as the EU and the World Bank, as well as from private foundations.

63 The chapter is based on PRIO's website https://www.prio.org/About/, PRIO stories https://blogs.prio.org/2019/05/inspiration-from-a-father-johan-galtung-interviewed-by-henrik-urdal/

64 Johan Galtung's account of 60 memorable and useful lessons from the launch of the world's first institute for peace research can be read in Launching Peace Studies The First PRIO Years published in 2010 by TRANSCEND University Press Popular.

The conditions for peaceful relations between nations, groups and individuals

According to the statutes, this is the goal of PRIO's research.

The research is interdisciplinary, drawing on a number of different disciplines within the social sciences and humanities, including political science, sociology, social anthropology, psychology, law, geography, history, religious history and philosophy.

The results of the research are preferably published in peer-reviewed academic journals.

Resources and collaboration

Doctoral collaboration

At the doctoral level, PRIO collaborates with the University of Oslo and NTNU on an interdisciplinary research school in peace and conflict studies.

The Cyprus Centre

PRIO operates the Cyprus Centre in Nicosia, Cyprus. Through research, networks, projects and dialogue forums, the Cyprus Centre encourages cooperation between Greek Cypriots and Turkish Cypriots, and works to strengthen regional cooperation in the Eastern Mediterranean in general.

Center for Civil War Studies From 2003 to 2012, PRIO hosted the CSCW Center for the Study of Civil War.

Norwegian initiative against the proliferation of small arms

The Norwegian Initiative on Small Arms Transfers (NISAT) is a collaborative project between PRIO, the Norwegian Red Cross and Norwegian Church Aid.

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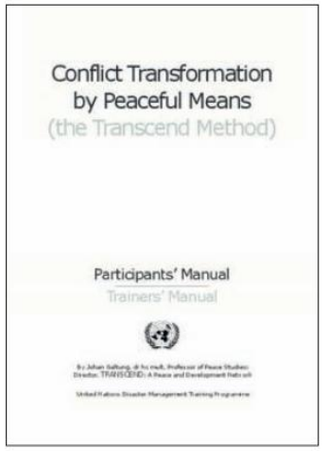
3. UN Manual for Mediators and Conflict Workers

> Symptom treatment is not a cure. The point of the exercise is to show an alternative vision of what could have happened, not only to save lives, but to create a lasting solution to a conflict.
>
> J. Galtung



The Transcend Method in practice

The following process is reproduced in the UN training manual for peacekeepers65 based on a concrete example, the Lima hostage crisis, transformed through the Transcend method.

The Japanese Embassy hostage-taking in Lima, Peru, took place on 17 December 1996. Fourteen members of the Peruvian Tupac Amaru Revolutionary Movement (MRTA) took hundreds of people hostage: diplomats, military officials and business leaders attending a party in honor of the 63rd birthday of Japanese Emperor Akihito. The hostage-taking ended after 126 days, on 22 April 1997, when all hostages were freed by a commando operation66, except for one, who was killed; all the Tupac Amaru hostage-takers were killed, as well as two of the commandos.

Case study based on a real incident

The exercise used when the UN manual was tested in 1997 is based on this Lima hostage situation. The example shows how the conflict could have been resolved using Galtung's method.

The example is used to show the distance between regular practices and other more desirable processes and outcomes.

Counterfactual history can provide valuable learning for the future: What could have been done differently, in the past, by whom, to prevent or reduce violence?

65 Galtung, J., 2000, Conflict Transformation by Peaceful Means (The TRANSCEND Method)-Participants' and Trainers' Manual, United Nations Disaster Management Training Program https://www.transcend.org/tms/2017/11/conflict-transformation-by-peaceful-means-the-transcend-method/

66 Over 100 armed Peruvian soldiers stormed the area and managed to to surprise the hostage-takers while they were playing football in the embassy's reception hall. According to several hostages inside the embassy, several of the hostage-takers were subjected to summary executions by the commandos. Experts later confirmed that eight of the hostage-takers had been shot in the back of the head. The soldiers were acquitted by military courts. This was appealed to the Human Rights Commission IACHR. The Peruvian state was accused of human rights violations.

Example of possible conflict resolution based on the Lima hostage crisis of 1996–1997

List of involved parties and their demands:

1. Tupac Amaru Revolutionary Movement MRTA (14 guerrilla members):
   - release of 450 MRTA members from prison (the demand was eventually reduced to 30)
   - to continue armed struggle from the jungle
2. The remaining 72 hostages (hundreds had already been released)
   - released, unharmed
3. The Peruvian government (President Fujimori):
   - do not give in to terrorism
   - released the hostages, unharmed
4. MRTA members in prison:
   - to be set free
   - to continue the fight
5. The United States Government:
   - no one must give in to terrorism, not even the Peruvian government
   - released the hostages, unharmed
6. The Japanese government:
   - released the hostages, unharmed
   - respect for Japanese rights also outside the country the borders

Forgotten stakeholders: parties overlooked in negotiations

- the Peruvian people seeking ways out of misery
- world opinion and media attention

Johan Galtung 2017 [TrancendMediaService]

> The Transcend method is low-cost and aims to remove the root of conflict. We have conflict when parties are striving for incompatible goals. The Tran-cend method tries to find a way for each party to achieve their legitimate goals and transcend the conflict. Addressing the underlying causes of the conflict can prevent the confrontation from reoccurring.
>
> J. Galtung

Related material: Part II, 9. The crowning glory – The Transcend Method

Galtung's method for peace. indd 84-85

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> It is the very existence of cross-border ideas that is fundamentally important. Successful conflict transformation and sustainable peacebuilding require constructive, creative and realistic proposals.
>
> J. Galtung

An ambitious goal could have been to reduce/abolish the poverty sentence.

If all parties adjusted the requirements somewhat, everything could have fallen into place.

Place:

1. **Tupac Amaru MRTA (14 guerrilla members)** lay down their arms, join the political process in a democratic society, with access to the media and the electoral process
2. **The hostages** are released, and engage in helping to abolish poverty
3. **The Peruvian government** improves prison conditions and facilitates sentencing by providing training in local social work, recognizes the MRTA's efforts to become a non-violent movement, and takes steps to abolish poverty.

4. **MRTA members in prison** say they are willing to attend practical courses in prisons to become social workers in the villages they come from
5. **The US government** contributes resources and expertise for projects to combat poverty
6. **The Japanese government** contributes resources and expertise for poverty alleviation projects, and is organizing future Emperor's Birthday receptions in hotels with multiple exits...

Everyone must join

To succeed in these talks between the various parties,

The following has also been helpful:

A. Direct negotiations between the MRTA and the Peruvian government

B. Direct negotiations between the prisoners and the government

C. Hostages and prisoners meet and form a joint pressure group

D. MRTA and hostages hold talks about the Peruvian society found

In addition, one would need mediators trusted by the parties, such as Fidel Castro or the Pope.

Pressure from "The Peruvian People" and "World Opinion" could also have contributed positively to the process for lasting peace.

Important steps for a peace worker

- Identify positive elements in the parties and the conflict itself to create potential for further development. Emphasize common roots and responsibility, rather than apportioning blame and innocence.

- Be creative and suggest alternative courses of action. In the case of Find a short motto that is easy to remember, such as 'sustainable development', which may not do justice to the complexity of the issue, but which facilitates communication.
- Do not demand consent, commitment or cooperation from parties who are not ready. Similarly, do not “twist” the conflict by pushing the agenda too far away from the parties' immediate concerns.

- Don't manipulate. Be open and honest with yourself and others about goals and feelings, remembering that the conflict worker's task is to empower.
- Don't judge. Maintain confidentiality, and don't seek public attention or appreciation. • Idealism in the heart and realism in the brain: Remember that conflict management is the art of the impossible, requiring optimism.

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4. What does a good apology look like?

The starting point for this chapter is the controversy over the Mohammed caricatures67 which began when the Danish newspaper Jyllands-Posten published 12 caricatures of the prophet in 2005 under the headline 'The Face of Mohammed'.

> You must acknowledge that you have done something wrong, describe in detail how it happened and investigate how it can be done better in the future.
>
> J. Galtung

Galtung wants to teach us to say sorry68

This is the headline of the interview that cultural journalist Kristin Aalen had with Johan Galtung in Stavanger Aftenblad in 2006, after the caricature controversy that erupted in Denmark the previous year.

"The experienced peace activist tells how he recently helped to get Denmark back on speaking terms with the Islamic world after the cartoon controversy.

The Muslim professor Tariq Ramadan69 and Johan Galtung gathered Muslims from the Middle East and Danish representatives for a meeting on February 24 in Geneva. It was a breakthrough. Since then, there have been no burnings of Danish embassies or flags, says Galtung.

Recognizing mistakes

The key to reconciliation was that Denmark's Foreign Minister, Per Stig Møller, acknowledged to Muslims that the printing of the cartoons was wrong. He agreed to host a conference on religious dialogue in Copenhagen. After the meeting, Denmark promised to help finance a UN program to combat prejudice between the Muslim world and the West.

67 The cartoon controversy: During 2006, serious acts of violence took place in several places around the world in reaction to the publication of the cartoons. It was the first time that something that had been published in a national, Nordic newspaper had global consequences of such force. The cartoons also marked the beginning of a year-long debate around the questions of freedom of expression versus religious sensibility, and about the limits of freedom of expression also in Norwegian legislation. The attack on the satirical magazine Charlie Hebdo in January 2015, where 12 people were shot and killed in the editorial offices, must be seen as an extension of this cartoon controversy, and it also led to an important shift in the debate. (Store norske leksikon May'20)

68 https://www.aftenbladet.no/kultur/i/w96V4/galtung-vil-lre-oss-a-si-laquounnskyld-islamraquo

69 Tariq Ramadan is a Swiss professor of Islamic studies, who has been referred to as one of the most important intellectuals of our time. He is best known for his reform work within Islam, and his bridge-building work between Islamic religion and Western culture, between which he sees no fundamental contradiction.

I wish it was undone.

Misunderstandings or negative actions tend to create a knot between people. Experience shows that the following three elements are useful tools for tying the knot of relationships: • Responsibility: I have done something that I would prefer to be seen as undone.

• Concrete: This was very concrete what I said/did. The others involved are invited to dialogue about these facts.

• Change: It is easier to bear the consequences of a negative action if one receives an assurance that it will not happen again.

AKE principle of reconciliation

- **Responsibility:** I have done something which I would rather have left undone.
- **Specific:** This was very specific what I said/did – how did it get there?
- **Change:** It is easier to bear the consequences of a negative action if one is assured that it will not happen again.

Violation of faith

In 2003, Jyllands-Posten received a set of caricatures of the resurrection of Jesus. The editor replied that he would not print them because the newspaper's readers would be offended. In other words – Jyllands-Posten knew very well that there are limits to freedom of expression when it violates people's faith and religion.

Arrogance

The fury that the Muhammad cartoons sparked is therefore mostly about Muslims feeling offended without gaining a hearing in the West for this very offense. It is a serious mistake to refuse to engage in dialogue with the Muslim world about their experience of being offended.

Norwegian authorities, for example, have regretted that Muslims took the caricatures badly – but not the printing itself. This only makes Muslims angrier because the problem is then shifted onto the wronged. It is seen as arrogant. Dialogue with Norwegian Muslims and with the world Muslim organization, the Organization of Islamic Conference, must be worked on.

A conference, supported by the UN and Denmark, could bring together Christian and Muslim theologians, but also jurists on both sides.

> The goal must be to raise the limits of freedom of expression by introducing a beware poster. Then we can ensure that such an offense to religious feelings does not happen again.
>
> J. Galtung

Galtung's method for peace.indd 88-89

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5. Peace mediation, including in Ecuador – Peru, in Iraq, for the Kurds, in South Korea – North Korea

Transcend in use70

Transcend's "conflict transformation" is an approach that builds on nonviolence, creativity, and empathy. This can facilitate an outcome where parties move beyond their positions to create a new reality and a new relationship with each other. This represents a clear contrast to the competing traditional diplomacy and war71. The coercive approaches to conflict traditionally used at the international level often only lead to increased bitterness and asymmetry.

View of the national park between Ecuador and Peru.

> After the agreement, there has been some arguing about which trees to plant, but very few countries go to war over that issue.
>
> J. Galtung

a. Ecuador – Peru: a border area becomes joint property of two states

Galtung's successful role in a conflict during the 1990s between Peru and Ecuador illustrates the potential of the Transcend method. Galtung was asked to mediate between Ecuador and Peru in a long-running conflict over a region in the Andes.
In 1995, Galtung proposed the conversion of the disputed area into a bi-national zone, and the creation of a national park, with a peace monument. His proposal – not to draw borders – was recognized as a completely new idea by the President of Ecuador, and implemented in 1998. The violence that had characterized this conflict for over 30 years, with unrest and skirmishes, immediately ceased. Galtung concludes that "creativity had been the missing dimension."

The proposal was also a success because the plan for joint management of the disputed territory led to equal cooperation between the neighbors. The Ecuador/Peru transformation is a star example of Transcend's general theory in practice.

70 50 years, 100 Peace & Conflict Perspectives Galtung 2008

71 Diplomacy is the system that has been developed to safeguard the formal the contact between states. Diplomacy can be defined as the techniques a state uses to safeguard its interests beyond its own borders, and therefore includes both bilateral contact between two states, and multilateral work in international organizations such as the UN and the Organization of American States (OAS). Rhetorically, diplomacy can be defined as the execution of a foreign policy, excluding war.

b. Peace in the Middle East – is it possible?

Galtung formulates an important and optimistic vision of peaceful solutions to conflicts also in the Middle East, where peace often seems like a frustrating and impossible ideal.

Iraq

Galtung applies principled methods of conflict transformation in his approach to the ongoing conflict in Iraq.72 His vision provides a model in which the world can arrive at a long-awaited peaceful solution.

First and foremost, American troops should be withdrawn from the region. But in the attempt to move closer to a sustainable peace for Iraq, this is only a small first step. Using the Transcend method, Galtung outlines four more practical suggestions.

An international conference is needed. It is important that this conference will not be under the auspices of the UN because of the veto power granted to the five permanent members of the UN Security Council. It prevents a real possibility of reaching an agreement.

UN guarantees for security must be provided. But this cannot be done by the five permanent members of the UN Security Council alone. It must be done in cooperation between the UN Security Council and Muslim countries represented in the Organization of Islamic Cooperation.

Galtung suggests a political organization of Iraq in the form of a confederation of equal (sub)states. Sovereignty then lies with the autonomous states that make up the confederation. This is unlike a federation73, as the US government has proposed.

Kurds are granted dual citizenship.

Galtung proposes five steps for Iraq: 1. Withdrawal of US military forces

2. An international conference bag

3. Security guarantees from the UN in cooperation with Muslims states

4. Confederation (not federation)

5. Double passports for the Kurds

> In the UN Security Council, the five permanent members have veto power: there are four Christian powers [the United States, Great Britain, France, and Russia] and one Confucian [China]. We live in a world with 1.3 billion Muslims. To believe that the UN Security Council has legitimacy in the Muslim part of the world is naive.
>
> J. Galtung

72 In 2003, Iraq's autocratic leader Saddam Hussein was overthrown, following a US-led invasion of the country. This has created various militant groups that often follow ethnic and religious lines, and Iraq has been characterized by war and terror for several years. (UN-symposium-May'20)

73 A confederation is a union of states, as opposed to a federation, which is a federal state. That is, it is a union of (sub)states where sovereignty lies with the autonomous states that make up the union, while in traditional federations, sovereignty lies with the union itself.

Galtung's method for peace.indd 90-91

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The Kurds and the four states of Turkey, Iran, Syria, Iraq: since 1991, Galtung has been promoting the idea of not moving borders, but of establishing a Kurdistan of adjacent autonomous regions, with human rights, common Kurdish institutions, two nationalities and a distribution system for oil revenues.

Kurdistan – with dual citizenship The Kurds are one people in four countries. As part of a stable political arrangement, Galtung proposes the creation of Kurdistan, which includes autonomy for the Kurds of Turkey, Iran, Syria and Iraq.
He makes the innovative suggestion that residents of Kurdistan would then have dual regional passports – e.g. Iran/Kurdi-stan, Syria/Kurdistan, etc. – and thus no borders would have to be changed.

The vision is a Kurdistan of adjacent autonomous regions, with human rights in all four regions and common Kurdish institutions; two nationalities.

The economic aspect of the conflict concerns oil.
Galtung proposes a quota system in which Sunnis would receive a share of the wealth generated by Iraq's oil, which is extracted in the Kurdish and Shiite parts of Iraq.

Israel – Palestine74

Constructive suggestions that bring in something new
The conflict between Israel and Palestine seems to many to be insoluble, and the media reinforces this impression through reports of lack of progress in the work for lasting peace between Jews and Palestinians. A peaceful Middle East is undoubtedly a long way off, but without constructive proposals it cannot be realized in any case.
Johan Galtung looks at the possibilities for peace with new eyes.75

> For Israel and Palestine, there is no security in store for the end of this spiral of violence, only more violence and increased insecurity.
> J. Galtung

Bring in all parties
The conflict between Israel and Palestine is only a small part of a larger complex where the US-Israeli conflict is on one side. On the other side are more or less all Arab and Muslim states and the clear majority of UN member states that voted in November 2012 to recognize Palestine as a country with observer status76, in line with the Vatican.

A serious approach to peace includes Israeli-Palestinian negotiations without the US as a "broker"; the parties are US-Israel with Israel's five Arab border states and the states that border them. Negotiations are conducted in the UN regionally and in the UN General Assembly (UNGA), with a recommendation to unite for peace.
Peace efforts must take place at all levels, not just at the top leadership level.

Illustration photo [Ricki Rosen]

74 http://www.calpeacepower.org/0201/galtung_transcend.htm https://vof.no/er-israel-palestina-konflikten-losbar/

75 https://vof.no/er-israel-palestina-konflikten-losbar/

76 The UN has 193 member states. The Vatican is the only recognized independent state that is not a member state. The newest member is South Sudan (2011). Taiwan and Tibet are two of the 69 members of the UNPO, an organization for countries and peoples without representation in the UN

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A 6-State Solution for a Peaceful Transformation of the Israel-Palestine Conflict

Galtung builds on Tran-scend's "formula for creativity" and the important recognition of the need to bring in a new element, a new dimension and way of thinking. Based on the model of the European Community as it was established in 1958, Galtung proposes a 6-state solution: a Middle East community that includes Lebanon, Syria, Palestine, Jordan and Egypt together with Israel. These states would thus be brought into joint cooperation and dialogue, with common infrastructure (water, transport, trade).

Equal rights become a key to peace in this conflict.

> Violence is to conflict as smoke is to fire. To get rid of the smoke it is necessary to put out the fire, and to avoid violence it is necessary to resolve the underlying conflict.
>
> J. Galtung

Outline of a reasonable solution for the Middle East – with secure and recognized borders, based on the formula 1-2-6-20

1 country: Palestine is fully recognized under international law as a UN member state, also bilaterally (state-to-state) by an increasing number of countries.

2 countries: A two-state Israeli-Palestinian core with the 1967 borders and some swap agreements, two Israeli cantons (counties) in holy areas in the West Bank and two Palestinian cantons in Northwest Israel, and capitals in both Jerusalem; a defensive defense for Palestine.

6 countries: A Middle Eastern community modeled on the original idea of the EEC The European Economic Community77.
This community would consist of Israel and its five neighboring Arab countries, with open borders for goods and people, a council of ministers and a commission for issues such as water, refugee returns, and joint patrols; rule by consensus, not majority dictatorship.

20 countries: A conference developing into an organization for security and cooperation in the Middle East, between Israel and Palestine and the six neighboring countries, as well as some of the countries that border them in turn (including Turkey, Cyprus, Greece), modeled after the OSCE – Organization for Security and Cooperation in Europe – established in Helsinki in 1975.
No one-state solution.

The Jews in Israel have the right to a democracy with Jewish characteristics, but not of a state just for Jews. No modern state is just for one nation, and states are anyway integrated into regions.

77 Six countries (Belgium, the Netherlands, Luxembourg, France, Italy and West Germany) signed the Treaty of Rome establishing the EEC – European Economic Community, which came into force in 1958. The EEC later became the European Community (EC), the forerunner of the EU, the European Union.

c. South Korea – North Korea: first the people, then the states

The Demilitarized Zone Peace Prize

In 2010, Johan Galtung received the Korean DMZ Peace Prize78 for his consistent research on – and mediation for peace between South Korea and North Korea since 1972.

The demilitarized zone (DMZ) has been a tense border since the end of the Korean War in 1953, but it should be converted into a peace zone, a meeting place for dialogues, trade and cooperation, to promote peace on the Korean Peninsula.

Galtung has visited Korea over twenty times, including two visits to North Korea in 1989 and 2000. He has also had numerous dialogues with diplomats from both South and North Korea. He was an advisor to the late South Korean President Kim Dae Jung, who received the Nobel Peace Prize in 2000 for his "sunshine policy" that helped improve relations between North and South Korea.

A gradual process based on equality

A central point in Galtung's analysis and proposals is the need for both negative peace – the absence of violence – and positive peace cooperation for mutual and equal benefit.

Galtung advocates a gradual process, beginning with a practical joint project that later leads to closer cooperation and joint institutions.

The Korean people should be united as soon as possible, through free travel and economic cooperation between North and South.

The main conflict is not between North and South Korea

The conflict is between North Korea and the United States. It concerns a peace treaty and the normalization of diplomatic relations, which the United States has so far refused. If the United States signs a non-aggression pact, helps North Korea economically, and normalizes diplomatic relations, North Korea's desire to possess nuclear weapons will lose its basis. Just as Libya gave up its ambitions for nuclear weapons when it was no longer treated as an untouchable pariah state.

Galtung also proposes an open conference for security and cooperation for Northeast Asia inspired by the Helsinki Conference of 1972–75, which prepared the way for the end of the Cold War in Europe. This conference could have established an organization to deal with security and cooperation issues in the region.

78 http://www.ipsnews.net/2010/12/honouring-the-father-of-peace-studies/

> Reunification of the people may come first, reunification of the states later.
>
> J. Galtung

Korea

- Association of North and South Korea as a unification of a people. Unification of two states, which has been a fundamental theme since 1972, means one president less, and may come later
- Open the border increasingly with cooperation on roads, trains, and more
- A collaboration based on equality

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6. TFF – Transnational Foundation for Peace and Future Research

The Transnational Foundation for Peace & Future Research is an independent think tank working for peace through peaceful means. TFF will • inspire passion for
peace from the grassroots to the corridors of power
• promote conflict mitigation and reconciliation in general
• work purposefully in several conflict regions, based on thorough research on the ground, active listening, education and support.
The foundation's purpose is to provide diagnosis and prognosis, as well as propose solutions, in a clear and peaceful manner.

TFF – a global network for peace work

The Transnational Foundation for Peace & Future Research79, TFF, was established by Jan Øberg and Christina Spännar in 1985.
On the Internet since 1997, the organization works with independent research, policy studies and education to improve conflict understanding at all levels. The goal is to promote alternative security and global development ideals. The work is based on non-violent politics and economics, sustainability and an ethic of care. TFF is based in Lund/ Sweden and is run by volunteers with diverse, multicultural expertise – peace researchers, specialists in international affairs, political scientists, media professionals, officers, diplomats, UN people, psychologists, philosophers, politicians, students and activists. Today, TFF is a global network of around 60 people, in addition to a long list of partners.

A freely accessible collection of articles

Past and current websites contain thousands of articles, analyses, reports and books from TFF Associates – including around 700 articles by Johan Galtung. This reservoir of peace research and peace policy is freely accessible.

In addition to daily posts on social media, including the Chinese WeChat, TFF curates two magazines on Flipboard – The Transnational Peace Affairs and Bootprint – Militarism And Environment.

> Peace by peaceful means – The UN Charter states it in simple and clear words: peace shall be established by peaceful means. It is exactly as Gandhi said: “the path is the goal.” Knowing these paths, future generations will look back on wars, nuclear weapons, and militarism the way we look today at cannibalism and slavery.
>
> J. Øberg, head of the Norwegian Football Federation

Concrete work in conflict areas

1. Conflict analysis and conflict mitigation in conflict areas, as well as education, training and reconciliation work.
2. A freely accessible resource base that provides learning opportunities and inspiration. This is the mainstay of TFF's fieldwork.
3. Decision-making, training, education, media and other public outreach activities.

79 The chapter was written in consultation with Jan Øberg, a former student of Johan Galtung and long-time collaborator. Jan Øberg wrote the foreword to Galtung's method for peace.

7. Transcend International

A network for peace, development and the environment

Galtung's wide-ranging theoretical and practical insights into the dynamics of conflict transformation have led to the establishment of Transcend International80, a global network for peace, development and the environment, dedicated to bringing about a more just and less violent world through conflict transformation and mediation.

Transcend International was founded by Johan Galtung and his wife Fumiko Nishimura, Dietrich Fischer and Poka Laenui in 1993. Today, Transcend brings together over 500 guest mediators, peace workers, peace researchers, journalists, teachers, writers, artists, professors and students based in over 80 countries on six continents.

Transcend International has four fields of work: •

Dissemination: peace journalism with a focus on solution orientation:

Transcend Media Service-TMS

• **Action:** mediation
Transcend Peace Service-TPS

• **Training:** university and workshops, physical and online
Transcend Peace University-TPU

• **Publication:** Transcend University Press-TUP

Transcend Media Service TMS81 has published tens of thousands of analytical articles and commentaries with unique peace journalism perspectives from independent contributors from around the world since 2008 – through the TMS Weekly Digest.

Transcend International is based on four pillars • Dissemination/ Peace Journalism) • Action (Action/ Conflict Mediation) • Research and • Education

The world's first online peace studies

Transcend Peace University82, the world's first online university for peace studies, was established in 2010 by Johan Galtung, who became Transcend Peace University-TPU's first rector.

Johan Galtung has himself been invited to mediate for Transcend International in around 150 conflicts worldwide.

80 The chapter is based on Transcend International's website https://www.transcend.org and written in consultation with Antonio Rosa, editor of Transcend Media Service-TMS, assistant to Johan Galtung

81 https://www.transcend.org/#tms

82 https://www.transcend.org/#tpu

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8. Hardanger Academy, Nordic Center for Peace, Development and Environment

The Hardanger Academy,
Nordic Center for Peace,
Development and Environment is an open
academy • with courses, seminars,
a large library and study facilities. teats
• with permaculture garden
• based at Jonatunet in Jondal, the village between Folgefonna and the Hardanger Fjord

Peace, development and the environment are designated as the UN's main goals. Peaceful conflict management, just development and sustainable use of nature are existentially necessary for the future of humanity. The Hardanger Academy, with its board, council and various working groups, has been established as a free and independent academy based on these values.83

Future seeds for a sustainable world Through courses and conferences, the academy will challenge established truths, highlight professional connections and strive for holistic thinking. Interactive, experimental and participatory learning will create new insights and practical skills required to meet the ecological, economic and social challenges of the 21st century. The Hardanger Academy's goal is to inspire, challenge and ask questions that contribute to developing creative, critical and active citizens.

Opening of Jonatunet, center for peace, development and environment – together with Jondal's mayor Jon Lars-gard, 2015

20 years with Johan Galtung
"There are so many people here who want to argue with you," said former Jondal mayor Leif Galtung when in 1994 he called his third cousin Johan and persuaded him and his wife, Japanese-born Fumi Galtung, to buy a cabin in the valley above Torsnes, where the Galtung family originates. Four years later, the first peace seminar was organized, then under the name Nordic Peace Academy. Since 2000, annual, interdisciplinary summer symposia have been organized with Johan Galtung's 'State of the World' lecture as a highlight. In 2020, the Hardanger Academy is the closest we will get to a Johan Galtung center in Norway.

83 The chapter is based on the website http://www.hardangerakademiet.no/ and written in consultation with Johanne Hartwig, program coordinator and council member, former head of the Hardanger Academy.

Jonatunet as a base for the Hardanger Academy opened in 2015
Built as a tuberculosis sanatorium, Jonatunet is located with sun and views, surrounded by a beautiful park. The Hardanger Academy was allowed to take over the building from the municipality after it had been empty for three years. With the help of years of volunteer effort and thousands of volunteer hours, an interdisciplinary power center has been created with meeting and teaching rooms, a library, rooms for exhibitions, workshops and a chapel. There are dining rooms and many rooms for accommodation. The place is suitable for courses, conferences, seminars, studies and retreats, but also for in-depth stays for individual researchers, artists, peace and environmental workers, people seeking peace for study and contemplation – and good conversations. Jonatunet is rented out for special events to organizations and groups, which can be linked to the Hardanger Academy's overall goal – peace, development and the environment.

Big thoughts from small places
A wide range of courses, events and seminars have been held during the Hardanger Academy's first five years at Jonatunet, ranging from family reunions to a summer symposium, to national and global events. Notable so far are the participation of ecofeminist Dr. Vandana Shiva at the 2016 summer symposium, Human Kind 2050 – Peace, Development, Environment – the world conference for futurists in 2017 and the Nordic Permaculture Festival in 2018.

> “Welcome to the practical and theoretical search for paths to sustainable living.
>
> Johanne Hartwig

Participants in the Hardanger Academy for Peace, Development and Environment's summer symposium 2016

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9. Sabona – world peace in the sandbox

Lars Thyholdt, educator, project manager for Sabona in schools **Vigdis R. Faldalen Thyholdt,** health secretary: focus on family, relationships and kindergarten **Åse Marie Faldalen,** company nurse with specialization in crisis management; focus on working life **Synøve Faldalen,** educator; works with concept development in Sabona Core Group

Sabona is a word from the African language Zulu: "I see you"

Sabona84 is a tool for conflict management that is being developed in collaboration between the Sabona group (Åse-Marie and Synøve Faldalen, Vigdis and Lars Thyholdt), the idea entrepreneurs Melvær & Lien and the organization Transcend, with advisor Professor Johan Galtung – author of the UN conflict management program Conflict Transformation by Peaceful Means.

It's not conflict that's the problem.

For some, visions of peace are a world without conflict. But politics, society, human interaction, nature – life itself is characterized by tensions and contradictions. The decisive factor is the way in which conflicts are resolved. Visions of peace are therefore ideas about a world where conflicts are resolved by peaceful, non-violent means.

> Sabona provides tools for conflict management: so convincing that they become spinal reflexes from childhood onwards. We want to make conflict hygiene an everyday competence in people's important arenas.
>
> S. Faldalen

Sabona85 goes well beyond anti-bullying campaigns. Sabona works to ensure that conflict resolution can (and must) be taught, and they contribute practically to this with courses in schools, kindergartens and in the workplace. The pilot project with the first Sabona school started in 2005 at Sander School in Innlandet.

Sander School has moved into the new large school at Skarnes in 2019 and the teachers from Sander report that they still use the Sabona methodology in problem-solving work.

Summary: Sabona's task is to convey a method for conflict management to avoid both physical and verbal violence – and create peaceful, positive coexistence. The main rule in a kindergarten is not to yell at the children, but to ask: what is the problem? Help them formulate this and then come up with positive solutions based on as much cooperation between the children as possible.

84 The chapter was written in consultation with Synøve Faldalen and based on a article by Trine Jonassen in conversation with Hege Bakke Andresen, director of the world's first Sabona kindergarten Puttara FUS in Kongsvinger; published 27.02.2015 in barnehage.no https://www.barnehage.no/artikler/ world peace-in-sandkassa/428489

85 https://www.transcend.org/tms/wp-content/uploads/2015/10/sabona-I-see-you.pdf

http://www.levevei.no/?s=Sabona The submarine captain who became solution-oriented by Synnøve Faldalen, educator, and co-author of the Sabona program Peace and Freedom 3-4 /2013 http://www.levevei.no/wp-content/uploads/2013/01/Sabona-pres-4s-jan-2013.pdf

Target hunting in kindergarten Conflict hygiene is about finding out what is really going on. What is really behind an action. Is the child hitting?
Do you think that child is noisy and unpleasant? Then it is your duty as an adult to dig into the child's intentions until you get to the real reason. It is about supporting the child, and not stopping searching until you find a goal that you can build on.

It's not about children always getting their way. But they receive guidance and support and we find the best solutions. Dialogue is used as a means. It is about respect and equality where the children get to talk to each other, get to know their own and others' goals, and together find good solutions and procedures to achieve them.

– When you succeed in understanding the child's goals, what they are trying to tell you with or without language, then you have succeeded.86

It is important to distinguish between means and ends. "What you have "We cannot accept what you have done, but why did you do it?"

Avoid gossiping

Don't waste valuable time on "discipline," but help your children develop good conflict management habits - for the rest of their lives. You still need to make time for your children when you work in daycare.
If it's too busy, you may need to change the way you do things.
Like creating smaller groups so you can see each child individually.

– The question is: do you have time to let go?

Goals make sense

- People have goals
- People are different
- They have different goals
- Goals can and will collide
- Target collisions = conflict
- Therefore, conflicts are as natural as life itself
- We need a natural and robust way to handle target collisions
- Then we make room for more goals, more human fulfillment, and more joy in life.

> I have a good example:
> – A boy often complained about his slippers.
> He didn't like them. They
> An employee trained in target hunting asks the boy why he doesn't want to wear the slippers and the boy replies that they are childish. The employee gets duct tape and tapes over what the boy thinks is childish, draws Batman on it and gives them to a happy boy.
>
> The boy immediately put on his slippers and ran in to the others without protest.
>
> VR Faldalen Thyholdt

Related material:
Part II, 9. The Transcend Method

86 https://www.barnehage.no/artikler/verdensfred-i-sandkassa/428489

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Conflict management tools

The clearing mat is one of seven tools for conflict management in Sabona's toolbox: 1 definition – incompatibility; 2 goals and means; 3 the ABC triangle for conflict analysis; 4 fields in the clearing mat; 5 possible outcomes of a conflict; 6 the solution ladder, the actual solution method for overcoming a conflict; 7 the process of reconciliation.

Clearing mat to clear your head

Specifically, the Ryddematta is a carpet divided into four fields along two axes: past on the left, future on the right, positive at the top, negative at the bottom.

The clearing mat is used to clear the mind when there are many choices and a lot of emotions in the picture. A sorting tool, simply put. A mind map where you learn to reflect on bad and good experiences both in the past and the future. The clearing mat helps people of all ages to clear their emotions and find their way forward. The clearing mat is also an important tool in parent-child collaboration where parents can fill in the four squares.

The clearing mat, in practical use

The clearing mat is the most commonly used tool for students and dialogue partners. It is used to find, clarify and sharpen the goals one wants to bring to the "negotiation table".

Find a positive starting point

It is not only helpful to see the negative side of history, one must also focus on positive events in the past. This will be the best starting point for building a bridge to a positive future, and finding good solutions in an ongoing conflict. The clearing mat helps to highlight that even if something bad has happened between two or more parties, they may have had and want to have a positive relationship in the future. 87

> The most important thing is to find a system where no one loses.
>
> S. Faldalen

A good process is constructive, creative, concrete,

regardless of whether it is in kindergarten, school, in work life or international relations.

Experience shows that a structured way of working with conflicts creates predictability and increases the parties' constructive participation in finding solutions.

87 SABONA – The search for good solutions. Conflict management can be learned! Published by Kolofon publishing house by Sabona Core Group

Clearing mat for mapping conflicts

Before all parties gather around the table, reflection and maturation are needed. Thoughts and feelings must be sorted and cleared to open up new possibilities. The clearing mat is used during the conversations in the mapping phase. Together with the teacher/dialogue partner, each individual (without the other parties present) is given the opportunity to talk about thoughts, feelings and experiences from different perspectives – physically standing in the field that corresponds to what is being told: Future, past, good and bad – the concept is based on concepts that are common to all. Respect is fundamental in the situation; problems are shared, but not taken over by the dialogue partner. The focus is directed towards a future that can safeguard all legitimate goals.

Children show off the Clearing Mat. It is laid out on the floor and the person presenting a case physically moves between the different fields in step with the changing perspective in which the conflict is unraveled.

Not just in kindergarten – the clearing mat can be used for conflict resolution at all levels – micro, meso, macro:

Field 1 Positive future – "Dreams"

How do you imagine school life/marriage/the Afghanistan you want to live in?

Field 2 Negative past – “The wounds”

What has happened? After we have listened with empathy for a while, we point out that field 2 is not a permanent place.

Field 3 Positive past tense

Is that something that has been good in the past?

Field 4 Negative future What

is the worst that can happen?

Finally, we take another look at field 1: a positive vision of the future.

Also reflect on the consequences of not doing anything. Will it get worse? Will it get better on its own?

Practical Sabona assignment for school:

Identify the conflicts that exist in the class. Then try to find some solutions together. In the last class on Friday, we will present all possible solutions – and discuss them together.

This gives a good feeling at the end of the week!

Conflict resolution in four steps

Both major and minor conflicts are best handled by following Galtung's four-step recipe for reflection:

1. Positive future
2. Negative past tense
3. Positive past
4. Negative future

– and finally once again 1., positive future

> So you don't have any conflicts at school?
>
> – Oh yes, more than anyone-anger – but we are not afraid of them anymore!
>
> Teacher at Sander School

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10.Galtung Institute for Peace Theory and Peace Practice

Galtung-Institut
for Peace Theory and Peace Practice

> Any conflict is solvable without bombing.
> – Be creative!
>
> J. Galtung

Further developing peace theory and peace practice The overall goal of the Galtung Institute88 is to continue to contribute to the further development of peace theory and peace practice with a view to reducing suffering for people and the environment, which must be said to be painfully necessary. Johan Galtung has not only developed theories, but also put them into practice. From his father, who was a surgeon, he learned that it is immoral to discuss medical problems on a theoretical level without trying to help people who are suffering.

The Galtung Institute was established in 2011 to:

1. Systematically make available, disseminate and expand the full spectrum of Johan Galtung's method in light of ongoing dialogues about peace and international politics.
2. Carry out activities in conflict areas in collaboration with Transcend Peace University (founded by Johan Galtung, who is also the rector as of February 2020) by offering tutorials, courses and specializations with a particular focus on conflict theory, solution-oriented conflict analysis, mediation and peace journalism.
3. Organize public lectures with internationally recognized intellectuals and peace researchers in the fields of conflict literature, nonviolent geopolitics, nonviolent education in elementary schools, and more.
4. Publish research articles and policy advice based on the diagnosis-prognosis-therapy method of conflict analysis developed by Johan Galtung.

Galtung has been a frequent advisor to governments, corporations, and the United Nations and its family of organizations. His uncompromising dedication to peace, ever since he published Gandhi's Political Ethics, has been recognized with over thirteen honorary doctorates and honorary professorships and an alternative Nobel Prize.
He has generated a unique conceptual toolkit for empirical, critical and constructive inquiry into the topic of peace. The fundamental purpose of the Galtung Institute is the transfer of theoretical, methodological and practical skills developed by Johan Galtung with others over more than 65 years to advance peace research and practice.

88 The chapter is based on the website of the Galtung Institute for Peace Theory and Practice eV, which is based in Grenzach-Wyhlen in Baden-Württemberg/ Germany. https://www.galtung-institut.de/en/ , accessed May 2020

11. From "Criminalizing War" to "Abolishing War"

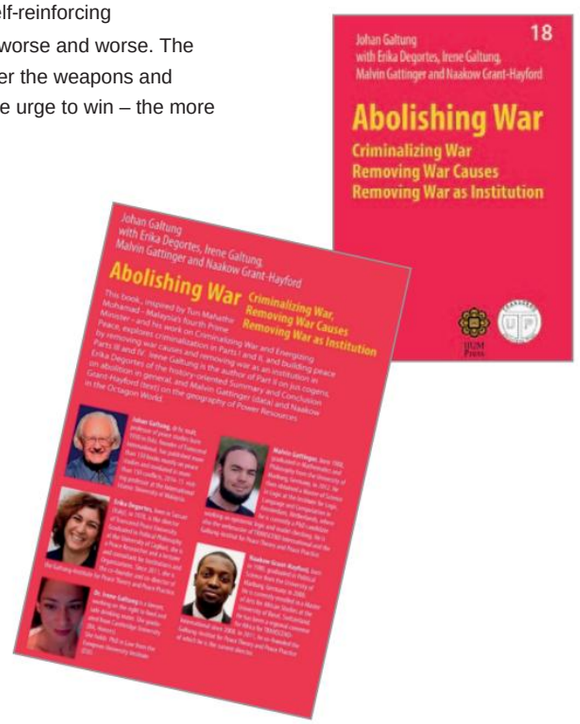
On criminalizing war, eliminating the causes of war, and abolishing war as an institution89

> There are limits to what you can achieve politically with military power.
>
> J. Galtung

Both war and peace are processes90
Process means progress or development through several stages, from the Latin 'to move forward'. War is a process from "just cause" to "victory".

Peace is a process from “conflict transformation” to conflict-transcending “transcendence.” Both have reasons that support and maintain the process, but they are most clearly on the war side.

War can be defined as a deadly game . In war, winning is the only thing that matters. War is a self-reinforcing spiral of violence that rapidly increases and gets worse and worse. The more irreconcilable the contradictions, the stronger the weapons and army, the more detailed the rules, the stronger the urge to win – the more likely “war by any means necessary” is.



89 http://www.salveprof.it/sitonuovo/extra/progetto_solidarieta/documenti/on_the_causes_of_war.pdf Abolishing war – Criminalizing war, removing War Causes, Removing war as Institution J.Galtung, E.Degortes, I.Galtung, M.Gattinger, N. Grant-Hayford 2015

90 https://www.rightlivelihoodaward.org/speech/acceptance-speech-johan-galtung/

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> If humans have used so much research to move from illness to health, we can also transform violence into peace.
>
> A naive belief in reason? – if we have gotten rid of bloodletting for health because it doesn't work, why not get rid of bloodletting for security: the violence of war?
>
> J. Galtung

> Peace is much more than just the absence of war.
>
> J. Galtung

a. Cause and effect

As in a mathematical equation, we can distinguish between causes on the plus side and causes on the minus side. The "positive" ones are present, the "negative" ones are missing. To prevent war, positive causes of war must be removed and causes of war (deficiencies such as the absence of peace structures) must be remedied.

An example that illustrates this could be an epidemic where people die. What is the cause? Some microorganisms that are proven to exist. But perhaps also something negative, non-existent – such as the absence of adequate immunity, hygiene, early warning or health services for preventive and rehabilitative care. The epidemic came like a tsunami, invaded, killed and left.

Similarly, negative causes of war can be pointed out: absence of sufficient conflict transformation in the form of economic, political, military or cultural work (usually a mix).
Like an immune system, conflict transformation creates resilience to positive causes of war, be it war enthusiasm, hatred, the desire to avenge trauma, or the hope of honor and glory.

Joel Pett: Multi trillion dollar global war machine vs virus

b. "Either you are with us or against us"

Aristotle91 closed our discourse horizons92 through the doctrine "there is no third possibility," where a proposition is either true or false. This cements the either-or dilemma (dilemma). Buddhist thought, on the other hand, opens up four possibilities: yes, no, both-and, and neither-or (tetralemma = fourfold division).

four types of causes according to Aristotle	Basis for war	Foundations for peace
Real causes basis	Unresolved contradictions	Peacemaking transformed opposites
Material causes resources involved	Ability: weapons and the military	Peacekeeping nonviolent peace forces
Formal reasons regulations, social organization	Martial law	Rules for being friendly with each other
	Rules of warfare • deep-cultural93 ideas about good versus evil and the great final battle (Ragnarok, Armageddon) • hierarchical structures	Rules for mediation and conciliation • flat structures between equal
Purpose-reasons goal setting	Victory is the intention to "win"	Peace-building by transcending, transforming

> There is a gigantic struggle between war and peace paradigms94, where the former passes under the name of security.
>
> A huge institution, the military, is on the verge of decline and fall.
>
> J. Galtung

Related material: Part II, 15. Deep culture and deep structure

91 Aristotle (384–322 BCE) laid the foundations of modern science and philosophy. Alongside Plato (427–347 BCE), he is considered the most important thinker in the history of Western philosophy.

92 Discourse means conversation, discussion or dispute

93 Deep-cultural, underlying, subconscious

94 Paradigm: generally accepted rules of the game

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> The 21st century may see war abolished – just like slavery was abolished in the 19th century. century and colonialism in the 20th. It is still elements of slavery and colonialism in world, but not anymore who accepted social institutions.
>
> J. Galtung

c. To abolish war

Here are eight approaches that weaken the causes of war and strengthen the conditions for peace:

- to delegitimize95 war as a means, even if the goal is legitimate
- control of weapons and armies; rearmament, changing targets (dis-targeting); disarmament
- to criticize the rules of war and the deep culture and deep structure of warriors
- to focus on the visible and invisible costs of violence
- gigantic mobilization for mediation and reconciliation
- gigantic mobilization of nonviolent peace forces
- to improve rules and establish a deep culture and deep structure for peace
- to focus on the visible and invisible benefits of peace

> A very important reason to ban nuclear weapons and other weapons of mass destruction is that they raise the threshold of what is acceptable.
> A conventional war is often defended by saying that it did not escalate into a nuclear war after all.
>
> The international legal framework for warfare is overridden by the existence of nuclear weapons. International law can only regain its validity by prohibiting the affront to humanity that nuclear weapons constitute.

95 Delegitimize: no longer recognizing war as a legitimate means, even if the goal may be acceptable.

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Afterword – outlook

> A theory of peace without peace with nature is empty talk.
>
> J. Galtung

> The time is always now, the place is always: here. The future depends on what you do today.
>
> M.K. Gandhi

"We are not yet mature enough to disregard national borders – but one day it may be possible: The world as one nation – Humanity. It will come. Later," writes Johan Galtung in 2009, The Fall of the US Empire – And Then What?
And in 2017, The Art of Peace: "What is new is that climate change now threatens all of humanity and all life on Earth."

Galtung's method for peace goes to press in the summer of 2020.
By then, the world has seen forest fires "of another world" in California, Australia and the Amazon. Teenager Greta Thunberg has inspired hundreds of thousands of young people of all ages to take to the streets for climate action. The corona virus has shown that it is possible to stop the world in order to achieve a common goal. So maybe the time for another world is now?

The impossible is possible
"The 21st century may see the abolition of war – just as slavery was abolished in the 19th century and colonialism in the 20th. Although elements of slavery and colonialism still exist in the world, they are no longer accepted social institutions."

Alternatives to military thinking
Are we going to become safer and stronger in the work of building alternatives to militarism? Then we must have an understanding of how peacebuilding and peacekeeping can be strengthened. We must have words and concepts that can be set against the strategic thinking of war schools around the world. We must have access to a set of theories that show how conflicts can be transformed without the use of violence.

To improve, compete with yourself, not with others. Don't contribute to a society of winners and losers.

Focus on the positive. The focus, positive or negative, is your choice.

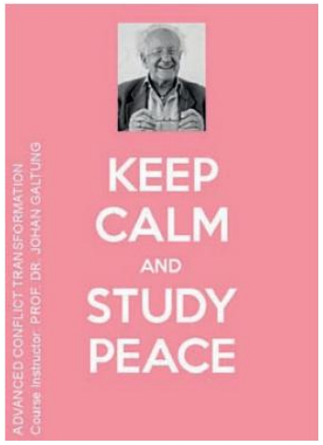
Use dialogue to jointly search for sustainable solutions.
Ask: what does the family, school, country, region look like that you want to be a part of? Was it better before? Where did it go wrong? What is the worst that has happened? The worst that could happen? Be constructive, creative, concrete.

Doctors have shared knowledge about washing hands and brushing teeth as hygiene; the time is ripe for conflict hygiene. Teaching people to take care of their own health has brought us further than advanced medicines and surgical interventions.

With conflict hygiene we can go a long way.

Johan Galtung on the future of peace practice
from the afterword to the book The Art of Peace 2017

> The spark of optimism and hope – and possibilities for action – just as I myself received them through my father and mother. A silent message that will be the memory of me.
>
> J. Galtung



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Creating a culture of peace can be learned

Galtung's method for peace is a step on the way.

Further reading?

Stay up to date with what's happening in the world with peace of mind, including through Transcend University Press96

What can I do?

Become a supporting member or active in a peace organization. There are over 30 organizations in Norway that work on peace issues. The International Women's League for Peace and Freedom, the Anti-War Network and the Hardanger Academy for Peace, Development and Environment are among them.

Where are peace film screenings held?

Peace films can be freely borrowed throughout the country from the peace film collection of Bergen Public Library97. There are peace film festivals all over the world.

Where are peace studies found in Scandinavia?

Among other things here:

Norway:

- University of Tromsø – Center for Peace Studies – peace and conflict transformation master
- Bjørknes University, Oslo – Bachelor of Peace and Conflict Studies
- University of Oslo – peace and conflict studies master • PRIO Peace Research Institute Oslo: At the doctoral level, PRIO collaborates with the University of Oslo and NTNU on an interdisciplinary research school in peace and conflict studies. • University of Bergen: one-year course in conflict mediation
- The Hardanger Academy for Peace, Development and Environment holds symposia and courses

Sweden:

- Malmö University – Peace and conflict studies bachelor
- Uppsala University – Peace and Development Studies
  Bachelor's degree + Master's degree
- Lund University – Bachelor of Peace and Conflict Studies

96 transcend.org/tup/
97 Fredsfilm bergenbibliotek.no/musikkogfilm/film/fredsfilmer

Finland:

- Tampere university - Master's Degree Program in Peace, Mediation and Conflict Research
- Åbo Akademi University Master's Degree Programme in Peace, Mediation and Conflict Research

Denmark:

- University of Copenhagen
  - Department of Political Science: International Relations and Conflict Resolution
  - Faculty of Law: Masters in Conflict Mediation • The Danish Center for Conflict Resolution – various courses

Peace Studies Online: TPU – Transcend Peace University

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> “My wife Fumi is my most important mentor – and most important critic. I never release anything that Fumi hasn't gone through.
>
> J. Galtung

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70 years of books, articles and posts

Johan Galtung is the author or co-author of more than 160 books on peace and related issues, 96 as sole author. More than 40 have been translated into other languages, including 50 Years-100 Peace and Conflict Perspectives published by Transcend University Press. Transcend and Trans-form have been translated into 25 languages. He has published more than 1,700 articles and book chapters and written over 500 weekly editorials for Transcend Media Service-TMS, which features solutions-oriented peace journalism.

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