

Editorial

Conflict to Peace: Conditions Apply for the Continuum

Is there any chance that Russia-Ukraine war stops permanently, Kuki-Naga-Meitei conflict dies for ever, Iran-patronised Houthi rebels lay down arms permanently? Did it happen anytime in the history of mankind? A resounding 'No' with rarest of the rare exceptions prove this rule when we observe big realities in inductive approach. History-economy-identity (based on culture, religion, caste and sect though *Laxman-Rekha* or thin line between these, nobody knows) in past and politics (ambition of power in different affairs of a country and globe) in the present are the most stated reasons of justifying conflict. Analysis of process in conflicts reveals that every party in conflict needs support of important others. For the same, differences between conflicting parties and ambition to dominate or settle scores are the reasons to be presented in front of others convincingly. The unstated mutual interest and intimate relationship during peace time are non-pronounced premise for winning favour. This long-term engagement reveals importance of inter-party communication which is an overarching presence in all activities. Communication varies between peace time and conflict period to build up narratives of differing pitch, tone and subtexts.

Justifying Conflict or Peace

Enthymematic rhetoric differentiates between conflict and peace situations in the mind of the presenter, be it a country, group of countries, any political party, civil society organisations, political society formations, corporates or in family. This arises from taking double standard in not accepting logic of other sides and expecting that the unstated logical stance of the protagonist is acceptable to the other, even though such logics drive deciding about problems within a country. Take the case of strained relation between India and Canada. Till all countries espousing democracy correct such stances, strains may increase everywhere. At the end of this article, a way out shall come out to decrease such impasse for conflict resolution.

One sided reasoning is fraught with danger of short term gains in terms of grabbing land, securing vote, settling score, compromising on economy and so on at the cost of long term goal of sustainable co-habitation of states. This is possible only when sustainability of all states is ensured through a strong world order, not based on capacity to dole out to other states or offer loans and subsidies which mostly ends in dubious bank accounts of political, financial and religious elites. This principle is clearly understood if we look into the reality that a country, however big, always faces economic downturn, thereby losing the capacity to support others.

Sound reasoning or unsound mind is beyond every peace that saved the world. Cuban Missile Crisis could only be averted due to sound reasoning of the then United States of America President Kennedy against Khrushchev's belligerence. On the other hand, Afghanistan situation since toppling of Emir as the beginning of Her journey towards modernity with Soviet Russia's support has reached a point of almost no return due to the same country's strategy to enhance sphere of influence in Cold War context. That mega serial gave rise to Islamic extremism which has obliterated the real face of Islam and its practitioners. They are the most attacked, muted and had to seek exile which creates conflict with Western cultural milieu. How to get out of this cyclic rut where there is no clear protagonist of inter-interested and inter-connected existence? To get out of this rut is important if we look from another global reality. Since Industrial revolution I, we have first

committed conflict perpetrating atrocity with Mother Nature, and gradually lost our controls even though often proclaimed Humanism. As a result by Industrial Revolution V, we shall finish ourselves to an inhuman existence where animals would be better than us. They are controlled by the nature's sensors built in them but we shall dedicate our emotional intelligence to big industrial machines which would be run on more and more selfishness in different identity avatars. Yes we can avoid, by accepting to work silently inside our minds in inter-interested inter-connect mode with the great mind that is in all of us and whose vibration is sensed by animals and plants.

This involves the process called mind which goes on constructing, deconstructing and reconstructing images to be brought to response for a purpose. The process acts upon stimuli received incessantly from outside the body in tandem with brain's memory stack to produce output in forms of strategies and plans. This internal phenomenon was called in many ways; in Rgveda this is *para-pashyanti-madhyama*, in Immanuel Kant's Noumena, in Sigmund Freud's unconscious- preconscious-subconscious and in sage Arbinda's stages of consciousness beginning with primordial supra-consciousness and ending with the same in backward journey from consciousness.

The protagonist is in the position of discriminating between what to respond and what to not. This discrimination is a function of operations of mental faculty. This operation is triggered by interaction with others at present, memory and the physical reality (as perceived).

Conflict or Peace: Process within

At this point of cogitation, individual does not remain an individual in case of role in body corporates (state, business, voluntary organisations). Racial memory, family memory, social memory, exposure to media of education (parents-teachers-peers and performing artists as human media; books-newspapers-magazines-audio-visual-computer-phones-artificially intelligent machines as technical media; and events-rituals-travels-memory)— all work upon the individual's 'I'. This work does not condition every individual in same pattern. The 'nature versus nurture' debate in genetics and personality development helps to understand response differences. Do responses follow a cultural response mechanism? Do responses follow a global pattern? Or both in differing mix for people from different culture? Irrespective of the question, the world needs to take cognisance that the conflict to peace continuum (CPC) works in favour of common man and nature. To borrow Rabindranath Tagore's coinage in Harvard lectures, 'human-in-universe' centric approach is the core of CPC.

Response Mechanism is Manifestation

Response varies from knee-jerk, fear, aggression, pride to humility, compassion, calmness, delay and fearlessness. There are many more whose extraction may help to make the CPC robust to engage, entangle and ebb protagonists' conflict psyche. There are many invisible internal buildups in response preparedness before it is visible in front of others in the form of communication-prominent action. Call it communicative action following Habermas, as the reality of every affair (series and circles of activities) is having significant time-space dependent intra-personal communication, interaction and expressions through different communication channels, subtle and visible. Evidence based researches prove that Life-long learning from family to institutions to life situations continuum can condition us for CPC.

It throws question on efficiency of existing reductionist approach of education, which has brought many a problems by indoctrinating us to think in binaries. Binaries such as good or bad, communism or capitalism, industry or agriculture, nature versus nurture, inferiority and superiority, East versus West, I or none, my way or no other way, *varna* versus all-the-same, right versus left, *Dalit* versus *Savarna*, religion versus religion, sect versus sect, rich versus poor and so on and so forth dominantly conditioned our mindset to perceive the reality. This is also the root cause of all social and inter-country conflicts. Can there be education which may help people to pause during conflicts to act thinking above binary? If it was not so, there was no emergence of Gandhi Phenomenon.

Education Re-do for CPC

To take this challenge with CPC as the broad aim, education can't be limited to goal of employability and earning because most of us accept any work without thinking about its impact on the society and country, leave aside next generation. This goal of education without discrimination of choice is supported with 'always in crisis' psyche. A person, trained to be in crisis mentality of never ending race and competition would implement knee-jerk responses in every sphere of life.

The reality of crisis and perceived crisis often are different. The reality that a mind in peace can take better stock of situation with insight is the rarest existence in bipolar thought and action process. Education to engage, entangle and ebb every-man's conflict psyche impacting upon other humans and nature needs to shift from foundation of reductionism without forgetting reductionism's efficiency to go deeper in specific sphere. Such selective use of reductions would help decision making efficiency when the perspective is holistic accepting existence of all as same without imposing. The values which kept the Indian civilisation sustain through thousands of years employed this holism-reductionism-holism circle in knowledge and praxis. Whenever there were blurring of holistic vision in India's historical journey, holistic responses brought corrections.

This approach of education would take care of conflicts in every conceivable situation in us - within, between and among different identities having perceived rights, duties, pride and the fundamental urge to progress. We can't deny the bio-spiritual reality that conflict is the way to grow the cells and organs as well as our humanness of disease-free, fear-free joy (*Ananda* in Sanskrit) by sublimating our six lower instincts (*Kam, krodh, moho, loov, maadh, matsaryaa* in *Sanatan Dharma*) into sustainable emotions for inter-interest and inter-connect among Individual, human collective and nature. In this journey, the capacity to envision bigger picture of altruist-selfishness and translate that into CPC mechanism for future is to be inbuilt. And the task is in the sphere of transforming education where community, society, and state have to work together taking inputs in every knowledge and praxis cores in religions, politics, industry, economy, culture, agriculture and ecology. In communicative action of education four axioms need to be put into integration in learners' conduct and behaviour manifest in response to complex system involving multiple actors and completing premises.

Communication, the Enlivening Core of Education and Peace Process

The axiom that 'Communication is the enlivening core of every human Activity' (2023) is applicable naturally in activities we call education. Communicative action in education is readiness for interaction with the outside world for activities of communal nature. The intra-personal communication 'utilising five senses and mind is the quest for spiritual (in Sanskrit *Adhyatmic* or pertaining to self's ['I'] search for reasons of aesthetic pleasure and joy in achieving full attention and revelation of relation with one and all) and the urgency to share this expanding joy with others in mundane reality of living. The outside jnapana [communication] is for peace and secured being and becoming for everyone, giving rise to codes of everyday living in inter-connectedness and trans-generational living in sustainable continuation with one and all.' (2023) For human conduct and behaviour as individual and as member of society, ethics and aesthetics were developed as codes for ensuring joy and pleasure so that self-restraint and group-restraint makes disciplined deliberations for living with peace and least destruction of natural resources as natural as possible.

Another axiom, 'Discrimination is the core to communication' (2023) is self-evident in any conflict-resolving process. Discrimination, the ability to identify demonstrable differences and reason for the same, depends on the ability to discern without separating. As CPC has to utilise discrimination as capacity, education needs to be offering practical on how to discriminate for avoidance of conflict progressively for personality improvement. Discrimination, as editing mechanics operates through stages of mind process for best decision levels. This editing mechanism is what further researches could pin down. Three stages of *para*, *pashyanti* and *madhyama* utilises air within the body at different sites in the process before *vaikhari* or manifest communication act

happens. The editing mechanism needs to be part of human thinking for all leadership positions. A robust education continuum from family to higher institutions would ensure this.

Conditions for CPC for Near Future

While long-term CPC education is for sustainable peace with low conflict, in immediate future CPC is to be implemented with certain caveats.

Every big conflict has several aftermaths such as devastation, migration of people, problem of refugee settlement for the host country, administration and reconstruction.

Refugee settlement has become a festering aftermath worldwide for several reasons which necessitates relook into the existing global humanitarian rules. Impact on own societies of different refugee receiving countries through decades in few European and Asian countries' has already started creating pressure against receiving refugees. The world requires a solution that won't harm the society of the receiving country while taking refugee care. This is extremely urgent.

World body must start a fresh consultation on this issue.

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