

Holistic Peace as an Integral part of Peacebuilding process and Post-conflict Recovery

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This paper primarily focuses on the narrower use of the term “peacebuilding and post-conflict recovery”. In this narrower sense, peacebuilding is a process that facilitates the establishment of durable peace and tries to prevent the recurrence of violence by addressing root causes and effects of conflict through reconciliation, institution building, and political as well as economic transformation. This consists of a set of physical, social, and structural initiatives that are often an integral part of reconstruction and rehabilitation.

It is generally agreed that the central task of peacebuilding is different from peacemaking and peacekeeping. Peacemaking is the diplomatic effort to end the violence between the conflicting parties, move them towards nonviolent dialogue, and eventually reach a peace agreement. Peacekeeping, on the other hand, is a third-party

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intervention (often, but not always done by military forces) to assist parties in transitioning from violent conflict to peace by separating the fighting parties and keeping them apart. These peacekeeping operations not only provide security, but also facilitate other non-military initiatives. Peacemaking, Peacekeeping and Peacebuilding are three simultaneously important approaches to peace and sometimes overlap each other's domain too, therefore, one needs to understand these three approaches clearly first.

Peacemaking:

Peacemaking is the term often used to refer to negotiating the resolution of a conflict between people, groups, or nations. It goes beyond peacekeeping to actually deal with the issues involved in the dispute, but falls short of peace building, which aims toward reconciliation and normalization of relations between ordinary people, not just the formal resolution that is written on paper.

The term "peacemaking" is used in several different ways. According to the UN, peacemaking is the diplomatic effort intended to move a violent conflict into nonviolent dialogue, where differences are settled through representative political institutions. The objective of peacemaking is thus to end the violence between the contending parties. Peacemaking can be done through negotiation, mediation, conciliation, and arbitration. International law provides another channel through international courts.¹

United Nations peacemaking is an extension of the parties' own efforts to manage their conflict. When they cannot, the parties, the Security Council or the General Assembly may call upon the United Nations Secretary General to exercise his "Good Offices" to facilitate the resolution of the conflict. The Secretary General may also undertake independent peacemaking initiatives by offering his "Good Offices" to parties to resolve the conflict in a peaceful way.

1. "Conflict Management Toolkit." *Peacemaking - Overview*. Johns Hopkins University, 18 7 2007. Web. 10 Sep. 2013. <<http://wayback.archive-it.org/3164/20121113004203/http://www.saisjhu.edu/cmtoolkit/approaches/peacemaking/index.htm>>.

In *An Agenda for Peace*, former United Nations Secretary General Boutros-Boutros Ghali defined peacemaking as “action to bring hostile parties to agreement, essentially through such peaceful means as those foreseen in Chapter VI of the Charter of the United Nations; Pacific Settlement of Disputes.” These actions are carried out during a conflict, violent or latent. They entail the diplomatic process of brokering an end to conflict, principally through the use of mediation and negotiation skills. United Nations Peacemaking excludes the use of force, unless imposed action is taken by the Security Council to facilitate the peacemaking process.²

Article 33 of the UN Charter specifies, “negotiation, enquiry, mediation, conciliation, arbitration, judicial settlement, [and] resort to regional agencies or arrangements” as modes of peaceful intervention in violent conflicts. Articles 41 and 42 of the Charter also allow for sanctions, blockading, and violent intervention in order to restore the peace between warring states. It is important to note that all U.N. Charter justifications for peacemaking were based on the concept of sovereign states. That is, there is no support for intervention in civil wars in the U.N. Charter itself. However, the *Agenda for Peace*, written under the auspices of former Secretary-General Boutros Boutros-Ghali, changes the conception to allow for intervention in civil wars.³

Peacekeeping:

Peacekeeping is the prevention or ending of violence within or between nation-states through the intervention of an outside third party that keeps the warring parties apart. Unlike peacemaking, which involves negotiating a resolution to the issues in conflict, the goal of peacekeeping is simply preventing further violence. Peacekeeping can also happen at lower levels of conflict, in families, communities, or organizations.

2. Yawanarajah, Nita. "Political Affairs Officer and Project Manager for the UN Department of Political Affairs Peacemaking Databank Project." *UN Peacemaker*. N.p.. Web. 21 Jan 2013. < www.un.org/peacemaker >.

3. Boutros-Ghali, op. cit.

The United Nations was originally organized, “to save succeeding generations from the scourge of war.”⁴ To this end the United Nations established mechanisms for peacekeeping in the U.N. Charter⁵ and the first peacekeeping operations (PKOs) were undertaken in the late 1950s.⁶ Though the terms are used differently by different groups, civil and international conflicts that require U.N. intervention can be seen as having three phases.

Here, peacekeeping is understood as the second phase of the peace process that is distinct from long-term peacebuilding. This reflects the United Nations’ view that peacekeeping is an effort to “monitor and observe peace processes that emerge in post-conflict situations and assist ex-combatants to implement the peace agreements they have signed.”⁷ This includes the deployment of peacekeeping forces, collective security arrangements, and enforcement of ceasefire agreements.

Any peacekeeping force is organized with the following six characteristics:

1. Neutrality (Impartiality In The Dispute And Nonintervention In The Fighting)
2. Light Military Equipment
3. Use Of Force Only In Self-Defense⁸
4. Consent Of The Conflicting Parties
5. Prerequisite Of A Ceasefire Agreement
6. Contribution Of Contingents On A Voluntary Basis.⁹

4. "The United Nations Charter Preamble." United Nations. Web. 14 Feb. 2013. <<http://www.un.org/aboutun/charter/index.html> >.

5. Ibid, 2(4), 2(7), VI, VII, VIII

6. James, Alan. "Peacekeeping and Ethnic Conflict: Theory and Evidence." Eds. D. Carment & P. James. *Peace in the Midst of Wars: Preventing and Managing Ethnic Conflicts*. Columbia, S.C.: University of South Carolina Press, 1998. 165. Print.

7. United Nations, op.cit.

8. Non-use of force except in self-defence and defence of the mandate. <http://www.un.org/en/peacekeeping/operations/principles.shtml#noforce>

9. Portions of this module were written by The Conflict Management Program

Peacekeeping, since its beginnings over 5 decades ago, has not been a tremendous success. The ideal peacekeeping mission would have a clear entry plan, establish a lasting peace, and leave behind a set of stable institutions for ensuring that peace, all in the timeframe of two to three years. As it stands, of the 55 U.N. Peacekeeping Operations i.e. PKOs, 16 are ongoing. Of those, at least 11 have been going on for more than 10 years and five of these have been going on for more than 20 years.¹⁰ Six of the 16 are too recent to be evaluated. Thus 10 of the 16 ongoing PKOs could be automatically labeled failures according to Downs and Stedman's criteria. Of the remaining 40 cases, Downs and Stedman only analyze 16, but of these only six qualify as unmitigated successes.

We can agree that the goal of PKOs is admirable. We can also agree that even partial successes in intractable conflicts are desirable. However, it is not clear that PKOs have the ability to succeed in most conflicts. The only hope for success in peacekeeping operations requires sustained interest from the international community, along with detailed plans for state building after the core goals of disarmament, demobilization, reintegration and reconstruction. These ideals have been clearly set out in Boutros Boutros-Ghali's *Agenda for Peace* as a matter of policy, but have yet to be realized as a policy in practice.¹¹

Peacebuilding and Post-conflict Recovery:

Peacebuilding is a long-term process that occurs after violent conflict has stopped. It is the phase of the peace process that takes place after peacemaking and peacekeeping.

It should be noted at the outset that there are two distinct ways to understand peacebuilding. According the United Nations (UN)

as SAIS - Johns Hopkins.

10. United Nations, "Operations Timeline," [document on-line] (accessed on 17 February, 2003); available from <http://www.un.org/Depts/dpko/dpko/timeline/pages/timeline.html>, Internet.

11. Boutros Boutros-Ghali, op. cit.

document *An Agenda for Peace*¹², peacebuilding consists of a wide range of activities associated with capacity building, reconciliation, and societal transformation. Peacebuilding is a long-term process that occurs after violent conflict has slowed down or come to a halt. Thus, it is the phase of the peace process that takes place after peacemaking and peacekeeping.

Many non-governmental organizations (NGOs), on the other hand, understand peacebuilding as an umbrella concept that encompasses not only long-term transformative efforts, but also peacemaking and peacekeeping. In this view, peacebuilding includes early warning and response efforts, violence prevention, advocacy work, civilian and military peacekeeping, military intervention, humanitarian assistance, ceasefire agreements, and the establishment of peace zones.

In the first phase, violent conflict between parties is ongoing. At this point, “the objective of peacemaking is to end the violence between the contending parties” before peacekeeping forces enter the scene.¹³

In phase two, a ceasefire has been negotiated, but conflict remains. The chief purpose of U.N. peacekeeping forces, therefore, is to reduce tensions between parties in conflict once a ceasefire has been negotiated so that peaceful relations can resume.

By phase three, security threats have been diminished to the point that peaceful relations can resume, but often the state and civil society have been so ravaged by war that external efforts are required to rebuild infrastructure, political institutions, and trust among the contending parties. For this, peacebuilding or nation-building efforts are required.

Peacebuilding is to create positive peace, a “stable social

12. Ibid.

13. "Conflict Management Toolkit." *Peacekeeping: Definitions*. Johns Hopkins University, 18 7 2007. Web. 10 Sep. 2013. <<http://wayback.archive-it.org/3164/20121113050959/http://www.saisjhu.edu/cmttoolkit/approaches/peacekeeping/definitions.htm>>.

equilibrium in which the surfacing of new disputes does not escalate into violence and war."¹⁴ Sustainable peace is characterized by the absence of physical and structural violence, the elimination of discrimination, and self-sustainability.¹⁵ Moving towards this sort of environment goes beyond problem solving or conflict management. Peacebuilding initiatives try to fix the core problems that underlie the conflict and change the patterns of interaction of the involved parties.¹⁶ They aim to move a given population from a condition of extreme vulnerability and dependency to one of self-sufficiency and well-being.¹⁷ The purpose of Peacebuilding processes is to create an environment conducive to self-sustaining and durable peace.¹⁸ The creation of such an environment has three central dimensions: addressing the underlying causes of conflict (Structural Dimension), repairing damaged relationships (Relational Dimension) and dealing with psychological trauma at the individual level (Personal Dimension). Each of these dimensions relies on different strategies and techniques. The present paper intends to propose the "Holistic Peace" in the special context of peacebuilding and post-conflict recovery having inspired by the Buddhist way of life and argues that any dream of outer peace cannot be realized without bringing inner peace. The idea of holistic peace is erected over following three pillars namely Outer peace, Inner Peace and Peace Food. The first pillar addresses the structural dimension and second and third pillars to relational and personal dimensions of the conflicts:

14. Henning Haugerudbraaten, "Peacebuilding: Six Dimensions and Two Concepts," Institute for Security Studies. Web. 5 Sep. 2013.< <http://www.iss.co.za/Pubs/ASR/7No6/Peacebuilding.html>>

15. Reychler, Luc. "From Conflict to Sustainable Peacebuilding: Concepts and Analytical Tools." Eds. Luc Reychler and Thania Paffenholz. *Peacebuilding: A Field Guide*. Boulder, Colorado: Lynne Rienner Publishers, 2001. 12. Print.

16. Ibid.

17. Lederach, John Paul. *Building Peace: Sustainable Reconciliation in Divided Societies*. Washington, D.C: United States Institute of Peace, 1997. 75. Print.

18. "Conflict Management Toolkit." *Peacekeeping: Definitions*. Johns Hopkins University, 18 7 2007. Web. 10 Sep. 2013. < <http://wayback.archive-it.org/3164/20121113004129/http://www.sais-jhu.edu/cmtoolkit/approaches/index.htm>>.

Outer peace:

Formal strategies: (i) Democratization (ii) Transparency (iii) Political reforms (iv) Administrative reforms

Informal Strategies: (i) Intercommunity dialogue (ii) Intracommunity dialogue (iii) Joint cultural programmes (iv) Joint sports events

An outer peace strategy is divided into two forms, formal and informal strategies. The components of formal strategies are suggested to address the structural dimension of the conflict and the components of informal strategies are to address the relational dimension of the conflict. The structural dimension of peacebuilding focuses on the social conditions that foster violent conflict. Many note that stable peace must be built on social, economic, and political foundations that serve the needs of the populace.¹⁹ In many cases, crises arise out of systemic roots. These root causes are typically complex, but include skewed land distribution, environmental degradation, and unequal political representation.²⁰ If these social problems are not addressed, there can be no lasting peace. Thus, in order to establish durable peace, parties must analyze the structural causes of the conflict and initiate social structural change. The promotion of substantive and procedural justice through structural means typically involves institution building and the strengthening of civil society. The tools like democratization (like public interest litigation), transparency (like right to information act), political reforms (like right to recall) and administrative reforms (like the provision of Ombudsman and ensuring justice to the culprits) can play a great role in the empowerment of people, which might result in creating the sustainable peace and laying the foundation of a better future. Informal strategies like inter and intra community dialogue, joint cultural and sports programmes may be organized by the government, media and non-governmental agencies to bring different groups at common platforms, so that they could feel the essential goodness of the life there. Sports events has its danger too

19. Haugerudbraaten, op. cit.

20. Ibid

as it may be converted into the form of revengeful act sometimes, but it has more positive side than negative. Dialogues and cultural events are the safest tools to strengthen the stage of peacebuilding and post-conflict recovery. A cultural programme too is a form of dialogue from a different perspective. But formal and informal dialogues are great method in the process of peacebuilding.

No problem is so big that it can not be solved through the dialogue. Intracommunity dialogue is equally important as intercommunity dialogue. Unless we understand our own standpoint properly, we can never move towards a truthful dialogue with others. Furthermore, a successful and productive dialogue must have the possibility of equal status of all the parties involved in it. Every group must be considered as an independent representative of a certain set of ideas and no party should be considered as superior to others as in that case it would be difficult for other parties to be involved in the dialogue with dignity and honesty. The efforts of finding similarities should not be that much stretched that the independent identity of any ideology or philosophy could be endangered. The beauty of the world does not exist in its homogeneity but in its diversity with harmonious unity. And that can be achieved only by knowing each other more deeply. No need to say, dialogue is one of the most fruitful ways to do that.

Inner Peace practices/Meditation practices: (i) Yoga (ii) Secular Meditation (iii) Buddhist meditation (iv) other forms of mindfulness practices

A second integral part of building peace is reducing the effects of war-related hostility through the repair and transformation of damaged relationships. The relational dimension of peacebuilding centers on reconciliation, forgiveness, trust building, and future imagining. It seeks to minimize poorly functioning communication and maximize mutual understanding.²¹

The personal dimension of peacebuilding centers on desired changes at the individual level. If individuals are not able to undergo a process of healing, there will be broader social, political, and

21. Lederach, 82.

economic repercussions.²² The destructive effects of social conflict must be minimized, and its potential for personal growth must be maximized.²³ Reconstruction and peacebuilding efforts must prioritize treating mental health problems and integrate these efforts into peace plans and rehabilitation efforts.

In traumatic situations, a person is rendered powerless and faces the threat of death and injury. Traumatic events might include a serious threat or harm to one's family or friends, sudden destruction of one's home or community, and a threat to one's own physical being.²⁴ Such events overwhelm an individual's coping resources, making it difficult for the individual to function effectively in society.²⁵ Typical emotional effects include depression and post-traumatic stress disorder. After prolonged and extensive trauma, a person is often left with intense feelings that negatively influence his/her psychological well-being. After an experience of violence, an individual is likely to feel vulnerable, helpless, and out of control in a world that is unpredictable.²⁶ Building peace requires attention to these psychological and emotional layers of the conflict. The social fabric that has been destroyed by war must be repaired, and trauma must be dealt with on the national, community, and individual levels.

To address both of the above dimensions of peacebuilding, formation of an inner peace conscious society is not only an option, but very necessary. After one is suffering or suffered from severe conflict afflicted time, she/he needs immediate mental therapy during and after the conflict, no matter if any of the above formal outer peace strategies have begun taking shape or not. To fulfill this need, offering the inner peace tools like mindfulness practices, Yoga or any other form of meditation can help the people to forget their

22. . SAIS, op. cit.

23. Lederach, 82.

24. Merwe, Hugo van der and Tracy Vienings. "Coping with Trauma." Eds. Luc Reyhler and Thania Paffenholz. *Peacebuilding: A Field Guide*. Boulder, Colorado: Lynne Rienner Publishers, 2001. 343. Print.

25. Ibid.

26. Ibid, 345

mental and physical trauma and prevent them from the path of anger, hatred and violence. If we talk in the terms of Buddhist approach to peace, it talks of *Mettā* (Loving – kindness), *Karuṇā* (Compassion), *Muditā* (Sympathetic Joy) & *Upekkhā* (Even mindedness); known in short as *Brahmavihāra* (sublime ways of living) in the Pāli Literature and these four are to be practiced and cultivated as a part of Samatha bhavana too. But, generally, form of meditation is not much important because we are not talking of preparing more and more mendicants. The form of inner practices may be decided considering the local faith and orientation, and in the case of no previous exposure of the society to any form of meditation, a secular form of Yoga or meditation may be propagated.

In the modern discussion on Peacebuilding, the possibility and importance of mental / inner peace seems to be missing. The modern peace researches, despite all its discussion over the theories of negative and positive peace (Galtung), stable peace (Boulding) and other forms of peace, do not give much emphasis on the inner dimension of peace, which actually may be an extremely important tool in the peacebuilding and post-conflict recovery.

Peace has been defined and explained in multiple ways by a range of modern scholars of the world. The major division of Peace is presented into the form of Negative Peace and Positive Peace. The major characteristics of negative and positive peace can be summarized as below:

- **Negative Peace:** It is negative because something undesirable stopped happening. It is the Peace generated by the absence of organized collective violence between major human groups through the tools of averting the war or stopping violence, cease-fire etc. By nature, it is pessimistic, curative, and a form of peace not always by peaceful means.
- **Positive Peace:** It is the Peace as a synonym for all other good things in the world community, cooperation and integration between human groups with less emphasis on the absence of violence. Positive peace is filled with positive content such as restoration of relationships, Creation of social systems that serve the needs of the whole population. It offers the constructive resolution of

conflict and reflects structural integration, optimism, prevention, and peace by peaceful means.

Galtung²⁷, in most of his work has sought to project positive peace as a higher ideal than negative peace where peace is not merely and absence of direct violence (negative peace) but also absence of structural violence (positive peace) (Figure 1). Structural violence stems from violence in the structure of society, rather than the actor-generated personal and direct violence.

Peace does not mean the total absence of any conflict. It means the absence of violence in all forms. Peace truly means the unfolding of conflict in a constructive way, where people interact non-violently and manage their conflict positively – with respectful attention to the legitimate needs and interest of all concerned. The priority of Positive Peace is to study the structural root of violent conflict and conditions threatening the human survival whereas reduction in weapon system, limiting the war and analysis of the security needs are the priorities

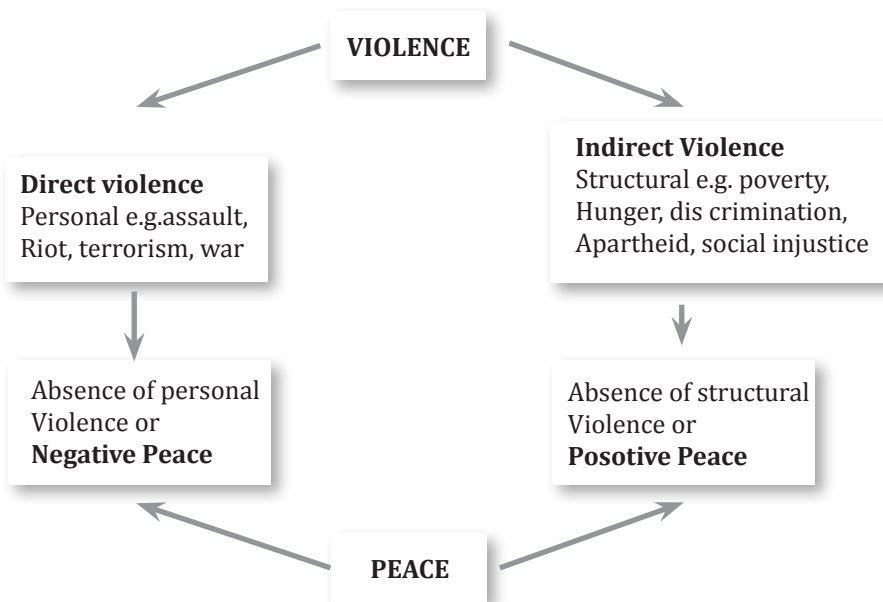


Figure 1

27. Galtung, J. "Violence, Peace and Peace Research." *Journal of Peace Research*. 6.3 (1969): 167-191. Print

of Negative Peace. The means like mediation, peace agreements, disarmament, institutional intervention and deterrence are applied to ring Negative Peace and Positive Peace applies the means like creation of equality, elimination of discrimination, poverty and repression. It should be borne in the mind that Negative Peace and Positive Peace are not two mutually opposite term indicating two different modes to handle the conflict but are two simultaneously active component that work in tandem.

The values related to Positive Peace may be counted as:

1. Presence of cooperation
2. Freedom from fear
3. Freedom from want
4. Economic growth and development
5. Absence of exploitation
6. Equality
7. Justice
8. Freedom of action
9. Pluralism
10. Dynamism

A society can not be brought into the state of Positive Peace without the assurance of human rights, economic wellbeing, ecological wellbeing (Enhanced environmental awareness), and sustainable future, situation of nonviolence and personal transformation of human beings.

Boulding²⁸ has criticized Galtung for downgrading the study of international peace by labeling it “negative peace” and by introducing the notion of structural violence. Boulding believes that such ideas drag peace researchers into theoretical areas (like development studies) where they have little expertise. Kenneth Boulding attempted to unify these two concepts. Boulding’s idea, which he called “stable peace”, borrowed the notion of the absence of war from negative peace. But Boulding also drew from the positive peace concept.

28. Boulding, K. "Twelve Friendly Quarrels with Johan Galtung." *Journal of Peace Research*. 14.1 (1977): 75-86. Print

Research on stable peace, he believed, entailed exploring how social systems such as religion or ideology and economic behavior diminish or increase the chances of movement towards stable peace. While Boulding emphasizes on situations where peace is present, Galtung tries to find out where conflict is present, what violence it does and how to achieve positive peace.

Another brilliant view for the evolution of peace thinking is of Linda Groff²⁹, who designates seven types of peace: peace as the absence of war, peace as balances of forces in the international system, peace as no war and no structural violence on macro levels, peace as no war and no structural violence on micro levels (adding community, family, and feminist peace), intercultural peace, holistic Gaia peace, and holistic inner-outer peace. Groff maintains that inner peace is a neglected dimension in peace theory and urges further exploration.

Any form of meditation may become a tool that multiplies the potential for nonviolent thoughts, attitudes, values, dispositions, actions-orientations, and behaviors in the world. Because its aim is the liberation from suffering through deep insight into the nature of existence, it holds the potential, not the all-curing prescription, to transform one's understanding and relatedness to others, both human and nonhuman, in the world. From deep insight into the nature of self and the nature of existence, nonviolent thought, action, and disposition just might flow naturally, effortlessly. Thus, Buddhist forms of meditation emerge as very useful tools for peace educators. If all the people in the world understood themselves, they would attain the Absolute. Then the world would be at peace.³⁰

Thomas Jefferson had rightly said that, "Dispositions of the mind, like limbs of the body, acquire strength by exercise."³¹ That exercise should

29. Groff, L. "Transcultural impacts and perspectives on the future." *FUTURE Takes*. 7.1 (2008): n. page. Web. 26 Jan. 2014. <[http://www.futuretakes.org/docs/Volume 7 no 1/v7n1_article8.pdf](http://www.futuretakes.org/docs/Volume%207%20no%201/v7n1_article8.pdf)>.

30. Mitchell, Stephen. *Dropping Ashes on the Buddha: The Teaching of Zen Master Seung Sahn*. New York: Grove Press Books, 1976. 4. Print

31. Jefferson, Thomas. "The Letters of Thomas Jefferson." *The Avalon Project*. Yale Law School, 17 8 1771. Web. 29 Jan. 2014. <<http://avalon.law.yale>.

begin from our childhood as a constant method of peacemaking. But, how that exercise can be done in any secular society, which is either not exposed to it or consider any such practice as against their faith. One step is to teach contemplative practices to students in schools, which will educate them to be restraint in the adverse situation and to remain calm with inner peace. Becoming aggressive is not always bad as conflict is always not bad. But becoming aggressive unmindfully is bad. To remain mindful consistently, one has to adopt any spiritual path of concentration and meditation. The processes of reflection on the content and process of learning are helpful to ensure the absorption of knowledge and understanding of the process of absorbing knowledge that constitutes the learning experience. To create increasingly human beings with inner peace, compassion and human values, the inclusion of meditative methods and practices of diverse religious traditions of the world could be beneficial. The separation of faiths and state does not have to mean the separation of children and adults from contemplative practices/ meditative techniques that might be helpful to their holistic development as human beings.

The elements of meditation practices can be integrated into peace education efforts to cultivate inner peace. The extension of friendliness and loving kindness to all can be cultivated through disciplined meditative techniques that aim to reduce the barriers we place between ourselves, friends, neutrals, and foes. Contemplating how we are related to other sentient beings and non-sentient inorganic matter brings us to an understanding of the radical and subtle interconnectedness of all life – which serves as a foundation for nonviolent action. Without so much differentiating among various people and “beings and things of the world,” perhaps we can recognize the necessary and important role that all beings serve on the planet, and to not be so earth-centric, the necessary and important role the earth plays in a vast cosmos.

Understanding the essential unity of all life provides the necessary foundation for nonviolence in the world because violence against the “other” is then understood as violence against the “self.” The core of

Buddhist philosophy lies in the doctrine of dependent origination (*Paṭiccasamuppāda*), which reflects the inevitability of the existence of every sentient and insentient being for the healthy survival of the entire cosmos. Buddhist meditation, though not the sole form of meditation capable of doing so, offers the potential for understanding the interdependence of all life, thus deeming violence as an unsuitable and an illegitimate means to resolve conflict. It also offers mindful attunement--a helpful tool for everyday living. The world can benefit from the extension of loving-kindness and a deeper understanding of how we are all related as a planetary family.

Outer peace stimulates the spirit to attain inner peace and inner peace prompts one to step towards the formation of outer peace. Neither absolute inner peace can be achieved without outer peace nor outer peace without collective inner peace. There is a close mutual interdependent relation between both. Both are two sides of the same coin. Extreme insistence on inner peace has the danger of escapism and extreme insistence on outer peace may produce a spiritually paralyzed community. Buddhist position again stands in the middle between two extremes of inner peace and outer peace comprehending the interdependence of the both forms and resultantly, prescribing the Holistic Peace with good balance of both.

The peaceful minds generated by the continuous meditation practices can contribute immensely to the society if those are taught to the tender minds going to schools and colleges. Here, our future peace activists, engineers, doctors, scientists, educators, leaders and criminals exist. We can mould the direction of negativity into positivity if meditative training starts from there. The praxis aspect of the meditation can be applied in any non-Buddhist society as a secular scientific method in order to bring the inter-personal and intra-personal peace if those are incorporated in the education curriculums.

Religious values and practices need to be presented in secular terms in order to gain their acceptance in public schools. The 14th Dalai Lama of Tibetan Buddhism agrees with this position, "I think the best thing is to develop secular ethics. Simply make clear the essential human values: a warm heart, a sense of caring for one

another. These values can be taught without referring to a religious point of view.”³² Buddhist or not, rational or contemplative practices that promote a calm body and mind, perhaps insight into how we are all related and different, are and can be beneficial to children in schools. Paying attention does not have to be magical or mystical; it can be mere moment to moment awareness.

The extension of friendliness and loving kindness to all can be cultivated through disciplined meditative techniques that aim to reduce the barriers we place between ourselves, friends, neutrals, and foes. Contemplating how we are related to the other sentient beings and non-sentient inorganic matter brings us to an understanding of the radical and subtle interconnectedness of all life – which serves as a foundation for nonviolent action. Without so much differentiating among various people and “beings and things of the world,” perhaps we can recognize the necessary and important role that all beings serve on the planet, and to not be so earth-centric, the necessary and important role the earth plays in a vast cosmos.

Now, the problem here is that neither every society is exposed to meditative techniques nor may have a positive attitude towards any attempt of propagation of meditation. In such circumstances, it is always better either to explore the possibility of some secular form of meditation without attaching any religion’s name with it or it should be introduced through the medical practitioners into the form counseling during the process of peacebuilding.

Peace-food:

“You are what you eat”, this claim of nutritionist Victor H. Lindlahr (1942)³³ was not incorrect at all when we consider the relation of our food with our physical and mental behaviour. Perhaps, food of the society has not been taken into consideration so far whenever

32. Lama, Dalai. *Transforming the Mind: Teachings on Generating Compassion*. London: Thorsons Publishing, 2000. 88. Print.

33. "You are what you eat." *The Phrase Finder The meaning and origin of the expression*. N.p.. Web. 23 Nov.2013. < <http://www.phrases.org.uk/meanings/you-are-what-you-eat.html>>.

any peace discourse is held. But, we can't alienate the issue of peacebuilding from the food habits of the people. It is well proven that every type of food has its physical and psychological impact.

The mention of at least two case studies would be appropriate to put this argument more understandable:

Alan, a successful young marketing manager, was renowned for his entertaining and informative presentations. Fellow delegates were bemused, however, when one evening, after an important conference, he became aggressive and quite threatening. Over the next few weeks the problem became worse, and when he finally lashed out a colleague and broke his nose, he decided that the time had come to seek medical help. The doctor suggested that drinking alcohol suppressed Alan's natural inhibitions, and could radically change his character. When he was confronted with the fact that even a small amount of alcohol caused him to become aggressive, Alan realized the effect that drinking was having on his career. With exemplary self-discipline, he has now given up alcohol, and his career is flourishing.³⁴

Joshua's mother was being driven to distraction by her little boy's behaviour. The five year old boy was always awake until the early hours, slept poorly and was impossible to discipline. His bad temper and hyperactivity were making him a notorious troublemaker at school, where his teacher was finding it impossible to settle him to any task. On the advice of a friend, Joshua's mother had removed orange squash and any other product containing tartrazine from his diet; she knew that this additive could cause hyperactivity in children. But Joshua showed no sign of improvement. Joshua's mother became convinced that her son must have an allergy to some other food he was eating, but was unsure how to go about putting him on an exclusion diet since he was so young. She decided to see a food specialist. On the ground that cow's milk is most common trigger of childhood allergies, the dietician advised her

34. McWhirter, Alasdair. "Aggression and Delinquency." *Food's That Harm, Food's That Heal*. London: 1996,14. Print

to eliminate all dairy products from Joshua's diet. This she did, but his behaviour did not alter. Then she discovered that Joshua was regularly raiding the fridge for cheese. His mother stopped buying cheese and after two weeks Joshua had become a much more manageable, sweet natured little boy.³⁵

As is evident from the above sample case studies and several other researches on the food and behaviour, now we know more about the foods that may trigger the aggression in most or some cases. A recent study held at Massachusetts Institute of Technology indicates that foods and nutrients might be used therapeutically to treat such common problems as depression, insomnia, hyperactivity, chronic pain and carbohydrate cravings.

The evidence presented, which shows that specific foods and nutrients can produce specific changes in the chemical balance of the brain, also suggests that diet might be tailored to suit the task at hand. For example, the research indicates, it might be best to consume a high-protein, low-carbohydrate meal before doing a complicated job that requires concentration and alertness.

The research reported here is largely an outgrowth of neurochemical studies by Dr. Richard Wurtman and Dr. John D. Fernstrom that found that the consumption of certain nutrients can change the levels of brain chemicals that transmit messages between nerve cells. These neurotransmitters, as they are called, regulate a wide variety of brain activities and can affect both mood and performance.³⁶

The ancient Indian spiritual traditions didn't have to make any research in the labs, yet they were tremendously learned into the matter of food and one of the biggest components of their spiritual practice was the regulation and observance of their food. Since the matter of absolute control over senses was not possible through the meditation practices only, what to eat and what not to eat was equally

35. McWhirter, Alasdair. "Cheese." *Food's That Harm, Food's That Heal*. London: 1996, 88. Print

36. Wurtman, R. J. , and J.D. Fernstrom. "Effects of the diet on Brain Neurotransmitters." *Nutrition Reviews*. 32.7 (1974): 193-200. Print.

important for any spiritual seeker to learn in their daily life. The common villagers of India are still very smart in the judgment what to eat and what to avoid in the certain physical and mental condition.

The entire ancient Indian Ayurveda system mostly rely on the treatment of the problems naturally through food moderation and then, if necessary by medication, of course that too mostly herbal except a few exceptions. Buddhist texts have a lot to say on this issue in their Bhesajja Khandhaka (Vinaya Piṭaka in Pāli), later Pāli text Bhesajja Manjusā and various Tibetan texts that originated Tibetan medicinal system. Buddhist natural treatment method prevalent in the viharas of Nālandā and other ancient centres is widely discussed by I-tsing (7th AD)³⁷ in his travel account and he frequently mentions the avoidance of onion and garlic by the people in their food as it was treated as a Tamasic food. In Hinduism (Sanātana Dharma) the foods have been categorized into three parts.

1. Sātvic food
2. Rājasic food
3. Tāmasic food

Those who are in spiritual line are advised to avoid the Rājasic and Tāmasic foods as they create desires and increase the mental dullness. The Sātvic food is advised to be taken and most of the vegetarian (except a few) are Sātvic foods. But the Onion and Garlic are highly Tāmasic (the food, which instigate sensual desires) in nature and so are forbidden for consumption by those who are spiritually inclined.

If one is suffering from high blood pressure, s/he will get angry soon. It is the impact of the body on the mind. If one gets angry every now and then, s/he has the chances of having high blood pressure soon. It is the impact of the mind on the body. This philosophy of mind-body interdependence is applicable to all people and all disease. A person who is suffering from any of these problems has to address his/her problem at two fronts: (i) controlling the high blood pressure

37. Takakusu, J. *A Record of the Buddhist Religion as practiced in India and the Malay Archipelago*. Delhi: MRML, 1966. 24-133. Print

or anger by doing regular meditation in whatever form (ii) controlling the intake of the food that may enhance high blood pressure such as salt. First is the mental action and second is the bodily action. If both are not functioning properly, then there is all possibility of wrong verbal action.

In the present context of peacebuilding and post-conflict recovery, the implementation of peace-food policy is not easily viable but given the role of food on our behaviour, it is not that difficult too. Certainly, people will eat what is produced or available in their land. We can't prescribe a simplified, general and well researched peace-food for every society and land. But if research is done from this perspective on the local food habits of the conflict - afflicted societies and land, then we can certainly find some clues for the betterment of the condition there. If people are made educated after thorough research that which certain type of food is avoidable in which condition, a food-educated society may be formed and a small percentage of that society may tend to avoid such food that aggravate anger or negative emotions and take food that is conducive for the calmness of the mind, sound sleep and alleviation of depressive thoughts. The propagation of such food items and food-behaviour relationship are long term process which may create gradual awareness through the general medical camps offering regular health services, electronic media discussions and print media articles. The peace-food may not be a cause of peacebuilding and post-conflict recovery but certainly play a role of condition in this process.

Conclusion:

The concept of Peacebuilding and Post-conflict recovery should not be reflected upon merely in the light of outer peace strategies. It is not accomplished without the addition of inner peace and peace food. The inner peace tools, better considering the mindsets of the people and local faiths, must be imparted through appropriate propagation and training so that more and more afflicted people could be relieved from their mental trauma and get mental strength to bear the future sufferings. The impact of the food on the human behaviour should also be highlighted and an effort of identification of the foods that intensify anger, allergy, impulsiveness and depression

should be done in order to create a food-conscious society, which would be more tolerant and strengthened from within. In most of the cases, the conflict afflicted society suffers from scarcity of the food and availability of the food has to be ensured by the governmental and non-governmental agencies. In such cases, foods that are in accordance with the local taste but without those spices or elements that aggravate anger, hatred or impulsiveness should be distributed. Of course, outer peace is still most prominent factor among the three pillars of the concept of holistic peace, which deals with the most essential part of the human life and without which rest of the two pillars can never achieve their goal.